

Fiqh al-Hayd

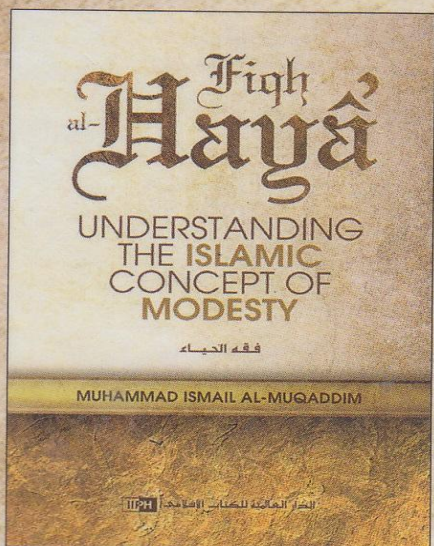
UNDERSTANDING THE ISLAMIC CONCEPT OF MODESTY

فقه الحياء

MUHAMMAD ISMAIL AL-MUQADDIM



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A trademark quality of our religion, *hayâ'* encapsulates the very spirit of Islam. It is a means for all human beings to become acquainted with themselves and their Lord, allowing them to join the highest ranks of humanity.

The Arabic term *hayâ'*, often translated simply as shyness, has a meaning that transcends modesty or shame; it is more than simply dignity or pride. It draws from the nectar of all these qualities, yet it is not blemished by even the slightest negative connotations that these terms may carry.

Hayâ' is pristine and pure, and as flawless as faith, for *hayâ'* and faith go together. The Prophet (ﷺ) said: "Hayâ' is from faith, and faith is in paradise." (an authentic hadith recorded by Ahmad, at-Tirmidhi and Ibn Hibbân)

This in-depth study describes the various categories of *hayâ'*, provides examples of those who exemplified it, and warns of the consequences for those who reject it.

About the author

A distinguished scholar and psychiatrist from Egypt, **Dr. Muhammad ibn Ahmad ibn Ismail al-Muqaddim's** resumé in Islamic work speaks for itself. As the author of over twenty pioneering books in Arabic, the founder in 1977 of the Salafi Dawah of Alexandria, and a speaker who has given more than two thousand lectures (which are available online), his role in educating and reviving authentic Islamic thought has been profound.

Among Dr. al-Muqaddim's works that IIPH has translated into English and other languages are: *Fiery Ambitions: The Fuel that Produces Greatness* and *Fitnah: The Concept of Discord and Conflict among Muslims*.



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Muhammad ibn Ahmad ibn Ismail al-Muqaddim

Translated by

Mohammad Elshinawy and Najwa Jaffer

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PUBLISHER'S NOTE

All praises and thanks belong to Allah alone, the One, the Almighty, and the All-Merciful. Blessings and peace be upon Prophet Muhammad (ﷺ), the last of His messengers and prophets, and upon his family, his Companions and all those who follow in his footsteps until the end of time.

A complex and subtle concept, ḥayâ' encompasses modesty, shyness, bashfulness and embarrassment, together with honour, nobility, dignity, virtue and self-respect. It makes one ashamed to do anything that Allah has forbidden (positive ḥayâ') and ashamed to neglect anything that Allah has ordered (negative ḥayâ').

Dr. al-Muqaddim explains how ḥayâ' is associated with faith, honour and piety as well as with such other admirable qualities as chastity, generosity, excellence, and other virtues and manners that constitute the Islamic character. He details the various types of ḥayâ', cites examples of people who exemplified ḥayâ', and warns of the consequences faced by those who lack it or who take advantage of it. This is an enlightening and informative book, written with a deep understanding of this subject.

May Allah accept the efforts of all those who contributed to the production of this book, and may it be acceptable to Him, *âmeen*.

Muhammad Abdul Mohsin Al-Tuwaijri

Managing Director

International Islamic Publishing House

Riyadh, Saudi Arabia

INTRODUCTION

*In the name of Allah,
the Most Merciful, the Bestower of Mercy*

All praise is due to Allah (*Subhânahu wa Ta‘âlâ* — Glorified and Exalted is He): praise vast enough to reach His pleasure. May Allah’s blessings be upon the noblest of those whom He chose, upon His servant Prophet Muhammad (*ṣalla Allâhu ‘alayhi wa sallam* — blessings and peace be upon him), who said, as narrated by Abu Hurayrah (*raḍiya Allâhu ‘anhu* — may Allah be pleased with him):

«I have only been sent to perfect moral character.» (Recorded by Bukhari, Ibn Sa‘d and Aḥmad)¹

May Allah’s blessings also be upon the Prophet’s Companions and allies, and may abundant, boundless peace be upon them all.

Indeed, *ḥayâ*² is one of the most obvious qualities that keep people away from indecency and prevent them from sinking into undignified

¹ All hadiths in this text have been checked and verified by IIPH’s researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board whether or not to include the hadith. It is IIPH’s policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is usually because the author of the book discusses it as a weak hadith. (Editor)

² Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text; the term is also defined in the glossary found at the end of this book. We have chosen =

manners and into the mud of sin. Ḥayâ' is also one of the strongest motivators of righteousness and high ambitions.

Ḥayâ' acts as a safety mechanism for all other manners. It is a lofty virtue that finely tunes human behaviour, and it serves as a protective fence that shelters values and safeguards moral character.

Indeed, Islam has elevated the status of ḥayâ' and urged people towards it by considering it to be its core manner as well as its chief of morality.

In this book, we will shed light on the science of ḥayâ'³ by explaining its meaning, its merits, its types, its rulings and its fruits. We ask Allah to benefit the writer and the readers with this work, to inspire the Muslims to return to the noble values of this pure religion, and to renew and revive the merits of this honoured Sharia (Islamic law). Indeed, Allah alone is capable of doing this, and He requires this from us. All praise is for Allah, Lord of the worlds.

Muhammad ibn Ahmad ibn Ismail al-Muqaddim
Alexandria

= to retain the Arabic term *ḥayâ'*, without translation, because no word in the English language would adequately convey this concept's complex and subtle shades of meaning. The reader can reflect on its various meanings and subtleties in different situations. (Editor)

³ The original Arabic title for this work was *Fiqh al-Ḥayâ*. Linguistically, *fiqh* means 'understanding', but its technical meaning of 'Islamic jurisprudence' is most frequently intended in contemporary Islamic discourse. (Translator)