

HAYAA

Social problems in varying degrees existed throughout the ages. Even in the early centuries of Islamic history one would find the odd case of a person being punished for drinking or the rare incident of somebody confessing to having committed adultery. Nevertheless, what is absolutely clear is that the society was overwhelmingly free of evils and obscenity. The respect and honour of every man and woman was upheld and chastity and purity was the order of the day.

Very much to the contrary, we are beset by a host of social problems that are tearing apart the fabric of society. While the ever-increasing problems are a result of a combination of various factors, the majority can be traced down to one aspect — the loss of *hayaa*. In some families and individuals the levels of *hayaa* may have decreased to a considerable extent compared to what it was a decade or two ago. In many other instances it appears that *hayaa* has almost completely disintegrated. Thus the problems that have engulfed our society continue to escalate.

WHAT IS HAYAA?

What then is this *hayaa* which is so vitally important? *Hayaa* could be interpreted as “morality,” “modesty” or “shyness.” It is a natural trait which is part of human nature. It serves to restrain a person from all indecent and immoral acts. In fact, in the terminology of the *Shariah* it is used in a much wider sense. It represents a feeling that is intolerant of all sin and makes a person react with disgust when confronted with the prospect of sinning.

However, if one continuously defies the dictates of *hayaa* and indulges in wrongful actions, this natural quality gradually withers away and eventually may even be totally lost. This is the point where a human being stoops to the level that the *Qur'an* describes in the words: “... **they are nothing but like animals, nay they are worse!**” (S7:V179).

The fundamental importance of *hayaa* in *Deen* can be clearly gauged from the *Ahadith* in this regard. *Hazrath Zaid bin Talha (R.A.)* reports that *Rasulullah (Sallallahu Alaihi Wasallam)* said: “**Every creed has a distinguishing quality, and the distinctive quality of Islam is modesty**” (*Ibn Majah*). *Rasulullah (Sallallahu Alaihi Wasallam)* has also declared *hayaa* as a branch of *Imaan*. In yet another *Hadith* it is reported that

Rasulullah (Sallallahu Alaihi Wasallam) said: “**Hayaa is a part of Imaan and Imaan leads to Jannah (paradise). But obscenity stems from the hardness of the heart and the hardness of the heart leads to Hell**” (*Tirmizi*). Furthermore, *Rasulullah (Sallallahu Alaihi Wasallam)* has warned: “**Hayaa and Imaan exist together. When one of them is removed, the other is also removed**” (*Baihaqi*).

INVITING ALLAH TA'ALA'S WRATH

Thus the emphasis that *Deen* has laid on this vitally important natural trait is self-evident. The reason for such great emphasis is that when *hayaa* will be lost, the door is flung open for the departure of all *Imaani* values. Immorality then becomes the norm and the type of social problems that we are experiencing becomes the order of the day. Let alone social problems, abandoning *hayaa* is the recipe to draw down the wrath of *Allah Ta'ala*. *Hazrath Abdullah bin Abbas (R.A.)* reports that *Rasulullah (Sallallahu Alaihi Wasallam)* said: “**When zina (illicit activity) and the indulgence in interest become rife in a community, then they have drawn down the wrath of Allah Ta'ala upon themselves**” (*Haakim*). When *Sayyidina Abu Bakr (R.A.)* was appointed as the *Khalifa*, he delivered a *khutba* wherein he also said: “... **and immorality does not spread in a nation but that Allah Ta'ala engulfs them with calamities**” (*Hayatus Sahaaba*). Thus the diagnosis of the problems that are engulfing us has already been made by *Rasulullah (Sallallahu Alaihi Wasallam)*. To protect ourselves and the *Ummah*, we will have to once again adopt *hayaa* in its true spirit.

DECAY IN SOCIETY

In order to get a glimpse of the decay in society due to the loss of *hayaa*, consider for a moment the following stark realities:

* Social organisations are receiving an ever-increasing number of complaints from husbands and wives about the infidelity of their spouse.

* Illicit activity among *Muslim* teens has become rife. Many incidents of intimate contact between school children on the school premises have also come to light. In some cases the level of obscenity was utterly

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mind-boggling. A pupil caught out even attempted to shrug-off the matter by saying that she was not the only one involved in such illicit liaisons. Rather it was a very common thing!!

* Reports of youth and adults becoming addicted to porn are on the increase.

* The increasingly immodest style of dressing of *Muslim* men — and especially women. The type of garments that many a grandmother had regarded as unimaginable and utterly disgraceful for her to wear is being worn by her granddaughter without a second thought. *Muslim* girls don figure-hugging garments that clearly reveal the outline of the body and shamelessly appear in front of their fathers, brothers, sons and all and sundry. The fathers and brothers also shamelessly accept it as O.K.!

* Open and casual intermingling between non-mahrams in offices, the work place, classrooms, at family functions, etc. Such intermingling very often leads to illicit relations.

As already mentioned, this is just a slight glimpse into the prevailing conditions. To those who have abandoned *hayaa* entirely, the above aspects, or at least some of them, will be regarded as nothing to even frown upon. This is a sure sign of the disintegration of *hayaa*.

SPARK OF IMAAN

Any person with a spark of *Imaan* will surely be concerned about reversing the current state of affairs — in his home, community, and the entire *Ummah*. Such a person would want to know whether anything can be done to save each individual, family and the entire *Ummah* from slipping into the abyss of immorality? Indeed many things can be done — on a personal and collective level.

CANCEROUS TUMOUR

Firstly, cut off the avenues that propagate and spread immorality. When a person is suffering from a cancerous tumour, the first step is to operate and remove the tumour. The medication and other treatment will then hopefully restore the health. Otherwise the cancer will overwhelm the body. There are many avenues in our society that propagate immorality and that have significantly contributed to the destruction of *hayaa*. Some of the most significant in this regard are the following:

* Television: The television, together with the other members of its evil family (videos, satellite channels, DVD's, etc) have dished out more filth than can be imagined and have made many present ten-year-olds more aware of such intimate aspects which their parents did not know until they were almost twice that

age. What else can be expected if the child is going to be continuously exposed to lurid scenes. Mr. Baehr, the ex-director of The Television Centre at City University of New York, states: **“By the time he’s 17, the average child sees 200 000 to 400 000 sex acts on T.V.”** What *hayaa* can remain when mother, son, father and daughter all jointly watch the filth and obscenity spewed onto the screen??

CENSOR

* Newspapers: Many articles and pictures in the general newspapers would have been regarded as shameless and obscene even by most of the Western world a few decades ago. To view, read or even bring into the home such obscenity can only result in the destruction of *hayaa*. It will be a great favour to oneself and one’s family if the subscription of immorality is cancelled. One will only miss the propaganda and obscenity and a fraction of news which will reach one in any case. If for any rare need

the newspaper has to be brought into the home — censor it before it comes in. Rip off the filth and obscenity before it rips off the *hayaa* of the family. The same applies to magazines, novels and other such material. Under the pretext of recipes, patterns and other “skills” a host of *hayaa* destroying pictures and articles are

thrust onto the reader. These magazines, etc. should be forsaken entirely and replaced with good Islamic literature.

* The internet, the use of the cell phone especially by the youth and other technology have to be carefully controlled if its use is at all necessary.

* The “going-out” and “eating-out” culture has to be changed. Often even an outing to merely “eat ice-cream” becomes an outing of involvement in *fitna*. Due to the things that happen at many such places, even the environment is charged with shamelessness. It is bound to affect the person going there.

Secondly, the true spirit of *Imaan* has to be rejuvenated in our lives. An effort has to be made on strengthening one’s *Imaan* and purifying one’s *nafs* (spiritual inner-self). For this, the company of the pious is necessary. The correct environments and pious company will boost our *Imaan* and *hayaa*.

Thirdly, the home environment must be made conducive to *Deen*. *Salaah*, recitation of *Qur’an*, *zikr* and learning and teaching of *Deen* must become the normal daily feature of every home.

In short, we will have to adopt the lifestyle of the *Qur’an Shareef* and *Sunnah* in its true spirit in order to be successful in this world and the Hereafter.

“The type of garments that many a grandmother had regarded as unimaginable and utterly disgraceful for her to wear is being worn by her granddaughter without a second thought.”

SCREEN BETWEEN MALES AND FEMALES

Q *I am working in an Islamic organisation where both males and females work. Previously a screen was erected between males and females during meetings. Recently a learned person said that there is no need for such a screen, hence it is no more used. Is this correct?*

A Islam has advocated the complete separation of *non-mahram* males and females. The laws of *hijaab* have also been revealed for the same purpose.

Hijaab (or “*purdah*” as it is commonly referred to) is in reality a set of rules that pertain both to men and women. The *niqaab* (veil) is just a part of the *hijaab* of a woman. Thus, it is imperative that males and females must adhere to the laws of *hijaab*.

Of the many rules of *hijaab*, the first is the lowering of the gaze from *non-mahrams*. *Allah Ta’ala* addresses the males and females separately in the *Qur’an* and commands each one to lower their gazes and guard their chastity. Most *fitnas* commence when the eye is not guarded against looking at *non-mahrams*.

PURER FOR THE HEARTS

The second rule is that there should be no direct communication between males and females. In the *Qur’an* *Allah Ta’ala* commands the *Sahaaba* (R.A.) with regard to the *Ummahatul Mu’mineen* (the wives of *Rasulullah Sallallahu Alaihi Wasallam*) thus: **“And when you ask them for any necessity, do so from behind a curtain. That is purer for your hearts and their hearts”** (S33:V53). In order to understand this *Aayat* clearly, reflect upon the status of the *Sahaaba* (R.A.) and the *Ummahatul Mu’mineen*. The *Sahaaba* (R.A.) are those personalities who received the certificate of the pleasure of *Allah Ta’ala* in the *Qur’an* while they walked on the surface of the earth. The *Ummahatul Mu’mineen*, the chaste wives of *Rasulullah* (*Sallallahu Alaihi Wasallam*) and the mothers of all the Believers have a very sublime position. Their purity was of the highest level. Yet, in order to serve as a lesson to mankind till the Day of *Qiyamah*, the *Qur’an* instructs them to maintain the curtain between them if they have to communicate due to a genuine necessity. This screen, the *Qur’an* declares, is purer for their hearts. Can anyone in this belated fifteenth century claim to be even more pure than this *Qur’anic* injunction should not apply to him/her? Indeed such a claim would be ludicrous!

Also, among the rules of *hijaab* is that if a female has to emerge from the home out of genuine necessity, together with covering the rest of the body she must also cover her face. The details in this regard are many. However, to understand the matter briefly, consider the following verse of the *Qur’an*. *Allah Ta’ala* says: **“O Nabi, say to your wives, daughters and the women of the Believers that they should lower their “jilbaab” upon themselves”** (S33:V59). In order to truly understand the meaning of this injunction, the best people to refer to are the *Sahaaba* (R.A.). In a lengthy incident narrated in *Sahih Bukhari* it is reported that once during a journey *Hazrath Aisha* (R.A.) had fallen asleep while alone in a deserted place. A *Sahaabi* (R.A.) passing by saw her and immediately recited “*inna lillahi wa inna ilayhi raajioon*” aloud. She states: **“His recitation of “inna lillah” awakened me and I immediately covered my face with my jilbaab”** (*Sahih Bukhari*). Thus the purpose of the *jilbaab* is apparent that it was meant to cover the head and also the face from non-mahram men. Furthermore, the fact that *Hazrath Aisha* (R.A.) first and foremost covered her face in the presence of a stranger clearly displays the understanding that she had of the said *Aayat*.

May *Allah Ta’ala* guide us to the true understanding of *Deen* and enable us to gain His pleasure. *Aameen*.

THE BLESSING OF FOOD

Every grain of food and every drop of water (or other *Halaal* drink) is a great bounty of *Allah Ta’ala*. Deliberately wasting any food is indeed a severe ingratitude. Ingratitude to the favours of *Allah Ta’ala* results in the wrath of *Allah Ta’ala* descending and the snatching away of that bounty.

The practice of *Rasulullah* (*Sallallahu Alaihi Wasallam*) in this regard was to thoroughly clean the utensil from which he ate. He also stressed upon the *Ummah* to do so. *Hazrath Jabir* (R.A.) reports that *Rasulullah* (*Sallallahu Alaihi Wasallam*) instructed that the fingers should be licked after eating and the utensil should also be cleaned. *Rasulullah* (*Sallallahu Alaihi Wasallam*) then said: **“You do not know in which particle of food the special (effect) of barakah lies”** (*Sahih Muslim*).

Furthermore, *Rasulullah* (*Sallallahu Alaihi Wasallam*) is reported to have said: **“The one who eats from a utensil and cleans it completely (so that no particle of food is left), the utensil supplicates for forgiveness on his behalf”** (*Tirmizi, Daarmi*).

It is therefore clear that the so called “etiquette” of the West of deliberately leaving over some portion of the food and drink in the utensil is totally against Islamic etiquette. It is a sign of ingratitude to *Allah Ta’ala*. Thus, the followers of *Rasulullah* (*Sallallahu Alaihi Wasallam*) should therefore only follow him in every aspect of their lives, including eating and drinking.

BLACK OR WHITE

Hazrath Abu Zarr (R.A.) narrates that the *Rasulullah (Sallallahu Alaihi Wasallam)* once said to him:

“You, as a person, enjoy no superiority over a white-skinned or black-skinned man. You can nevertheless gain excellence through piety and the fear of Allah”

(Musnad Ahmad)

This Hadith shows that honour and superiority does not rest with wealth, nationality, birth, language or face and figure. It is determined by piety (i.e. fear of *Allah Ta'ala* and the way of life stemming from it). Thus, in the sight of *Allah Ta'ala* that person is greater in honour who is more pious. The *Qur'an* itself declares:

“Verily, the most honoured of you in the sight of Allah Ta'ala is (he who is) the most righteous of you” (S49:V13).

AL-HAADI WEBSITE

An Al-Haadi website has been launched, *Al-Hamdulillah*. Past issues of Al-Haadi and publications may be accessed at:

www.alhaadi.org.za

From the advices of ...



FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is an extract from his discourses.

DUROOD SHAREEF

Those who do not recite *Durood Shareef* should take heed of the warnings mentioned for not reciting *Durood*. It is recorded in a *Hadith* that: **“Indeed, distant from the gardens of Jannah is he who did not recite Durood upon me when my name was mentioned in his presence.”** *Nabi (Sallallahu Alaihi Wasallam)* has also stated that: **“That person who did not recite Durood upon me, when my name was mentioned in his presence, has done a great injustice to me.”**

When reciting *Durood*, one should keep in mind the warnings for not reciting *Durood* and the rewards for reciting *Durood*. A lesser number of *Durood* recited with attention, keeping in mind the rewards and warnings mentioned, have a greater chance of acceptance than a voluminous number of *Durood* recited inattentively. Similarly, if *duas*, *Durood*, *Istighfaar*, etc. are recited in the abovementioned manner, one will reap tremendous benefit from this.

If *Zikr* is made with the intention and desire that whatever is contained in the seven skies and the seven earths, and the knowledge of the unseen, etc., must be revealed to oneself, this is incorrect and contrary to *Ikhtlaas*. Our desire should be only to please *Allah Ta'ala*. The extent of the happiness of *Allah Ta'ala* is unknown to us but an indication of attaining His pleasure is the adhering to the *Sunnah*. Whatever action is done following the *Sunnah*, it will be a means of gaining the pleasure of *Allah Ta'ala*.

THE SECRET OF OUR SUCCESS

“Our condition is such that when we are faced with the aspect of practicing (upon Deen), then we become the weak and helpless people of the fourteenth century. Our response then is: **“How can it ever be imagined that we can perform actions like the Sahaaba (R.A.). They were strong people who accompanied Rasulullah (Sallallahu Alaihi Wasallam). They were people of the best era. How can we envy them? We are trapped in the worldly matters and are faced with many difficulties ...”**

However, when the success of the *Sahaaba (R.A.)* is mentioned, their conquering of land is discussed and the praises of their respect and honour are sung, then we also dream of gaining the success that they achieved. The reality is that without emulating their way, such dreams will never come true. If we wish to acquire the success that they had, we will have to perform the type of actions that they did. Only then can we be hopeful of reaping the fruits of success that they enjoyed.”

Hazrath Sheikhul Hadith, Moulana Muhammad Zakariyya Saheb (R.A.)