

Tahdhib

(Morals and Manners)

Level 4
(Age 8-9)

Name

Lesson One

SUSPICION

EXPLANATION:

When a person is suspicious it means that he/she is accusing a person in his/her mind of doing something wrong although there is no clear evidence or proof about it.

The Arabic word for suspicion is ZANN:

For example:

1. During the lunch break you saw Dawood coming out of your classroom. When you went to your desk after lunch break you found out that your wallet was missing. You immediately suspected that Dawood was the thief because you had seen him coming out of the classroom although you had not seen him leave the classroom with your wallet.
2. Your mother employed a new maid and you find your favourite t shirt missing. Without checking if it is misplaced in another drawer you suspect the maid of stealing.
3. When the Bani Mustaliq tribe accepted Islam. Our beloved Prophet (may Allah bless him and grant him peace) sent al Walid to collect Zakah that was due from them. As al Walid approached the city the Bani Mustaliq's people came out to welcome him. Seeing the big crowd al Walid assumed that they were coming to attack him because of the very recent battle fought with them. Without enquiring al Walid turned back and returned to Madinah and reported to our beloved Prophet (may Allah bless him and grant him peace)

about his suspicious on the Mustaliq tribe. Thinking that the Bani Mustaliq tribe had gone back on their words our beloved Prophet (may Allah bless him and grant him peace) gave instructions to the Muslims to prepare for another battle against them.

When Bani Mustaliq's found out they immediately sent a messenger with the following message:-

O messenger of Allah when we heard that you had sent a person to collect Zakah from us we decided to honour him. We went to the outskirts of the city to welcome him but when he saw us approaching he turned back. we then heard that he accused us of planning to kill him. This is untrue. Ever since we accepted Islam we have not deviated from our belief in Allah. The different reports that our prophet received put him in a difficult situation as to whom to believe.

Regarding suspicion Allah tells us in Surah al Hujuraat
Surah number 49, verse 12:

O People who Believe! Avoid excessive assumptions; indeed assumption sometimes becomes a sin, and do not seek faults, and do not slander one another; would any one among you like to eat the flesh of his dead brother? So you will hate that! And fear Allah; indeed Allah is Most Acceptor of Repentance, Most Merciful.

Therefore we must not suspect or have bad opinion about anyone without genuine proof or evidence. It is Sunnah to have good thoughts and opinion about others.

As Muslims our aim should be to have a clear conscience and mutual trust for our fellow human being and not have any ill feelings suspicions or doubts about anyone.

Our beloved Prophet (may Allah bless him and grant him peace) said:

Shun suspicious because suspicion is the worst lie.

Why would we avoid suspicion?

- 1.1 Suspicion does not give us peace of mind.
- 1.2 It makes us distrust our love ones.
- 1.3 We tend to lack confidence in others.
- 1.4 It impedes progress.
- 1.5 It creates disunity amongst family members and friends.

Therefore we must remove all sorts of suspicion from our minds and develop a positive attitude towards life and our fellow human beings.

Questions

1. What is suspicion?
2. Give the Arabic words for suspicion
3. Quote and explain the hadith on suspicion
4. List 5 reasons on why we should avoid suspicion

Relate an incident when you were suspicious about someone or something and how and how you were proven wrong.

Lesson Two

SPYING

Spying to secretly pry on another person or other people activities out of curiosity.

The Arabic word for spying is TAJASSUS:

For example:

1.1 A curious neighbour who pretends to be busy on his/her premises but at the same time keeps track of activities and happenings in other houses in his/her street or neighbourhood.

1.2 Opening letters or parcels addressed to someone else. After examining or seeing the contents or information of the letter or parcel, but passing on this information to others and causing problems.

1.3 Reading someone else's diary.

1.4 Eaves dropping – listening to someone behind a door secretly.

1.5 Bugging offices with hidden cameras or tape recorders.

This is all disliked by Allah.

The harmful effects of spying:

1) Allah will be displeased with us.

- 2) People will lose respect for us.
- 3) People will not trust us.
- 4) We will be branded as snoop, or rather nosy parker etc.

At all times we must be Allah conscious and refrain from spying on matters that do not concern us. Instead we must try to develop a friendly and helpful personality that will help us in the world and hereafter.

However, information can be obtained and reported in the following cases –

- 1) If a crime is being planned and you know it will harm people.
- 2) In war any enemies need to be reported to military.

Lesson Three

COMPANIONSHIP

WHAT IS IT?

The special bond people have for each other (love, friendship etc.)

The 2 kinds are:

1. Acquaintances
2. Companions and friends

1. Acquaintances: people you know little about or have them as company. Pupils in class etc.

2. Companions: people you spend more time with and whom you are close to. They make you happy and keep care of you etc.

Our beloved Prophet (may Allah bless him and grant him peace) has said, “It is better to be alone than in company of the bad, and it is better to be in the company of the good than to be alone. Good company can be a great source of help and support in leading a virtuous life (with Imaan) while bad company leads to sin.”

From above hadith we learn how important it is to be in good company and have good friends.

Some duties of a companion.

- 1) Greet your friend with a smile.
- 2) Accept their invitation for something.
- 3) Visit them when they are ill.
- 4) Ask Allah to bless him/her when they sneeze.
- 5) Always be loyal to them.
- 6) Ask them to be patient in the hard times ahead.

Remember saying:

“A man is known by the company he keeps” – SayyidinaAli

Companions to avoid are-

- 1) Hypocrite.
- 2) Ignorant and foolish.
- 3) Misery and the stingy.
- 4) Sinners, smokers, drug addicts and drunkards.
- 5) The flatterers (false praisers’).

If you notice a companion doing the wrong, it is your duty to guide him.

Our beloved Prophet (may Allah bless him and grant him peace) said:-

“IF YOU SPEND YOUR TIME IN THE COMPANY OF A PERFUME SELLER, YOU WILL SMELL OF PERFUME, BUT IF YOU SPEND TIME WITH A LIQUOR (alcohol) SELLER YOU WILL SMELL FOUL.” [MUSLIM]

The moral of the Hadith is clear; from good company you learn good habits or good behaviour and from bad company you learn bad habits or bad behaviour.

Acquaintance and Companionship with Non-Muslims

Acquaintance with non-Muslims is acceptable. If you have non-Muslim neighbours, do not ignore them. Remember your duty as a neighbour.

Bear in mind that you should not join them or take part in their religious activities and beliefs. Be careful about eating any of their food as their food may not be Halaal.

Do not ignore your non-Muslim classmates. Always be kind, helpful and polite to them. If they see that a Muslim is kind, they will respect you and will want to know about your religion and may, Insha'Allah, become Muslims.

Here is a true story about genuine companionship-

The Three Companions

Sayyidina Ikramah, Sayyidina Harith and Sayyidina Suhail were close companions who fought with our beloved Prophet (may Allah bless him and grant him peace) for the cause of Islam. On this day a strong and fierce battle was going on since dawn.

Sayyidina Ikramah, Sayyidina Harith and Sayyidina Suhail were never far from each other. When Sayyidina Ikramah saw that Sayyidina Suhail was in trouble he went to his aid and fought the enemy. When Sayyidina Suhail spotted an attack upon Sayyidina Harith, he would attack the enemy. It continued in this way for hours.

Finally, each one in turn was wounded. Sayyidina Ikramah received a blow in the head, Sayyidina Suhail was hit in the chest with an arrow and Sayyidina

Harith was losing strength due to a severe gash in his side. One by one they collapsed on the battlefield panting and suffering from thirst and exhaustion.

The water bearer whose job was to seek out the wounded, made his way to Sayyidina Ikramah as fast as he could. As Sayyidina Ikramah raised himself up on his elbow to take a sip of water he saw his friend Sayyidina Suhail lying wounded nearby. "Take the water to Sayyidina Suhail first," he gasped and passed out.

So the water bearer went to Sayyidina Suhail with the mug of water. But he had just heard Sayyidina Harith's voice crying out for water and his heart went out to him. He shook his head as the mug of water reached his lip. "Take this to Sayyidina Harith first," he murmured.

But as the water bearer reached Sayyidina Harith it was too late. Sayyidina Harith was lying lifeless on the ground.

Turning quickly, the water bearer ran back to Sayyidina Suhail but in those few moments he had also passed away. The water bearer went to Sayyidina Ikramah and as he pressed the mug to his lips but it was too late. Sayyidina Ikramah was the first from the three to die. Although it was their last moments on earth these three blessed Companions of our beloved Prophet (may Allah bless him and grant him peace) died with no thought for themselves but concern (worry) for their companion's needs.

The above story is an example of the Hadith:

"None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." (Bukhari)

REVISE THE LESSON AND ANSWER THE QUESTIONS

1. What is companionship?
2. Why is it important to have good companions?
3. Is it better to be in good company or to be alone? If so, why?
4. Is it better to be in bad company or to be alone? If so, why?
5. Who was Prophet Muhammad (may Allah bless him and grant him peace)'s closest companion?
6. Describe his relationship with Our beloved Prophet (may Allah bless him and grant him peace) in 8-10 lines.

7. You visit a sick non-Muslim neighbour and his mother offers you refreshments. What will you do?

Lesson Four

ALLAH CONSCIOUSNESS OR TAQWA

“Everything has a polish (through which it shines) and the polish for the heart is the Remembrance of Allah.” (Bayhaqi)

What is Allah consciousness?

1. It is to be aware of Allah’s presence in everything we do, whether it be eating, sleeping, travelling, praying, learning or relaxing.
2. It is to serve Allah because of the love we have for Him.
3. It is to avoid all evil actions because of the fear of Allah’s anger and displeasure.
4. It is to please Allah by doing good deeds and avoiding bad deeds even when no one is watching you.

The Arabic word for Allah consciousness is “TAQWA”.

The person who is conscious of Allah at all times is called MUTTAQI.

In our very first lesson in Tahdhib we learnt about practising good behaviour and keeping away from bad behaviour. Allah has given us the ability and knowledge to think and choose what is right and what is wrong.

Iblees (Shaitaan) is our enemy and he has promised to try and lead us astray (on the wrong path).

Knowing that Allah is watching over us all the time and that we have to answer to Him on the day of judgement will assist us in staying away from bad behaviour.

Thus Allah tells us in the holy Quran in surah Al- A`raf, Surah 7 Verse 201.

Indeed those who fear get alerted whenever a temptation from the devil troubles them, and they perceive immediately.

Thus wherever we are and whenever we are faced with evil we should turn towards the remembrance of Allah.

When a Sahabi was proceeding on a journey he asked our beloved Prophet (may Allah bless him and grant him peace) to pray for him. Our beloved Prophet (may Allah bless him and grant him peace) replied:

“May Allah make Taqwa your provision for your journey.” (Mishkaat)

Meaning have Taqwa wherever you are and in whatever you do. In other words be Allah conscious.

Examples:

1. When doing business or working.
2. Visiting.
3. Studying.
4. Speaking etc.

It is stated in Surah Baqarah, Surah Number 2, verse 256:

There is no compulsion at all in religion; undoubtedly the right path has become very distinct from error; and whoever rejects faith in the devil (false deities) and believes in Allah has grasped a very firm handhold; it will never loosen; and Allah is All Hearing, All Knowing.

And in Surah Hashr, Surah Number 59, Verse 22, it is stated:

It is Allah, except Whom there is no God; the Knowing of all – the hidden and the evident; He only is the Most Gracious, the Most Merciful.

By this we mean that Allah knows what is in our heart and what is in our mind. Nothing can remain hidden from Allah and he is able to observe us all the time.

Here is an interesting story that took place during the time of Sayyidina Umar's Khilaafat.

One day Sayyidina Umar was walking with a companion through the streets of Madinah. Whilst passing a milkmaid's house they heard two people talking and a woman was saying to her daughter-

"Come my daughter. Today let us add some water to the milk to increase profit. We are poor and badly need the extra money. Let us do it. Nobody will know the difference."

"But you have forgotten the Khalif's order, mother," said the daughter. "It is an offence to add water to the milk. It is dishonest."

"There is no one who can see what we are doing," explained the mother.

"Khalif or no khalif, his order must be obeyed by every Muslim," responded the girl. "Besides we may escape the notice of the khalif, but how will we hide our dishonest action from Allah? He sees and knows everything!"

Sayyidina Umar and his companion silently walked away.

“That girl deserves a reward for her honesty, don’t you think?” asked Sayyidina Umar.

“Of course,” said his companion. “Say, a thousand dirham's.”

“No, that's not enough,” said Sayyidina Umar. “She deserves more than that.”

The next morning Sayyidina Umar sent for the girl and calling his three sons expressed a wish that he would be happy if she agreed to marry one of them.

With her consent, she became the daughter in law of Sayyidina Umar.

Muslims and mu`mins

When we accept and obey the 5 pillars of Islam i.e. Kalimah, Salah, Saum, Zakah and Hajj – we are Muslims and believers (Mu`min).

Allah does not want us to be Muslims by name only but he wants us to be Mu`mins too.

A Mu`min is one who has faith, by that we mean Islam has entered our heart and we are conscious or aware of Allah at all times and our action prove it.

One good example in being a Mu`min is when we are fasting. During Ramadan, we fast from dawn to dusk. During this time we may be in a place where there is no one to see if we are eating or drinking.

No matter how hot it may be we will not even drink a drop of water. This is because we are Allah conscious – we are aware that Allah almighty knows what we are doing.

How to become Allah conscious?

On the day of judgement every part of our body will give an account of our actions i.e. our good deeds and our bad deeds. Our eyes ears legs etc. will be able to talk either in our favour or against us.

Thus the remembrance of and awareness of Allah day and night will make us Allah conscious and this is what we must try to do.

Ears: Avoid listening to un-Islamic matters and matters that do not concern you.

Tongue: Do not speak unnecessarily; avoid backbiting, gossip, lies etc.

Eyes: Admire Allah's creation e.g. the sea, nature etc. Avoid looking at unlawful things. For example indecent pictures, movies, TV programmes etc. Rather look at and ponder over the manner which Allah has created everything e.g. The Sea, sun, moon, stars, trees, fruit etc. in different colours and types. Do not abuse your eyes by looking at unlawful things e.g. indecent pictures.

Allah (The Exalted) tells us in the Qur'an in Surah Bani Israeel, Surah number 17. Verse: 36

Therefore, it will be best if we:

In doing so, we will be attaining the pleasure of Allah (The Exalted).

Our beloved Prophet (may Allah bless him and grant him peace) states:

"Everything has a polish (through which it shines) and every polish for the heart is the Remembrance of Allah." (Baihaqi)

Dhikrullah is the Remembrance of Allah (The Exalted).

Some examples are:

1. Tasbeeh: *Subhan Allah* (Glory be to Allah) p.29 book 5
2. Tahmeed: *Alhamdulillah* (All praise be to Allah)
3. Takbir: *Allahu-Akbar* (Allah is Great)
4. Istighfar: *Astagfirullah* (I seek Allah's forgiveness)

Remember: the best form of Dhikr is the recitation of the Qur'an.

Allah is watching

Sayyidina Junaid was a famous teacher in the city of Baghdad. He had a number of students in his class.

One day, he noticed that some of his students were envious of his favourite student, Qasim.

To prove to the students why Qasim was his favourite, he called all the students and gave each one of them a chicken and told them: "Students, you must slaughter the chicken in a place where no one can see you, and then bring the meat for a special dinner, which I want to cook for you."

All the students returned with the meat of the chickens except Qasim. When Sayyidina Junaid asked why he had not slaughtered his chicken, Qasim replied, "Sir, I could not find a place where Allah (The Exalted) could not see me."

Qasim was always conscious of Allah (The Exalted) at all times. He always practised good deeds for the pleasure of Allah (The Exalted). This is why his teacher was very fond of him.

Therefore, we too must practise good deeds to attain the pleasure of Allah (The Exalted).

Revise the lesson and answer the Questions

1. What is taqwa?
2. Who is a Muttaqi?
3. What is Allah Consciousness?
4. What are the different ways of remembering Allah (The Exalted)?
5. Which do you think, is the best way of being Allah Conscious?
6. What will you achieve or gain by being Allah Conscious?

Pupil Activity

1. How can one attain 'Peace and (Harmony) Happiness'?
2. What did you learn from the story, 'Allah is watching'?

3. What did you learn from the story, 'Allah is watching us all the time'?
4. Relate an incident when you were not Allah Conscious?

Lesson Five

ATTITUDE

A Muslim's attitude should be to please Allah (The Exalted) at all times.

The word Attitude means the way a person thinks acts or feels about someone or something.

A person with the correct attitude is one who says and does things to please Allah (The Exalted) whereas a person with an incorrect attitude says and does things as they please even if it displeases Allah (The Exalted).

During the Pre-Islamic period the people of Arabia used to do many wrong things, e.g. Wine drinking, gambling and burying their daughters alive. Our beloved Prophet (may Allah bless him and grant him peace) preached to them about Islam and the correct way of life. He told the people about the things that Allah (The Exalted) disapproves of and why He has made wine drinking, gambling, cheating and other wrong deeds unlawful (haram).

Thereafter, when the people of Arabia became Muslims, they stopped these evil or wrong deeds. They changed their way of life by having a correct and positive attitude which in turn made them very successful in earning the pleasure of Allah (The Exalted).

Therefore, it is important for us to do what is Right and not just what we feel or what we think is Right i.e. We must follow the Commands of Allah (The Exalted) and the Teachings of our beloved Prophet (may Allah bless him and grant him peace), and not do things to show people and to satisfy our worldly desires.

Remember, there is only one attitude for Muslims, which is to please Allah (The Exalted).

When a person does things to please himself or others and does not worry whether it pleases Allah (The Exalted) or not, then this is the incorrect (wrong) attitude.

But when a person is conscious of Allah (The Exalted) at all times and every action is performed just for the pleasure of Allah (The Exalted) then this is the correct attitude.

We learn in Surah Al-Fath, Surah 48, Verse 29:

Muhammad (may Allah bless him and grant him peace) is the Noble Messenger of Allah; and his companions are stern with the disbelievers and merciful among themselves - you will see them bowing and falling in prostration, seeking Allah's munificence and His pleasure; their signs are on their faces, from the effects of prostrations; this trait of theirs is mentioned in the Taurat; and their trait is mentioned in the Injeel; like a cultivation that sprouted its shoot, then strengthened it, then thickened and then stood firm upon its stem, pleasing the farmer - in order to enrage the disbelievers with them; Allah has promised forgiveness and a great reward to those among them who have faith and do good deeds.

The Correct Attitude	The Incorrect Attitude
1. To read Salaah sincerely, correctly and on time.	1.1 To read Salaah just to show people
	1.2 To read Salaah quickly when you are alone
	1.3 Not to read Salaah at all.
2. Not to eat or drink even if no one is watching, when fasting.	2.1 To pretend that you are fasting only in front of people, but in their absence to eat and drink.
	2.2 Backbiting, swearing, etc. Whether you are fasting or not.
3. To give charity only to gain Allah's pleasure.	3. To give charity for name, fame and show.
4. To respect elders and to have love and kindness for the young ones.	4. To disrespect elders and to be impatient & unkind to the young ones.
5.1 To be honest and sincere in whatever work we do.	5.1 To work sincerely only when seniors are watching over us.
5.2 Not to take bribes.	5.2 To accept bribes (to do any favours or work if there is some sort of benefit for oneself).
6.1 To be punctual, regular and to be absent only for a valid reason.	6.1 To have a 'don't care attitude' towards school and madrasah, (attend only when you feel like).
6.2 To pay attention in class and not to cheat during tests/exams.	6.2 To stay absent without a valid reason, (to tell well and say that you are sick)
	6.3 Not to pay attention in class.
	6.4 To cheat during test/exams.
7. To be particular about eating halal food and avoiding haram foods at all times.	7. To buy and eat food items from just anywhere, whether the food is halal or not.
8. To respect and care for all Allah's creation, e.g. Animals, birds, plants, etc.	8. To have no interest in school and madrasah work, e.g. Not to work hard enough to achieve good results and to attend madrasah only to please your parents rather than to gain knowledge and please Allah.

9. To show genuine interest in your school and madrasah work by being attentive in class, presenting homework and projects on time, preparing for tests and exams.	9. To have no interest in school and madrasa work, e.g. Not to work hard enough to achieve good results and to attend madrasah only to please your parents rather than to gain knowledge and please Allah.
10. To accept advice/suggestions from people, e.g. From perfect teacher, principal, mother, father, supervisor, elders. Etc	10. To ignore or disregard the advice of senior people and to think that you "know it all."
11. To learn about Islam and to apply it in your daily lives. To act upon the teaching of our beloved Prophet (may Allah bless him and grant him peace).	11. To show no interest in learning about Islam or to improve oneself to become a good or better Muslim.
12. To care about your property as well as the Property of others, e.g. In the madrasah, house, school, public places (park) etc.	12. Littering or damaging public and private property, having a don't care attitude for things not belonging to you.

Examples of correct/incorrect attitude

Before Hijra:

Some of the people of Makkah refused to listen to what our beloved Prophet (may Allah bless him and grant him peace) was preaching. They became angry with him. They did not like the idea that Islam was spreading so fast. They decided to bribe our beloved Prophet (may Allah bless him and grant him peace) by telling him that they would make him their King if he would stop preaching about Islam. Wealth and fame did not influence and affect our beloved Prophet (may Allah bless him and grant him peace) because whatever he did. It was solely (only) to please Allah (The Exalted). Therefore, Allah (The Exalted) advised him to leave Makkah and to go to Madinah, so that he could be away from the Kuffars (non-believers).

No matter what hardships our beloved Prophet (may Allah bless him and grant him peace) went through he kept his faith and trust in Allah (The Exalted) and had the "correct attitude". Allah (The Exalted) helped him and gave him victory.

The battle of Badr

The Muslims were only 313 in number as compared to the 1000 non-Muslims. Before the war, our beloved Prophet (may Allah bless him and grant him peace) prayed to Allah (The Exalted) for help. The Muslims were brave and had complete trust and faith in Allah (The Exalted). They were prepared to die for the sake of Allah (The Exalted). The Muslims fought courageously and with the help of Allah (The Exalted) finally won the battle because of their "correct/positive attitude."

The battle of Uhud

The Makkans prepared a strong army of 3000 soldiers and went to Mount Uhud to fight with the Muslims. The Muslims were again small in number. They had only 700 soldiers.

Our beloved Prophet (may Allah bless him and grant him peace) placed most of his soldiers in front of Mount Uhud. He also placed 50 archers at the mountain passes with instruction not to leave them unguarded as the enemy could enter from behind and thus attack them.

However, during the battle, the Muslims were winning so most of the archers left their positions and ran down to collect the goods that the Makkans had left behind. The Makkans saw the empty pass, and re-entered and overpowered the Muslims.

Due to the incorrect attitude of the archers who disobeyed our beloved Prophet's (may Allah bless him and grant him peace) instructions the Muslims suffered a great loss. They regretted their actions and begged Allah (The Exalted) for forgiveness which was the "correct attitude."

Moral: Those who do not please Allah (The Exalted) and those who do not follow our beloved Prophet (may Allah bless him and grant him peace) are the losers.

Remember: A person with the Correct Attitude will be honest, sincere, punctual, just and fair, patient, respectful, forgiving and will have good behaviour and a good relationship with everybody.

Whilst a person with the incorrect attitude will be a hypocrite, will backbite, curse and mock other people and be jealous, envious and full of pride.

Revise the Lesson and answer the questions

1. What do you understand by the word Attitude?
2. What type of Attitude should you learn to have?
3. a) List a few Incorrect Attitudes that you generally tend to have?

b) How will you correct these incorrect attitudes?
4. Explain how, having a positive attitude will influence your character?

Pupil Activity

1. Find 2 pictures showing correct actions, i.e. the correct attitude and explain.
2. Relate an incident where the people during our beloved Prophet's (may Allah bless him and grant him peace) time, had the incorrect attitude?

Lesson Six

Islam and Social Etiquettes

*“The best amongst you are those who have the best manners and character.”
(Bukhari)*

Social etiquettes are rules of correct behaviour to be practised in all that we do in our daily lives.

Some examples of Islamic Social Etiquettes are:

1. How to greet.
2. How to enter our own or other peoples' homes.
3. What to say or do when visiting the sick.
4. How to behave at the Masjid, Madrasah, and School.

The Arabic term for etiquette is ADAAB.

Regarding Islamic Social Etiquettes Prophet Muhammad (may Allah bless him and grant him peace) said:

*“A Muslim is he, from whose tongue and hand other Muslims are safe.”
(Sahih Muslim)*

EXPLANATION:

Islam teaches us to be kind and considerate of other peoples' feelings and to live in peace and harmony. Therefore it is very important for us to learn

about practising the finer points of speech and behaviour that will enable us to be courteous and caring at all times in all that we do.

In our Fiqh and Hifz lessons we have learnt how to greet people, what duas to recite on entering the Masjid, visiting the sick etc. In Tahdhib we will learn the Sunnah method of practising these social etiquettes.

Allah tells us in the Holy Qur'aan in Surah Al Ahzaab, Surah 33 Verse 21:

“You have indeed in the Messenger of Allah a beautiful pattern (example of conduct to follow)”

Lesson Seven

AADAB OF MAKING SALAM (Greetings)

Regarding the Aadaab of making Salam, Allah tells us in the Qur'aan in Surah An- Nisaa, Surah 4 Verse 86:

And when you are greeted with some words, greet back with words better than it or with the same; indeed Allah will take account of everything.

This means that if someone greets us by saying (only): "Assalamu alaikum" (Peace Be Upon You), then we should reply by saying "Wa Alaikumussalam Wa Rahmatullahi Wa Barakatuh" (And on you be peace, and the Mercy of Allah and His blessings.)

Prophet Muhammad (may Allah bless him and grant him peace) Said:

"The best of men to Allah is he who greets first." (Tirmidhi)

Remember, it is Sunnatul Mu'akkadah to make Salaam but Fardh to reply.

The following points have to be observed when greeting.

1. Make it a habit of being the first to make Salam whenever you meet, speak to or see a fellow Muslim.
2. Whenever replying to Salam- "Wa Alaikumus salam Salaam" must be said verbally and not by sign of the hand or nod of the head.

If a person conveys someone else's Salam to you, then you should reply by saying "Wa Alaika Wa Alaihissalam"- Peace be upon you and him (The sender of the Salam).

If somebody has written Salam to you in a letter you must reply by saying "Wa Alaikumus salam".

Young people should be first to greet the older people although there is no harm in elders greeting the young first.

On meeting, the smaller group of people should greet the larger group of people.

Those who are walking or standing must greet those that are seated.

REMEMBER! Do not greet the following!

- A person in the toilet.
- A person calling the ADHAAN/IQAMAH.
- A person engaged in something sinful, e.g. drinking alcohol, gambling etc.)
- A person reciting or reading the Qur'aan or Hadith.
- A person engaged in eating.

NB. In the case of Number's 4 and 5, if you do happen to greet people involved in these activities, it is NOT FARDH on them to reply.

Prophet Muhammad (may Allah bless him and grant him peace) said:

"When you enter your family house then make Salam to its inhabitants (your family). And when you leave home then bid farewell to them with Salaam."
(Baihaqi)

Sayyidina Anas reports that Prophet Muhammad (may Allah bless him and grant him peace) said:

“Oh my son! When you enter your house/family them make Salam. It will be a source of Barakah for you and your family.” (Tirmidhi)

AADAAB OF MUSAFahah (Hand Shaking)

Hand shaking is a sign of affection and respect. The Sunnah method is to use our two hands to clasp the two hands of the person we wish to shake hands with.

The etiquettes regarding handshaking are:-

1. Musafahah should be made with each other on arrival and departure.
2. If a person's hands are occupied with some work, then make Salam only.
3. Males must not shake hands with females (Ghair Mahram) with whom marriage is permissible (allowed) and vice versa.

VIRTUES OF MUSAFahah

Our beloved Prophet (May Allah bless him and grant him peace) said:

“When two Muslims meet and shake hands, they are forgiven their sins before they part (with each other).” (Abu Daud)

AADAAB OF SPEAKING-

Speaking is a form of communication and the following Aadaab/etiquettes should be observed:-

1. Speech must be polite and sensible.
2. The pitch must neither be so low that is hard for people to hear nor so loud and harsh for the listener to feel uncomfortable.
3. Speech must be clear, brief and simple. It must be of the level of the listener.
4. Avoid unnecessary talk as Prophet Muhammad (may Allah bless him and grant him peace) has said:
Do not speak much besides Dhikrullah. Verily (truly) abundant speech hardens the heart and the one with a hard heart is furthest from Allah.”
(Tirmidhi)
5. Think before speaking so as to avoid careless or hurtful talk.
6. Do not insult anyone; avoid gossip, slander or scandalising.
7. Do not flatter (praise falsely or exaggerate praises.)
8. If caught in an argument or debate and the person does not want to accept the truth, and then remain silent.
9. Where the company consists of three persons, two should not speak by whispering to each other, nor should they ask the third one to leave, nor should they speak in a language which the third person does not understand. In other words, nothing that would upset the third person or make him uncomfortable should be said.
10. While two people are speaking, a third one should not interrupt nor should he offer his views unless asked to do so.
11. If a person relates an incident which you already know about, do not cut him short, but listen politely.
12. When meeting a person for the first time, introduce yourself (sufficiently) by giving your name and place of residence, e.g.: “Yusuf Khan, Overport.”
13. Do not speak regarding a matter which you have no proof of.
14. Do not speak sarcastically, make hurtful jokes or mock others.
15. When speaking on the telephone, remember the following:
 - Be conscious of Salah and meal times when telephoning.

- Keep the conversation short.
- Commence and end conversation with Salam.
- Think about what you are going to tell the person.

REGARDING SPEECH

The Prophet (May Allah bless him and grant him peace) said:

“Nothing is heavier in the scales of a believer on the Day of Judgement than his good behaviour. Allah treats with displeasure a person who is given to loose and vulgar talk.” (Tirmidhi)

AADAAB OF LISTENING

Listening is a skill. If we practice proper speaking and listening etiquettes, then communication will become easier and more pleasant.

The Aadaab/etiquettes of listening are as follows:

1. Listen attentively and carefully. If you did not understand, politely ask the person to explain again.
2. When someone calls you, acknowledge that you have heard their call by saying, “Yes”, especially if you are in another room.
3. If you are asked to do some task, express your intention verbally, say “Yes” or “No”.
4. Do not get up and leave while someone is speaking to you.
5. When listening to a lecture or a lesson, pay careful attention, do not talk amongst yourselves.
6. When asked a question, do not delay your answer.
7. When answering the telephone, the correct way to answer by saying “Hello” and if the person calling is a Muslim, then make Salam.

GOOD MANNERS

“Good manners are the best legacy that children could inherit from their parents. Being courteous to your enemies and sincere to your friends is the sign of good manners. Be of so agreeable behaviour and manners that you will be mourned when you die and missed when you are absent.” (Sayyidina Ali)

THE AADAAB OF AN INTERVIEW, ATTENDING A MEETING, PUBLIC GATHERING, HOME, MASJID, ETC.

1. If you need to meet someone, either at his/her house or office, it is important that you first seek permission by making an appointment. Remember to be punctual for the appointment.
2. When you arrive at the house/office, knock at the door or ring the doorbell and wait for permission to enter, if given permission, then make Salam audibly and enter. If no answer then try two more times, if there is still no answer, then walk away and come back some other time.
3. Even at home, children should always seek permission before entering their parent's room.
4. While waiting to see the person you made an appointment with, do not rummage through any letters or books on his desk.
5. On meeting the person, do not linger for too long. The person you are seeing may have other work or duties awaiting his attention.
6. Neither sit too far nor too close to the person you wish to see; otherwise he/she will feel uncomfortable.
7. It is incorrect to sit staring at the person if he/she is engaged in some work.
8. As soon as you have finished discussing whatever you have come for, ask for permission to leave.

AADAAB OF THE MASJID

- Enter the Masjid with the right foot, reciting the following Masnoon Dua: “Oh Allah! Open for me the doors of Your Mercy.”
- Remove and neatly place your shoes in the place provided it is incorrect to move other people’s shoes to put your shoes in that place.
- When making Wudhu, do not waste water. Remember water is a blessing from Allah. Use it, but do not abuse it (waste it).
- Maintain absolute silence in the Wudhu and Jamaat Khaana. Recite Qur’aan or Dhikr silently so as not to disturb other musalli’s.
- Do not discuss business or any other worldly matters.
- Be dressed properly and respectfully.
- Items which have a bad odour should not be brought to the Masjid, e.g. fish, tobacco. After having eaten any food that gives off an unpleasant smell, one should cleanse the mouth thoroughly before entering the Masjid.
- Qur’aans and other kitaabs in the Masjid belong to the Masjid and are not to be removed or borrowed without the permission of the Imam or person in charge of the Masjid.
- Leave the Masjid with the left foot, reciting the following Masnoon Dua:

“O Allah! Verily I seek from You Your Bounty.”

AADAAB OF EATING AND DRINKING

Food is Ni’mah (Blessing) from Allah and must be respected and appreciated.

- Preferably all family members should eat together. There is more BARAKAH in this way.
 - Wash the hands before and after eating.
 - Start in Allah’s name by reciting the Dua before eating and eat with you right hand.
- “In the name of Allah, and with the Blessings of Allah.”

- Eat from what is in front of you. Sayyidina Umar ibn Abu Salamah said:

“I was a boy under the care of Allah’s Apostle (Peace Be Upon Him) and my hand used to go around the dish while I was eating. So Allah’s Apostle (Peace Be Upon Him) said to me, “Oh Boy! Mention Allah’s name and eat with your right hand, and eat that which is nearer to you.” (Bukhari)

- Do not mention or talk about things that make others feel uncomfortable.
- Do not find fault with the food.
- Do not clean your nose or spit at the dinner table. Excuse yourself and go to the bathroom.
- If some item of food falls from your hand, pick it up. If it is not badly soiled, wash it and eat it. Otherwise leave it in a place where animals or birds will be able to eat it.
- After eating, thank Allah by reciting,
“All praise be to Allah, who fed us and quenched our thirst and made us from amongst the Muslims.”
- Visiting the sick is an act of great merit. The Aadaab of visiting the sick are:-
- Greet the patient with Salam. If the patient is someone whom you are Islamically permitted to touch then place your hand on the patient’s forehead or chest and read the Dua for visiting the sick.

“Do not despair; this is a cleansing of sins. If Allah wills; do not despair; this is a cleansing of sins. If Allah wills. Oh Allah! Cure him. Oh Allah grant him recovery from all illnesses.”

- You can say words of sympathy, consultation and hope.
- Do not prolong your visit to the sick person.

- Do not ask embarrassing questions regarding the person's illness.

VIRTUES OF VISITING THE SICK

There are great blessings in visiting the sick. Prophet Muhammad (may Allah bless him and grant him peace) said:

“When a Muslim leaves his home to visit another Muslim, seventy thousand angels see him off, and all of them bless him with the Mercy of Allah.”
(Mishkaat. Vol: 1)

Prophet Muhammad (may Allah bless him and grant him peace) said:

“The person who visits the sick is like the one who is in the fruit garden of Paradise.” (Muslim)

GENERAL AADAAB

1. Anything which is used by a number of persons should be replaced in its original place after use. E.g. toothpaste.
2. After having used any item e.g. chair, do not leave it in the way or in a place where it becomes an obstacle for others.
3. When giving someone an item, do not throw it at them from a distance. Give it to them in their hand.
4. When passing something that is heavy, hot or in a liquid form (e.g. tea), to another person, do not pass it over someone's head. It may slip and burn or hurt that person.
5. Do not leave dangerous items on a chair or on the floor, (e.g. a needle). Someone may get hurt.
6. Do not throw peels, especially banana peels or any other harmful objects in the pathway or on the road. Someone may slip on them.

7. Left over's (which you are not able to eat) and crumbs should not be thrown into the dustbin. Birds and animals eat such food. Put it in a place where animals and birds may be able to eat it.
8. Do not purchase unnecessary clothing, stationery, jewellery etc. This is wasteful.
9. Treat with care any items which you have borrowed. After use, return them immediately. Do not wait for the owner to request the return of the item.
10. We are not allowed to use or to take the property of any person without their permission, even if it belongs to our brother or sister. To do this is sinful. If you have something that you have taken without permission, return it and seek forgiveness from the owner.

Now that we have learnt some of the Sunnah of Islamic Social Etiquettes, remember that as Muslims we are duty bound to practice the teachings of Prophet Muhammad (may Allah bless him and grant him peace) in our daily lives.

Prophet Muhammad (may Allah bless him and grant him peace) said:

“The best among you are those who have the best manners and character.”
(Bukhari)

“The most perfect believer in respect of faith is he who is best of them in manners.” (Abu Daud)

QUESTIONS

1. Define the term Islamic Social Etiquettes.
2. Complete the following Hadith:

Prophet Muhammad (may Allah bless him and grant him peace) said: "A Muslim is he _____."

3. Explain what you understood from Surah 33, Verse 21.
4. It is _____ to make Salam but _____ to reply.
5. List two points to be observed when greeting someone.
6. What is Musafahah?

Lesson Eight

INTENTION AND ACTION

"Verily (truly) Allah does not look at your outer forms and wealth, but Allah looks at your hearts (intentions) and actions." (Muslim)

Intention is to have a thought, idea, plan or picture in your mind or heart about something you wish to do.

Action is when you do something physically.

The Arabic term for Intention is Niyyah.

And for action is Amal.

There is always an intention or a reason for every action. An action can be:

1. To please Allah.
2. For personal gain.

3. To please others.

As Muslims, we must ensure that our intentions and actions are good and performed for the pleasure of Allah only.

Correct intentions and actions will lead us to success in this world and in the hereafter- as well as earn us great reward and blessings from Allah.

Prophet Muhammad (may Allah bless him and grant him peace) said:

“Actions shall be judged only according to intentions.” (Bukhari)

“Verily (truly) Allah does not look at your outer forms and wealth, but Allah looks at your hearts (intentions) and actions.” (Muslim)

These ahadith show that to Allah it is not important how we look or how much of wealth we have. What is important to Allah is that all our intentions and actions must only be to please Him.

The following are some examples of intentions and actions that will please Allah:

1. To do your school work neatly and to write in a way that is easy to understand with the intention that it will be easy for the teacher.
2. To become a teacher with the intention that the knowledge gained and taught will be of benefit to the ummah.
3. To plant fruit and vegetables with the intention that birds as well as your family and friends will be able to eat and benefit from them.
4. To perform Salah, fast or give charity with the intention of gaining the sole pleasure of Allah and not to fast because everyone else is fasting or for show.

Our intention and action must have the following qualities:

1. Allah consciousness (Taqwa): to intend and perform any action for the sole pleasure of Allah.
As Muslims we must begin everything that we say or do with Allah's name by saying- "In the name of Allah, the beneficent the merciful."
2. Sincerity: a very important quality without which our intention and action have no value.
3. Kindness: to carry out our intention and actions in a kind and polite manner which will not hurt anybody's feeling and at the same time give us happiness.
4. Attitude: the way a person thinks, acts or feels about something. You should always have the correct Islamic attitude when intending and doing any action.

Some examples of the type of intentions and actions that we must avoid:

1. Do not borrow any money or any item with no intention of paying back the money or returning the item.
2. Do not do a good deed such as building a school/ madrasah or donating money to some organisation with the intention of becoming well known or famous.

The following hadith tells us, how Allah will deal with people with wrong intentions.

Sayyidina Abu Hurairah reported that Prophet Muhammad (may Allah bless him and grant him peace) said that:

"On the Day of Judgement, the Martyr (a person who fights and dies for the pleasure of Allah) will be brought before Allah first. He will be told the favours and blessings due to him and the martyr will be very happy. Allah will then ask the martyr what deeds he performed to deserve the favours and

blessings. The martyr will reply, "I fought in Your (Allah's) way and in Your Name, thus I became a martyr." Allah will say, "You are a liar! You did all this to become famous as a brave and valiant man." Since the martyr's intention was wrong, he will be sent to Jahannam.

Thereafter, the Qari (reciter of the Qur'aan) who learnt the Qur'aan and acquired knowledge and taught it to others will be brought before Allah. Allah will tell him about the blessings and favours due to him and the Qari will be very happy.

Allah will then ask him what deeds he performed to deserve these favours and blessings.

The Qari will reply, "I acquired knowledge, imparted it to men, recited the Qur'aan for Your pleasure." Allah will say, "You are a liar, you did this to be called a Qari, therefore Jahannam is where you will go.

Thereafter a wealthy and generous man will be brought before Allah. Allah will tell him about the blessings and favours due to him and the man will be very happy. Allah will then ask him what deeds he performed to deserve these favours and blessings. The man will reply, "I spent my wealth in doing things that would please You, like helping the poor." Allah will say, "You are a liar, you gave charity so that you could be called a very generous man." Like the other two, he too will be sent to Jahannam. (Muslim)

Therefore it is very important for our intentions to be pure and for the right reasons i.e. to gain Allah's pleasure and not for worldly gain.

SOME GOOD ACTIONS

- To gladden the heart of a human being
- To feed the hungry

- To lighten the sorrow of the sorrowful
- To stand up or justice for the oppressed

Sayyidina Abu Hurairah reported Allah's Messenger (May Allah bless him and grant him peace) as saying:

“When a man dies, his acts come to an end, except three: recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).” (Sahih Muslim)

The above hadith tells us the reward a person gets after death, i.e. when a person dies all actions will come to an end, but there are three actions that will never end:-

1. Recurring charity: any type of beneficial investment for the good of humanity, e.g. donation given to build a Masjid, school, hospital, to have wells dug for water, etc. which will be of service or help to people.
2. The knowledge that was imparted, e.g. Islamic teacher, that was benefit to others.
3. Pious children (who will pray for them).

QUESTIONS

1. Define “intention and action”.
2. What are the Arabic terms for the above?
3. As Muslims what should be the purpose of our intention and action?

4. Quote the hadith as per “Muslim” regarding intention and action.
5. Explain in your own words the hadith related by Imam Bukhari on intention and action.
6. Relate three examples where the intentions and actions were both good.

Lesson Nine

FESTIVALS

“There is an Eid for every nation, and this is our Eid.” (Bukhari)

ORIGIN OF EID

Before the arrival of Prophet Muhammad (may Allah bless him and grant him peace) in Madinah, the people of Madinah celebrated two festivals.

One, during the summer equinox and the other during the winter equinox. (Equinox- when the day and night are equal in hours.)

These festivals had no real significance (meaning). On these days, the people did not do their normal work but spent the days in merry making (dancing,

drinking etc.) Very soon after Prophet Muhammad (may Allah bless him and grant him peace)'s arrival, he told the Muslims the following:

“Allah has changed for you, days better than these two; they are the Days of Eidul Fitr and Eidul Adhaa.” (Abu Daud)

Let us learn about these two Eid's.

EIDUL FITR

The term “Eid” means Joy.

The term “Fitr” means natural.

EIDUL FITR means the happiness or joy of returning to a person's natural way of life that is being able to eat and drink during the day, after a month of fasting.

Eidul Fitr is celebrated on the 1st of Shawwal.

As Muslims, true happiness can only be felt or experienced if we complete our duty to Allah correctly and sincerely as taught to us by our Prophet Muhammad (may Allah bless him and grant him peace).

In order to celebrate EidulFitr, we need to first complete our duties to Allah. This can be done in many ways e.g. by fasting, performing Taraweeh, being tolerant, sincere, kind, grateful, forgiving, generous, sympathetic etc.

It is not possible for anyone to carry out these religious duties without Divine help (help from Allah). To show their gratitude (thanks) for this Divine help, Muslims are commanded by Allah to perform the special Eid Salah. The Eid Salah is performed in the early hours of the morning, after sunrise. Although the Eid Salah can be performed at the Masaajid, it is preferable for Muslims to gather and perform in an open field (Eid gah).

Most families invite relatives and friends to share the Eid meal. It is Mustahab for men and boys to go to the cemetery (graveyard) to offer Isaal e Thawab (prayers) for the deceased Muslims.

AADAAB TO OBSERVE ON EIDUL FITR-

1. Wake up early.
2. Make Ghusl (Bath)
3. Dress in your best, clean clothes. (New clothes are not necessary.)
4. Apply Itr. (Alcohol free perfume.)
5. Before leaving for the Eid Salah, eat something sweet, preferably an odd number of dates.
6. Proceed for the Eid Salah via one route and return home via another route.
7. Males should recite the following Takbeer on the way to and from the Eid Salah:-

“Allah is great Allah is great. There is no God besides Allah and Allah is great, Allah is great and all praise is due to Allah alone.”

8. Listen to the Khutbah carefully. When the Imam is making duas, concentrate. Ask Allah sincerely for forgiveness and to accept your duas.
9. When the Eid Salah is over:
 - Greet each other with Salam,
 - Wish each other well,
 - Ask for forgiveness,
 - For example, one can say:

“May Allah accept this Ibaadah from me and from you.”

EIDUL ADHAA

The term “Adhaa” means to slaughter/sacrifice.

The term “Eid” means Joy.

EidulAdhaa means the joy of slaughtering or sacrificing permitted (allowed) animals such as camels, goats and sheep for the sole pleasure of Allah.

Thus it is an act of Ibaadah and gratitude (thankfulness) for the countless blessings Allah has given us.

EidulAdhaa is celebrated on the 10th of Zil Haj/ DhulHijjah.

Allah tells us in the Holy Qur’aan in Surah Al Kauthar, Surah 108 Verse 2:

Allah had given different rites or acts of sacrifice to different nations (people) right from the time of Sayyidina Adam Alaihissalam. For the Ummah of Prophet Muhammad (may Allah bless him and grant him peace) He gave the rite of sacrificing permitted animals.

This sacrifice shows that, we as Muslims must be prepared to lay down our lives for the sake of Islam and the pleasure of Allah.

When the Sahabas (companions) of Prophet Muhammad (may Allah bless him and grant him peace) asked him: “What is sacrifice?”

He replied: “It is the Sunnah of your father Ibrahim.” They asked again:

“What benefit do we get from it?” He answered: “A reward for every hair or every fibre of the wool of the sacrificed animal.” (Bukhari)

EXPLANATION

Sayyidina Ibrahim was commanded by Allah to sacrifice his beloved son, Sayyidina Ismail Alaihissalam. When Sayyidina Ismail Alaihissalam was about to be sacrificed by his father, Allah commanded an angel to remove Sayyidina Ismail Alaihissalam and place a ram (male sheep) instead. In honour of Sayyidina Ibrahim Alaihissalam's eagerness to please Him, Allah granted us Muslims EidulAdhaa.

AADAAB TO OBSERVE ON EIDUL ADHAA

The Aadaab are the same as that of EidulFitr except the following:-

1. It is Mustahab (an action that will earn blessings from Allah but there is no sin if left out) for those people making Qurbaani, to postpone their breakfast until the Qurbaani is completed and then partake of some of the portion of the sacrificed animal which has been prepared for eating as a token of feast from Allah.
2. Males should recite the Takbeer audibly (loud voice) on the way to and from the Eid Salah.

Therefore, just as we try to fast and do all the correct things during the month of Ramadhan we must also try and save enough money, so that we can make Qurbaani which is wajib on all adult Muslim.

Prophet Muhammad (may Allah bless him and grant him peace) said:

"The one who does not perform sacrifice even though he can, should not join us in the Eid Salah." (Ahmed and Ibn Majah)

This means that if a person who has the money but does not make arrangements to sacrifice an animal should not attend the Eid Salah.

NON ISLAMIC FESTIVALS

Prophet Muhammad (may Allah bless him and grant him peace) said:-

“Whosoever emulates (imitates) a nation, is one of them.” (Abu Daud)

This hadith means that by imitating or copying the religious or social habits of Non-Muslims, we will also be classified as one of them.

Therefore, we must not celebrate Non-Islamic events like:

- New Year's day
- Easter Monday
- Diwali
- Christmas

The following actions are also not advisable-

- Buying Easter eggs, hot cross buns, Christmas Cake/pudding etc.
- Decorating homes, shop windows etc. during the Non-Muslim festivals.

All these actions make people spend their time and money on un-Islamic activities. Remember, a Muslim's aim is always to take part in activities that please Allah. May Allah guide us to observe and perform only those activities that would please Him.

QUESTIONS

1. Name the festivals that Muslims are permitted to celebrate.

2. Explain the terms:
a) Eid:

b) Fitr:

c) Adhaa:

3. State the Islamic dates on which Muslims celebrate the two Eids.

4. Why do we celebrate EidulAdhaa?

Lesson Ten

ANGER

“No one has swallowed back anything more excellent in the sight of Allah, Who is Great and Glorious, than anger he restrains (controls), seeking to please Allah Most high.” (Mishkaat)

Anger is a very strong feeling or emotion that we experience when we are offended (hurt) or upset.

It could either be caused by an offensive word or statement or by a physical injury, i.e. someone hurting some part of the body.

Allah has instilled this quality in us as a “secret weapon” to be used mildly and rarely.

The Arabic word for anger is GHAYZ.

Allah tells us in the Holy Qur’aan in Surah Al Imran, Surah 3, Verse 134:

“...Those who restrain anger, and those who pardon (all) men; for Allah loves those who do good (righteous).”

This means that Allah loves a person who is able to control his anger, forgives people who commit any offence against him and still treat these very people favourably.

Every day we meet different types of people. Since we all do not have the same temperament (nature) we tend to disagree, feel offended and become angry. Therefore, in this lesson we will learn about the different degrees or levels of anger.

DIFFERENT LEVELS OR DEGREES OF ANGER

1. The anger of Allah when HE becomes displeased with us due to the disobedience of any of His Commands.
2. Righteous Anger (Justified)
3. Unrighteous anger (unjustified/uncalled for)

ALLAH'S ANGER

If people disobey the teachings of the Holy Qur'aan and Hadith, they will invite Allah's anger. Natural disasters like earthquakes, drought, famine etc. are signs of Allah's anger.

That is why the Holy Qur'aan teaches us in Surah Fatiha, Surah 1 Verse 7 to pray as follows:-

“Show us the straight path, the path of those who have earned your pleasure Your favour, Not of those who earn Your anger, nor of those who go astray.”

This means that we must ask Allah to guide us to do good deeds that will please Him and not do deeds that will bring about His anger.

Here is an event from the Holy Qur'aan that tells us how Allah showed His anger to the nation of 'Ad.

ALLAH SHOWS HIS ANGER ON THE PEOPLE OF 'AD.

Sayyidina Hud Alaihis salam was one of the very early Prophets sent by Allah to guide the people.

The people he was sent to were known as 'Ad and they lived in the present day Arabia. The 'Ad were a very powerful and successful nation. In spite of the many blessings Allah had given them, they still worshipped idols.

Their main aim was just to increase their wealth, so that they could build huge mansions, which they thought would protect them against all sorts of disasters, such as earthquakes, floods, etc.

Sayyidina Hud Alaihis salam explained the following to the people 'Ad:

1. He told them that he was the Messenger of Allah.
2. He told them about the Oneness of Allah.

3. He explained and reminded them of the numerous blessings Allah had given them, such as fertile land to grow fruit and vegetables, healthy animals and plenty of wealth to live in luxury.
4. He advised them to be grateful to Allah.
5. He told them to beg Allah for forgiveness and Taufeeq (ability to practice good behaviour).
6. He gave them the example of what happened to the people of Sayyidina Nuh Alaihis salam.
7. He told them that he had no desire to be their ruler (King).
8. He warned them of the anger and punishment of Allah.

Sayyidina Hud Alaihis salam preached for many, many years but the people of 'Ad did not pay and heed to his words of advice.

Allah was very tolerant of their misdeeds. Allah allowed them much grace and time to change their ways. Since they still did not change, Allah displayed to them His first sign of anger. This appeared in the form of drought and famine.

When the people of 'Ad still did not heed Sayyidina Hud's Alaihis salam appeal to obey Allah and beg for forgiveness, Allah displayed His anger once again.

This time Allah sent an extremely cold wind which blew for seven days and seven nights. The people of 'Ad and all their belongings were destroyed. Only Sayyidina Hud Alaihis salam and his followers were saved.

Prophet Muhammad (may Allah bless him and grant him peace said:

"A community in the midst of which sins are committed and which could be, but are not corrected by the community, is most likely to be encompassed in its entirety by the punishment of Allah." (Hadith)

This Hadith means that if some people in the community are doing wrong deeds and are not corrected by the others of the community, then Allah will become angry with both the wrong doers and those who did not correct the wrong doers. In other words, the entire community will be punished.

NOTE: It is the duty of every Muslim to do good and encourage others to do the same also.

In Surah Hud, Surah 11 Verse 102 Allah says:

And similar is the seizure of your Lord when He seizes the townships upon their injustice; indeed His seizure is painful, severe

“Such is the chastisement of your Lord when He chastises communities in the midst of their wrong; Grievous indeed, and severe is His chastisement.”

This means that Allah can punish us at any time if we do something which is against His teachings. Remember, Allah’s punishment can be very harsh.

2. RIGHTEOUS ANGER

It is justified to display one’s anger against anyone who speaks or writes words of blasphemy (disrespect) against:-

1. Allah
2. The Holy Qur’aan- even if it be a single word or verse
3. Any of the Prophets (Nabi’s)
4. Any Sahabi of Prophet Muhammad (may Allah bless him and grant him peace)
5. The teachings of Islam

It is duty of every Muslim to express their disapproval against such actions either in words, deeds or thoughts as Prophet Muhammad (may Allah bless him and grant him peace) said:

“Whoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart- and that is the weakest degree/level of Imaan.” (Muslim)

The above hadith means that if we see something evil taking place, then we must make use of our hands to remove it. If that fails, then we must use our tongue to speak out against it. If we are unsuccessful, then we must sincerely make Dua and ask Allah to change it.

Anger must be expressed when people write or make blasphemous statements about our religion.

THE HOLY QUR’AAN IS THE BOOK OF GUIDANCE THAT WILL NEVER CHANGE BUT WILL SERVE THE NEED OF HUMANITY FOR ALL TIMES.

Therefore, Allah tells us in Surah Taubah, Surah 9 Verse 73:

O Herald of the Hidden! Fight against the disbelievers and the hypocrites, and be stern with them; and their destination hell; and what an evil place to return!

“Oh Prophet! Strive hard against the unbelievers And the hypocrites, and be first against them.”

This means that we must express our strongest disapproval against the enemies of Islam.

Regarding criticism about the Sahaba, Prophet Muhammad (may Allah bless him and grant him peace) said:

“On the person who criticizes my Sahaba rests the curse of Allah and angels and of men combined. Neither his Fardh nor his Nafil is accepted by Allah.” (Mishkaat)

This means that if anyone criticizes the Sahaba, the curse of Allah, the angels and men will fall upon them. And if he is a Muslim, then his Fardh and Nafl Ibaadah will not be accepted by Allah.

We must not allow anyone to say anything against our religion and get away with it. Therefore it is important for us to attend Madrasah regularly, so that we learn about our Deen and be able to defend Islam and its teachings.

3. UNRIGHTEOUS ANGER

This type of anger is unnecessary and is totally disliked by Allah. It is brought about by lack of trust in Allah, selfishness and pride. It is a kind of anger that should be controlled by us.

REMEMBER!

No matter how difficult it may be for us to control our anger, we must control it to please Allah.

Prophet Muhammad (may Allah bless him and grant him peace) said:

“No one has swallowed back anything more excellent in the sight of Allah, Who is Great and Glorious, than anger he restrains (controls), seeking to please Allah Most High.” (Mishkaat)

This hadith means that Allah is most pleased with the person who controls their anger for the pleasure of Allah.

To control our anger we must do the following:-

1. Recite Ta'awwuz
2. Make Wudhu with cold water (since anger is like fire and cold water will cool it.)

3. Make Taubah sincerely- ask Allah for forgiveness.
4. Give Sadaqah (charity) as Prophet Muhammad (may Allah bless him and grant him peace) has said:

“Fear Allah wherever you are, and follow up a bad deed with good deed as it will wipe out the sin. Behave well towards people.” (Tirmidhi)

Harmful effects of anger

If we do not learn to control anger, we will experience the following:-

1. In terms of health, anger puts great pressure on the brain, which in turn puts pressure on the veins and as a result the face becomes flushed and the eyes red. This gives a person an unattractive expression on his face.
2. It will make us say and do things which we may later regret as anger makes us lose control of our senses.
3. Valuable possessions might be damaged or ruined.
4. Worst of all, we may hurt someone or we ourselves may get hurt. We will even break up relationships with families and friends which will displease Allah greatly.

Therefore our beloved leader Muhammad (may Allah bless him and grant him peace) has taught us how to control our anger in the following hadith:

“Whenever one of you gets angry whilst one is standing let him sit down. If anger goes out of him (that is good) and if not, let him lie down.” (Tirmidhi)

If we lose any of our possessions or if we suffer a person loss, then we should not become angry or upset, but we should recite the following Ayah from Surah Baqarah, Surah 2, Verse 156:

“To Allah do we belong and to Him is our return.”

QUESTIONS

1. Explain the term anger.
2. What are the different degrees of anger?
3. What lesson did you learn from the story about the people of 'Ad?
4. What are the harmful effects of anger?