

## **AKHLAQ SYLLABUS - CLASS 2 (FALL 2016)**

### **Lesson Topic**

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**LESSON 1 - HONESTY**

**LESSON 2 - RUDENESS**

**LESSON 3 - HASTE**

**LESSON 4 – TO KEEP YOUR PROMISE**

**LESSON 5 - THE MEANING AND ORIGIN OF AKHLAQ**

**LESSON 6 - DEEDS WHICH INVITE UNHAPPINESS**

**LESSON 7 - ACQUIRING KNOWLEDGE**

**LESSON 8 - PATIENCE**

**LESSON 9 - AWARENESS OF ALLAH'S DISPLEASURE (TAQWA)**

**LESSON 10 - FORGIVENESS**

**LESSON 11 - VISITING THE SICK**

## LESSON 1

### HONESTY

Honesty means truthfulness, sincerity.

We have all heard about the English saying "*Honesty is the best policy*", but what does it actually mean? It means that if you make honesty a part of your character it will not only make your life easy but will also include you among the people "liked" by Allah.

If you are not honest, you will have to remember what you have lied about and to keep your lies from being discovered you may have to keep on lying and so will form a habit.

In Suratul Baqarah, Ayat 177, some qualities of pious persons are mentioned, amongst which one is sincerity.

Allah also says in the fifth Surah, Ayat 119 that Qiyamat is the day when truthfulness will be the "the profit" for the truthful people and they will gain Allah's pleasure to "pave their way to Heaven."



Always be **HONEST** in everything you do and say. The importance of truthfulness is emphasized in the following Ayat of the Qur'an in Surah 9 (9:119)

***O you who believe! Be careful of your duty to Allah , and be with the truthful.***

## LESSON 2

### RUDENESS

To be rude means to talk in such a way as to insult someone or make them feel bad. It means to be impolite, or to have no respect for other people.

To be rude is a bad habit. It can make you lose your friends and may make people dislike you.

# Cuss!

Sometimes people are rude and they do not even realise it.



# Swear!

Some examples of being rude are:

1. Answering back to your parents.
2. Not listening when someone is talking to you.
3. Swearing or using other bad language even if you are angry.
4. Arguing when your parents ask you to do something.
5. Telling jokes which are filthy/crude

You should never be rude to people because you will lose your respect.

There is a saying in English that

***"If you can't say something nice, then don't say anything at all."***

## LESSON 3

### HASTE

Haste means to do something in such a hurry that you are not thinking as clearly as you could do. When you are hasty, then the chances are that you will make mistakes.

If you take your time, and do things at a steady pace, then you will have a chance to think about what you are doing, and so you will do it properly. But when you are in a rush, then your mind is working very fast, and you might forget something, which will cause a lot of problems later on.

There is a saying in English, that "*Haste is waste.*"

This means that if you rush something, then you may forget a small point, which will cause you even more bother than if you took your time and did the job properly in the first place.

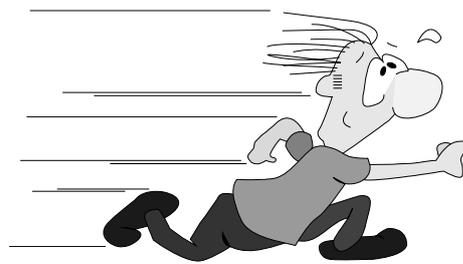
One of the most important things which you should never rush is your prayers. If you hasten your prayers, then you will not be paying attention to Allah, and this shows that you are ungrateful. Hurrying prayers also means that you will not gain as much benefit from it.

Always take your time to do things. Think before you act. Do not take so much time that you don't get anything done, but at the same time do not be so hasty that you forget something, and then have to do it all again.

The main thing that you SHOULD make haste in, is rushing to say prayers on time, or Namaze Jamaat. If you hear Adhaan, then you should rush to join the prayers.

What should you do if:

1. You are in the middle of your prayers, and your cousins come home to play.
  2. You are doing your homework in your room, and you know that the FA Cup Final is going to come on television in 10 minutes.
  3. You are eating your food at the table, with your family, and your friend calls on you to play.
- What would a hasty person do in the above, and what could the results be.



**What would a hasty person do in the above?**

## Lesson 4

### TO KEEP YOUR PROMISE

Allah says in the Holy Qur'an, Sura Bani Israil, verse 34:

***"...Keep your promise; you will be questioned about it." (17:34)***

The above ayat tells us that if we make a promise to someone then we have to fulfil it as we will be asked about it on the day of Judgement.

Our first Imam, Imam Ali (A) has said that you should not make a promise at the very outset if you cannot fulfil it and you should not undertake initially to perform a job which is beyond your control. He further said that you should not make a promise about which you are not certain whether it will be possible for you to fulfil it.

The above hadith tells us to think before we make a promise, will we be able to fulfil it, if not then do not promise, there is no sin in that. Yet there is a sin in making a promise and then breaking it.

Once a man was taken prisoner accused of attacking a Muslim, and revolting against the government.

This man asked his prison officer if he would allow him to go and see his family, as they did not know what had happened to him, if he promised to come back the next morning.

The man said that he had not attacked anyone, nor had he revolted against the government, he was totally innocent of all of the charges against him, but as he believed in the mercy of Allah, he would not run away and promised to come back early the next morning.

The prison officer was so taken back by the man's words that he agreed.

Only after the man had gone did the prison officer realise what he had done. What would he tell the king?

That whole night the prison officer tossed and turned wondering how he was going to tell the king that he had let the prisoner go.

Morning came. The man kept his promise and came back.

The prison officer surprised to see him asked him why he had come back and not escaped when he had had the chance.

The man replied that he had promised to come back and could not break that promise, as he would have to answer to Allah for that.

When the king was told of what had happened in the night, he realised that a man with that much faith in Allah could not have committed the crimes he was accused of and set the man free.

Always remember that to fulfill a promise is important. No matter what it concerns (big or small) or to whom it is made (Muslim or non-Muslim).

So think before you Promise!

## WORKSHEET 15



Why did the prison officer let the man go?

Did the man keep his promise and why?

Why did the king let the man go free?

What is Wajib - to make a promise or to keep it?

What should you think of before you make a promise?

And what could the results be?

## LESSON 5

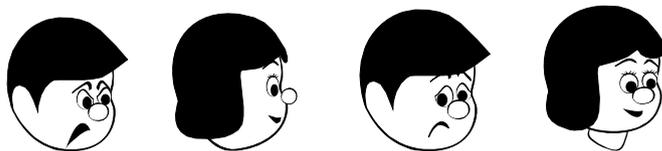
### THE MEANING AND ORIGIN OF AKHLAQ:

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.

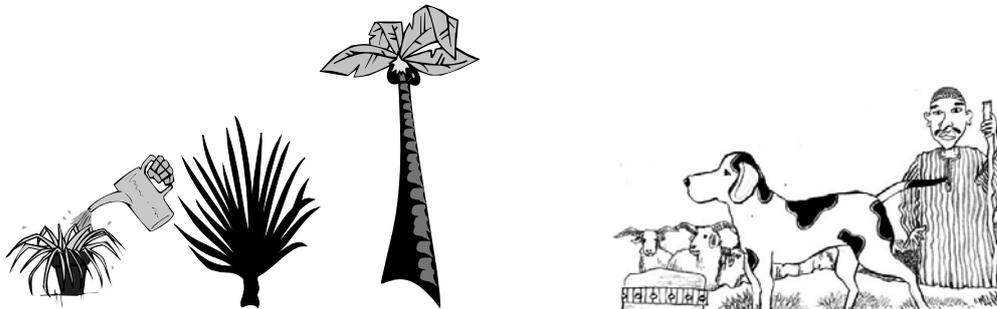
Even though the our physical make-up produces certain behaviour patterns in us, it is by no means true that we have no choice in the matter and are absolutely compelled to abide by the dictates of this physical make-up. On the contrary, since we have the power to choose, we can overcome the dictates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

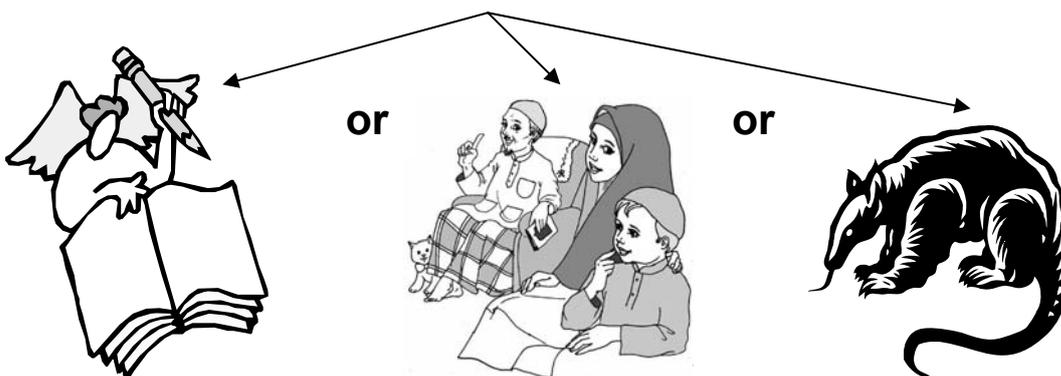
Our movement between these two extremes is discussed by *ilm al-akhlaq* or the science of moral values. It is the goal of moral values to raise and guide us from the lowest animal state to that high position superior to that of the angels.

**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?



## LESSON 6

### 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.

## LESSON 7

### 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.

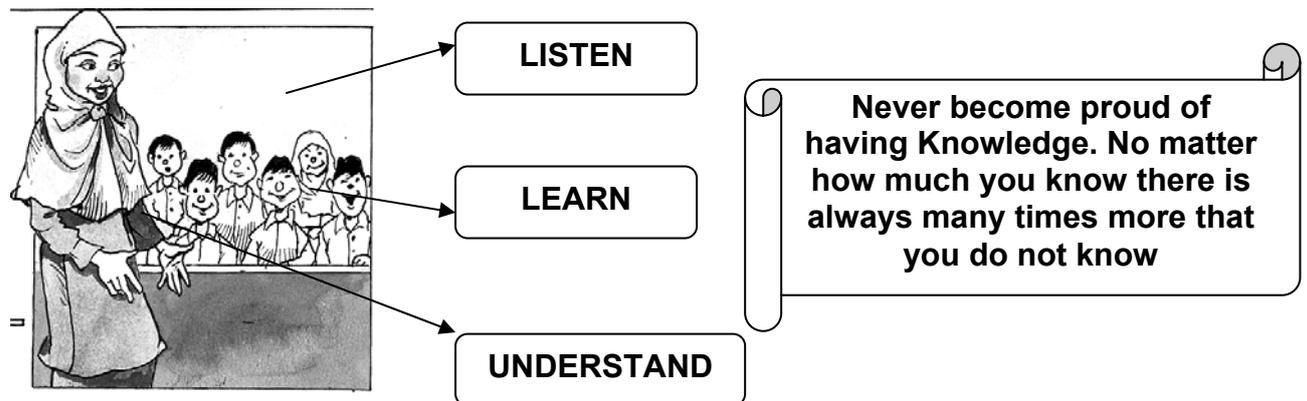
You can always gain knowledge by:

- 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.

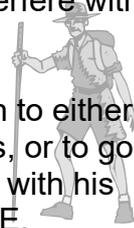
## LESSON 8

### 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.

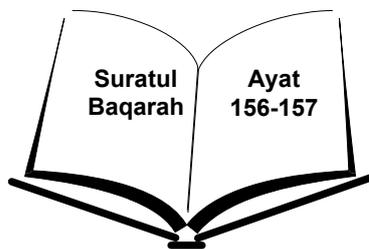


**Accomplishment of a goal requires action, and action requires patience and staying power.**

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.

## LESSON 9

### 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 that 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 Nahj ul 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?

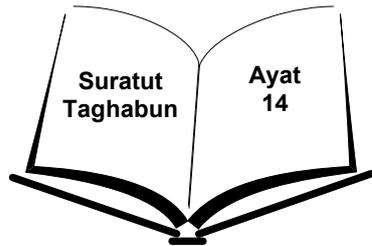
## LESSON 10

### 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 for giveness 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.

## LESSON 11

### 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?