

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Friday Khutbah – 09/01/2015

Imam Malik and Ibn Majaah reported the *Hadith* narrated by Yazeed Ibn Talaha (*radhiya Allahu 'anhu*) that the Prophet (*Salla Allahu alaihi wasallam*) said: “every religion has a moral and the moral of Al-Islam is *al-Haya*” (bashfulness, reserve, self-consciousness.)

Imam at-Tirmidhi reported the *Hadith* narrated by Abu Hurairah (*radhiya Allahu 'anhu*) that the Prophet (*Salla Allahu alaihi wasallam*) said: “*Haya*’ is part of Iman and Iman leads to *al-Jannah* and vulgarity is part of harshness and harshness leads to Hell-fire.”

According to the *Hadith*, *al-Haya* is the number one moral quality of Islam. The ‘*Ulama*’ said: The reality of *Haya* is that it is a quality that makes one gives up inappropriate and repulsive qualities, actions and sayings and it prevents one from failing to give what is due to others.

There is a strong connection between *Haya* and Iman. When one of them is present, the other is present too. The opposite is true i.e. if one is removed the other is also removed.

Slaves of Allah! It is a fact that when *Haya* is missing it becomes easy for one to do every indecent thing. This fact was preached by all the prophets of Allah. Our prophet (*Salla Allahu alaihi wasallam*) confirmed this fact when he said: “One of the early teachings of prophethood is that if you are not ashamed, then do as you desire...”

Our Prophet (*Salla Allahu alaihi wasallam*) was the most bashful of men. He was more timid (shy) than a virgin in her seclusion (private room.) He was most modest than anyone else because his Iman was the strongest.

Part of his *Haya* (*Salla Allahu alaihi wasallam*) was that he would not face anyone directly in his face with that which one would dislike. This does not mean that if something wrong was done or said he would ignore it. He would deal with the problem in different ways. One way was to mention point out the mistake without pointing a finger to anyone- without mentioning the name of the person(s) who did the mistake saying: “Why do some people do so and so.” Another way was to delegate one of his companions to talk to the person who did the mistake instead of him himself (*Salla Allahu alaihi wasallam*) comforting the man and embarrassing him.

We learn from this that confronting others or challenging them for their mistake in a harsh manner, especially if they are rebuked in front of people, is not something wise. It could be counterproductive. A believer is an adviser not a disgracer. Giving advice has its conditions and courtesies.

The one who deserved to be shy or ashamed of most is Allah (*Subhanahu wa ta'ala*). The Prophet (*Salla Allahu alaihi wasallam*) said: “Allah is more worthy to be shy of.”

*Haya* from Allah (*Salla Allahu alaihi wasallam*) is the best form of *Haya*. Whoever underestimates the significance of the commands and prohibitions of the *Shari'ah* of Allah (*Subhanahu wa ta'ala*), this act of his is a sign of his disregard and lack of *Haya* from his Lord.

One sign of the lack of *Haya* from Allah is that you would find a person controlling his conduct (his actions and sayings) in front of those whom he respect from among human beings, but when he is alone – and none could see him – except Allah (*Subhanahu wa ta'ala*) he would act without control.

Ibn Abbas, *Radhiya Allahu 'anhuma*, said regarding the words of Allah (*Subhanahu wa ta'ala*): “He knows the treachery of the eyes and all that the breasts conceal,” he said: It is the man who looks at a woman and when his companions see him, he lowers his gaze. When they become unaware of him, he snatches a gaze once again and when they see him, he lowers his gaze.

In the *Hadith* reported by saeed Ibn Yazeed Al-Azdi, *radhiya Allahu 'unhu*, he said to the Prophet (*Salla Allahu alaihi wasallam*): Advise me. He said: I advise you to be ashamed of Allah, *azza wajall*, as you would be ashamed of a righteous man from your people.”

It was a significant advice – for there is none, not even a transgressor, but he is ashamed of doing an evil act in front of righteous people. Allah is all-aware of the acts of His slave and so if a slave is ashamed of his Lord as he is ashamed of a righteous person from among his people- then he would avoid all evil acts – the apparent and the hidden.

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Second *Khutbah*:

Abu Saeed, *radhiya Allahu 'anhuma*, said describing the Prophet (*Salla Allahu alaihi wasallam*): “He (*Salla Allahu alaihi wasallam*) was more timid (shy) than a virgin in her seclusion.”

According to the innate nature, a young unmarried woman is usually very shy. This is if her pure nature has not been corrupted and she becomes daring and bold.

It has been said that the most beautiful thing about a young woman is her modesty and that one of the signs of the hour of the Last Day is the removal of manliness from men and shyness from women.

Those who need the quality of modest most are women. The Qur'an has immortalised the memory of a woman who had this quality of *al-Haya*'. Allah (*Subhanahu wa ta'ala*) says in the story of Musa, *alaihis-Salam*, in *Surah al-Qasas*: “Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our animals) for us. So when he came to him and narrated the story, he said: "Fear not. You have escaped from the people who are wrong-doers."

This *ayah* shows the shyness of the woman from two points:

First: She came to him walking bashfully in a very decent manner.

Secondly: She expressed the purpose of her return a brief and clear sentence without having a long conversation or chat with him.

This is one of the inspirations of a correct and decent nature. This teaches us that a conversation between a foreign man and woman (not *Muhram*) has to be in a decent manner and within the limits of need to talk if there is a serious issue to be talked about. It has to be brief and up to the point- and not a long chat.

Coming back to the story of Musa, *alaihis-Salam*, and the woman, one wonders whether to be amazed at the *Haya* of the woman or that of Musa, *alaihis-Salam*. It was reported from Umar Ibn Al-Khattab, *radhiya Allahu 'anhu* that he said: The woman came to Musa putting her

hand on her face. Musa, *alaihis-Salam*, said to her: Walk behind me and describe the way to me because we do not look at the backs (bottoms) of women.”

There are serious consequences for the lack of *Haya* among the women of our present time. As a result, you would see multitudes of women who are improperly dressed; who display their bodies for men. The prohibitions (of the sight) surround us from every direction. Even worse is that prohibited images have invaded people’s homes through the TV channels, internet and so on.