Chapter Seven

The first general objective:
Learners should associate their understanding to faith with good morals.
(Religion is treatment)

Objectives of the stage:

1- Learners should understand the concept of good morals.
2- Learners should understand the relation between faith and good morals.
3- Learners should recognize some aspects of good morals and means of acquiring them.
The first objective of this stage:
Learners should understand the concept of good morals.

Behavioral procedural objectives:

1- Learners should understand what is meant by *al-Khuluq* (good nature or good moral) in the linguistic meaning.

2- Learners should understand what is meant by *al-Khuluq* in Islam.

3- Learners should understand the five pillars of good morals.

1- The word *Khuluq* in the linguistic meaning signifies the nature and inborn character.

(*Al-Akhlāq* can be defined as a set of meanings and characteristics, which are settled in the soul. In the light and balance of it, a deed can be seen as good or bad according to the man's sight and thereupon he can set out to it or abstain from it.)

2- Meaning of *al-Khuluq* in Islam:

(It is a set of principles and values that organizes the conduct of man and which the revelation specified and put for it from the precepts that which can achieve the goal behind the existence of man on the earth.)

In his wonderful speech about good manners, Imam Abu Hamid al-Ghazali said, "A state in the self which is fixed and through which actions can easily be issued without need to thinking and deliberation."

If this is the nature from which the beautiful good manners rationally and in according to the Islamic Law issue, then this manner is called a good nature. However, if the issued is ugly deeds, then this manner is called a bad manner.

He also said, al-Khuluq and al-Khalq are two words that come together. It is said: so and so is *Hasan Al-Khuluq wal Khalq* (i.e. he has good manners and good appearance). This means that he is good inwardly and outwardly. Thereupon, al- Khalq signifies the outward picture and the al-Khuluq indicates the inward one.

In addition, we said that it is a "fixed nature" because the one who spends money in a form of vows or temporary thing, for example, is not called that his Khuluq is the generosity unless this manner fixes in him completely.

We stipulated that the deeds should be issued easily and without deliberation, this is because the one who spends money, for example, with effort and deliberation his manner cannot be judged as generosity.

The good manner is not the knowledge of beautiful deeds, for the knowledge can happen but it lacks the ability to be achieved.

The good manner is not the ability to do the beautiful thing, for the ability may exist but the deed does not occur.

The good manner also is not the just beautiful deed, for it may be that someone whose nature is the generosity but he dose not spend because of money loss, for example, or that his manner may be miser but he only spends for showing off or compulsion.
However, the good manner is the nature whereby the self prepares to issue the beautiful deed. According to this, it is the nature of the self and its beautiful inward image.

Once a Muslim scholar was asked: Have you read the literature of the self by Aristotle? He answered, "I have read the literature of the self of Muhammad ibn `Abdullah (peace and blessings of Allah be upon him). We have read the literature of Aristotle and the likes among the philosophers, and we have read also the literature of the self by Muhammad ibn `Abdullah (peace and blessings of Allah be upon him). We find what the early people imagined and formed for it - after hardship - images some of which are complete and others are incomplete."

We find that it returned to living realities therein it the perfectness embodied and became a biography of man, a literature of nation, and rites of a big religion. Such is the literature of the self to Muhammad ibn `Abdullah (peace and blessings of Allah be upon him).

Among his companions, the Prophet of Islam was a good example for the nature and manner to which he called them. Accordingly, he planted such supreme manner between his companions; by his purified biography before he planted it with mere words and admonitions.

3- Pillars of good morals:

1- The strength of knowledge: thereby one can realize the right from the wrong and this is named 'wisdom'. The exceed of it by using it in bad and false purposes is named 'evil', and the negligence of it is called 'foolishness' and the middle course between is the wisdom.

   By knowledge, one can see the good as good and the bad as bad.

2- The courage: we mean by it the strength of outrage, which is steered to reason in its rapidity and completeness. If the strength of anger deviated from moderation to the edge of exceed, then it is called audacity, and if it inclined to weakness and shortage, then it is called cowardliness and debility.

   The courage urges to the sense of honor, preferring the high morals, and incites to suppression of anger and forbearance.

3- The chastity: it means refining the strength of lust by the refinement of intellect and Islamic Law. When the strength of desire inclines to the edge of excess, then it is called gluttony, and when it inclines to the decrease, then it is called inactivity and disability.

   The chastity urges to avoid the vices and ugly things from deeds and creeds, and it urges to modesty which is the head of every good and it prevents enormity, cowardliness, lying, backbiting and talebearing.

4- The justice: it means strength in the self whereby it controls anger and desire and urges to the necessary 'wisdom'. This quality in particular has no edge of increase or decrease. However, it has only one opposite, which is the injustice. Justice urges to the moderation of morals.

Assignment:

1- Mention the linguistic meaning of al-Khuluq.

2- Demonstrate the meaning of al-Khuluq in Islam.

3- Demonstrate the pillars of good morals.
The second objective of this stage:
Learners should understand the relation between faith and good morals

Behavioral procedural objectives:

1- Learners should mention some of the Prophetic hadiths pertaining to the importance of the good morals.

2- Learners should understand that the good nature is one of the fruits of faith.

3- Learners should understand that the bad nature is evidence to the weakness of faith.

4- Learners should recognize some of the aspects of the ethics of the owner of the great character (Muhammad, peace and blessings of Allah be upon him).

1- Importance of the good nature:

The good manners are of great importance in Islam. The Messenger of Allah (peace and blessings of Allah be upon him) specified the first purpose of his Prophethood and the clear method of his call by his statement, "I have been sent to achieve the culmination of high moral standards." In addition, when Almighty Allah praised him, He said,

وَأَنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

(And verily, you (O Muhammad) are on an exalted standard of character.) (Al-Qalam: 4)

Moreover, the reason behind the Muslims' absence from leading nations and peoples is that they neglected the good manners and sought the western values sometimes and the eastern one in another to be a substitute for what Islam came to them therewith.

Some sayings of the Prophet (PBUH):

- Narrated Usamah ibn Sharik: We were sitting at the Prophet (peace and blessings of Allah be upon him) as if we had birds on our heads and no one amongst us spoke. Then a delegation came to see the Prophet (PBUH) and asked him, “Who is the most beloved of Allah's servants to Allah?” He said, “Those with the best manners.”

- In another narration he (PBUH) was asked, "What is the best thing man is given” He said, "The good manners.”

- And he (PBUH) said, "Verily, the obscenity (fuhs) and vulgarity (tafahush) are not from Islam at all. The best people in Islam are those who are best in their manners.”

- Narrated Abdullah ibn `Umar: I heard the Messenger of Allah (PBUH) when asked, “Should I inform you about the dearest and nearest to me in on the seat on the Day of Resurrection?.” He repeated it twice or thrice. They said, "Yes o Messenger of Allah." he said, "Those with the best manners.”

- The Messenger of Allah (PBUH) said: "There is nothing in the scale (of good deeds) that is heavier than good conduct on the Day of Resurrection. Allah hates the obscene, vulgar. The one who

---

1 Reported by at-Tabarani.
2 Reported by at-Tirmidhi.
3 Reported by at-Tirmidhi.
4 Reported by Ahmad.
has good conduct can achieve, through his good conduct, the position of one who performs (voluntary) fasting and prayers."\(^5\)

2- Good conduct is one of the fruits of faith:

* Due to the observation of ethics and morals in Islam, they are considered the fruit of faith. Islam considered them as embodied to it. Narrated Abu Hurayrah: Allah’s Messenger (PBUH) said, "Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his Kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quit."\(^6\)

"So the Faith is embodied in morals, virtues and values."

* The moral aspect is a fruit of acts of worship, which Allah ordained in Islam:

- As for the obligatory prayer, when Almighty Allah ordained it, He demonstrated the wisdom behind the establishment of it. Accordingly, Allah, Exalted be He, says,

\[
\text{وَأَقِمِ الصَّلَاحَةُ إِنَّ الصَّلَاحَةُ تَنْهَي عَنِ الْفَاحْشَاءِ وَالْمُنْكَرَ وَلَيْكُمْ اللَّهُ أَكْبَرَ}
\]
\[
(العنكبوت: 45)
\]

(… and perform prayer. Verily, the prayer prevents from al-Fahshâ’ (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.).) \(^{Al^-`Ankabut: 45}\)

Thereupon, the abstention from evil-deeds, and the purification from the bad talks and deeds is the reality of prayer. Moreover, it is reported in the hadith that the Prophet (PBUH) narrated from His Lord (Exalted be He) His Saying, "Surely I accept the prayer from him who humbles himself to My Majesty, never lifts a hand against My creatures, does not pass the night persisting on disobeying Me, spends his day in remembrance of Me, and having mercy on the poor, the wayfarer, the widow and the afflicted."\(^7\)

- The obligatory Zakah is not a tax taken from people. However, it firstly helps in planting the feelings of compassion and mercy, and it strengthens the ties of relations and intimacy between all classes of the community. Allah, Exalted be He, says,

\[
\text{لَحَدُّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَيِّدُهُمْ بِهَا وَصَلَِّي عَلَيْهِمْ إِنَّ صَلَّاتَكَ}
\]
\[
\text{سَكِنَّ يَتِمُّ الْحَقَّ وَاللَّهُ سَمِيعُ عَلِيمُ} (التوبة: 103)
\]

(\{Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them, and Allâh is All-Hearer, All-Knower.\} \(^{At-Tawbah: 103}\)

- Islam also ordained fasting and did not consider it as just temporary deprivation from some food and drinks. However, it considered it as a step to deprive the self from the banned desires and abominable lusts. To confirm this meaning, the Messenger of Allah (PBUH) said, "Allah has nothing

---

\(^5\) Reported by Ahmad.
\(^6\) Reported by al-Bukhari, Kitab al-Adab, 5673.
\(^7\) Reported by al-Bazzar.
to do so with the fasting of those who did not avoid perjury, lying and false accusation and acting upon them.\(^8\) Moreover, the Qur'an reminds people with the fruit of fasting. Allah, Exalted be He, says,

\[
(ِاَي ُّहَا الَِِّينَ آَمَنُوا ُْتِبَ عَلَيْكَُمُ الص ِيَامُ َْمَا ُْتِبَ عَلَى ال

(Al-Baqarah: 183)

\(\text{O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become the Muttaqûn (the pious).}\)

- Man can believe that the traveling to the sacred places (to Makkah to perform Hajj) which is obligatory only for those who are physically and financially capable to do it, and which is considered to be obligatory for some of its followers – man people may think this travel is abstract from moral meanings, and an example to what is included sometimes in religions from unseen worshipping, and this is a false belief. Concerning this rite, Allah, Exalted be He, says,

\[
(الْحَجُّ أَشْهٌُِ مَعْلُومَاتٌ فَمَنْ ف ََِضَ فِيهِنَّ الْحَجَّ فَلََ رَفَثَ وَلَ فُوُو

(Al-Baqarah: 391)

\(\text{The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!}\) (Al-Baqarah: 197)

This brief demonstration to some acts of worship indicates to us the solidarity of relations that ties the religion with creation. Despite the fact that each act of worship is different in its essence and form, they all meet at the goal, which the Prophet (PBUH) was sent to achieve, "I have been sent to achieve the culmination of high moral standards."\(^9\)

Narrated Abu Hurayrah: The Messenger of Allah (PBUH) said, "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no deity (worthy of worship) but Allah, and the humblest of which is the, removal of what is injurious (harmful) from the road; and modesty is a branch of faith."\(^10\)

Therefore, we find that the good ethics and manners - even they may be little - are part and parcel of the correct belief. Moreover, the attempt to reach the perfect state of faith is contingent upon the good manner. Once the Prophet (PBUH) was asked about which among the believers is perfect in his faith, and he answered, "Those with the best manners are those with the most complete faith."\(^11\)

Thereupon, anyone who fails to benefit therefrom that by which he can purify his heart and mind, and rectify his relation to Allah and people, then he drops.

\(^8\) Reported by al-Bukhari.
\(^9\) Reported by al-Bukhari.
\(^10\) Reported by Muslim.
\(^11\) Reported by at-Tabarani.
Allah, Exalted be He, says,

(Verily! Whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allâh and His Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter), 'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allâh has forbidden and by doing all that which Allâh has ordained]). (Ta-ha: 74-76)

- When the Gracious Qur'an orders people to adhere to good manners, it focuses on the condition of faith in the hearts of the believers. Firstly, it says, (O you who believe…) then it directs the command or prohibition, for instance, it says,

(… Be afraid of Allâh, and be with those who are true (in words and deeds).) (At-Tawbah: 119)

Moreover, when the Prophet (PBUH) was to instruct his followers to abstain from evil talks, chatter and prattle, he would say, "Whoever believes in Allah and the Last Day, should talk what is good or keep quit."\(^{12}\)

In the same manner, the Gracious Qur'an and the purified Sunnah continue in planting virtues and taking care of it until they bring forth their fruits, relying on the truthfulness and perfectness of faith.

- Do not wonder when you read in the Gracious Qur'an, specifically in the Sura of Al-Ma`un about the person who denies the Day of Resurrection,

(3-2

(Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), And urges not the feeding of AlMiskîn (the poor),) (Al-Ma`un: 2-3)

For the man who is impudent, delinquent, and who commits sins without paying attention to anyone, to his case, the Prophet (PBUH) said, "The Hayaa' and faith are twins. One who gives up one has to lose the other too."\(^{13}\)

The religion makes a severest judgment on the man who harms his neighbors. The Prophet (PBUH) said, "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer."
was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbor does not feel safe from his evil."\textsuperscript{14}

3- The bad moral is evidence to the weakness of faith:

- Some followers of Islamic religion may deem easy to perform the requested kinds of worship, and appear in the public community that they seek to establish them. At the same time, they commit bad deeds, which contradict the noble manners and true faith. Therefore, we have two different categories of people and they are both rejected: first, the worshipper who is ill-mannered, and the second, a person of good manners but he is bad towards his fulfillment to the acts of worship (he says the religion is in the heart).

The Prophet of Islam (peace and blessings of Allah be upon him) threatened those who mix and he warned his nation against them.

In this regard, it is reported that someone mentioned a woman before the Prophet (PBUH) and said: "O Messenger of Allah, so - and - so woman is famous in performing much prayer, fasting, and giving charity. But she harms her neighbors with her tongue. He said: "She is entitled for Hell-Fire." Then said: "O Messenger of Allah, so - and - so woman is known in shortage of performing prayer, fasting, and not giving charity more. She is only giving a piece of cheese. But she does not harms her neighbors with her tongue. He said: "She is entitled for Paradise."\textsuperscript{15}

The Messenger of Allah (PBUH) did not suffice his answer to an incidental question. However, he demonstrated the relation between the good manner and the true faith, and its relation to the correct faith, and he counted it the base of righteousness in this world and a means of salvation in the Hereafter. Moreover, the issue of good manners is more important than that, and there should be a continues guiding, and consecutive advices so that it can be fixed in hearts and minds. In addition, faith, righteousness and morals are coherent elements that no one can tear up buttonhole.

The Prophet (PBUH) once asked his Companions, "Do you know who is the bankrupt?" The Companions said, 'A bankrupt is the one who has neither dirham (money) nor wealth.' The Prophet said, 'The bankrupt of my Ummah is he who would come on the Day of Judgment with prayers, fasting, and zakah; but who had offended one person, slandered another, devoured others' wealth, shed the blood of this person, and beat that person. Each one of these people would be given some of the wrongdoer's good deeds. If his good deeds fall short of settling the account, then their sins will be taken from their accounts and thrown into his account, and he would be thrown in the Hell-Fire.'\textsuperscript{16}

Such is the bankrupt. He is like a trader who possesses a commodity in his shop, which estimates one thousand and he is in dept with two thousands, how come that we count this poor as a rich?

The religious Muslim who performs some acts of worship and remains after it in his evil, his face is gloomy, his aggression is close, how can we count this person a pious?

It is reported that the Prophet (PBUH) mentioned an example for such case. He said, "Courtesy and good morality melt the sin just like water melts the ice. And immorality vitiates good deeds as vinegar spoils honey."\textsuperscript{17}

\textsuperscript{14} Reported by al-Bukhari and Muslim.
\textsuperscript{15} Reported by Ahmad.
\textsuperscript{16} Reported by Muslim.
\textsuperscript{17} Reported by al-Bayhaqi.
Thereupon, if the vices grew in the self and their harm became apparent, and their danger became grave, the person separate from his religion like the man who separate from his cloths. His claiming faith is a lie. For what is the value of a religion, that has no good moral! What is the meaning of spoil despite claiming adherence to Allah's command.

When you read the Qur'an, you will not find such intellectual separation between faith, moral and worship. On the contrary, you can find that the qualities of the believers are a wonderful mixing from the correct moral and the correct worship. Both are mixed and it is difficult to separate them. You can read, if you will, the following Qur'anic verses: Allah, Exalted be He, says,

\[
\text{(成功的,确信是一群信徒。那些重视礼拜者，全以他们宗教之虔诚和听命,}
\text{而以他们所行的恶事,但他们的罪恶如果不是显而易见的,他们即被放逐。}
\text{而那些转离真主所禁止的。即以他们的妻子和奴隶之特殊权益,时而被放逐。}
\text{那些,实现义务之圣典,并遵守他们的盟约;时而被放逐。}
\text{而那些祈祷者,有五次的祈祷者。这些是继承者,他们将永居乐园。}
\text{(Al-Mu'minun: 1-11)}
\]

(And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. And those who spend the night in worship of their Lord, prostrate and standing.)

(A-Al-Furqan: 62-63)

In addition, there are many other verses, which confirm this matter.
To confirm these evident principles in connecting between faith and correct manner, the Prophet of Allah (PBUH) said: "The signs of the hypocrite are there: That he utters falsehood when he speaks and that he breaks his promise and that he betrays when entrusted", Imam Muslim added in another narration, "Even though he fasts, prays, and claims he is a Muslim.”¹⁸

The Prophet of Islam called to numerous acts of worship, and he built a state which grounds upon a long jihad against many enemies. This Prophet – despite the wideness of his religion and the variety of aspects of deeds before his followers – told them that the heaviest thing in a slave’s balance on the Day of Judgment is the good conduct; this is an indication that the status of morals in Islam is clear-cut. Accordingly, he (PBUH) said, “Nothing is heavier in the believers' balance on the Day of Judgment than a good moral. Indeed Allah hates the vulgar and ribald. Verily, the person of good morals will reach by them the rank of the person of fasts and prayers.”¹⁹

4- Some of aspects of morals of the owner of the great morals (PBUH):

The Prophet (peace and blessings of Allah be upon him) was cautious to assert these fair principles so that his nation can recognize them very well, and the practical example was embodied in him (PBUH).

1- Narrated 'Abdullah bin 'Amr: Allah's Messenger (PBUH) neither spoke in an insulting manner nor did he ever speak evil intentionally. He used to say, "The most beloved to me among you is the one who has the best character and manners."²⁰

2- Narrated Anas: I served the Prophet (PBUH) for ten years and he never said to me, ‘Fie!’ or ‘Why you do such and such?’ or ‘Why did you not do such and such.’”²¹

3- Anas also said, "A slave girl use to take hold of the hand of Allah’s Messenger (PBUH) and take him wherever she wished. And whenever the Prophet (PBUH) handshook with a man, he used not to take away his hand from his hand till the latter took away his hand, nor did he turn away his face from him till the latter turned away his face from him. He was not seen to take steps in front any of his companions."²²

4- Narrated 'A'ishah: “Whenever Allah’s Messenger (PBUH) was given a choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allah’s Messenger (PBUH) never took revenge (over anybody) for his own sake but (he did) only when Allah’s Legal Laws and Bindings were outraged in which case he would take revenge for Allah’s sake.”²³

He never struck anything with hand, nor a servant or a woman, unless he fights for the Sake of Allah, the Exalted.

5- Narrated Anas: "I was walking with the Messenger of Allah (PBUH) and he was wearing a mantle of Najran with a thick border. A Bedouin met him and pulled the mantle so violently that I saw this violent pulling had left marks from its border on the skin of the neck of the Messenger of Allah (PBUH). And he (the Bedouin) said: Muhammad! Command that I should be given out of the wealth

¹⁸ Al-Bukhari and Muslim.
¹⁹ Reported by Ahmad.
²⁰ Reported by al-Bukhari.
²¹ Reported by Muslim.
²² Reported by at-Trimidhi.
²³ Reported by Muslim.
of Allah, which is at your disposal. The Messenger of Allah (PBUH) turned to him and smiled, and then he ordered for him a provision."

6- Al-Qadi `Iyad said: The Messenger of Allah (PBUH) was the best of mankind, and the most generous among mankind, and the bravest among mankind. The citizens of Madinah awoke in a panic one night [to a sound], so they rode out towards the sound. On their way they met the Messenger of Allah (PBUH) returning, having beat them to the sound, saying: 'Do not worry, do not worry' and he was riding a horse of Abu Talhah with no saddle (in his hurry to reach that sound), around his neck hung his sword."

7- He was continually smiling, gentle in manners, soft in nature, not vulgar nor did he condone vulgarity. He was not severe, harsh-hearted, loud, abusive, vulgar or blamer. He would disregard that which he disliked, and no one ever despaired of him.

8- Narrated `A`ishah: No one was best in his good manners than the Messenger of Allah. No one among his companions or his family called him unless he said, yes.

9- Narrated Anas: "I never saw a man seeking the ear of the Prophet (PBUH) except that the Messenger of Allah (PBUH) would never turn his head from him, until the man turned his head first."

10- He was frequently silent, and did not speak without cause, and would turn away from him without offence. His laugh was smiling, his speech was elaborate; neither length nor abridgment.

Almighty Allah ordered Muslims to imitate the Prophet (PBUH) in his good characteristics and noble qualities. Accordingly, He Exalted be He, says,

{Certainly you have in the Messenger of Allah an excellent examplar for him who hopes in Allah and the Last Day', and remembers Allâh much.} (Al-Ahzab: 21)

Assignment:

1- Mention some of Prophetic hadiths pertaining to the importance of the good morals.

2- "The good conduct is one of the fruits of faith", demonstrate that.

3- "The bad manner is evidence to the weakness of faith", demonstrate that.

4- Demonstrate some of the aspects of the ethics of the owner of the great character (Muhammad, peace and blessings of Allah be upon him).
The third objective of this stage:

Learners should demonstrate some forms of the good conduct and its aspects and the means thereby one can to attain it.

● Firstly: The Hayaa' (modesty).

Behavioral procedural objectives:

1- Learners should demonstrate the concept and conduct of Hayaa' (modesty).
2- Learners should demonstrate the practical applications to fulfill the concept of Hayaa'.
3- Learners should demonstrate the types and aspects of Hayaa'.
4- Learners should demonstrate the way to fulfill each type of Hayaa'.
5- Learners should demonstrate how to acquire the moral of Hayaa'.

1- The concept of Hayaa':

The word Hayaa' linguistically means constriction, solitude, change and shame that occurs to the person for the fear of what he can be blamed for.

The word Haya 'according to the scholars of Shari`ah is an attribute and character within the self, urges to avoid the ugly and prevents person from neglecting the right of anyone.

Narrated Abu Hurayrah: the Prophet (PBUH) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Hayaa' (modesty, shyness, etc.) is a part of faith." 

Moreover, the modest or ashamed person abstains from sins because of his conduct of Hayaa'. Thus, Hayaa' is like belief, which prevents the person from sins and hinders between the believer and them. However, Hayaa' is considered to be part of 'Iiman (belief and faith) because the latter leads to do in accordance with the Commands of Allah and to abstain from what is prohibited by Him. Therefore, if one - due to Hayaa' - abstained from committing disobedience, this is a part of 'liman.

In Islam, Hayaa' is a noble conduct and quality among the greatest qualities that the Muslim can be described by. It is one of the highest virtues to the extent that the Prophet (PBUH) considered it as a distinct conduct to the Muslim, so he (PBUH) said, "Every religion has a distinct call. For Islam it is Hayaa'." Moreover, the Prophet (PBUH) raised the affair of Hayaa' and elevated its value. He also asserted that the all good and success is latent in acquiring or adopting the manner of Hayaa'. Accordingly, he (PBUH) said, "All good is in modesty." And, "Modesty (Hayaa') brings forth nothing but goodness."

Moreover, the essential interest of the believer is that he should maintain the religious matters at first. For the Hayaa' means the abstinence from what is considered a default in the sight of the Islamic Law, even if people do not consider it as so. For instance, the unrestricted mixing between the two sexes (males and females) which some people do not consider as a default despite its being Islamically rejected. Another example, the conducts which some people may think as Hayaa' and describe its doer as modest;

24 Sahih Al-Bukhari.
25 Ibn Majah.
26 Reported by Muslim.
27 Recorded by Al-Bukhari.
such as when one abstain confronting the friends or the people of high rank with what they commit from sins and disobediences and thereupon he leaves the duty of enjoining what is just (ma`ruf), and forbidding what is evil (munkar) as a sort of respect to them or to keep up his relation with them, and he compliments them on account of religion. Such action is not Hayaa’ in the sight of the Shari`ah. In addition, its doer is not considered as modest. However, he is named as a coward and feeble.

The nature of Hayaa’:

Hayaa’ is divided into two categories; natural or acquired.

1- The natural one refers to a kind of Hayaa’ which Allah created inside all hearts - before exposing to what can pollute its instinct - such as the Hayaa’ from the uncovering of the `Awrah (private parts of man).

2- The acquired Hayaa’ refers to what comes through the belief in Almighty Allah and His religion, and learning the different ethics and morals. This kind of Hayaa' prevents the believer from committing sins for fear of Allah, Glorified and Exalted be He.

In addition, there is no doubt that the perfect form of Hayaa' should be preceded by natural readiness. For there are some natures that the foolishness is inherent to them in the time we see some of people are closely shy and sensitive. However, the shyness - despite its being an apparent factor in Hayaa’-, it falls in good as well as in evil, for it can draw its doer to bad plights. However, the Hayaa' is not but in the legitimate limits.²⁸

The Hayaa’ in four words:

Narrated `Abdullah ibn Mas`ud: the Prophet (peace and blessings of Allah be upon him) said: "Be modest before Allah as is befitting Him.' They said: We are modest before Allah, al-hamdu lillahi.’ The Prophet (PBUH) said: 'That’s not what I mean. The one who is modest before Allah as is befitting Him, let him guard his head from what it contains and his stomach from what it takes in and let him remember death and destruction. And whoever desires the Hereafter, leaves the ornaments of this life and whoever does all that has become modest before Allah as is befitting Him.'²⁹

In this hadith, the Messenger of Allah (PBUH) demonstrates to us the reality of the behavior of Hayaa’ in its ideal model which includes the inward and outward senses in addition to the fiducial feeling which if predominates the behavior of a Muslim, it enables him to be actually described as perfect in his conduct of Hayaa’.

In addition, the Prophet (PBUH) commands the Muslims to be modest before Allah as is befitting Him. Then the respond of his companions comes in accordance with their real affairs. (We are modest) they are qualified for straightness and truthfulness. They followed their answer by saying, all praise is due to Allah who guided them to this state of Hayaa’ in their hearts. Here the Messenger of Allah (PBUH) demonstrates the requested, and reveals the reality: (That is not what I mean.) Then he proceeds to demonstrate the aimed modesty, which is befitting to Allah.

The Messenger of Allah (PBUH) demonstrated that the true Hayaa’ exists in the self if the following four things are fulfilled:

1- Guarding the head from what it contains.
2- Guarding the stomach from what it takes in.

²⁸ M. Al-Ghazali, _Khluq Al-Muslim_.
²⁹ Reported by At-Tirmidhi.
3- Remembering of death and destruction.
4- Leaving the ornaments of this life.

The first: guarding of the head from what it contains:

The modesty before Almighty Allah as befitting to Him can be by guarding the head from using it in other things than the obedience to Allah. This can be by not to prostrate one's head to other than Him; not to subject it to other than Allah; and not to raise it as a sort of arrogance. It can also be by guarding all what it includes from tongue, eyes and ears from what is not lawful. In addition, it includes the intellect and what can be deposited in it from information and what is issued from it such as signals.

Practical implementation

How to guard the head and what it contains?

1- Not to bend the head save to Allah and not to turn one's head in the prayer.
2- Grazing the eyes from the probations and not to spy.
3- Thinking and pondering on the universe and to contemplate in the Ability of Allah, the Exalted.
4- Abstinence from listening to the prohibited things such as backbiting, gossip and obscenity.
5- Not to use the prohibited ornaments such plucking eyebrows and Taflijj (i.e. creating spaces between teeth) for the purpose of beauty.
6- Abstinence from evil talk, and to listen to the Gracious Qur'an.
7- Abstinence from wines, intoxicants and all what can spoil the mind.

The second: guarding of the stomach from what it takes in:

The modesty before Allah as befitting to Him can be by guarding the stomach from filling it with what Almighty Allah prohibited. The stomach may refer to the inward, which is the opposite of the outward, or it may refer to the part that contains the digestive system and what relates to it. The Arab used this word to referring to the heart and vulva.

Practical application

How to guard the stomach from what it takes in?

1- To thank Almighty Allah for His Favors.
2- To purify the heart from disbelief, polytheism, hypocrisy and all other heart diseases; pride, showing off, arrogance, envy, hatred, rancor and ostentation.
3- To maintain to the lawful food and drink.
4- To adhere to the Sunnah of the Prophet (PBUH) in eating, so, when you eat, leave a third of your stomach for food, a third for drink and a third for breath.
5- To guard your chastity against every thing that leads to disobedience.
6- To abstain from the excess of laugh, for it makes the heart dead.

The third: remembering of death and destruction:
The modesty before Allah as befitting to Him can be by remembering of death and destruction (i.e. the spoil of the body and dissolution after the death.) Remembering of death and destruction is among the matters that urge Muslim to fear Almighty Allah. It pushes man towards thinking about the reality for which he was created. Allah, Exalted be He, says,

{Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?}

(Al-Mu'minun: 115)

And,

{And I (Allâh) created not the jinn and humans except they should worship Me (Alone).} (Adh-Dhariyat: 56)

If man remembers that, this will be helpful factor to him to develop the conduct of Hayaa' in his heart and thereupon it controls his organs and intellect.

Moreover, the death alone is enough to urge those who have intellects to improve their image and to promote themselves above the low deeds. This is because the belief in the death is the reality, which must lead to the desperation of man from committing sin and push him towards every value.

**Practical application**

How to remember death and destruction?

1- By remembering the affairs of agony of death, graves and the scenes of the Day of Resurrection.

2- By maintaining visiting the sick and afflicted persons for taking consideration and admonition.

The fourth: leaving the ornaments of this life:

This does not mean that Islam prohibits the ornament of this life, which Allah brought forth for His servants. However, He prohibits receiving it through unlawful way or to use it in a prohibited thing. Accordingly, Almighty Allah says,

{Who has forbidden the adoration with clothes given by Allâh, which He has produced for his slaves, and At-Taïyibât [all kinds of Halâl (lawful) things] of food?” Say: “They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).” Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge. 33. Say (O Muhammad): “(But) the things that my Lord has indeed forbidden are AlFawâ'hish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship)
with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge. (Al-A`raf: 32-33)

For this, the prayer of the believers was,

﴾
(Al-A`raf: 32-33)

﴾
(Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!) (Al-Baqarah: 201)

**Practical application**

**How to leave the ornaments of the life?**

1. To totally abstain from the prohibited things and not to increase from the lawful ones.
2. To praise Allāh for what He predestined to us from sustenance.
3. Not to look for the people of the world wishing what they enjoy.
4. To ask Allāh to bestow you with the bliss in the Hereafter.

**All good is in Hayaa’ (modesty):**

Some people may mix between the Hayaa’ and other matters. Or some may think that there is a contradiction between the Hayaa’ and the other qualities. Some people thought that Hayaa’ is a form of the physiological weakness and cowardliness, or a form of showing off. However, the Hayaa’ is the noble branch of Islam that the Prophet (PBUH) stated after mentioning the most excellent and the humblest forms of faith. The Messenger of Allāh (may the peace and blessings of Allāh be upon him) said: "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allāh, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith."30

And, "All good is in modesty."31

And, "Modesty brings forth nothing but goodness."32

This Hayaa’ cannot include the such mentioned bad qualities and cannot lead to them.

The modest is one of the strongest people in his cube, the most courageous in defending the truth, and he never afraid of the blame of the blamers.

**3- The types and aspects of Hayaa’:**

**The Hayaa’ before Allah, Glorified and Exalted be He:**

The Prophet (PBUH) said to one of his companions, “I advise you to be shy toward Allāh, the Exalted, in the same way that you are shy toward a pious man from your people.”33

30 Reported by Muslim.
31 Reported by Muslim.
32 Reported by Al-Bukhari.
33 Reported by at-Tabarani, al-Bayhaqi and others.
Some of the salaf (i.e. the early Muslims) said: "Fear Allah in proportion to His Ability on you, and be ashamed from Him in proportion to His Closeness to you."

In addition, one of the righteous was asked about the meaning of modesty before Allah, Glorified and Exalted be He. He answered: the modesty before Allah has three characteristics:

- To feel that the permanent favors of Allah covers you despite your wrong and negligence.
- To know that you are under the Maintenance of Allah in your all circumstances.
- To remember your standing before the Hand of Allah and His inquire to you for the small and great sins.

The Hayaa before Almighty Allah subdivides into kinds:

1- Hayaa for perpetration (i.e. sin):

This modesty results from feeling of sin. It follows the fall in a disobedience such as the modesty of Prophet Adam (peace be upon him) when he ate from the tree and his secret part became apparent to him, he went about in Paradise in flight. His Lord called out to him: Adam! Is it from Me that you are fleeing? Adam replied: No, my Lord, but I feel shame before You.

2- Hayaa for negligence:

This results from feeling of negligence in fulfilling a Right of Allah such as the worship of Him as it should be. For example, the Hayaa of the Angels whom in their right Allah says:

\\begin{equation}\\text{يُسْتَيْحُونَ اللَّيْلَ وَالْيَوْمَ لاَ يَفْتُرُونَ (الأنبياء: 20)}\\end{equation}\\

(They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).) (Al-Anbiya': 20)

And,

\\begin{equation}\\text{يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلََائِكَةُ غَلَابُ بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ عَلَيْنَاهَا مَالِكَةٌ غَلَابٌ شَدَّادٌ لَّا يُعْصُونَ اللَّهَ مَا أَمَرَهُ وَيَفْعَلُونَ مَا يُؤْمِرُونَ (التحريم: 6)}\\end{equation}\\

(O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.) (At-Tahrim: 6)

Nevertheless, they confess their negligence to Allah saying, "We do not worship you as it befitting to you."

In addition, it is reported that Abu Hanifah used to pray half of the night. One day, he walked and passed by a man who pointed out to him and said, "This man spends the whole night in prayer." Then, Abu Hanifah said, "I believe people mention me with what is not in me". Therefore, he prayed after that the whole night and said, "I am ashamed from Allah that people describe me with what is not in me from His worship."

3- Hayaa' of reverence:
This results from feeling of the Exaltedness and Greatness of Allah, and as far as the knowledge of the servant to His Lord, the same is his Hayaa'. Such as the modesty of the angel Israfil who covered himself by his wings for the modesty before Allah, Glorified and Exalted be He.

Abu Bakr as-Siddiq used to lower his head at entering the toilet as a sort of modesty to Almighty Allah.

When Al-Aswad ibn Yazeed an-Nakh'ī³⁴ was on the bed of death, he cried. People said, "Why this fear?" He said, "Why not I would be afraid and who is more deserving to it than me. By Allah, if I were informed that Allah forgave me, I would stay fear of the modesty before Him for what I have committed. The man can have between himself and another man a little sin and he forgave him, but he remains ashamed of him."

4- Hayaa' of invocation:

This indicates the modesty of the servant to ask Allah his needs, as a way of contempt to him self. For example, the modesty of Prophet Moses ((Musa, peace be upon him) when said, "Indeed, I need the worldly thing but I feel shame to ask You o my Lord. Then Allah, Glorified and Exalted be He said, O Moses do not fear from me stinginess to ask me a great (thing) and do not be ashamed to ask me a little (thing). Request from me the smallest (thing) and request from me the forage to your sheep."

The Hayaa' before people:

This can be by abstaining from harm and leaving proclaiming the ugly and sin in public.

Narrated Anas: I heard the Prophet (PBUH) said, "He is not shy of Allah who is not shy of men."³⁶

This type of modesty is subdivided into:

- Hayaa' for generosity:

Such as the Hayaa' of the Prophet (may peace and blessings of Allah be upon him) from his companions whom were invited to banquet on the occasion of his marry to Zaynab (may Allah be pleased with her). They prolonged the sitting there. The Prophet (PBUH) was ashamed to ask them to leave. However, Allah directed His commands to them.

- Hayaa' for modesty:

Such as the Hayaa' of Ali when he ordered al-Miqdad to ask the Prophet (PBUH) about the ruling of Madhi (pre-semenal fluid). He did not ask it himself out of respect to the status of Fatimah (may Allah be pleased with her), the daughter of the Prophet (PBUH) and the wife of `Ali (may Allah be pleased with him). It is recommended that the husband should not mention the matters related to the sexual intercourse or enjoyment with wife in the presence of one of her relatives. `Ali reported: I was one whose prostatic fluid flowed readily and I was ashamed to ask the Prophet (PBUH) about it, because of the position of his daughter. I, therefore, asked Al-Miqdad ibn al-Aswad and he inquired of him. He (the Holy Prophet) said: "He should wash his male organ and perform ablution."³⁷

- Hayaa' of honor:

---

³⁴ One of the Tabi`een (i.e. the second generation after the Prophet (PBUH)).
³⁵ Reported by al-Hakeem at-Tirmidhi, Nawadir Al-Uzul with close words.
³⁶ Reported by at-Tabarani, al-Awsat, a weak (Da`eeef) hadith according to Imam al-Albani.
³⁷ Reported by Muslim in his Sahih.
It is the modesty of the great self when it issues what is low to it from giving, gifting and favor. The person of such a self feels shame from the taker and receiver, as if he is the taker and not the giver, generous.

**Aspects of Hayaa' before people:**

**How can we feel shame from people?**

- Not to declare the disobedience in public.
- Not to expose to them what Allah prohibited to be shown.
- To deal with them in accordance with what Allah legislated.
- Not to ask them a thing of ornaments of this life.
- To observe in dealing with them the ethics and legitimate customs.

**Hayaa' before the self:**

It is the modesty of the high, noble and sublime souls from accepting default on itself, and the conviction to the low. Therefore, a person of such self finds himself ashamed from his own self. As if he has two selves, by one of them he feels shame of the other. This is the perfect type of Hayaa', as when the person falls shame of his own self, then his modesty of others is worthier.

The Hayaa' from the self can be only by modesty and decency. Accordingly, the Prophet of Allah (PBUH) said, "Whatever you hate other people see you doing abstain from doing it to yourself when you are alone."\(^38\)

Some scholars said, "Anyone who practices an action in secret that he is ashamed of in public, his self is of no value to him and it is most mean to others."

**How to feel shame of our own selves?**

- Not to satisfy for ourselves to disobey Allah and to approach the Hell-fire.
- To abstain from what can make Allah angry on us in our privacy.
- To guard ourselves from the ill-manners and bad morals.

Moreover, whenever man completes the three types of Hayaa' (his modesty before Allah, people and his own self), then the reasons of goodness are completed, the reasons of evil are banished. Thus, he becomes known with his favor.

**In his book, Khuluq Al-Muslim, the eminent sheikh Muhammad al-Ghazali said:**

"The Hayaa' is a true sign on the nature of man. It reveals the value of his faith and the amount of his politeness. When you see man who is ashamed from doing what should not be done or the redness of shyness tinctures his face if he does what is not suitable, you should know that his conscience is alive, his origin is pure and his element is good. However, if you see the person is impudent, foolish and does not care what he takes or leaves, such is a person that there is no good in him. And he has no restraint of modesty to guard him from committing sins and vices."

In conclusion, after this tour, we would like to demonstrate that morals cannot be established inside the hearts by the abstract instructions, commands and prohibitions. For the fruitful ratification requires a long

---

\(^{38}\) Reported by Ibn Majah.
bringing up and continuous maintenance, as it also needs a truthful intention and deed. It is not just a wish or claim. For Allah, Exalted be He, says,

(إنَّ اللَّهَ لَا يُعَيِّبُ مَا يَقْوِمُ حَتَّى يُعَيِّبُوا مَا يَأْتِيهِمُ (الرعد: 11))

{Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allâh).}

(AR-Ra’d: 11)

Moreover, the moral does not exist in the self suddenly, and it does not be brought about as strong. However, it grows and develops slowly; ripens on stages. If the bad natures are permanently urging on its owner and tries to deviate his behavior between time and time, its evil could not be stopped by a temporal treat. The medicine, however, should be on the same level of the urgency and activity of the self in order that be effective.

There is no effort that be exerted by man better than the effort exerted in purification and ratification of the soul, and providing it with the good morals thereby man can attain the Pleasure of Allah, Glorified and Exalted be He.

**Acquisition of the manner of Hayaa’:**

**Program towards the Hayaa’**

Within this program, we put a set of forms of Hayaa’ which if achieved they will be - Allah willing – our way to fulfill the moral of Hayaa’ in your self. This program can be completed within eight weeks as follows:

1- Number of aspects should be achieved every week.
2- One should account him self a day for the adherence to these aspects.
3- One should not move to the tasks of the next week until he fulfills the aspects of Hayaa’ of the current week.

<table>
<thead>
<tr>
<th>The week</th>
<th>The aspect (deed)</th>
<th>The day</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1 2 3 4 5 6 7</td>
</tr>
<tr>
<td>The first</td>
<td>1- To increasingly ask Allah to grant me the Hayya’.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2- To speak the truth in all circumstances.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3- To lower my voice when speaking.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4- To prevent ear from listening to neighbors secrets.</td>
<td></td>
</tr>
<tr>
<td>The second</td>
<td>1- To feel that Allah is watching and observing me all the time.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2- To interrupt the products which has images that may hurt the Hayaa’.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3- Not to emulate women in transportations and markets.</td>
<td></td>
</tr>
<tr>
<td>The third</td>
<td>1- To think increasingly of death during day and night.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2- To be distant from backbiting and talebearing.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3- To keep my eyes away from looking to forbidden things by Allah.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4- Not to stop in front of the door when open.</td>
<td></td>
</tr>
<tr>
<td>The week</td>
<td>The aspect (deed)</td>
<td>The day</td>
</tr>
<tr>
<td>----------</td>
<td>------------------</td>
<td>--------</td>
</tr>
</tbody>
</table>
| The fourth | 1- To seek the lawful food, drink and all things.  
2- To decrease speaking and laughing when in the transportations.  
3- To be polite when walking in the rout. | 1 2 3 4 5 6 7 |
| The fifth | 1- To decrease as much as possible from things which are permitted.  
2- Not to follow neighbor’s secrets.  
3- To lower the voice when laughing.  
4- Not to eat in the street. | 1 2 3 4 |
| The sixth | 1- To abstain from envying any people.  
2- To choose the sober words when speaking about private matters.  
3- Not to put of the cloths at the presence of an unmarriageable. | 1 2 3 |
| The seventh | 1- To recall the difficulty of inquiring about sins on the Day of Resurrection.  
2- To hide the disobedience and not to proclaim it.  
3- Not to reveal boredom to guests even if they over burden.  
4- Men should avoid sitting beside women in the transportations and vice versa. | 1 2 3 |
| The eighth | 1- To keep the tongue from swearing and swearword.  
2- Not to share in a conversation that may hurt the Hayaa’.  
3- To put an obstacle between man and woman if they are obligated to sit beside each other.  
4- To deny the act of those who scratch the Hayaa’. | 1 |

Put the mark (true) before the aspect or deed, which you achieve with a satisfactory proportion, which you determine to yourself and the mark of (false) before the aspect or deed therein there is a shortcoming or you do not achieve its satisfactory proportion, or that which you do not practice it at all. [You can repeat this program with your self within the gradual raising of the proportion that is necessary to reach the required rate.]

**Assignment:**

1- Demonstrate the concept and nature of Hayaa’.

2- Demonstrate the practical applications to fulfill the concept of Hayaa’.

3- Evaluate the extent of your achievement to the concept of Hayaa’ in its different aspects - and specify the negligence points of you - and what are the practical applications that you intend to practice so that you can heal this negligence.

4- Demonstrate the types and aspects of Hayaa’?

5- Demonstrate the way thereby you can achieve each type.

6- Demonstrate how can you acquire the moral of Hayaa’. 

| PUT THE MARK (TRUE) BEFORE THE ASPECT OR DEED, WHICH YOU ACHIEVE WITH A SATISFACTORY PROPORTION, WHICH YOU DETERMINE TO YOURSELF AND THE MARK OF (FALSE) BEFORE THE ASPECT OR DEED THEREIN THERE IS A SHORTCOMING OR YOU DO NOT ACHIEVE ITS SATISFACTORY PROPORTION, OR THAT WHICH YOU DO NOT PRACTICE IT AT ALL. [YOU CAN REPEAT THIS PROGRAM WITH YOUR SELF WITHIN THE GRADUAL RAISING OF THE PROPORTION THAT IS NECESSARY TO REACH THE REQUIRED RATE.] |
7- Evaluate the extent of your achievement to each type specifying the points of negligence of each type and the way to heal them.
● Secondly: the abstinence (at-Ta`affuf)

Behavioral procedural objectives:

1- Learners should demonstrate the meaning of Ta`affuf.
2- Learners should demonstrate the types of `Iffah.
3- Learners should mention some of the reported traditions pertaining to the `Iffah.
4- Learners should demonstrate examples of `Iffah from the Sirah of the Messenger (PBUH), the companions and the righteous.

1- Meaning of Ta`affuf:

The Arabic word Ta`affuf linguistically means abstinence from what is ugly.

Ibn Manzur said: The `Iffah is the abstinence from what is not lawful, and the `Iffah also means the chastity.

Allah, Exalted be He, says,

وَلْيَوْتِ الْيَدَيْنَ لَ يَجِدُونَ نِكَاحًا

﴾ (النور: 11)\)

(And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty.) (An-Nur: 33)

This means such people should control themselves by fasting, for instance, for it is a shielding for him. It is reported in the hadith that the Prophet (PBUH) said, "Whosoever seeks chastity, Allah keeps him chaste..."

- The Arabic word Isti`raf means patience and continence of the self from something. In the hadith, the Prophet (PBUH) said, "O Allah! I ask you the chastity and adequacy."

Meaning of Ta`affuf according to the scholars of terminology:

Al-Raghib said: the `Iffah is a state of the self that prevents her from the domination of the desire. He also said: the `Iffah means controlling the self from the bestial lusts.

Al-Kafawi said: the `Iffah is to abstain from what is not lawful.

Al-Jahiz said: it is to control the self from the lusts.

2- Types of `Iffah\(^39\):

A- The `Iffah against the prohibitions (i.e. abstinence from the prohibited things):

This includes numerous types:

1- The guarding of the chastity\(^40\) and protecting it from what Allah prohibited. This is because the failure to guard it despite the warnings of the Shari`ah and the restraint of the intellect is a shameful disgrace.

2- The safeguarding of the tongue from lying, gossip, mockery, false talks, and all diseases of the tongue, which lead to the destruction of man. Also the none abstinence of tongue is the refuge of the fools and the revenge of the people of mob.

\(^39\) Tasneef al-Mawardi, Adab Ad-Dunya wad Din.
\(^40\) Ibid.
3- The lowering of the gazing: Allah says,

\[
\text{(And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty.) (An-Nur: 33)}
\]

I.e. the male and female believers who lack the financial means for marriage must keep themselves chaste, and safeguard themselves from committing adultery, and to continue on this until Allah enriches them of His Bounty. In addition, the lowering of grazing is a clear-cut command by Allah to His believing servants. Allah, Exalted be He, says,

\[
\text{(Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allâh is All-Aware of what they do.) (An-Nur: 30)}
\]

The Gracious Qur'an gave us the most wonderful image of Ta`affuf in the story of Prophet Joseph (Yusuf, peace be upon him) with the wife of `Aziz, as Almighty Allah says,

\[
\text{(And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful.) (Yusuf: 23)}
\]

4- The controlling of the lust of stomach: it is well known that a big number of the serious and obstinate diseases result from the congestion of the stomach with which it cannot congest. For this, the Prophet (PBUH) said, "No human ever filled a container more evil than his belly."\(^{41}\)

Therefore, man must not be servant for his stomach; lives in this life to eat, go, wander and has no concern but to collect on the table the different types of food. People who overdo in satiation, fullness and concern only to inventing the new means of cooking, they are not qualified to the noble deeds, and their determination could not recommend them to jihad or sacrifice. Man's decreasing of some sorts of food cannot be through the abstract asceticism or the abstinence without any reasonable reason. However, the true method is that man ties his concern with a great ambition, and then he preoccupies himself with acquiring it. This can keep him away from the arts of amusements and types of inferior lusts. This does not mean that the Muslim departs the life. Islam does not mean anything of this. The prohibition of what is lawful takes the same ruling of making what is prohibited as lawful. The following Qur'anic verse indicates the matter,

\(^{41}\) Reported by at-Tirmidhi.
Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with Ihsân (perfection). And Allâh loves the good doers.﴾ (Al-Ma‘idah: 93)

5- The moderation in wearing cloths: Islam commands Muslim to be modest in his wearing. It is repressible if he boasts with it. Islam does not consider the good outward appearance among the characteristics of manhood or good morals. The Prophet (PBUH) said, "Maybe were the one in two tatters of dusty garments if he swears by Allah, He fulfills his oath."

Moreover, it is of the stupidity that the young makes his body as fashion show and waits the looks of admiration fall on him form everywhere. There are some gullible youths who spend the long hours with no job but to complete their prestige and to check their handsomeness. If they spend this time in providing themselves with knowledge and understanding the rules of religion, they will eschew and retreat. Islam warned Muslims against this recklessness.

The Prophet (PBUH) said, "Whoever wears a dress of fame in this world, Allah will clothe him with a dress of humiliation on the Day of Resurrection, then set it afire." Nevertheless, one cannot deduce from this hadith that Islam loves the flimsy dresses or that it welcomes the ragged shapes or that it recommends wearing the torn and tattered cloths. A man came to the Messenger of Allah (PBUH) wore a torn cloth. He asked: "Do you have wealth?" "Yes," said the man. He asked: "What wealth do you have?" "Every kind of wealth," replied the man. "Allah has given me camels, cows, sheep, horses and slaves." Then the Messenger of Allah (PBUH) said: "When Allah has given you wealth, let the signs of the gifts of Allah and His generosity be shown upon your person."42

Based on, Islam recommends for his followers the beautification and good form. The difference is great between someone who adorns his outward appearance while neglecting his inward; spends the good of his time and money in apparel that he sticks to his body. Another person makes his great goal is to maintain his reality and to complete his magnanimity; and he does not forget in the middle of cowards of obligations to wear what he can adorn himself by and what thereby he can meet people.43

6- The abstinence from what is prohibited in matters related to transactions and dealings:

The Muslim seeks the lawful: Allah, Exalted be He, says,

﴾O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytân (Satan). Verily, he is to you an open enemy.﴿ (Al-Baqarah: 168)

In addition, the Messenger of Allah (PBUH) said, "Any flesh that grows from ill-gotten gains is more deserving of being touched by Hell-fire."44

42 Reported by an-Nasa‘i.
43 Sheikh Muhammad al-Ghazali, Khuluq Al-Muslim.
44 Reported by at-Tirmidhi.
The Salaf of this nation gave the most wonderful examples in this affair. For example, Abu Bakr as-Siddiq.

Abu Bakr had a slave who used to give him a portion of his daily income as the master's share. Once he brought him some food, and Abu Bakr took a morsel out of it. Then the slave remarked, "You always inquire about the source of what I bring to you, but today you have not done so."

He replied, "I was feeling so hungry that I failed to do that. Tell me now, how did you come by this food?"

The slave said, "Before I embraced Islam, I practiced soothsaying (fortune telling). During those days, I came across some people for whom I practiced some of my charms. They promised to pay me for that later on. I happened to pass by those people today, while they were engaged in a marriage ceremony, and they gave me this food."

Hearing this, Abu Bakr exclaimed, "Ah! You would have surely killed me!" Then he tried to vomit the morsel he had swallowed, but could not do so, as his stomach had been quite empty. Somebody suggested to him to take water to his fill and then try to vomit. He sent for a goblet of water and kept on taking water and forcing it out, till the morsel was vomited out. Somebody remarked, "May Allah have mercy on you! You put yourself to such trouble for one single morsel." To this he made reply, "I would have thrust it out even if I had to lose my life. I have heard the Prophet (peace and blessings of Allah be upon him) saying, "Any flesh nourished by haram (an illegally gained) food, is destined for the fire of Hell.' I, therefore, made haste to vomit this morsel, lest any portion of my body should receive nourishment from it."

Moreover, the women in the early period of Islam were well-acquainted with such aspect. Therefore, the woman among them used to recommend her husband: O so-and-so! Fear Allah on us, for we can endure the hanger, but cannot endure the fire of Hell.

**The Muslim is good in his discharge**\(^{45}\): the religion of Islam urged to the good discharge to the debt. This includes numerous matters:

- The discharge of the debt on the fixed appointment. The Messenger of Allah (PBUH) said, "Surely the reward for a loan is returning (what was borrowed) and praise."\(^ {46}\)

- To thank the creditor. The Prophet (PBUH) said, "Whoever does not thank people does not thank Allah."\(^ {47}\)

**The financial dealings from the prospective of Islam.**\(^ {48}\)

The dealings in general are a main part from the Islamic legislation, as it is the worldly side between the human with each others; and they said in the proverb, "The religion is the treatment." i.e. the reality of the religion such as 'Iman (faith), worship and morals seems clear when people deals each others. And because of the importance of dealings, we find that Almighty Allah sent a Messenger to people and the base of his call after calling and guiding them to the Oneness of Allah, was guiding them to correct their financial dealings in their life. Allah, Exalted be He says, says,

---

\(^{45}\) Abdul-Khaliq al-Shareef, Al-Istidanah.

\(^{46}\) Reported by Ahmad.

\(^{47}\) Hadith Sahih.

\(^{48}\) Abdul-Khaliq al-Shareef, Al-Istidanah.
And to the Madyan (Midian) people (We sent) their brother Shu‘aib. He said: “O my people! Worship Allâh, you have no other Ilâh (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing. And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.” (Hud: 84-85)

However, the people did not understand that this was the right of Allâh to legislate in matters of their money, and they thought that if they earned such money - outward - they have then the right to behave in it according to their desires, or they thought that these commands were for guiding them and not on the obligatory meaning. Accordingly, they said:

قَالُوا يَا شُعَيْبُ أَصَلََتُكَ تَأْمُُِكَ أَنْ ن َت ْنَصُوِّي نَا الْمِكَْيَالَ وَالْمِيزَانَ إِنَّكَ لََْنْتَ الْحَلِيمُ الَِّشِيدُ (هود: 84)

(O Shu’aib! Does your Salât (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!) (Hud: 87)

(They said this sarcastically). Moreover, the financial legislations in Islam are based on the general characteristics that the Islamic Shari`ah is characterized by.

- The reference in the matters related to the financial dealings - like all other matters in the religion - is due to Allâh and His Messenger, and what can be derived from their speech (i.e. the Qur'an and the Sunnah).

- What comes from Almighty Allâh and His Messenger (PBUH) is binding in accordance with what manifests from texts, and we can refer to the people of ijtihad among the scholars.

- The person will be questioned before the Hands of Allâh about his earning and spending; the flesh that grows from ill-gotten money, the fire is more appropriate for it. Whosoever makes his food as Tayyib (i.e. pure, good and lawful), his prayers will be responded; and Allâh is pure and He accepts only what is pure. Therefore, we notice the extent of the influence and affection between the part of financial dealings and the part of the Islamic faith and morals.

- The religion of Islam deals with the human as a soul and body; individual, congregation and nation; and that there is an obligatory and voluntary. Therefore, Islam - in the part of financial dealings - specified the general balance in all this.

- The financial matters in Islam are different and varied. Some of them is fixed and specified according to their state of obligation such as the obligatory Zakah. Some other are flexible and unfixed according to the ability of the person and what surrounds him such as the expenditure, which is obligatory on him for whom he is charged with.
The Islamic Shari`ah prohibited also every thing that can reach to the harm of the individual, group or community. Therefore, it prohibited usury, cheating, theft, monopoly and all that relates to them. However, it legislated in front of this the good loan, the facilitation to the indebted, solidarity, Zakah, charities, and deeds of good and righteousness. It demonstrated to man that all this have its results in the life of this world and in the Hereafter as well.

The essential Islamic look for money and financial dealings is that the real possessor is Allah Alone (Glorified and Exalted be He), and that the man's possession to this money is temporal; and that we deal with money worshiping Allah by such dealing in accordance with what He legislated to us from conditions hoping His Pleasure beyond that; and that the contingent possession for the money or the incidental need for it - because we will leave it or it will leave us – must not be a reason that leads neither to the remoteness of the servant from His Lord nor to the none attaining to His Pleasure; and thus that money must be - after the purification of its source and target - a means to please others not a means of arrogance on them.

The pride of honor and abstinence from asking people:

The believer is modest who ask not people anything. His affair is like what Allah described in the Qur'an:

وَالْفَقََِاءِ الَِِّينَ أُحْصُِِوا فِي سَبِيلِ اللَِّ ِ لَ يَوْتَطِيعُونَ ضَِْ بًا فِي الَْْرْضِ يَحْوَب ُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ الت َّعَفُّفِ تَعِِْف ُهُمْ بِوِيمَاهُمْ لَ يَوْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيٍِْ فَإِِنَّ اللَِّ َ بِِ ِ عَلِيمٌ (البقرة: 273)

((Charity is) for Fuqarâ (the poor), who in Allâh’s Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allâh knows it well.) (Al-Baqarah: 273)

Therefore, you see him do not exploit his position in fulfilling his needs. People think that he is rich despite he cannot find what can support him. Ibn `Abbas narrated that the Messenger of Allah (PBUH) said, "Be sufficient without people, and what is little from asking (people) is good. They (the companions) asked: (Even) from you o Messenger of Allah? He replied, and (even) from me."49

Narrated Abu Hurayrah (may Allah be pleased with him): The Prophet (PBUH) said, "The poor person is not the one for whom a date or two or a morsel or two of food is sufficient but the poor person is he who does not beg or ask the people for something or show his poverty at all. Recite if you wish the Saying of Allah, the Exalted, (They do not beg of people at all.)"50

The Ta’affuf against the doubtful matters:

The moral of Ta`affuf when settles in the self of someone it exalts him to the highest degrees so he can leave many of things which there is no blame on it because of the things upon which he might be blamed. Narrated Abu Hurayrah: the Messenger of Allah (PBUH) said, "A man bought a piece of land from another man, and the buyer found an earthenware filled with gold in the land. The buyer said to the seller, 'Take your gold, as I bought only the land from you, not the gold. The owner of the land said, I sold you the land and every thing in it. So both of them took their case before a man who asked, 'Do you have children? One of them said, 'I have a boy' the other said I have girl ' the man said, 'marry

49 Reported by at-Tabari.
50 Reported by al-Bukhari.
the girl to the boy and spend the money on both of them and yourselves and give the rest of it in charity."

3- Some Prophetic traditions on `Iffah:

1- Narrated ibn `Umar: the Messenger of Allah (PBUH) said, "Be good to your parents, for only then your children will be good to you, and be yourselves chaste, for then your wives will be chaste."\(^{51}\)

2- Narrated Abu Hurayrah: “There are three individuals that is a right upon Allah to help them, a Mujahid, a Mukatib (a slave who makes a contract with his master to purchase his freedom) and who seeks marriage for the purpose of preserving his `Afaaf (chastity)."\(^{52}\)

3- Narrated ibn `Umar and `A'ishah: The Messenger of Allah (PBUH) said, "Whosoever request a right he should request it with `Afaaf whether complete or incomplete."\(^{53}\)

4- Narrated Abu Hurayrah: The Prophet (PBUH) said, "I was shown the first three to enter Paradise: the Shaheed (the martyr); the one who is chaste and proud; and the slave who worships Allah with devotion and is faithful and sincere towards his master."\(^{54}\)

4- Examples from `Iffah:

1- Practical example from the life of the Messenger (PBUH):

Narrated Abu Hurayrah: The Messenger of Allah (PBUH) said, "Sometimes when I return to my family, I find a date on my bed, and raise it to my mouth, but then fear that it might be from someone's charity, so I put it aside." [Despite his absolute poverty, the Blessed Prophet was not permitted to accept charity.].\(^{55}\)

Narrated Anas: The Messenger of Allah (PBUH) said, "I sometimes return home to my family, and I find a date fallen on my bed, so I pick it up to eat it, but then I fear that it might be from charity, so I throw it away."\(^{56}\)

2- When the Muslims conquered the Qadisiyyah, they took the spoils and received it to `Umar. Commenting of this, he said, "A people who fulfill that are really honest. They said to him, 'You practiced `Afaaf (abstaining from what is forbidden) and they practiced as you. And if you reveled o leader of the believers, then your subjects would revel like you.'"

3- `Uthman ibn `Affan (may Allah be pleased with him) said in a Khutba, "Do not oblige the slave-girl to earn money unless she has a skill. When you oblige her to do that, she will earn money by prostitution. Do not oblige the child to earn money. If he does not find it, he will steal. Have integrity since Allah has integrity with you, and you must feed them good food."\(^{57}\)

4- `Umar `Abd al-`Aziz heard that one of his sons had purchased a. valuable jewel for one thousand dirhams. So `Umar wrote to him, “I have heard that you have bought a gem for one thousand dirhams. When this letter reaches you, sell the ring and fill one thousand stomachs. Then make a ring out of two

\(^{51}\) Reported by al-Mudhiri.
\(^{52}\) Reported by at-Tirmidhi.
\(^{53}\) Reported by Ibn Majah.
\(^{54}\) Reported by Ibn Majah.
\(^{55}\) Reported by al-Bukhari.
\(^{56}\) Reported by al-Bukhari.
\(^{57}\) Reported by Imam Malik in Al-Muattaa'.
dirhams, make its stone out of Chinese iron, and write upon it, 'Allah has mercy on a person who realizes his own worth.'

Assignment:

1- Demonstrate what is the meaning of Ta’affuf.
2- Demonstrate the types of `Iffah.
3- Mention some of the Prophetic traditions on `Iffah.
4- Mention some examples of `Iffah of the Prophet, companions and righteous.
5- Mention some examples on `Iffah therein which you exercised the moral of `Iffah in any image of it, and what have you learned from these situations.
6- Specify any of the types (images) of `Iffah which you feel your weakness in it, and what are the means thereby you can heal this weakness.

---

58 Abu Sa`d al-kharraz, At-Tareeq ila Allah (The Way To Allah), the book of truthfulness.
● Thirdly: *Al-Hilm* 59 and overcoming one’s anger

**Behavioral procedural objectives:**

1. Learners should recognize the concept of *hilm*.
2. Learners should recognize the importance and excellence of *hilm*.
3. Learners should recognize practical examples from the biography of the Prophet (PBUH) to his fulfillment to this moral.
4. Learners should recognize the aspects of *hilm*.
5. Learners should recognize the practical means to overcome one’s anger.

1- **Concept of *hilm* 60:**

**The lexical meaning:**

1. Deliberation and calmness at anger or adversity with ability and strength.
2. Deliberation and self-control.
3. The minds, for Allah says in the Qur'an,

\[
أَمْ تَأْمُُِهُمْ أَحْلَََِمُهُمْ بِهََِا أَمْ هُمْ قَوْمٌ طَاغُونَ
\]

(Do their Ahlam (minds and intellects) command them this [i.e. to tell a lie against you (Muhammad)]) (At-Tur: 32)

- **Al-Haleem 61** is one of the Most Beautiful Names of Allah 62:

1. Al-Khataabi said: He is the possessor of forgiveness and deliberation Who neither anger can provoke Him nor ignorance of an ignorant or disobedience of a disobedient can depreciate Him. He is the Deliberate Who does not quickly punish. But He appointed to everything a fixed time that it will come end to.

2. Al-Ghazali added: no anger can befall Him, and the hurry or recklessness cannot incite Him to revenge - although His utmost Ability to do so.

(وَلَوْ يُؤَاخُِِ اللَِّ ُ النَّاسَ بِمَا َْوَبُوا مَا تََِكَ عَلَى ظَهِِْهَا مِنْ دَابَّةٍ وَلَكَِ نْ يُؤَاخ ُِِهُمْ إِلَى أَجَلٍ مُوَمًّى فَإِِذَا جَاءَ أَجَلُهُمْ فَإِِنَّ اللَِّ َ َْانَ بِعِبَادِهِ بَصِيًَا)

(And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term...) (Fatir: 45).

**Quality of Hilm in man:**

59 The Arabic word *hilm* means moral integrity, deliberation, softness, forbearance and mildness. (The translator)
60 Taken from *Lisan Al-'Arab* by Ibn Manzur.
61 Al-Haleem is one of the attributes of Allah. 'Al-Haleem' means 'the One Who has the attributes of gentleness, clemency, mildness, forbearance, insight, discernment, or intelligence'. (Translator)
This quality in man is evident to the perfectness and dominance of his mind, and the break of the strength of anger and that it is subject to the mind.63

2- Importance and excellence of Hilm:

1- According to the amount of forbearance of man, his self-control and his repressing to his anger - although he can be able to carry it out – the same is his status at the Sight of Allah. The Messenger of Allah (PBUH) said, "Whoever suppresses his anger while he is able to express it, Allah will call him in the presence of all creatures on the Day of Resurrection and ask him to choose of the houris [of Paradise] the ones he likes."64 And `Ubadah ibn As-Samit narrated that the Messenger of Allah (PBUH) said, "Shall I tell you how Allah Most High will raise the spiritual status of people and community?" They said: "Yes o Messenger of Allah." He said, "To deal gently with one who offends you, to forgive him who does wrong to you, to give him who deprives you and to maintain contact with him who breaks with you."65

Moreover, the Gracious Qur'an considered these characteristics and counted that they will rapidly move its owner to the gardens. He says,

وَسَارِعُوا إِلَى مَغْفَِِةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَِْضُهَا الوَّمَوَاتُ وَالَْْرْضُ أُعِدَّتْلِلْمُتَّقِينِ (133) الَّذِينَ يُفْقِهُونَ فِي السَّرَارَاءِ وَالضَّرَاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَِّ ُ يُحِبُّ الْمُحْوِنِينَ (آل عمران: 133–134)

﴾And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious - see V.2:2). Those who spend [in Allâh’s Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers).﴾ (Al `Imran: 133-134)

2- This quality is a reason that turns the enemy into a friend. Allah, Exalted be He, says,

اَذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بِينَاهَا عَدَاءَ كَانَ أَيْنَ عَدَاءً حَيَّمَ (34) وَمَا يَلَّاَقُهَا إِلَّا أَلَّذِينَ صَبَََرُوا وَمَا يَلَّاَقُهَا إِلَّ ذُو حَظٍ عَظِيمٍ (فصلت: 34–35)

﴾Repel (the evil) with one which is better (i.e. Allâh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).﴿

(Fussilat: 34-35)

---

63 Al-Mustakhlas fi Tazkiyat An-Nafs.
64 Reported by at-Trimidh and Abu Dawud.
65 Reported by at-Tabarani.
Ibn `Abbas said: Allah ordered the believers to exercise patience when angry, forbearance in front of ignorance and forgiveness when insulted. If they achieved that, Allah protects them from the Satan and He subjugates the enemy to them as if he is a close friend.\textsuperscript{66}

3- This quality is evident to a praised ability in man. Ibn Mas`ud narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Whom do you consider a wrestler among you?" They replied: "The man whom the others cannot defeat in wrestling." He said: "No, it is he who controls himself when he is angry."\textsuperscript{67} In addition, a man said to the Prophet (PBUH), give me a brief and concise advice lest I may forget. The Prophet (PBUH) said, "Do not get angry."\textsuperscript{68}

4- It protects man form cursing himself. It happened that a man's clothes were taken of by the wind. Thereupon, He cursed it. The Messenger of Allah (peace and blessings of Allah be upon him) said, "Do not curse it, for it only does as it is commanded, and if a person curses something that does not deserve to be cursed, his curse will come back upon him."\textsuperscript{69}

5- In a sermon after an `Asr prayer, the Prophet (PBUH) said to people: "The children of Adam have been created on various characteristics. Some are swift to anger and swift to cool down, the one characteristic making up for the other; some are slow to anger and slow to cool down, the one characteristic making up for the other; but the best of you are those who are slow to anger and swift to cool down, and the worst of you are those who are swift to anger and slow to cool down." He continued, "Beware of anger, for it is a live coal on the heart of the descendant of Adam. Do you not notice the swelling of the veins of his neck and the redness of his eyes? So when anyone experiences anything of that nature he should lie down and cleave to the earth."\textsuperscript{70} I.e. he should stay in his place and sit down. (If he follows the flame of anger, he will spoil the matters in his state as the absence of his consciousness and the control of his affliction and thereby he leaves no place for amending them.)\textsuperscript{71}

6- It is an indication to the depth of faith. Among people are those who do not keep silent when in a state of anger. They are then in a continuous revolution and a printed rage is on his frowning face. If someone touches him, he trembles like feverish, and he abuses and curses. Islam is free from such descriptions. The Messenger of Allah (peace and blessings of Allah be upon him) said, "A believer is not a defamer nor a curser nor coarse nor obscene."\textsuperscript{72}

3- Practical examples:

1- It is known from the biography of the Prophet Muhammad (peace and blessings of Allah be upon him) that he never took revenge over anybody for his own sake but he did only when Allah’s Legal Laws and Bindings were outraged in which case he would take revenge for Allah’s sake. He was asked to invoke a curse against the idolaters. He replied, "I was not sent as a curser. I was sent as a mercy."\textsuperscript{73}

(Among the stories of his forgiveness which are unparallel between mankind, his forgiveness for the head of hypocrites, `Abdullah ibn Salul who was a bitter enemy to the Muslims. He watched for

\textsuperscript{66} Mukhtasar Minhaj Al-Qasideen.
\textsuperscript{67} Reported by Muslim.
\textsuperscript{68} Reported by Malik.
\textsuperscript{69} Reported by at-Tirmidhi.
\textsuperscript{70} Reported by at-Tirmidhi.
\textsuperscript{71} Muhammad al-Ghazali, Khuluq Al-Muslim.
\textsuperscript{72} Reported by at-Tirmidhi.
\textsuperscript{73} Reported by Muslim.
calamities for them, allied with Satan against them, schemed for them conspiracies. He did not find any opportunity to defame and harm the Prophet (PBUH) but he seized it. He rumored false speech about the mother of the believers, `A'ishah (may Allah be pleased with her) and helped those in whose hearts were a disease (evil desire for illegal sexual intercourse) whisper together with falsehood against her and attempted to shake the pillars of the Muslim community. But Allah revealed the truth. Then Ibn 'Ubayy died and his son came to Allah's Messenger and sought his pardoning to his father. The Prophet (peace and blessings of Allah be upon him) did. Then the son asked the Prophet (PBUH) his garment. The Prophet (PBUH) gave it to him. The son asked the Prophet (PBUH) to perform the funeral prayer on the father. The pardoning, merciful messenger did not reject his request. He stood up in front of the body of the one who defamed in his honor yesterday to seek Allah's Forgiveness to him. But, the Supreme Justice decided the whole matter. Allah, Exalted be He, says,

\[
\begin{align*}
\text{سلف: } & 70 \text{ (النور: } 22) \\
\text{(Whether you (O Muhammad ﷺ) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allâh will not forgive them, because they have disbelieved in Allâh and His Messenger (Muhammad ﷺ). And Allâh guides not those people who are Fâsiqûn (rebellious, disobedient to Allâh).)} \\
\text{(At-Tawbah: 80)74}
\end{align*}
\]

2- The Messenger of Allah (PBUH) denied on Abu Bakr his curse to some of his slaves. Accordingly, he said, "It does not befit a Siddiq (a saintly person) to frequently curse others."75 In another narration, he (PBUH) said, "It does not come together that you curse and be saintly persons."76

To expiate his act, Abu Bakr set free some of his slaves, then came to the Prophet (PBUH) and said: "I will never do that again."77

In addition, when Abu Bakr swore not to spend on Mistah - as he used to do - because of his talk about the incident of falsehood (i.e. the story of the slander against `A'ishah, the wife of the Prophet (PBUH)), the following Statement of Allah was revealed,

\[
\begin{align*}
\text{وَلَا يَأْتَلِ أُولُو الْفَْْلِ مِنْكَُمْ وَالوَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُِْبَى وَالْمَوَاِْينَ وَالْمُهَاجِِِينَ فِي سَبِيلِ اللَِّ وَلْيَعْفُوا وَلْيُصْفَحُوا أَلَ تُحِبُّونَ أَنْ يَغْفَِِ اللَِّ ُ
\end{align*}
\]

\[
\begin{align*}
\text{لَكَُمْ وَاللَِّ ُ غَفُورٌ رَحِيمٌ (النور: } 22) \\
\text{(An-Nur: 22)}
\end{align*}
\]

(And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.)78

---

74 Muhammad al-Ghazali, Khuluq Al-Muslim.
75 Reported by Muslim.
76 Reported by al-Hakim.
77 Muhammad al-Ghazali, Khuluq Al-Muslim.
Abu Bakr said, "Nay, by Allah I love that Allah forgives me." And he returned to Mistah what he used to do and swore: By Allah I will never take it for him.

3- Narrated Ibn `Abbas: "When `Uyaynah ibn Hisn came (to Medina), he stayed with his nephew Al-Hur ibn Qays, who was among the people whom `Umar used to have near him, for `Umar used to like to have the reciters of the Qur'an (who memorized it) near him and would listen to their opinion. `Uyaynah said to his nephew, "O my nephew! You are close to this chief ( `Umar), so ask for permission for me to see him." Al-Hur said "I will ask him for you," and he asked `Umar for permission for `Uyaynah to meet him, and `Umar gave him permission. When `Uyaynah entered on `Umar, he said, "O Ibn al-Khattab! You neither give to us sufficiently nor rule with justice between us." `Umar became so angry that he almost punished `Uyaynah. However, al-Hur said, "O Chief of the believers! Allah, the Exalted, the Most Honored, said to His Prophet (PBUH),

\[
\text{Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).}
\]

(Al-A`raf: 199),

and this is one of those who are fool.

By Allah, `Umar did not do anything after he heard that Ayah being recited, and indeed, he was one who adhered to the Book of Allah, the Exalted and Most Honored."

`Umar was enraged because the Arabian was impudent to him. He attempted to deter him because he did not enter on him to give him an advice or to request a right. However, he entered on the ruler in his place of power to abuse and insult him without any cause. When it was mentioned that the man is of those who are fool, he turned away from him and allowed him to go.

4- The Messenger of Allah (peace and blessings of Allah be upon him) said to Ashajj `Abd al-Qays: "You have two qualities which Allah likes: hilm and perseverance." Imam An-Nawawi explains: The hilm here refers to mind and the perseverance signifies deliberation and premeditation. The reason behind this Prophetic statement to him (Ashajj) was what is reported in the hadith of the delegation. When they reached Madinah, they went to the Prophet (PBUH). Al-Ashajj collected their camels, sat them down and relieved them of their loads gathering it all together. He then hobbled his camel and put on a suit of his best garments. He came toward the Prophet (PBUH) walking calmly. The Prophet (PBUH) closed him and let him sit beside him. Then the Prophet said to them, 'pledge allegiance to on your selves and your people.' Then the people said: yes. Al-Ashajj said: O Messenger of Allah! You request from us to accept something which is strong than one's religion. We accept allegiance on our selves and we will send them whom can invite them. Anyone who follows us, he is of us. And he who refuses, we shall fight him. He said, "You are right, indeed you have two qualities…"

Al-Qadi `Iyad said: the perseverance is that he waited until recognized his interests and he did not hurry up. The hilm is that statement which he said and it indicates the integrity of his mind and his excellence in looking to the consequences.

4- Aspects of hilm and restraining anger:

1- The patience to the harm of those who are ignorant without revenge.
2- Respecting the opinion of those who dissent you.
3- Attempting to find out the positive points of the dissent opinions and to benefit therefrom.
4- Reducing disputes and controversies.
5- Earning the cordiality and respect.
6- The recognition of the mistake and accounting one's self.

5- What should you do when you got angry?

1- You should seek Allah's Refuge against Satan, the outcast.
2- If you are in a position of standing then sit down, and if you are sitting down, then lie down or lie back.
3- If you still angry, then leave the place.
4- Go and perform ablution.
5- Perform two units (Rak`at) and prolong the prostration therein.
6- Engage in invoking Allah increasingly. (O Allah, the Lord of the Prophet Muhammad (peace and blessings of Allah be upon him)! Forgive me my sin and remove the anger of my heart, and protect me from the misleading tests.)

Assignment:

1- Demonstrate the concept of Hilm.
2- Demonstrate the importance and excellence of Hilm.
3- Mention practical examples from the biography of the Prophet (PBUH) to his fulfillment to this moral.
4- Mention practical examples you exercised and their owners achieved the moral of Hilm and what is the influence of this on you.
5- Demonstrate the aspects of Hilm and restraining anger.
6- Demonstrate to what extent you have achieved this moral in your self.
7- Demonstrate the practical means that you use in order to restrain anger.
**Self-Evaluation Paper**

It helps the learner to evaluate himself in his applying to the moral of Hayaa' (The maximum mark is 142)

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Always</th>
<th>Often</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>How to guard the head and what it contains?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1  Not to bend the head save to Allah and not to turn one's head in the prayer.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2  Grazing the eyes from the probations.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3  Not to spy.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4  Thinking and pondering on the universe and to contemplate in the Ability of Allah, the Exalted.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5  Abstinence from listening to the prohibited things such as back-biting, gossip and the obscenity.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6  Not to use the prohibited ornaments such plucking eyebrows and Taflijj the teeth for the purpose of beauty.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7  Abstinence from evil talk, and to listen to the Gracious Qur'an.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8  Abstinence from wines, intoxicants and all what can spoil the mind.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>How to guard the stomach from what it takes in?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9  To thank Almighty Allah for His Favors.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 To maintain to the lawful food and drink.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 To adhere to the Sunnah of the Prophet (PBUH) in eating, so, when you eat, leave a third of your stomach for food, a third for drink and a third for breath.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 To guard your chastity against everything that leads to disobedience.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13 To abstain from the excess of laugh, for it makes the heart dead.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>How to remember death and destruction?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 By remember the affairs of agony of death, graves and the scenes of the Day of Resurrection.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 By maintaining visiting the sick and afflicted persons for taking consideration and admonition.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>How to leave the ornaments of the life?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16 To totally abstain from the prohibited things and not to increase from the unlawful things.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behavior</td>
<td>Always</td>
<td>Often</td>
<td>Sometimes</td>
<td>Never</td>
</tr>
<tr>
<td>----------</td>
<td>--------</td>
<td>-------</td>
<td>-----------</td>
<td>-------</td>
</tr>
<tr>
<td>17</td>
<td>To praise Allah for what He predestined to us from sustenance.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Not to look for the people of the world wishing what they enjoy.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>To ask Allah to bestow you with the bliss in the Hereafter.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>How can we feel shame from Almighty Allah?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>To feel Allah's permanent favors on you despite your wrong and negligence.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>To know that you are under the Maintenance of Allah in your all circumstances.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>To remember your standing before the Hand of Allah and His inquire to you for the small and great sins.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>To feel negligent in fulfilling a Right of Allah such as the worship of Him as it should be.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>To feeling of the Exaltedness and Greatness of Allah.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>To fell shame from Allah when asking him my needs out of contempt to my self .</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>How can we feel shame from people?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Not to declare the disobedience in public.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Not to expose to them what Allah prohibited to be shown.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>To deal with them in accordance with what Allah legislated.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Not to ask them a thing of ornaments of this life.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>To observe in dealing with them the ethics and legitimate customs.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>How to feel shame of our own selves?</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Not to satisfy for our selves to disobey Allah and to approach the Hell-fire.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>To abstain from what can make Allah angry on us in our privacy.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>To guard ourselves from the ill-manners and bad morals.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Self-Evaluation Paper

It helps the learner to evaluate himself in his applying to the moral of Ta`affuf (The maximum mark is 60)

<table>
<thead>
<tr>
<th>The behavior</th>
<th>Always</th>
<th>Often</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 To abstain one’s self from what is prohibited and ugly.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 To increasingly repeat the following invocation, &quot;O Allah! I seek you your</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>and richness“</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 To exert my effort in self-control from lusters and desires.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 To restrain my tongue from any thing Allah prohibited.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 To be moderate in my food and drink, so I should not go to extremes.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 To be moderate in my wearing, and not to boast about it.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 To stick to the good appearance and to make my great goal is to maintain my</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>reality and to perfect my magnanimity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 To seek the lawful earning</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 To seek to fulfill the debt in the fixed appointment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 To thank the creditor (because he who does not thank people does not thank</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allah)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 To seek that all my financial dealings be in accordance with the Law of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allah</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Not to deal with usury, cheating, theft, monopoly and anything relates to</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>them.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13 Not to ask people a thing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 Not to exploit my job in achieving my privet needs</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 To leave many of lawful things lest to fall in the prohibited</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Self-Evaluation Paper

It helps the learner to evaluate himself in his applying to the moral of Al-Hilm and overcoming one’s anger, (The maximum mark is 24).

<table>
<thead>
<tr>
<th>Behavior</th>
<th>Always</th>
<th>Often</th>
<th>Sometimes</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- To exercise patience to the harm of the ignorant people without revenge</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2- To deal gently with one who offends me</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3- To prevent my harm from people with the ability</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4- To respect the opinion of those who are dissenting to me</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5- To recognize the mistake and say the truth even on my self</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6- To control my self when angry</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Calculate your degrees with every moral and compare them with the maximum degree. If you find good, then praise Almighty Allah and continue in your way. If you find shortcoming, then seek Allah's Forgiveness and determine to sedulity until you treat your affair before it is too late. Keep to applying the practical matters that can help you to do this, with seeking the Help of Allah then the help of your Muslim brothers.

References

1- *Ihya' `Uloom Ad-Deen*, Abu Hamid al-Ghazali
2- *Mukhtasar Minhaj Al-Qasideen*, Ibn Qudamah al-Maqdissi
3- *Al-Mustakhlas fi Tazkiyat An-Nafs*, Saed Hawa
4- *Khuluq Al-Muslim*, Sheikh Muhammad al-Ghazali
5- 'Usul Ad-Da'wah, `Abud al-Kareem Zidan
6- *Fiqh Ad-Da'wah ila Allah*, Dr/ Ali `Abdul Haleem
7- *Asmaa'ullah Al-Husna*, Muhammad Husayn
8- *Al-Istidanah*, Abdul Khaliq al-Shareef