

Chapter 5 :AKHLAQ (VIRTUES)

Husnul Khuluq (Good Behaviour)

1. Discuss the *Husnul Khuluq (Good Behaviour)*

- i. Husnul Khulq means good behaviour, good character, moral standards accepted in a good society that cares for others.
- ii. Character of morality is deeply noted in the heart, where the decision is made for every deed, good or evil.
- iii. The process of upbringing plays an important role in determining the good or evil of ones character. The prophet (S.A.W) said, "Honour your children and teach them manners"
- iv. Allah the Almighty says Praising His Prophet (S.A.W) "And verily you (O Muhammad) are on exalted (standard of) character"
- v. The prophet said "The best among you are the high and high manners emanate from faith" and He said "The heaviest thing to be placed in the balance of a believing slave on the day of judgment will be good behaviour"

2. Mention the main objective for learning about Husnul-Khuluq

- i. It is the main purpose as to why the Prophet was sent. The Prophet said "Verily I have been sent for the completion of good character"
- ii. - According to the Quran Allah said "And verily you (O Muhammad) You can conform (Yourself) to sublime morality" (Q 68:4)
- iii. - The Pillars of Islam are guidance to good character.
- iv. To integrate character and religion. The two are inter-related. They cannot be divorced form one another. A practicing Muslim who establishes the five pillars of Islam should posse good character.
- v. We have to be practical and practicing Muslims for others to admire and emulate. Mere learning religious studies or attending the frequently without implementing Islamic ideals, is as good as not accepting them.
- vi. We should avoid misleading people especially by failing to practice what we preach and failing to know our priorities and proper objectives in religion.

3. State the benefits of Husnul Khuluq

- i. It is heaviest thing in the balance (mizan) on the day of Judgement.
- ii. It is the sign of the most perfect believer.
- iii. It leads most people to paradise.
- iv. It helps to ascend to the higher ranks

4. Discuss the deeds leading to piety and righteousness (Q 2:177)

- i. Believe in Allah
- ii. Believe in the last day
- iii. Believe in Angles
- iv. Believe in books
- v. Believe in the Messenger
- vi. Provide financial assistance to his relative, orphans, needy and in ransom of slaves
- vii. Observing regular prayer
- viii. Giving zakat
- ix. Fulfilling one's promises
- x. Observing patience

Amana (Trust)

1. Discuss the Amana (Trust)

- xi. Amana means honesty and trust.
- xii. The word amana has a wider meaning but it can be summarized with one being responsible. This means one has to be responsible in his religion, marriage, properties, position, trade, business and all spheres of his life.
- xiii. Allah says "We did indeed offer the trust to heavens and earth and the mountains, but they refused to undertake it, being afraid thereof but man undertook it.
- xiv. He was indeed unjust and foolish Q:33:72)
- xv. The Prophet said "The man has no faith who cannot keep trust and the man who does not respect his promises has no religion"

2. State the Ways in which a Muslim can practice Trust.

- i. Through fasting during Ramadhan
- ii. Observing regular prayers
- iii. Telling the truth in all circumstances
- iv. Fighting or refusing to do evils
- v. By fulfilling promises
- vi. Through application and demonstration of justice in passing judgement.
- vii. Use of wealth to pay zakat to the needy
- viii. Carrying one's duty under no supervision.
- ix. Giving a person his rights or advice.

3. Mention the situations that call for Trust (Amana)

- i. Appointment to high offices and posts: - Responsibility and posts should be entrusted to such individuals, then would be able to run them properly
- ii. Performance of duty is a trust: - A person to whom responsibility has been entrusted should be sincere and satisfactorily fulfils his responsibilities and devoted.
- iii. Misuse of office: - It is betrayal of trust: a person should not use office for himself or for the benefit of his family or use public funds for personal purpose is a crime.
- iv. Wealth and ability given by Allah are also a trust. It is necessary they should be sacrificed in His cause and utilized for seeking his pleasure.
- v. Others secrets with one are a trust: - One should protect the rights of the gatherings that one attends. He should not disclose their information and their secrets to others.

4. Mention the significance of Amana

- i. One will be nicknamed al-Sidiq
- ii. One will have respect in the society
- iii. One will live a happily life
- iv. One will gain Thawab
- v. One will be ready to face Allah clean
- vi. One act as a role model to be emulated

- vii. It makes one to annoy Satan
- viii. It makes one to be contented and hopeful to Allah

Self-Control (Dhabtu Annafs)

1. Define Self-Control (Dhabtu Annafs)

It is the ability of the mind to control ones actions and reactions under different circumstances.

2. Discuss the Kinds of self-control

- i. Against anger: - Life is never a smooth graph, one is bound to be provoked unjustifiably and driven into anger. Self-control is needed in such situation. The Quran advices "Who restrain anger and pardon all men, for Allah loves those who do good (Q: 3:134).
- ii. The Prophet advices: Abu Huraira (RA) narrates that Prophet (S.A.W) said: "The strong is not who brings (his opponent) to the ground, the strong is that who overcomes his oneself while he is angry".
- iii. Against sex: Sex attraction has become so widespread in the world today on the streets, offices and the media has taken the lead in this vice. Self-control on this matter is of necessity than ever before. The Quran advices: "And come not near to the unlawful sexual intercourse for it is and indecent (deed) and an evil way" (Q: 17:32)
- iv. Against the tongue. The word that comes from ones tongue cannot be withdrawn or cancelled even after an apology has been made. Self-control is required in controlling the word before they are spoken.
- v. - "O you who believe fear Allah and make your utterance straight forward"

3. Mention the significance of self-control

- i. One will get *Thawab*
- ii. One will be emulate the prophet
- iii. One will be annoy the Satan
- iv. One will not be carried away by events
- v. It distance one from shirk
- vi. It is a command from Allah

- vii. It creates peace

Sakina (Tranquility)

1. Describe Sakina (Tranquility)

- viii. Means calm, peace, sense of security and confidence
- ix. Sakina is an important virtue which we all require especially when faced with a problem or difficulty.

2. State Examples of Tranquility in the Quran

- i. The Prophet called upon Abubakar to be calm at Ghari Thaur (the cave of Thaur) when Quraish were outside the cave looking for them (Q: 9:40)
- ii. In the hour of danger and seeming disaster as on the day of Hunain (the Battle of Hunain) the Prophet was perfectly calm and cool as he relied upon the help of Allah. His calmness inspired all around Him (Q: 6:25-26)
- iii. Nabii Ibrahim showed calmness when they decided to throw him into the fire which ultimately failed to burn him

Qana'a (Contentment)

3. Discuss the Qana'a (Contentment)

- i. Qana'a means contentment and satisfaction. It is the habit of being happy and satisfied with what one possesses or what he got or given or could get.
- ii. Islam calls upon the Muslims to live under the shade of this habit which makes one rich in himself and in front of others.
- iii. The Prophet said "Richness is not displayed by the overwhelming wealth (one possesses) but richness is the richness in one's self (heart).

4. Discuss the Benefits of Qana'a (Contentment)

- i. Contentment is a high form of prosperity because one accepts the justice of Allah who has portioned to him what he has.
- ii. When someone is not satisfied with what he has, greed forces him to commit evils like corruption, conning, prostitution etc.

- iii. The society dislikes greedy people because of their immoral.
- iv. A greedy person end up in prison or exiled, his name will be tarnished and his honour will be damaged.
- v. God, His Prophet (S.A.W) and members of the society are pleased with contented person.
- vi. Contented people have been guaranteed the paradise by the Prophet (S.A.W)

Sabr (Patience)

1. Describe Sabr (Patience)

- vii. Means ability to control oneself when faced with a problem.
- viii. A Muslim restrains himself from what will damage his worship and obedience to Allah or cause him to approach any act of disobedience to Allah.

2. Mention the kinds of Patience

- i. Worshipping Allah and following His commands.
- ii. Refraining from bad deeds e.g. Prophet Yusuf was called upon to have unlawful sex with woman of high position but he abstained.
- iii. Surrendering to Allah's decrees and destiny. There are several calamities which people go through during their life time e.g. death, sickness etc.

3. Discuss the benefits of Patience

- i. The patients will receive rewards for their best action.
- ii. Allah is with those who are patient.
- iii. They will be placed in the highest place in heaven.
- iv. They will receive forgiveness and great reward from Allah.
- v. Allah promised them help and victory in the battle field.
- vi. Patience is a sign of people with great resolution.

Sidq (Truthfulness)

1. Discuss the Sidq (Truthfulness)

- vii. Sidq means truth, sincerity and honesty.

viii. It is the habit of being truthful / honest in your words, deeds, intentions and promises

2. **State the Importance of Sidq (Truthfulness)**

- i. It is the quality of a true Muslim; he loves the truth and adheres to it both in his words and deeds.
- ii. It is an integral (essential) part of his faith.
- iii. Allah has commanded people to be truthful and praised those who are truthful
- iv. Prophet (S.A.W) commanded, encouraged and called people to be truthful.
- v. It provides peace of mind and tranquility of the soul.
- vi. It blessing one`s work, and increasing the good receives
- vii. Allah will reward whoever asks Him truthfully for martyrdom
- viii. It is a salvation from what one detests.

3. **Mention the manifestations of truthfulness**

- i. Truthfulness in speech: - When a Muslim speaks he speaks the truth, when he provides information he does not say anything except what actually occurred. Lying is a trait of hypocrisy. Allah Messenger (S.A.W) said: "There are three characteristics of a hypocrite: when he talks, he tells a lie: when he makes a promise he breaks it and when he makes a covenant, he acts treacherously".
- ii. Truthfulness in dealings and transactions: - If a Muslim deals with anyone, he behaves honestly. He does not cheat him or bluff him or commit forgery.
- iii. Being true to ones promises: - If a Muslim promises something to someone, he fulfils his promise. Breaking a promise is a characteristic of the hypocrites.
- iv. Not giving false impression to beautify yourself with what you do not actually own, merely so that others will think that they are rich.

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