

AKHLAQ SYLLABUS - CLASS 6

Lesson Topic

LESSON 1 - THE MEANING AND ORIGIN OF AKHLAQ

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CLASS 6 – LESSON 1

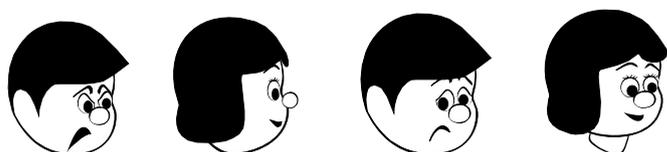
THE MEANING AND ORIGIN OF AKHLAQ:

The word *Akhlaq* is the plural for the word *Khulq* which means BEHAVIOUR.

Our Behaviour 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 behaviour (*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 behaviour.

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

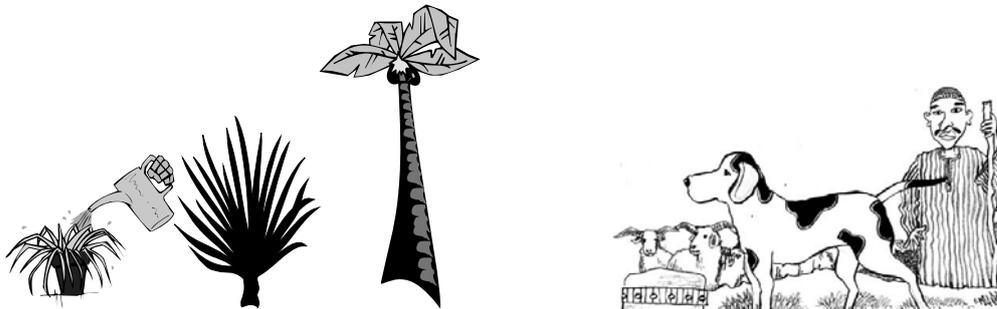
Even though the our physical make-up produces certain behaviour patterns in us, it is by no means true that we have no choice in the matter and are absolutely compelled to abide by the dictates of this physical make-up. On the contrary, since we have the power to choose, we can overcome the dictates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

Of course, it should be admitted that those behaviour patterns caused by the mental faculties such as intelligence, memory, mental agility, and the like, are not alterable. All other behavioural 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 behaviour, 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.

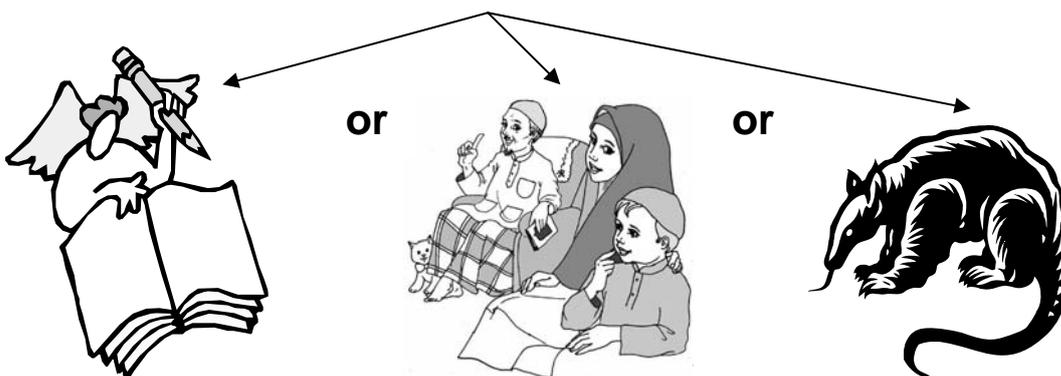
Our movement between these two extremes is discussed by *ilm al-akhlaq* or the science of moral values. It is the goal of moral values to raise and guide us from the lowest animal state to that high position superior to that of the angels.

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?

Here?



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:



Salaat is one of the most important acts of Worship, performing it is Wajib.

Not praying on time without a good reason; e.g. If you are watching your favourite football match the FA cup between Manchester United and Crystal Palace, 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.s.) has said:

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

Eating even after you are full:



Eating when you are already full is bad because you spoil your appetite, make yourself overweight and put extra pressure on your body to look after the extra weight.

Sleeping more than is required:



Sleeping too much is bad for you because the more you sleep, the more tired you get. This means that you become lazy and lay in bed for longer than you need.

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:



Sulking 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.

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.

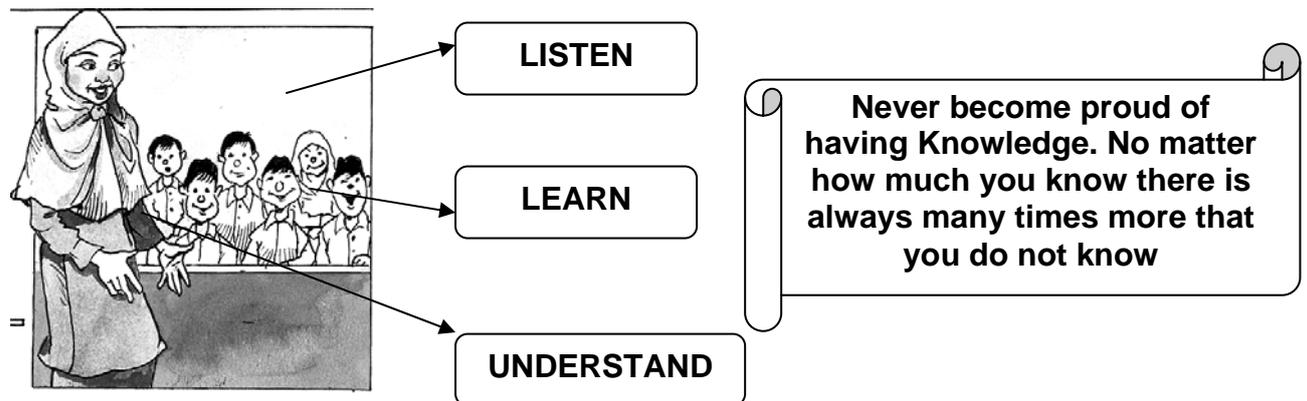
You can always gain knowledge by:

- watching what other people do;
- learning from their mistakes;
- picking up their good habits;
- picking up good points from books, 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.

Once the Prophet (s.a.w.) entered the Mosque, **BEFORE THE PRAYER TIME** and 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.a.w.) 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 the road when he was stopped by an old lady, the old lady 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.

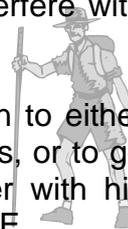
CLASS 6 - LESSON 4

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 interfere 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.

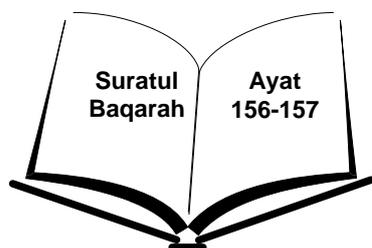


Accomplishment of a goal requires action, and action requires patience and staying power.

Our Holy Prophet Muhammad (s.a.w.) 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.

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 advise for himself is he who is the most obedient to Allah, and the most deceiving advise 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?

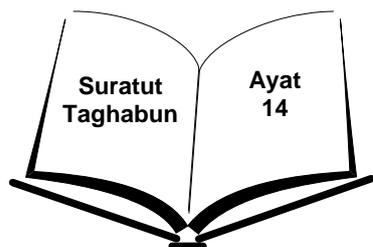
CLASS 6 - LESSON 6

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 overlook 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 new born 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.

CLASS 6 - LESSON 7

VISITING THE SICK

If you visit someone who is not well, you make them feel happy.

Why do they feel happy?

The reason they feel happy is that they know you care.

This means that the sick person knows that he/she has not been forgotten, and that there is somebody who worries about how they are feeling.

There was once an old woman who used to throw rubbish on Prophet Muhammad (s.a.w.) everyday when he passed her house on his way to the mosque, but he never ever got angry with her.



One day when the Prophet (s.a.w.) passed the old woman's house, any rubbish did not hit him.

He stopped and asked the old woman's neighbour if she was all right because she was not there to throw rubbish on him.

The neighbour told him that the old woman was not well and she was in bed.



So the Prophet (s.a.w.) went to visit the old woman because it is good to go and see people who are not well.

The old woman thought the Prophet (s.a.w.) had come to tell her off, and she said:

"Why did you wait until I was ill to tell me off. Why didn't you come when I was well and strong?"

Prophet Muhammad (s.a.w.) replied to the old woman:

"I have not come to tell you off, but to visit you because Allah tells us to look after people who are not well."



The old woman was so surprised that the Holy Prophet (s.a.w.) was being so kind to her, after she had been so mean to him, that she decided to listen to him and she became a Muslim.

This shows how important it is to visit sick people, you can make them feel very happy and when they get better, they will remember you and like you even more.

Have you ever been sick, and sent to hospital?

If so, how did you feel when people came to visit you. What did you feel when they brought you presents and gifts?

Why did you feel like that?

CLASS 6 - LESSON 8

a. 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.

b. HAQQ-UN-NAAS:

Haq = right, i.e. a person's right to have or own something, and

Naas = which means person, or human beings.

It can be seen from this, that Haqq-un-naas means the rights of people. Every person has certain rights which are vital, and should not be taken away.

If I am holding the estate of an orphan, then it is the right of the orphan to inherit the estate when he comes of age. I should not consume it for my self, taking advantage of my position as the custodian.

Allah who is Just and Merciful, will (Inshallah) forgive us for the sins which we commit against Him, provided we repent for them sincerely; but how can He forgive you for the sins which you commit against others. That would be going against His justice. We can never be forgiven for breaking Haqq-un-naas, the rights of others, unless the person whom we have wronged forgives us himself.

The next question is "**What actions break Haqqunaas?**"

A person has a right over you even when he is not there. Imagine you were at a gathering, and were discussing with others. If you are not at that gathering, you still have a right that your name isn't insulted, nor your reputation spoiled. This means that if someone does Gheebat, or Tohmat, or Fitna in which your name is mentioned then a sin has been committed against you.

Such a sin cannot be forgiven unless you have forgiven it. It is because of these high consequences that we should avoid committing actions which breach the rights of others. This shows that Islam is a religion that not only benefits a person directly, but helps the community in general. Where else can you find a law that commands you not to insult others, and to guard their reputation in public and private.

You are answerable for Haqq-un-naas even after death.

Islam advises that we should seek forgiveness from the person whom we have wronged before one of the parties dies. If person dies before forgiving the other, then there is no direct way of obtaining forgiveness, and that sin will carry forward until the day of Judgement.

Consider the danger of this sin! Allah cannot forgive us for crimes against Haqq-un-naas. He Himself has told us that He will only forgive the sin after the person who has been wronged forgives us. This does not matter whether the person is a Muslim, or a non Muslim, whether he is a sinner, or a believer.

CLASS 6 - LESSON 9

GOOD INTENTIONS

When you make an intention, it means to know what you are about to do and why you are doing it.

In Islam, intention plays a very important part in all our duties, because without a clear intention, almost any act is useless.

Imagine that someone was praying Salaat, he could be praying correctly and still his prayer might not be accepted. This is because when we pray, we can be praying for many reasons, some of them are:

- a. So that Allah will be pleased with us.
- b. So that people will see how good we are.
- c. Because if we don't, our parents will get angry.

Obviously, our prayer will only be accepted if we have the first intention.

The Arabic word for intention is **NIYYAT**. Every act we do should have a good Niyyat. There is a hadith by our Prophet (S) that:

"Actions are governed by their intentions."

This means that the sins or blessings we get for doing something depends on WHY WE DID IT.

Another example is that suppose you gave a lot of money to charity in front of many people. There is nothing wrong in doing that depending on your Niyyat. If you give the money so that everyone will see how rich and kind you are, then that action is not worth anything in the "eyes" of Allah; however if you give the money in front of people so that they can see you and so that they might follow your example, then that action is looked upon very highly by Allah.

So, no matter what we do, we should always have a good Niyyat (intention) about it. We don't have to say anything as long as we know in our mind why we are doing something.

Whatever we do, there should always be one Niyyat that should be in our minds, **THE NIYYAT THAT WE ARE DOING SOMETHING FOR THE PLEASURE OF ALLAH.**

Niyyat should always be Qurbatan ilallah

CLASS 6 - LESSON 10

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 twice better 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 and we can concentrate and think clearly.



**Gh
usl**

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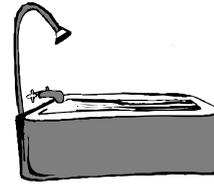
Means to clean the body, with the **Niyyat** of cleaning it spiritually.

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 odour from a mouth not cleaned after eating food."

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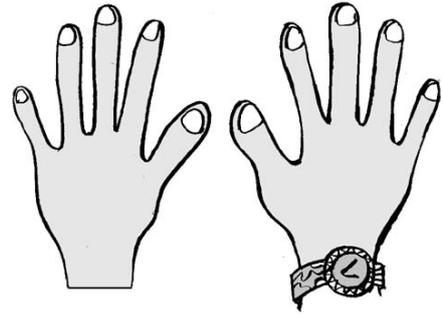
A Muslim should never dress with dirty clothes. This does not mean that you wear your best and most expensive clothes. It means that even if you have one piece of cloth to wear, you should keep it clean.

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 can not 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.

CLASS 6 - LESSON 11

HARD WORK

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

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

Islam believes in working hard. If you work hard at something, than you will almost always succeed. Another common English 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 Halaal 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.

CLASS 6 - LESSON 12

INJURING OTHER PEOPLES FEELINGS

All people have feelings. There is nothing worse than a person who has his feelings hurt, because it takes a long time to recover.

If you throw a stone at someone, you will hurt them. The bigger the stone, the more they will be hurt. If you hurt their legs, then they won't be able to walk, or if you hurt their eye then they won't be able to see.

The tongue throws out words, and sometimes these words hurt more than stones. The stones hurt the body, but the tongue hurts the feelings.

There is a saying: "***The tongue is sharper than the sword.***"

This means that sometimes, when you say something it can hurt someone even more than a sharp sword.



If you call someone names, or insult them, or make fun of something about them then you hurt their feelings. This makes them sad, and then they feel that no one cares for them.

Think for a moment. Pretend that you were them. Would YOU like someone calling you names all the time, making life miserable for you. Would YOU like some laughing when you fell down, or someone telling tales at you. Would YOU like people making fun of your family, or the colour of your skin, or at the way you are.

NO YOU WOULD NOT.

Then why do it to others ?

Allah has created us all equal. Some are good at one thing, and some are good at others.

So next time you say something to someone else, even if it is only a joke. It might not be a joke to them. Think how it will affect their feelings before you say it.

CLASS 6 - LESSON 13

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 realise. 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 honour would have been damaged.

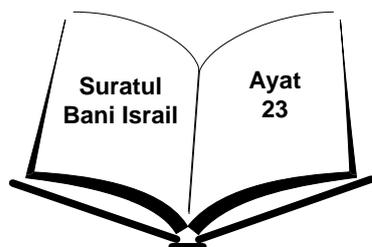
Prophet Isa has explained us to treat our words as if they were gold. Would you throw away gold to anyone, and just treat it like sand. Well you should not throw your words away either. They are too expensive and important to be treated as dust, to throw away.

CLASS 6 - LESSON 14

REBELLING AGAINST AND DISOBEYING PARENTS

This is one of the most common problems in today's world, and is the cause of a lot of violence, bad behaviour 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 experience. 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 Honour 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.

Ayatullah 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."



CLASS 6 - LESSON 15

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 realise 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."

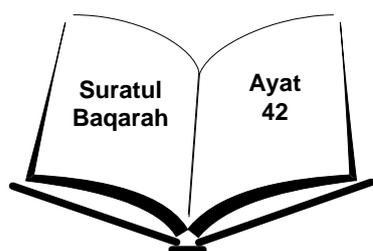
"If a person has a habit of speaking lies, he is a hypocrite until he rids himself of the habit."

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,



"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 realising. 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.

CLASS 6 - LESSON 16

FOR THE SAKE OF ALLAH ONLY

Your actions should be for the sake of Allah only. Only then will you get the result you deserve.

In the time of Prophet Musa (A) there lived a pious man, who used to remember Allah day and night.

One day this man heard about a tree which was being worshipped by some people. This news made him so angry that he went to find the tree and chop it down.

As the man reached the tree Shaitan appeared in front of the man disguised as an old man.

Shaitan asked the old man what he was going to do.

The old man said that this tree was being worshipped by some people, so he was going to chop it down.

Shaitan asked the old man that if Allah wanted the tree to be chopped, would He not have sent a Prophet to do it.

The pious man did not listen.

They began to argue and shout at each other until finally they began fighting.

The pious man managed to knock Shaitan down on to the floor and sat on him.

Shaitan begged him to let him go and told him that he had thought of a solution which would help the man in this world and the next. The man listened.

Shaitan continued that he would pay the man 2 Dinars everyday, of which the man could partly spend on himself and partly on the poor. In exchange the man should leave the tree uncut till Allah commanded whether it was right or wrong to cut it.

The pious man was misled by Shaitan. He thought the suggestion was a good one and agreed.

The next day when the pious man woke up he found 2 Dinars under his pillow. He was delighted and spent some on himself and some on the poor.

But the following day there was no money to be found. This made him very angry, so he again took his axe and went to cut the tree.

On reaching the tree he again met Shaitan disguised as an old man, who asked him what he had come to do.

The pious man replied that he had come to chop down the tree. To which Shaitan answered that he had no power to do this and it was better for him to go back home.

They again fought but this time Shaitan succeeded in overpowering the pious man and knocked him down.

The pious man was very surprised and asked Shaitan why it was that last time they fought he managed to overpower him but this time he could not.

Shaitan replied that it was because the first time they fought the man had come for the sake of Allah only, but the second time the man had come for the sake of money.

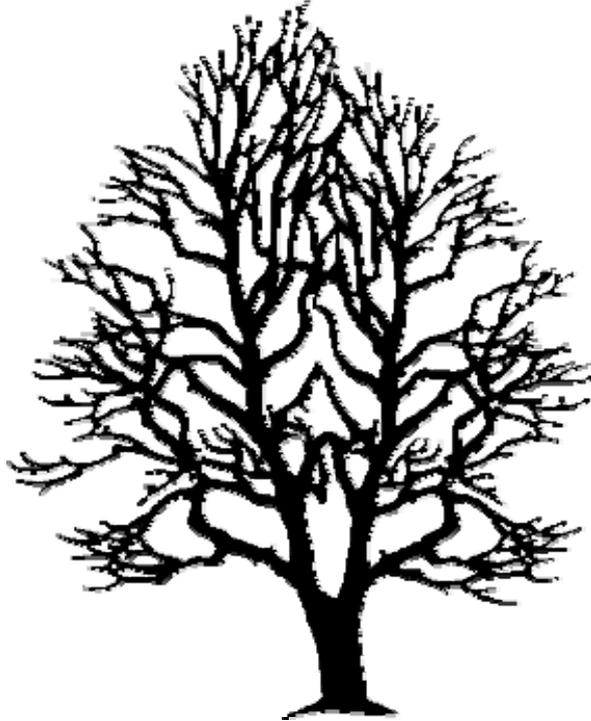
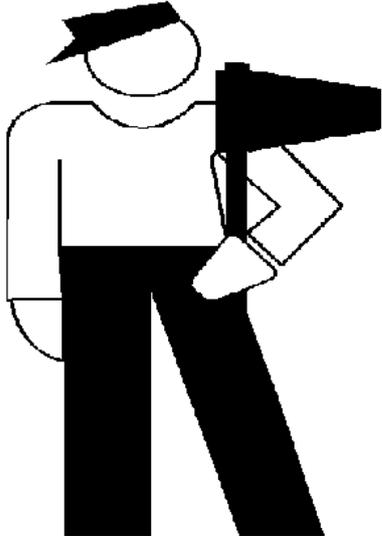
Moral: If you do something for the sake of Allah only, then Allah will give you special strength to carry it out.

(Anecdote from the life of Imam Ali (A))

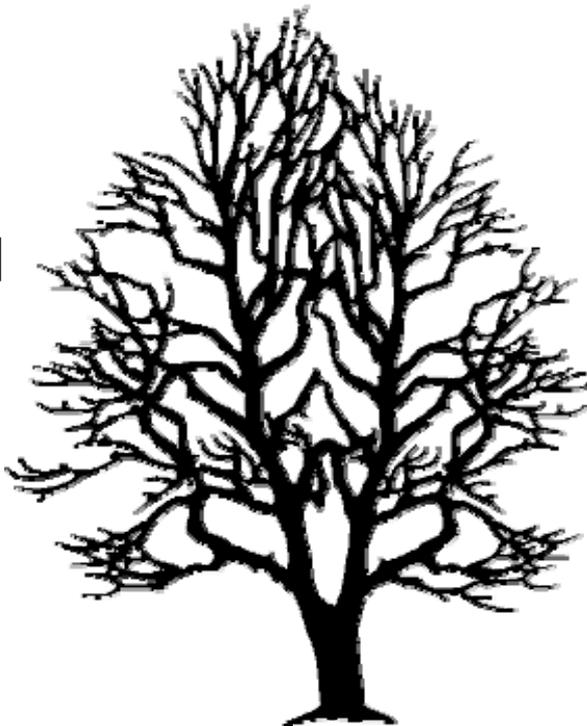
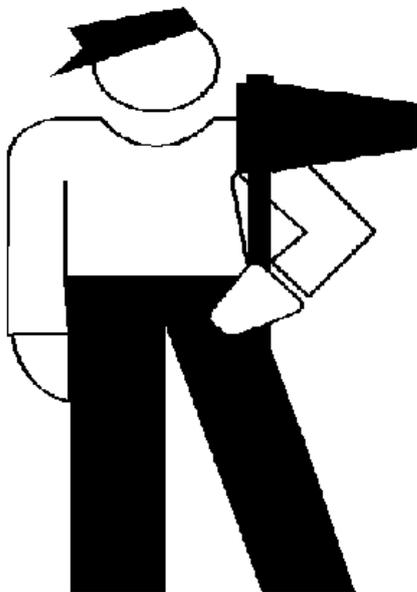
WORKSHEET

Write what happened each time and why.

FOR THE SAKE OF ALLAH:



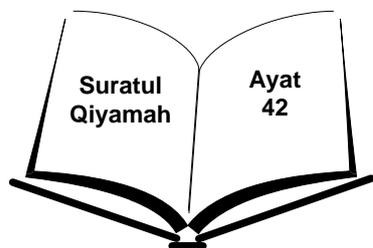
FOR THE SAKE OF MONEY:



CLASS 6 - LESSON 17

SELF-ACCOUNTING

Allah says in the Holy Qur'an,



"And I swear by the self-accusing soul."

In the above ayat we are told that there is a part of our soul which is called the self-accusing soul and that this is such an important part that Allah swears by it.

What is the self-accusing soul?

The self-accusing soul is our conscience, it is the part of us that makes us feel guilty when we do something wrong

Self - accounting is to listen to this conscience. If you ignore your conscience enough times then you will no longer hear it and then the next time you do something wrong, you will not feel guilty.

Once our Holy Prophet (S) was travelling with his followers when he stopped at a deserted place where there was nothing growing.

The Holy Prophet (S) told his followers to go and collect wood. They replied that they would not be able to find any wood in such a deserted place. The Holy Prophet (S) told them that they should still go and try to find some.

So they went and brought back whatever little they could. In a short while there was a big heap of wood laid before the Holy Prophet (S).

The Holy Prophet (S) then told them that their sins could just as easily be searched for and collected.

The Holy Prophet (S) was teaching them about self - accounting. In the same way that the wood was collected although it could not be seen before collecting, people's sins are not easily seen or remembered. But when they are looked for and accounted, they make a long list.

Is it not better to self - account and find that long list now while you can still ask for forgiveness rather than on the Day of Judgement when it will be too late.

You should get into the habit of self - accounting every day (at night, or after Salaat) where you think of the whole day and everything that you have done in that day.

What good thing have you done? If none then think of something good that you can do the next day.

What bad things have you don ? How are you going to put them right (do Tawbah).

WORKSHEET

Why did the Holy Prophet (S) stop at such a deserted place?



What did he ask his followers to collect and why?

What was he trying to teach his followers?

Why is it important to self-account?

AKHLAQ SYLLABUS - CLASS 7

Lesson Topic

LESSON 1 - RESPECT TO PARENTS

LESSON 2 - RIGHTS AND DUTIES TOWARDS PARENTS

LESSON 3 - RESPECT (1)

LESSON 4 - RESPECT (2)

LESSON 5 - RESPECT (3)

LESSON 6 - MANNERS OF DRESSING

LESSON 7 - GENEROSITY

LESSON 8 - PRIDE, HUMILITY & HUMBLENESS

LESSON 9 - CONSIDERATION OF UNDER-PRIVILEGED PEOPLE

LESSON 10 - JEALOUSY / ENVY

LESSON 11 - SELF HUMILIATION

LESSON 12 - COMPLAINING WHEN IN DISTRESS & NAGGING

LESSON 13 - FORSAKING DUTIES

LESSON 14 - LOOKING AT NA-MAHRAM WOMEN AND MEN

LESSON 15 - SABR - PATIENCE

CLASS 7 - LESSON 1

RESPECT TO PARENTS

Grown-up men and women look after themselves. They work, earn money, buy food and clothes, pay the bills, and look after their own house.

BUT WHAT ABOUT US? Can we work and earn money? Can we buy our own meals, pay rent. We are younger and still under the care of our parents, we can not look after ourselves in all respects.

Then who does all these things for us? Of course, our parents. Why does our father and mother do all these things for us? It is because we are their children, and they love us. They want us to grow up being healthy and well mannered. Since they work so hard for us, to make us better people, shouldn't we also love, respect and obey them?

Our parents have brought us up. They have lived for us. They gave us love and attention, they taught us the difference between right and wrong, they gave us food. If there was ever a time when there was only enough food for one person, they would give it to the child. Our mothers carried us for 9 months, day and night before we were born.

This is one of the reasons why Islam has said that

"Heaven lies under the feet of your mother"

This means that if you displease your mother, you will never enter heaven, i.e. the way to heaven is through the pleasure of your parents.

This again is repeated when Allah says to one of the Prophets:

"I swear by My Honour 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."

Allah says in Qur'an Surah An-Nisa, Ayat 4:36

"Worship Allah and do not join any partners with Him; and do good to your parents."

He also tells us in Qur'an Surah Bani Isra-il, Ayat 17:23.

"Your lord has commanded that you worship none but Him, and that you be kind to your parents. Whether one of them or both of them become old in your life, do not say a word of contempt (not even "UF") to them or repel them, but address them in terms of honour. And out of kindness, lower to them the wing of humility and say: "My Lord! Bestow upon them your mercy even as they cherished me in childhood.""

Why have parents been mentioned in so many places in the Qur'an?

It is because parents play a very important role in the upbringing of the children. The Holy Prophet (S) has said:

"The parents are responsible with regard to the children in the same manner in which the children are responsible with regard to their parents."

Allah blesses those who assist their children in doing good things which they do themselves. Islam considers the training during our childhood to be very important because the soul of a child is ready to accept every impression.

Imam Ali (A) has said:

"Things taught to children become engraved on their minds like engravings on stone."

A prayer for parents from the Holy Qur'an, Sura Bani Israil, verse 24:

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

Rabbirham huma kamaa rabbayani sagheera.

My Lord, look have mercy on them (our parents), as they looked after me when I was little.

CLASS 7 - LESSON 2

RIGHTS AND DUTIES TOWARDS PARENTS

There are many ways to respect your parents, some of them are:

- ☺ Talk to them gently
- ☹ Do not raise your voice above theirs
- ☺ Fulfil their needs
- ☺ Thank them and pray for them
- ☹ Do not sit when they are standing.
- ☹ Do not walk in front of them unless told to do so.
- ☹ Do not speak when they are speaking.
- ☹ Never correct them in front of others.
- ☹ Do not displease them or make them angry.
- ☹ Never insult, argue or shout at them.
- ☹ Do not hurt them, even if they are not Muslims.

Prophet Muhammad (S) has said :

"Anyone who hurts his parents hurts me, and anyone who hurts me hurts Allah, and whoever hurts Allah is cursed in Tawrat, Injeel, Zabur and Qur'an."

When you wake up in the morning the first thing you should do is say "Salamun Alaykum" to your parents.

If your parents ask you to do something, like go shopping, you should not even show them that you are tired. You should not even cast a weary glance at your parents.

That is why it is said:

*"Looking at the face of your parents with respect is like looking at the **Ka'ba**, the reward is the same."*

One of his prayers for his parents.

O Lord, bless Muhammad, Your servant and Your Apostle and the holy people of his house.

Distinguish them particularly with the best of Your Favour, Mercy, Blessings and Peace.

Distinguish, O Lord, my parents with excellence before You and grace from You, O Most Merciful!

O Lord, bless Muhammad and his descendants.

Acquaint me by inspiration with the knowledge of what is due towards them from me.

Collect for me the complete knowledge of all this.

Cause me to act according to what You did reveal to me by inspiration.

Give me grace to penetrate into such of this knowledge as You did teach me until I omit to perform nothing You has taught me. Do not let me limbs grow heavy (so as to prevent them) from the discharge of what You did reveal unto me.

*O Lord, bless Muhammad and his descendants as You have exalted us with him.
Favour Muhammad and his descendants as You have given us claims upon Your
creation because of him.*

Make me fear my parents as I would fear a severe ruler and love them with the tenderness of an indulgent mother.

Let my obedience to my parents and beneficence to them be sweeter to my eyes than sleep is to the drowsy, cooler to my heart than drinking water is to the thirsty, until I give preference to their wishes over mine and priority to the satisfaction of their needs over mind.

Let me over value their kindness to me, even in small things and under value my kindness to them, even in great things.

*O Lord, let me lower my voice for them.
Let my speech be agreeable to them.
Soften my conduct towards them.
Let my heart be kind to them.
Make me tender and lenient unto them both.*

*O Lord, reward them for bringing me up.
Recompense them for loving me.*

Guard them as they guarded me in my infancy.

O Lord, whatever pain they may have received from me, whatever displeasure may have been caused to them by me or whatever duty owed to them that was left unperformed by me, let that be a pardon of their sins, an exaltation of their rank and an addition to their good deeds.

O You who does change evil deeds into multiplied good deeds!

O Lord, that speech in which they were unjust to me, or that action in which they were extravagant against me, or such of my claims as they failed to satisfy, or such debts as they failed to discharge, verily, I forgive it to them, and favour them therewith.

*I turn towards You with a view to removing the penalty thereof from them.
For verily I do not accuse them falsely of having done something to my hurt, nor do I deem them negligent in doing good to me, nor do I despise the care they took of me, O Lord!*

Because their claim upon me is so great, their benevolence to me so magnificent and I am so highly obliged to them, that I cannot fairly meet it, nor repay them as they deserve.

*O my God, how can I repay them for their tedious employment in bringing me up.
For their hard labour in guarding me.
For their self-denial to lavish comfort upon me!
Alas! Alas! (I cannot).*

Their claim can never be satisfied by me, nor can I perceive what is due from me to them nor can I fully discharge the duty of serving them!

Therefore, bless Muhammad and his descendants. Help me, O best of all those whose assistance is solicited. Give me grace, O Greatest of Guides, towards whom people turn.

Do not let me be of those who wronged their fathers and mothers on the day wherein "every soul shall be paid what it has merited and they shall not be treated with injustice."

*O Lord, bless Muhammad and his descendants.
Distinguish my parents, in particular, with the best distinctions which You have conferred upon the fathers and mothers of Your true believing servants, O Most Merciful.*

O Lord, do not let me forget to remember them after my ritual prayers, at every time of my night and at every hour of my day.

*O God, bless Muhammad and his descendants.
Forgive me for the sake of my prayers for them.
Grant a sure pardon to them because of their goodness to me.
Be perfectly satisfied with them through my intercession for them.
Bring them by Your Mercy into places of safety.*

O God, if Your Pardon for them has preceded (my prayers), then make them intercessors for me.

*If Your Pardon for me has preceded (Your forgiving them), then make me an intercessor for them so that we may be gathered together by Your Mercy in the place of Your Grace, the place of Your Pardon and Mercy.
For verily You are the one Whose Munificence is Great, Whose Kindness is Eternal.
You are the most Merciful.*

To Parents: Sign the box for each day your child recites this du'a.

Date	Signature
Sunday	
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	
Saturday	

CLASS 7 - LESSON 3

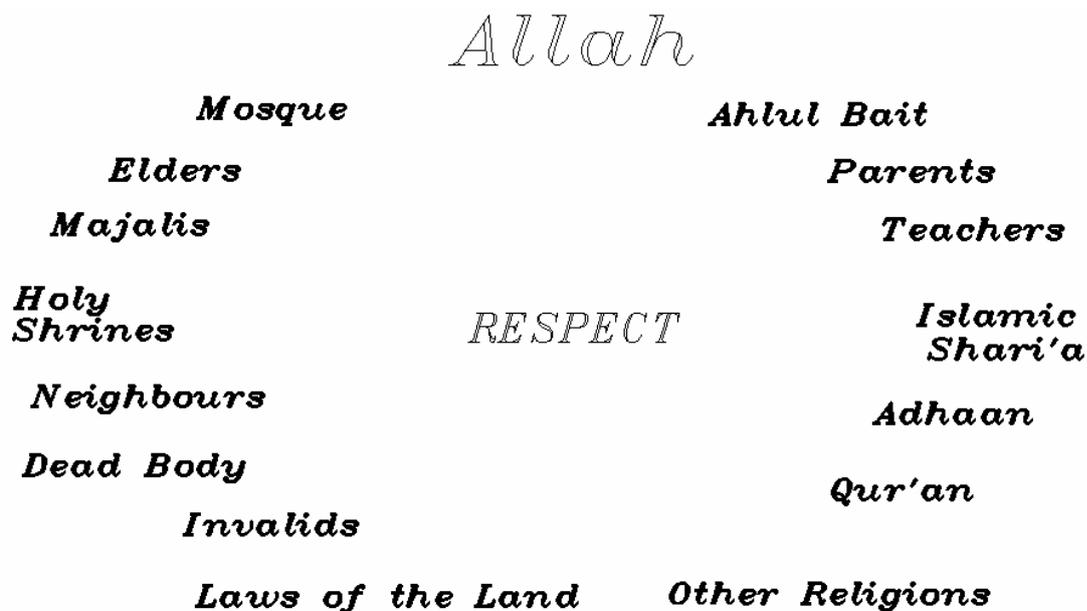
RESPECT 1

To treat someone with respect means to treat them with high regard, with honour. In Islam, respect is one of the foundations of faith, and one of the pillar stones of Akhlaq.

Respect should be given to everything, because everything has been created for a purpose, and it is that purpose we should respect.

Once Allah asked one of the Prophets to go around the lands and find the worst, most useless creature in existence. The prophet went around looking. He saw many things, then at last he saw a dog. The dog was old and crippled, had fleas and was in a terrible state. He looked at the dog and answered to Allah, Oh Allah, I have wandered around and have seen many sights which I thought were terrible, but this dog is the worst. Oh Allah, but even after seeing this dog, I still can not do what you have asked me, because how can I call useless anything which You have created?

Allah told him that this was the lesson that He wanted the Prophet to learn.



The diagram given earlier shows some different categories of respect.

There are many kinds of respect e.g. to parents, elders, neighbours etc.. The foremost respect goes to our Creator Allah.

Respect to (and Duties Towards) Allah:

Allah is our Creator and our Sustainer (he keeps us alive). In Qur'an, Allah says in Surah 11 verse 6:

And there is no animal on the earth but on Allah is the sustenance of it and He knows its resting place and its depository (place of safe keeping); all (things) are in manifest (truth) book.

From the above verse, we can say that He, our Lord should be respected most as He gives us that life force that allows us to breathe, to make our heart beat, to think, to LIVE.

How should we respect Allah ?

We should respect Allah by obeying all his compulsory acts laid down in the Holy Qur'an for our benefit and to thank Him for everything He has blessed us with.

Respect to (and Duties Towards) the Ahlul Bayt

The Ahlul Bayt are those people who have been sent down by Allah, pure and free from all sin. They are guardians of Islam and guides sent by Allah to mankind, to help us stay on the right path. They should be respected as a gift from Allah, and also because of the sacrifices they made so that the truth should reach us. We should respect our last Prophet, Muhammad (S) as he is the seal of the Prophethood.

We should also respect Imams (A) as they interpret most of the traditions of the Holy Prophet (S) into details. We should respect all of them, especially the TWELFTH IMAM (A), not because he is greater or different from the other Imams (A), but because he is the Imam (A) of our time.

So next time we recite salaam or Ziyarat, spare a thought as to what we are saying, and to whom we are saying it.

CLASS 7 - LESSON 4

RESPECT 2

Respect to Majalis, Qur'an and Adhaan.

The Holy Qur'an contains all the teachings of the three other books, Tawrat, Zabur and Injeel. Allah says about the Qur'an in 6:92 that

"This is a book we have revealed, blessed, Verifying that which is before it, and that you may warn the metropolis (Chief city of a county), and those who believe in the hereafter believe in it and they attend their prayers constantly."

We should always keep quiet when it is being recited, keep it on top of the other books and do wudhu before touching or reciting it.

Respect to Adhaan has the same respect as that given to Qur'an. It has been reported that talking during Adhaan or when Qur'an is being recited is equivalent to wasting the Thawaab (blessings) of SEVENTY YEARS.

Respect to MAJALIS means to pay attention when a religious speech is being delivered by an Aalim (a learned person). It is a bad habit to talk while Majalis is being recited. If it is being recited in another language you should try and listen, if you cannot do that, then you should bring a book and read, and when you go home ask your parents to explain you what was recited at the Majalis.

Respect to (and Duties Towards) Elders & Neighbours

Respect to elders is a very important concept. We are always told that respect to elders is a good thing. One of the ways to respect your elders is to greet them when you see them. Do not wait for them to say salaam to you first, but say to them

SALAAMUN ALAYKUM WA RAHMATULLAHI WA BARAKAATUH.

You should always try to greet people first, since according to the Prophet (S), 90% of the Thawaab goes to the one who offers salaam, and 10% of the Thawaab goes to the one who replies.

Prophet Muhammad (S) has told us to respect our elders because they have had more time to do good than us, to respect our youngsters since they have had less time to do evil than us, and people our own age because you do not know what sins they have committed, but you know your own sins.

The other way is to obey elders.

Allah tells us that the best ornaments of a community are its elderly people. They are the cause of so many blessings that if the younger people knew how much Allah loves the elderly, they would never leave them alone for even a moment.

Respect to Neighbours does not necessarily mean only those people living next door, but all the people in the area close around you (meaning 40 houses). We should have consideration towards our neighbours and try not to do things which will cause inconvenience to them. We should also help them in all ways i.e. sacrificing time and if need be, helping them financially.

Prophet Muhammad (S) was so polite to his neighbours and did so many things for them that the Muslims of the time were worried that it would become wajib upon them to include the neighbours in their will !! (i.e. inheritance).

Respect to (and Duties Towards) Holy Places (i.e. Graves of Ma'sumeen)

Respect to the holy places i.e. graves of Ma'sumeen are the best places to visit for your Du'as to be accepted. The reason for this, is that if you go to the grave of an Imam (A), you start thinking about the Imam (A), and his sacrifice to Allah. As a result you think more about Allah, and thus your Du'as are said with more sincerity, and are therefore more likely to be accepted. For example, the Madressa children who have gone for Ziyarat (i.e. visiting the Graves of Ma'sumeen) for two weeks. The only major reason why they have gone there is that they know that they are visiting such places where all (halal) wishes are accepted by the Power of Almighty Allah. The duties which we have are as follows:

1. To visit them regularly if possible.
2. To protect them if necessary.

Respect to (and Duties Towards) Dead Body.

Respect towards a dead body is an obligation for every Muslim, whether the one who died was a Muslim or not. If the body is that of a Muslim, there are certain acts which must be performed before it is buried such as Ghusl, shrouding, the prayer of Mayyit. The body must be handled very carefully, as the soul can still feel the pain. The Mayyit has a right, that no one should speak ill about it, as this is back-biting. If you see a dead body with any marks upon it, you should not tell others otherwise you are disrespecting the body.

You should visit the grave yard often, and recite salaam to the dead buried there. You should recite Qur'an, Du'as and prayers for them, and do good deeds on their behalf.

CLASS 7 - LESSON 5

RESPECT 3

Respect to (and Duties Towards) other Religions and Islamic Shari'a.

Respect to other religions is one of the duties a Muslim must perform. It is not good to put down other religions, but instead we should convince others to understand Islam so that they may also become Muslims. We should never insult other religions. All the major religions come from Allah, as there is only one God. But these have been changed by people over the years to suit themselves. We should be able to see the truth in most religions, and explain all true followers about Islam.

We should never insult other religions, since they then might turn around and insult us. Qur'an explains,

6:108: *Do not revile those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.*

The Islamic Shari'a are the rules and regulations governing the Islamic way of life for a person. One of the duties of a Muslim is to respect and observe these rules and try very hard to understand them.

If there is a rule that we do not understand, instead of ridiculing or insulting it, we should try to think and look deeper into its meaning and significance.

Respect to (and Duties Towards) the Disabled

The disabled are those people who have some physical defect in their bodies which do not allow them to perform as well as others in certain aspects of life. Respect for the disabled means to treat them as normal offer them affection and help before they even from us.

The duties towards them is to look after them, i.e. provide them with whatever they need and to live as normal a life as is possible, since under the skin, they are no different to the rest of us. One should not pity the disabled, because they do not want pity. They are as good as you and me, and what they need is a bit of extra consideration. If you pity them, then they will feel inferior. We should treat them as equals.

Respect to (and Duties towards) Teachers

The respect towards a teacher is as great as that of a parent. A person who teaches you is giving you something more valuable than any other wealth, because knowledge is the greatest of all treasures. One should never insult a teacher, and should talk little in his or her presence.

All the Prophets (A) and Imams (A) were all teachers and guides. Even your parents are your teachers because they spend so much time bringing you up. You should obey a teacher the way you obey your father and mother.

This respect can be shown by standing in the presence of teachers and by remaining silent while they are speaking. Make best use of your teachers, and ask them questions while they are still around. This applies to all your teachers, whether they are at Madressa, school or elsewhere.

Respect towards the Laws of the Land.

A Muslim must respect the laws of the land in which he lives, whether that land is a Muslim country or not. If you cannot respect the laws of the country, and there is no way of changing them, i.e. through parliament, then you should go to live elsewhere.

This does not mean that we should forget Islamic law, because this law is not confined to any land or boundary, but applies to every Muslim throughout the world.

CLASS 7 - LESSON 6

MANNERS OF DRESSING

People dress for a number of reasons

1. To cover themselves
2. To keep warm
3. To feel and look smart

All these reasons are fine, but some people dress to show off and to look attractive so that other people can stare at them. This is not right since you are using the clothes to make other people gaze at your body.

"If a person dresses up and prides himself over others by because of his clothes, a flame of hell overtakes him, and he will swing in it until the day of Judgement."

This means that he will be punished partly in this life (i.e. part of hell in this life). The punishment can be no friends, or no happiness, no satisfaction.

Your body is precious and private. It has been lent to you from Allah is yours to look after. You should not abuse it, and you should not use it as a show for others. You see, if something is expensive and important, it will be guarded and kept away so that people don't use it and damage it, but if something is cheap, it will be left there for everybody to see and use, and no one will care about it. What is more precious than your body? To ensure that you guard its respect you dress in such a way that it is not exposed more than necessary.

When you dress, you should make sure that the clothes you wear are not so tight that the shape of your body is seen. Also you should be careful not to wear certain clothes to certain places.

You would not wear jeans if you were invited to see the Queen, so why wear jeans when you go to the mosque, to be closer to Allah?

You can wear jeans at home or when you go out, but you should try and avoid them in places like the mosque. This is simply because there is a certain respect attached with certain clothes.

Even at home, you should make sure that you are dressed properly. It is very poor Akhlaq to walk around the home without a shirt, or to walk around wearing only your underwear or boxer shorts. It may sound funny, but many people do this.

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

CLASS 7 - LESSON 7

GENEROSITY

This means to give others from what you have, to give plenty, and not just a little bit.

There are many ways of being generous, some of them are:

1. Donating to a charity
2. Giving food to the needy
3. Spending your time to help others.

To be generous you **do not** have to have money. You can be generous by spending your **time** helping people.

Children and young people often think that to donate something you should be an adult. This is not true. If a child donates something, it means more to Allah than if an adult donated the same thing. This is because the child is not earning and does not have much, and so is giving away something which is more precious to him/her, than it is to the adult.

In Qur'an (Surah 92 Ayat 5-7) Allah says,

*".....As for him who **GIVES AWAY** and guards himself against evil and believes in the best, We will smoothen for him the path unto bliss."*



"A generous person is a friend of Allah, and a miser is an enemy of Allah."
Prophet Muhammad (S)

What do you understand by the hadith above?

CLASS 7 - LESSON 8

PRIDE, HUMILITY AND HUMBLENESS

Allah says in the Holy Qur'an, Sura Al-Baqarah, Ayat 34:

"And when we said to the angels "Prostrate (do Sajdah) to Adam!" they all prostrated save Iblees. He refused and he was rude with pride, and so he became one of the unbelievers."

Iblees was a Jinn who had been taken up to the heavens because he was so good, but when Allah made Adam and told all in heaven to do Sajdah to Adam, Iblees refused. He said he was better than Adam as he had been made from fire and Adam was made from clay.

Iblees had disobeyed Allah because of his pride and because of this not only was he thrown out of Heaven but he will go to Hell and burn there for ever.

WHAT IS PRIDE?

It is something that makes a person think highly of themselves. When someone thinks highly of themselves they consider others below them. They forget their own faults and are not thankful for Allah's blessings.

To cure oneself of pride you should think of Allah and realise that He alone is the All-Powerful Creator, deserving of praise and worship.

Our Holy Prophet (s.a.w.w.) has said that Allah says, ***Greatness is My special right, and whoever tries to share it with Me (becomes proud) I will put him in Hell.***

If ever you feel yourself becoming proud, think of yourself at the beginning, when you were born - a little baby, unable to do anything for himself, then think of yourself at the end - in a grave.

We are nothing compared to Allah so we have no right to feel pride. Only He can.

HUMILITY/HUMBLENESS:

This means to be AWARE of one's status according to Islam. The opposite of humility is arrogance/pride. This means to think of yourself as better than others. This was Iblees's mistake and it is why he is cursed.

In Islam we are told that no one is better than another. So, humility means to know that we are no better than anyone else, and that is how we should behave. The greatest enemy of humility is our NAFS. Whenever we do anything good, it tells us that we've done something good and how great we are. This means that YOU must protect YOURSELF against getting "big headed."

Our 4th Imam (A) says in Sahifa e Kamila:

"O Lord, do not honour me even one degree among the people unless You lower me to an equal amount in my own soul.

Create for me no outward respect unless You have created for me an equal amount of HUMILIATION in my spirit."

WHAT IS A HUMBLE PERSON LIKE? DOES HE GO AROUND DOING TASBEEH ALL DAY?

NO, he does not. The sign of a humble person can be explained by the words of Imam Ali (a.s.):

"From the signs of humility is to be content with any place in an assembly, to salute when you meet, to abandon quarrels and discord even if you were on the right; and not to except (love) praise for your fear of Allah."

A person who is humble is said to have modesty. That means he does not go around telling everybody how great he is. Nor does he become proud when others praise him.

Why should we be humble?

By being humble, we are showing to the world that Allah has created all men equal, whether they are black, brown, white or yellow.

We are showing that the only person who is greater in the eyes of Allah is the person who has Taqwa (ashamed of displeasing Allah).

Our Holy Prophet (s.a.w.w) has said: **"Pride enters the heart like a black ant crawling over a black rock at night."**

This shows how easily pride can overtake us, and also shows the importance of being humble so as to protect yourself against pride.

In the Du'a after Asr prayers we say to Allah:

"My Lord , whatever talents I have got, it is but from You."

If we want to remain humble, we should always remember this sentence and say it to ourselves EVERY time we do something good, or come first or win something. That way we will stop our nafs from praising us, and make it praise Allah.

The Holy Prophet (s.a.w.w.) has said: ***"Indeed, humility exalts a man's position with Allah. Thus be humble and Allah will shower you with mercy."***

CLASS 7 - LESSON 9

CONSIDERATION OF UNDER-PRIVILEGED PEOPLE

Under-privileged people are those people who are not as well off as we are.

This does not only mean wealth and clothes, it also means people who have physical and/or mental problems.

Allah has made everybody for a special reason, He has made some people big, some small, some white and some black.... all different types.

If you are lucky enough to be perfectly healthy, you should not be proud because your body was not made by YOU. It has been made by Allah and so you should thank Allah.



***"All of you are from Adam, and Adam was from dust."
Holy Prophet (S)***

This shows us that there is nothing to be proud of, we should remember that we are made only from dust.

If your body is not perfect, you should not complain because there are many other people with even more problems than you.

We should **ALWAYS HELP** those people who are not as fortunate as ourselves in whatever way we can, and **NEVER EVER** tease them.

If we do this, we are being considerate, if not then we are being very unkind and thoughtless.

The secret of being considerate is to pretend you were the other person, and try to see how life would be through his/her eyes.

At the end of the day, it is good enough just thinking about the under-privileged, we should **DO** something to help them.

CLASS 7 - LESSON 10

JEALOUSY / ENVY

Envy = **Covet** = *to want the same as somebody else has.*

This is a bad habit because it means that you are not satisfied with what Allah has given you.

In the Holy Qur'an (Surah 4, Ayat 32) Allah says:

"And do not covet those things which Allah has given as gifts more freely on some of you than on others; for men shall have of what they earn, and women will have of what they earn: But ask Allah for his bounty. For Allah has full knowledge over all things."

There are three kinds of people in this world:

1. The first group of people do not pay much attention to the fact that someone is doing better than them or has more than them. They just carry on with their own lives.
2. The second group of people, who when they see other people doing well, themselves try harder to achieve success like their friends.
3. The third group of people are those who do not like to see others doing well and being happy. They wish that something bad happens to others. This way of thinking is called Jealousy and is hated by Allah.

Although jealousy and envy are often used together, there is a BIG difference between the two.

Whereas envy means to crave someone else's position or property;

Jealousy (in its worst form) means not to want something that someone else has, but at the same time not wanting him to have it either.

There once was a man who had a farm. His neighbour also had a farm. One day the man saw his neighbour milking a beautiful cow. The cow was giving plenty of milk, and the milk was sweet and tasted excellent. The man did not like it and felt very angry that his neighbour should have such a good cow.

Then Shaytan came to the man and asked him what the problem was. The man pointed to the cow and said "Look what a wonderful cow my neighbour has." Shaytan replied, "Is that all, I will give you ten cows like that."

The man answered "I don't want even one cow like that, I just don't want my neighbour to have it!"

This shows how dangerous jealousy can be. It makes people lose their mind.

Imam Ali (A) has said : **"Jealousy eats up good deeds like a fire consumes wood."**

We know the way in which dry wood is burnt and consumed by a hot raging fire. That is what jealousy does to our deeds.

Jealousy hurts you most of all. It makes you unhappy, ungrateful and selfish.

The best example of how much damage jealousy can do we only have to look at what happened with the sons of Prophet Adam (a.s.), Haabil and Qaabil:

One day, Prophet Adam (a.s.) asked his sons Haabil and Qaabil to bring a gift for Allah, and whose ever gift was accepted by Allah would be the successor of Prophet Adam (a.s.).

Haabil who was a shepherd brought the best animal that he had to give to Allah. Qaabil who was a farmer brought some spoilt corn as he thought to himself that Allah does not eat, so why should he take good corn.

Qaabil did not realise that although it is true that Allah does not eat, Allah has told us that when you give a gift to anyone, give the best you can give.

Allah of course accepted Haabil's gift, who had given the best he could. This made Qaabil very jealous of Haabil.

Qaabil was so jealous that his brother was going to succeed his father that he killed his own brother.

Only after he had done such a bad thing did he stop to think and was very sorry for what he had done, but it was too late.

So you see when you are jealous you do not think and it serves no purpose. eg. By Qaabil killing his brother still did not make him the successor of Prophet Adam (a.s.)

Imam Ali (a.s.) also said: **"A jealous person can never be a leader of men."**

This means that if you have a leader who is jealous, he will always be worried about himself, and will never want anyone else to have anything good. This means that his followers will be badly treated and oppressed, so they will leave him.

CLASS 7 - LESSON 11

SELF HUMILIATION

This means to make yourself look low and useless in front of someone else, like begging.

You should never humiliate yourself in front of anybody EXCEPT Allah, because HE is the only one to whom we should beg. When you humiliate yourself, you lose your dignity, and show that you have little self respect.

Imam Husain (A) was once approached by a beggar for some money. Imam (A) told the treasurer to pay him one thousand Ashrafi (gold coins of the time). The beggar took the money, but instead of going away with it, he sat down to count and check every coin. When he was asked why he was counting, the beggar replied, "Why not, I have sold my DIGNITY in begging."

On hearing this, Imam (A) said it was true, and ordered another thousand Ashrafi to be paid to him. When the beggar had counted and taken possession of two thousand coins, Imam (A) took a further thousand Ashrafi and gave it to the beggar, and uttered these words,

"The first thousand Ashrafi is in response to your begging, the second thousand Ashrafi is in RETURN for your DIGNITY, and the third thousand Ashrafi is for your visit, and coming to see me instead of going elsewhere to ask for help."

This shows, besides the generosity of Imam (A), that even the beggar has honour and dignity, and should never be humiliated by the giver. On the contrary, the giver should be thankful, since because of the beggar, he has earned something worth much more than money, ...Thawaab.

When someone belittles (makes himself look small) himself, he is ridiculed and lacks courage.

Imam Jaffer As-Sadiq (A) has explained:

"Indeed, God has left to a believer all his dealings, except to belittle himself, for hasn't it been stated in the Qur'an, "But for God is ALL HONOUR and for HIS Apostle, and for the believers, but the hypocrites know it not."

A lot of people in the world belittle themselves because they want something from other people, eg. if the boss makes a joke about you in front of people, and you just sit there, then you are belittling yourself just so that your boss can laugh.

Allah has made all men equal. Therefore, if you humiliate yourself for someone else, you think that person is greater than you. This means that by humiliating yourself for his money, or power, you are worshipping him. As a result you are bringing him on the same level as Allah, and that is becoming MUSHRIK (believing in more than one God.)

CLASS 7 - LESSON 12

COMPLAINING WHEN IN DISTRESS

This is the opposite of Sabr. It is a bad habit, and is one which takes away mercy from Allah.

To complain when misfortune falls upon us, shows that we have little faith in Allah. This is because Allah is testing us to see whether we have patience and forbearance.

If we try to overcome the problem, and say **Alhamdulillah it was not worse**, then we will pass the test.

If we don't do anything about it and just complain to Allah, and say "Why me!" and "It's not fair!" then we have failed the test, because Allah tells us in Surah 94, ayat 6:

"Verily, with every difficulty there is relief."

This means that no matter what difficulties we have in this world, if we have patience and try our best to remove them, Allah will help us, and we will have relief.

Therefore, if we have patience, then the problem will sort itself out with the grace of Allah.

Many people have a habit of complaining. This is called winging. These are the people who when it is winter, complain that it is too cold, and when it becomes summer, they complain that it is too hot. They will always find some reason to complain or criticise.

The important thing to learn from this lesson is that if you are in a problem, you should put in the effort to get out of that problem. If you are sincere, then Allah will help you. It may take a long time, but in the long run, you will be successful if your heart and intentions are in the correct place.

NAGGING

What is nagging? Nagging means to find fault in a person or scold, or complain without stop.

It is a dreadful habit, and can lead to people being fed up with you and leaving you alone.

If you nag someone, then it means that you keep on reminding them of something every few minutes. People do not like that. If you have something to say, then say it once. People will hear and remember what you said. If you keep on pestering them and remind them over and over then you will see that they will become irritated.

If you are in difficulty, then don't complain to others, don't ask them to help you, but ask Allah for His help.

When Prophet Yusuf (A) was thrown in the well by his brothers, his father was struck with grief. He did not sit there and moan. He took his grief and his complaint directly to the only One who could help him, Allah.

*(12:84) "And he turned away from them, and said: "How great is my grief for Joseph!"
And his eyes became white with sorrow, and he fell into silent melancholy."*

(12:85) "They said: "By God! (never) will you cease to remember Joseph until you reach the last extremity of illness, or until you die!"

(12:86) "He said: "I ONLY COMPLAIN of my distraction and anguish TO GOD and I know from God that which you know not..."

This shows that you should only ask Allah when in need.

A lot of people nag their parents often. If the father or mother say that something will happen, i.e. "We will go for a picnic" then the children keep on reminding, "When are we going, are we going now !!"

They do this so often that the parents feel like saying "Sit down and keep quiet or we won't go at all."

Always remember, when you are told something by someone, then they will try their best to do it. They don't need you to remind them, they know already. If you keep nagging them, it will only cause frustration.

What examples of nagging have you observed? What does it feel to be nagged at by others?

CLASS 7 - LESSON 13

FORSAKING DUTIES.

To forsake duties means to give up doing something that you should do, or said that you would do.

There are three types of duties:

- | | |
|-----------------------|--|
| Duties towards | i) Allah |
| | ii) Muslims |
| | iii) Mankind (including yourself) |

An example of forsaking a duty towards Allah is not offering your prayers. This is HARAAM, and those people will not receive Allah's favour. The duties towards Allah are also duties to yourself, since everything that Allah has commanded us to do is for our own benefit.



An example of forsaking a duty towards Muslims is not burying a dead body. When a Muslim dies it is WAJIB to give the body Ghusl and make sure that it has been buried according to Islam. If this is not done, then everyone who knew about the death will get Gunah.

An example of forsaking a duty towards mankind is to cause harm to something that others need or use. Imagine you have a farm by the riverside, and you deposit fertiliser and other chemicals into it. If further downstream, people rely on that water for drinking, then it is your duty to ensure that you do not pollute the river. It does not matter whether those people are Muslims or not, friends or enemies.

Islam is a religion for the whole world, and has rights for all things. Every creature, be it plant, animal or person has rights set by Islam, and we should learn to respect and obey them.

CLASS 7 - LESSON 14

LOOKING AT FORBIDDEN (NA-MAHRAM) WOMEN AND MEN.

In Islam there is a great emphasis on virtue and piety. This is demonstrated by the importance of Hijab.



Hijab does not mean to wear black all the time, it is a form of cover which protects **BOTH** men and women from staring at each other and help to maintain their dignity.

Hijab allows men and women to talk on equal terms, since the man does not get distracted by the lady's beauty, and maintains a respectful distance from her so that he concentrates on what she says. The actual presence of the hijab causes the man to lower his glance.

HIJAB COMES IN TWO STAGES:

The first stage, which applies to both men and women is the most important. This stage is to **LOWER THE EYES**. This means that a man should not look at a woman who is Na-Mahram (forbidden) to him. This does not mean that you are not allowed to see or talk to a lady, but means that you should confine your gaze within the boundaries of modesty, ie you should not **STARE** at her face, you should avoid looking directly into her eyes.

The second stage applies to ladies only, and is the covering of the hair, and wearing of loose clothes which do not reveal the shape of her body.

Prophet Muhammad (s.a.w.w.) has said that, the first look you take is for you, and the second look is against you.

This means that when you look at something, ie a lady without Hijab, or anything else haraam, the first look is for you to see what it is, so that you know whether it is good or bad. If it is bad and you look a second time, then it is against you, and you are committing a sin.

This shows that to stare with desire at a lady is a sin which should be avoided. You cannot just say that you are enjoying the view, because your Niyat will be corrupt (bad).

Why is it forbidden to look at Na-Mahram women? Allah has told us that to enter heaven, we must control two things,

- a) our appetite (what we eat)
- b) our desires (what our nafs wants)

We control our appetite, by refraining from haraam food. In the same way we control our soul by refraining from haraam scenes.

The way Haraam food is bad for our body, haraam scenes are bad for our soul.

The soul is like pure clean water, and that which holds it (our body), is like a vase. Whatever we see through our eyes enters the water of our soul. If we look at bad things, then we are polluting (making dirty) the water and so our soul becomes dirty and this makes us do other things even worse.

We have to keep our soul clean by only allowing those things which are clean to enter our soul.

Not only should men avoid close contact with women who are unrelated to them, but the women should also avoid such contact with men, whether it is at school, university or on the street.

Whenever two people are present together, then Shaytan quickly becomes the third person, and starts trying to plant his evil thoughts.

CLASS 7 - LESSON 15

SABR - PATIENCE

Allah says in the Holy Qur'an, Sura Al-Baqarah, Ayat 153 : **"...Indeed Allah is with those who have Sabr."**

In the above Ayat we are told that if we have Sabr (patience) then Allah is there with us, and we know that if Allah is with us then we have nothing to worry about.

The Holy Prophet (s.a.w.w.) has said: **Sabr is in three parts:**



1. **Sabr in times of hardship - when something goes wrong for you.**
2. **Sabr in regards to obedience - performing all the Wajibaat correctly.**
3. **Sabr in regards to disobedience - not committing any Haraam acts**

The perfect example of Sabr is the life of Prophet Ayyub (a.s.). He was blessed with so much (health, children, wealth, land and sheep).

Then Shaitan asked Allah for power over Prophet Ayyub's (a.s.) affairs saying that while Prophet Ayyub (a.s.) had all these blessings he would remain grateful but if they were taken away then he would turn away from Allah.

Shaitan then destroyed all of Prophet Ayyub's (a.s.) animals and property and worse of all, he killed his children as well. Then he caused Prophet Ayyub (a.s.) to get a horrible disease, and his people forced him to leave his town.

Even with all this hardship Prophet Ayyub (a.s.) remained faithful to Allah, praying and thanking Him for everything. Not only did he have Sabr but also Shukr (thankfulness).

The Holy Prophet (s.a.w.w.) has said that faith is divided into two halves, one half is patience (Sabr) and the other half is thanksgiving (Shukr).

The above hadith tells us that to have true faith in Islam not only should we be patient but also thankful. So next time when something bad happens to you not only should you be patient but also thank Allah because Allah knows best.

Once a group of people came to our 4th Imam, Imam Ali Zainul Abideen (a.s.) and said that they were his Shias.

Imam (a.s.) asked them what they did when they got something nice. They replied we say "Alhamdulillah". Imam (a.s.) asked them what they did when something nice was taken away from them. They replied that they got upset then they would come to terms with it. Imam (a.s.) asked what they did if they did not get anything. They replied that they did nothing.

Imam (a.s.) replied that these were not the actions of his Shia. These actions were the same as the actions of the dogs of Madina:

When the dogs were given something they would wag their tails in Shukr (thanks). When something was taken away from them they would bark a little (complaining) and then walk away. When they got nothing they did nothing.

Imam (a.s.) continued that Shia are those who say:

"Alhamdulillah" when they get something,

"Alhamdulillah" when something is taken away and

"Alhamdulillah" when they get nothing.

COMPLAINING WHEN IN DISTRESS

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AKHLAQ SYLLABUS - CLASS 8

Lesson Topic

LESSON 1 - WHY SHOULD WE HAVE AKHLAQ?

LESSON 2 - CLEANLINESS

LESSON 3 - MAINTAINING CLOSE CONTACT WITH OTHERS

LESSON 4 - SELF RELIANCE

LESSON 5 - COMMUNITY LIFE

LESSON 6 - ISLAMIC CULTURE

LESSON 7 - DEVELOPMENT OF WILL POWER

LESSON 8 - TRUTHFULNESS

LESSON 9 - EHSAN, SHUKR

LESSON 10 - CHARITY & HOARDING

LESSON 11 - BEING JUST (ADL) AND JUDGING AGAINST ISLAM

LESSON 12 - LOVE OF LEADERSHIP HONOUR AND WEALTH

LESSON 13 - GHEEBAT AND TOHMAT (BACKBITING)

LESSON 14 - DECEITFULNESS AND CUNNINGNESS

LESSON 15 - LOYALTY AND BREACH OF PROMISE & YAQeen (CERTAINTY)

LESSON 16 - DEEDS WHICH INVITE HAPPINESS

CLASS 8 - LESSON 1

WHY SHOULD WE HAVE AKHLAQ?

In Islam there is a lot of emphasis placed on moral conduct. Why is this so? Why should we behave well, and respect others? What is the reason?

This can be explained to us by the following explanation.

When Allah created the human being, He created it in two parts. One part was like an empty car shell, used to hold something, this is known as the BODY. The other part was like the engine, this is known as the SOUL.

Our body is such that it needs looking after, we have to feed it and keep it warm, otherwise we will become ill, and suffer.

The soul, known as the NAFS, also needs looking after, otherwise it will also become ill. The way to look after this soul is to listen, to think, to respect, to help. When we help someone, we feel happy, but it is not the body that feels happy. It is not the arms, or the legs, or the head that feels happy, it is something else. That something else is our NAFS. The **Akhlaq of Islam is food for the soul**, and if we feed it regularly, it will remain healthy.

This brings another question. Other religions also preach respect, so why don't we follow them?

All the religions which were sent down by Allah were brought with their own codes of conduct. Each religion expanding and adding, until with the advent of Islam, all the rules had been perfected. The other religions have been altered by man in one way or another, and only Islam remains as pure as the night it was revealed. This means that by following the Akhlaq of Islam you are feeding your nafs with the best food.



"I have been sent to complete the nobility of character." Holy Prophet (S)

There is also a saying in English, that the eyes are the windows to the soul. That means that whatever you look at, **DIRECTLY** affects your NAFS. If you look at things which are Haraam, you are lowering the standard of your NAFS, while if you refrain from looking at Haraam, you are strengthening your the faith of your nafs.

The problem with the world today is that the body is being looked after very well, but the soul is being totally neglected. This causes the disease of the soul, which people do not realise, such diseases cause intensive, and long-term damage.

The greatest doctors of the nafs, who have given us rules and examples to follow are the Fourteen Ma'sumeen.

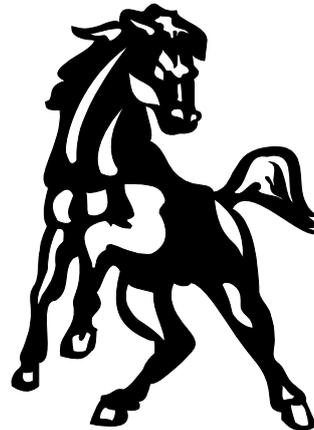
Now we shall examine this nafs and see what it is like. Allah tells us in Qur'an, that we are not capable of understanding the nafs and its creation. However we have been told of the different types of nafs.

In general, there are three main facets of the nafs, called

- a. **NAFS-E-AMMARA** : This is the nafs in its worst form. Where it leads towards evil. When a person reaches this stage, he is lower than the animals in the eyes of Allah. At this stage, he is selfish, he looks at Haraam, and he does not care about anyone else. These are the symptoms of this illness, the same way a cough and runny nose is the symptom of a cold.
- b. **NAFS-E-LAWAAMA** : This is the stage where we are not evil, but we still do wrong. It is this nafs which is known as the conscience, because when we do something bad, this nafs tells us that we should not have done it, and that we should repent.
- c. **NAFS-E-MUTMAINNA** : This is the stage which is the goal of this life. To reach the stage of TOTAL CONTENTMENT with Allah. To commit no sin knowingly and to take pleasure in doing good acts. It is this soul which was called on the day of Ashura, when Imam Husain (A) put down his sword and heard the voice saying "Oh soul that is content! Come back to your Lord, well pleased (yourself) and well pleasing to Him."

Imam Ali (A) has said that :

"The nafs is like a wild horse, and you are riding upon him, if you move your attention for one second , he will throw you off."



"The restraining the soul (or self) from its appetite, is the greatest holy war."

Here, he is referring to the Nafs-e-Ammara.

CLASS 8 - LESSON 2

CLEANLINESS

To be clean is amongst the habits of the prophets

Although it is very important to remain clean and in a state of purity (Taharat), this note is to emphasise a different aspect of cleanliness.

We should think about cleanliness, not as something which we do or do not do, but as part of us. Cleanliness should be in all our actions, thoughts and deeds.

We should not only keep our selves physically clean, but also keep our thoughts and actions clean.

Our soul is like pure water, and that which holds it (our body), is like a vase. Whatever we see through our eyes enters the water of our soul. If we look at bad things, then we are polluting (making dirty) the water and so our soul becomes dirty. When this happens, we start wanting (desiring) to see and do things which will cause us even more harm, until the water of our soul will become so murky that we will suffocate and drown ourselves in its filth.

We have to keep our soul uncontaminated by only allowing those things which are virtuous to enter it.

One of the ways we can do this, is by remaining in a state of Taharat. Being in wudhu, or performing regular ghusl on Friday and other recommended days, we will keep our mind thinking about Allah, and this will act as a shield, guarding us against Shaitan and the evil thoughts which he so craftily plants into our heart.

The Prophet (S) said

"There will come a time when people will have unclean inner selves, but beautiful appearances; they will have greed for the worldly affairs and they will not wish for that which is with Allah. Their religion will be for show. Then they would pray like a drowning one, and Allah will not answer their prayer."

Even simple acts such as performing wudhu before sleeping are highly recommended. If this is done, the whole night is counted as if you were performing prayers.

Other actions of cleanliness are external. We have always been taught to keep our bodies and our clothes clean, but we should also take a part in keeping our houses, and the surrounding areas clean. One of the signs of a Muslim is that when he uses something, he leaves it in a cleaner condition than it was before. This means that we should set an example to the non-Muslims, and keep the streets free from litter, keep our houses tidy. If we do this, no one will be able to point at us and blame us. On the contrary we would give Islam the reputation it deserves.

CLASS 8 - LESSON 3

BROTHERHOOD & UNITY

Allah says in the Holy Qur'an, Sura Al-Hujurat, Ayat 10:

"The believers are surely brothers; so make peace among your brothers..."



The Holy Prophet (s.a.w.w.) has said that a Muslim is he from whose hands and tongue other Muslims remain safe.

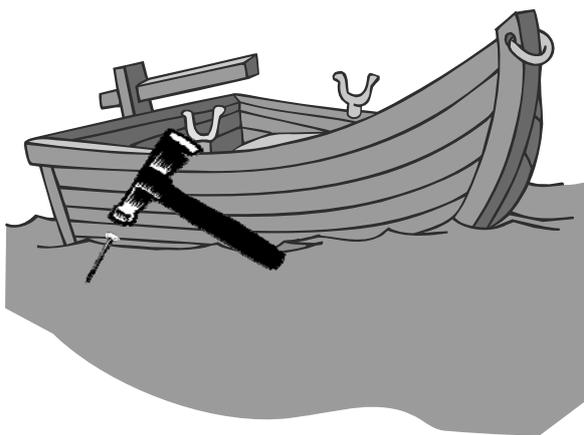
The above hadith tells us that if a Muslim hurts another Muslim in anyway, physically with his hands, or emotionally with his tongue, by what he says, then that person is not a Muslim.

The idea of brotherhood was introduced by the Holy Prophet (s.a.w.w.) after Hijrat, when the Makkans had to leave their homes and belongings to move to Madina. The Holy Prophet (s.a.w.w.) made one Makkan a brother to one Madinite, so that they could help each other.

Islam considers the Holy Prophet (s.a.w.w.) as the father of all the Muslims, so all of us are connected and joined with each other through Islam. The whole of the Muslim community is like one big family and **what one person does in that family affects the rest of the people in the family.**

Once there was a group of people in a boat who were arguing that there was no need for brotherhood (unity) and that each one could do as they pleased without it being the concern of anyone else.

The person who was saying that there was a need for brotherhood went to one corner of the boat and started making a hole in the bottom of the boat.



The rest of the people who were saying that there was no need for brotherhood asked the man if he had gone mad, because if he continued they would all drown.

The man replied that they should not worry about what he was doing as they themselves had said that every person could do what he liked without worrying about anyone else.

The people then realised that it was true, to live happily with each other you had to care about others and have a form of unity.

Remember each and every Muslim has a right over you as a brother, and we are all united together through Islam.

MAINTAINING CLOSE CONTACT WITH OTHER

Throughout life, we are constantly moving on a journey from cradle to grave. During this journey, we meet a sea of people, some whom we will forget before they leave our sight, while others we will remember even after they have crossed the furthest seas.

Each person we meet adds to what we are in one way or another. How we deal with people in general will be personal and different on an individual basis, and this will be reflected in how we ourselves are treated by others.

One group of people who are always taken for granted are the family, however, when we fall and everyone deserts us, our family will be there to pick us up.

Family

A family is a group of people with a special connection binding them. This connection can be by blood, or in some other ways. No matter how badly our family treats us, or how difficult they are to please, we should always keep the family united, and maintain contact with our relatives.

Sometimes it may be difficult to tolerate abuse, or insult from those who are close to you, but if you return kindness to those who are mean, then you will show yourself to be higher and Allah will reward you for your example, which they should follow. Allah says in Surah 16, Ayat 90:

“God commands justice, the doing of good, and liberality to KITH and KIN, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.”

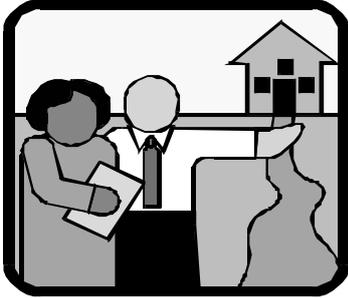


Remember our 4th Imam's (a.s.) prayer, in Sahifa e Kamila:

"Oh Allah, give me the grace to act with sincerity to those who were insincere to me."

It is your duty to keep with your family, even if they are in the wrong. Do not let pride, or politics enter your thinking. Act in the way Allah would like best, and all will be well.

Neighbours / Elders



Respect to Neighbours does not necessarily mean only those people living next door, but all the people in the area close around you (meaning 40 houses). We should have consideration towards our neighbours and try not to do things which will cause inconvenience to them. We should also help them in all ways i.e. sacrificing time and if need be, helping them financially.

Prophet Muhammad (s.a.w.w.) was so polite to his neighbours and did so many things for them that the Muslims of the time were worried that it would become wajib upon them to include the neighbours in their wills when they died!!

One way in which we can respect our neighbours is by sending them Halwa or some other sweet when we have our celebrations, such as Eidul Fitr. In this way, we can show them that Islam is a peaceful religion, and Muslims are friendly and helpful.



Respect to elders is a very important concept. Elders are not just old people, but people who have done their share for the community. They have worked hard and it is thanks to them that we have all the things around us today!

Is it fair that when they are too old to work, that we should forget them and send them away to old people's homes. We are young now, but how would we feel if after we had lived and given our life in service to the community, and then our own youngsters were to ignore us and forget us. We must not only respect our elders, but also thank them and

listen to their advice. No matter how much we know, our elders have had experience, and Imam Ali (a.s.) has said, "***What is better than knowledge is experience.***"

Allah tells us that the best ornaments of a community are its elderly people. They are the cause of so many blessings that if the younger people knew how much Allah loves the elderly, they would never leave them alone for even a moment.

Under Privileged / The Sick / Servants

These people are in a position where you have authority or control over them. It is one thing to respect and have consideration for people, but a different thing all together to deal with them.

Once there was a poor person who used to work in the fields. His clothes were dusty and tattered. He came to the mosque for prayers and sat down next to a rich man. The rich man moved his clothes to one side so that they did not touch the poor man.



The Prophet (s.a.w.w.) saw this and asked the rich man as to why he acted in such a manner. Did he think that by touching the poor man, his poverty would be transmitted?

The rich man apologised, and offered to share half his wealth with the person he had insulted. The poor man refused, saying that he was afraid that if he took the money and also became rich, he might also become proud and would forget to respect those who do not have as much. This shows that we should not only respect others, but also treat them as equals.

How many of us have ever visited a hospital to cheer up those who are sick.

We take the health that Allah has given us for granted. There are many who do not have the same luck that we have. You never know, you might be ill one day, or you might have an accident.

The way we should thank Allah for the grace He has shown us is to visit those in hospitals, make them feel that they are not forgotten, talk with them and give them small gifts so that they do not feel left out.

In doing so, you are showing Allah that you are truly thankful, and that you are using your health and wealth to help those who might not have it in the same amount.

Servants are not slaves, but people who work for you.

If you have a maid, or someone who does the housework, or runs errands for you, then they work for you. We should never treat servants, or other employees as if they are second-class, or lower than us. If we do, it is a sign of pride and arrogance.

Bibi Fatimah (a.s.) had a servant who used to help in the housework. Instead of Bibi Fatimah (a.s.) just sitting, while the servant did all the work, Bibi Fatimah (a.s.) shared the chores.

One day she would do the work, and the next day, the servant would do it. When they ate the evening meal, they all ate together, at the same table. This shows the way in which we should treat people who work for us.

CLASS 8 - LESSON 4

SELF RELIANCE

To rely on someone means to **DEPEND** on them.

When a child is born, for the first few years, it is totally **RELIANT**, it depends totally on its mother for nourishment, clothes, warmth, love and affection.

Allah has given us a life where we are born dependant; when we become adults, others are dependant on us (like our children), and finally when we become old, we are again dependant on others due to our frailty.

So life is like a circle, where we move from one position to another, eventually coming back to the point at which we started.

When we are children, and cannot look after ourselves, we are call **dependants**. Islam teaches us that we should grow out of this stage, and learn to be capable to look after ourselves.

This stage is called **SELF RELIANCE**, and means to do as much as we can by ourselves. **It does NOT mean doing ABSOLUTELY EVERYTHING by ourselves.** We should not go and ignore help or aid from another.

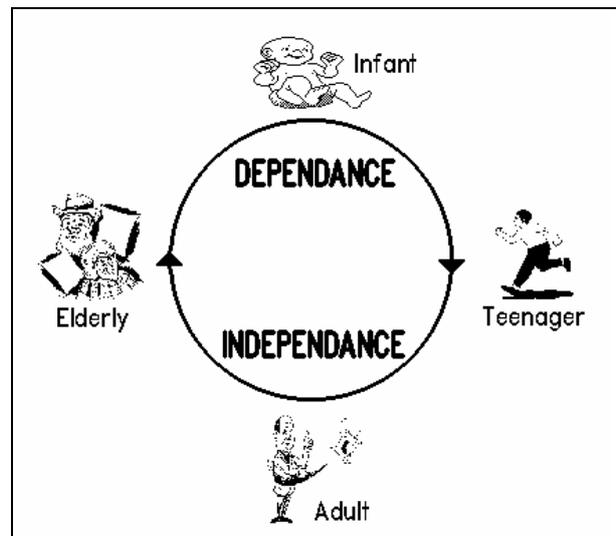


Figure 1: *The circle of life*

Some people have a habit that the minute they want something, they will ask someone to do it for them, even if they can do it themselves. They do not mean to be bossy, or rude.

This is a **dreadful habit**, and leads to people avoiding them.

Islamic etiquette (*Akhlaq*) teaches us that we should not ask others to do for us what we can do for ourselves, even if we have to go out of our way a little. There are certain groups of people that this does not apply to, like parents, the elderly, those who are handicapped in some way.

Thus we should be self-reliant whenever we can.

HOW DOES THIS APPLY TO US ?

It means that we should make our own beds in the mornings, clean our own rooms, wash our own dishes, do our own chores. We should not expect others to follow us around making sure that our duties are performed for us, that is of course unless we are still little children.

Some people take self-reliance too far. Islam explains us that no matter how old we are, our parents still have authority over us. Being older, they have more experience and know (in most cases) what is better for us. Still however, some children will reply to their parents that they know best, and that they will do whatever they want because they are adults now.

We should realise that the we are **DEPENDANT ON ONLY ONE THING**, and that is **Allah**.

No matter how well off we are, or how much we can do for ourselves, we owe our very existence to Allah, who not only created us, but is keeping us alive, every moment.

It was a long journey. At one place, they all decided to rest. The Prophet (S) and his companions alighted from their horses and loosened their luggage. Then they decided to slaughter an animal and prepare a meal. One companion said: "I will slaughter the animal."

Another said: "And I will skin it."

The third one volunteered to cook the meat. And so everyone volunteered to help in one-way or the other.

The Prophet (S) said: "I will go to find the fuel."

Immediately the companions rose to say

"No, O Prophet of Allah, let it be our pride to serve you while you rest. We are here to do the work for you."



"I know that you could all do that. But Allah hates a person who enjoys such a privilege among his friends and companions. He hates a man who arrogates himself any preferential position."

Holy Prophet (S)

Then he went towards the woods and brought back with him twigs and thorns which he had gleaned.

CLASS 8 - LESSON 5

COMMUNITY LIFE

Islam is not just a religion, it is the only way to lead a perfect and fulfilling life. The social (community) life of Islam is described below, followed by the codes of conduct by which Muslims are bound.

The word community is defined as *"a body of people forming social unity...having race, religion etc.. in common."*

Islam is a religion which is sent as a gift from Allah to mankind, to bring them together in peace and harmony. This cannot be done unless the whole community is at peace, and this in turn depends on each individual being at peace.

If you think of a community as a football team, for the team to be successful, it has to co-operate, each person must be playing well if the whole team is to play well. The way Islam has ensured a happy community life, is by laying down social codes (the way to act) which become part of the individual's character and so affect the whole community.

The community is also a test for mankind, because he is subjected to temptation at every stage, as explained below:

There was once a man who went to a cave far away from everyone. He used to stay there, pray, and fast. One day a passer by saw him, and asked him, "Why are you living here, in the middle of nowhere ?"

The man replied, "Over here, I find it easier not to commit sins, and so please Allah. I have not done Gheebat (backbiting), nor Fitnah nor Fasaad (slandering), I have not become angry, and I have not insulted my neighbour. I have been very pious."

The first man laughed and said: "You are only fooling yourself. The only reason that you have remained so noble is that there is **NO ONE here for you to abuse**. To live with people is a test as to how you can control yourself with them. Whether you can forgive someone who is bad to you, whether you can refrain from backbiting, or teasing etc.. All you are doing is running away, and missing the test."



This is like missing school during the examination period, and then telling you parents "I didn't fail one exam." The thing to realise is that you did not **ATTEND** one exam!!

The heart of the community is the faith which binds it together and educates it to worship (praise) Allah. This is emphasised in many areas such as congregational (Jamaat) prayers, majalis, and other gatherings. Allah instructs us in Qur'an (Surah 21, Ayat 92):

"Verily this Brotherhood of yours is a single Brotherhood, and I Am your Lord and Cherisher: therefore serve Me (and no other)."

The strength of the community is based on its unity. There is a saying in English, "Divide and Conquer", which means that if you want to rule over a group of people, you first divide them, and make them quarrel within themselves. This is what the western world is doing to the worldwide community of Islam. We should learn from this, and always stand up for the rights of our fellows.

We are allowed to compromise, but only as much as the Shari'a will allow. We can never compromise our principles or our faith. For this we should look at the lesson taught to us by Imam Husain (A) on the plains of Karbala.

As well as the community being a test, it is jointly a reward, because a person can surround himself with true friends who are there to help when in need. Allah announces in Qur'an (Surah 49, Ayat 13)

"O mankind! We have created you from a single (pair).. and made you into nations and tribes, that you may know each other (Not that you may despise each other). The most honoured of you in the sight of Allah is (he who is) the most righteous of you."

The way in which a community should live is described by Islamic values, known as the Islamic Code of Social Life, and is now explained.

Islamic Code of Social Life

Islamic social codes are the ideals by which Muslims should try to live within a community. Each of us has a responsibility to the other, to maintain justice, to respect the rights of the other.

In Qur'an (Surah 49, Ayats 11,12) Allah explains to us certain ways of behaving:

"O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other by (offensive) nicknames..."

Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs (Gheebat). Would any of you like to eat the flesh of his dead brother ?"

There are an infinite (countless) ways to behave in a community, the essence of all the social codes is CONSIDERATION. If one considers the needs of his brother, then he will act accordingly.

Prophet Muhammad (S) has said: **"Prefer for people that which you prefer for yourself."**

In a very short Surah (Asr) Allah explains the social code for the whole of mankind,

Ayat 2: "Verily Man is in a loss."

This is thought to refer to the Day of Judgement when Allah will raise man from his grave to answer about his life, some men will say that they had not done any good deeds, and these men will be in a loss. Some men will reply that they had been very good themselves and established regular prayers, THESE MEN TOO WILL BE IN A LOSS.

Ayat 3: "Except for such as have Faith, AND do righteous deeds, AND join together in the mutual teaching of Truth, AND of patience."

This shows that being good yourself is not enough, you must also serve the community by guiding them towards the truth and enjoining them towards good.

So, another important code of social life is to do **Amr bil Ma'aruf** (enjoin towards good) and **Nahy anil Munkar** (forbid from evil).

Islam is the only religion that can claim to have developed a science in human behaviour, in manners and in the art of perfecting the soul. Apart from being a Muslim, one who follows the teaching of the 12 Imams (A), and believes in the justice of God is called a Mu'min (a believer).

Once Imam Ali (A) was asked, Who is a believer? He answered as to what the characteristics of a believer should include,

"The believer is one with whom peoples' life, wealth, and dignity are safe.

When powerful, he forgives easily. He is generous in appropriate ways.

His behaviour is gentle. His actions and walk reflect modesty.

People enjoy his affection and calmness. He is ready to bear pain in order to comfort others.

In friendship he is sincere. He honours his promises.

He helps the oppressed and is concerned about the deprived. He does not abandon those in distress; he tries to relieve their burdens.

He respects the rights of those who are absent. He accepts the apologies of those at fault.

He assists those who have assisted him.

He does not divulge (tell) peoples' secrets. He does not inquire into secret affairs which do not concern him.

He sets a good example for those who succeed him. His good deeds are not performed for the sake of being boastful.

He does not fall into the same difficulty twice."

CLASS 8 - LESSON 6

ISLAMIC CULTURE

A culture is a set of habits, rules and regulations which a group of people follow as part of their lives.

Islamic culture is how we should behave. It is the way Muslims are taught to live and is based on the two sources of Qur'an and Hadith. A Muslim should understand and practise this knowledge, since when these two sources are combined, we have the way and means to lead a life which will lead to perfection and contentment.

There are countless examples of what we should do, and how we should act, but the essence of all these actions is having good Akhlaq.

To have good Akhlaq, you have to follow a very simple rule. Prophet Isa (A), Imam Ali (A), and Prophet Muhammad (S) have all emphasised one message and that is:

Treat others the way you would like them to treat you.

This just means to have CONSIDERATION, whether it is family, other relatives, or friends.

Whenever you meet others you are carrying the flag of Islam. This means people will look at you and say, "This is how Muslims behave".

There was once a school which had many Muslims students in it. The principal of that school was once asked what he thought of the month of Ramadhan. He responded that it was the worst month in his year. When he was asked why, he replied "The students are all fasting, and so they spit all over the walls, and the floor, since they do not want to swallow their saliva."

Now this shows the example set by the students to the principal. As far as he was concerned, all Muslims spit all over the place during Ramadhan. This gives a bad and untrue image of Islam to the non-Muslim.

Whenever you do an action, ask yourself, "Would Imam Ali (A) do that?". Then think about your answer before you perform the action.

The Prophet (S) was once asked why he came to the world, what was his purpose. He replied,



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

This means that the main purpose of the Prophet (S) was to improve and perfect the culture, the character of a person, and thus the community.

It is very important that we should have a good Islamic Culture at home, since this is where the foundation is set for growing children.

We should make sure that we all recite Salaat on time. If possible we should pray Salaate Jamaat at home, with the father leading, and the children following.

The mother should teach the girls the importance of wearing Hijab, and the parents should explain about music, about discos, and all the other habits which Islam discourages.

Some parents tell their children not to fast during examinations. This makes the children feel that fasting can be missed for such reasons, and reduces its importance. How can you blame the children, when it is the parents who encourage them?

The point that people do not realise is that if you obey Allah, He will help you. Allah has said that for every 1 step you take towards Him, He will take 10 steps towards you. So make a niyyat and fast. Do not look at fasting as if it is going to harm you, but think that it will help your concentration, it will help you to study, and you soon see how well you can actually do.

We must make Islamic culture part of our day-to-day lives, not just something we put on for the mosque, or for Madressa. Only then will we benefit both in this life, and the next.

CLASS 8 - LESSON 7

DEVELOPMENT OF WILL POWER

What is will power?

Put simply into words, it means the ability (POWER) to control your desires (WILL).

Will power is very important because, as we have already learnt, the highest stage of this life, is to attain the pleasure of God, to be content; and that **cannot be attained except by controlling and developing the will.**

In the world around us, we are always exposed to objects which are **dangerous**, drugs, alcohol, pornography. If we were to yield (give in) to these temptations, we would ruin our lives.

To have will power means to be able to keep yourself from all these bad habits, from simple points such as sleeping in late to behaviour which is much worse, such as not offering our prayers on time, or even not offering them at all!!

The whole month of Ramadhan is an exercise of will power. **The easiest thing in the month of Ramadhan is NOT to eat food.** It is very easy to fast, compared to what else we must accomplish. We must control ourselves from looking, listening to things which are Haraam. We must control our tempers, and our language. At the end of the month, we would have conquered that voice inside us which invites us towards evil. The voice of our nafs.

Once, the Prophet (S) was asked, don't you have a voice inside you (a Shaitan) which tells you to do evil ? And he replied, Yes I do ! But I keep it locked up.

It was not with chains of metal that the nafs was tied up, but with the fetters of will power. This shows that the most powerful weapon against evil, is what Islam teaches us to use and develop, the will power.

When Islam teaches us to offer our prayers on time, it teaches us discipline, which strengthens our will power. The same way a mother will tell the child to go to bed exactly at 7.00 pm, so that by discipline, the child will learn to go to sleep early by itself, Islam teaches us that **only by discipline, will we be able to control our NAFS.**

CLASS 8 - LESSON 8

TRUTHFULNESS

Truthfulness is something which everyone knows is important, but yet it is one of the most difficult virtues to make into a habit.

How many times do we lie in a day. Sometimes to avoid people or responsibilities, sometimes to get out of trouble, or sometimes just to make ourselves look big, and to get attention.



"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." Holy Prophet (S)

There should never be any reason to avoid the truth. If you are honest in your dealings with people, if you have nothing to hide, then you should be able to say the truth without fear.

Qur'an also tells us to tell the truth, and not to cover it with lies.

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

further more, our Prophet (S) has explained to us,



"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 realising. 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.

CLASS 8 - LESSON 9

EHSAN, SHUKR

In essence this means to thank Allah, for the favours which He has provided for us.

To be thankful to Allah is an important part of worship, or faith in Islam. Imam Ali (A) has said,

"Eiman (faith) is divided into two halves: one half lies in patience and the other in THANKFULNESS".

People often ask how you can call being thankful an act of worship, but Prophet Muhammad (S) explains to us in very simple words the following,

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

Allah does not require our thanks, He does not benefit from it in any way. As always, the reason why Islam asks us to perform any action is so that we may benefit from it ourselves. By thanking Allah, we make ourselves remember that it was He who granted us His blessings, it was not just our own work.

He declares in Qur'an Surah 27, Ayat 40,

"...and he who is grateful, verily he is grateful to his own self, and whoever is ungrateful, then verily My Lord is Self-Sufficient and Bounteous."

A thankful person always benefits, from Allah, as well as the people he lives with, as the following hadith shows:

"That man best deserves a kindness who, when he is put off, bears it patiently; when he is refused, excuses it; and when he receives it, Is THANKFUL."

If we thank Allah, and show our appreciation, then with His infinite Grace, He will grant us even more. In Qur'an, Surah 14 Ayat 7, we are told,

"If you are grateful I will increase My favours unto you..."

But instead, mankind has builds up a very bad habit, they think that everything they get is from their own work, rather than from Allah.

When we tell people that Allah has given us everything, they laugh and say, " This money which I have here, and the money that is in the bank, who has given that to me! Nobody has given that money to me, **I** have earned it all by **MYSELF**, with **MY** hard work."

This shows that they do not understand. The example is very simple and is explained below:

A young boy was sitting at home on his birthday. Suddenly the doorbell rang, and the boy rushed to see who it was.

When he opened the door, he saw the postman with a **HUGE** parcel. The postman gave the parcel to the boy and went away to deliver the rest. The parcel was so big, it was almost as big as the boy. He rushed forward to open it, and when he unwrapped it, he saw a big, new, shiny bicycle. He was very happy.

Then, later on in the evening, the phone rang, and the boy went to pick it up. When he picked up the phone, he heard his grandmother on the other side of the line, she said to him:

"Did you like the bicycle that I sent you?"

The boy replied, "You did not send the bicycle, **the POSTMAN did.**"

This shows that the boy did not understand that the postman only delivered the bicycle, and did not send it.

In the same way, when we do something good, or come first, or get a reward, we should thank Allah, because He is the one who sent it to us.

How should we be thankful ?

If there is a person who has been successful in any way whatsoever, then he should thank Allah for the opportunities which made him successful.

This thanks should not be just in prayers or in words, but in action. The best thanks to Allah, is by **PERFORMING SOMETHING WHICH HELPS OTHER HUMAN beings**, because Allah is above any needs.

Yet, even after all the blessings Allah, grants, we still forget and pretend as if it was all our own doing.

Allah says in Qur'an Surah 100, Ayat 6-8,

"Truly Man is, to his Lord, ungrateful; And to that fact He bears witness by his deeds; and violent is he in his love of wealth."

After we offer our prayers, we should go into Sajdah, and actually talk to Allah, thanking Him for the favours we received that day, thanking Him that no accident occurred, that we have been given another day to live.

CLASS 8 - LESSON 10

CHARITY

This means to love one's fellow men and to give assistance to those in need.

Charity is an act, which has a VITAL role in Islam. To help those in need is important to the concept of community life, and Islamic morals.

WHY SHOULD WE HELP THOSE IN NEED ?

Allah has assisted us in our difficulties, we hardly even find time to thank Him. What right have we to refuse help to our own fellow human beings, when Allah has never refused us ?

Allah spoke these words to Prophet Musa (A) in Hadith e Qudsi,
"Oh Musa, when you deal well with My creation (people), I am so pleased, it is as if you have dealt well with Me."

This shows that besides fulfilling an obligation by being charitable, you are also gaining the pleasure of Allah.

To be charitable, you do not have to have money. On the contrary, one of the best and most appreciated forms of charity is the giving of one's TIME for a good cause.

When a person donates anything, time or money, he feels as if he has lost it. However, Allah promises in Qur'an Surah 2 ayat 261:

"The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grain in every ear; and Allah multiplies for whom He pleases; and Allah is Ample giving, Knowing."

This means that Allah will increase your own sustenance when you give to others from your earnings.

Allah also tells that we should give BOTH secretly and openly. We should give secretly so that our niyyat is pure, for the love of Allah. This is so that pride does not enter our actions by giving in front of others.

However, if we feel that by giving openly, that others will see us and follow our example then we should do so. Without charity, the society we live in will become selfish, and cold hearted.

Always remember, Allah has given you wealth as a test. On the day of Judgement, Allah will ask you, "What did you do with the wealth that I gave you ? Did you spend it on yourself or did you share it amongst the rest of my creation ?"

WITH WEALTH COMES MORE RESPONSIBILITY, because a wealthy person has more chance to be charitable than a poor person. On the day of Qiyamat, Allah will ask who was responsible for the suffering of the poor. Don't let your actions plead guilty for you on that day.

HOARDING

Hoarding means to collect things and pile them up on the side without ever really using them. This is very bad since you are denying others by keeping things for yourself.

A person who hoards things is both greedy and is a miser. He is greedy because he collects everything he can get his hands on. He is a miser because he does NOT USE the things he has, but just keeps them for the sake of keeping.

WHAT IS WRONG WITH HOARDING THINGS THAT YOU LIKE?

If you like things, then it is OK for you to keep them AND USE them. If you do not use them, then you are thinking of yourself more than others since others may require what you have, but may be unable to obtain it.

There is a difference between collecting things and hoarding them.

If you collect stamps or books, and you have a keen interest, then that is an acceptable hobby. If you collect items because you do not want others to use them, and you wish to keep them all to yourself, then that is hoarding.

WHAT IS THE WORST THING TO HOARD?

The worse thing to hoard are those things which are necessities of life. If for example I have a well of fresh water in my garden, while others around me are thirsty. If I drink only a bit of the water, but do not give any to my neighbours then that is an example of hoarding a necessity.

A miser may think the money and wealth he is hoarding is very valuable, but this is not the case, since in Allah's eyes they are worth nothing.

Imam Ali (A) has said: *The coin of a miser is as worthless as a pebble.*

Allah explains to us in the Holy Qur'an:

(10:57) *"O mankind! there has come to you a direction from your Lord and a healing for the (diseases) in your hearts - and for those who believe, a Guidance and a Mercy.*

(10:58) *"Say: "In the Bounty of God, and in His Mercy - in that let them rejoice": that is better than the (WEALTH) THEY HOARD.*

This shows us that Allah has sent His mercy and His guidance in the form of Islam as a way to cure the diseases in our hearts, and we should be happy and rejoice. All these favours of Allah are much more important, and much more valuable than the worldly things that we hoard.

This world does exist and is for real. No one is denying that fact, but the next world also exists in it we shall dwell forever. It is better to put aside some of the luxuries in this world so that you can save up for the second life.

If you were working and you wanted to buy a house to live in, you would have to save up from your earnings, and put some aside until you had enough. You know that you will be living in the house for a long time and it will be worth the hardship now to enjoy the house in the future.

Similarly, you are saving up in this life so that you can live comfortably in the next life. You do not need to save up money and wealth, like the hoarder, but you need to save up thawaab and good deeds, and that is by using your wealth to help others.

CLASS 8 - LESSON 11

BEING JUST (ADL) AND JUDGING AGAINST ISLAM.

All men are equal, rich or poor, black or white. This is the basic principle which Islam has always taught. If people are equal in the eyes of Allah, then they must be treated with equality. This is why it is very important to be fair and just when you are making a decision which affects other people.

The story below shows an example of just this :

There was a man who was journeying towards Kufa. When he arrived in Kufa, he decided to be a guest of Imam Ali (A). For a number of days, he stayed with Imam (A) without divulging the purpose of his visit; nor did Imam (A) ask him about it. Finally the man said:

"I have a dispute with a particular party here and I have come to get it settled. Would you act as an arbitrator (judge) ?"

Imam (A) said: "You are party to the dispute, aren't you?"

"Yes," the man replied

"Then you cannot expect me to be your arbitrator. If you wanted me to decide your case, you should not have become my guest. The Prophet (S) said: 'When a person has been appointed a judge or an arbitrator in a case, he has no right to play host to either of the two sides, except when they are both invited together.'"

Justice starts with yourself. You cannot fool yourself about what you are doing. If you can be just with yourself, then it is easier to be just with others.

Imam Ali (A) has said that:

"He is the most just man that does justice upon himself without anyone else to judge him."

When we make decisions concerning other people, we have to decide between what we feel is right and wrong. Not between our friends and enemies. It doesn't even matter if family is involved, what is important is that the truth must be told.

This is explained to us by the Holy Qur'an

(4:135) " you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your family, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), in case you swerve, and if you distort (justice) or decline to do justice, verily God is well-acquainted with all that you do."

If you feel that it will be difficult for you not to take sides in a decision, then ask someone else to make the decision.

Islam has explained to us how important it is to be fair. Only those people who do not believe in Allah, or who do not care about what Allah says practice injustice.

The Hypocrites, men and women, (have an understanding) with each other: they enjoin evil, and forbid what is just, and are close with their hands. They have forgotten God; so He has forgotten them.

Allah commands us that we must be Just. If we try to cheat or be unfair, then how can we expect Allah to treat us fairly on the day of Judgement?

(16:90) "God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition."

Allah tells us that being just is like being pious, they both gain the pleasure of Allah.

*(5:9) "O you who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: **THAT IS NEXT TO PIETY**: and fear God, for God is well-acquainted with all that you do."*

CLASS 8 - LESSON 12

LOVE OF LEADERSHIP HONOUR AND WEALTH

The love a person has for being famous stems from a desire to be better than others, and a desire to be admired by people.

If you look around, you will always see people who strive very hard to do things, either they work hard for money, practice for sports, or study for exams. If you ask some of them why they are working so hard, they will say that it is because they want other people to notice them.

This idea is totally against the principles of Islam. Everything, every act one does, should be totally for the pleasure of Allah, ('lillah'). This does not mean that we must sit and pray 24 hours a day, but means that we should work to make ourselves better so that we may use our talents to help others, in whatever field we choose.

This love for power and wealth is another of the lower desires that a human being possesses. Communities have fought and families have broken over people who are fighting for some sort of status above others.

Imam Ali (A) has said :

"Desire tends to the destruction of the understanding."

This can be seen in real life where people do crazy things just to get power and wealth, they cheat and fail to understand that what they are doing is wrong. They lose their reason and become one track minded.

There is nothing wrong in being a leader, there is nothing wrong in being rich or famous, or having any thing valuable. The only condition which a person needs when having any of the above, is taqwa (awareness of Allah's presence). We must always remember that it is Allah who has given us our gifts and He has given them to us so that we can use them to help others.

This applies from school to when we are all adults, we must never try to become top or rich just for others to praise us.

One important point which not many people understand is that if you are the type of person who possesses any quality, whether money or fame, you will become a leader automatically if you possess taqwa. You will not have to chase leadership, it will chase you.

Imam Ali (A) has also said :

"Love for the dunya is the head of all evil."

which means that if you are working for things with ONLY this life in mind, then your desires will take you over and you will commit one sin after another.

He also said:

"The love of the present world is the source of all misery."

Which means that if ALL your attention is focused on becoming great by whatever means (wealth, leadership, honour) in this world only, then we might get all our worldly wishes, but we will never really gain happiness.

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

No matter how rich we are we can never buy happiness or love.

That is when we realise that the richest thing of all is contentment, which we can only gain by following Allah's command and getting close to Him.

CLASS 8 - LESSON 13

GHEEBAT AND TOHMAT (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.a.w.w.) 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."***

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.a.w.w.) 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."

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.

Another reason why it is bad is because the people are not there to defend themselves. If you hear wicked things about others, you should give the others a chance to defend themselves by explaining, before you believe what you hear.

Imagine you saw someone you know go into a pub (a place where people go to drink alcohol). If you were to tell the world that this man has been drinking, then that is Tohmat. How do you know he was drinking? He could have broken down, and gone in the pub to use the phone, or ask directions.

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."***

In Islam, you should always give the benefit of the doubt to others. Even if someone does do something bad, you should hide it, and not tell the whole world. How would you like it if Allah told the whole world the evil that you or I perform? We all commit sins at one time or another. If Allah can hide our faults, then you should hide the faults of others.

In Dua e Kumail, we say to Allah, ***"O He who covers defects..."***

Gheebat and Tohmat are a result of Jealousy. If a person is respected, has done good, has helped others, there will always be people who are angry and bitter that such a person is respected by all. The result is to try and slander and destroy this reputation by sowing seed of venom in their character, by telling the world lies so that the respect turns to outrage and shame. Such people are cursed by Allah, and are referred to as the whispers of the evil whispers of mankind. (**Suratun Naas**)

CLASS 8 - LESSON 14

DECEITFULNESS & CUNNINGNESS

One of the fundamental principles of living is to co-operate and mix with people so that both groups benefit from one another, and both are satisfied.

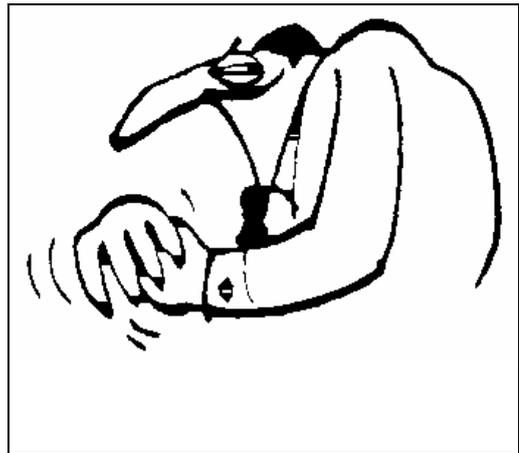
We are all after the same goal, **to attain the pleasure of Allah** and Inshallah enter His eternal paradise. This makes us all like partners, working together to achieve the same ends.

To be **deceitful or cunning** means to put yourself in a better position by tricking or lying to someone else, while at the same time making them think that you are helping them.

This is why it is an extremely bad act and cannot be forgiven by anyone else, but the victim himself.

To gain at someone else's expense is never allowed in Islam.

To commit deceit, you have to make the person believe one thing while the opposite is true.



If I was to tell you that this stamp is very rare and worth £5000, and I'll make you a deal by selling it for £2500.

If you bought it and then found out it was worth only £5 then you have been **DECEIVED** by me.

A lot of people do this in real life and claim that in business, everything is allowed!

This sort of business will lead to ruin. Your name will be spoilt and your heart will become mean and no one will trust you.

Once you have lost trust then you will never find happiness in your life, nor when you rise on the day of Judgement.

Not only do we have to be fair and true, but we must be aware of those people who try and deceive us !!

There are people who pretend to follow Islam, but try and lead us away from the right path. When anything good happens to you, they pretend to be happy, but really, they are very jealous and mean. These people are just trying to deceive you into thinking they are good.

Allah explains to us in the Holy Qur'an (Surah 3 ayat 120):

*"If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their **CUNNING** do to you, for God compasseth round about all that they do."*

Shaytan is always trying to deceive us. He makes us think so much of this world, that we forget that we are here only temporarily. But Allah explains to us, in the above verse and in the next, that if we believe and have faith, no one will be able to trick us (Surah 4 ayat 76)

*"Those who believe fight in the cause of God, and those who reject faith fight in the cause of evil: so fight you against the friends of Satan: feeble indeed is the **CUNNING** of Satan."*

The worst thing to be tricked in is your belief. When people come to you and talk to you, and say that what you are following is wrong, think about what they say. Do not follow them blindly, but question yourself and try and understand your faith. Allah tells us that there will always be someone trying to guide us astray, we should be careful and avoid these people (Surah 6 ayat 112/3),

*"Likewise did We make for every Messenger an enemy, evil ones among men and Jinns, inspiring each other with flowery discourses by way of **DECEPTION...** To such (deceit) let the hearts of those incline, who have no faith in the Hereafter: let them delight in it, and let them earn from it what they may."*

We are told in this ayat, the ONLY PEOPLE who will be deceived are the ones who have no belief in the next life, and in the Day of Judgement. If we keep firm on our path, Allah will guide us through all dangers and trickery.

When a person commits deceit, they might gain for a little while, in this world. They might gain money or fame, but in the long run, they are losing because on the Day of Judgement, the person they tricked will be in front of them, and only then will they be sorry, but it will be too late !!

(Surah 6 ayat 123):

"Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not."

The points to learn from this is that if you commit deceit, you are harming yourself in the long run. You should never let others suffer from your gain. If you do, that is selfishness and going against the creatures of Allah, and therefore against Allah Himself.

CLASS 8 - LESSON 15

LOYALTY AND BREACH OF PROMISE

Loyalty means to be faithful to ones duties (promises). Since loyalty is a word that we very often use, we tend not to dwell upon it much, however its importance in Islam can be shown by the following hadith from Prophet Muhammad (S):



"He who is untrustworthy has no faith"

Loyalty is part of the akhlaq that Islam has taught us, and to have loyalty makes a person higher (more dignified) in the eyes of Allah.

We know that the opposite of loyalty is betrayal. This is to break your promise, or let someone down. The Holy Prophet has also said:



"There is no higher kind of betrayal than to relate an incidence to your fellow brother whilst he believes you whereas you have lied to him."

This shows that to control you tongue (speech) is an important part of loyalty, however, loyalty covers the performance of actions as well.

When you make a promise, then you are bound by it. Others are then relying on you, and you cannot let them down. If you are not sure that you can do what ever you said, then don't promise. Just say that you will try to do it.

People often make promises which they do not or cannot keep. What do you think are the reasons for this? Why do people make such promises. Can you think of some examples?

YAQEEEN (CERTAINTY)

We have discussed faith, and eiman. Yaqeen means to have certainty, to be sure, and it is a higher stage than eiman.

We are told that there is a God, have we seen Him ? When we read and learn, and when we are explained we get faith, and we believe that God then exists. Then we use our logic, we see that God must exist, we see His signs all around us, and we know through our intelligence that, yes there can only be one God, and He must exist. This is faith.

When we have faith, we then try harder to obtain Allah's pleasure, we talk to Him from our prayers, we talk to Him when we are in need, and if we are sincere enough, if we mean what we say, we will feel His answer. Allah will talk to us. He will not talk to our ears, but will talk directly to our hearts.

That is why when Imam Ali (A) was asked "Do you worship a God that you cannot see?" Imam (A) replied "No, I would never worship something that I can not see. I see Allah with my heart, not with my mind."

This shows that when we reach the state of yaqeen, (Inshallah), we will know for a fact that Allah is there. We will have felt his presence everywhere, and we will be sure without doubt. Then Shaytan will not be able to put doubts in our head.

That is why Yaqeen is such a high stage. One which can only be reached with patience, and understanding.

CLASS 8 - LESSON 16

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:

"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."



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

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 are 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.