



مدرسة مدينة العلم
MADINATUL-ILM SCHOOL

التربية الإسلامية

Religion

Level

8

مرحلة

www.madinatul-ilm.ca

Table of Contents

Lesson 1: Controlling Desires	3
Lesson 2: The Heart and Keeping it Pure	7
Lesson 3: The doubt in Prayer	11
Lesson 4: The Importance of Prayer	18
Lesson 5: Things which invalidate the prayer.....	19
Lesson 6: Mustahab Prayers.....	22
Lesson 7: Khums	24
Lesson 8: Zakat.....	27
Lesson 9: Unity of the The Muslim Ummah.....	30
Lesson 10: Invite to Maroof and Forbid the Monkar	33
Lesson 11: Imam Mahdi (A)	39
Lesson 12: Things that make Fast Batil	43
Lesson 13: The Importance of Fasting	46
Lesson 14: Holy Prophet's Speech in the Month Ramadan	47
Lesson 15: Duas in Ramadan	50

Lesson 1: Controlling Desires

وَنَفْسٍ وَمَا سَوَّاهَا . فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا . قَدْ أَفْلَحَ مَنْ زَكَّاهَا . وَقَدْ خَابَ مَنْ

دَسَّاهَا سورة الشمس

And by the soul and He who proportioned it. And inspired it with understanding of its wickedness and its righteousness. He has succeeded who purifies it, and he has failed who buries it (in sin).

The Soul

Allah (swt) created our world and universe, and placed our souls within our physical bodies to live on the earth temporarily. Our souls are who we are, and we will one day leave our bodies to continue existing in another world when we die.

What is Intellect / the heart?

The soul comes with spiritual inner guidance; the intellect and heart. Intellect is our ability to think and analyze and make decisions and come to conclusions independently for ourselves. Our heart, the centre of our soul, is the pure and spiritual essence of our being that is connected us to Allah swt and the truth. These two faculties guide us to become Allah's representatives on the earth, to live by justice, truth, goodness and peace.

What is The Self / Desires?

Our physical bodies also have inner guidance that are urges that we share with animals. These bodily inclinations notify us of our body's needs ensuring that they are being met.

eg: Hunger, Thirst, Appetite, Sleepiness, Anger, Fear,

These urges help us survive, but when desires take the LEAD the 'self' reduces us to destruction and corruption as it urges towards evil traits and actions.

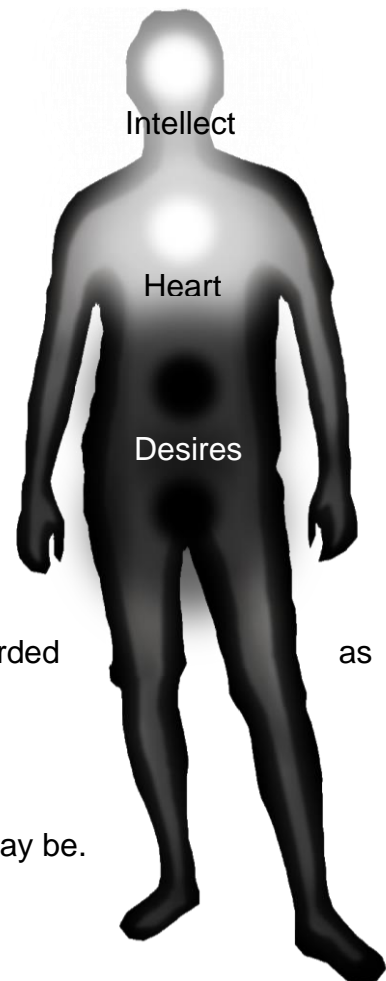
eg; greed, selfishness, violence and cowardice

What is Free-will?

Allah (swt) gave humans, two inclinations to guide us in life;

1. **Intellect** to guide us to higher principals, belief in Allah, a concept of morality, (knowing the difference between right and wrong). A shining light to guide ourselves voluntarily to His servitude.
2. **Desires** of the self that push us to serve our animalistic wants. If we live only to fulfil these needs, we will be regarded as animals or maybe worse.

Free-will is our ability to choose to act based on both these opposing inclinations to reach our final goal, whatever that may be.



As Muslims, we need to exercise our free will in a responsible way by self control. We cannot simply follow our whims and desires and do whatever we want. We need to have self-control and self-discipline which leads to self-purification. If we purify our nafs (soul) we will no longer need to resist our temptations and control ourselves against lower desires and lusts, since a purified person desires nothing except what is good and moral for himself and others.

Desires in themselves are not bad provided they are channeled in healthy ways and controlled by one's intellect and faith (iman). This could be the desire for food, the desire to become powerful etc. When desires control a person, he/she stops having a

purposeful life. A person addicted to and driven by worldly desires and physical pleasures ends up destroying himself/ herself.

In one hadith we are told, “Hellfire is ringed with desires while Paradise is surrounded with unpleasant things.” This means that to get to Paradise, one must undergo many hardships. On the other hand, giving in to base desires and sinning, which may feel more enjoyable in this life, will lead one to hellfire.

Allah (SWT) says in the Quran:

فَأَمَّا مَنْ طَغَى ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ
﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ
الْمَأْوَىٰ ﴿٤١﴾ سورة النازعات

Then as for him who is inordinate, And prefers the life of this world, Then surely the hell, that is the abode. And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, Then surely the garden-- that is the abode.

Imam Ali (A) has said, “Jihad against your desires is the price of Paradise.”

People who do not struggle against their desires to overcome them, remain shackled by their desires and are slaves to their addictions even if they think they love Allah (SWT). A person only becomes free by becoming a true slave of Allah (SWT) and surrendering to nothing but Allah (SWT). That is why

Rasul Allah (S) said, **“If you fight your vain desires, you will own (free) your selves.’** He also said, **‘It is with struggle (mujahadah) that evil habits (addictions) are overcome.”**

Controlling our base desires is not an easy task, which is why Rasūl Allah (S) referred to it as Jihad al-Akbar (the greater struggle).

One of the ways in which we can overcome our desires is to constantly remind ourselves of the temporary nature of this world and the permanence of the next world. It also helps to see ourselves as being on a journey and as we struggle with our soul, we get closer to Jannah.

Another way to do jihad al-akbar is to fast. Fasting is always difficult in the beginning because it forces us to overcome our bad habits (e.g. listening to music, watching indecent programs, overeating etc.). We often don’t even know how addicted we are to these habits until we are forced to give them up. Rasul Allah (S) has also advised, **“Fight your selves with little food and drink, the angels will shade you and shayṭan will flee from you.”**

Imam Ali (A) has advised us to resist evil temptations by reciting the Quran. Allah (SWT) revealed the Quran and sent Rasul Allah (S) and the Aimmah (A) to guide us towards perfection. The verses of the Quran and teachings of the masumin (A) are a great inspiration for us, and help us make the right choices in life.

Another reason why humans give in to desire is because they forget their mortality. Imam Jafar al-Şadiq (A) has said, **“The remembrance of death kills lusts.”**

Lesson 2: The Heart and Keeping it Pure

The centre of the soul, is the heart that Allah (swt) will inspect to determine our eternal existence, in paradise, or hell.

سورة الشعراء ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

The Day when neither wealth nor sons shall benefit, except him who comes before Allah with a pure heart;

Our hearts were given to us pure, and they need to return pure and healthy after our life on earth to enter paradise. How do they become unpure? The answer is committing sins.

Sins and their effects

The islamic scholars have divided sins into two categories:

- major (dhunub al-kabirah)
- minor (dhunub al-şaghirah).

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

سورة النساء

If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

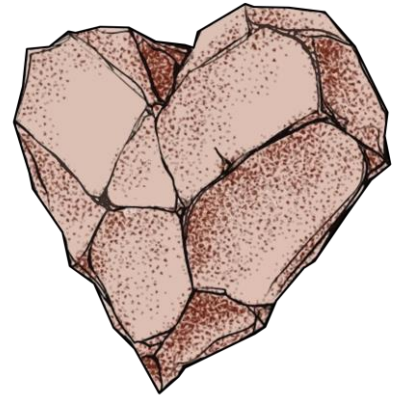
Persistence in a minor sin is a major sin. We must not think of how 'small' our sin is but rather think of how great the Lord is against whom we are sinning.

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ

الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ سورة آل عمران

and those who, if they commit indecency or wrong themselves remember Allah and ask forgiveness of their sins for who but Allah forgives sins and those who do not persist in what they do while they know.

Constant sinning causes hard-heartedness and takes one away from Allah (SWT). Hard-heartedness is a state when a person may have a lot of knowledge but does not experience any love or feelings towards Allah (SWT).



What are the symptoms of hard-heartedness?

- One no longer feels awe or love for Allah (SWT)
 - Cannot feel an emotional connection or cry when reciting due
 - There is no feeling of pleasure in faith (iman)
 - There is no feeling of 'sweetness' in worshipping Allah (SWT)
- The above symptoms

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا

يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ

خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (74) سورة البقرة

Yet after that your hearts became as hard as rock or even harder. Indeed among the stones are those from which rivers burst. And others split so that water issues from them; and others crash down through fear of Allah. Allah is not inattentive of what you do.

are an indication of hard-heartedness. We should therefore always pray to Allah (SWT) to 'soften' our hearts.

Imam Ali (A) has said, **"Eyes do not dry, except due to the hardness of hearts and hearts do not harden, except due to the excessiveness of sins."**

Q: What are the causes of hard-heartedness?

Persistence in sin.

- Publicising one's sins to others or sinning openly and publicly.
- Being obsessed with physical pleasures and desires (food, sports, computer games, etc.).
- Spending too much time sleeping, eating, chatting and joking
- Not worshipping Allah (SWT), or worshipping without attentiveness.
- Associating with sinful or irreligious friends.

- Not attending the Masjid and reciting the Quran regularly.
- Being miserly with one's wealth and time and not volunteering unless there is some personal benefit in it.

Q: How do we overcome hard-heartedness?

- Pray salat al-layl often. This teaches us to struggle against the desire to sleep.
- Fast every Mondays and Thursdays. It is mustahab to fast on these days and it helps us overcome addiction to food, drink, smoking and also helps overcome lust.
- Practice muasabah (self-accounting) by reviewing your actions at the end of every day. This will help you identify your weaknesses and areas that need improvement.
- Increase your knowledge of Islam. Read passages from books like Nahj al- Balaghah and shifah al-Sajjadiyyah for inspiration.
- Recite the Quran everyday even if it is a few ayat only. Read their translation and reflect on them.
- Watch your anger. When we first start resisting temptation and not giving in to desires, we get angry easily. If you feel angry, breathe deeply, lie down and recite şalawat until it subsides.
- Help those in need. Feeding the poor, carrying out a humanitarian activity or giving charity with your own hands softens the heart.
- Plead with Allah(SWT) for help in your struggle against the nafs.

سورة الشعراء ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

The Day when neither wealth nor sons shall benefit ,except him who comes before Allah with a pure heart;

Lesson 3: The doubt in Prayer

General rules

1. Whenever you suspect the validity of any prayer after you have finished it, you need not worry; the prayer shall be in order.

For example: Suppose, you have just finished performing subh prayer.

Immediately afterwards, you became suspicious whether you have done two ruku or more. In such a case, you should deem the prayer valid.

2. Whoever doubted the validity of any part of the prayer after he had finished it, they should deem that part valid and the whole prayer too.

For example: If you grew doubtful about the correctness of your recitation, ruku, or sujood after you had performed them, you need not pay attention, and should deem the prayer in order.

3. Whenever you suspect that any part of prayer was not carried out properly, after you have entered into a subsequent part, you should deem the previous one in order, and the prayer shall therefore stand.

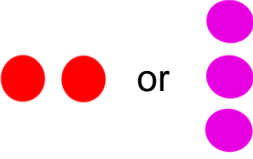


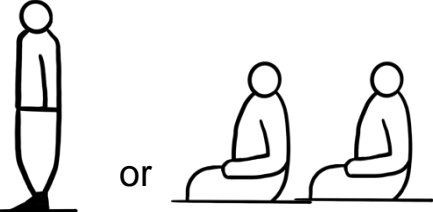
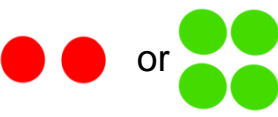



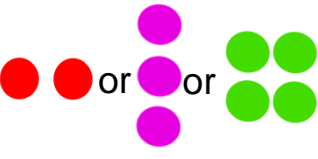


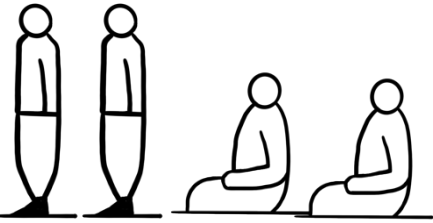
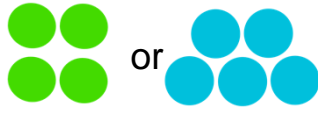


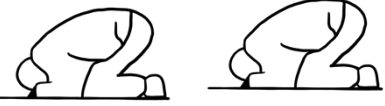
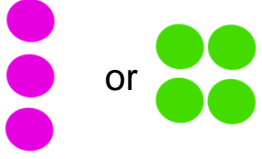


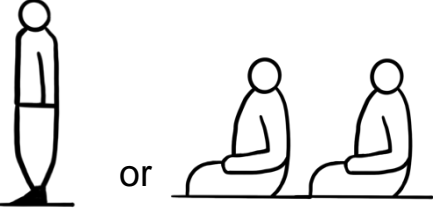
For example: suppose you were reciting the second chapter in a given ruku and the doubt crept into your mind that maybe you did not recite the first one, or forgot to recite it completely. In this case, you should deem the recitation of the chapter done. Similarly, if you were on going to bow, you should carry on with what you were about to do. Accordingly, your prayer shall be in order.

4. Whoever has a habit of doubting the correctness of the prayer, need not pay attention to such suspicion. The prayer shall, therefore, be in order.

For example: say, when you perform subh prayer, you frequently get mixed up as to the number of ruku you have done. You need not act on this suspicion and


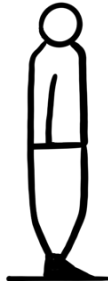



therefore render your prayer in order. Or suppose you have a habit of mistaking the number of sujood, e.g. whether you did one sujood or two. You should assume that prayer is in order.

5. When you are unsure how many ruku you have done in subh, maghrib, or between the first and second ruku of every four-rak'a prayer, to the extent that you cannot decide the number of ruku either way, the prayer shall be invalid. For example: say, you were praying Subh, and you became doubtful as to whether it was the first ruku you were in or the second. After a short pondering, you should make up your mind as to which ruku you were in. If this does not materialize either way, i.e. the first or second ruku, you must assume that your prayer is null.






Doubts between Rukahs.....	Current Salat Position	I assume I'm in Rukah...	Must do after Salat
			
<p>When doubtful if your are in rukahs 2 or 3 after you do sujud, assume you are in your third rukah and complete your prayer. After salat, you do ,Salatul ihtiyat, a rukah standing or two rukahs sitting.</p>			
			
<p>When doubtful if your are in rukahs 2 or 4 after sujud then assume you are in the fourth rukah and complete your prayer. After salat, you do ,Salatul ihtiyat, two rukahs from qiyam.</p>			
			
<p>When doubtful if your are in rukahs 2 , 3, or 4 after sujud, you assume you are in the fourth rukah and complete your prayer. After you do ,Salatul ihtiyat, two rukahs from qiyam and then two rukahs from sitting.</p>			
			
<p>When doubtful if your are in rukahs 4 or 5, after your final sujud, assume you are in the fourth rukah and complete your salat. After salat, you do ,Sajdatay-as-sahu, two sujuds.</p>			
			
<p>When doubtful if your are in rukahs 3 or 4, at any time, assume you are in the fourth rukah and complete your salat. After salat, do ,Salatul ihtiyat, one rukah from qiyam or two from juloos.</p>			

Salatul ihtiyat (صلاة الاحتياط)





Immediately after you have finished the prescribed prayer, you should begin salatul ihtiyat. That is, without any turning with your body to either side. In short, you should refrain from any action or saying which could invalidate prayer.

	First do your niyyah and takibiratul ihram immediately after salat.
	In qiyam position, recite Surat al Fatiha, do not recite anything else.
	The next steps are similar to any other salat, next you would do Ruku'
	Then do sujood
	Finally, do tashahud and tasleem

This is it if the choice was for salat ul ihtiyat to be said from a standing position. If it was for it to be said from a sitting position, there must be a second ruku before you do tashahhud and tasleem and positions are different.

	<p>First do your niyyah and takbiratul ihram while sitting immediately after salat.</p>
	<p>Recite Surat al Fatiha, do not recite anything else while sitting.</p>
	<p>Next is ruku', which is sitting while leaning a bit forward</p>
	<p>Do sujud, after you do another rukah.</p>
	<p>Once two rukahs are done, do tashahhud and tasleem.</p>

Sajdatay-as-sahu (سجدة السهو)

	<p>First do your niyyah and takbiratul ihram while sitting immediately after you finish prayer.</p>
	<p>You should, then, do sujud. And as you are in a prostrating position, you should say</p> <p>بِسْمِ اللَّهِ وَبِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ</p>
	<p>You should raise your head, go to a crouching position, and do a second sujud in exactly the same way.</p>
	<p>After you have finished the second sujud, you should do tashahhud and tasleem.</p>

Questions from Syed Sistani website:

السؤال: في صلاة الاحتياط يجب قراءة الفاتحة فقط فما هو الحكم لو قرأ المصلي الفاتحة و

سورة بعدا سهوا؟

الجواب: لا شيء عليه.

السؤال: اذا نسي المصلي الاتيان فوراً بصلاة الاحتياط وعقب هل تبطل الصلاة الاصلية؟ ام

انه يتمكن من اداء صلاة الاحتياط اذا التفت اليها؟

الجواب: ياتي بصلاة الاحتياط اذا لم يات بالمنافي والا فيعيد اصل الصلاة.

Lesson 4: The Importance of Prayer

Students will be divided into groups; each group will prepare a project about “important of salat”. Each group will present their project to the class mate. The students need to make reference from Quran and Hadith in their project.

Lesson 5: Things which invalidate the prayer

Things that make the prayer void if they occur during it, and most important of them are eight:

1. If anything happens to the one performing the prayer which break hi wudhu.
2. Turning from the Qibla deliberately.
3. Speaking deliberately.
4. Laughing loudly.
5. Cry for worldly matter.
6. Eat or drink. There is no harm in swallowing the saliva or the remains of food in the month.
7. Folding one's arms with the intention of submission or obedience to Allah (swt).
8. Deliberating saying 'ameen'.

Questions from Syed Sistani website about Satat:

السؤال: عدم أداء صلاة الصبح للأسباب عدّة ومنها المرض والسهر والكسل هل يعدّ تهاوناً للصلاة؟

الجواب: لا يبّرر كلّ ذلك فأنّه تساهل وتهاون ولا يجوز.

السؤال: هل الاستيقاظ لاداء صلاة الفجر واجب، أي هل انه يجب علي المكلف ان يؤقت المنبه (الساعة) او ما اشبهه لايقاضه؟

الجواب: نعم اذا عدّ تركه نوع استخفاف بالصلاة وتهاون في ادائها.

السؤال: اذا كان المكلف يعلم يقيناً انه لو سهر في الليل الي ساعة متأخرة سوف لن يستيقظ لصلاة الصبح فهل يحرم عليه السهر حينئذ؟

الجواب: اذا عدّ تهاوناً في اداء الواجب فلا يجوز.

السؤال: ما هو الاستخفاف بالصلاة؟

الجواب: ١- أن يؤخرها عن اول وقتها بلاعذر شرعي او عرفي بل من باب عدم الاهتمام بها .

٢- أن يترك الصلاة في الوقت بلاعذر شرعي وان قضاها بعد ذلك .

٣- ان يصلي في بعض الاوقات ولايصلي في البعض الآخر فمتى كان له فراغ يصلي ومتى كان مشغولاً بالامور الدنيوية يترك الصلاة .

٤- ان لايهتم بالصلاة فينسى الاتيان بالصلاة لعدم اهتمامه بها او ينام عنها بنحو لو كان يهتم بالصلاة لم ينس او لم ينم .

ففي الحديث عن الصادق (ع) في قوله (الذين هم عن صلاتهم ساهون) قال هو تأخير الصلاة عن اول وقتها غير عذر ، عنه (ع) : هو الترك لها والتواني عنها ، وعن الكاظم (ع) ، قال هو التضييع .

السؤال: كيف نصلي صلاتنا في القطارات والسيارات؟ وهل يجب أن نسجد على شيء، أو لا يجب ذلك ويكفي الانحناء؟

الجواب: يجب أداء الصلاة فيها وفق صلاة المختار إن أمكن، فتلزم رعاية الاستقبال في جميع حالات الصلاة إن تيسرت، وإلا ففي حال تكبيرة الاحرام مع التمكن منه، وإلا تسقط شرطية الاستقبال، كما أنه مع التمكن من الاتيان بالركوع والسجود الاختياريين يتعين الاتيان بهما، كما لو تيسرت الصلاة في ممر القطار أو الباص، وأما مع عدم التمكن منهما، فإن تيسر الانحناء بمقدار صدق اسميهما لزم وتعين.

ويراعى في السجود وضع الجبهة على المسجد ولو برفعه، ومع عدم تيسر الانحناء بالمقدار المذكور يكفي الايماء بدلاً عنهما، ولا يجب حينئذ وضع الجبهة على ما يصح السجود عليه، وإن كان هو الاحوط استحباباً.

السؤال: يوجد في الحي الذي اسكن فيه جامع واسمع الاذان، هل تصح صلاتي في البيت؟

الجواب: صلاتك صحيحة لكن ورد التأكيد على الحضور في المسجد والصلاة جماعة مع إمام تثق بدينه وعدالته وعن الامام (ع): (لا صلاة لجار المسجد إلا في المسجد) وحمله الفقهاء على الاستحباب الأكيد.

السؤال: ما حكم من لم يصلي صلاته اليومية في المسجد مع استطاعته أن يصلي هناك؟

الجواب: يستحب كثرة التردد إلى المساجد فعن النبي (صلى الله عليه و آله وسلم): من مشى إلى مسجد من مساجد الله فله بكل خطوة خطاها حتى يرجع إلى منزله عشر حسنات و محي عنه عشر سيئات و رفع له عشر درجات.

Lesson 6: Mustahab Prayers

Allah (SWT) says in the Qura n that He created us so that we may worship Him. Prayer is the most important form of worship and helps us get closer to Allah (SWT). Rasu l Allah (S) has said that şala h is the mi'ra j of a mu' min. Therefore, if we want to get closer to Allah (SWT), we must perform şala h - not because we have to - but because .we want to out of love for Him

When we do something wa jib, we don't have a choice. We have to do it because we are afraid of punishment in the Hereafter. On the other hand, when we do something mustahab, it is out of choice. Alla ,h (SWT) loves us even more for that act of sincerity .which is why the reward for musta ab acts is greater than the reward for wa jib actions Every Muslim must pray 5 times a day. These wa jib prayers include fajr, zuhr, asr, maghrib and isha, making a total of 17 rakaat every day.

In addition to these, there are 34 more rakaat that are not wa jib but highly recommended to pray every day. These are called the nawafil prayers (singular is nafilah prayer).

The 34 rakaat of nawafil prayers should be performed as follows:

- 2 rakaat nafilah before praying fajr şalāh
- 8 rakaat nafilah before praying zuhr şalāh
- 8 rakat nafilah before praying asr salsh
- 4 rakaat nafilah after praying maghrib şalāh
- 1 rakah nafilah prayed as 2 rakaat sitting down after isha şalah, and
- 11 rakaat nafilah anytime between midnight and fajr şalāh. This set of prayers is also known as şalat al-layl.

Note that the nafilah of maghrib and isha is prayed after the wa jib şalāh and not before.

A mustahab ṣalah cannot be more than 2 rakaat, so when we have to pray 8 rakaat or 4 rakaat nafilah, we have to pray it in units of two (just like ṣalat al- fajr).

The 11 rakaat midnight nafilah ṣalāh is called salat al-layl or salat al-ta ajjud. It is the most important nafilah ṣalah and is not attached to any wajib salah. It can be prayed any time between midnight and fajr, but it is recommended to pray it just before fajr time. Allah (SWT) says in the Quran:

مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.

How do we perform salat al-layl?

Step 1:

4 prayers of 2 rakaat each, making a total of 8 rakaat. The niyyah for each 2 rakaat ṣalah is: 'I am praying 2 rakaat for ṣalat al-layl qurbatan ilallah

Step 2:

Perform a 2 rakaat ṣalah with the niyyah: 'I am praying 2 rakaat ṣalat al-shaf qurbatan ilallah. Do not recite qunut in this salah.

Step 3:

Pray 1 rakah standing with the niyyah: I am praying 1 rakah salat al-witr qurbatan ilallah.

Lesson 7: Khums

Khums and zakat are part of Furū‘ al-Dīn (the Branches of Religion). They are acts of worship that are wajib on all Muslims. They are not merely taxes on one’s wealth. We cannot hope to gain spiritual perfection and the pleasure of Allah (SWT) unless we spends our wealth for others. Allah (SWT) says in the Quran:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

سورة ال عمران

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

The main differences between khums and zakat include the items on which they are applicable and their recipients.

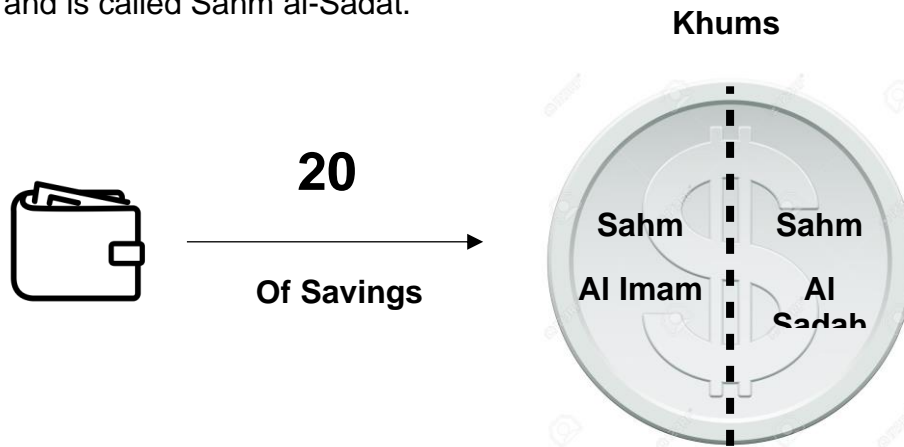
وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ

التَّقَى الْجُمُعَانَ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾ سورة الانفال

And know that whatever thing you gain, a fifth of it is for Allah, the Messenger, kinsmen of the Messenger, the orphans, the needy, and the destitute traveler; if you believe in Allah and what We sent down to Our worshiper on the day of victory, the day when the two armies met. Allah has power over all things.

Khums is a one-fifth (20%) tax that all baligh Muslims are required to pay. Khums applies to all earnings including profit from business, salaries and wages. The Khums we pay is divided into two equal parts. One part is the share of our living Imam and is

called Sahm al-Imam. The other is the share of the poor descendants of Rasul Allah (S) (Sadah) and is called Sahm al-Sadat.



During the ghaybah of the Imam, we give the Sahm al-Imam to our Marja, who uses it for religious and humanitarian causes. If we know of a worthy cause such as the building of an Islamic centre, helping an orphanage, tabligh work or a humanitarian cause, we can ask our Marja for permission to give our share of Sahm al-Imam to that project.

Sometimes charitable organizations and Islamic institutions ask the Marja for permission to collect khums for their projects. The Marja will give them a written permission, called an ijazah, to collect khums. You can then choose to give them your annual khums directly.

The Sahm al-Sadat should be distributed to the poor Sadat. A poor Sayyid is one who lacks the means for one year's respectable living.

Calculating khums can be very confusing if we don't have a fixed khums date. The first step is to select a fixed date of our choice when we will calculate our khums every year.

We should then calculate our total income and subtract from this total income all our expenses for that year. Whatever remains is our savings as we did not use it during the year. We should then pay 20% of our savings as khums. The remaining 80% is ours to keep and no further khums will be applicable on it in subsequent years.

Example:

- Your total income for the last year was: \$10,000.00
- Your total expenses for that year was: \$9,000.00
- Your saving that you did not use is: \$1,000.00

Khums (20%) you need to pay is: \$200.00 (\$100 for Sahm al-Imam and \$100 for Sahm al-Sadat)

The remaining is (80%) is : \$800.00

Question: You want to calculate your Khums on your khums date. You have the following info:

- you have \$45,000 in your bank account.
- You had \$15,000 last year
- You have no other items in your home unused
- You have no cash in your wallet and all expenses are spent from your bank account.

Answer:

Your savings for this year are:

The Khums (20%) you need to pay is:

(..... (50%) for Sahm al-Imam and(50%) for Sahm al-Sadat)

The remaining that is yours (80%) is :

Lesson 8: Zakat

Zakat is part of Furū‘ al-Dīn (the Branches of Religion) that is wajib on all Muslims. The literal meaning of the word zakat is ‘something which purifies’. Zakat purifies our wealth by making those less fortunate share in a portion of it. Through zakat and khums, we can achieve a relatively just and fair distribution of wealth in society. In an Islamic society all must live together as one family and share their wealth. Every member of society should have the means to live decently. If one group lacks it, it is the duty of the others to support them.

Allah (SWT) says in the Quran:

أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ

اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (سورة البقرة ١١٠)

And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do, is Seeing.

In this verse, Allah (SWT) is telling us that we should not think even for a moment that we are losing the wealth that we give away in the form of khums and zakat. In fact, it is an investment we are making for our akhirah (life in the Hereafter) because when we die and go to the next life, we will see our good deeds there and enjoy their rewards. Zakat al-Mal is an annual tax that must be paid on certain items such as specific agricultural produce and livestock, and on gold and silver currency. It is wājib on nine items. If a person has any of these items beyond a certain quantity for over a year, then they must give zakat on those items.

The nine items on which zakat is wājib are:



WHEAT



BARLEY



GRAPES/RAISINS



DATES



GOLD COINS



SILVER COINS



CAMELS



CATTLE



SHEEP & GOATS

The amount of zakat to be paid varies depending on the item, quantity and type of crop or livestock. The amount of zakat to be paid on gold and silver coins is 2.5%. If zakat has been paid once on a quantity, it does not have to be paid again every year.

Who are the recipients of zakat?

The following ayah of Quran tells us whom to give zakat:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْعَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ ۗ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

سورة التوبة

The obligatory charity shall be only for the poor and the needy, and for those who work to collect it, and to influence hearts (to belief), for ransoming captives, and debtors in the Way of Allah and the destitute traveler. It is an obligation from Allah. Allah is Knowing, Wise.

Zakat can therefore be distributed to any of the following eight groups:

- The needy (فُقَرَاءُ): Those who are unable to meet their annual expenditure.
- The poor (مَسَاكِين): Those who live even below the level of the needy.
- Those who serve zakat (عَامِلِينَ عَلَيْهَا): The salary of those who are employed to collect zakat.
- Muallafat al-Qulub (مُؤَلَّفَةَ قُلُوبِهِمْ): Those non-Muslims whom Rasul Allah (S) or the Imam or his representative think advisable to help from zakat so as to gain their sympathy and support for Islam and Muslims.
- Slaves (الرِّقَابِ): To free the slaves. Islam greatly emphasises the freeing of slaves so that slavery can be abolished.
- Those in debt (غَارِمِينَ): Help pay off their debts if they are having difficulty repaying them.
- In the way of Allah (فِي سَبِيلِ اللَّهِ): To help in religious matters and anything that is done in the way of Allah e.g. building a masjid, school, improving roads etc.
- A traveller who is unable to return home (ابْنِ السَّبِيلِ): To help them financially return

Lesson 9: Unity of the The Muslim Ummah

Unity is one of the primary goals of Muslim society (ummah) and is an obligation upon all Muslims, both individually and collectively. Ummah is an Arabic word meaning 'nation' or 'community'. It is commonly used to refer to the collective community of Muslims worldwide. In the Quran, the word ummah typically refers to a single group that shares common religious beliefs.

Allah (SWT) says in the Quran:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾ سورة المؤمنون

Your nation is but one nation, and I am your Lord, therefore fear Me.

Rasul Allah (S) always insisted on unity between Muslims. He referred to the Muslims as his ummah. He used to say, **“Whoever does not care about the affairs of the Muslims is not one of them’ and ‘Whoever hears a man calling 'O Muslims!' and does not respond is not a Muslim.”**

One of Rasul Allah (S)'s greatest achievements was to unite hundreds of tribes throughout Arabia into a single powerful nation. These tribes were frequently at war with each other and aşabiyyah was high on their agenda. They would put their tribesmen above all else, even when they were wrong. Rasul Allah (S) managed to bring them all under the banner of Islam into one united umm.

Allah (SWT) reminds the Muslims in the Quran:

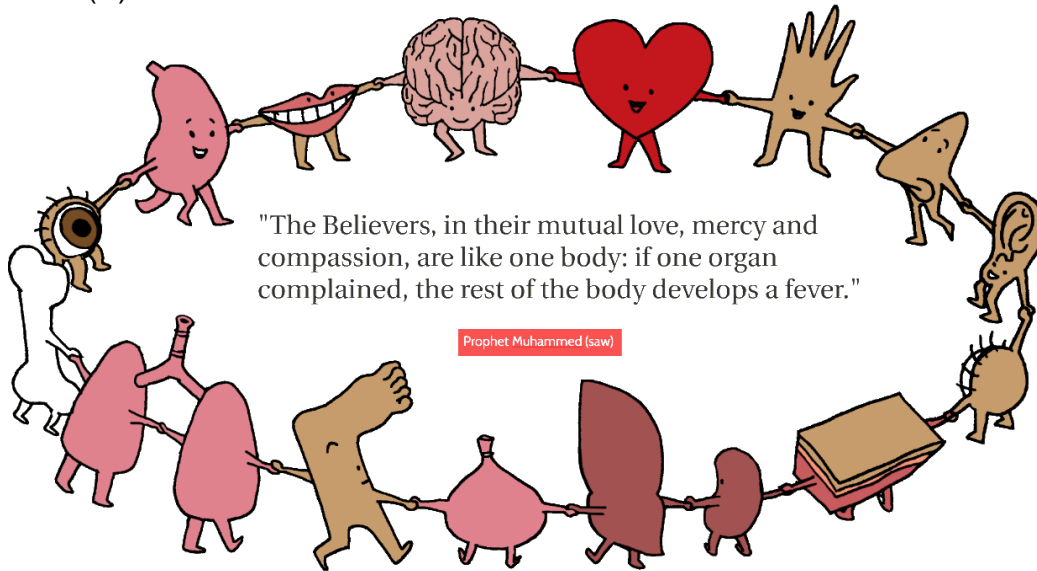
وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ

بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۗ

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ سورة آل عمران

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

Rasul Allah (S) also said:



Therefore, when we see or hear of a group of Muslims suffering somewhere in the world, we should feel their pain, pray for them and more importantly, do whatever we can to help them.

WHY IS THE MUSLIM UMMAH DISUNITED?

One of the main reasons for disunity amongst the Muslims is as a result of differences in thought and belief. It is not uncommon to hear one group of Muslims cursing another group or calling them disbelievers. This attitude is wrong and cannot achieve peace and unity amongst the Muslims. There is nothing wrong in explaining to other Muslims that their beliefs are incorrect. However, there is a way to do this effectively without insulting and cursing one another. Islam does not allow us to insult other Muslims just because their beliefs are different from ours. Allah tells us in the Quran:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِهِمْ بِالتِّي هِيَ أَحْسَنُ ۗ إِنَّ

رَبِّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

If we follow this advice and are polite to each other, we will remain united and a more effective ummah.

Another reason for disunity amongst Muslims is discrimination based on nationality and race. Allah (SWT) tells us in the Quran that He has created us into different races and cultures so that we get to know each other and benefit from our diversity. We shouldn't think therefore that any one race is better than another, such as Arabs being better than non-Arabs. The best in the eyes of Allah (SWT) is the one who is the most God-conscious.

Lesson 10: Invite to Maroof and Forbid the Monkar

(ولتكن منكم أمةٌ يدعون الى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم

المفلحون). آل عمران 104

“And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful”

قال النبي الكريم محمد صلى الله عليه وآله: «لا تزال أمتي بخير ما أمروا بالمعروف، ونهوا عن

المنكر، وتعاونوا على البرِّ، فاذا لم يفعلوا ذلك نزعنا منهم البركات، وسلطنا بعضهم على بعض،

ولم يكن لهم ناصر في الأرض ولا في السماء»!؟

“My umma ‘Islamic community’ shall be in good condition they enjoin that which is good, forbid that which is wrong, and co-operate in righteousness. If they hesitate, they shall be denied bliss, be dealt high-handedly with each other, and will have no helper on the earth, nor in the heavens!”.

قال النبي الكريم محمد صلى الله عليه وآله: «كلُّكم راعٍ وكلُّكم مسؤول عن رعيته»!؟.

“You, all, are charged with the responsibility and should, therefore, take care of those who are in your charge”.

قال الإمام علي عليه السلام: «لا تتركوا الأمر بالمعروف والنهي عن المنكر فيؤتي عليكم

شراركم ثم تدعون فلا يستجاب لكم»!؟

“Do not abandon the obligation of enjoining right and forbidding wrong. If you do, your bad folk shall reign supreme over you, and then you will implore God’s grace, yet your prayer would not be answered”.

We should not have an attitude where everyone minds their own business and does not care about others. This is because we live in communities, and if one person is allowed to be bad, they will slowly influence others to be bad too.

What is Maroof ما هو المعروف

Maroof is any action that is considered good by Islam or common sense.

Below are example of Maroof

1. Trust in Allah (SWT)
2. Thanking God for His countless bounties
3. Trust in what Allah has decreed of means of living, life, and profit and loss
4. Fear of, and hope in, God Almighty
5. Patient perseverance and self-restraint
6. Justice
7. Following one’s reason rather than his desires
8. Humility
9. Leading a reasonable lifestyle

10. Memorizing the Holy Qur'an, reciting it, and acting according to its injunctions
11. Generosity, noble-mindedness, and altruism
12. Shying away from that which Allah, the Exalted, has declared haraam.
13. Fairness.
14. Paying respect to the holy shrines of the Infallibles.
15. Helping the believers, allay their fears, make them happy, feed them, and see to it that their affairs are attended to.
16. Being mindful of the affairs of fellow Muslims.
17. Spending on one's immediate family and relatives.
18. Repentance for sins, petty and cardinal, and showing remorse.

What is Monkar ما هو المنكر

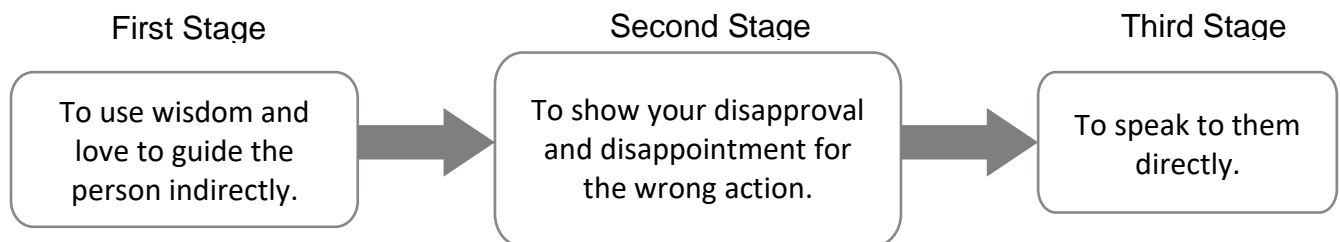
Monkar is any action that is considered bad by Islam or people's common sense.

Below are example of Monkar

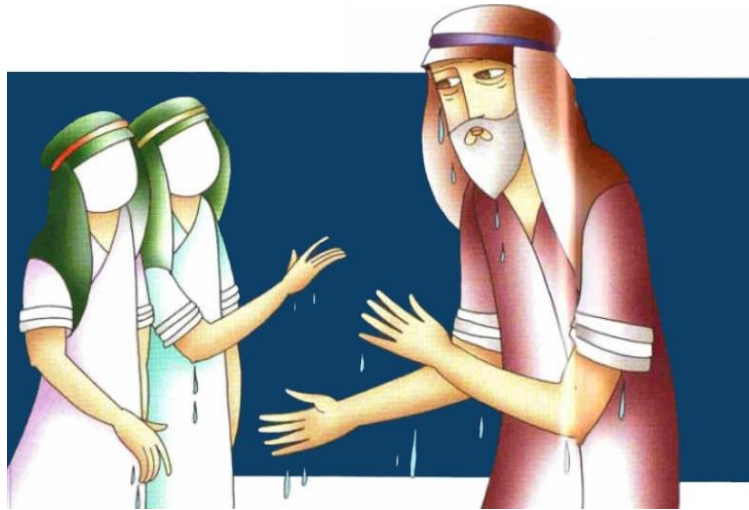
1. Wrongdoing
2. Severing relations with one's blood relatives
3. Arrogance
4. Deception
5. Looking down on and taking light fellow Muslims, especially the poor
6. Envy
7. Being ungrateful to one's parents
8. Lying

9. Anger.
10. False testimony
11. Backbiting and listening to it
12. Obscenity, false accusation, and cursing
13. Not keeping a promise
14. Speculative hoarding of foodstuffs
15. Deception.
16. Abandoning any of the religious obligations, such as prayer and fasting.

When you see someone skipping something wājib or doing something ḥarām, you must stop them from doing so. This can be done at different levels:



A Story of Amr Bil Maroof - Imams Hassan and Hussain (a.s)



When Imām al-Ḥasan [A] and Imām al-Ḥusayn [A] were young, and they saw an old man doing wuḍū' the wrong way. They didn't want to tell him directly that his wuḍū' was wrong because they did not want him to feel embarrassed. So they asked him to watch their wuḍū' and tell them who was doing it correctly. When the old man saw them perform wuḍū', he realised his mistake and said, "You are both right. I am the one who is wrong!"

The enjoining good and forbidding evil are Wajab (must) if some conditions are met, these conditions are:

- The person exercising the obligation of enjoining good and forbidding evil must be aware of what is good and what is bad in a general manner.
- The probability that his advice shall be followed. Conversely, there is no point in trying to guide those who you know will not take your advice.
- The person committing the sin or turning away from what is virtuous (good) should not be unmindful of the nature of their action, in that they are not aware what they are doing breaks the sublime injunctions of religion. Otherwise, giving them advice is not compulsory.
- The person giving the counsel should not fear the consequences of his word or deed, to himself, honour, property, or fellow Muslims.

Exercise:

You discover that your close friend eats meat at non-Muslim restaurant. Write below the steps you will take to do Amr Bil Maroof and Nahee An Al Munkar to convince them not to make that mistake according to what you learnt in this chapter.

.....

.....

.....

.....

.....

.....

.....

Lesson 11: Imam Mahdi (A)

Imam al-Mahdi (A) is our living Imam. His name is Muḥammad, but he is usually referred to by his titles. Some of these are:

Al-Mahdi (the one guided by Allah (SWT))

Al-Qaim (the one who will rise to establish justice)

Al-Hujjah (the proof of Allah (SWT))

Sahib al-Asr wa al-Zaman (Master of the present age and time)

Al-Muntaẓar (the Awaited Imam)

Baqiyat Allah (Allah (SWT)'s remaining representative on earth)

Imam al-Mahdi (A) is currently in ghaybah (temporary disappearance). The Shiah believe that he lives amongst people but they don't recognise him. He always helps and guides people without them knowing. The 'return' of the Imam from ghaybah is therefore the revealing of his true identity to people.

When the 11th Holy Imam (A) was killed, our 12th Holy Imam (A) was only 5 years old. For his protection, his birth was kept a secret and only the very close companions of the 11th Imam (A) were allowed to see him.

After the passing away of the 11th Imam (A), Imam al-Mahdi (A) went into the Minor Occultation (al-Ghaybah al-sghra). He was hidden from the public eye and the general public did not know of his whereabouts. He communicated with his Shiahs through four successive deputies (nuwab). When the last of them died, the Major Occultation (al-Ghaybah al-Kubra) of the 12th Holy Imam (A) started.

Below are some of the reasons why our Imam (A) is in ghaybah:

- For the protection of the 12th Imam (A)
- Due to the lack of appreciation by the Muslims
- As a test for the believers

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ

قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾ سورة العنكبوت

Do people think that they are left alone by saying: 'We are believers' and will not be tried? We tried those who have gone before them. Allah knows those who are truthful and those who lie.

- To prove that the Imam (A) is the only solution

سُنُرِهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكُنْ

بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ سورة فصلت

We will show them Our signs in all the horizons and in themselves, until it is clear to them that it is the truth. Is it not sufficient that your Lord is witness over everything'

- Divine Wisdom: In other words, the Imām (A) is telling us that we must be patient and not arrogantly assume that we are able to understand all of the Divine mysteries. We must not lose faith in the existence of our Imam (A) and use this time to prepare ourselves for his coming. When he reappears, he will inform us of the reasons for his ghaybah and it will make perfect sense at that time

Both Sunni and Shia Muslims believe in the coming of Imam al-Mahdi (A) to establish a universal government. Both sect also believe that he will be a descendant of Imam Ali (A) and Sayyidah Fatimah (A) and that his name will be the same as the name of the Holy Prophet (S). The major difference between the two sects is that Shias believe that the Imam (A) is already born and will reappear one day, while the Sunnis believe that he is yet to be born.

Imam al-Mahdi (A) is now over 1180 years old. Some people question how it is possible for a human being to live this long. It is true that every human being is a mortal and has to die one day, including Imam al-Mahdi (A). However, there is no maximum time that a human being can live for. That is down to the will of Allah (SWT). There are many examples in the Quran and adith about people who have lived for a very long time, so it should not be a surprise for us that the Imam (A) is also able to be alive for so long.

According to the Quran, Prophet Nuḥ (A) preached to his people for 950 years

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ

الطُّوفَانَ وَهُمْ ظَالِمُونَ ﴿١٤﴾ سورة العنكبوت

And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.

In fact, all Muslims believe that some prophet are still alive even today. For example, we all believe that Prophet Isa (A) was not crucified. He ascended to the heavens and one day, he will return to the earth and pray behind Imam al-Mahdi (A). Other prophets that are still alive include Prophet Idris (A), Prophet Khiḍr (A) and Prophet Ilyas (A). Each of them are much older than our 12th Holy Imam (A)!

Imam Ali (A) said:

"I swear by Allah that from the day Adam (A) died, He has not left the earth without an Imam who guided people to Allah, being His proof over His creation. The earth will never remain without an Imam as the proof of Allah over His servants."

The first people to pledge allegiance (give bayah) will number 313. They will be the most pious, learned and courageous people on the earth at that time and will come from different parts of the world. Through a miracle, Allah (SWT) will bring them all together to Makkah for this grand event in the history of humankind.

These 313 will give their pledge of allegiance to Imam al-Mahdi (A) while he stands between the Rukn (the corner of the Kabah where the Hajar al-Aswad is lodged) and Maqam of Ibrahim.

Waiting for Imam al-Mahdi (A) to return is called Intizar. During this period, the most important thing is not losing faith in the existence of the Imam.

During the time of Intizar, it is the duty of all the followers of the Imam (A) to work for the good of humanity and be good role models for others, showing them how people will live after the establishment of peace and justice when the Imam (A) returns. It is therefore necessary that we live our lives based on justice, honesty and fairness.

Naturally, those whose values and character are most similar to the values of the Imam (A) will easily be able to join the him on his return. Obeying Allah (SWT) and keeping away from haram are the first duties we have towards showing our loyalty to Imam al-Mahdi (A). Thereafter, serving humanity and praying for the return of the Imam (A) are also part of our duties to the Imam (A).

We should pray for the safety and reappearance of the Imam (A) by reciting the dua: Allahumma kun li-waliyyik al-faraj... after every ṣalāh. We should also say salam to our Imam (A) every day by reciting his ziyarah. We should also try to recite dua alahad as often as we can. It is said that one who recites this dua on 40 consecutive mornings after salat al-fajr, he/she will be one of the helpers of the Imam (A).

Other ways in which we can remember the Imam (A) of our time and build a strong connection with him, include giving ṣadaqah on his behalf, remembering him in our prayers especially salat al-layl, congratulating him on happy occasions such as the wiladat of the Masumin (A), and sharing in his grief on the wafat of the Masumin (A). Just as we are doing intizar (waiting) for the Imam (A), so is the Imam (A) doing intizar for us. The Imam (A) will only return when Allah (SWT) wills. Imam (A) is made aware of all our activities every week. He rejoices when he hears good things about his Shiah, but feels sad when he is told that the Shiah are committing evil or neglecting their religious and moral obligations.

Lesson 12: Things that make Fast Batil

Things That Invalidate **باطل** the Fast If Done On Purpose

1. Eating and drinking.
2. Saying false things about Allah (SWT), Prophet (S) or the successors of the Holy Prophet (S).
3. Making dust reach one's throat.

KAFFARA **كفاره**

It is a great sin to eat or drink during the days of Holy Ramadhan, or deliberately commit acts which break the fast without a justifiable reason.

Anyone who leaves out a fast purposely has to give Qadha **قضاء** as well as **Kaffara**. &

The Kaffara for each fast is:

either: (i) to free a slave.

or : (ii) to fast for 60 days.

or : (iii) to feed 60 poor people to their fill or give 1 mudd* to each poor person i.e.

$\frac{3}{4}$ kg of foodstuff to each of them.

* 1 mudd is equal to $\frac{3}{4}$ kg foodstuff like wheat, barley, etc.

If you choose to fast for 2 months as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time.

Questions from Syed Al Sistani's website:

السؤال: ما حكم تنظيف الأسنان بالفرشاة والمعجون في حال الصوم؟

الجواب: ليس من المفطرات تنظيف الأسنان بالفرشاة والمعجون، ما لم يبلع الصائم شيئاً مما اختلط بريقه جزاءً عملية التنظيف، ولا يضرّ الشيء اليسير الذي يستهلك في الريق.

السؤال: فتوي لسماحتكم تقول بان مضغ العلك في نهار شهر رمضان لا يعدّ من المفطرات فهل هذا

الحكم مختص بما ليس له طعم ام شامل بجميع الأنواع الموجودة في الاسواق ؟

الجواب: لا بأس بمضغ العلك في حال الصوم وان وجد له طعماً في ريقه ما لم يكن لتفتت اجزائه والغالب في العلك الموجود في الاسواق اشتماله علي اجزاء سكرية ونحوها تفتت في الريق في بداية المضغ ، فلا بد للصائم من الاجتناب عنه الا مع زوال تلك الاجزاء ولو بمضغ سابق .

السؤال: ما حكم ترطيب الشفاه في حال الصوم؟

الجواب: لا يضر بصحة الصيام، نعم اذا فرض عود البلة الى داخل الفم ونزولها - مع الالتفات - الى

الجوف من دون ان تستهلك في لعاب الفم كان مفطراً.

السؤال: ما حكم السباحة في حال الصوم؟

الجواب: لا يفطر ولكنه مكروه كراهة شديدة.

السؤال: افتي بعض العلماء من المسلمين بان دخول الشخص الصائم الي حوض السباحة من المفطرات
فما رأي السيد السيستاني (دام ظلّه) ؟

الجواب: انّ الارتماس ليس من المفطرات علي رأي سماحة السيد (دام ظلّه).

السؤال: هل ان وضع الكحل والعطر يفطر الصائم؟

الجواب: لا يفطر

السؤال: هل يجوز وضع كريمات الوجه اثناء الصيام؟

الجواب: لا يضر بالصوم .

السؤال: هل شم العطور المركبة والطبيعية مفطرة؟

الجواب: لا يفطر شيء من المذكورات إذا لم ينزل في الجوف .

Lesson 13: The Importance of Fasting

Students will be divided into groups; each group will prepare a project about “importance of fasting”. Each group will present their project to the classmates. The students need to make reference to the Quran and Hadith in their project.

Lesson 14: Holy Prophet's Speech in the Month

Ramadan

Shaykh al-Saduq has narrated on the authority of Imam al-Rida(a.s.) on the authority of his immaculate fathers on the authority of Imam Ali Ameer al-Momineen(a.s.) who said that the Holy Prophet (s.a.w.a.), once, delivered a speech to the community, saying,

O people, the month of Allah has come upon you with blessings, mercy, and forgiveness. This month is the most favorable month in the view of Almighty Allah. Its days are the best days. Its nights are the best nights. Its hours are the best hours. In this month, you have been invited to the hospitality of Almighty Allah and you have been chosen to be within the people of Almighty Allah's honoring. Your breaths in this month are (considered) glorification (of Almighty Allah). Your sleep in this month is (considered) an act of worship. Your deeds are accepted in this month. Your prayers are responded in this month. You may thus pray Almighty Allah with sincere intentions and pure hearts that He will guide you to observing fasting (properly) and to reciting His Book in this month. Verily, the true miserable is he whom is deprived of Almighty Allah's forgiveness in this magnificent month.

As you feel hunger and thirst in this month, you should remember the hunger and thirst of the Resurrection Day. Give alms to the poor and the needy among you. Respect those who are older than you are. Have mercy upon those who are younger than you are. Esteem your ties with your relatives. Keep your tongues from obscenity. Cast down your looks from all that which is unlawful for you to gaze and close your hearings against all that which is unlawful for you to hear. Treat kindly the orphans among you so that your orphans will be treated kindly. Repent from your sins. Raise your hands towards Him (i.e. Almighty Allah) with supplications at the times of your prayers, for these times are the best hours at which Almighty Allah looks at His servants with mercy - He will respond to their prayers, answer their calls, and receive their supplications.

O people, truly, your souls are dependent upon your deeds; therefore, try to free them by means of imploring for forgiveness. Likewise, your backs are heavily burdened by your sins; therefore, try to lighten the burdens on your backs by means of long prostration (before your Lord). Let it be known to you that Almighty Allah has sworn by His Mighty that He shall not chastise the performers of prayers and those who prostrate before Him and that He shall not frighten them with Hellfire on that day when all humankind will stand before the Lord of the Worlds.

O people, if anyone of you gives food to a faster (i.e. an observer of fasting) to break his fast in this month, he shall be awarded by Almighty Allah the reward of manumitting a bond Muslim as well as a forgiveness of all his past sins.”

The attendants asked, “O Allah’s Messenger, not all of us can do this!”

The Holy Prophet (s.a.w.a.) answered, “Show fearfulness of Almighty Allah even by a half of a date. Show fearfulness of Almighty Allah even by a single drink of water. Verily, Almighty Allah shall give this great reward to those who do the least of their capability if they cannot do the much.

O people, as to those among you who behave politely in this month, they shall be permitted to pass the Discriminating Bridge (sirat) on the day when many feet will slip (i.e. the Resurrection Day). As to those among you who relieve their servants from a part of their jobs, Almighty Allah shall make easy for them the interrogation on the Resurrection Day. As to those who stop bothering the others, Almighty Allah shall save them from His ire on the day when they shall meet Him. As to those who honor an orphan in this month, Almighty Allah shall honor them on the day when they will meet Him. As to those who keep good ties with their relatives in this month, Almighty Allah will keep good ties with them through His mercy on the day when they will meet Him. On the other hand, as to those who rupture their relations with their relatives in this month, Almighty Allah will prevent them from receiving His mercy on the day when they will meet Him. As to those who voluntarily offer a prayer in this month, Almighty Allah will release them from Hellfire. As to those who perform a religious rite in this month, they shall be given the reward of performing seventy religious rites in other months. As

to those who very frequently invoke Almighty Allah's blessings upon me in this month, Almighty Allah shall make their scales heavy (i.e. full of good deeds) when the others' scales will be light (i.e. lacking good deeds). As to those who recite a single verse of the Qur'an in this month, they shall have the reward of one who has recited the whole Qur'an in other months.

O people, certainly, the gates of Paradise are open wide in this month; therefore, pray your Lord not to close them before you. Similarly, the gates of Hellfire are close in this month; therefore, pray your Lord not to open them for you. Devils are tied up in this month; therefore, pray your Lord not to set them up over you..."

Lesson 15: Duas in Ramadan

Allah (SWT) says in the Quran:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ سورة

البقرة

When My worshipers ask you about Me, I am near. I answer the supplication of the suppliant when he calls to Me; therefore, let them respond to Me and let them believe in Me, in order that they will be righteous.

It is recommended to say the following supplicatory prayer known as Dua al-Iftifah every night in Ramadan:

اللَّهُمَّ إِنِّي أَفْتَحُ النَّوَاءَ بِحَمْدِكَ، وَأَنْتَ مُسَدِّدُ لِلصَّوَابِ بِمَنْكَ، وَآيَقُنْتُ
أَنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ فِي مَوْضِعِ الْعَفْوِ وَالرَّحْمَةِ، وَأَشَدُّ
الْمُعَاقِبِينَ فِي مَوْضِعِ النَّكَالِ وَالنَّقِمَةِ، وَأَعْظَمُ الْمُتَجَبِّرِينَ فِي مَوْضِعِ
الْكِبْرِيَاءِ وَالْعِظَمَةِ، اللَّهُمَّ أَذِنْتَ لِي فِي دُعَائِكَ وَمَسْأَلَتِكَ فَاسْمَعْ يَا
سَمِيعُ مِدْحَتِي، وَاجِبْ يَا رَحِيمُ دَعْوَتِي، وَأَقِلْ يَا غَفُورُ عَثْرَتِي، فَكَمْ
يَا إِلَهِي مِنْ كُرْبَةٍ قَدْ فَرَّجْتَهَا وَهَمُومٍ قَدْ كَشَفْتَهَا، وَعَثْرَةٍ قَدْ أَقْلْتَهَا،
وَرَحْمَةٍ قَدْ نَشَرْتَهَا، وَحَلَقَةٍ بَلَاءٍ قَدْ فَكَّكْتَهَا، الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ
صَاحِبَةً وَلَا وِلْدَانًا، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ
الدُّلِّ وَكَبَّرَهُ تَكْبِيرًا، الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا، عَلَى جَمِيعِ نِعَمِهِ

كُلُّهَا الْحَمْدُ لِلَّهِ الَّذِي لَا مُضَادَّ لَهُ فِي مُلْكِهِ، وَلَا مُنَارِعَ لَهُ فِي أَمْرِهِ،
الْحَمْدُ لِلَّهِ الَّذِي لَا شَرِيكَ لَهُ فِي خَلْقِهِ، وَلَا شَبِيهَ لَهُ فِي عَظَمَتِهِ،
الْحَمْدُ لِلَّهِ الْفَاشِي فِي الْخَلْقِ أَمْرُهُ وَحَمْدُهُ، الظَّاهِرِ بِالْكَرَمِ مَجْدُهُ،
الْبَاسِطِ بِالْجُودِ يَدُهُ، الَّذِي لَا تَنْقُصُ خَزَائِنُهُ، وَلَا تَزِيدُهُ كَثْرَةُ الْعَطَاءِ
إِلَّا جُوداً وَكَرَمًا، إِنَّهُ هُوَ الْعَزِيزُ الْوَهَّابُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ قَلِيلاً
مِنْ كَثِيرٍ، مَعَ حَاجَةٍ بِي إِلَيْهِ عَظِيمَةٍ وَغِنَاكَ عَنْهُ قَدِيمٍ، وَهُوَ عِنْدِي
كَثِيرٌ، وَهُوَ عَلَيْكَ سَهْلٌ يَسِيرٌ، اللَّهُمَّ إِنَّ عَفْوَكَ عَن ذَنْبِي، وَتَجَاوُزَكَ
عَن خَطِيئَتِي، وَصَفْحَكَ عَن ظُلْمِي وَسِتْرَكَ عَن قَبِيحِ عَمَلِي،
وَحِلْمَكَ عَن كَثِيرِ جُرْمِي، عِنْدَ مَا كَانَ مِنِّي مِنْ خَطِيئَةٍ وَعَمْدِي، أَطْمَعَنِي
فِي أَنْ أَسْأَلُكَ مَا لَا أَسْتَوْجِبُهُ مِنْكَ، الَّذِي رَزَقْتَنِي مِنْ رَحْمَتِكَ،
وَأَرَيْتَنِي مِنْ قُدْرَتِكَ، وَعَرَّفْتَنِي مِنْ إِجَابَتِكَ، فَصِرْتُ أَدْعُوكَ آمِنًا،
وَأَسْأَلُكَ مُسْتَأْنِسًا، لَا خَافًا وَلَا وَجَلًا، مُدِلًّا عَلَيْكَ فِيمَا قَصَدْتُ فِيهِ
إِلَيْكَ، فَإِنْ أَبْطَأَ عَنِّي عَتَبْتُ بِجَهْلِي عَلَيْكَ، وَلَعَلَّ الَّذِي أَبْطَأَ عَنِّي هُوَ
خَيْرٌ لِي لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ، فَلَمْ أَرِ مَوْلاً كَرِيمًا أَصْبَرَ عَلَى عَبْدٍ
لَأَنِي مِنْكَ عَلَيَّ يَا رَبِّ، إِنَّكَ تَدْعُونِي فَأُولِي عَنكَ، وَتَتَحَبَّبُ إِلَيَّ
فَاتَّبِعْضُ إِلَيْكَ، وَتَتَوَدَّدُ إِلَيَّ فَلَا أَقْبَلُ مِنْكَ، كَانَ لِي التَّطَوُّلَ عَلَيْكَ، فَلَمْ

يَمْنَعَكَ ذَلِكَ مِنَ الرَّحْمَةِ لِي، وَالْأَخْسَانِ إِلَيَّ، وَالتَّفَضُّلِ عَلَيَّ
بِجُودِكَ وَكَرَمِكَ، فَارْحَمْ عَبْدَكَ الْجَاهِلَ وَجُدْ عَلَيْهِ بِفَضْلِ إِحْسَانِكَ
إِنَّكَ جَوَادٌ كَرِيمٌ، أَلْحَمْدُ لِلَّهِ مَالِكِ الْمُلْكِ، مُجْرِي الْفُلْكِ، مُسَخِّرِ
الرِّيَاحِ، فَالِقِ الْأَصْبَاحِ، دَيَّانِ الدِّينِ، رَبِّ الْعَالَمِينَ، أَلْحَمْدُ لِلَّهِ عَلَى
حِلْمِهِ بَعْدَ عِلْمِهِ، وَالْحَمْدُ لِلَّهِ عَلَى عَفْوِهِ بَعْدَ قُدْرَتِهِ، وَالْحَمْدُ لِلَّهِ عَلَى
طَوْلِ أَنْاتِهِ فِي غَضَبِهِ، وَهُوَ قَادِرٌ عَلَى مَا يُرِيدُ، أَلْحَمْدُ لِلَّهِ خَالِقِ
الْخَلْقِ، بَاسِطِ الرِّزْقِ، فَالِقِ الْأَصْبَاحِ ذِي الْجَلَالِ وَالْإِكْرَامِ
وَالْفَضْلِ وَالْإِنْعَامِ، الَّذِي بَعْدَ فَلَا يُرَى، وَقَرَّبَ فَشْهَدَ النَّجْوَى
تَبَارَكَ وَتَعَالَى، أَلْحَمْدُ لِلَّهِ الَّذِي لَيْسَ لَهُ مُنَازِعٌ يُعَادِلُهُ، وَلَا شَبِيهٌ
يُشَاكِلُهُ، وَلَا ظَهِيرٌ يُعَايِدُهُ قَهَرَ بِعِزَّتِهِ الْأَعَزَّاءِ، وَتَوَاضَعَ لِعَظَمَتِهِ
الْعُظْمَاءِ، فَبَلَغَ بِقُدْرَتِهِ مَا يَشَاءُ، أَلْحَمْدُ لِلَّهِ الَّذِي يُجِيبُنِي حِينَ أُنَادِيهِ،
وَيَسْتُرُ عَلَيَّ كُلَّ عَوْرَةٍ وَأَنَا أَعْصِيهِ، وَيُعْظِمُ النِّعْمَةَ عَلَيَّ فَلَا
أُجَازِيهِ، فَكَمْ مِنْ مَوْهَبَةٍ هَنِيئَةٍ قَدْ أَعْطَانِي، وَعَظِيمَةٍ مَخُوفَةٍ قَدْ
كَفَانِي، وَبَهْجَةٍ مُونِقَةٍ قَدْ أَرَانِي، فَأُنْثِي عَلَيْهِ حَامِداً، وَأَذْكُرُهُ مُسَبِّحاً،
أَلْحَمْدُ لِلَّهِ الَّذِي لَا يُهْتَكُ حِجَابُهُ، وَلَا يُغْلَقُ بَابُهُ، وَلَا يَرُدُّ سَائِلُهُ، وَلَا
يُخَيِّبُ أَمَلُهُ، أَلْحَمْدُ لِلَّهِ الَّذِي يُؤْمِنُ الْخَائِفِينَ، وَيُنَجِّي الصَّالِحِينَ،

وَيَرْفَعُ الْمُسْتَضْعَفِينَ، وَيَضَعُ الْمُسْتَكْبِرِينَ، يُهْلِكُ مُلُوكًا وَيَسْتَخْلِفُ
آخَرِينَ، وَالْحَمْدُ لِلَّهِ قَاصِمِ الْجَبَّارِينَ، مُبِيرِ الظَّالِمِينَ، مُدْرِكِ
الْمُهَارِبِينَ، نَكَالِ الظَّالِمِينَ صَرِيحِ الْمُسْتَصْرِخِينَ، مَوْضِعِ حَاجَاتِ
الطَّالِبِينَ، مُعْتَمِدِ الْمُؤْمِنِينَ، الْحَمْدُ لِلَّهِ الَّذِي مِنْ خَشْيَتِهِ تَرَعَدُ السَّمَاءُ
وَسُكَّانُهَا، وَتَرْجُفُ الْأَرْضُ وَعُمَارُهَا، وَتَمْوجُ الْبِحَارُ وَمَنْ يَسْبَحُ
فِي غَمْرَاتِهَا، الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا
اللَّهُ، الْحَمْدُ لِلَّهِ الَّذِي يَخْلُقُ، وَلَمْ يَخْلُقْ وَيَرْزُقُ، وَلَا يُرْزَقُ وَيُطْعَمُ،
وَلَا يُطْعَمُ وَيُمِيتُ الْأَحْيَاءَ وَيُحْيِي الْمَوْتَى وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ
الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ
وَرَسُولِكَ، وَآمِينِكَ، وَصَفِيِّكَ، وَحَبِيبِكَ، وَخَيْرَتِكَ مَنْ خَلَقَكَ، وَحَافِظِ
سِرِّكَ، وَمُبَلِّغِ رِسَالَتِكَ، أَفْضَلَ وَأَحْسَنَ، وَأَجْمَلَ وَأَكْمَلَ، وَأَزْكَى
وَأَنْمَى، وَأَطْيَبَ وَأَطْهَرَ، وَأَسْنَى وَأَكْثَرَ مَا صَلَّيْتَ وَبَارَكْتَ
وَتَرَحَّمْتَ، وَتَحَنَّنْتَ وَسَلَّمْتَ عَلَى أَحَدٍ مِنْ عِبَادِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ،
وَصِفْوَتِكَ وَأَهْلِ الْكِرَامَةِ عَلَيْكَ مِنْ خَلْقِكَ، اللَّهُمَّ وَصَلِّ عَلَى عَلِيِّ
أَمِيرِ الْمُؤْمِنِينَ، وَوَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ، عَبْدِكَ وَوَلِيِّكَ، وَآخِي
رَسُولِكَ، وَحُجَّتِكَ عَلَى خَلْقِكَ، وَآيَتِكَ الْكُبْرَى، وَالنَّبَأِ الْعَظِيمِ،

وَصَلِّ عَلَى الصِّدِّيقَةِ الطَّاهِرَةِ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ، وَصَلِّ
عَلَى سِبْطِي الرَّحْمَةِ وَإِمَامِي الْهُدَى، الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيِ شَبَابِ
أَهْلِ الْجَنَّةِ، وَصَلِّ عَلَى أَيْمَةِ الْمُسْلِمِينَ، عَلِيِّ بْنِ الْحُسَيْنِ، وَمُحَمَّدِ
ابْنِ عَلِيٍّ، وَجَعْفَرِ بْنِ مُحَمَّدٍ، وَمُوسَى بْنِ جَعْفَرٍ، وَعَلِيِّ بْنِ مُوسَى،
وَمُحَمَّدِ بْنِ عَلِيٍّ، وَعَلِيِّ بْنِ مُحَمَّدٍ، وَالْحَسَنِ بْنِ عَلِيٍّ، وَالْخَلْفِ
الْهَادِي الْمَهْدِيِّ، حُجَجِكَ عَلَى عِبَادِكَ، وَأَمَانِكَ فِي بِلَادِكَ صَلَاةً
كَثِيرَةً دَائِمَةً اللَّهُمَّ وَصَلِّ عَلَى وَلِيِّ أَمْرِكَ الْقَائِمِ الْمُؤَمَّلِ، وَالْعَدْلِ
الْمُنْتَظَرِ، وَحُفَّةِ بِمَلَائِكَتِكَ الْمُقْرَبِينَ، وَأَيْدِهِ بِرُوحِ الْقُدْسِ يَا رَبَّ
الْعَالَمِينَ، اللَّهُمَّ اجْعَلْهُ الدَّاعِيَ إِلَى كِتَابِكَ، وَالْقَائِمَ بِدِينِكَ، اسْتَخْلَفَهُ
فِي الْأَرْضِ كَمَا اسْتَخْلَفْتَ الَّذِينَ مِنْ قَبْلِهِ، مَكِّنْ لَهُ دِينَهُ الَّذِي
ارْتَضَيْتَهُ لَهُ، أَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا يَعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا،
اللَّهُمَّ أَعِزَّهُ وَأَعِزِّزْ بِهِ، وَأَنْصُرْهُ وَأَنْتَصِرْ بِهِ، وَأَنْصُرْهُ نَصْرًا
عَزِيزًا، وَأَفْتَحْ لَهُ فَتْحًا يَسِيرًا، وَاجْعَلْ لَهُ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا،
اللَّهُمَّ أَظْهِرْ بِهِ دِينَكَ، وَسُنَّةَ نَبِيِّكَ، حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ
مِنَ الْحَقِّ، مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ اللَّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةِ
كَرِيمَةٍ تُعِزُّ بِهَا الْأَسْلَامَ وَأَهْلَهُ، وَتُنْزِلُ بِهَا النِّفَاقَ وَأَهْلَهُ، وَتَجْعَلُنَا

فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ، وَالْقَادَةَ إِلَى سَبِيلِكَ، وَتَرَزُّقُنَا بِهَا كَرَامَةً
 الدُّنْيَا وَالْآخِرَةَ، اللَّهُمَّ مَا عَرَّفْتَنَا مِنَ الْحَقِّ فَحَمَلْنَا، وَمَا قَصَرْنَا عَنْهُ
 فَبَلَّغْنَا، اللَّهُمَّ الْمُمْ بِهٍ شَعْنَنَا، وَاشْعَبْ بِهٍ صَدْعَنَا، وَارْتُقْ بِهٍ فَتْقَنَا،
 وَكَثِّرْ بِهٍ قِلْتَنَا، وَأَعِزِّزْ بِهٍ ذِلَّتَنَا، وَأَغْنِ بِهٍ عَائِلَنَا، وَأَقْضِ بِهٍ عَن
 مَغْرَمِنَا، وَاجْبُرْ بِهٍ فَقْرَنَا، وَسُدِّ بِهٍ خَلَّتْنَا، وَيَسِّرْ بِهٍ عُسْرَنَا، وَبَيِّضْ بِهٍ
 وُجُوهَنَا، وَفُكِّ بِهٍ أَسْرَنَا، وَأَنْجِحْ بِهٍ طَلِبَتَنَا، وَأَنْجِزْ بِهٍ مَوَاعِيدَنَا،
 وَاسْتَجِبْ بِهٍ دَعْوَتَنَا، وَأَعْطِنَا بِهٍ سُؤْلَنَا، وَبَلِّغْنَا بِهٍ مِنَ الدُّنْيَا وَالْآخِرَةِ
 آمَالَنَا، وَأَعْطِنَا بِهٍ فَوْقَ رَغْبَتِنَا، يَا خَيْرَ الْمَسْئُولِينَ وَأَوْسَعَ الْمُعْطِينَ،
 إِشْفِ بِهٍ صُدُورَنَا، وَأَذْهِبْ بِهٍ غَيْظَ قُلُوبِنَا، وَاهْدِنَا بِهٍ لِمَا اخْتَلَفَ فِيهِ
 مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ، وَانصُرْنَا
 بِهٍ عَلَى عَدُوِّكَ وَعَدُوِّنَا إِلَهَ الْحَقِّ آمِينَ، اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ
 نَبِينَا صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، وَغَيْبَةَ وَلِيِّنَا، وَكَثْرَةَ عَدُوِّنَا، وَقِلَّةَ عَدَدِنَا،
 وَشِدَّةَ الْفِتَنِ بِنَا، وَتَظَاهِرَ الزَّمَانِ عَلَيْنَا، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ،
 وَأَعِنَّا عَلَى ذَلِكَ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ، وَبِضُرِّ تَكْشِفُهُ، وَنَصْرٍ تُعِزُّهُ
 وَسُلْطَانٍ حَقٍّ تُظْهِرُهُ، وَرَحْمَةٍ مِنْكَ تَجَلِّلُنَاهَا وَعَافِيَةٍ مِنْكَ تُلَبِّسُنَاهَا،
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ .