

AKHLAQ TAB



Imamia Sunday School

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AKHLAQ CLASS 6 - LESSON 1A

THE MEANING AND ORIGIN OF AKHLAQ:

The word Akhlaaq is the plural for the word Khulq which means BEHAVIOR.

Our Behavior is that ability (malakah) of the soul which is the source of all activities that we perform spontaneously without thinking about them. Malakah is a property of the soul which comes into existence through exercise and repetitive practice and is not easily destroyed.

A particular behavior (malakah) may appear in us because of one of the following reasons:

Natural and physical make up: It is observed that some people are patient while others are touchy and nervous. Some are easily disturbed and saddened while others show greater resistance and resilience.



Habit: This is formed because of continual repetition of certain acts and leads to the emergence of a certain behavior.

Practice and conscious effort: If continued long enough will eventually lead to the formation of certain behavior.

Even though the our physical make-up produces certain behavior patterns in us, it is by no means true that we have no choice in the matter and are absolutely compelled to abide by the dictates of this physical make-up. On the contrary, since we have the power to choose, we can overcome the dictates of our physical nature through practice and effort, and can acquire the behaviors of our choice.

Of course, it should be admitted that those behavior patterns caused by the mental faculties such as intelligence, memory, mental agility, and the like, are not alterable. All other behavioral patterns, however, may be changed according to our will.

We can control our anger and other emotions and desires, and channel them to improve and move ourselves along the path of perfection and wisdom.

When we speak of our ability to bring about changes in our behavior, we do not mean that we should destroy our instincts of reproduction or self-preservation; because we could not exist without these instincts. What we mean is that one should avoid going to either extremes in regard to them, and maintain a condition of balance and moderation so that we may perform our duties properly.

Just as the seed of a date grows into a fruitful tree through proper care, or a wild horse is trained to serve his master, or a dog is trained to be the lifelong friend and a help to man, so also can man attain perfection and wisdom through self-discipline and intelligent perseverance.



Human perfection has many levels. The greater the amount of self-discipline and effort on our part, the higher the level of perfection we would attain.

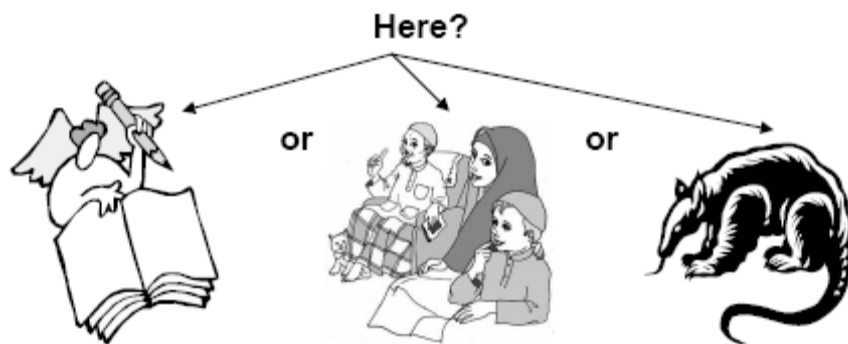
In other words, we stand between two extreme points, the lowest of which is below the level of beasts and the highest of which surpasses even the high station of angels.

Our movement between these two extremes is discussed by `ilm al-akhlaq or the science of moral values. It is the goal of moral values to raise and guide us from the lowest animal state to that high position superior to that of the angels.

In a hadith from Imam Ali (A), he is related as saying:

Surely God has characterized the angels by intellect without sexual desire and anger, and the animals with anger and desire without reason. He exalted man by bestowing upon him all of these qualities. Accordingly, if man's reason dominates his desire and ferocity, he rises to a station above that of the angels; because this station is attained by man in spite of the existence of hurdles which do not trouble the angels.

So? Where are we now?



AKHLAQ CLASS 6 - LESSON 1

DEEDS WHICH INVITE HAPPINESS

Allah says in Surah al-Baqarah, Ayat 277:

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

There are many deeds which, if done regularly make Allah pleased with the person who has done them.

We should do good deeds because other people benefit from us. By being good we are obeying Allah and pleasing Him. Also we will have a good feeling by helping others.

Some of these are listed below:

- 1) Waking up early in the morning for Salatul Shab, and Salatul Fajr.

51:15 *As to the Righteous, they will be in the midst of Gardens and Springs,*

51:16 *Taking joy in the things which their Lord gives them, because, before then, they lived a good life.*

51:17 *They were in the habit of sleeping but little by night,*

51:18 *And in the hours of early dawn, They (were found) praying for Forgiveness;*

- 2) When you wake up in the morning, say Salamun Alaykum to your parents and ask them if there is anything you can do for them.
- 3) Reciting Qur'an in the morning before going to school or work. Prophet Muhammad (S) has said:

"The best among you are those who learn the Qur'an and teach it to others."

He has also said:

*"Let **light shine** in your house with the recitation from Qur'an, and do not turn your homes into dark vaults. For when Qur'an is frequently read in a house, the blessings of Allah descend, and those of the house live a life of ease and happiness, and the house shines in the sight of the heavenly creatures, the same way as the stars shine for the creatures on earth."*

- 4) Giving help to those in need. **Everybody** gets help from Allah. Allah likes those people more who are kind to others and try hard to help them.
- 5) Giving to the poor. Allah has given you your wealth. You should be thankful to Him by giving it to others who need it.
- 6) To pray Salaat **ON TIME**. Our 6th Imam (A) has said:

"Whoever does not pray on time is not of us."

- 7) To tell the truth at all times. Prophet Muhammad (S) has said:

"Leave falsehood and make speaking the truth a habit."

We are also told that lying is the mother of all evils, since when you lie, you will start to do other bad things as well.

- 8) To be a host (have a guest in the house). Prophet Muhammad (S) has said:
"When Allah wishes to do good to a family, He sends a gift to it. The gift is a guest who brings the sustenance of Allah with him and washes away the sins of the family when he leaves."

This does not mean that the sins of the family will disappear! It means that the guest gives a chance to the family to be good and hospitable. If the family is good hosts, Allah will be pleased with them, and with His mercy forgive them of their sins.

- 9) To wash your hands before **and** after meals.
- 10) To be in a state of Taharat (clean). Always perform wudhu before sleeping, eating, praying Qur'an or offering Salaat.
- 11) To say Salaat e Jamaat. Prophet Muhammad (S) has said that if you have already offered your Salaat, and you come to a mosque where Salaat is being recited in Jamaat, you **should** offer your prayers again to please Allah.

AKHLAQ CLASS 6 - LESSON 2

DEEDS WHICH INVITE UNHAPPINESS

We have done those deeds, which invite happiness before, but there are also deeds, which are bad, and if you do them, they will lead to unhappiness.

Allah has made certain deeds wrong either because they are bad for us, i.e. our health, or they hurt or harm other people.

Some of these are listed below:

- **Not praying on time**



Missing to say your prayers on time without a good reason. If you are watching your favorite football game, or basketball game and it is time for Salaat, you should go to pray first, and then come back to watch the rest of the match.

Our 6th Imam (A) has said:

"Whoever does not pray on time is not of us."

- **Eating when you are already full**



This is bad because you spoil your appetite, as well as making yourself overweight and you are putting extra pressure on your body to look after the extra weight. You also lose respect for food.

- **Sleeping more than is required**



Sleeping more than is required. If you sleep too much, then this is bad for you. The more you sleep, the more tired you get.

This means that if you become lazy and lay in bed for longer than you need, then you will become even lazier. Time is very precious, and Allah has given it to you to spend usefully. Try not to waste it.

- **Telling Lies**



To tell lies. Lying is very bad, and can become a habit very easily. Lying is also like a key, which opens the door to other bad deeds.

Prophet Muhammad (S) has said:

"Leave falsehood and make speaking the truth a habit."

- **To be rude to others and also to be stubborn**



Being rude to people is bad because you hurt their feelings; also you will lose your self-respect and you friends if you make a habit of being rude.

Being stubborn means that you think only you are right and that everybody else is wrong and you refuse to listen to anyone else. You should listen to others and think about what they are saying before you decide what is right and wrong.

- **To laugh at other people's mistakes**



Laughing at other people's mistakes is rude and also shows you as being proud. Everybody is human, and everybody makes mistakes. To laugh at other people is bad because you can hurt their feelings. Just think, how would you like it if other people laughed at you?

- **Sulking**



This means to make a face when you don't get what you want. This is bad because you are being a spoilsport.

If your parents refuse you something, they are only doing it for your own good.

- **To think you are better than everyone else**



Thinking that you are better than others, is one of the worst deeds and is called pride.

This is why Shaitan was removed from the mercy of Allah, because he thought he was better than Prophet Adam (A).

However good you are, or however well you do, just remember Allah and thank Him, and you will stop yourself from becoming proud.

- **To be in the state of Najasat (unclean)**



You should always try and remain clean and Pak.

This means that you should wash yourself properly every time you go to the toilet, and make sure that your clothes do not get Najis. If they do, then you should clean them as soon as you come home.

It is said that to be clean and Pak (Tahir) is from the habits of the prophets.

AKHLAQ CLASS 6 - LESSON 3

ACQUIRING KNOWLEDGE

This means to try and LEARN and UNDERSTAND what people say to you and use it in the future. This is a very good habit.

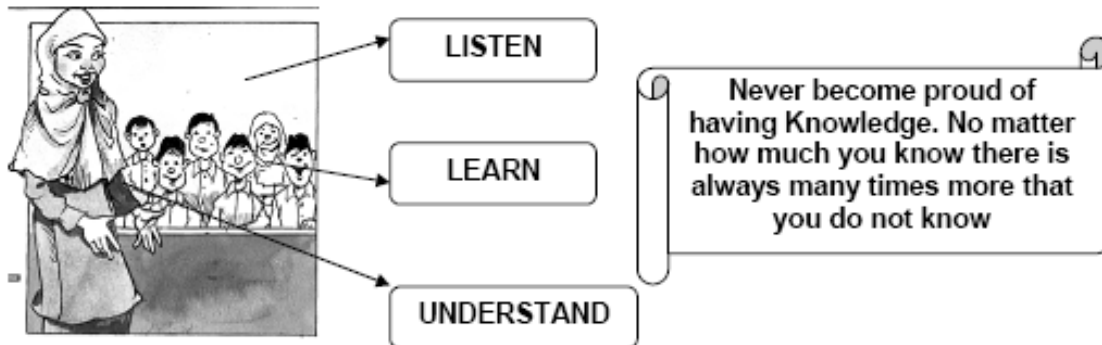
You don't have to be waiting to be told something to learn. You can always gain knowledge by:

- watching what other people do
- learning from their mistakes
- picking up their good habits
- picking up good points from books, which you read, and from the television when you watch.



**ALWAYS BE CAREFUL THAT
YOU NOTICE BAD HABITS AND
AVOID PICKING THESE UP**

If someone says something to you, you should do three things



Places where we learn are:

HOME



SCHOOL



MOSQUE



MADRESSA



We should always respect these places, by acting properly and trying not just to learn, but also to enjoy learning e.g., at school, we should respect the teacher, and at the same time try and enjoy doing the work. That way we will progress and have fun at the same time.

This means that next time you can use what you have learnt for your own benefit, and

maybe even teach it to others.

Once, the Prophet (S) entered the Mosque **BEFORE THE PRAYER TIME**. He found two groups in the Mosque.

In one group, some were reading from the Qur'an while others were praying. The other group was in a corner busy learning. They learnt how to read and write and discussed the teachings of Islam and their application to their daily lives.

Looking at both, the Prophet (S) said: "They are both engaged in useful pursuits. But I am a teacher. I shall join the group assembled to learn."

And so he sat with the group of students.

No matter how much you know there is always many times more that you do not know.

There was a King in days long gone by, who was very famous. One reason for his fame was that he had a wise old man for his councilor.

The councilor was walking down road when an old lady stopped him; the old said "I have a question for you."

The wise old man said, "How can I help you?"

The old lady asked her question and the wise old man sat down and started to think. He scratched his head and moved one way and then another. Finally he said, "I don't know the answer."

The old lady said, "Huh, you are supposed to be the King's wise man, and you can not even answer an old woman's question!"

The wise old man laughed and replied "The King pays me for the answers that I **DO** know, if he was to pay me for the answers that I **DO NOT** know, all the kingdoms on the earth would not suffice."

This shows us that no matter how clever a person is, there is always room for him to improve.

Knowledge can be of different kinds, we must always seek knowledge to improve our understanding of things around us. Abu Abdullah (a.s.) has said:

"The seekers of (sacred) knowledge are of three kinds, so recognize them by their specific qualities and characteristics.

- One kind of them seeks it for the sake of ignorance and dispute.
- Another kind seeks it for the sake of domination and deceit.
- Yet another kind seeks it for the sake of (improving) understanding and intellect.

AKHLAQ CLASS 6 - LESSON 4

PATIENCE – SABR

Patience means to be able to wait quietly in times of difficulty and hardship. It also means to be tolerant.

This can be compared to a mountaineer who, in order to reach the peak of a mountain has to face internal and external obstacles and barriers. The internal obstacles, like the love of comfort, the fear and despair are within his inner self while the external ones, like falling rocks, wolves, thieves are outside beyond his control. Each of them in their own ways interferes with his climbing efforts.

Someone faced with these kinds of barriers will have the option to either drop his journey on this road that is full of hardships and dangers, or to go ahead by resisting against them and overcoming every barrier with his power of determination. The second case is defined as PATIENCE.

Accomplishment of a goal requires action, and action requires patience and staying power.

Our Holy Prophet Muhammad (S) has said that:
“Patience is half of faith”

This means that if a person can stay patient even after hardship, then that person has taken a BIG step towards understanding their faith.

Allah says in the Holy Qur’an:



“...and give glad tidings to the PATIENT ones who, when misfortune befalls them, say, “Verily we are God’s and to Him shall we return.” Those are the ones upon whom are blessings from their Lord and His mercy; and they are the ones that are rightly guided.”

Patience is a virtue.

This shows that in Islam, BEING GOOD BY YOURSELF is not enough to please Allah. You should teach others what you believe, and you should have patience, which is an EXCELLENT QUALITY.

AKHLAQ CLASS 6 - LESSON 5

AWARENESS OF ALLAH'S DISPLEASURE (TAQWA)

People often translate Taqwa as "*fearing God*". This is not a proper translation, and can be taken to mean the Allah makes his creation afraid and scared, which is not true at all.

In Islam the concept of fearing God is NOT to be scared of HIM, but to be ashamed, scared or sad at doing something, which would "*displease HIM*".

There is no English translation for this idea, which is known as TAQWA.

We all know that the most important duty of a Muslim is to believe in Allah and to have total submission to Him, i.e. His wishes are our commands. We also know that if we displease Him, then on the Day of Judgment we will have to answer for it.



The important thing is that if we ever do anything either accidentally or on purpose, we should be "aware" of what we have done and its consequences, and so should ask forgiveness from Allah.

To reach this state of awareness is very difficult and we human beings would never have been able to reach it without Allah's help and guidance. Allah says in Suratul Baqarah "*Worship me to ward off evil*". This shows the concept of worship i.e. total submission and love of Allah is very important to keep away evil.

Imam Ali (a.s.) says in the Nahjul Balagha that: "... O creatures of Allah, the best advice for himself is he who is the most obedient to Allah, and the most deceiving advice to himself is he who is most disobedient to Allah."

In Surah an-Nur, Allah says he will guide those who wish to be guided. This shows us that it is only through the love and worship of Allah that we will be guided on the "right path" to heaven.

Isn't that our main "Goal" in life?

Many of us are aware of big sins and try to stay away from them. But we do not pay too much attention on small sins. Once two men came to Imam Ja'fer As-Sadiq (A.S.) and said that they would like to do Tawba (ask for forgiveness for their sins).

The first man said that he had done a lot of small sins while the second said that he had committed two big sins.

Imam told the first man to pick one small pebble for each small sin that he had committed.

He told the second man to bring two big stone for each of his big sins.

After a while both men came back to Imam having brought what they were asked to bring.

Imam now asked both of them to put back every stone in its place.

The man with the two large stone found it difficult to carry them back in their original place but eventually he managed.

The man with the many small pebbles could not remember where he had picked all of them so he could not put them all back in their original place.

It is very difficult to do Tawba for the sins, which seem small because we forget and take them for granted.

Imam Ali (A.S.) has said:

“The biggest sin is that which the doer considers the smallest.”

AKHLAQ CLASS 6 - LESSON 6

FORGIVENESS

Forgiveness means to "let someone off the hook". It means to pardon someone for their mistakes towards you.

Forgiveness is a very good deed and shows that you have a big heart.

Allah tells us in Qur'an, Surah 64 ayat 14:



".... And if you forgive, and over look and cover up (their ills) then verily God is Oft forgiving, The Most Merciful."

This shows us that if you are kind enough to forgive someone who has done something against you, Allah, who is The Kindest of all, will also forgive you.

Prophet Isa (A) said that you should do to others what you would like them to do to you. This means that if you want someone to forgive your sins towards them, you should first forgive their sins towards you.



Imam Ali (A) has said:

"A person who has asked forgiveness from Allah, that person is like a new born baby."

When a baby is born, it is pure and sinless. Everyone loves it because it has done no wrong, and it has harmed no one.

When Allah forgives a person, then that person becomes pure as well. Allah makes his heart and soul as clean as that of a newborn baby.

Imam Musa al-Kadhim (A) has said that:

"Your activities are like business with God. If one begs forgiveness for a deed before 7 hours have passed, it is better for you."

If you treat your actions as if Allah counts them, then the minute you make a sin, you should seek forgiveness for it before you finish the day.

That way, when you go to sleep, at least you know that you have settled all accounts with Allah, and so you can sleep happy and at peace with yourself

AKHLAQ CLASS 6 - LESSON 7

FULFILLING PEOPLE'S NEEDS

A need is when a person wants something, or has to have something so that he can live. Food and water are basic needs of all living creatures.

When we have something that others do not, then we should try and share what we have so that other peoples' needs are also met.

There are many different types of needs. If a person is poor, we should help them by giving them some money.



There are people who are disabled in some way. They might not be able to do things as easily as we can. They don't need money, but they need friendship and consideration. We should not laugh at these people, or make fun of them, but should go out of our way to be friendly with them and to make them feel that they are one of us, and not different.

Then there are people who are not very sure of themselves, and make mistakes often. Instead of laughing at them, we should help them and encourage them. When they make a mistake, do not tease them, but tell them how to improve. All they need are some true friends to help them.

There are also some people who are not lucky enough to have parents, friends or family who care for them, or to bring them up understanding Islam. They have parents, but they don't teach Islam properly.

What should we do when these friends ask us to do things wrong, like listening to music, or watching films which are not good, or eating food which we should avoid?

We should explain to them properly why we should not do these things, and guide them to the way of Islam, so that they can live happily with the pleasure of Allah.

This shows that we should help everyone we know in one way or another. When we see the faults or problems in other people, we should also make sure that we look at ourselves and see that we do not suffer from the same faults. If we do, we should try and make ourselves become better people as well.

Allah said to Prophet Dawood "When one of my servants performs a good act, I award him Jannat in exchange"

Prophet Dawood (A.S.) asked Allah:
"Ya Allah! What is that good act?"

The revelation came:

"It is making a mo'min happy even if it be by offering him a date"

There was a man called Sadiq Halwani who was once approached by his friend in Masjidul Haram to lend him two dinars. Sadiq told him he would give him the money after he had completed his **tawāf**.

As he was just about to complete his **tawāf**, Imam Ja'fer As-Sadiq (A.S.) arrived for **tawāf**. Imam put his hand on Sadiq's shoulder and began **tawāf**.

Sadiq says that although he had completed his **tawāf** he accompanied Imam. His friend was sitting in a corner and making signs at Sadiq. Imam asked Sadiq why the man was trying to call his attention.

Sadiq replied:

...He is waiting for me so that after I complete **tawāf** I can help arrange a loan for him. As you put your hand on my shoulder I did not wish to leave you."

Imam removed his hand immediately from his shoulder and told him:

"Go to meet his need..."

Sadiq fulfilled his word to his friend. Next day he went to visit the Imam. Imam said:
If one strives to meet the need of a mo'min it is more worthy a deed than freeing 1000 slaves and equipping 1000 people for jihad"

Imam Ali Zaynul Abedeen (A.S.) has said:

Strive to acquire a high position in Jannat. Remember the more useful a person is to a fellow mo'min the higher his/her position in Janna. At times even the saying of one sentence becomes the source of becoming closer to Allah. Never consider kindness to your fellow mo'min brother/sister to be insignificant for it will be these that will be useful on a day when nothing much will be of any use."

AKHLAQ CLASS 6 - LESSON 8

TAHARAT AND UNCLEANLINESS

To be clean means to be free from dirt. To be Tahir (Pak) means to be pure according to Islam. There is a big difference between these two words.



If you dress in new clothes, take a shower and put on some perfume or cologne, you will be clean. Then imagine you go to the toilet and do not wash yourself properly.

You might still be clean, but now you are Najis. When we go to the toilet, we should wash ourselves 3 times to make sure that we are Tahir. It is no good using tissue paper **BY ITSELF**, because this may make us clean, but it will not keep us Tahir.

It is always a good habit to try and be Tahir (or pure). Our 8th Imam (A) said:

"To be pure and clean is amongst the habits of the Prophets."

Also, Prophet Muhammad (S) has said

"Cleanliness and purity are part of faith."

The opposite of being Tahir is being Najis, and the opposite of Cleanliness is Uncleanliness. One should always try to avoid being both Najis and unclean. There are certain ways Islam explains us to be both Tahir and clean at the same time. These are shown below.

Wudhu.

Islam tells us to wash ourselves before praying. This washing is known as wudhu. Some of the reasons why we do wudhu are, a. It keeps us clean, b. It refreshes us can concentrate and think clearly.



Ghusl.

Means to clean the body with the **niyyat** of cleaning it spiritually. There are times when Ghusl becomes wajib, i.e. when you touch a dead body. This means that you have to do Ghusl before you can pray Salaat.

Daily Bath.

Islam is a religion, which not only tells you to keep your soul clean, but to also keep your body clean.

You should take a regular bath or shower to keep your body clean.



Washing of Face and Brushing Teeth.



In the morning when you wake up, you should wash your face and brush your teeth. This makes you feel fresh as well as cleaning the dirt that forms overnight.

Prophet Muhammad (S) has said,

"Upon you is the brushing of the teeth, for surely it purifies the mouth, and pleases Allah, and brightens the eyesight. Indeed the angels hate the odor from a mouth not cleaned after eating food."



Clean Clothing.



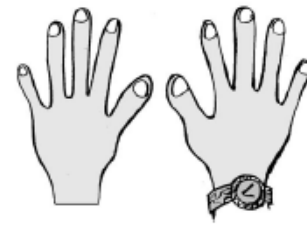
A Muslim should never dress with dirty clothes. This does not mean that you wear your best and most expensive clothes. It means that even if you have one piece of cloth to wear, you should keep it clean.

When you wear clothes, you should wear it for yourself, and not for others to look at.

Cutting Nails

You should always cut your nails because they grow very long and can get very dirty.

If you have long nails, dirt can get trapped underneath. When you eat, you will be putting that dirt in your food and swallowing it. This is very bad for your health and can lead to many illnesses.



Looking After Hair

One should always comb his hair with a proper parting. You should never leave your hair messy and unkempt.

Prophet Muhammad (S) has said that if you cannot look after your hair properly, you should shave it off!

This shows the importance of caring for your hair. This does not mean that you spend all your time making sure that each hair is in place. You should make sure that your hair is **clean** and tidy.

One important point about the above is that Islam has told us to keep our bodies clean because a clean body leads to a healthy body. If we do not look after our bodies we will get all sorts of illnesses. If you keep your body clean you will feel good, and fresh.

The same way we are told to keep our souls Tahir, since a clean soul also leads to a healthy soul.

AKHLAQ CLASS 6 - LESSON 9

HARD WORK

Hard work means to concentrate and strive at something until you achieve it. You must have all heard the saying,

If at first you don't succeed, than try try try again

Islam believes in working hard. If you work hard at something, than you will almost always succeed. Another famous saying is

It is better to have tried and failed, than not to have tried at all.

A believer has to work harder than most people. This is because most people work only for this life, i.e. food, house, money, family etc...

However, the believer has to work for BOTH this life and the next life.

The way to work for the next life is to be fair in this life, to pray on time and to help those in need.

One of our Imams was once working on a field. It was hot and sunny, and Imam was digging the ground. He was working very hard.

A person passed by and saw Imam sweating and working away at the ground. He said to Imam, "Oh son of the Prophet, have you no shame!"

Imam looked up from his work and asked, "Why, what have I done?"

The man answered, "You are working so hard for this world, and are forgetting your God."

Imam replied,

"Doing hard work which is halal is one of the best forms of worship."



This shows that Islam is a religion, which helps us lead a well-balanced life. Its rules are not just on recitation and Salaat, but also work and livelihood.

AKHLAQ CLASS 6 - LESSON 10

BLABBERING

Blabbering means to talk too much about things, which are of no use or importance, without stopping.

You will notice that no one pays attention to a person who talks too much. As a result he loses his respect. He will not have any close friends since people will try to avoid him. In general, he will be thought of as a child.

When a person talks too much, he is giving away all his secrets, and he does not even realize. This explains why Imam Ali (A.H.) has said:

"The heart of a fool lies behind his tongue."

This shows that the secrets (heart) of a fool is revealed when he speaks.

On the contrary the person who is wise will only talk when it benefits him, which is why Imam Ali (A) also said:

"The tongue of a wise man lies behind his heart."

Blabbering is something, which many people do often. Certain people, when they get together start talking about useless things, talk about other people, talk about who is doing what and who is going where. All this just turns out to be gheebat and fitna. You should always try to avoid these types of meetings or groups, since you will come out without any benefit, and in the meantime, someone's name and honor would have been damaged.

Prophet Isa has explained us to treat our words as if they were gold. Would you throw away gold to anyone, and just treat it like sand. Well you should not throw your words away either. They are too expensive and important to be treated as dust, to throw away.

AKHLAQ CLASS 6 - LESSON 11

REBELLING AGAINST AND DISOBEYING PARENTS

This is one of the most common problems in today's western world, and is the cause of a lot of violence, bad behavior and vandalism amongst today's youth.

Allah tells us in Qur'an (Surah 17, ayat 23)



"Thy lord has commanded that you worship none but Him, and that you be kind to your parents."

This shows how important it is to obey your parents and shows us that it is definitely HARAAM to disobey them.

Question: Why should we obey our parents?

Answer: Our parents are older than us and so have had a lot of experiences. They have given up so much for us. They also have our best interests at heart, so when they tell us something, they are telling us for our own good.

Allah said to one of His prophets:

"I swear by My Honor that anyone who does not obey his parents, even if he comes with the deeds of the Prophets in front of Me, I will never accept him."

If we disobey our parents, we are disobeying Allah and so we will not obey anyone. This means that there are no rules for us to follow, so we can do whatever we want!

This is what has happened to the western world today. The children do what they want and become spoilt and violent.

Since today's children rebelled against their parents, they did not learn how to behave, and as a result will make bad parents in the future when they have children.

This shows that if we disobey our parents, we are ruining our own lives because we will bring our children up to disobey us.

Ayatollah Khomeini (may Allah rest his soul) said that,

"Looking at the face of your mother or father with respect is like looking at the Kaaba, the reward is the same."

Imam Ali (A) has said:

"Respect your father and your son will respect you."

Once a person named Zakariyya came to Imam Ja'fer As-Sadiq (A.S.) and said: "I was a Christian but have now become a Muslim."

"It was the Qur'an that convinced me!"

Imam told Zakariyya:

"Indeed Allah has guided you to Islam and made your heart shine with it's light."

"But my parents are not Muslims, Ya Imam!" Zakariyya said.

Imam replied:

"Take care of your mother. Be good and kind to her...."

When he returned home he looked after his mother, being even more gentle and kind to her than before. His mom noticed the change in her sons' behavior and said:

"What is the reason of you honoring me so much after you have become a Muslim?"

Zakariyya told her what Imam Ja'fer As-Sadiq (A.S.) had said.

She replied:

"My son! Your religion is better than mine. Guide me so that I may become a Muslim."

Zakariyya taught her the basis of Islam and she became a Muslim. She offered the Dhohr, 'Asr, Maghrib & Isha Salaat of that day as taught to her by her son and died a Muslim at midnight on that day.

AKHLAQ CLASS 6 - LESSON 12

LYING

To lie means to say something that you know is wrong on purpose.

We all know that lying is a great sin. The bad thing is that we do not realize how often we are doing it.

Our Sixth Imam said that it is more difficult to repent for many small sins than for one big sin. Remember the story of the two men who came to Imam to repent for their sins.

Prophet Muhammad (S) has said,

"Leave falsehood and make speaking the truth a habit."

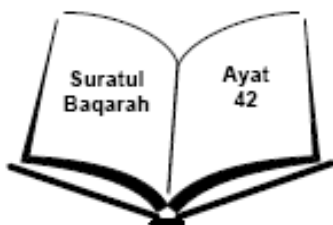
"If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."

To lie is haraam because you are deceiving others. There are many reasons why people lie, some of them are,

- a) as an excuse to get yourself out of trouble,
- b) to cheat somebody out of something you want,
- c) to get someone else into trouble.

As you can see, all the above reasons are bad. If you have done something which gets you into trouble, then you should face it, and not lie your way out of it because that is being very irresponsible.

Qur'an also tells us not to lie,



(2:42) "And cover not Truth with falsehood, nor conceal the Truth when you know (what it is)."

Prophet Muhammad (S) has also said,

"Beware of association with the liar for he is like a mirage which draws the far one nearer to you and the nearer far from you."

If you make the habit of lying, then you will lie very often without realizing. You will lie to your family, your friends and everybody you meet. Then one day you will be caught out because you will have trapped yourself in a corner, and there will be no escape.

Also if you make a habit of lying you will start doing other things, which are even worse. One evil leads you to another.

AKHLAQ CLASS 6 - LESSON 13

BACKBITING

Backbiting means to talk about a person, and say things about him when he is not there, in such a way as to displease him.

There are two words for backbiting, one is GHEEBAT, and the other is TOHMAT.

When you speak about someone, and what you say is TRUE, then this is GHEEBAT.

When you speak about someone, and what you say is FALSE, then this is TOHMAT.

GHEEBAT AND TOHMAT ARE BOTH HARAAM (FORBIDDEN)

The Holy Prophet (S) once said,

"O Abu Zar, keep yourself away from backbiting because it is worse than adultery..... After committing adultery, if one repents, Allah forgives him, but the backbiter can not be pardoned unless he has been pardoned by the one about whom he has been backbiting."

If you heard someone swear, and you told all your friends when that person was not there, then that is Gheebat.

In Qur'an Surah 49 ayat 12, Allah tells us:

"... And do not spy nor let some of you backbite others. Does one of you like to eat the dead flesh of his brother ?"

This shows us that backbiting is as bad as eating the flesh of your dead brother. This means that once someone you know, i.e. your brother/sister in Islam has done something bad; they have killed their own reputation. By telling others what they have done, you are enjoying and gaining at their loss. It is as if you are eating and feasting on the reputation they have already destroyed.

In the early days of the first few Imams, there were two men. Let us call the first one Haroon and the second one Khalid.

One day Khalid started telling everybody bad things about Haroon. He was spreading lies all around.

After a few days Haroon heard about this. The first thing he did was to go home and put all his money and gold and silver in a big bag and then took the bag to Khalid's house. When Khalid saw Haroon coming he became scared because he thought that Haroon had come to beat him up. Khalid came out of his house and fell on his knees and begged to Haroon, "O Haroon, I am really sorry, I did not mean to tell tales about you, O please do not beat me!!"

Haroon said, "I have not come to beat you, I have come to give you this money, and this wealth."

Khalid had the shock of his life.

Haroon continued, "Khalid, I have come to thank you, here have this wealth of mine."

Khalid stood up and asked, "Why are you giving me wealth when I have insulted you and spoilt your name among the people?"

Haroon replied. "The Holy Prophet (S) has said that if one person TALKS BEHIND THE BACK of another, the thawaab of the first person gets transferred to the second." he continued, "So now that you have spoken bad of me behind my back, I am thanking you for giving me all your thawaab. This money is too little for the amount of thawaab that you have given me."

This shows how bad Gheebat and Tohmat are.

Once there was a man who did tohmat of our Sixth Imam.

Imam did not know about it until a few days later when one of his `friends' came to him and said, "Oh Imam, I have heard terrible news. This person has been going around and saying this about you."

Imam became angry at his `friend'. He said, "Think of the person who did tohmat towards me as if he shot an arrow at my body. I did not hear him so it is as if the arrow missed me; but by telling me this news, you have picked up the arrow from the ground and have hit me with it."

It is the duty of a good Muslim to stop others from speaking ill of a person, and if that is not possible he should go away from the people who are talking ill.

Why are gheebat and tohmat haraam?

They are haraam because they spoil people's names and characters. When you speak badly of someone, you make others think badly of them.

AKHLAQ CLASS 6 - LESSON 14

DO NOT ABUSE

"Indeed Allah is angry with one who uses abusive language towards others."

Imam Muhammad Al-Baqir (A.S.)

A man once came to the gathering where Imam Ali Zaynul Aabideen (A.S.) was present.

He held a grudge against Imam and started using abusive language insulting Imam in front of all the others. He then left abruptly.

After he left Imam told those who were present:

"You have seen how abusive this man was towards me. Now I wish to go to him with all of you and to give him a reply to what he has said!"

All those with Imam thought Imam would deal with him harshly. However, throughout the short walk to his house Imam was reciting the following aya of Qur'an:

"..And those who swallow their anger and forgive people; Indeed Allah loves the righteous ones."

Qur'an- Suratu Aali-Imran 3:134

When they reached the man's house they knocked on the door and called out to him.

He thought Imam and his companions had come to punish him. He came out fearing the worst only to find Imam smiling at him.

Imam said: "An hour ago you came to me and used abusive language. I have now come to tell you that if you have spoken the truth and the evil that you have said I have done exists then I pray to Allah that He may forgive me; However, if you have lied then I pray to Allah that He may overlook your sin and forgive you."

The man found himself helpless in front of such a generous attitude. He said:

"Yabna Rasulillah! None of the abusive things I said exist in you. In fact I am more deserving of possessing them. Please forgive me."

Exercise:

1. How did 4th Imam react when the man abused him? What did Imam say to him?

AKHLAQ CLASS 6 - LESSON 15

ANGER

In describing those who will go to Janna, Allah says in the Qur'an:

"...and those who swallow their anger and forgive people; and Allah loves those who do good (to others)."
Qur'an - Suratu Ali Imran 3:134

When someone hurts our feelings without it being our fault it makes us angry and sometimes we say and do things which we regret later.

Imam Ali (A.S.) has said that when you get angry, you must first sit down if you are standing and lie down if you are sitting.

Take ten deep breaths and go and do wudhoo, for the Prophet (S.A.W.) has said: 'Indeed anger is from Shaytan and Shaytan is made from fire. Fire is extinguished with water. So whenever you are angry do wudhu.'

Think about what happened. If it is your fault then see the positive side and try to change yourself. If it is not your fault then have faith that the truth will always win and when the time comes you can explain.

Imam Ali (A.S.) has said:

"Anger begins in madness and ends in regret."

Imam Ali Zaynul Aabideen (A.S.) had a slave who once dropped a bowl of hot soup on him whilst she was serving food. She saw that Imam was in a lot of pain. She thought that Imam would get angry and started to recite the above ayat of Qur'an.

When she recited and those who swallow their anger...Imam told her he was not angry with her.

When she recited and those who forgive people...Imam said he had forgiven her.

Finally, when she recited and Allah loves those who do good (to others), Imam set her free.

Imam not only swallowed his anger but forgave the girl and set her free. As the followers of Imam the least we can do is to swallow our anger when a friend, relative or another Muslim says or does something which hurts us.

AKHLAQ CLASS 6 - LESSON 16

DO NOT BELITTLE OTHERS

"Do not turn your face away from people scornfully.....Indeed Allah does not love any arrogant and boastful person."

Qur'an - Suratu Luqman 31:18

Anyone who wishes to be above others means that he/she wishes to humiliate and belittle others. The source of this always comes from an inferiority complex for otherwise no sensible person can imagine any difference between him/her and any other person. The only criterion in the eyes of Allah is Taqwa.

Imam Ja'fer As-Sadiq (A.S.) has said:

The only reason a person suffers from the disease of arrogance is due to an inferiority complex which he/she sees in him/herself."

One who belittles others can identify his/her disease by the following symptoms:

1. He/she does not like to be equal to others in any matter.
2. He/she always wants to go ahead of others and sit at a higher place than others in a gathering.
3. He/she expects others to greet him/her first.
4. If anyone gives him/her advice he/she gets annoyed.
5. If he/she advises anyone it is with torment.
6. If his/her word is not accepted he/she gets angry.
7. If he/she teaches he/she belittles the students reminding them of the favor done to them and considers them to be his/her servants.

One day the Prophet (S.A.W.) was sitting in a circle with his companions when a poor man came in. His poverty was apparent by his tattered clothes. It is the akhlaq of a 'majlis' to sit where there is a vacant place and not look for a particular place to suit one's status, etc.

The poor man saw a space and sat down. It so happened that the space was near a rich man who gathered his clothes and pulled them towards himself as if to create a distance between him and the poor man. It seemed that the rich man was feeling a little uneasy.

The Prophet (S.A.W.) was watching the behavior of the rich man. He addressed him saying:

"Did you fear that some of his poverty might stick to you?"

The rich man replied:

"No! Ya Rasulallah! "

The Prophet (S.A.W.) asked:

"Did you fear that something out of your wealth might be transferred to him?"

The rich man replied:

"No! Ya Rasulallah!"

The Prophet (S.A.W.) asked a further question:

"Did you fear that your clothes might get dirtied by touching his clothes?"

The rich man replied:

"No! Ya Rasulallah!"

"Then why did you move yourself away from him?" asked the Prophet (S.A.W.)

The rich man replied:

"Ya Rasulallah! I admit I made a grave mistake. I would like to make amends and I would like to give half my wealth to this Muslim brother of mine."

When the poor man heard his words he said:

"Ya Rasulallah! I am not prepared to take his offer!"

The companions who were present there were surprised and said :

"Why?"

The poor man replied:

"I fear lest with the wealth I am offered I too may become arrogant and one day may belittle one of my brothers in ISLAM in the manner in which he (the rich man) has treated me today."

Exercise:

1. What are the signs of a person, who belittle others? **Think if you have any.**

AKHLAQ CLASS 6 - LESSON 17

KIBR (PRIDE)

“Never can the person who possesses a speck of kibr (pride) inside his/her heart enter Janna.”

Prophet Muhammad (S.A.W.)

Kibr is when a person feels a sense of superiority and behaves high-handedly with others. It shows itself in the person's actions and is easily noticed by others.

There are various aspects and levels of kibr.

1. Kibr towards Allah & His commands - This is the worst sort of kibr. It is when one challenges Allah's authority and claims to be God. e.g. Firawn. With regards to kibr towards Allah's commands, it is when one does not practice a wajibaat because one feels it does not comply with his/her status. e.g. When one goes out and there is not enough time to go home to pray salaa in time, then to avoid doing so in public for fear of being ridiculed.

2. Kibr towards humanity - It can be divided into the following categories.

Kibr on possessing true faith.

Kibr on having no faith or having false belief.

Kibr on having good qualities.

Kibr in being immoral.

Kibr in one's righteous acts and worship.

Kibr in committing sinful and wicked deeds.

Kibr is caused when one thinks that he/she possesses some kind of excellence. When this happens the person feels that others are inferior and a feeling of self-esteem develops in the nafs showing itself in actions. Even basic actions like walking and talking change. The intensity of kibr takes over a person without him/her realizing it. He/she creates an artificial halo of sacredness around him/her.

It is said that pride comes before a fall. Imam Ja'fer As-Sadiq (A.S.) is reported to have said:

“There is no person who does not have a harness to his/her head. Whenever he/she has kibr (is proud), an angel says - 'Be humble, lest Allah should disgrace you' - Thus, in his/her eyes he/she may be the greatest of human beings whereas in the eyes of the people he/she is the smallest of creatures. When he/she is humble and modest - Allah removes the harness from his/her head and an angel says - 'Elevate yourself, for Allah is elevating you'. Thus, he/she is the smallest of persons in his/her own eyes whilst the most elevated and noble in the eyes of others.”

To remove kibr, one of the most effective cures is to remember death as often as possible. Imam Ali (A.S.) used to announce in the masjid:

“Equip yourself and be ready, for your departure has already been announced.”

Exercise:

1. What are the different levels of Kibr?
2. What is the best way to remove kibr?

AKHLAQ CLASS 6 - LESSON 18

☺ BE CHEERFUL

The Prophet (S.A.W.) has said:

"You cannot please all the people with money but you can meet them with a cheerful face and good behavior so that you may be liked by them. Wealth is limited but good akhlāq and cheerfulness never finishes."

A man from Shaam (Damascus) once came to Madina arriving in the presence of Imam Hasan (A.S.).

The man started abusing Imam Ali (A.S.).

Imam Hasan (A.S.) took him to one side and said:

"You must be very tired from your journey. Come with me and I shall give you food, drink and rest. We will talk later."

The man turned to Imam Hasan (A.S.) and said:

"I came to Madina as your worst enemy and now I am the best of your admirers through your akhlāq."

Imam Ali (A.S.) has said:

"A mu'min has a smile and cheerfulness on his/her face and sorrow in his/her heart."

Imam Ali (A.S.) was always cheerful in dealing with others so much so that some people considered it to be a weak point for a Khalifa, saying that a leader must be grim - a person others should be afraid of.

Allah says about the Prophet (S.A.W.) in the Qur'an:

"It was by the mercy of Allah that you are gentle with them, for if you would have been stern and fierce of heart they would have run away from you."

Qur'an -Suratu Aali-Imran 3:159

AKHLAQ CLASS 6 - LESSON 19

CLEANLINESS

“Cleanliness is the sign of a mu’min and the mu’mineen will enter Janna’.
Prophet Muhammad (S.A.W.)

“Cleanliness is half of eiman (faith) - **Imam Ali (A.S.)**

Until the 16th century of the Christian era, Europe was void of the concept of cleanliness. The Christian priests refused to give the approval of building them. Toilets did not exist and people threw their dirt in the streets.

Will Durant writes:

“One of the good results of the Crusades was the imitation of the hot bath houses of the Muslims in Europe. The church however, was not happy with them.”

1400 years ago, in the deserts of Arabia, where water was at a shortage, the Prophet (S.A.W.) preached that cleanliness was half of faith.

Cleanliness of body, clothes and surroundings is essential for a Muslim as The following ahadith of the Ma’sumeen (A.S.) portray.

“Keeping’s one’s surroundings clean, keeps poverty and miseries away”.

“Keep your clothes clean and tahir. Amongst your clothes the best color is white.”

“Do not allow dirt and rubbish to remain in your house during the night, as they are the abode of Shaytan (in the form of germs..)”

“Angel Jibrail laid so much stress on the brushing of teeth that I thought that the Almighty Allah was going to make it wajib”.

“...if a person keeps a Masjid neat and clean, Allah grants him/her thawab equal to that of setting free a slave”.

Exercise:

1. Write at least five hadees about the importance of cleanliness.

AKHLAQ CLASS 6 - LESSON 20

CONTENTMENT

It is reported by Jabir ibn Abdullah Ansari that the Prophet (S.A.W.) said:

"Contentment is a wealth that never exhausts"

Contentment means to be satisfied with what one has and to make the most of it in the best possible way.

It is said that dignity and wealth went wandering about searching for a companion. They met with contentment and agreed that they made a perfect threesome.

The grass always looks greener on the other side for those who are not content. They are dissatisfied even when their circumstances are favorable. As a result, they miss Allah's best for their lives and fail to see the blessings they already have.

There is an ancient Persian legend which tells of a wealthy man called Al-Hafādh who owned a large farm.

One day a visitor at his farm told him how he could find vast amounts of diamonds in other parts of the world, and of how these would make him even wealthier.

The vision of all this wealth made him feel poor by comparison. So, instead of caring for his farm, he sold it and set out to look for these treasures.

The search proved fruitless and finally penniless and in despair, he ended his life by jumping in the sea.

Meanwhile, the man who had bought his farm one day noticed the glint of an unusual stone in a shallow stream on the farm.

To his amazement, he pulled out a large diamond and digging further found a lot more gems.

Poor Al-Hafādh had spent his life traveling to distant lands seeking the gems when they were in the very farm he had left behind.

We too search for contentment in searching for hopes and desires like wealth, relationships, power, comfort,... only to be told by Allah:

".....Surely by the remembrance of Allah are the hearts content..."

Qur'an - Suratur Ra'ad 13:27

The Qur'an does not ask not to seek wealth, relationships, or comfort but it says that these things do not give contentment for they are not the ultimate goal. The ultimate goal is acquiring the pleasure of Allah.

Contentment is only achieved if there is total submission to the will of Allah and total satisfaction with what He has ordered for us.

Exercise;

1. What is the meaning of contentment?
2. How does Islam show the importance of contentment?