



ALI 241: Akhlāq of the Ahlul Bayt عليهم السلام

Session 2: JCC;

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Sūrah Aal-Imran, Ayat 133-36

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ * وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ
لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ
الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا
أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ
إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ
جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۗ وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

Translation verses 3:133 - 136

In the name of Allah, the Beneficent, the Merciful. And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous **(133)** Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;**(134)** And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know. **(135)** Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.**(136)**

Linking the verses to Akhlaq

Righteous and God conscious (*mutaqqueen*) are those who:

- spend during ease and hardship (*yunfiqun fis-sarra wad-darra*)
- restrain anger (*kazimeenal-ghayz*) and
- pardon the people (*'aafeenaa 'anin-naas*)

These are doers of good (*muhsinin*) whom Allah loves. They remember Allah and seek forgiveness for their sins

- when they commit an immorality,
- or wrong themselves [by transgression],
- They do not knowingly persist in what they have done

Imam al-Sajjad (a) recited verse 3: 134 repeatedly when going towards a house of a person who had reviled and insulted him. (*Anecdotes for Reflection*, 1: 9-10)

A story on exalted morals

During his caliphate, passing through the date market, Amirul Mu'min (a) noticed a small girl was weeping. Imam asked her the reason. "this trader refuses to take the dates not approved by my master." Ali requested the trader to take it back. He came out and struck the Imam to push him from the shop. People rushed and said, "What do you think you are doing? This is Ali b Talib!" He was ashamed, took the dates back & returned the money to the girl. Then implored Ali for forgiveness & his pleasure. Imam responded: *I shall only be pleased with you when you change your behaviour for the better and pay close attention to morals and courtesy. (Anecdotes for Reflection, 1:10-11).*

Quick revision questions

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Which are the three states of *nafs* (soul) in us?

Why is *nafsul ammarah* dangerous for us?

Nafsul ammarah only harms ordinary people.

True/False. Explain your answer.

What is the function of *‘Ilmul Akhlaaq*?

What is *makaarimul-akhlaaq*?

Makarimul Akhlaq – seeking the best

O Allah, bless Muhammad and his Household,
cause my faith to reach the most perfect faith,
make my certainty the most excellent certainty,
and take my intention to the best of intentions
and my works to the best of works!

(Refer to vv. Q.16:96, 16:97 & 18:7)

O Allah:

complete my intention through Your gentleness,
rectify my certainty through what is with You, and
set right what is corrupt in me through Your power!

(*Sahifa Sajjadiyyah*, Du‘a No. 20)

Human soul and its powers

The soul (*nafs*) is that heavenly essence which employs the body and uses its various organs to attain its goals and purposes. The most important faculties of the soul are:

- 1. The power of intelligence (*al-quwwah al-aqliyyah*)-angelic.
- 2. The power of anger (*al-quwwah al-ghadabiyyah*)-ferocious.
- 3. The power of desire (*al-quwwah al-shahwiyyah*)-animalistic.
- 4. The power of imagination (*al-quwwah al-wahmiyyah*)-demoniac.

Reason is the guiding angel

The power of anger and fierceness in man brings about ferocity and violence in him. His power of desire and passion propels him towards immorality and licentiousness. And the imaginative power in man provides the preliminary material for the formation of demoniac schemes, plots and machinations. Now, if the faculty of reason is put in control of the other faculties, it keeps them in their rightful place and moderates their excesses; they will work for the welfare of man and shall perform useful functions; otherwise, nothing except evil and mischief will come of them.

Reward of good Akhlaq

• عَنْ أَبِي عَبْدِ اللَّهِ ع : إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لِيُعْطِيَ الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ

- Abū ‘Abdillah (Imam al-Sādiq): The blessed and exalted Allah rewards a servant for his good morals the way He gives to the one who struggles (*mujāhid*) in the way of Allah.

• عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ.

- Imam al-Sādiq says that the Messenger of Allah said: the reward of the one who possess good Akhlaq is like the one who fasts [in the day time and prays [at night].

(*al-Kafi*, vol. 2, p.100.

Good morals and faith

قَالَ ص: إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ أَخْلَاقًا

Holy Prophet (s): the believers who are most complete in faith, are those who are best in akhlaq

وَقَالَ ص: مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ.

Holy Prophet (s): nothing is heavier on the scale (of good deeds) than good akhlaq

• أَبُو عَبْدِ اللَّهِ ع مَا يَقْدَمُ الْمُؤْمِنُ عَلَى اللَّهِ عَزَّ وَجَلَّ بِعَمَلٍ بَعْدَ الْفَرَائِضِ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ أَنْ يَسَعَ النَّاسَ بِخُلُقِهِ

Abū ‘Abdillāh (Imam al-Sādiq a.): after the fulfilment of the obligatory duties by a believer, the most beloved thing with Allah is extending akhlaq with people.

Bad morals and ill nature

قَالَ ص: الخُلُقُ السَّيِّئُ يُفْسِدُ العَمَلَ كَمَا يُفْسِدُ الخَلُّ العَسَلَ.

Holy Prophet (s): Bad morals (*al-khulq al-sayyi'*) corrupts deeds, in the same way as vinegar destroys honey.

عَلِيِّ ع: مَا مِنْ ذَنْبٍ إِلَّا وَلَهُ تَوْبَةٌ وَمَا مِنْ تَائِبٍ إِلَّا وَقَدْ تَسَلَّمَ لَهُ تَوْبَتُهُ
مَا خَلَا السَّيِّئَ الخُلُقِ لِأَنَّهُ لَا يَتُوبُ مِنْ ذَنْبٍ إِلَّا وَقَعَ فِي غَيْرِهِ أَشْرَ مِنْهُ

Amirul Mu'minin (a): All those who repent remain faithful to the repentance except the ill-natured people. For the moment they repent from a sin, they indulge in another sin, worse than before.

Thru akhlaq earn Paradise or Fire

قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِحُسْنِ الْخُلُقِ فَإِنَّ حُسْنَ الْخُلُقِ فِي الْجَنَّةِ لَا مَحَالَةَ. وَإِيَّاكُمْ وَ سُوءَ الْخُلُقِ فَإِنَّ سُوءَ الْخُلُقِ فِي النَّارِ لَا مَحَالَةَ.

The Messenger of Allah: I advise you to have good nature (*husn al-khulq*), for good nature undoubtedly takes you to the Paradise. Avoid ill-nature (*su' al-khulq*) for it will certainly take you to the Fire.

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِي الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ

Imam al-Sadiq quoting the messenger of Allah says: Majority who will enter paradise from Ummah are those who [practice] fear of Allah (*taqwa*) and good morals.

Roman emperor on good morals

Khuzaimah Abrash, the Arabian king, never embarked upon any task without first conferring with the Roman Emperor who was one of his closest friends. Once, with the intention of seeking the Emperor's opinion regarding his children's fortune, he sent a letter to him with his herald. In the letter, he wrote: "I feel I should set aside great riches for each of my sons and daughters in order that they do not fall into bad times after me. What is your opinion in this affair?" The Roman Emperor replied: "Wealth is a sweetener - unfaithful and impermanent! The best service for your children would be to embellish them with good morals and laudable attributes, which will lead to permanent leadership in the world and forgiveness (of sins) in the Hereafter. (*Anecdotes for Reflection*, 1:8)