

SUMMER IMMERSION LIGHT UPON LIGHT



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SESSION 6

Al-Hayī

- Al-Hayī, is the modest one. Haya is an attribute of Allah.
- In Islam, we are taught to live a life of modesty because Allah loves modesty.
- This is how Allah demonstrates His modesty.
 - Anas ibn Malik reported: The Messenger of Allah (ﷺ) said,

إِنَّ اللَّهَ رَحِيمٌ حَيٌّ كَرِيمٌ يَسْتَحْيِي مَنْ عَبْدُهُ أَنْ يَرْفَعَ إِلَيْهِ يَدَيْهِ ثُمَّ لَا يَضَعُ فِيهِمَا خَيْرًا
"Verily, Allah is merciful, conscientious, and generous. He would be shy for His servant to raise his hands to Him and then not place any goodness in either of them." (al-Mustadrak 'alá al-Ṣaḥīḥayn)

- Allah is so shy; He is embarrassed that He would not let us down. Allah will answer our du'as and He will never leave anyone empty-handed.
- Umar Bin al-Khattab said: "I am not worried about whether my du'a will be responded to, but rather I am worried about whether I will be able to make du'a or not. So, if I have been guided (by Allah) to make du'a, then (I know) that the response will come with it." (Al-Awāyishah)
- Once, the Prophet (ﷺ) admonished a Bedouin man for lack of haya.

- Ya'la reported: The Messenger of Allah (ﷺ) saw a man bathing in public, so he ascended the pulpit and then praised and extolled Allah. The Prophet (ﷺ) said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ حَلِيمٌ حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ

“Verily, Allah Almighty is forbearing, modest, and protective. He loves modesty and protection. Thus, if one of you washes himself, let him protect himself with a screen.” (Sunan al-Nasā’ī)

- Shyness is not a result of weakness, but a sign of strength. It is the personality that Allah has given to us.
- Simple acts such as giving and responding to someone’s need, will allow a person to discover their haya.
- The way that we dress represents the level of haya we have in ourselves. However, haya is not limited to one’s clothing.
- The first thing we should consider is having haya in the way we engage with others. For example, we should not use foul language or raise our voices with one another.
- Islam promotes modesty in the way we speak; when speaking with others or even when we speak about ourselves, what we post, what we watch etc.
- Allah is deserving of our shyness; we cannot look at haram when we know Allah is watching us. We must have the most haya with Allah.
- We should feel embarrassed enough to look at haram, that we would not be engaging in such acts. Haya is beyond halal and haram – it is about Allah.
- Prophet Adam AS and Hawwa had so much haya in them, that when they ate from the forbidden tree, the absence of clothing became their punishment. Allah tells us:

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ

And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise.

And Adam disobeyed his Lord and erred. (20:121)

- Haya is always beautiful. Having haya shows our inner beauty as a Muslim.

- Anas ibn Malik reported: The Messenger of Allah (ﷺ) said,

مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ

“Vulgarity is not found in anything but that it disgraces it, and modesty is not found in anything but that it beautifies it.” (Sunan al-Tirmidhī)

- Haya is also a form of innocence – we have it as children, but we have to maintain it as we grow older.
- Allah has placed haya in each and everyone of us. But if we tend to engage in immoral behavior, we will begin to lose it.
- Haya is part of faith. If haya is absent, one is willing to do anything and forgo their faith.
- In today’s society, lack of modesty has become the norm. But Islam reminds us if we are comfortable doing anything without haya, we will lose a portion of our faith.

- Abu Hurairah reported: The Messenger of Allah (ﷺ) said,

الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ وَالْبَدَاءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ

“Modesty is part of faith and faith is in Paradise. Shamelessness is part of insolence and insolence is in Hellfire.” (Sunan al-Tirmidhī)

- Haya will always bring goodness.
- ‘Imran ibn Husayn reported: The Prophet (ﷺ) said,

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ
وفي رواية أخرى قال الْحَيَاءُ خَيْرٌ كُلُّهُ

"Modesty does not bring anything but goodness."

In another narration, the Prophet said, "Modesty is all that is good." (Al-Bukhari and Muslim)

- Haya is for both men and women – which comprises the way we dress, engage with others, our interactions with the opposite gender etc.
- While speaking to the opposite gender was never haram in the past, today, because we have crossed so many boundaries, the ulama changed their opinion.
- We can interact with the opposite gender if we are not seeking attention and we are clear in our approach. It requires amanah.
- We have to lower our gaze because of haya. For example, no Sahabi looked at another Sahabi's wife in the time of the Prophet (ﷺ) because it is forbidden.
- One of the biggest sins is to commit adultery with the neighbor's wife.
 - Al-Miqdad ibn al-Aswad reported: The Messenger of Allah (ﷺ) said to his companions,

مَا تَقُولُونَ فِي الزَّنا قَالُوا حَرَّمَهُ اللَّهُ وَرَسُولُهُ فَهُوَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرَةِ نِسْوَةٍ أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةٍ جَارِهِ قَالَ فَقَالَ مَا تَقُولُونَ فِي السَّرِقَةِ قَالُوا حَرَّمَهَا اللَّهُ وَرَسُولُهُ فَهِيَ حَرَامٌ قَالَ لَأَنْ يَسْرِقَ الرَّجُلُ مِنْ عَشْرَةِ أَيْتَاتٍ أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ جَارِهِ

"What do you say about adultery?" They said, "Allah and His Messenger have forbidden it, so it is forbidden until the Day of Resurrection." The Prophet said,

"For a man to commit adultery with ten women is less against him than committing adultery with the wife of his neighbor. What do you say about theft?" They said, "Allah and His Messenger have forbidden it, so it is forbidden." The Prophet said, "For a man to steal from ten houses is less against him than stealing from his neighbor." (Musnad Ahmad)

- If haya is part of the picture in our interactions, it will be beautiful even when we engage with another gender.
- There is permissibility if we engage with modesty. For example, Prophet Musa AS displayed modesty while engaging with the two young women he encountered.
- After offering his support to them, Musa AS sat under the tree and he made du'a. It shows us that he had a connection with Allah and that made him focused. Then, one of the girls approached him.
 - Allah shows us her modesty:

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا

Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not.

You have escaped from the wrongdoing people." (28:25)

- Hayī is also someone that never lies. Allah never lies.
- When Abu Sufyan was summoned to the court of Heraclius, he said: "By Allah! Were it not that I would have been ashamed for [my travel companions] to mention [later on] that I told a single lie, I would have lied about him [Muhammad]."
- Despite being the Prophet's enemy at that time, Abu Sufyan displayed haya by not lying. This example reminds us that we should embody this type of haya with everyone we meet.
- Haya is a branch of faith. Without it, our faith is weak.
 - It was narrated that Abu Hurairah said: The Messenger of Allah (ﷺ) said:

"الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ وَأَوْضَعُهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ ."

'Faith has seventy-odd branches, the most virtuous of which is La ilaha illallah (there is none worthy of worship except Allah) and the least of which is removing something harmful from the road. And modesty (Al-Haya') is a branch of faith.' (Sunan an-Nasa'i)

- We have to be modest when it comes to our relationship with Allah.
- Uthman ibn Affan was a man who had so much haya in him. He said: "From the moment I realized there is no god but Allah, I never took a shower standing upright."
 - `Aisha reported:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضْطَجِعًا فِي بَيْتِي كَاشِفًا عَنْ فَخْذَيْهِ أَوْ سَاقِيهِ فَاسْتَأْذَنَ أَبُو بَكْرٍ فَأَذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَتَحَدَّثَ ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ وَهُوَ كَذَلِكَ فَتَحَدَّثَ ثُمَّ اسْتَأْذَنَ عُثْمَانُ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَوَّى ثِيَابَهُ - قَالَ مُحَمَّدٌ وَلَا أَقُولُ ذَلِكَ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ فَتَحَدَّثَ فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ دَخَلَ أَبُو بَكْرٍ فَلَمْ تَهْتَشْ لَهُ وَلَمْ تُبَالِهِ ثُمَّ دَخَلَ عُمَرُ فَلَمْ تَهْتَشْ لَهُ وَلَمْ تُبَالِهِ ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتُ وَسَوَّيْتُ ثِيَابَكَ فَقَالَ " أَلَا أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلَائِكَةُ "

Allah's Messenger (ﷺ) was lying in the bed in my apartment with his thigh uncovered and Abu Bakr sought permission to enter. It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered).

Then `Umar sought permission for entering and it was given to him and he conversed in that very state. Then `Uthman sought permission to enter; Allah's Messenger (ﷺ) sat down and he set right his clothes. Muhammad (one of the narrators) said: I do not say that it happened on the same day. He (`Uthman) then entered and conversed and as he went out, `Aisha said: Abu Bakr entered and you did not stir and did not observe much care (in arranging your clothes), then `Umar entered and you did not stir and did not arrange your clothes, then `Uthman entered and you got up and set your clothes right, so he (ﷺ) said: Should I not show modesty to one whom even the Angels show modesty. (Sahih Muslim)

- We should stay strong on having haya. Regaining our faith after losing haya will be difficult – it requires sincere tawbah, strictly following Allah's commands and staying away from haram.

Al-Shakir and Al-Shakur

- Al-Shakir, the rewarder of good and Al-Shakur, is the appreciative.
- Allah appreciates, and His form of appreciation is by rewarding us with more. He gives without receiving and He gives us more than we deserve.
- When we appreciate what He has given us, He appreciates us.
- Even when we thank Allah without counting every blessing, He continues giving us blessings.
- Shakir are those that thank Allah for anything they received, while Shakur are those that thank Allah for every single blessing, even those that He has deprived them of.
- When we say Alhamdulillah, we are demonstrating shakur – thanking Allah in times of ease and deprivation. This is why we say it in our salah.
- Only a few demonstrate shukr for Allah's blessings. He said to the family of Prophet Dawud AS:

أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

*"Work, O family of David, in gratitude." And few of My servants are grateful.
(34:13)*

- Allah speaks about the people of Jannah who show their appreciation:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

*And they will say, "Praise to Allah, who has removed from us [all] sorrow.
Indeed, our Lord is Forgiving and Appreciative (35:34)*

- When Allah appreciates us, He will always give us what we deserve and increase His bounties. He said:

لِيُؤْفَيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

"That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative." (35:30)

- Allah appreciates the good deeds we do, no matter how small. He appreciates any goodness that we do.

◦ Narrated `Aisha: Allah's Messenger (ﷺ) said,

"سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ لَنْ يُدْخَلَ أَحَدُكُمْ عَمَلُهُ الْجَنَّةَ، وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ"

"Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even if it were little." (Sahih al-Bukhari)

- Allah forgives a person who does one kind act. He will demonstrate not only His mercy, but His shakur to them.

◦ Narrated Abu Hurairah: Allah's Messenger (ﷺ) said,

"غُفِرَ لِمَرْأَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ، قَالَ كَادَ يَقْتُلُهُ الْعَطَشُ، فَزَعَتْ خُفَّهَا، فَأَوْثَقَتْهُ بِخِمَارِهَا، فَزَعَتْ لَهُ مِنَ الْمَاءِ، فَغُفِرَ لَهَا بِذَلِكَ."

"A prostitute was forgiven by Allah, because, passing by a panting dog near a well and seeing that the dog was about to die of thirst, she took off her shoe, and tying it with her head-cover she drew out some water for it. So, Allah forgave her because of that." (Sahih al-Bukhari)

- If we want Allah to appreciate us, we have to appreciate others. If we show shukr to others, He will provide us more.

◦ Abu Hurairah reported: The Prophet (ﷺ) said,

لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ

"Whoever does not thank people has not thanked Allah." (Sunan Abī Dāwūd)

- We should not expect to be acknowledged for the good that we do, but we should show people our appreciation for the good that they have done for us.
- For example, the Prophet (ﷺ) appreciated the one good act of Mut'im ibn Adi, who allowed him safe entry in Makkah after Taif, even though he was a staunch enemy.

- Mut'im died upon kufr before the battle of Badr, but the Prophet (ﷺ) never forgot his kind act. His son, Jubair bin Mut'im, narrated:

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ، وَذَلِكَ أَوَّلَ مَا وَقَرَ الْإِيمَانُ فِي قَلْبِي.

I heard the Prophet (ﷺ) reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet (ﷺ) while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake." (Sahih al-Bukhari)

- This shows us that we should not take people for granted. A person who appreciates Allah, will appreciate others around them.
- According to Abd al-Rahman al-Sa'di: "The gratitude which is the head of faith is based on three pillars: acknowledgement of the heart of all the blessings that Allah has bestowed upon him, and upon others, and talking about them; praising Allah for them; and using them to obey the One Who bestowed the blessings and to worship Him."
- Ibn al-Qayyim says, gratitude is in three things: Acknowledging the blessing, speaking about the blessing and utilizing the blessing to bring about Allah's pleasure.
- If we are going through struggles, we must think of the blessings Allah has given us and be appreciative of them (i.e. the fact that we are able to breathe daily).
- We should demonstrate shukr to maintain our relationships with others (i.e. one of the causes of divorce is lack of appreciation).
- We should go out of our way to connect with those who have done good for us, show them that we appreciate them and make du'a for them. (i.e. make du'a for our teachers)
- We must always appreciate any acts of kindness, and embody what Allah Himself has done.