

### MODULE 3

**Class Title:** Time Factor

**Aim of lesson:** To learn the importance of performing Salah on time

**Category:** Worship

**Class Format:** Power Point Presentation, narration & discussion & Video clip

(Greeting to students) *AssalamalaikumwaRahmatullahiwaBarakatuh*

(*Ta'awwudh*) *Aoodhubillahi min AsShaytanirRajeem*

(*Tasmiyah*) *BismillahirRahmanirRaheem*

(*Du'a*) *Rabbishrahlisadriwayassirliamriwahluluqdatummillisaniyafqahuqawli*(Surah At Ta-Ha 20: Verse 25-28)

Slides 1- 2:

What's the most important factor with regards to establishing our *salah*? Anyone? The most important factor is time. The window of time allotted for each and every *salah* is the most important factor for *As-Salah*. That is, we all know that each and every *salah*—*Fajr*, *Dhuhr*, *Asr*, *Magrib* and *Isha* must be presented before Allah (SWT) at its prescribed time. Do you remember when we were discussing *tayammum* we'd discussed that we can't pray our *Magrib* at *Asr* time, just because we would be at a wedding at *Magrib*? Allah (SWT) says obligatory *salah* is a time-bound worship. This means that I can't pray my *salah* before it's time, and surely not just because I have to go somewhere! Or let's say I just can't get up for *Fajr*; it's really tough to do, especially in the winters. So I decide I'll say my *Fajr* at nine in the morning, or whenever I wake up. I can't do that. Nine in the morning is way past *Fajr* time. As *salah* is a time-bound worship, I can't do it when I want to do it, or when I feel like doing it. Can we say our *Dhuhr* right now? No, it is *Asr* time. So I can't pray my *Dhuhr* right now even if I feel like it. Similarly, I can't do my *Isha* in advance merely because I have to go somewhere.

Slides 3- 4:

Allah (SWT) says in *Surah An-Nisa*, verse 103: "Whenever you are finished with your *salah*, remember Allah standing and sitting and lying down on your sides, but when you are free from danger, perform *salah*. Verily, *salah* is prescribed for the believers at fixed hours." Clearly then, Allah (SWT) has designed *salah* as a time bound worship. In *Surah Ta-Ha*, verse 130, Allah (SWT) again indicates the importance of time as a basis for establishing *salah*. He says, "So bear patiently (O Muhammad (saw)) what they say, and glorify the praises of your Lord before the rising of the sun..." What *salah* is this referring to? Yes, *Fajr*. "...and before its setting..." This refers to *Magrib*, of course. "...and during some hours of the night..." This is an indication towards *Tahajjud*, which is not one of the obligatory prayers for us, though it was for Rasoolullah (saw). "...and at the ends of the day..." This of course refers to *Dhuhr*, *Asr* and *Isha*. "...that you may become pleased with the reward which Allah (SWT) shall give you."

Allah (SWT) has clearly identified all five times of the obligatory *salah*, which all believers must establish.

Slides 5- 6:

Besides the Qur'an, the times of *salah* have been indicated in an authentic hadith in Ahmad, Nasai, Tirmidhi and Bukhari, narrated by Jarir ibn 'Abdullah (RA). In it, he says, "Jibreel (AS) came to the Messenger (saw) and said to him, 'Stand and pray.' They prayed the noon prayer when the sun had passed its meridian. He then came to him for the afternoon prayer..." The noon prayer here refers to *Dhuhr*, and the afternoon prayer refers to *Asr*. The hadith continues, "He said, 'Stand and pray' and they prayed the afternoon prayer when the length of the shadow of something was similar to the length of the object, just like my height and my shadow are equal. Then he came at sunset and said, 'Stand and pray' and they prayed the sunset prayer (which was *Maghrib*) when the sun had just disappeared. Then he came at night and said, 'Stand and pray' and they prayed the night prayer when the twilight had disappeared..." This was the *Isha* prayer. The time for *Maghrib* ends when the redness disappears from the sky; then *Isha* time begins. "He came again when dawn broke and they prayed the morning prayer..." This was the *Fajr* prayer.

The hadith continues, "Then Jibreel (AS) came the next day at noon and said to the Messenger (saw), 'Stand and pray, and they prayed the noon prayer when the length of the shadow of something was close to the length of the object..." I want you all to note carefully that this is the time they had prayed *Asr* at, just the day before, whereas the next day they read *Dhuhr* at the same time. Listen carefully to the whole hadith and you'll understand that Jibreel (AS) was actually teaching Rasoolullah (saw) the two extremes of offering the *salah*; the beginning time (or *awal waqt*) and the ending time (or *akhir waqt*) of each. "Then he came for the afternoon prayer and said, 'Stand and pray' and they prayed when the shadow of something was twice as long as the length of the object..." You see the shadow becomes longer as the sun goes down, which means Jibreel (AS) came close to sunset for *Asr*, the next day. "Then he came at the same time as the previous day for the sunset prayer without any change..." What this clearly indicates is that the *Maghrib* time remains the same--as soon as the sun goes down. "Then he came for the night prayer after half of the night had passed or maybe one third of the night..." The companion wasn't sure if it was one third of the night or half of the night. "Then he came for the morning prayer when the sky was very yellow..." I'm sure you all must have noticed that with the break of dawn you actually can't see any light whatsoever in the sky, whereas when it's closer to complete sunrise or *shurooq*-- when *Fajr* time starts to end, the sky starts becoming yellow. This end time is what's being referred to here. "...and said, 'Stand and pray'. Then Jibreel (AS) said, 'Between these times are the times for prayer.'" So the first day, he came and made Rasoolullah (saw) say the prayer at the beginning of each time (or *awal waqt*) and then the next day he did the same thing for every *salah* at the end of the time (or *akhir waqt*). Thus, what Jibreel (AS) did was to show believers the time frame within which each of the five obligatory

*salah* may be offered; when we can begin a particular *salah*, and by when we must be done. This window is actually a mercy of Allah (SWT); He could have said everyone has to pray *Dhuhr* at one in the afternoon every day, always, no matter what. However, we all know He's not made it so rigid so as to be difficult and burdensome. He's given us long periods of time for all of the *salah*, except *Maghrib*, so that we're given plenty of time to offer a *salah* at our own convenience. Thus, if *Dhuhr* time starts at 12:30 and *Asr* time at 3:30, we have three hours to offer it anytime, at our own convenience. It's only for *Maghrib* that the allotted time is very short.

Student: I find *Fajr* time to be really short, too.

Slides 7- 8:

Teacher: *Fajr*? No, that's not so short. Just look at these days: the time starts at about 5:20 AM and the sun doesn't come out until about 6:35. That's quite a long time, though maybe not if compared to *Dhuhr*, *Asr* and *Isha*. According to a hadith in Muslim, the time of the *Dhuhr salah* begins as soon as the sun passes the meridian, and a man's shadow is the same length as his height; and it lasts until the time of the *Asr* salah. The time of the *Asr* salah lasts as long as the sun has not become yellow. Thereafter, the time of the *Maghrib salah* lasts until the twilight disappears. Then, the time of the *Isha salah* lasts until midnight. Finally, the time of the *Fajr salah* begins with the crack of dawn, lasting until the sun rises. So we see that the sun is the primary clock for determining the timing of all the *salah*.

So we've seen that *salah* times depend on the sun; that's why they keep changing throughout the year. Do any of you remember what time we were breaking fast in *Ramadhan*? Any idea? It was around 7:30 in August. However, these days *Maghrib* is at 6 o' clock. Thus, all the timings are determined by the sun: it's rising, it's zenith—when it's at its peak in the middle of the afternoon, its decline, and its setting.

Slides 9- 10:

By the way, this is an observer who's measuring the length his shadow to determine the time of *Asr*. *Alhamdulillah*, these days we don't go out and measure our shadows, but at least we should know how it's done. This is the time of night when the sun cannot be seen. Here then is true dawn, when the morning light begins to appear across the width of the horizon. This is when *Fajr* time actually begins, as the sun's rays begin to shine through. Then as the earth moves, there's the actual sun rise or *shurooq*, when *Fajr* time ends. Here, the sun is at its highest point in the sky, or at the meridian; just after this time, *Dhuhr* begins, and lasts until the shadow of an object is equal to its length, or twice its length. At this point, *Asr* time begins. Then the sun starts becoming dull just before it sets, and it's *Maghrib*. When the redness of the sun disappears, we move into *Isha*. With the progression into the night, the whole cycle begins all

over again. These are the different timings which have been described in the hadith, as we've already discussed.

Slide 11:

Have any of you heard of the Hanafi, Maliki, Hambali and Shafee schools of *fiqh*? Have you heard of them? Yes, you have Zeenat? These are the four different Sunni schools of thought, whose followers follow the teachings of their own scholar: Imam Abu Hanifa, Imam Malik, Imam Sha'fi, and Imam Hambal (RA). All four of them have interpreted Rasoolullah (saw) hadith on the timings of *salah*, with a little difference of opinion. What I want you all to note is, and this is very important, they're all correct. All of you please remember that. Therefore, we cannot say to anyone that they're praying at a wrong time and we're praying at the right time; we just can't do that! All the timings are correct even if slightly different, based on the different interpretations of the individual scholars, of the very same ahadith. There is more than one interpretation, you see. This is the beauty in our *deen*, isn't it?

Let me give you some more examples. *Fajr* starts at dawn and ends at the beginning of sunrise. There's an *ijmah* on this. *Ijmah* means a total consensus; thus all of the scholars agree on this point; there's absolutely no difference of opinion. The same is the case for *Maghrib*--after sunset, when the redness has disappeared. Again, there's an *ijmah* on this. *Alhumdulillah*, these two are the timings that are related to fasting. As a result, the Sunni *ummah* is unified in this; it doesn't happen that when we're sitting together to break our fast, some of us break it first, and some later. The Sunni timings are different from Shias, but we're not talking about them here.

Slide 12:

*Dhuhr* begins as soon the sun passes the zenith, or after what's called *zawal*, until the shadow of an object equals its height. So these are the starting time and the end time. The *jamhoor*, which means the majority, agrees on this time. The major difference of opinion is on *Asr*, and you must have seen that at home or in our mosques. We pray over here at about 4:15 or 4:30 PM always, and these days the *adhan* is at 4:30 also. However, we pray at this time all year round, even when the *adhan* is at 5:30 or 6. The *adhan* in Karachi is based on the Hanafi time, because in the subcontinent, we generally follow the Hanafi sect. *Asr* time starts at the end of *Dhuhr*, we all know this. However, the Maliki, Sha'fi and Hambali sects say this is when the shadow of an object is its length. On the other hand, the Hanafi sect says that *Asr* begins when the shadow is twice the length of an object—which is a bit later than the first four. However, all are agreed that it finishes when the sun becomes dull and pale. There's a similar disagreement as regards the ending time of *Isha*. All agree that it begins with the end of *Maghrib*, when the twilight fades and darkness appears. But when does it end? The Hambali say half of the night, the Sha'fi and Maliki say one third of the night, and Hanafi say till dawn. So what of the contradictions on starting and ending times? Remember, nobody is wrong. Please remember that nobody is

wrong. All the interpretations are based on the same hadith of Jibreel (AS); it's just been interpreted in different ways according to the four individual *imam*'s understanding. Remember we have very little knowledge, so we have no right to say who's right and who's wrong; all are right.

Slides 13- 14:

Moving on, these days we don't go around observing the movement of the sun nor measuring the shadows of objects to determine our *salah* times. These have been astronomically predetermined for a long time now. In fact, the daily timetable for *salah* for the whole year through is easily available online. So we have access to these on our desktops, laptops and cell phones, besides in newspapers (in Islamic countries, at least).

By the way, I want you all to note that *Fajr adhan*, in Karachi at least, isn't called out at true dawn throughout the year. For instance, these days in October it's called out quite late. Thus, if I want to fast today, I can't start my fast with the *Fajr adhan*, for I'll be starting too late. The *Fajr adhan* is only called out on time in *Ramadan*; at other times of the year, it's delayed. So we have to be very careful about this. Did you all note this? If we want to fast outside of Ramadan, we need to know when *Fajr* starts. Now, how many of you know when it's forbidden to offer *salah*; when we've been restricted from praying? Who knows these timings?

Student: Well we've been forbidden to pray just after sunrise, at *zawal*, and just before sunset.

Slide 15:

Teacher: Yes. Firstly, just after sunrise for about 10 minutes. Then at noon, just before and after *zawal* which is when the sun is at its peak, for about 5-7 minutes. Finally, just before sunset, about 10 minutes before it. Now does anyone know why we've been forbidden from praying at these times?

Student: Because it'll be as if we're worshipping the sun itself.

Teacher: Yes, good. If we were to pray at this time, if we were to do *sajadah* at this time, it would seem as if we were doing prostration before the sun. This is what many of the *Mushrikeen* or polytheists have done throughout history, such as the ancient Egyptians. They used to glorify and worship the sun at these times of its transitions, as they considered the sun as a god. They used to do *sajadah* at these times. This is why we have been forbidden to do so.

Student: What about reading *qadha salah* at this time? I've been told I can.

Teacher: If you're stuck in such a situation where its *mukhroo waqt* but you have *fardh* to still offer, then yes you're allowed. If you'd forgotten and just remembered or genuinely hadn't been

able to pray earlier, then yes you can do so. We'll just come to that in a bit. However, as a routine you should not be praying at this time, intentionally delaying until the very end.

Slide 16:

As with all of our *salah* timings, the forbidden times of *salah* are from a hadith, this one is in Muslim. There are three times when Allah's apostle (saw) has forbidden us to pray: when the sun begins to rise till it is fully up, when the sun is at its rise at midday until it passes the meridian, and finally when the sun draws near to the setting till it sets; sunrise, meridian and sunset. Got it?

Student: What about after *Asr*?

Slide 17:

Teacher: Good question. According to a hadith in Bukhari and Muslim, no voluntary or customary (*nawafil or sunnah*) prayers are to be offered after the *fardh* of *Fajr salah* until sunrise, or after the *fardh* of *Asr salah* until the sun sets. Again, the only exception is a missed *fardh salah*, but as a routine you should not be saying any other *salat* after *Fajr* till the sunrise, and after *Asr* till the sun goes down.

Slide 18:

Now I'd like to discuss a very important characteristic of time. We've all heard about this since we were kids, actually. That characteristic is that time passes very quickly, much too quickly. Just now, you all started a new grade and soon it'll be December, and soon enough you'll have your exams! Half the year will already be over. Time seems to be flying by! A new year begins and very quickly ends. Time that's passed us by can never return, nor can it be compensated for; time is irretrievable. Do you all agree on this very important fact? There's no difference of opinion on this, is there? *Ijmah*? Yes. Time is the most precious possession that we all possess. Sadly, very sadly though, we more often than not waste it without even realizing it. We waste it without a second thought to what we've lost forever. What do you do to waste time?

Student: By watching mindless stuff on TV.

Teacher: TV, for sure is a time waster. How do you waste time?

Student: By just sitting and chilling, doing nothing really.

Slide 19:

Teacher: Maybe by not doing what you should be doing, or not doing anything at all, just sitting and not doing anything. This is surely a tragedy. To realize the value of one year just ask a student who has failed; to realize the value of one month, ask a mother who has given birth to a

premature baby; to realize the value of one week, ask an editor at a weekly newspaper; to realize the value of one day, ask a daily wage laborer who has kids to feed; to realize the value of one hour, ask the lovers who are waiting to meet; to realize the value of one minute, ask a person who has missed a train; to realize the value of one second, ask the person who has avoided an accident; to realize the value of one millisecond, ask a person who has won a silver medal in the Olympics. An athlete who's missed the gold just by a millisecond knows the value of time, surely! In this case, milliseconds can make or break a record. Time is everything, right? You've all heard 'the early bird catches the worm', or 'a stitch in time saves nine'? Very wise sayings, indeed. But are we following them?

Slides 20- 23:

Now I want you all to realize the value of one missed *salah*. In a hadith in Bukhari, the Prophet (saw) has said that whoever misses the *Asr* prayer intentionally it's as if he has lost his family and his property. *Asr* is specifically mentioned here. During the *Ghazwah-i-Khandaq*, you see, some of the Companions (RA) missed their *Asr* as they were embroiled in battling. But why did they miss it? They were fighting a war. I'm talking about missing it intentionally for no legitimate or pressing reason. It's as if we've lost everything--our family and whole property. Absolutely nothing is left with us. I can't even imagine being left with nothing. And what's the cause of this utter ruin? Missing only **one** *salah*!

Slide 24:

*Salah* on time gains Allah's (SWT) pleasure. Ibn Masood (RA) has reported that once he asked the Prophet (saw) which deeds Allah (SWT) likes the most, and he replied to offer *salah* on time. After that, the Prophet replied to be good to one's parents. Then after that, the Prophet said to fight in the way of Allah (SWT). This is the gist of a hadith in Bukhari and Muslim. How many of us will be going out to fight in the way of Allah (SWT)? Is there even any remote possibility of any of us going? No, hardly a chance of that. What about the other two? Do we miss out on all the rewards? No, we don't have to. The other two can be difficult to do, but are totally doable and within our control. To perform *salah* on time is something which is totally in our control, most of the time. Very rarely we might have no control over when we can offer our *salah*, but as a routine, we have full control. If you can't ever offer your *salah* on time, then there is something wrong with your daily routine. In fact, Muslims should schedule their daily routine around their *salah*. This way, we can always do what's pleasing to Allah (SWT) *InshaAllah*. Finally, to be good to our parents is also very much within our control, though at times it can be difficult. It's not always easy. One of the toughest things to do is to be good to our parents, especially when they're old, dependent and demanding. That's why it carries such a very big reward. Therefore parents are a great blessing, and so we should try to reap the most rewards from this blessing by being good to them. It requires lots of *sabr*—patience, tolerance and perseverance, but we can all at least try. So *inshAllah*, we're at least going to try and do two

of these extra meritorious deeds, all of us, including myself: to offer *salah* on time and to be good to our parents. *InshAllah*.

Slide 25:

Besides, *salah* on time can save us from torment in the hereafter. Rasoolullah (saw) had said that the person who went to sleep before offering *Isha* prayers was having his head crushed by stone'. {Bukhari} As most of you must be aware, Rasoolullah (saw) had been taken for *Mairaaaj* wherein he was shown heaven, hell and other signs of Allah (SWT), the hereafter and the unseen. During this supernatural night journey, he saw people being punished for various sins. One of those was a man who was having his head crushed with a stone by an angel, over and over again, as he slept without offering his *Isha salah*. What is the lesson in this for us? The important lesson is that we shouldn't ever go to sleep without praying our *Isha*. This is the lesson. So let's save ourselves.

Slide 26:

Now, let's determine the last time that one can offer a *salah*. From a hadith in Ahmed, Muslim, Nisai, and Ibn Majah, we learn that 'whoever caught one prostration of the *Asr* prayer before sunset, or of the *Fajr* prayer before sunrise, has caught it on time.' This hadith indicates that one can offer any *salah* right up until the end, besides the *Asr* and *Fajr* indicated in the hadith. This would of course be better than missing one completely. However, delaying till the end should not be one's routine, ever. It shouldn't be that the *adhan* for *Maghrib* is being called out and you're always finishing your *Asr*. This should not be your routine at all! This sort of delaying should only be rare, under uncontrollable circumstances, or if one's genuinely forgotten. Believe me, it does happen, sometimes.

Slide 27:

How about when to pray a *salah* one has genuinely forgotten? Once again we learn what to do from a hadith in Bukhari: 'If anyone forgets a *salah*, he should pray it when he remembers it'. There's no expiation for a missed prayer, no way to make up for it, except to pray what was missed as soon as we remember. Let's say you set the alarm for *Fajr*, or that someone was supposed to wake you up. However, you only realize you've missed *Fajr* when you see sunlight streaming through your window. No one woke you up, or maybe they tried and you didn't get up. Maybe you woke up with the alarm but you shut it off so as to snooze a bit, but actually ended up going back to sleep. You may have been so knocked out that you don't even remember anyone waking you up, or even shutting off the alarm. So what do you do now? As soon as you awaken, as soon as you realize you've missed *Fajr salah*, you should get up, do your *wudhu* and say your prayer, whatever time it may be. But remember, don't just snooze and laze in bed for longer, intending to pray whenever you wake up. *InshaAllah*, since you would have sincerely



intended to wake up and offer your *Fajr*, Allah (SWT) will count it just as a prayer offered at its right time.

Before we move on, I want you all to note an extremely important fact with regards to missed *salah*. If we intentionally miss a *salah*, and I mean knowingly and intentionally, just because we couldn't be bothered for whatever reason, we can never ever make it up. Ever! To compensate for an intentionally missed *salah*, all we can do is to only sincerely ask Allah to forgive us, and intend never to do so again. Whether we'll be forgiven or not, will be entirely up to Allah (SWT). All we can do is do *istighfar*. So, isn't it sensible to try to offer all of our *salah* within their allocated times, and never miss even one? Wouldn't you all agree?

Slides 28- 29:

Next, how many of you have heard, or even said yourselves, "I just don't have time to offer my *salah*." Have you heard people say this? "I don't have time to offer my *salah*." This is a chronic problem amongst most believers. Why do you suppose this is? It doesn't actually take very long to say our *salah*, especially not the *Fardh*, at the very least. Then why do people so often miss them? It's probably because they don't realize the importance of *salah*—that without it there's no *Jannah*. In a *Hadith Qudsi*, Allah (SWT) said through the Prophet (and this is from a hadith in Abu Dawood): "I've made the five times daily prayers obligatory on your people, and I've given a guarantee that if anyone observes them regularly at their times, I shall admit him to paradise. If anyone does not offer them regularly, there is no such guarantee of Mine for him." So then, Allah (SWT) Himself has guaranteed that the prize of saying our *salah* on time is nothing less than *Jannah*. What's so amazing about this guarantee is that Allah (SWT) will never go against His word. There's just one important condition to how we pray our *salah*. Can anyone guess?

Student: Maybe that we have to do it properly?

Teacher: Exactly! Our *salah* cannot be mere ritualistic actions. You all already know this, don't you? Our *salah* cannot be just a bunch of regimented actions, and even those done too quickly and/or improperly, and/or even incompletely. Each and every *salah* must be done as we've been taught to in the *Sunnah*.

Slide 30:

Another hadith on the same subject: "There are five prayers which Allah (SWT) has prescribed for His servants. For those who perform them properly without any disrespectful omission there is a guarantee that Allah (SWT) will admit them to paradise; to those who do not observe them however He offers them no such guarantee. He may punish them or He may admit them in paradise, as He wills. This is His choice." This is a hadith in Nasai. Allah (SWT) therefore can forgive those who fail to establish their *salah*; that's entirely His choice. But can we merely

depend on His forgiveness? No, that would be utter foolishness, wouldn't you agree? In reality, each and every one of us has to do her part.

Slide 31:

A'isha (RA) has said that Rasoolullah (saw) was a deeply devoted family man. When he used to be with his wives and his children, he would give them his undivided time. However, as soon as he'd hear the *adhan*, he became as if he was a complete stranger, leaving everything and everyone in order to establish the *salah*. He would leave whatever he was in the midst of, and go for *salah*. He'd become a complete stranger to even his loved ones.

Slide 32:

Let's look at a metaphor for the importance of *salah* in our lives. Have any of you heard of the empty jar that you fill up with rocks, pebbles and sand? What point is made with this metaphor?

Let me explain. Let's say you pick up an empty jar or some container. If you were to fill it up right to the top with sand first, and then you try to put pebbles and rocks in it, will they go in? No, naturally not. You've filled it up completely with sand so there's no room for the bigger stuff. Now, if you were to fill it the other way around, will it all fit? If you put your pebbles and stones in first, and then fill up the gaps with sand, will it all fit? Yes, naturally, as the pebbles and stones will have space around them. So the pebbles and rocks are your priorities in life, those activities that are most important to your success and wellbeing, whereas the sand is the filler, the not so important stuff that you could even do without. Your life should be designed around these priorities, and in fact determined by them, not the useless vain stuff. Believe me, if we base our lives in this way, everything will settle in. If you determine the mundane activities around your *salah* times, if you got your priorities right, you'll definitely succeed—and in both worlds. I'm sure you must have heard people saying, “We'll do this after Fajr” or “We'll meet after *Maghrib*”. A lot of people speak like this because *salah* is the most important thing in their life, and everything else revolves around it. You won't hear them say, “If I get time I'll say my *maghrib*”. That's not the way they order their lives. Our *Fajr*, our *Dhuhr*, our *Asr*, our *Magrib*, and our *Isha*-- these are the biggest stones in our lives; offering these at their prescribed times is our primary priority. We should be conducting all of our other activities around this, 24/7, 365 days of the year.

Slides 33- 35:

As a final note, I'd like to add that the real challenge for most of us is to get up for *Fajr*. Agreed? Yes? Of course. A lot of people say, “I don't do mornings” or “I'd like mornings better if they started later”. Like on weekends, most of your mornings start at noon, if not later. Am I wrong?! If people were meant to pop out of bed, we'd all sleep in toasters! Not many people like to get out of a cozy bed, especially not in winters. Right? The fact is, we just have to

push and drag ourselves out of bed. I don't think anyone does it gladly. How many of you actually happily get out of bed at *Fajr*? I'm not even going to raise my hand for that one! I certainly don't get out of bed with a jump! But I don't have a choice, do I? Not one of us has a choice, in this matter. Rise and shine, it's a beautiful day! I can rise and shine just not at the same time.

Slide 36:

In a hadith in Bukhari and Muslim, a Companion has narrated that, "One night I stayed overnight at the house of my aunt Maimoona (RA) (she was one of Rasoolullah (saw) wives) and said to myself that I will watch the prayer of Allah's Apostle (saw). My aunt placed a cushion for Allah's Apostle (saw) and he slept on it in a lengthwise direction and woke up rubbing the traces of sleep off his face, and then he recited the last ten verses of Surah Al-Imran till he finished them. Then, he went to a hanging water skin, took it and performed ablution and then stood up to offer *salah*." From this hadith, we learn about Rasoolullah (saw) nightly routine for *Tahajjud*. By the way, did you all know that *Tahajjud* was obligatory for him, alongside the five other obligatory *salah*? However, what I want you all to note here is that even Rasoolullah (saw) used to feel sleepy as he pushed himself out of bed. He was, after all, a human being. Do what would he do? He'd remove the traces of sleep by rubbing his eyes. He never let sleepiness or the comfort of his mattress stop him from his obligation to Allah.

Slides 37- 38:

Finally, I'm certain all of you know the *du'a* to say when you wake up: "*Alhumdulillah-hil-lazee ahyaana b'adana, amatana wa ilayhin nushoor*". This means, "All praise be to Allah who gave us life after having given us death and our final return is to Him". We've been told in the Qur'an that when we go to sleep it's as if we're dead. We've all heard of people dying in their sleep; they just don't wake up. It's Allah (SWT) who makes us get up again every morning, as our souls still in our bodies. Therefore, when Allah (SWT) wills for us to wake up after sleeping, we naturally thank Him for a new beginning.

(Du'a for end of a gathering) *Subhana Rabbika Rabbul Izzati 'amma yasifun wa salamun 'alal mursaleen, walhamdulillahi Rabbil 'alameen*

(Parting salutation to students) *Assalamalaikum wa rahmatullahi wa Barakatuh*