

MODULE 5

Class Title: Haya - part 4

(4th part of a 5 lesson series)

Aim of Lesson: To understand the relationship between modesty and faith

Category: Scripture/popular culture

Lesson Format: Power point presentation & narration. Discussion

(Greeting to students) *Assalam alaikum wa Rahmatullahi wa Barakatuh*

(*Ta'awwudh*) *Aoodhubillahi min AsShaytanir Rajeem*

(*Tasmiyah*) *Bismillahir Rahmanir Raheem*

(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli*

(Surah At Ta-Ha 20: Verse 25-28)

Slide 1:

Slide 2:

You all know why we are talking about *haya*, don't you? Yes or no? Can somebody tell me why we are talking about *haya* so much?

Student: It is the seat belt of faith.

Student: It is a part of Islam.

Teacher: It is the seat belt of faith. It is one of the characteristics of Islam. Yes. And? That is not the only reason we are talking about it. Can somebody tell me the reason why we are talking about *haya* in such great detail?

Student: We don't know what *haya* is.

Teacher: The reason why we talk so much about *haya* is because we are living in a time of total and utter shamelessness.

In today's society, everywhere you look, in every area of your life, there is sheer vulgarity. When I talk about vulgarity I mean serious business here. There is vulgarity inside your home. There is vulgarity right outside your home. There is vulgarity and shamelessness on the streets, in the market place, in schools, in colleges, and offices. There is vulgarity everywhere. There is not a single place on the planet today where you can find total *haya*.

This is not an exaggerated statement. Perhaps there are some homes in which people have made little greenhouses for themselves and they try their level best. However, if that home has a television then *behayai* [opposite of *haya*] is sitting right there. A lot of times we are exposed to *behayi* [lewdness]. It sounds so awful in Urdu, doesn't it? It's like eeeuuuw. It reminds me of a cheap Punjabi film or something. But that's exactly what it is!

We, even though we may not want to, are exposed to indecency. Billboards for example. It's out of our control, isn't it? No matter how much care we take, we can't avoid it. That is the reason Allah (swt) told us to take care of what we look at. Taking

control of your eyes is in your hands, isn't it? How and where we look is up to us. Thus Allah (swt) has given this commandment about keeping a check on your eyes.

There is a whole culture of shamelessness everywhere, all over the world. It is pervasive to the extent that our understanding of what *haya* actually is and what it constitutes has become very, very low. I am not even talking about clothes right now. We will, *inshAllah* talk about clothes in great detail later on because that is one very serious aspect of *haya*. Whether you look at clothes, our special occasions or who our role models are, indecency has warped it.

We should look closely at each and everything: our language, our relationships, and our groups. Groups on Facebook that all of you guys are involved in, their names are shameless, starting with the 'f' word for example. We should think about this and monitor ourselves. Monitor the text messages that you send and the text messages that you get. Just put on your *haya* lenses and see what they say.

That is the reason we need to talk about *haya*. We need to understand what *haya* actually is. *Haya* is not just putting a scarf on. Don't think that because you are attending an Islamic class under force by your mother that it's all OK. You can't be complacent that I go to an all-girls school so it's fine.

Our concept of *haya* is totally muddled up. We have no clue what it's about. We are living in the age of *behayi* [immodesty], thus we are going to talk about it over and over again till you all fall asleep or whatever. I don't care. Please remember that: we are living in an age of *behayi*. Women will say that just because you have got your *dupatta* [scarf] on properly, that is the extent of *haya*.

No, my jeans is not that tight! My bums are not really showing! You hear that all the time, you hear yourself saying that.

The next time you say or think that, stop yourself. Reflect, what am I saying? The next time you join a group whose name starts with an 'f' word, think about what you're doing. The next time you have a 'naughty' conversation with your friends, monitor yourself. You might think, "Oh, I am such a good girl. I don't have any friends that are guys. I just talk to girls." *Alhamdulillah*, That is a good thing but what conversations are you having with other girls? Is there *haya* between girls? Can you say anything you want if its just girls?

Slide 3:

I was trying to explain to you in the first two classes that *haya* is a seat belt that we MUST wear, at all times. It is a safety belt for our thoughts because that is where all indecent things begin. Where do you think all these Facebook groups come from? Somebody must have thought of them, right? Somebody thinks of all these apparently, quote unquote, 'cute names' which are nothing but shameless.

Last class we talked about television programmes which promote *zina* [fornication]. We sit and laugh at them. We don't even think twice about it. We roll over and laugh till our stomachs hurt. That is so 'funny' and so 'cute'. We can do this because our standard of *haya* has gone into the gutter [sewerage drain], that is where it is gone. To

understand that take this example: have any of you ever been to a *katchi basti* or *katchi abadi* [slums]? Some of you have and some of you haven't. Have you ever been to a place where the gutter [sewerage drain] is on the street? We live in Pakistan, guys. This is a common sight.

Student: Outside my school.

Teacher: Right. The open, clogged sewer is right outside your school. Does that repulse you? Do you feel the stink there? Does it do something to you physically? Are you revolted by it? Sometimes you go to certain slummy areas. How do you behave? You try to save your clothes. You try to avoid stepping in unmentionable stuff. Can you imagine getting out of the car and stepping into sewerage water? Would it bother you? Could you happily splash away or play in sewerage? Of course not!

Have you considered that there is a whole strata of society which actually lives in these areas. There are hoards of people who have to walk through sewerage every day. Thousands of little children play in that gutter water. Why doesn't it bother them?

Student: They are used to it.

Teacher: Because they get used to it. Exactly. The sewerage water is flowing through their house and they are perfectly fine. You see little children in tattered clothes playing around in filthy water. In our country, it is very easy to understand because we see this with our own eyes, all the time. There is no clean water available. They don't take baths. They are absolutely filthy. The level of cleanliness and hygiene is dismal.

There are millions who live in this state of filth. There is a very small minority who is hygiene conscious and there is a large majority whose hygiene consciousness is zero; its actually minus ten, not even zero. Look at the people who come from these slums to work in your homes. I sometimes feel that the people who work for me, think that their mistress is mad. We are so particular about cleanliness. We tell them to make sure that they don't throw garbage over here. And this has to be cleaned also! Wash your hands. No, no, sweep under it as well. Do you ever notice that in your homes? Our maids probably think that we are crazy because where are they coming from? They come from neighbourhoods where garbage is scattered everywhere, where there is this stink all the time. If you ever visit their neighbourhoods, you can't breathe. It is so difficult.

Our case is similar; we are living in the sewer of indecency and vulgarity and that is why it doesn't bother us. Just think of your maid or a street sweeper or somebody who is coming from a total slum built in the middle of a landfill. I am not saying that its their fault, please remember that. Its not their fault but because they are living among garbage, they get used to it until it doesn't bother them. They go on with life as if everything were normal: they eat, they cook, and their life goes on as if nothing had happened. We do the same. All of us sitting in this room are living in a garbage heap of vulgarity and we don't even realize it. We keep on living as if its no big deal.

What happens if somebody comes from the outside, somebody with a sense of *haya* and points out the filth that we are living in? Our senses have become so numb and so dull that we think there is something wrong with this modest person! If a decent person comes along and points out to me, “Oh dear! What kind of clothes are these to wear?”, what is my response? “These clothes are just fine. Its just a t-shirt after all!” You think that person is completely crazy just like the *masi* [maid] thinks that *baji* [her mistress] is completely crazy. Since the maid's sense of hygiene is zero due to her filthy environment, she has no clue as to what her mistress is trying to do and why. Where is *baji* coming from? In the same way, you think that Auntie has run mad, that she has done a Qu`ran course, been brainwashed and is now harassing me about my clothes.

So try to understand the environment in which you are living and then try to understand *haya* within that framework. We need to have a frame of reference. We need to understand what frame of references we are talking about otherwise we will not understand the concept.

The concept of *haya* is not something benign, nor is it a theoretical philosophy. This is something that we need to implement in our lives, in each and every area. Frequently, we watch TV or surf the net, we look at all the pictures and talk about, “Oh my God! How Madonna is behaving or whatever!” Rather, look at yourself first. Where are you living? What are you saying with your mouth and tongue? What are you wearing? Who are your friends? What are you watching? And then see what your level of *haya* is.

What we are all trying to do *inshAllah*, I include myself in this, is to start recognizing filth as filth, and then clean ourselves of it. All of us have to do this because we are all living on that garbage heap. Remember that. We all are living in that garbage heap. Just like we try to train people when we go into a slum and we teach them to at least keep their own houses clean, to at least pick up the garbage under their noses.

A lot of times, we feel overwhelmed. We will say things like, “What is the use?” or “What is the point?” or “What am I going to achieve by picking up that little piece of garbage?” One person does one good deed and it multiplies as a domino effect happens. You do your bit, you do your bit. One does what one can. And if critical mass develops, *inshAllah*, you do your bit and I do my bit and she does her bit and she does her bit than the mass becomes effective. And then the alley is going to start getting cleaned up.

But if all of us pretend that nothing is happening and everything is clean and hunky-dory then our senses are going to start getting more dull and more dull. As we are seeing the standard of shamelessness falling down and down and down? Do you see that happening? Do you realize that?

Slides 4 and 5:

If there is *haya* inside, it **will** show on the outside, just like if there is *imaan* [Belief] inside, it will show on the outside. If you are not praying five times a day, there is a problem in your heart. There is a problem there. Isn't there? It is one thing if you very occasionally miss your *fajr* [sunrise] prayer. That's a different thing but if you are not

praying five times a day then there is a serious issue there. There is a very serious issue with your *imaan* [belief]. If your appearance is something other than what a Muslim woman's appearance should be like, then there is a very serious problem here, a very serious lack of *haya*. There are no other words to explain this. It may sound very direct but that is how it is. *Haya* in the inside will manifest itself on the outside. It is not possible that it doesn't.

That is the thing about *deen* [religion], that is the thing about Islam. Some things are hidden inside. For example, nobody can measure another's *taqwa* [God-consciousness] level. We have talked about it many times that you can see a person covered from head to toe but have no idea about their hearts. Whether they have *taqwa* [God-consciousness] in their heart, we don't know. But whether they have *haya* in their heart or not? *Alhamdulillah*, some of it is apparent. Do you understand that? It is crucial to understand *haya* and how to we keep our *haya* level high so that we have some possibility of getting out of the garbage dump. Because right now, we are wallowing up to our necks in filth. If we learn how to keep our *haya* level high, then we will have a fighting chance of getting out.

The Prophet (pbuh) said that; "*Haya* and *Imaan* [Belief] are two companions that go together, if one of them is lifted the other one is also lifted."

Haya and *imaan* [Belief] are together like this, no *haya*, no *imaan* [Belief]. No *imaan*, no *haya*. It's like that. It is that serious. That is the reason why we keep on talking about it and keep on talking about it.

Slide 6:

Like I said *haya* and *imaan* [Belief] are directly proportional to each other. One way of increasing our *imaan* [Belief] is to hold tightly to the rope of Allah (swt).

The Prophet (PBUH) said, I am leaving amongst you two things, if you hold on to them you will not go astray – they are, The Book of Allah and His Prophet's Sunnah. [Mota ImamMalik]

That is the best way of keeping our *imaan* [Belief] level high. Is it or isn't it?

In *Ramadan* [month of fasting] where is your *imaan* level? Do you feel that your *imaan* level is slightly better in *Ramadan*? Do you feel that? What is the reason for that sudden boost in *Imaan*? The reason is that the whole environment is conducive: people are reading the Qur'an, you and others are fasting, and good stuff is happening all around. In that month, you are more connected to the Qur'an, so automatically you feel a little more *taqwa* and a greater desire to pray. Many decide that, 'Oh all right, I will say my *Taraweeh* [special night prayers in the month of fasting] prayers too!' That happens.

One's *imaan* [belief] level is very difficult to measure but sometimes, individually, we can actually feel it very tangibly. Regardless, your actions clearly show the *imaan* in your heart. It is not possible that you are doing whatever you please and flouting Allah's commands yet you claim to have a great deal of *imaan*.

Slide 7 and 8:

And *haya* with Allah (swt) is just one of the things that we must hang on to. The first entity that requires *haya* is Allah (swt). The Prophet (pbuh) said that ‘Do *haya* with Allah (swt) like it is His right. Protect your thoughts and protect your stomachs. Do not have haram [prohibited]. And remember what will happen after you die. Whoever does all this has fulfilled Allah (swt)’s right of *haya*.’ This is reported by Tirmidhi.

Slide 9 and 10:

So Allah (swt) has a right that we show Him *haya*. We should feel ashamed to have Allah (swt) see us doing something that displeases Him especially when we are alone. This is something which is not purely Islamic by the way. Have you heard the phrase: ‘see no evil, hear no evil, speak no evil’? This is a Chinese proverb. It is basically common sense to neither watch evil being done, nor listen to it and nor speak any evil ourselves.

What about *haya* with Allah (swt) when we are alone? Nobody knows what we are watching on our laptops, nobody knows. When you are sitting alone in your room, doing your homework on your desktop or laptop or whatever, who will know? How many of you use a computer regularly?

Your mother is not going to stand behind your shoulder 24hrs a day. You guys are not at that age where somebody will be monitoring you all the time. However, somebody **is** monitoring you all the time. Mom doesn’t know; I have my headphones on, I have the laptop open, and I have my chemistry homework in my lap. What exactly am I doing? Who knows?

Maybe your parents do check your text messages and maybe they don’t. But the fact is that nobody can keep tabs on you all the time. You are not 5 years old or even 10 years old. What are you watching on television when you are alone in the house? Or you may have a TV in your room! Who are you talking with in the middle of the night and it doesn’t necessarily have to be a boy? Who are you calling in the middle of the night and what are you saying? Why are you receiving text messages at midnight? What is the reason for it? What is going on in your life, what are you doing which you feel that OK nobody else knows what I do.

Slide 11:

Don’t forget, Allah (swt) says in Surah An Nisa`, verse number 1:
“ Surely Allah (swt) is ever an all-watcher over you.” (Surah An-Nisa` 4: Ayah 1).

Haya with Allah (swt) demands that we monitor whatever we are doing, particularly when we are alone. We should be aware of the fact that mummy is not watching, daddy is not watching, big sister is not watching, teacher is not watching, but Allah (swt) is watching over all of us, 24/7.

Ali (ra) said, “If you want to sin, go to a place where Allah (swt) can't watch you.” If you find a place like that then go and do whatever you want to do. If you think there is a place like that then go for it.

Slide 12:

You see, you could have passwords on your whatever. You could have a secret Facebook account that nobody knows about. You could lock your door, private property keep out. You could activate all sorts of security settings on your mobile phone that even your mother can't reach. How would your mother or your father know if you have a secret Facebook account? They won't know. There are lots of things that your parents would have no clue about. Even if they spy on you, there are many things that you can hide.

Slide 13:

But ask yourself very seriously, can I keep Allah (swt) out of my life? I can keep mom out but can I keep Allah (swt) out? Is there even a remote possibility that I can keep Allah (swt) out of my life? You can keep Him out of your heart that is one thing that you can do. But can you keep Him out of your life? No! even if you say, "I don't believe in Allah (swt). I am an atheist. You still can't keep Him out.

Haya with Allah (swt) demands that at all times when with others and whenever alone, particularly when alone, you don't do something which is shameful. And I must add to that: particularly when we are alone AND particularly when we are with a group of friends; because friends are a seat belt opener. Last time we talked about that, how our *haya* level goes to the dogs when we are with a group of friends. This applies equally to being with a group of friends on Facebook. You don't have to be there in person.

Slide 14:

Another aspect of *haya* with Allah (swt) is *wudu* [ablution]; again, who would know whether you have done your *wudu* or not? When prayer starts, you could just stand up and join. Who is to know whose *wudu* is there and whose *wudu* is not. Nobody is going to check. We can check whether you are dressed properly and maybe ask you to put on a skirt or a scarf. If you are standing up and you are not in a state of *wudu*, how do we know that? We don't know that, only you know that, only you know that.

Slide 15:

Or, say its *Ramadan* [month of fasting] time. Its really, really hot and you are coming home from school. If you decide that its no big deal and have some water, who would know that? Who would know that? Nobody!

Student: I would be ashamed of eating.

Teacher: *Alhamdulillah*. I am very glad you said that. If you have enough *haya* and shame in you, you don't eat in *Ramadan* [month of fasting]. *Alhamdulillah*, that is how it should be. That is also how it should be in other aspects of your life as well, not just in one area.

Slide 16 and 17:

Whether it is Lego land, or whether it is Disney land or whether it is Greenland, please remember that this planet, this universe is all Allah (swt)'s land and you can not get away from Him. You just can't. There is not a single place on this earth, or universe or even in the universes that we don't know about, where you can get away from Allah (swt), He is watching you. If we understand this, if we understand the *haya* with Allah (swt), most of our problems will be sorted out.

Haya with Allah (swt) also demands that we do not break His commandments, no matter where we are. When it is *Salah* [prayer] time, we do *salah*. It demands that.

Slide 18:

Another aspect of *haya* with Allah (swt) is that Allah-jokes are not funny and you get that a lot these days. Do you ever get these jokes as text messages on your cell phones? You get a joke which goes, so and so died and accidentally goes to Heaven where this and this happens, I mean that is funny? Or it will be about somebody who was buried and the Angel of Death came and said this to which the dead person replied and so on. Have you heard these kinds of jokes? People are rolling in laughter over such jokes yet they are not funny.

Allah (swt) jokes are not funny. Do you realize the significance of death, of the grave? And of the Judgement Day? We don't realize the significance, the seriousness and the horror of these events. Jokes about Hell also come in this category. Jokes like that I am going to have a party time in Hell, people say that and that is not funny. *Haya* with Allah (swt) demands that we do not find these kind of pathetic jokes funny.

There are all sorts of other things that we laugh about and are amused by as well. *Alhamdulillah*. Does it have to be something to do with religion and something to do with Allah (swt)? Just like a lot of Christians and a lot of Jews make fun of Jesus (as) or their Prophets or of God. They have lots of movies which are supposed to be funny. Somebody is playing the character of God. What is that? Those are Allah (swt) jokes and *naozobillah*, not at all funny. That is shamelessness, that is the seat belt of *haya* completely off! OK, Allah (swt) jokes are not at all funny.

Slide 19:

Haya with Allah (swt) is following His commandments and taking His edicts seriously. Even if you are not following one of His commandments, you need to at least be respectful. I will give you one very simple example. Suppose you are not doing the hijab [covering head]. At least do realize that I should be doing it. You should realize that there is something wrong with me, I need to do this. You might make some sort of plan to start following the command. Fine! You are not following all the commandments right now but at least you are respecting the commandments and thinking that I have this problem, I need to sort it out as opposed to standing up and saying that there is no need to do hijab in Islam. This is not part of our religion at all.

Another example, if somebody says that I don't get up for *fajar* [sunrise prayer], that is my issue. I need to do something about it as opposed to somebody without *haya* who says, "No big deal. *It makes no difference whether you pray fajr or not.*" So you see, following Allah (swt)'s commandments and taking His commandments seriously, not making jests about Allah (swt) or His Prophets or His commandments – all of this is part of having *haya* with Allah (swt). Making jokes about Allah (swt)'s commandments is like making fun of Allah (swt) Himself. And that happens all the time. That happens on television, they will make a humorous skit on how one male's testimony in financial matters is the equivalent of two women's. Haven't you guys seen that? In talking about women's liberation, making fun of polygamy in Islam, anything that Allah (swt) has said, or mocking Makkah and Medina. There are so many different areas that people make fun of and I am not talking about non-Muslims. I am talking about Muslims and jokes like these, they are not funny. Stay away from them because that is shamelessness.

Slide 20 and 21:

Haya with parents is also extremely important. Right after Allah (swt) come the rights of parents. Allah (swt) says in Surah Bani Israel, verse number 23: "And your Rabb has decreed that you worship none but Him and that you be dutiful to your parents, if one of them or both of them attain old age in your life, say not to them ufff." (Surah Bani Israel 17: Ayat 23). This is the word of the Qur'an, "uffh." This is not a translation. Don't shout at them but address them in terms of honour. Rudeness with parents is the pits of shameful behaviour.

Slide 22 and 23:

There are lots of times when you feel wronged. Maybe your mother has been unfair to you. Its quite possible. Its quite possible that you have been scolded for no reason at all. Does that give you a right to answer back? Answer me please. If your father has been very unfair, for example he gave your brother a Blackberry and you a cheap Motorola, does that mean that you are going to be rude to him? Does that give you the right to do that? Does his unfairness give you the right to be unfair, to be rude, to raise your voice, to slam the door on his face? It does not and why? Because it is in the Qur'an. Do not say ufff to them.

Next time when you speak to your parents, please remember this verse. Please go and look it up, its Surah Bani Israel, verse number 23. The word ufff is in the Qur'an. Don't say uff to them.

Slide 24:

Thus *haya* demands that one is very respectful to one's parents. You can be on very friendly terms with your parents. It doesn't mean that one should become like Othello, "Oh dear mother, here I come." You can be on very good terms but good terms, or even friendly terms does not mean that you cross the limits. It doesn't mean that you can be rude or start talking in derogatory terms etc. You all know what I am talking about, really. So, none of this huffing and puffing business, not at all. Absolutely not, absolutely not. Screaming and shouting and sulking, absolutely not! Mom is saying

go and lay the table. You whine, “Why do you always make me do your work?” That is a no-no, not even uffh.

Slide 25:

Realize the fact that the way you behave with our parents, your *Jannah* [paradise] or your *Jahannum* [Hell] is dependent on that. If you keep that thought in mind, you will most certainly change or fine tune your attitude a little bit. Try to keep that in mind: my *Jannah* or my *Jahannum* is based on how I behave with my parents. We are not going to take lessons from Bart Simpson on this one. He cannot be our role model when it comes to behaviour with parents.

Slide 26:

InshAllah we must learn from the example of our Prophet (pbuh) and from our elders because majority of elders from our culture, who may not be terribly religious, are very particular about respecting parents. If you observe your grandmothers and the older generation, they are very particular. “Come say *salam* [greeting]” and they will ask you to sit with them or whatever. “What is this? Is no-one going to offer water or make a cup of tea?” It’s unheard of to say, “What do you mean?” or something else sarcastic to your elders. *Alhamdulillah*, it’s something that we can learn from families like that. You guys must learn from your elders, from your grandparents, or even from your parents, if that is how they are with their parents.

Slide 27:

Haya with parents is very close and similar to *haya* with Allah (swt). Do not talk back to them. Do not crib about them to your friends; that’s another serious issue we have. Listen to them. Listen to them. It should not be that your mom is calling and you snap back, “Yes, yes, OK, OK, I’m coming” and don’t show up for half an hour. It should not be that your father is telling you something but you are distracted, you barely hear half of what he says and you forget even that half ten minutes later. Do not be disrespectful in anyway and do not be smarty pants with them. That is one of the painful things that one can do. One doesn’t even realize how ridiculous and pathetic I can look when I am being so smart. You know, you don’t even realize it yourself. Do not be dishonest with them.

InshAllah, we will talk about *haya* with teachers and complete this topic next time.

Du’a for end of a gathering) *Subhana Rabbika Rabbul Izzati ‘amma yasifun wa salamun ‘alal mursaleen, walhamdulillah Rabbil ‘alameen*

(Parting salutation to students) *Assalam alaikum wa rahmatullahi wa Barakatuh*