

MODULE 5

Class Title: Haya - part 5

(5th part of a 5 lesson series)

Aim of Lesson:

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 28:

Last week we looked at how to keep our *haya* level high and we also discussed the role *haya* plays in our relation with – firstly, The Creator - Allah (swt) and then with His creation - with our parents.

Remember in the initial classes we discussed that *haya* is not some theoretical concept that is tucked away somewhere high up on a shelf, no. *Haya* is an active concept, which plays a vital role in every aspect of our life.

Slide 29:

So, today *inshaAllah* lets first examine *haya* with teachers and then we will wrap up our topic – is it coming out of your ears now?

Teachers. Extremely important people in our lives. Allah (swt) has created the learning process in an amazing way. We human beings learn best from what? From reading a book? Or watching a lecture on youtube? No. we learn from each other – from fellow human beings.

Think about it. What subject at school tends to be your favourite? What class do you not go off to sleep in? Usually the one whose teacher you like best. Isn't that so?

Allah (swt) sent His Messengers not just His books, didn't He? Why? Why was it not enough to simply send the Qur'an and that's that? Why was Rasool Allah (pbuh) given the responsibility that he was given? **Because** human beings learn from other human beings – and those are the teachers. Anyone who teaches us anything is a teacher – whether it is Islamic education, reading the Qur'an, biology, Math or art or cooking.

The reason I am explaining this in detail is that in todays get- all-A-stars-or-else! education scenario, we have lost the **real** meaning of a student-teacher relationship. For most of you your teachers are paid employees of a school/college whose “job” is to finish the syllabus on time so you can take your exams and get good grades. In fact, a school/college teacher's role is further

dented by the tuition teachers' popularity. So, since I'm going to admath tuition, no big deal if I skip admath class in school or just not pay attention in it. Sounds familiar?

Slide 30:

So students have no issue with doing whatever in class – chewing gum, talking, passing notes, sleeping! Whatever. **That** is totally shameless behaviour.

Slide 31:

We must have *haya* with our teachers. They deserve to be treated with respect and also we must have real respect for them in our heart – not just artificially treating them respectfully.

It is a chronic problem with kids these days – from teensy weensy 2nd 3rd graders right up to college kids – they **do not** respect their teachers. From insolent and down right rude behaviour in person to talking behind their backs disrespectfully seems to be the norm these days. And keeping weird nicknames for teachers. Is that cute? Or funny? No it is shameless. That is what it is. Total lack of *haya*.

Rasool Allah (pbuh) said, “Whoever fails to show honor to our elders, mercy to our children and due respect to our scholars is not one of us.” [Ahmad].

Aren't teachers our elders? By the way even if a teacher is younger in years – yes may happen – they are still our “elder” in terms of position and therefore deserve the same respect that an older in years teacher would.

Lets not forget that talking behind some ones back, saying things that person will not like to be said about him is what? *Gheebat* (backbiting). Would any of us like to eat the flesh of our dead brother? That is what Allah (swt) has said about backbiting. We discussed it a few weeks back. Let me remind you again. It is in Surah Al Hujarat in the Qur'an.

...وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا أَيُّبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
تَوَّابٌ رَحِيمٌ

(Surah Al Hujarat 49: verse 12)

So, yeah, *haya* with teacher demands respecting them, listening to them. Behaving properly in class – being friendly and slightly casual is one thing, crossing all limits, sitting with feet up etc. not acceptable. Unfortunately, we blindly follow certain cultures and this over casualness in classrooms is one of the things seeping in us as well.

No respect for teachers is equal to no respect for learning. And we see the declining standards around us. You may become a graduate of MIT or Harvard or Oxford but if you have no respect for teachers you are **not** educated. Period. All you got was a degree. See how vital *haya* is?

Maulvi sahab (male Qur'an teacher) or *ustani jee* (female Qur'an teacher), are teachers or not? Remember, last week I told you that the reason we are talking about *haya* in such detail is that we are living in an age of total shamelessness. The way we treat teachers of the Qur'an is beyond shameless!

Who is the least respected, the most taken for granted teacher on this planet today? "*maulvi sahib* I have to go somewhere can't read today" – and that when he has arrived at your house, didn't even have the decency to call him and tell him not to come. Or *ustani jee* is sitting, waiting, and you walk down casually after 15 minutes to begin the lesson. These are common scenarios in many a households.

Please remember, respect for teachers is respect for learning. Our *deen* is a *deen* of learning – the first revelation sent by Allah (swt) was *Iqra* – read. Read in the name of you Lord who has created (Surah Al 'Alaq 96: Verse 1). When we took out the latter part of this verse – read in the **name of your Lord** – from our education, we have fallen in this pit of shamelessness in regard to our attitude and behaviour towards our teachers.

Haya with teachers is very very important.

Slides 32, 33, 34:

You see, the thing is, if our *iman* (faith) is distorted, our concept of *haya* will also be distorted. Just like when you see yourself in a crazy mirror – have u ever seen one of those things?

Student: yes, in an amusement park abroad.

Teacher: when u look in that mirror, why does your image look distorted – fat or too thin or crooked?

Student: because the mirror is made that way

Student: because the mirror is crazy

Teacher: yeah. The mirror itself is crooked so the image it reflects is also crooked. Similarly, if our *imaan* (faith) is not based on the Qur'an the way the Prophet (pbuh) taught it, not based on his *sunnah*, then our concepts of Islam are going to be distorted.

A distorted *imaan* is one based on hearsay **not** knowledge – you know what hearsay is right? He said, she said situation. Unfortunately, that is what happens with many Muslims. Our *deen* is sometimes not based on the *sunnah* interpretation of the Qur'an – we learn – if we learn at all - from here and there and our sources are dodgy – or we assume that we are born Muslims so there is no need to learn our *deen* at all! *Hamay to aata hee hai* (we know it already).

When it comes to *haya*, we get a weird picture in our head about it based on our shaky faith which is based on shaky information.

So we distort *haya* and use it as an excuse.

Slide 35:

We use excuse of *haya* for not fulfilling Allah's commandments, for not seeking knowledge, for not asking for help, for not doing good deeds, for not stopping wrong doing.

Lets look at each of these excuses one by one.

Slide 36:

I am shy and/or embarrassed in certain situations to fulfill Allah (swt)'s commandments. Its amazing how much this happens. Prayer shy Muslims. In a public place, or at a party or even in school or college, grown-ups do this in their workplace - many Muslims are "shy" to say their *salah*. They are embarrassed, they think – what will people think or say, where will I find a place to pray, I don't even have *wudu* etc etc etc.

I am not talking but those people who do not pray at all. No no no - these guys **are praying** at home or where everyone else is praying and going for *Jum'a salah* and for *taraweeh* in Ramadan and Eid prayer. But, *salah* during vacation in say Paris or I don't know Hong kong, then this "prayer shyness" happens.

Slides 37, 38:

Although as you can see here, *salah* time means *salah* time for a Muslim - no matter where he is. When there is a will, there is a way to do *wudu* and simply pray. Whoever uses *haya* as an excuse not to pray is equating *haya* with embarrassment.

Slides 39, 40, 41:

Hijab shy. Know it is a commandment of Allah, know It has to be done – yet, can't be seen with a piece of cloth on my head or cannot cover my body properly. Again. Embarrassed! This excuse will not be accepted by Allah (swt) will it?

Slides 42, 43:

Then sometimes *haya* is used as an excuse not to seek knowledge. For example, one needs to find out the dos and donts of *taharah* (cleanliness/purity) – which includes information on what makes *ghusl* (ritual bath) compulsory. Now, many people – both adults and teens – have no issue watching all kinds of rubbish on TV – bedroom scenes, terrible jokes on private issues etc, but when it comes to learning/teaching *taharah* issues, they say – oh we are "shy". How can I discuss menstruation with my daughter or the daughter will say I can't ask mum about this! This is essential knowledge that every Muslim must know. Our worship is at stake here. We all must know how to stay in a state of purity and what to do if we are in a state of impurity, what constitute impurity etc.

Slides 44, 45:

Many times we are shy of asking for help. In school/college how many times have you not understood something and have not asked the teacher thinking they or your classmates might think it is a stupid question or that you are not smart enough?

That happens a lot. We sometimes have an issue with asking when we need help. People who are shy and people who are proud can never learn – particular matters of *deen*. “I know it all” is the sign of the proud person and “ um, I don’t know, should I ask?” is a sign of the shy person. Both end up **not** learning.

Slide 46:

At times we want to do some good, the intention is there but again – good deed shy. We feel embarrassed to pick up trash from the street or help an elderly person carry their stuff or even be kind to a classmate at school.

Slides 47, 48:

Do you know that Allah (swt) has categorically told us to call people to good and forbid them from evil? This has been repeated in the Qur’an in many places.

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma`ruf* (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. (Surah Al e Imran 3: Verse 104)

You are the best of peoples ever raised up for mankind; you enjoin *Al-Ma`ruf* (i.e., Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden)". (Surah Al e Imran 3: Verse 110)

The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma`ruf* (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e., polytheism and disbelief of all kinds, and all that Islam has forbidden)". (Surah A Tauba 9: Verse 71)

Abu Sa`id Al-Khudri (ra) reported: Messenger of Allah (pbuh) said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith". [Muslim].

Hudhaifah (ra) reported: The Prophet (pbuh) said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted". [Tirmidhi].

Stopping wrong doings is a very important part of our *deen*. It is something that every Muslim **must** do. I have just given you a few references from the Qur'an and hadith, there are many many more.

And what do we do a lot? We say: "how can I stop so and so from gossiping or cheating in a test or bullying another kid?" we make *haya* an excuse here. Big time.

All the above mentioned categories where we take *haya* as an excuse is is when we equate *haya* with embarrassment or shyness. Whoever does that is people conscious and needs to rethink their understanding of being "shy".

Alhamdulillah, you guys sat through many classes and we discussed this topic in great detail. Remember why?

Yes. *Haya* is the distinguishing characteristic of Islam. And I hope it is coming out of your ears now!

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*