

AKHLAQ & FIQH SYLLABUS - CLASS 4 (Oct. - Dec. 2011)

Lesson	Topic
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LESSON 1 - MEANING AND OVERVIEW OF THE SUBJECT OF AKHLAQ

LESSON 2 - PREPARATION FOR SALAAT

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LESSON 1: MEANING AND OVERVIEW OF THE SUBJECT OF AKHLAQ

21:16 *Not for (idle) sport did We create the heavens and the earth and all that is between!*

30:8 *Do they not reflect in their own minds? Not but for just ends and for term appointed, did God create the heavens and the earth, and all them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!*

38:27 *Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! But woe to the Unbelievers because of the Fire (of Hell)!*

"I have been sent to complete the nobility of character."

[Prophet Muhammad (S)]

A child is born. What does it have to look forward to in life? Anything, anything at all?

If life is just to live, to use and then we are no more, then what is the point of living? What is the point of studying for 25 years of life, what is the point of working for a further 30 years of life, of being in debt, of paying a mortgage, of marrying, of bringing up children? All this effort is pointless if there is no higher purpose to life.

Conscience Will / Desire

If you look at animals, they can communicate, they can eat and drink. They are created for this world only. The only thing they lack is a conscience will, a desire to do something.

An animal eats when it is hungry, and sleeps when it is tired. A human being has been given an extra facet of intelligence. When we eat, we eat the food that we enjoy, we taste the food. Sometimes, we eat when we are not hungry, we laugh, we joke, we have friends, we study we learn, we have hobbies, we create. These are all characteristics that make us different from other animals.

Emotions

We also have emotions which animals do not share. On the positive side, we have emotions such as compassion, sympathy, consideration, loyalty, and friendship. On the negative side, we have jealousy, greed, hatred, enmity, and deceitfulness.

This shows us that man cannot be judged or compared to other creatures on the planet. If he uses his emotions of compassion and friendship then he can be the best of all the creatures, if he lets himself become mean and greedy, selfish and jealous, then he becomes the worst creature on the planet, because even the animals do not have these emotions.

Intelligence / Humour

Mankind has the ability to extrapolate and synthesize thought. This means to start with a piece of information, and make conclusions, based on other pieces of information. Mankind has the ability to communicate in a social way, to interact and to laugh. Laughing is a very human characteristic, and according to many philosophers, is a fundamental difference between Man and Animal.

The result is that man is unlike the rest of creation. He has something extra that cannot be explained by science, can not be explained by evolution, can not be explained by any theory at all EXCEPT by religion and belief.

15:28 *Behold! your Lord said to the angels: "I am about to create man, from clay, from mud molded into shape;*

15:29 *"When I have fashioned him (in due proportion) and breathed into him My spirit, fall down in obeisance unto him."*

15:30 *So the angels prostrated themselves all of them together:*

Now that we have understood man is unique, the next point to ask is that why is he different?

Allah explains us that man was made for a purpose. It is that purpose which we have to try and discover.

Allah is our creator, He made us from nothing. After having created us, he placed in us a portion of His spirit, His will, the electricity that keeps us ticking. Allah had created the world and the stars, all the fabulous things that you see in space, but He had a plan, His plan was to create the BEST CREATURE, something that would not just obey His command because He who commanded, something that would obey His command with free will. Something that would search for Him until it found Him. This creature was MAN.

3:59 *This similitude of Jesus before God is as that of Adam: He created him dust, then said to him: "Be", and he was.*

Man was created and taught all the names of the heavens and the earth. Then he was placed on earth to live his life. He was given the tools to find Allah and then it was left to wander, to find the path.

When we are lost in the forest, we use a compass to find something that we cannot see. The compass follows a magnetic field which cannot be sensed with our eyes, ears, touch, taste or smell. Even then we know the field exists, because the compass points to it. Well there is another force, a light which flows through every object, every stone, tree, leaf. That is the Light of Allah, the light that keeps everything existing. Allah wants us to discover this light and to realise how great it is.

The tools we have been given for this search is our soul, our heart. Our soul is receptive to this light of Allah, the same way a compass can guide towards a magnetic field. We have to open our hearts to the world around us, and then follow the path which it takes us through.

Whenever we do something, we get a feeling which is deep down inside us, which tells us whether that action is taking us towards Allah or away.

This feeling is provided by our conscience. If you do something Haraam, then stop for a second and think, you will feel a small tugging feeling that will try and pull you back toward the right path, the more you listen to this the stronger this sensation will become until your thoughts themselves become pure. In the same way, the less you listen to this conscience, the weaker it will get, until a stage comes when you will not even hear it when it is trying to tell you something. That is the day Shaitan will jump up and down with glee, because he will have gained a new follower.

So Allah has set this task, this test, for every human being and to make it easier for us, He gave each of us the ability to pass this test, to reach the end of the journey.

One point about this Universe is that everything has been created in pairs, each has its opposite. There is black and white, strong and weak, good and bad, heaven and hell. Inside of man there are also these pairs. For every good emotion that takes man towards Allah, there is an evil emotion which will take him away. Allah has given man the ability to judge between right and wrong. To make matters easier, to every single group of people Allah sent a Warner, to show the way towards him, so that on the Day of Judgment people could not say, "We did not know, we were unaware". All we have to do is choose which way we want to follow.

10:47 *To every people (was sent) an Apostle: when their Apostle comes before them), the matter will be judged between them with justice, they will not be wronged.*

If the choice is so easy to see, why is this world so unjust?

There is one main reason why this simple choice between good and evil is made difficult.

Man forgets easily. Man always thinks of the present and leaves the future to sort itself out. If you want to do something Haraam, the pleasure is immediate. If you want to steal then you receive the goods immediately. If you obtain power, then you can control others at once. If you want to eat Haraam, then the pleasure of eating is there as soon as you swallow the food. If you have a sexual desire, then you can satisfy it as soon as you commit the act. However, when you want to do something good then the rewards are not immediate, they come later. The same way when you study, the rewards come after you have finished your exams and you are shown the results. When you plant a seed, it will be many years before the tree matures, and you taste the fruit. Well, the reward for the good deeds you perform are not only physical such as the pleasure of the bad deeds. You do not get money for helping someone, nor do you feed your hunger by fasting. So when a human being has a choice, if he is ignorant and cares nothing for the next life, then he will make the choice that will benefit him immediately.

This is where the whole concept of Akhlaq comes in. Akhlaq is not just good and bad deeds, but learning to understand that good deeds actually help you in the long run, and learning to enjoy helping others, and most importantly knowing that good Akhlaq is a torch that will guide you towards Allah amidst the darkness.

24:35 *God is the Light of the heavens and the earth.*

2:257 *God is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).*

So we have understood that man is different from other creation, that he has a purpose to his life, and we now know what the purpose is and how to fulfill it.

The next point to understand is: **Why should he follow that purpose?**

When we accept that Man can be the greatest of creation, and can reflect the light of Allah, then we should realise that those who reach such a stage, where their purpose has been fulfilled, will be elevated to such a high level that they will be brought as close to Allah as it is possible to be.

The reward for man, for his effort to find his Creator, to find the one who made him is the closeness of Allah's mercy for eternity.

This reward is paradise or heaven, lasting forever and ever. This is not governed by time, because time is a creation just like the earth, and when this creation ceases, and a new one occurs, then time will also cease to exist, and man will be in a dimension without time, without age.

So if man obeys Allah's commands then he will receive the promised reward, but if he fails, then he has also been promised punishment.

People argue that punishment is unfair and unjust, and that only an uncaring god punishes his creatures. Such people should try to understand the following.

- if a person harms others then it is fair that he is punished
- if there are two people, one who puts in effort to do good, and one who does not, is it fair that both people are rewarded equally, or that both are punished equally?
- if you are warned of a danger, and you do not heed the warning, fully aware of the consequences than it is your own fault that you have to bear the consequences.
- Allah has given the chance for us to repent, if we do so sincerely, but a person who disbelieves and commits acts which hurt others until his dying breath can not expect to be forgiven, especially when he did not even request forgiveness.

So punishment will occur for those who deserve it, but those who try and perfect their Akhlaq will find it a shield from the fire of hell.

2:24 *But if you cannot, and of a surety you cannot, then fear the fire whose fuel is Men and Stones, which is prepared for those who reject Faith.*

LESSON 2: PREPARATION FOR SALAAT

Before you start your Salaat you must prepare yourself. This is known as **MUQADDAMATUS-SALAAT**.

There is a checklist to remember this. It goes QWIPTC (pronounced kweepts) and stands for:

Q	=	QIBLAH
W	=	WUDHOO
I	=	INTENTION (Niyyat)
P	=	PLACE
T	=	TIME
C	=	CLOTHES

Before starting the Salaat, we must prepare ourselves in the following manner

Q

Quibla - We must know in which direction to face



W

Wudhoo must be performed



I

Intention (Niyyat)



P

Place of prayer must be Pak



T

We must know the right time of salaah



C

Our clothes must be tahir [clean]



LESSON 3: GUNAH E KABIRA (THE MAJOR SINS)

4:111 *And if anyone earns sin, he earns it against his own soul: for God is full of knowledge and wisdom.*

4:112 *But if anyone earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (both) a falsehood and a flagrant sin.*

6:120 *Shun all sin, open or secret: those who earn sin, will get due recompense for their "earnings."*

11:116 *Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth--except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them, and persisted in sin.*

34:28 *We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.*

83:29 *Those in sin used to laugh at those who believed,*

83:30 *And whenever they passed by them, used to wink at each other (in mockery);*

83:31 *And when they returned to their own people, they would return jesting;*

83:32 *And whenever they saw them, they would say, "Behold! these are the people truly astray!"*

83:33 *But they had not been sent as Keepers over them!*

83:34 *But on this Day the Believers will laugh at the Unbelievers.*

83:35 *On Thrones (of Dignity) They will command (a sight) (of all things).*

83:36 *Will not the Unbelievers have been paid back for what they did?*

Allah has given us Islam as a way of life. This way of life has rules which are to be obeyed. To live effectively, there are always rules which are to be followed so that no-one breaks or infringes the rights of others.

The question then arises, why can't we make our own rules. Why do we have to follow what someone else (i.e. Allah) says ?

This question can be answered with the aid of the following examples, firstly, if you were organising a party, or an occasion for a group of youngsters, would you tell them to organise, or would you prepare beforehand so that things occur smoothly. The answer to that is quite obvious.

Secondly, if you had a small child who was by the beach, he wants to go into the water, but you can see the red flag is up indicating that the water is unsafe. Would you allow him to enter the water?

Lastly, if you were an architect or an engineer, and designed a suspension bridge, crossing a river. If the wind starts to blow, and you feel the bridge is not safe for normal traffic flow, and you decided to shut the bridge, who should the officials listen to, you as the creator of the bridge, or the users, who just want to get across?

From this, we can understand, that for a society to function effectively, the rules it should follow should be from "someone" who is aware of how the individuals of that society behave. Who else knows the weakness and behaviour of a human being more than its Creator, He Who says that *"I am closer to you than your Jugular vein"*

50:16: *It was We who created man and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.*

Also, we should realise that Islamic Laws are there to protect oneself from dangerous or harmful effects, since every rule in Islam is to help you overcome the causes of such harm. The harm doesn't have to be to you only, it could also be to those around you.

If we deliberately reject the rules of Islam, we commit a sin, and we actually are harming ourselves in one way or another.

We should avoid committing forbidden acts, and worship Allah. This can be done for a number of reasons explained by the following words of the Prophet (S)

"There are people who worship Allah for the sake of (fulfilling their) desires and that is the worship of business people. And verily there are those who worship Allah out of fear of Him, this is the worship of slaves. But there are those who worship out of thanks giving to Him, this being the worship of free minded people and is the best of worship"

Below is a list of the prohibited acts (Gunahe Kabira) in Islam:

1. Polytheistic belief
2. To lose hope of receiving any mercy from Allah
3. To completely disregard God's punishment
4. To disrespect one's parents
5. To commit murder, adultery and fornication
6. To accuse a chaste woman of unchastity (fornication or adultery)
7. To take the property of orphans by force
8. To run away from the armed forces
9. To take illegal interest in trade
10. To have sexual relations beyond the limit of marriage, sexual enjoyment through homo-sexuality, masturbation or lesbianism
11. To use magic
12. To swear falsely by the names of Allah (God) or to use his names in vain
13. To ignore the payment of religious dues (Zakat, Khums)
14. To testify falsely against others
15. To drink intoxicating liquors
16. To give up daily prayers or any other religious obligations
17. To break one's promise

18. To disregard one's family (rejecting them , avoiding them, not showing enough love and affection towards them or not doing them the favours that one is supposed to do)
19. To become a resident of a place where one may lose his religion
20. To Steal
21. To ascribe false statement to Allah or to any of his apostles
22. To Lie
23. To deny or hide Allah's revelations or miracles
24. To eat the flesh of dead animals , blood, pork or an animal that is slaughtered without being consecrated with the name of Allah, or is not slaughtered according to the prescribed rules.
25. To Gamble
26. To make ones living from filthy and un-Islamic ways such as money obtained from the selling of wines or any other intoxicating liquor s, the money from illegal interest in trade, accepting or giving money in bribery, receiving salary for witchcraft or magic, receiving money from an unjust government, the wages for singing, the sale of prohibited things as a means to earn one's living such as the instruments of games as chess, back gammon or other instruments used for gambling, making statues of animals or human beings.
27. To give less than due measure in business transactions
28. Not to pay one's debts when one has the means and the payment is due
29. To display haughtiness and pride.
30. To be a spend-thrift (Extravagant, spend lavishly)
31. To act proudly and boastfully.
32. To ignore a pilgrimage or abandoning it when it is due.
33. To fight a divine leader
34. To get involved in an un-Islamic business such as singing for fun, playing guitar, dancing just for enjoyment and other useless acts.
35. To persist in minor sins
36. To back-bite (to talk bad behind other's back about things which they dislike)
37. To accuse someone of fault or a defect
38. To abuse or hurt a believer
39. To be a slanderer, causing discord, schism among people
40. To become a pimp
41. To defraud the believers
42. To belittle one's sins
43. To be a hypocrite
44. To use picture, statues to represent Allah

LESSON 4: THE MUNAFIYAT OF SALAAT

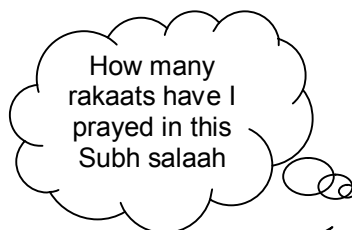
Munafiyat of Salaat are things that invalidate Salaat

There are **12 things** that can make your Salaat Batil (invalid). If any of these things happen, you will have to offer your prayers again.

Things That Invalidate Salaat

📖 1135 – 1164

DOUBTS IN FIRST 2 RAKAATS OR FAJR OR MAGHRIB SALAAT



SPEAKING INTENTIONALLY

ADDING OR LEAVING OUT WAJIBE RUKN OF SALAAT

Ameen

SAY AMEEN AFTER SURATUL HAMD



EATING OR DRINKING



LAUGHING

QWIPTC

MUQADDAMATUS SALAAT NOT FULFILLED



ACTIONS THAT SHOW U R NOT PRAYING



THINGS THAT MAKE WUDHU BATIL



TURNING AWAY FROM QIBLAH



CRYING FOR WORLDLY THINGS



FOLDING ARMS INTENTIONALLY

Some Munafiyat Explained

Anything That Makes Wudhu Batil

📖1136 – 1138

It makes no difference whether it happened intentionally or by mistake.

Actions that make wudhu batil are:

- Going to the toilet; whether to pass urine or faeces.
- Passing wind from the rear. (stomach wind)
- Sleeping.
- Becoming unconscious.

Turning Away From The Qiblah

📖1140

Happens **intentionally** – Salaat is Batil

Happens **by mistake** and you **remember it after the time of Salaat** – no Qadha.

Speaking Intentionally

📖1141 – 1159

Intentionally utter a word – Salaat Batil

Clearing one's throat – does **NOT** make Salaat Batil.

If someone says Salaamun Alaykum then the person praying should reply with the same phrase and say Salaamun Alaykum

Laughing Intentionally

📖1160

Even if you feel like laughing but control yourself forcefully until your face turns red, you have to pray again.

That Which Can't Be Called Salaat

📖1161 – 1162

Any act that changes the form of Salaat, regardless of whether it was done intentionally or by mistake.

Moving the arms or even indicating something to someone with your hands will not make the Salaat batil (invalid).

**SALAAT SHOULD BE PERFORMED WITH
PRESENCE OF MIND AND HEART**

LESSON 5: HAPPY FAMILY LIFE

Charity begins at home. The most important part of charity is that time of yours which you give in aid of others. So before you rush off to make the world a better place, stop, think, and spend a bit more time at home.

The family is the unit, the building block of any society. If you have a pile of bricks on top of each other, and you damage the bottom one, the whole wall will come tumbling down.

Similarly, if you start damaging the families in a society, it will not be long before the society begins to disintegrate around you. This is what we are witnessing in the modern era of the 21st century.

This topic can be discussed from so many angles, but I think what is necessary in today's society is simply understanding the natural feelings that should be present to make the family strong and secure so that those within it will be safe from the destructive influences outside. Friends have often said, that the west is too corrupt, our children have no chance being brought up in such a permissive, devalued, uncaring world. The argument against is that if a family can teach values and morals to its children, and show them how to recognise virtues and how to shun evil, then no evil however great can overcome them. That is why Islam has emphasised family unity and careful upbringing of the children.

Before we discuss the way to a happy family life, let us just mention some of the benefits of a family.

- It is a stable environment for the upbringing of a child.
 - It teaches a child how to behave how to recognise the difference between right and wrong in the first years of its life.
 - It provides companionship for husband and wife, so that they can rely on each other and trust in each other.
 - All members of the family can trust each other and share the same goals.
- These are just some of the benefits of being in a family.

A sensible and well-balanced family system is the very foundation of a happy life.

The question is how do we make a family happy?

It all comes down to **CONSIDERATION**. This word is so easy to say, but means so much. With consideration and respect, then almost all those things which could cause unhappiness are avoided.

Think for a moment. In your family, the last time you were unhappy was it not because you felt that no one is trying to understand your feelings, or that you wished people would look at things from your point of view. There you are then!

If you think of the needs of others, brothers, sisters and parents, then the chances are that you will never be in their "bad books".

Of course in any relationship there must be a two-way flow. Things will not work if one party does all the giving, and the other does all the taking.

It is also important to be able to talk. A large percentage of family problems occur because people feel bad, and they hold it within. Then it builds up and then one day **"B A N G ! !"**. It all comes out, and there goes the family. Anger and frustration all spilled out breaks a bond that took years to build. Therefore you must be able to talk with your parents and your brothers and sisters about any problems.

Only by identifying these problems and removing them can you move forward.

It is not wealth which makes a family happy. Nor is it fame or fortune, or clothes or cars..... It is love.

The love that the family shares should be the glue that holds it together.

The happy family is one where each brother/sister knows that the rest of the family is behind them and is there to help whenever the need arises.

WARNING !

Do not abuse the help. One of the best ways to turn any relationship sour, is to abuse the privileges. There is nothing worse than making a mess, and expecting others to pick up the pieces. Your family is there to be used by you, not **ABUSED**.

The final words in this topic, on which books after books have been written, are the words of Prophet Isa (A):

If you want to GUARANTEE a happy family life as well as a healthy friendship,

"Treat others the way you yourself would like to be treated"

LESSON 6: SALAAT – E – QASR

A traveller has to reduce the Rakaats in Zuhr, Asr and Isha prayers, that is, he should perform two Rak'ats instead of four, subject to the seven conditions mentioned below.

7 Conditions To Be Fulfilled For Salaat-E-Qasr To Apply

1. TOTAL Travelling Distance covered is 28 miles or more
2. Town/City Boundary – HADDE TARAKH-KHUS - The traveller should be out of the boundary of the town or city.
3. Niyyat - Before starting the journey, there must be a firm intention (Niyyat) of travelling 28 miles or more.
4. Purpose of Journey - The journey should not be for a Haraam purpose.
5. Length of Stay - The intention (Niyyat) to stay must be for less than 10 days.
6. Destination - The destination should not be to a place which the traveller has made his/her hometown – WATAN.
7. Journey Frequency - The travelling is NOT the normal journey which a person does on account of work.

How The 17 Rakaats Are Reduced

PRAYER	RAKAATS RECITED DAILY	RAKAATS RECITED BY TRAVELLER
Fajr	2	2
Zuhr	4	2
Asr	4	2
Maghrib	3	3
Isha	4	2
Total	17	11

It is recommended that a traveller should say thirty (30) times after every prayer:

"Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar".

To recite dua after - Zuhr, Asr and Isha Salaat is highly recommended; and to recite the above sixty (60) times rather than thirty (30) after these three prayers.

LESSON 7: ISLAMIC MANNERS

There are certain Islamic manners which are taught, which are often found trivial. These manners might be something that people think should be taught to children only, but it is important that they are reinforced at a more mature age so they can become part of the character.

Manners are not something that are worn on the surface, and then taken off when not required, like a hat or shoes. Manners are something that should be part of your nature, to be present at all times. It is this attitude which is becoming rarer, especially in today's society. The person who has manners and decency is a species on the verge of extinction.

Greeting (Salaam) and Shaking the hand (musafaha)

When one Muslim meets another, then to offer greeting is emphasised, and to return a greeting is wajib. An Islamic greeting is not "Hi" or "All right Mate". Salamun Alaykum is sincere and is meant as a wish that only the Peace of Allah should be on the other. The one who offers salaam is rewarded by Allah much more than the one who answers. Salaam makes us all equal, it is recommended that one who is higher gives salaam to one below, i.e. a man on a horse (or the modern day equivalent) should offer salaam to one who is walking, to combat his own pride.

The Muslim is the brother of another Muslim, when he meets him (Muslim) he greets him with peace and he returns him (greeting) that which is better and he does not refuse to give the necessities of life.

Eating

This habit is like a mirror. You can see a person's manners reflected in the way that they eat. How many people look polite and knowledgeable, pious and respectable, but give them a plate of food, and you have created a frankenstein. They eat as if there was no tomorrow.

There are two ways to defeat or make a man your slave. One through exploiting his desires, and the other through his appetite.

Begin your meal by remembering Allah. Eat when you are hungry, and not just for the sake of it. Do not overeat. When a guest comes to the house, you should begin eating first so that he may feel at home. You should eat in such a way as to respect food, not chewing with your mouth open, spilling it all over the table or floor. Just remember, there are people who do not know when their next meal will be, let alone what it will be; no one is asking you to go hungry, but don't waste or abuse food.

Drinking

Water is the nectar of life. Every living creature depends on it. When you drink water, do not gulp, but sip it. It is recommended to say "Oh Allah, send your blessings on Imam Husain (A), his family and his companions, and curse on those who refused him water." when drinking water.

Sleeping

When you sleep, you should do so on your right side preferably, or your back, or your left side. You should never sleep on your stomach. This is bad for your health.

It is sunnat to perform wudhu before going to sleep, as each breath you take will be counted as prayer. Recite Qur'an and du'a for a few minutes, who knows this may be our last chance to thank Allah.

Dressing

We all know that to dress indecently is Haraam. This has been explained in previous notes. However very few people realise the importance of dressing in their own home, and with their own family. One should not walk around scantily clothed at any time, even if you live by yourself.

Your body is precious and private. It has been lent to you from Allah is yours to look after. You should not abuse it, and you should not use it as a show for others.

You see, if something is expensive and important, it will be guarded and kept away so that people don't use it and damage it, but if something is cheap, it will be left there for everybody to see and use, and no one will care about it. What is more precious than your body, to keep it well guard its respect you should make sure that you dress it well so that it is not expose more than necessary.

When you dress, you should make sure that the clothes you wear are not too tight so that the shape of your body is seen. Also you should be careful not to wear certain clothes to certain places. You would not wear jeans if you were invited to see the Queen, so why wear jeans when you go to the mosque, to be closer to Allah? You can wear jeans at home or when you go out, but you should try and avoid them in places like the mosque.

Even at home, you should make sure that you are dressed properly. It is bad Akhlaq to walk around the home without a shirt, or to walk around wearing only your underwear or boxer shorts. It may sound funny, but many people do this. There is nothing Haraam in wearing boxer shorts by themselves or walking around in underwear in the house, but it is very poor Akhlaq, and not the character befitting to a Muslim.

If you start to treat your own body as cheap, then don't complain when others also treat you as if you were cheap and worthless.

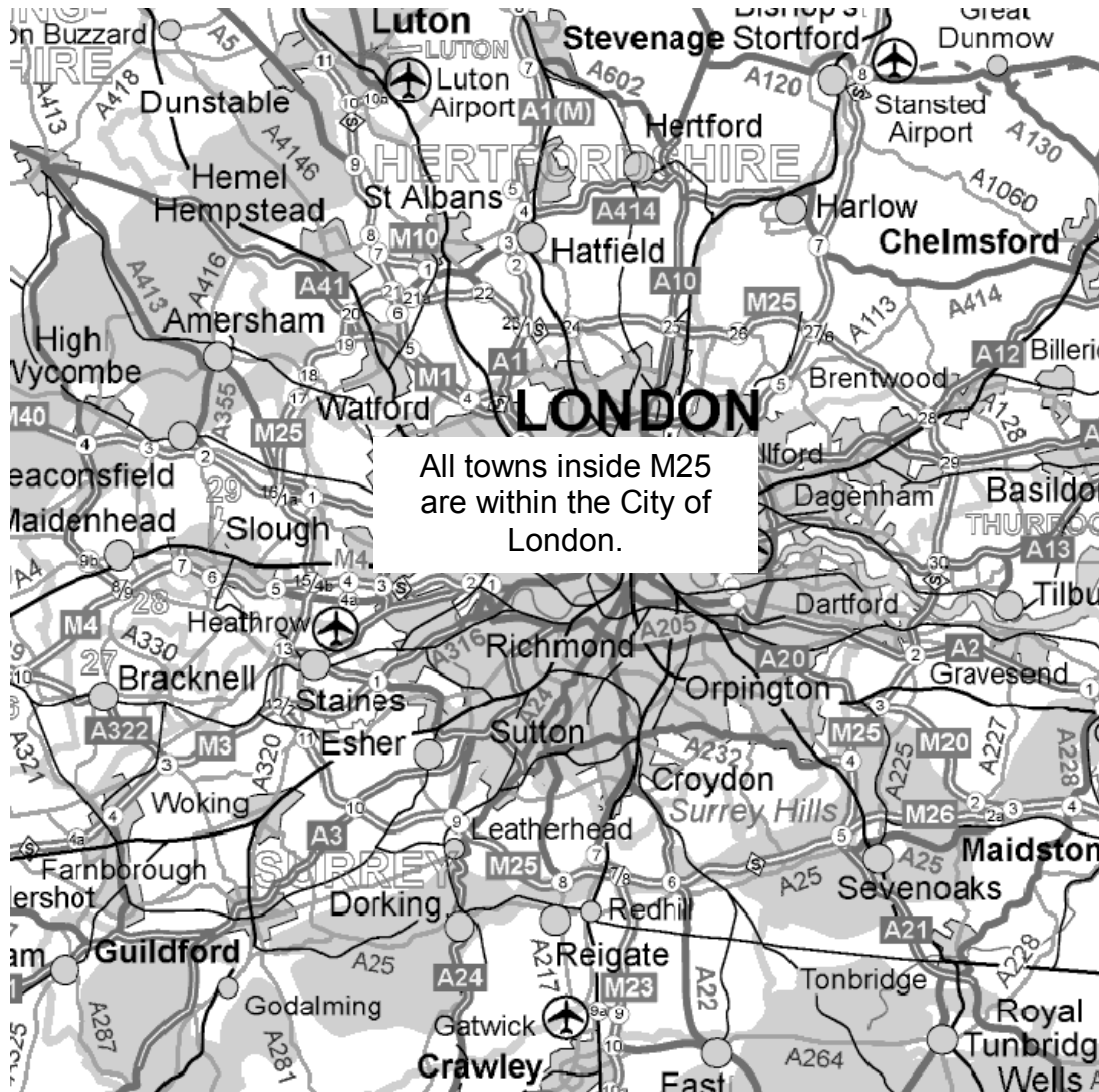
Talking / Conduct in Public

When you talk, you should not shout or speak so much that others cannot get a word in edgewise. More importantly, even if you talk with a soft voice and polite smile, you guard against backbiting or lying. Your actions in public are what people will judge you by. If you do not want any respect, and want people to think that you are still a child, that carry on shouting, but for those who want to maintain dignity and want people to respect them, then speak less and listen more. *"Guard your words as you would your gold"* said Imam Ali (A).

LESSON 8: SALAAT – E – QASR – WORKED EXAMPLES

London

Below is a map of the City of London. The M25 is London's boundary i.e. **HADDE TARAKHUS**.



Now, let's apply these rules to everyday life by studying the lives of different people leaving in London.

Case 1 - Fatema

She lives in Harrow but is currently studying law at the University of Luton. She stays at University as this saves her commuting everyday but comes home during the weekend and holidays.

Travelling Distance	She travels a total of 40 miles on average from her home
Town/City Boundary	She is outside the city of London. She travels 16 miles one way from M25.
Niyyat	She has made a niyyat to go to University of Luton
Purpose of Journey	She is going to study – Halaal
Length of Stay	She is to stay there for 4 years to finish her course
Destination – WATAN	University will be her temporary home
Journey Frequency	As and when required
Decision	She will pray full Salaat
Reason	She is going to stay there for 4 years

Case 2 – Jawad

He and his friends have come to Manchester to attend a majlis at their friend's place

Travelling Distance	More than 28 miles
Town/City Boundary	Outside M25 i.e. boundary of London
Niyyat	To attend majlis at friend's place
Purpose of Journey	HALAAL – Parents aware of journey and journey is to listen to majlis
Length of Stay	1 day
Destination – WATAN	Not their home
Journey Frequency	Once for that day
Decision	They will pray Qasr Salaat
Reason	Their journey is for a Halaal purpose

Case 3 - Haider

He has just moved with his family to Birmingham from London. He moved because both his sons are studying at the University in Birmingham. He, however comes to work here in London.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside M25
Niyyat	He has made niyyat to make homes in both cities
Purpose of Journey	Moved so that he can accommodate his sons – HALAAL
Length of Stay	<u>Indefinite</u>
Destination – WATAN	He has made both cities his home
Journey Frequency	Everyday
Decision	He will pray full Salaat
Reason	He has made both towns his home town and will also be staying in Birmingham indefinitely.

Case 4 - Amena

She is a police woman and will be attending a training course at a Police Station in Stevenage.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside London
Niyyat	Amena knows that she will travel to Stevenage that day
Purpose of Journey	To attend a course– HALAAL
Length of Stay	She is going there for the day
Destination – WATAN	Destination is not her home town as Amena will commute to work everyday
Journey Frequency	One off
Decision	She will pray Qasr Salaat
Reason	This is a one off visit to Stevenage

EXERCISE - SALAAT – E – QASR

A new amusement park together with a hotel had opened up outside the city of London, where Ali and Muhammad lived. Their parents decided to go there during the half term holiday for a few days. In their excitement, they were not sure if they had travelled more than 28 miles. What should they do?

Captain Hussein is a pilot and therefore tends to travel different parts of the world. How should he offer his salaah when in different parts of the world?

Muhammad and his non-Muslim school friends went to Paris for a week and as a dare on the first night he drank a glass of beer. As he was feeling guilty for having done something Haraam, he offered his Namaaz in full. Was this a correct decision?

Sajida and her family moved to Peterborough for good from London. By chance, they had to come to London for her cousin's wedding. How will they offer their prayers in London?

LESSON 9: BATHROOM MANNERS

There is no shame in religion.

When it comes to what a Muslim should know and practise, in public or in private, Islam does not hide behind flowery language or frills. Islam is the religion meant for all human beings and therefore talks directly to them.

People may ask, what sort of religion is it that has rules on going to the bathroom?

The reason why Islam explains topics which people often consider personal, is because Islam is a complete religion, and as such offers complete guidance on all aspects of life.

If Islam was not to explain these points, no one else would and so there would be **NO STANDARD** for people to act by.

Islam **SETS THE STANDARD** for the most complete codes of personal hygiene and highest moral standards anywhere in the world.

In today's society we have the convenience of modern toilets, but these facilities will not be available everywhere you go, i.e. Haj, countryside, woods etc..

In these situations (and all others), certain actions should be performed. Not all acts have been mentioned since the rules should be dealt with more fully in fiqh lessons.

The major reason why this topic is being discussed in this class, is that although all of you have been taught the concept of Taharat in younger classes, it is vital that this is emphasised since you will all be Baligh within the next 1-1½ years, and without Taharat prayers are not valid.

In the majority of the places you visit, school, sports clubs, service stations, and other public areas you will be faced with toilets which do not contain water.

The most common facilities available will be those which are against Islamic codes such as "standing urinals" for boys. Since you are now responsible for your Ibadat, it cannot be emphasised strong enough that you **MUST** understand how Islam expects you to maintain your hygiene.

- The area where you choose to relieve yourself should not belong to someone else, unless you have their permission. (wajib)
- If there is a defined place, like a bathroom, you should enter with the left, and leave with the right foot. This has the effect that you are remembering rules and therefore remembering Allah, and are not entering the bathroom absent minded. This means that you will be more conscience about the other acts you are to perform. (sunnat)
- It is sunnat to cover the head while in the toilet. This can be traced back to areas where hygiene is not very good, and covering the hair prevents infection from "little nasties". (sunnat)

- You must not sit in a position where you are facing Qiblah or where your back is to Qiblah. This is respect for the Sajdah which we perform in the direction of Qiblah. (wajib)
- It is Makruh to urinate in a standing position. This also applies to those places where there are special facilities to urinate while standing, i.e. school toilets etc..
- It is Makruh to hold yourself from going to the toilet when the urge arises, as this is unhealthy.
- It is sunnat to visit the toilet before prayers, any sexual relations and before going to bed.
- It is Makruh to talk while in the toilet or to extend the "visit" for longer than is necessary, i.e. listening to the radio or reading the newspaper etc..
- It is also Makruh (in open areas) to sit where there is a strong wind, or where the wastage will be close to people (i.e. roads, side-walks, by the entrance of a house, by water (especially still water) or under a tree).
- To wash the private parts twice (wajib) three times (emphasised). This must be done otherwise Namaaz will not be acceptable since you will be in a state of Najasat.

What do you do if you are in a public toilet where there are no facilities for washing yourself?

If possible, you should try and carry a collapsible cup which you can fill with water and use to clean yourself.

If you do not have a cup, then you can use tissue to dry yourself. This will protect your clothes from becoming Najis, since your private parts are dry. You can then go somewhere else to wash yourself with water to make yourself Pak, since you cannot pray until you are Pak.