

# **Manners (Akhlaq)**

## **YEAR 9**

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### **Abbreviations: -**

**azwj:** - Az Za Wa Jalla

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**asws:** - Allay hay Salawat Wass Salam

**as:** - Allahey Salam

## LESSON 1: 'TOWAKKAL' (TRUST IN ALLAH<sup>azwj</sup>)

Our 7<sup>th</sup> Imam (Imam Musa-e-Kazim<sup>asws</sup>) said:

1. You should trust Allah<sup>azwj</sup> in all matters. Whatever Allah<sup>azwj</sup> Does, you must remain happy and agree with His<sup>azwj</sup> Decision.
2. You must realise that Allah<sup>azwj</sup> does not Keep anything good and excellent away from you and that a decision in all matters is in His<sup>azwj</sup> Hands.
3. You then must leave Allah<sup>azwj</sup> to be in-charge of all matters and have confidence in Him<sup>azwj</sup> in this as well as all other issues.<sup>1</sup>

Amir-ul-Momineen<sup>asws</sup> (our first Imam Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>) said to his<sup>asws</sup> companion:

O Kumayl, begin every day with mentioning Allah<sup>azwj</sup>'s Name and saying, "All Might and Power belongs to Allah<sup>azwj</sup>." Have 'Towakkal' (full Trust) on Allah<sup>azwj</sup>. Mention us<sup>asws</sup>, utter our<sup>asws</sup> names, and seek Allah<sup>azwj</sup>'s blessings on our<sup>asws</sup> behalf. Encircle yourself and whatever is in your custody, after having said that, so that you will be saved from the evil of that day.<sup>2</sup>

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<sup>1</sup> Al-Kafi, Vol. 2, Chapter 28, h, 5

<sup>2</sup> Toufa tul Aqool page 172 and 414 : بحار الأنوار ج : 74 ص :

## **WORKSHEET 1: TOWAKKAL (TRUST) IN ALLAH<sup>azwj</sup>**

Tell your parents and brother/sisters the importance of Trust in Allah<sup>azwj</sup>.

## LESSON 2: FEAR AND HOPE

Our sixth beloved Imam (Imam Jafar-e-Sadiq<sup>asws</sup>) said: 'if someone fears Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Causes everything to be afraid of him. If someone does not fear Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Frightens him from everything.'<sup>3</sup>

Also, the Imam<sup>asws</sup> said: A momin (believer) is not a believer until he is fearing as well as hopeful (fear of Allah<sup>azwj</sup> and hope for Allah<sup>azwj</sup>'s Mercy).<sup>4</sup>

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<sup>3</sup> Al-Kafi, Vol. 2, Chapter 29, h, 3

<sup>4</sup> Al-Kafi, Vol. 2, Chapter 29, h, 12

## LESSON 3: BATHROOM MANNERS

1. You should go to the bathroom as soon as you need to, and not wait to finish what you are doing.
2. Enter the bathroom with your left foot.
3. Fill a jug with water and use it after finishing your needs.
4. At school, take some water in a cup. If there is no cup, then clean yourself with a wet tissue.
5. When you get home, tell your parents that you had to use tissue, as you could not find water, as your undergarment will be Najis and will need to be washed.
6. If you cannot wash yourself, call someone to wash you.
7. Then, wash yourself 2 times.
8. Remember, when you go to the toilet, SIT on the seat. DO NOT STAND.
9. Wipe yourself dry.
10. Get off the toilet and put your clothes on again.
11. Flush the toilet.
12. Wash your hands and perform Wuzu, if you need to (highly recommended by the Masomeen<sup>asws</sup>).
13. Leave the toilet with your right foot first and then left foot.
14. Remember that when you are sitting on the toilet you should not face or have your back to the Qiblah. If the toilet is facing Qiblah then sit a little sideways.



## WORKSHEET 3: TOILET MANNERS

Teacher should ask various toilet manners from pupils and show them how to perform Wuzu, which is as follows:

Please note Wuzu may or may not be easily performed in public toilets, i.e., school, shopping places, airports.

Once **Imam Mohammed Baqir<sup>asws</sup>** told his companions, Shall I show you how Prophet Mohammed<sup>saww</sup> used to Perform Ablutions? Upon their request yes, please, a big bowl containing a little amount water was brought and presented to the Imam<sup>asws</sup>. The Imam<sup>asws</sup> then folded his<sup>asws</sup> sleeves and took a handful of water in his<sup>asws</sup> right hand and said 'remember! Only take water like this if your hands are clean ('Tahir').' Then the Imam<sup>asws</sup> poured it onto his<sup>asws</sup> forehead while reciting 'Bismillah' and spread that water around his<sup>asws</sup> beards Mubarak and wiped his<sup>asws</sup> hand in the open area between the face and the forehead. Then the Imam<sup>asws</sup> took water in his<sup>asws</sup> left hand and poured water onto his<sup>asws</sup> right elbow and wiped it down with his<sup>asws</sup> hand so that water dropped out around the fingers of the Imam<sup>asws</sup>. The Imam<sup>asws</sup> then took out some water using his right hand and poured onto his left elbow and wiped it with his<sup>asws</sup> right hand so that water dropped out of his<sup>asws</sup> left hand fingers. This was followed by wiping the front of his<sup>asws</sup> head (from the top to the end of hair line, up to the forehead) with right hand and then using both hands to wipe out the surface of both feet using right hand for his<sup>asws</sup> right foot and left hand for the left foot.<sup>5</sup>

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Mulayahzarulfaqih, vol 1-74<sup>5</sup>

## LESSON 4: MANNERS OF EATING

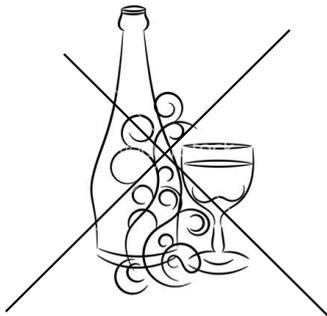
Allah<sup>azwj</sup> Says in the Holy Qur'an:

*...Eat of the good things that We have provided you with, and give thanks to Allah ..(2:172)*

So, before you sit down to eat, you must make sure that the food is HALAAL.



Always wash your hands  
before you start eating



Never eat in a place where  
there is Alcohol!!!!

Before you start to eat say: Bismilla Hir Rahman Nirrahim, بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Take a pinch of salt before starting to eat



Always eat with your right hand, and take small bites and chew the food.

Don't eat hot food or blow on it, and always finish all the food on your plate.

Never talk with your mouth full or look at other people's faces or plates while eating.

Do not over eat. Always put a little food on your plate and add more if you are still hungry.

Only get up from the food-matt when you have finished your food.

Before getting up, take another pinch of salt and say:

Al humdo lillahi rabil alameen. **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**

(All praise is to Allah, Lord of all the Worlds.)

Finally, rinse your mouth, wash your hands and dry then with a towel.



## **WORKSHEET 4: TABLE MANNERS**

What must we recite before eating?

## LESSON 5: HONESTY AND LYING

Honesty means truthfulness - in your words and actions.

Lying is the opposite of honesty.

Allah<sup>azwj</sup> Says "we should never lie. It is forbidden (Haraam). Whether it is a big lie or a small lie, whether it is done seriously or jokingly. It is Haraam!

A person called Amr said: "when I first met Imam Jafar-e-Sadiq<sup>asws</sup>, he said to me, 'Learn to speak the truth before narrating Al-Hadith (the saying of Masomeen<sup>asws</sup>).'<sup>6</sup>"

Also our Masoom Imam<sup>asws</sup> said: 'A man must keep speaking the truth until Allah<sup>azwj</sup> Writes him down as a truthful one.'<sup>7</sup>

Our Masomeen<sup>asws</sup> have been the perfect examples of honesty, as they<sup>asws</sup> were known as the truthful ones even by their<sup>asws</sup> enemies.

Once a man came to the Holy Prophet<sup>saww</sup> and told him that he was committing many sins and he would like to give up his bad habits of committing sins. And he would like to become a good Muslim but he could only give up one of the sins at a time.

The Holy Prophet<sup>saww</sup> told him to give up lying. The man agreed, thinking he had gotten off lightly.

Now the next day, when the man went to steal something, he stopped and thought. If he got caught, he would not be able to say he did not do it because he could not lie.

And even if he did not get caught, how would he be able to face the Holy Prophet<sup>saww</sup> and tell him all the wrong he had done. It would be so embarrassing.

**So by giving up lying the man also gave up other sins.**

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<sup>6</sup> Al-Kafi, Vol. 2, Chapter, 47, h 4.

<sup>7</sup> Ibid, h 8.

One lie usually leads to another, as you try to cover up the lie you told before.

So, it is better to tell the truth at the beginning. Otherwise you will soon get into the habit of lying without even thinking about it.

Allah<sup>azwj</sup> Knows everything, so although you may think you have gotten away with telling a lie and no-one knows, remember Allah<sup>azwj</sup> Knows and He<sup>azwj</sup> is who you have to answer to.

So, it is better to tell the truth and be punished if you have done something wrong; rather than to lie and be punished by Allah<sup>azwj</sup> later in the world as well as in the Hereafter.

## **WORKSHEET 5: HONESTY / LYING**

Teacher may ask for examples of honesty and lying from students.

## LESSON 6: SINCERITY

Our Prophet Mohammed<sup>saww</sup> said:

(Remember) There is Allah<sup>azwj</sup> and there is Satan<sup>la</sup> (Shaitan), Truth and falsehood, guidance and straying, wisdom and error, present and future, the consequences, the good deeds and evil deeds. Good deeds are for Allah<sup>azwj</sup> and evil deeds are for Satan<sup>la</sup>, may Allah<sup>azwj</sup> condemn him<sup>la</sup>.<sup>8</sup>

Amir-ul-Momineen Imam Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> (our 1<sup>st</sup> Imam) said:

Jannah (Paradise) is for those who stay sincere in worshipping Allah<sup>azwj</sup> and in prayers to Him<sup>azwj</sup>. Whatever they see does not sway their heart. Whatever they hear does not make them forget to speak of Allah<sup>azwj</sup> and they do not feel depressed because of what is given to others.<sup>9</sup>

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<sup>8</sup> Al-Kafi, Vol. 2, Chapter 9, h, 2.

<sup>9</sup> Al-Kafi, Vol. 2, Chapter 9, h, 3.

## **WORKSHEET 6: SINCERITY**

Write the meanings of sincerity that you have understood from the above two traditions of Masomeen<sup>asws</sup> (Ahadith of Holy Prophet<sup>saww</sup> and our 1<sup>st</sup> Imam<sup>asws</sup> Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>).

## LESSON 7: RETURNING OTHER'S PROPERTY

Allah<sup>azwj</sup> says in the Holy Qur'an: ***"Surely only those believers, who guard the properties of others entrusted to them and keep their promises, have achieved success " (23:8).***

Our first Imam, Amir-ul-Momineen<sup>asws</sup> said: 'Be trustworthy; return deposits of everyone, even to the assassins of Prophets<sup>as</sup>'. Also in another tradition, it is written; do your duty and return deposits even to the assassins of the children of the Prophets<sup>as</sup>.<sup>10</sup>

## WORKSHEET 7: TO LOOK AFTER OTHER'S PROPERTY

The above verse tells us that successful believers are the ones that:

Take proper care of other people's things that have been given to them to look after **AND** Keep up their promises.

Things that have been left in your trust can be left on purpose or by mistake. **e.g.:** someone can give you something to look after, **OR** to pass it on to someone else, **OR** , they may have forgotten something at your house.

In all these cases you have to take proper care of their belongings until you have given it to whom it belongs.

It can be really expensive or of no value at all. You still have to take great care of it.

If something has been given to you to look after, you are not allowed to use it or open it to look at, without the person's permission.

In the time of Imam Ali<sup>asws</sup> 2 people named Talha and Zubair came to see him<sup>asws</sup>.

Imam Ali<sup>asws</sup> was sitting by a lighted candle doing some official work. As Talha and Zubair sat down to talk to him<sup>asws</sup>, he<sup>asws</sup> put out the lighted candle and lit another one.

When they asked why he<sup>asws</sup> had done this, he<sup>asws</sup> replied that the first candle was bought from the treasury money and while he<sup>asws</sup> was doing official work he<sup>asws</sup> had lit it. Now that Talha and Zubair had come, not on official work, but to meet with him<sup>asws</sup>, he<sup>asws</sup> had to use a candle bought with his<sup>asws</sup> own money.

Moral:

**Imam<sup>asws</sup> was trying to show the importance of other people's properties, so much so, that as little as the light of a candle cannot be used without permission.**

## LESSON 8: YOU WILL EARN WHAT YOU DESERVE

Allah<sup>azwj</sup> Tells us in the Holy Qur'an: *"If you do good, you do good to yourself and if you do evil you do evil to yourselves"*

One of the followers of our Holy Prophet<sup>saww</sup> used to recite this verse repeatedly.

A Jewish woman who used to hear him wanted to prove him wrong, so as to show that Islam was wrong.

One day, she prepared some sweets mixed with poison and sent them to him.

On the day that he received them it so happened that he was going out of town, so he put the sweets in his pocket and went on his journey.

On the way he met two men who were returning home from a long journey. They looked tired and hungry.

The man remembered the sweets he had in his pocket and thought that the two men would like them. So he gave them the sweets, not knowing that they were poisoned.

No sooner had the two men eaten the sweets that they collapsed and died.

When the news of their death reached Medina, the man was arrested and brought before the Holy Prophet<sup>saww</sup>.

When the man told his story, the Jewish woman who had given him the sweets was also brought to the court.

When the woman saw the two dead bodies, she was stunned, because it so happened that the two dead travellers were her two sons returning from a long journey.

She admitted her evil intention to the Holy Prophet<sup>saww</sup> and all the people present. The poison she had mixed in the sweets to kill the Muslim had instead killed her own two sons.

**Moral:**

**One reaps what one sows. If you wish evil for others it may come back to you.  
Always do to others what you would like done to you.**

## **WORKSHEET 8: YOU WILL EARN WHAT YOU DESERVE**

What have you learnt from this story?

**I have learnt that....(write/narrate in a few words):**

## LESSON 9: ONLY SEEK ALLAH<sup>azwj</sup>'S PLEASURE

You should try always to seek the pleasure of Allah<sup>azwj</sup> and only Allah<sup>azwj</sup>. Everything you do in your lives should be for the pleasure of Allah<sup>azwj</sup> and no one else.

**Remember that Allah<sup>azwj</sup> will reward you and you can be sure that His<sup>azwj</sup> reward will be better than any that anyone else can give you.**

A long time ago, there lived a wise man called Luqman.

Luqman was not a Prophet<sup>as</sup> but he was so wise and respected that there is a Surah in the Holy Qur'an that is called by his name.

Once Luqman told his son: **"Do not pay attention to what people say. Instead tell yourself always to seek the pleasure of Allah<sup>azwj</sup>."**

Although his son had listened to him, Luqman wanted to make sure that his son understood this lesson properly and would never forget it.

So, Luqman got a donkey and **told his son to ride it while he followed on foot. His son obeyed him.**

After travelling for a while, they came across a group of people. On seeing the son riding the donkey while his old father was following on foot; the people said **how rude and bad the son was for making his father walk while he sat on the donkey.**

Luqman and his son heard what the people were saying and **so the son got off the donkey and Luqman got on.**

After travelling for a while, they came across another group of people. When they saw the father riding the donkey while his young son was following on foot; the people said **how bad and selfish the father was for making his son walk while he sat on the donkey.**

Luqman and his son heard what the people were saying and **so Luqman got off the donkey.**

After travelling for a while, they came across another group of people. On seeing the father and son walking with the donkey walking beside them: the people said **how silly they were not to ride the donkey.**

Luqman and his son heard what the people were saying and **so they both got on the donkey.**

After travelling for a while, they came across another group of people. On seeing the father and son both riding the donkey: the people said **how cruel they were to make such a small animal carry such weight.**

Luqman and his son heard what the people were saying and so they both got off the donkey.

Luqman then turned to his son and said: **"You have heard and seen what the people said. Do you now understand why you should only try to please Allah<sup>azwj</sup>?"**

**Moral: Do things for the pleasure of Allah<sup>azwj</sup> and no one else.**

## **WORKSHEET 9: ONLY SEEK ALLAH'S PLEASURE**

Think of another story and narrate it to your family.

## LESSON 10: CLEANLINESS

Allah<sup>azwj</sup> Says in the Holy Qur'an: ***Surely Allah loves those who turn much (to Him), and He loves those who purify themselves. (2:222)***

Cleanliness means one should have clean body and clean soul and also be 'Pak' like the teachings in Islam. The body is cleaned by washing with water whereas the soul is cleaned by adopting true beliefs and worshiping Allah<sup>azwj</sup> (the Ibadah).

### Why is it so important to be clean?

If you do not keep yourself clean then you will get ill, as Satan (and germs) which cause sickness live in places of dirt.

### How do you keep yourself clean?

1. Regularly take a shower 'ghusal';
2. Wash your hands before and after eating;
3. Rinse your mouth after taking food and brush your teeth both in the morning and before going to bed at night.
4. When your clothes get dirty or wet, after playing, get those changed
5. Comb your hair regularly, at least once in the morning and once before going to sleep.
6. Cut your nails on every Friday<sup>11</sup>;
7. Also make sure the food that you eat is clean (and always Halaal) otherwise both your body and soul will become najis;
8. Make sure the salad and fruits are washed before eating;
9. Keep things around you tidy and clean, for example - your house, your room, your cupboards, your desk and so on
10. **Most Important: cut your nails and perform Ghusal on every Friday.**

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<sup>11</sup> Al-Kafi, Vol. 3, Chapter 68, h 5: Our 6th Imam said: Trimming one's mustache, fingernails and applying dye to head on Friday removes one's poverty and increases one's sustenance, also see Hadith 6 & 7.

Our 6<sup>th</sup> Imam<sup>asws</sup> has said: 'Taking Ghusal (bath) on Friday is obligatory, regardless of whether one is at home or on a journey. If one forgets, one must take Ghusal the next day. In the case of a person suffering from an illness it is permissible not to take a Ghusal.'<sup>12</sup>

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<sup>12</sup> Al-Kafi, Vol. 3, pg. 40 (Arabic Version)

## **WORKSHEET 10: CLEANLINESS**

Teacher should revise with students all points listed above, one by one.

## LESSON 11: RESPECT OF THE ELDERLY AND TEACHERS AND HOSPITALITY TO GUESTS

Our 6<sup>th</sup> Imam<sup>asws</sup> said: 'It is respecting Allah<sup>azwj</sup> to respect an old believing person. Whoever honours an old believing person has begun (with) honouring Allah<sup>azwj</sup>. Whoever disrespects an old believing person, Allah<sup>azwj</sup> will send to him someone who will disrespect him before his death.'<sup>13</sup>

'Once, when two men came to the Amir-ul-Momineen<sup>asws</sup>, he<sup>asws</sup> prepared one seat for each one. One of them sat on the seat but the other refused. The Amir-ul-Momineen<sup>asws</sup> said to him: 'Take your seat; no one refuses to be honoured except an idiot.' The Imam<sup>asws</sup> then said: 'The Messenger of Allah<sup>saww</sup> has said: 'When the honourable person of a group of people comes to you, you must treat him with honour.'<sup>14</sup>

'The Messenger of Allah<sup>saww</sup> has said: 'The people of the house should gently escort a newcomer when entering and leaving.'

The Imam<sup>asws</sup> said that the Messenger of Allah<sup>saww</sup> has also said: 'When anyone enters the house of his brother (in belief), the host then is his commander until he leaves (the visitor should listen to the host).'<sup>15</sup>

'The (words of) meetings are trusts. No one may spread anything that one's companion does not want to be spread unless it is with his permission.'<sup>16</sup>

Rights of the Scholar:

Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> says:

1. One of the rights of a scholar is that one must not ask him a great amount of questions (let him talk and listen to him attentively).
2. When one would enter in his presence while other people are there, one should offer greeting of peace (Salam) to everyone and special greetings to the scholar alone.
3. One must sit in front of him and not behind him;

<sup>13</sup> Al-Kafi, vol. 2, H. 3691, Ch. 16, h, 5

<sup>14</sup> Al-Kafi, vol. 2, H. 3693, Ch. 17, h, 1

<sup>15</sup> Al-Kafi, vol. 2, H. 3696, Ch. 18, h, 1

<sup>16</sup> Al-Kafi, vol. 2, H. 3699, Ch. 19, h, 3

4. One must not make distracting signs by turning their eyes towards him or making hand gestures;
5. One must not speak in his presence to others and about others;
6. One must remain patient and get what he teaches you, like a fruit-bearing tree in which case one needs to wait until the tree lets fruits fall onto one.<sup>17</sup>

Our Holy Prophet<sup>saww</sup> said: Once the disciples asked Jesus, O the Spirit of Allah<sup>azwj</sup>, who should we choose as companions? Jesus<sup>as</sup> replied:

1. Be friends with those whose visit reminds you of Allah<sup>azwj</sup>;
2. Whose talk and speech increases your knowledge;
3. Whose deeds attract you to the next life (life of Paradise, the Jannah).<sup>18</sup>

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<sup>17</sup> Al-Kafi, Vol. 1, Chapter 6, h 1

<sup>18</sup> Al-Kafi, Vol. 1, Chapter 8, h 3

## **WORKSHEET 11: RESPECT OF ELDER, TEACHERS AND HOSPITALITY**

Teacher should explain the meanings of above Ahadith by giving examples, who is the guest, who is the host, who is the brother in belief (brethren), make students guests and hosts and apply the Ahadith of Masomeen<sup>asws</sup>.

## LESSON 12: POLITENESS

Allah<sup>azwj</sup> Said to His Prophet<sup>saww</sup>: O Mohammed! Be gentle and kind to My creatures.<sup>19</sup>

Our 5<sup>th</sup> Imam<sup>asws</sup> (Imam Mohammed Baqir<sup>asws</sup>) said: For everything there is a lock and the lock of Eman (belief) is friendliness.<sup>20</sup>

The Imam<sup>asws</sup> also said: Whoever has received a share of friendliness has received a share of Eman.<sup>21</sup>

Our Holy Prophet<sup>saww</sup> said: 'Where ever friendliness is placed is beautified. Where ever friendliness is removed becomes ugly'.<sup>22</sup>

Also the 5<sup>th</sup> Imam<sup>asws</sup> said:

If the kind-heartedness goes away from a family, goodness goes away from them also.<sup>23</sup>

Our 6<sup>th</sup> Imam (Imam Jafar e Sadiq<sup>asws</sup>) said: Whoever loves for the sake of Allah<sup>azwj</sup> and hates for the sake of Allah<sup>azwj</sup> and gives for the sake of Allah<sup>azwj</sup>, is of those whose Eman has become perfect.<sup>24</sup>

Our 6<sup>th</sup> Imam also said: Whoever does not love because of religion and does not hate because of religion has no religion (love for the friends of Ahl Al-Bayt<sup>asws</sup> and hate for their enemies).<sup>25</sup>

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<sup>19</sup> Al-Kafi, Vol. 2, Chapter 53, h, 2.

<sup>20</sup> Al-Kafi, Vol. 2, Chapter 54, h, 1.

<sup>21</sup> Al-Kafi, Vol. 2, Chapter 54, h, 2

<sup>22</sup> Al-Kafi, Vol. 2, Chapter 54, h, 6

<sup>23</sup> Ibid, h 8

<sup>24</sup> Al-Kafi, Vol. 2, Chapter 56, h, 1

<sup>25</sup> Al-Kafi, Vol. 2, Chapter 56, h, 16

## **WORKSHEET 12: POLITENESS**

Teacher should explain how one can be polite and give some relevant examples and explain the above Ahadith of Masomeen<sup>asws</sup>.

## LESSON 13: SINS (BAD DEEDS)

**Allah<sup>azwj</sup> Says** in the Holy Quran, in the words of Luqman, who said: ***My son, Allah keeps the records of all the good and evil deeds, even if they are as small as a grain of mustard seed, hidden in a rock or in the heavens or the earth. Allah understands the finest mysteries, (and) is all-Aware (31:16).***<sup>26</sup>

Our 6<sup>th</sup> Imam<sup>asws</sup> said 'my father (the 5<sup>th</sup> Imam<sup>asws</sup>) would say, there is nothing more destructive to the heart than the sins. The heart falls on sins and remains that way until completely overtaken by it and it is then turned upside down (it will not listen to guidance while upside down).<sup>27</sup>

Our first Imam, Amir-ul-Momineen<sup>asws</sup> Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> said: You must never show your teeth in a smile when you have committed disgraceful deeds and never feel safe from misfortune to strike you due to your sinful deeds.<sup>28</sup>

Our 7<sup>th</sup> Imam (Imam Musa-e-Kazim<sup>asws</sup>) said: Do not consider a great deal of good a great deal, and so do not consider a little sin very little; little sins add up and become a great deal. Have fear of Allah<sup>azwj</sup> in private so you can put yourselves to justice against yourselves.<sup>29</sup>

Our 6<sup>th</sup> Imam, Imam Jafar e Sadiq<sup>asws</sup> said: Minor sins are not minor if one keeps on committing such sins and major sins are not major if followed by asking for forgiveness.<sup>30</sup>

A sin is something, which is a forbidden act in Islam and displeases Allah<sup>azwj</sup>. If you perform it, Allah<sup>azwj</sup> forbid, feel guilty and ask Allah<sup>azwj</sup> for forgiveness and try not to do it again. We should consider each sin as something that displeases Allah<sup>azwj</sup> and that (displeasing Allah<sup>azwj</sup>) should not be taken lightly.

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<sup>26</sup> Al-Kafi, Vol. 1, Chapter 107, h 10

<sup>27</sup> Al-Kafi, Vol. 1, Chapter 107, h 1

<sup>28</sup> Al-Kafi, Vol. 1, Chapter 107, h 5

<sup>29</sup> Al-Kafi, Vol. 1, Chapter 109, h, 2

<sup>30</sup> Al-Kafi, Vol. 1, Chapter 110, h 1

Our 6<sup>th</sup> Imam (Imam Jafar-e-Sadiq<sup>asws</sup>) said: The major sins are of 7 types:

1. Disbelief in Allah<sup>azwj</sup>,
2. Disbelief in Wilayah,
3. Murdering a soul,
4. Ignoring good relationships with parents,
5. Consuming unlawful interest from trade with evidence,
6. Consuming the properties of orphans unjustly,
7. Running away from the enemy in battlefield (when doing Jihad with a Masoom Imam<sup>asws</sup>).

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<sup>31</sup> Al-Kafi, Vol. 1, Chapter 108, h 8

## **WORKSHEET 13: SINS (BAD DEEDS)**

Teacher should help students in understanding the above Ahadith of Masomeen<sup>asws</sup> by citing examples.

## LESSON 14: REPENTANCE

Our 5<sup>th</sup> Imam (Imam Mohammed Baqir<sup>asws</sup>) was asked about the interpretation of the Words of Allah<sup>azw</sup> in the Holy Quran: ***One who has received advice from his Lord and has stopped committing sins will be rewarded for his previous good deeds...***'(2:275),

The Imam<sup>asws</sup> said: Advice means repentance.'

The Rasool Allah<sup>saww</sup> said: For everything there is a medicine and the medicine for sins is pleading (before Allah<sup>azwj</sup>) for forgiveness.<sup>32</sup>

Our 6<sup>th</sup> Imam<sup>asws</sup> (Imam Jafar-e-Sadiq<sup>asws</sup>) said: A Momin (believer) may suffer a nightmare so his sins are forgiven.<sup>33</sup>

Our 6<sup>th</sup> Imam<sup>asws</sup> said: The sins that change the gifts (of Allah<sup>azwj</sup>) are lawful offences, the sin which brings regret is murder, the one that brings hatred is injustice, the one that brings disgrace is drinking alcohol, the one that speeds up one's destruction is failing to maintain good relations with relatives and the sin that causes the prayers to be rejected and brings darkness (in life) is failing to maintain good relations with parents.<sup>34</sup>

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<sup>32</sup> Al-Kafi, Vol. 1, Chapter 186, h 8

<sup>33</sup> Al-Kafi, Vol. 1, Chapter 190, h 4

<sup>34</sup> Al-Kafi, Vol. 1, Chapter 191, h 1, also is in the Hadith: the sin which holds back the means of living is fornication.

## **WORKSHEET 14: REPENTANCE**

Teacher should explain the above Ahadith with some examples.

## LESSON 15: ANGER

**Allah<sup>azwj</sup> says** in the Holy Qur'an: ***“Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; (42:37)***

This means: to avoid the greater crimes and shameful deeds, you should forgive, even if you are angry.

The Rasool Allah<sup>saww</sup> said: Anger spoils Eman (belief) just as vinegar spoils honey.<sup>35</sup>

Our 6<sup>th</sup> Imam (Imam Jafar-e-Sadiq<sup>asws</sup>) said: Anger is the key to all evil.<sup>36</sup>

The above verse tells us that we should not get angry but instead we should swallow our anger.

### **Why is it so important to swallow our anger?**

Our 5<sup>th</sup> Imam<sup>asws</sup> (Imam Mohammed Baqir<sup>asws</sup>) said: Once a man is angered (unless something is done to calm him) he will never become happy until he enters the fire. Therefore, whoever becomes angry with people, if he is standing, he must sit down immediately. (By doing so) The filth of Satan goes away from him. Whenever one becomes angry with a relative he should reach out and touch them; when the relative is touched, the person calms down.<sup>37</sup>

When we get angry, we do not think or reason properly. Then we later regret it and wish we could take back what we said in anger.

It is very difficult to undo or unsay something, therefore, it is better to think before we say or do anything. To do this, we have to be able to control our anger.

Our 6<sup>th</sup> Imam (Imam Jafar-e-Sadiq<sup>asws</sup>) said: Whoever controls his anger, Allah<sup>azwj</sup> Covers his imperfections for him.<sup>38</sup>

<sup>35</sup> Al-Kafi, Vol. 1, Chapter 117, h 1

<sup>36</sup> Al-Kafi, Vol. 1, Chapter 117, h 3

<sup>37</sup> Al-Kafi, Vol. 1, Chapter 117, h 2,

<sup>38</sup> Al-Kafi, Vol. 1, Chapter 117, h 6

## **WORKSHEET 15: ANGER**

Teacher should explain the meanings of above Ahadith of Masomeen<sup>asws</sup>.

## LESSON 16: HASSAD (ENVY) AND RACISM

Our 5<sup>th</sup> Imam<sup>asws</sup> (Imam Mohammed Baqir<sup>asws</sup>) said: Hassad (Envy) immediately consumes Eman (belief) just as fire consumes firewood.<sup>39</sup>

Our 6<sup>th</sup> Imam<sup>asws</sup> (Imam Jafar-e-Sadiq<sup>asws</sup>) said: One of the causes of destruction of religion is Envy, feeling self-important and proud.<sup>40</sup>

The Rasool Allah<sup>saww</sup> said: Whoever has racist feelings in his heart of the size of a mustard seed, on the Day of Judgement Allah<sup>azwj</sup> will Raise him with the Arabs of the time of Jahiliyah (Before-Islam).<sup>41</sup>

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<sup>39</sup> Al-Kafi, Vol. 1, Chapter 118, h 1

<sup>40</sup> Al-Kafi, Vol. 1, Chapter 118, h 5

<sup>41</sup> Al-Kafi, Vol. 1, Chapter 119, h 3

## **WORKSHEET 16: HASAD (ENVY) AND RACISM**

Teacher should explain the meanings of above Ahadith of Masomeen<sup>asws</sup>.