

MODULE 4

Class Title: Don't be sad (part-1) – (1st part of a 2 lesson series)

Aim of the lesson: How to handle hardships and misfortunes in life.

Category: Personal Development

Lesson Format: Power point presentation with discussion

(Greeting to students) *Assalamu'alaikum wa Rahmatullahi wa Barakatuh*
(*Ta'awwudh*) *A'oodhubillahi min AsShaytanir Rajeem*
(*Tasmiyah*) *Bismillahir Rahmanir Raheem*
(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli*
(Surah At Ta-Ha 20: Verse 25-28)"

Slide 1:

Today we will talk about a disease of the heart that most of us are not really aware of.

Many people live with rancor or rage in their hearts because of what they have experienced in their lives.

They are unhappy with their fate because of something that they wanted badly, e.g. not getting desired grade despite working very hard for it, not being as pretty as someone else, losing a family member or a friend, falling sick on an important day, not getting into a school or college, not winning in some competition, not getting selected for something.

Slide 2:

This happens when one resists Allah in what He has decided for us And not knowing that we are actually unhappy with Allah (swt) for not deciding good things in life for us.

Slide 3:

Whenever unfortunate things happen in our life we feel it is unfair, unfair of Allah (swt). Why has he chosen me for it?

Slide 4:

What did I do to deserve this suffering? I guess all the good stuff that I do is useless! It is surely not helping me or else this wouldn't have happened to me, it would have happened to people who don't good things in life!!

Slide 5:

In other words, I don't deserve this. Allah is responsible for this unfair decision.

Slide 6:

There is usually rancor in ones heart because of what they experience in life

Slide 7:

Or this happens when one denies Allah's Power over all and that He alone decides things.

Had it been Allah (swt)'s decision, this wouldn't have happened.

Slide 8:

The reality is that we can't choose our fate. Our fate is purely decided by Allah and no matter how hard we try we can't change it, nor can anyone else.

Slide 9:

But we can choose our response to the things that Allah has chosen for us.

Think about things you can and cannot control. We have just 2 options

We can either keep whining about it, which will really not make any difference,

Or you can do *sabr* and trust Allah that he knows what is good for us.

Slide 10:

What Allah has decreed for us is inevitable but if at all, anyone can change His decision it is your *du'a* to Him. Remember I said if at all. So it is possible that you make a *du'a* and he still doesn't change His decision.

Slide 11:

Allah just has to say 'Be' and it is! It is as easy as this for Him. So if he is not listening to your *du'a* there is a good reason.

Slide 12:

There are two types of people in this world

1. Worldly people
2. God conscious

Slide 13:

God conscious people consider the hardships of this life as a test from Allah. They don't complain to people but yes they do make *du'a* for their hardship to get over.

Slide 14:

They are patient with the hardships and trials of this world but if it doesn't, they expect the reward to be given to them in the hereafter.

Slide 15:

For worldly people there is just this world. So they become totally blind to anything that Allah holds for them after this life. For them if they don't get it here it is a complete loss.

Slide 16:

They only pray for this world. This is a litmus test for anyone .One who prays only or mainly for this world is usually very angry when he doesn't get it here.

Slide 17:

Let me just give you an example. Let's say you are really hungry and you go to a restaurant but the restaurant is closed. What kind of reaction are you going to have to that?

Student: Disappointed

Teacher: Disappointed, angry. You will have to admit that this is a very natural thing, for you to be disappointed and angry. But how disappointed are you going to be? Let's say, if you know that there's another restaurant in the next lane, will you be as disappointed as you would be when you find out that there is nothing open and you are going to remain hungry. What will be your level of disappointment if you know there is another restaurant open in the next lane where you can go and eat? Compare your level of disappointment, to a situation where nothing is open and you remain hungry. When will you be more disappointed? There is nothing else, no hope. But if you have the hope of something else being available, your level of disappointment will obviously be lesser. Are you with me on this?

Slide 18:

Likewise when things go wrong with people who are religious, people who are god-conscious, they are disappointed, but not hopeless. This is because they know that for every hardship that they face in this world they are going to get *ajr* (reward) in the *akhirah* (The Hereafter) for it; it's not a lose-lose situation for them. They know that there is something that they are gaining out of this hardship. She (student) gave an example. She quoted an incident where there is a competition that you worked very hard for and you were unsuccessful in securing a position. If you are a god conscious person, you would be disappointed; disappointment is a very human emotion. But the disappointment will not be as much; because you know that the hardships and disappointments in this world are very short lived.

Moreover Allah (swt) tells us through the Prophet (pbuh) in different *ahadith* that every time there is some kind of pain or hardship in your life, you receive extra reward for them

in the *akhirah*. Effectively, your focus diverts from the failure that you have faced in this world to what? To your *akhirah*. You console yourself that at least I'm getting something out of this. If it is somebody who is totally world conscious or is living in this world and doesn't focus on *akhirah*, what is he going to think? He is going to say that this is the end of the world for me. Alright.

Same is the case in this world: there are disappointments but how you take it is up to you. There is happiness and there is disappointment as well, you have to look for it. Right?

Slide 19:

Now I want to talk about a very interesting thing. There are basically four types of situations in this world. There can be Allah's (swt) blessings and you could be an obedient person; a combination of Allah's (swt) blessings and obedience. The second combination is what? Allah's (swt) blessings and disobedience. The third is hardships and problems in this life but nevertheless obedience. The fourth situation is problems in this life and disobedience. Four states of being. Now we need to assess and see where we stand most of the times. What happens in my life? What happens when there is Allah's (swt) blessing on me? Am I obedient or disobedient? What happens when there are problems in my life? Am I obedient or disobedient? Can any one give me examples of Allah's (swt) blessings and Allah's (swt) obedience? Give me an example of Allah's (swt) blessings coming on you and you being obedient.

Student: a family who is very religious and yet they are rich.

Teacher: yes Allah (swt) has given you wealth, and you are religious and you are spending in the way of Allah (swt). That's having Allah's (swt) blessings and being obedient. Can anyone give me an example of Allah's (swt) blessings and disobedience? Yes.

Student: someone who's earning through *haram* (forbidden) ways and they are still wealthy.

Teacher: somebody who is earning *haram*. He is wealthy but is earning *haram*.

Student: someone who is really rich but they don't spend their money in the way Allah (swt) has told us to.

Teacher: yes, somebody who is really rich but that person is not spending in the way of Allah (swt).

Student: how you use resources.

Teacher: how you use your resources. Can we just move away from finances and talk about something else that Allah (swt) has given you.

Student: if you have good health but you misuse it by smoking or doing *shisha* (smoking flavoured tobacco) etc.

Teacher: yes, you have good health. Allah (swt) has given you good health, but you eat all kinds of junk food which is not good for your health, or you go and smoke *shisha*. That's like having Allah's (swt) blessings and disobedience.

Coming to the third scenario; what's the third stage? Problems in life and obedience. Example please. Yes.

Student: if you suffer hardships and you take it patiently because they are from Allah (swt).

Teacher: can you be more specific

Student: if you get bad grades and not be upset about it.

Teacher: right. If you get bad grades, rather than being unhappy, whining about it and blaming your sister for disturbing you, blaming your friends for distracting you, you do *sabr* and work harder for better grades next time. Yes.

Student: if you are really sick but you still pray regularly and read Qur'an

Teacher: you are really sick and you are still getting up for *fajr* salah and you are reading the Quran, making all that effort. What a lovely example. Anyone else?

Now the fourth situation: Problems in life and disobedience.

Student: when a hardship comes in life, instead of asking Allah (swt)...

Teacher: give me specifics. I want a specific example. What goes wrong and what do you do. How about people who face hardships in life and commit suicide. That's a specific example.

Student: what about when you start taking drugs

Teacher: yes, there are many people who face a lot of hardships. They are unfortunate and life is not easy for them; maybe they lost a loved one, that's hardship coming from Allah (swt). But what do they do? They get involved in things like drugs and alcohol and they feel like they need some kind of diversion in their lives; they go and start gambling and womanizing. A lot of people, when hardships come in their lives they don't know how to react and they feel that it's their right to do what they need to; they can justify doing whatever they want to. There are cases when parents are not fair to you or they do

not understand enough and you use that as an excuse to do all kinds of crazy things outside the house. That is also an example of hardship and disobedience. All of us, at any point in time, are in one of these states, at all times. What do you think, what state are we in, here in this class? Can anyone tell me? What's the state in this class right now?

Student: Allah's blessing and obedience.

Teacher: Allah's blessing and obedience. What is the blessing that we have here right now in the class and what is the obedience?

Student: the blessing can be that we were fortunate enough to come to this class.

Teacher: Yes. Allah (swt) has given us the opportunity to come and sit here, in this comfortable environment, right? A lot of people can't even conceive the idea of sitting in a room as comfortable as we are and getting to learn the *deen* too. Which part is the obedience? That we are not dozing off, that we are not thinking of anything else; we could think that coming here every Friday afternoon is too much pressure. How am I going to do this for the next term? I'm in grade nine now, I've got so much pressure, I have to go back and prepare for my exams and tests. I don't think I'll be able to manage this; grade nine is very tough.

These are the thoughts that can come to your mind.

Slide 20:

Now let's just take it case by case: Allah's (swt) blessings and obedience. When Allah (swt) gives blessings, the response is *shukr* (thanks), in all forms. In general terms what is it? Allah's (swt) blessings and what do you need to do? You need to do *shukr*. That's the best thing.

Slide 21:

You can remain obedient to Allah (swt) even by having fun; I just found this picture, it's very cute. Such people, who are obedient, don't necessarily stop having fun. They still have fun and go out. They are in the water and doing all sorts of fun activities, but not displeasing Allah (swt). This is like the ideal combination, where there is Allah's (swt) obedience and yet you are having fun. This is what all of us should pray for. Alright.

Slide 22:

Shukr is done in two steps. What are these two steps? The first step is that you must perform all compulsory acts. Can you give me a couple of examples of compulsory acts that we need to do? Not just in the times when we have Allah's (swt) blessings but also in the times of hardship. What are the compulsory acts that we need to do?

Student: fast

Teacher: we need to fast. What else?

Student: pray.

Teacher: pray, what else?

Student: read the Qur'an.

Teacher: read the Qur'an. What else?

Student: pay *zakat*.

Teacher: *zakat*. So these are the compulsory acts that we have to have to do. This is one way of doing *shukr*.

Slide 23:

But the real way is to perform the recommended acts that are *nawafil*, which are not compulsory. Can you give me a few examples of things that you don't really have to do but you would do them because you are very grateful to Allah (swt) and you would want to show your gratitude?

Student: a lot of charity.

Teacher: charity, besides *zakat*. What else? What is it that you want to do for Allah (swt)? It shouldn't be something that you have to do; it should be such that even if you don't do it you will not be committing a sin.

Student: you can keep *nafl* (optional) fast.

Teacher: yes, you can fast, not the compulsory fasts of Ramadan, but the *nafl* fast; the one that is not compulsory. That's something that you can do. Maybe you can fast three days in a month. Or every Monday or Thursday. That's what Prophet Muhammad (pbuh) used to do. What else can you do if you want to really please Allah (swt) because He has been so good to you?

Student: you can do voluntary work.

Teacher: you can do voluntary work. I think we had a class with you all on voluntary work. There are so many things that you can do. Serve humanity, serve the *deen*. You can be part of any of these NGO's; you can help them out in going to these *kutchi bastis* (slums) and helping the poor people out. Educating them; you can educate other people. There's a lot that can be done. Are you involved in any kind of activity which is not really compulsory? Are you? Despite the fact that you are so busy with grade nine, do

you still manage to spare some time? Do you? What kind of work do you do? What is it that you do that makes you feel like it is not compulsory but I'm doing it to please Allah (swt).

Student: when the maid goes for her holiday you can give her eatables like biscuits etc.

Teacher: Ok. she's saying that on weekends whenever the maid goes for her holiday, she gives her biscuits and stuff for her children. That's really nice and I'm sure you really don't need a lot of time to do that. Even if she doesn't do it, it wouldn't be a sin, but she's doing it in order to please Allah (swt). Anyone else? Any ideas how can we please Allah (swt), by doing something which is not compulsory. Allah (swt) has blessed us so much, that we all should try to do small deeds.

Student: we have television at homes and we can choose good Islamic educational programs to watch rather than time wasting plays.

Teacher: yes you can spend time understanding the *deen*. Coming here to perceptions. Is it compulsory? It's not. So this is like a good deed as well. Are you doing it purely to please your parents or Allah (swt)? Allah (swt). Even if you feel that it is also your parents, it doesn't matter; you can correct your intentions and you can say "my mom wants me to go but I'm doing it for Allah (swt), to please Allah (swt), because pleasing parents is also something that would please Allah (swt). One more example of something that you can do out of your will to please Allah (swt). All of us should be doing something.

Student: pray *tahajjud* (optional night prayer)

Teacher: praying *tahajjud* is a very good example. Even if you don't do *tahajjud* you know it takes just five minutes. Hopefully we all get up for *fajr salah*. We need to get up five minutes early and do two *nawafil*. It doesn't take much. We feel that *tahajjud* is for very pious people. No! It is do-able for us too; can you imagine how pleased Allah (swt) will be by those five minutes that you can take out for Him out of your sleep. That's an excellent suggestion which all of us can practice. Once you get into the habit of getting up just five minutes earlier than the *fajr adhan*, you have no idea how much reward you can fetch. You have no idea how much Allah (swt) will be pleased by you. So this something all of us can try and practice.

Anything else? See the idea of talking about these things is not to disclose how pious we are, but to share ideas. One always feels that it's been tough enough do the compulsory *salah* and fasts and one can't do anything which is not compulsory. But the thing is, it is a matter of just five minutes. What one of you said; two minutes there, five minutes here, and you can fetch so much reward. This is a classic example of being grateful to Allah

(swt). Just praying and fasting does not show how grateful you are; that is something you have to do. Right?

Think about this. Let's say your maid is supposed to make breakfast for you, fix up dinner and clean your room. But one day if she goes and does something that she is not expected to do, which is not part of her duty, for example she comes and offers to apply oil in your hair. How pleased will you be? She's not supposed to do that, it's not her job, but she comes up out of the blue and says let me just oil your hair, let me give you a massage. Wouldn't you be so pleased?

Try doing it with your parents. You're expected to do certain things but one fine day if you say 'Mom let me make your bed,' or 'Mama Let me just bake a cake for you,' can you imagine how pleased your mom is going to be. Same is the case with Allah (swt).

Slide 24:

Let me tell you something interesting; *shukr* is actually an acknowledgment of what one has received from Allah (swt). For example, a friend of yours gives you a very nice gift. Now you want to do something in return for that friend. You would do something that would really please her, right? Likewise Allah (swt) has given us a lot of gifts and if we want to do something in return for Him it has to be something that will actually please him. So we need to do things focusing on what will please Allah (swt). That's the best way of doing *shukr*.

Slide 25:

Shukr and sugar have the same sound. *Shukr* and sugar. Their function is pretty much the same too.

Slides 26-27:

For example, they both give flavour. We know how sugar gives flavour to our food. How does *shukr* give flavour? Can anyone tell me? How does life become full of flavour when you do *shukr*? Let's say there is a bad moment in your life and you decide to do *shukr* at that time. You will only do *shukr* if you are going to focus your attention on the good things in life and they will bring flavor to your life.

Student: if something bad happens, you do *shukr* because something worse could have happened.

Teacher: something worse could have happened; you could do *shukr* thinking that. For example, there was a friend of mine whose house was robbed. However, she immediately did *shukr* and said that at least they didn't harm us. Right? So that brings a lot of flavour

in your lives. You rejoice and say Alhamdulillah, they didn't do anything to us; they just took the jewellery, but that doesn't matter. Things could have been much worse.

This is how *shukr* brings flavor to your lives and of course it makes unpleasant things bearable. What if something really bad happens in your life and let's say things could not have been worse. For example, God forbid if there is a situation where these criminals come and do the worst thing that anyone could do, how will you do *shukr*? Can anyone tell me? How will you do *shukr*? They did the worst possible thing, but are you still supposed to do *shukr*? For what? Thank you Allah (swt) for what?

Student: the fact that you are alive.

Teacher: the fact that you are alive. The fact that Allah (swt) has given you the opportunity to live, they could have killed you. I can still work on my *akhirah*. It doesn't matter what he did to me or what she did to me, I'm still alive. And my focus is on *akhirah*. My life was not spent in a very religious way and I still need to achieve a lot of things in my life. So that's a very good reason to be grateful to Allah (swt). The most important thing that you can tell yourself is that at least they didn't manage to spoil my *akhirah*. He spoiled my life god forbid, but my *akhirah* is intact. So you have to look for those positive things, around the mishaps, that will make you grateful for what you still have. There will always be things that will make you grateful.

Slides 28-31

So let's just quickly talk about some of the qualities of grateful people. Meanwhile I want you to keep assessing yourself. *Shakir* is a person who is grateful to Allah (swt). The first quality that such a person has is that he doesn't take *na'imas* (*blessings*) for granted. We are sitting here in this comfortable room. Say Alhamdulillah, thank you Allah (swt). When your friend gives you a gift, imagine that she doesn't say anything and she takes that gift away. How would you feel about it? You are not going to like it. Right? Likewise we do not realize the value of the things that Allah (swt) has given us. Are we thanking Him enough? Can anybody claim that they thank Allah (swt) enough? Can any of you claim that? Nobody can claim that because everything from what I am to where I am, what I do, my time, my energy, and the list goes on endlessly...are all the things one has to be grateful for. We need to be grateful at all times and cannot take any blessing for granted. Don't say things like, "What's the big deal if I can see, she can also see, and she can also see." No! Say, "I can see well, *Alhamdulillah*. Thank you so much Allah (swt)."

The second quality that such people have is that they remove unpleasantness from life. How do they do that? How do they remove unpleasantness from their life?

Student: their focus is on the right side

Teacher: yes, their focus remains on the good things. Bad things happen to them but they don't talk about it as much; they don't focus on those things. They focus on the good things, on the blessings of Allah (swt). No matter what happens you will always have blessings from Allah (swt). Very few unfortunate people are such that they don't have any blessings of Allah (swt). So you need to focus on the blessings.

Then he tries to please Allah (swt) in return. How do you please Allah (swt) in return? I just spoke about it. How do you please Him, what do you give in return to Allah (swt)? What do you give up? How do you please Him in return? Come on girls? How? What do you do? Is just thank you enough?

Student: No, obedience is essential too.

Teacher: yes. That's the best present that we can give. That's the best way of saying thank you to Allah (swt) by doing things that He likes. By refraining from doing things that He doesn't like. That's the best return that we can give to Allah (swt). Let's just quickly talk about the second case.

Slides 32-33:

The second case is blessings and Allah (swt)'s disobedience and this happens all around us, all the time.

Sometimes most of us are sucked into this attitude that when we have blessings, we are not obedient. Beginning with basic things like wasting away food; not realizing that there are people out there who can't even afford the things that we throw in the dustbin. Also, we act ungratefully when we display our things without considering that there are other people who can't have these things.

We are obsessed with wearing designer clothes; using designer items and sometimes we become totally insensitive to those people around us who can't afford it. One doesn't even think that we're spending so much in front of them, how must they feel about it? Do we ever think like that? Do you ever think about that when you wear designer clothes or your most expensive watch. We need to be very discrete about these things and play it very low, because Allah (swt) likes sensitive people.

You need to be sensitive to your maids and servants if you are displaying the things that you have. Don't keep eating your pizza and not sharing; if you share with the other person then it's fine. Obviously you can't share your clothes, your mobile, and your watches with everybody around you, but food is something that you can share. You can eat whatever you want to, as long as you are sharing with people around you; at least the ones who are watching you eat.

Sometimes beggars come to your car and say, "please give me a little something." There's no harm in giving them something. Share it; be sensitive, that's required. All we care about is designer clothes, bags, shoes and things; we want to have everything that our friends have. But do we actually think about the people in our schools, colleges, or our friends and family who cannot afford what we have. Do you actually think about them? No we don't. We feel like it is not part of our responsibility to think about them. But when you start thinking about them you feel kind of guilty. You think, "my god they don't have all this and look at me, I'm flaunting away my things." What do you think will happen when you start thinking like this? What do you think will happen?

Student: we'll stop

Teacher: no you will not stop. The idea is not to become a beggar just because there are beggars out there. The idea is to play it low key; there is a difference between refraining, flaunting and playing it low. When you are playing it low be a little discrete; if the label on your bag is showing just hide it casually with your *dupatta* (scarf) or shawl. Other people don't really need to see the label. You are wearing a ring and you know that there is somebody who is very fond of jewelry but she can't afford what you are wearing; don't flaunt it. Don't ask her if she has seen your ring; be sensitive towards people around you. Wear expensive things where you meet people who can afford it too.

Let's say you are invited to dinner by a family where not everybody is very well off, then play it a little low. You will not be committing a sin if you wear your best dress and look the best in the crowd. But Allah (swt) likes people who are a little sensitive about the feelings of others around them. So are we going to focus on that area now for the sake of Allah (swt)? To please Him. *InshaAllah*.

Slide 34:

Of course, another very classic example of disobedience with blessing is our applying them to forbidden matters. For example, if you have a lovely voice, taken after your mom or your aunts, you are singing away; this *na'at* (song written as a tribute to Prophet Muhammad (pbuh)) in a *milad* (a gathering where *na'ats* are recited) which is not right. Or if you are going to this party or concert where there is a mixed gathering and you are sitting and singing away. That's misuse of the blessing that Allah (swt) has given you.

Another example is if you've got intelligence and because of that you are making fools of other people, because you are very smart. You are fooling your parents, your siblings because you are very smart. That is disobedience with Allah's (swt) blessings. Being rich and not helping poor as a few of you had mentioned. Let me tell you one thing and this should be an eye opener for a lot of us; sometimes when Allah (swt) gives you blessings and you misuse them you will feel that Allah (swt) blesses you even more. For example, if you are good looking and you are flaunting your beauty; your looks are being

appreciated by people who shouldn't be exposed to your beauty or *non mehram*, Allah (swt) will make you even more beautiful. It does happen.

Say you are intelligent and you are misusing your intelligence, Allah (swt) will make you more intelligent. Do you know why Allah (swt) does that, can anyone tell me? Why does Allah (swt) do that? Technically speaking, ideally speaking He should snatch it! He should be snatching that blessing away from you! But He never does that. He gives you a little bit more; a little bit more of an opportunity to go and commit a sin. Why does Allah (swt) do that? To test you. He's so displeased with you that He wants you to commit more sin. He wants you to just go all the way through because what you are doing is not pleasing Him; that's Allah's (swt) anger on you when he gives you more blessings.

Have you ever noticed people who are into *haram* deeds? They've got palaces and valuable assets; they become richer and richer. That's Allah's (swt) way of showing his displeasure for these people. He lets them do whatever they want because they WILL be caught in the *akhirah*.

So sometimes when you feel that Allah (swt) is giving you more, it's time to stop and think, "O my god, why am I getting so many blessings in my life? Is it Allah's (swt) displeasure? Or is it Allah's (swt) test to see if I'm capable of resisting it and using it in *halal* form?"

OK, so whenever you have too many good things happening in your life you must always be a little alert and question whether Allah (swt) is displeased with you or is it just a test. If it's a test that's a good thing.

Now we are going to stop here and do the third and fourth case *inshaAllah* next week, so let's do a quick recap. As far as Allah's (swt) pleasure and blessings are concerned, what resolutions have we made today? Most important is that we are going to focus on things that are not compulsory. Small things here and there; please try. Try and do *tahajjud* if you get up for *fajr* salah. Five minutes of *tahajjud* and you have no idea how much of reward you get for it.

Sometimes when you are just bored, you have nothing to do, go and do two *nafl*; just sit and talk to Allah (swt), read the Qur'an. Five minutes, two minutes, three minutes; I'm not talking about spending the whole day doing *'ibadah*. Just little bit here and a little bit there. That's what pleases Allah (swt). Think about that maid coming and asking you, let me oil your hair. Or you going and telling your mom let me make your bed. How much time does it take to make the bed?

Even when you want to improve your relationship with people around you think about those small *touches*. It's not just with Allah (swt); the same applies to people also. Do things that they are not expecting you to do; if you only do what is required from you it's

not a big deal because you are supposed to do that. However, a little bit extra and you have no idea how much the small efforts improve relationships with people. This works with Allah (swt) as well.

So think, be innovative, think about things that you feel will please Allah (swt), you don't have to share it with anyone. By the way, when you do these optional things, try not to share these with too many people, because then the aspect of *riya* (showing off) comes in, where you are doing good things to let other people know how pious you are. This should be between you and Allah (swt).

As far as Allah's (swt) blessings and disobedience is concerned, let's just go home and think about all the blessings we have and assess if we are using them in the right manner or not. *InshaAllah* we are going to talk about the last two cases in the next class.

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

(Parting salutation to students) *Assalam alaikum wa rahmatullahi wa Barakatuh*