

بالحياء يزيد الإيمان ويرتقي الإنسان



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الشيخ عبدالعزيز رجب

الحمد لله الذي جعل الحياء من شعب الإيمان، والصلاة والسلام على محمد خير الأنام، وعلى آله وصحبه الكرام، ومن تبعهم بإحسان [الآداب والأخلاق في الإسلام مرتبطة بالعقيدة ومبادئها، وقد شمل الإسلام في أخلاقه أحوال المسلم كلها، وفي جميع حالاته، وهذه الأخلاق ثابتة، لا تتغير بتغير الزمان والمكان والحال، ولهذه الأخلاق عنوان ودليل، وهو خلق الحياء، كما جاء عن زيد بن طلحة -رضي الله عنه-، عن النبي -صلى الله عليه وسلم- قال: «إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ». أخرجه: ابن ماجه والطبراني بإسناد حسن [والحياء هو ذلك الخلق الفاضل في النفس، الذي يبعثها على الانقباض من كل ما يعيبها، ومن التقصير في حق من له حق، ويحمل على ترك القبيح من الصفات والأفعال والأقوال، وكل ما لا يليق، لأن الحياء يتمشى مع فطرة الإنسان التي فطره الله عليها، كما جاء عن أبي أيوب -رضي الله عنه- قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: «أَرْبَعٌ مِنْ شَرِّ الْمُرْسَلِينَ الْحَيَاءُ وَالنَّعْطُ وَالسَّوَالُ وَالنَّكَاحُ». أخرجه: البيهقي والترمذي وقال: حسن غريب، وهو من صفات الرب -جل وعلا- كما جاء عن يعلى بن أمية -رضي الله عنه- قال: قال رسول الله -صلى الله عليه وسلم-: «إِنَّ اللَّهَ عَزَّ وَجَلَّ -حَيُّ سَيِّرٌ، يُحِبُّ الْحَيَاءَ وَالسَّرَّ، فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَرْ». أخرجه أبو داود والنسائي بسند حسن [

ومن صفات رسول الله -صلى الله عليه وسلم- كما وصف عمران بن حصين -رضي الله عنه- حياء النبي -صلى الله عليه وسلم- فيقول: «كَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَشَدَّ حَيَاءً مِنَ الْعِزَاءِ فِي خَدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ». أخرجه مسلم وأبو داود بسند صحيح [

والحياء من صفات الصالحين كعثمان -رضي الله عنه- الذي كان يستحي منه النبي -صلى الله عليه وسلم-، ولما سألت أم المؤمنين عائشة -رضي الله عنها- عن ذلك؟ قال: «أَلَا أَسْتَحِي مِنْ رَجُلٍ تَسْتَحِي مِنْهُ الْمَلَائِكَةُ؟». أخرجه البخاري في الأدب المفرد، ومجمع الزوائد بسند حسن [

وهو من صفات الصالحات، كما حكى القرآن الكريم عن بنات شعيب -عليه السلام- عندما ذهبت إحداهن لتستدعيه: (فَجَاءَتْهُ إِحْدَاهُمَا تَفْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرٌ مَا سَكَتَ لَنَا) [القصص: 25] وأم المؤمنين عائشة -رضي الله عنها- كانت تقول: «كنت أدخل بيتي الذي دُفِنَ فيه رسول الله -صلى الله عليه وسلم- وأبي، فأضع ثوبي، فأقول إنما هو زوجي وأبي، فلما دُفِنَ عمر معهم، فو الله ما دخلت إلا وأنا مسدودة علي ثيابي، حياء من عمر». أخرجه: أحمد والطبراني [

حتى العرب قديما اشتهروا بالحياء، فيقول شاعرهم عنترة بن شداد: وأغض طرفي إن بدت لي جارتي *** حتى يوارى جارتي مأواها

لذلك فإن عدم وجود الحياء، وتركه والبعد عنه يؤدي إلى هلاك العباد وفعل القبائح: فعن عتبة بن عمرو -رضي الله عنه- قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: «إِنَّ آخَرَ مَا أَدْرَكَ النَّاسَ مِنْ كَلَامِ النَّبُوَّةِ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْغُ مَا سَمِعْتَ». أخرجه: البخاري وابن حبان بسند صحيح [

والحياء من شعب الإيمان: فعن أبي هريرة -رضي الله عنه- قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: «إِلَيْقَانُ بِضْعٌ وَسِتُّونَ، أَوْ: بِضْعٌ وَسِتُّونَ شُعْبَةً، أَحْسَنُهَا شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِطَاعَةُ الْأَمْرِ غَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ» أخرجه الشيخان [وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم مر على رجل من الأنصار وهو يعظ أخاه في الحياء، فقال رسول الله صلى الله عليه وسلم: "دعه فإن الحياء من الإيمان" (متفق عليه) .

وعنه أيضا قال: قال رسول الله -صلى الله عليه وسلم-: «الْحَيَاءُ وَالْإِيمَانُ قُرْنَانَا جَمِيعًا، فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ» رواه أحمد والطبراني بسند صحيح [

الحياء طريق الجنة كما جاء عَنْ أَبِي هُرَيْرَةَ -رضي الله عنه- قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: «الحياء من الإيمان، والإيمان في الجنة، والبذاء من الجفاء، والجفاء في النار» أخرجه: أحمد والحاكم والترمذي وقال: حديث حسن صحيح
الحياء يزين كل شيء، كما روي عن أنس-رضي الله عنه- قال: قال رسول الله -صلى الله عليه وسلم-: «ما كان الفحش في شيء قط إلا شأته، ولا كان الحياء في شيء قط إلا زانه». أخرجه ابن ماجه والترمذي بسند صحيح
والحياء كله خير كما قال -صلى الله عليه وسلم-، ولا يكون مذموما إلا في موضعين:
1- الحياء في طلب العلم: كما قالت عائشة -رضي الله عنها-: «نعم النساء نساء الأنصار لم يمنعهن الحياء أن يتفقهن في الدين» أخرجه: مسلم وابن ماجه بسند صحيح، وكما قالوا: "يضيع العلم بين الحياء والكبر"
2- عدم قول الحق والجهر به، كما روي عن خزيمة بن ثابت -رضي الله عنه- قال: قال رسول الله -صلى الله عليه وسلم-: «إن الله لا يستحي من الحق». أخرجه: ابن حبان بسند صحيح

يتم تطبيق خلق الحياء في حياتنا العملية من خلال:-
1- الحياء مع الله، بأن نلتزم أوامره ونواهيه، ولا يراننا على معصية، أو كما جاء عبدالله بن مسعود -رضي الله عنه- قال: قال رسول الله - صلى الله عليه وسلم-: «استحيوا من الله حق الحياء، قلنا: يا رسول الله إنا لنستحيي والحمد لله، قال: ليس ذاك، ولكن الاستحياء من الله حق الحياء أن تحفظ الرأس، وما وعى، وتحفظ البطن، وما حوى، وتذكر الموت والبلى، ومن أراد الآخرة ترك زينة الدنيا، فمن فعل ذلك فقد استحيا يعني: من الله حق الحياء» أخرجه: الترمذي بسند حسن
2- الحياء من الناس: بإيصال الحقوق لأصحابها، وإعطاء كل ذي فضل فضله، فيحترم الصغير الكبير، ويرحم الكبير الصغير
3- الحياء من النفس: بالتأدب والتخلق بأخلاق النفس الكريمة، وحفظ لسانه من الفحش، والمحافظة على كرامته وحشمته، والبعد عن مسالك الريبة ومواطن الرذيلة

هذا وصلى اللهم وسلم على سيدنا محمد وعلى آله وصحبه وسلم

Modesty Increases Faith and Status of Man

Abdelaziz Ragab By: Sheikh

All praise is due to Allah Who made modesty a branch of Iman, and prayer and peace be upon the best of mankind; the Messenger of Allah, his honorable family, companions, and followers

Good manners are connected to faith and its principles. Islam includes all aspects of a Muslim's manners and situations. These manners are stable; they do not change according to a time period, a place, or a situation. There is a title, and evidence for those manners; it is shyness

Yahya related to me from Malik from Salama ibn Safwan ibn Salama az-Zuraqi that Zayd ibn Talha ibn Rukana, who attributed it to the Prophet, may Allah bless him and grant him peace, said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Every deen has an innate character. The character of Islam is modesty'."

Modesty is a virtuous manner which makes a person repel from all acts which shame him, and from not giving others their rights, and from refraining from doing any shameful words or acts, because modesty is in line with the inborn characteristics of man

said: "Four are from the (ﷺ) Abu Ayyub –may Allah be pleased with him- narrated that: The Messenger of Allah (ﷺ).Sunnah of the Messengers: Modesty, using perfume, Siwak, and marriage

saw a man (ﷺ) Modesty is one of the manners of Allah Y: It was narrated from Ya'la that the Messenger of Allah (ﷺ) performing Ghusl in an open place, so he ascended the Minbar (pulpit) and praised and glorified Allah, then he said:

Allah, the Mighty and Sublime, is forbearing, modest and concealing, and He loves modesty and concealment.'".When any one of you performs Ghusl, let him conceal himself

was even shier than a virgin (ﷺ) Abu Sa'id Al-Khudri (may Allah be pleased with him) reported: Messenger of Allah (ﷺ).behind her veil. When he saw something which he disliked, we could perceive it on his face

was lying in (ﷺ) Aisha reported: Allah's Messenger (ﷺ) Modesty is also one of the manners of Allah's Messenger (ﷺ) the bed in my apartment with his thigh uncovered and Abu Bakr sought permission to enter. It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered). Then `Umar sought permission for entering and it was given to him and he conversed in that sat down and he set right his clothes. (ﷺ) very state. Then `Uthman sought permission to enter; Allah's Messenger

Muhammad (one of the narrators) said: I do not say that it happened on the same day. He (Uthman) then entered and conversed and as he went out, Aisha said: Abu Bakr entered and you did not stir and did not observe much care (in arranging your clothes), then Umar entered and you did not stir and did not arrange your said: Should I not show (my) clothes, then Uthman entered and you got up and set your clothes right, so he .modesty to one whom even the Angels show modesty

Modesty is also a manner of the pious women, as seen in the story of the daughters of Sho'ayb -peace be upon him- when one of the sisters went to invite him to their home: 28: 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our .flocks) for us

(A) Mother of the faithful; Aisha -may Allah be pleased with her- used to enter her room where Allah's Messenger and her father were buried, and take off her clothes, but when Omar -May Allah be pleased with him- was buried .with them, she never took off her clothes

The Arabs were famous for their modesty. Their poet; Antara Ibn Shaddad said that he lowered his gaze whenever his female neighbor appeared, until she entered her home. Therefore, lack of modesty results in doing .bad things

On the authority of Abu Masood Uqbah bin 'Amr al-Ansaree al-Badree (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily, from what was learnt by the [people from the speech of the earliest prophecy is: If you feel no shame, then do as you wish.]"[Al-Bukhari

said, (A) Modesty is a branch of faith: Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful object from the road. ".And shyness is a branch of Iman .[Al-Bukhari and Muslim]

passed by a man of the Ansar who (A) Ibn 'Umar (May Allah be pleased with them) reported: Messenger of Allah said, "Leave him alone, for modesty is a (A) was admonishing his brother regarding shyness. Messenger of Allah ".part of Iman .[Al-Bukhari and Muslim]

".Ibn 'Umar also said, "Modesty and belief are together. If one of them is removed, the other is removed said: "Modesty is part of faith, and faith will be in (A) It was narrated from Abu Bakrah that the Messenger of Allah ".Paradise. Obscenity in speech is part of harshness and harshness will be in Hell

said, "Indecency does not leave anything (A) Anas (May Allah be pleased with him) said: The Messenger of Allah ".untainted and decency does not leave anything ungraced and embellished

:except in two cases (A) All modesty is good, as said by the Messenger of Allah Modesty in learning. 'Aishah said: The best of the women are the women of the Ansar. Shyness would not -1 .prevent them from inquiring about religion and from acquiring deep understanding in it :Not saying the truth and making it known. It was narrated from Khuzaimah bin Thabit -2 ",said: "Allah is not too shy to tell the truth (A) That the Messenger of Allah

:The manner of modesty can be applied to our daily life by doing some acts Being modest with Allah Y. This is achieved by following His orders and avoiding what He forbade us from doing, -1 .and by not Him seeing us doing what He warned us against doing Abdullah bin Mas'ud narrated that the Messenger of Allah (s.a.w) said: " Have Haya' for Allah as is His due." [He' said:] We said: "O Prophet of Allah! We have Haya', and all praise is due to Allah." He said: "Not that, but having the Haya' for Allah which He is due is to protect the head and what it contains and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of ".the world. So whoever does that, then he has indeed fulfilled Haya', meaning the Haya' which Allah is due Being modest with people: This is achieved by giving people the rights which are due to them, respecting the -2 .elderly by the younger, and by the mercy of the elders towards the younger

Self modesty: this is achieved by good manners, refraining from bad language, preserving self- respect, dignity -3 and modesty and staying away from acts which are grounds for suspicion and make others doubt and question his .manners

May Allah's prayer and peace be upon the Messenger of Allah, his family and companions

La modestia aumenta la fede ed eleva l'uomo

Dalla penna dello Sheikh Abd alAziz Rajab

Lode ad Allah che creò la modestia per il popolo della fede, pace e benedizioni su Mohammed il migliore degli uomini e su sulla sua famiglia e sui suoi nobili compagni, e su quelli che lo seguono nel bene

L'educazione e la morale nell'Islam sono legati alla fede e ai suoi principi: l'etica dell'Islam comprende tutti i casi della vita. La nostra morale è salda e non varia con il variare dei tempi e dei luoghi e delle circostanze. La prova e la guida di questo è la qualità della modestia, come ci riporta Zaid bin Talha raa che il Profeta saw disse: "Ogni religione ha le sue caratteristiche particolari e quella dell'Islam è la modestia". La modestia è la qualità nobile dell'animo che la usa per limitare i propri difetti, per non abusare dei propri diritti portando ad abbandonare quello che c'è di brutto nelle proprie azioni e parole e caratteristiche che siano disdicevoli. La modestia va d'accordo con la nostra natura voluta da Allah swt, come ci riporta Abu Ayub raa che il Profeta saw disse: "Le abitudini dei Profeti sono quattro: la modestia, usare il profumo e il siwak e il matrimonio" (atTirmidhy). E' una delle qualità del Signore come riporta Ibn Ammia raa che il Profeta saw disse: "Allah swt è caratterizzato dalla modestia e dalla riservatezza, così quando qualcuno di voi si lava non deve farlo apertamente". Imran bin Khasin raa ci conferma che la modestia era tra le qualità del Profeta saw: "Il Messaggero di Allah saw era più riservato di una giovanetta nelle sue stanze: se qualcosa gli dispiaceva, lo capivamo dalla sua faccia". Quando Aisha, madre dei credenti, chiese a Mohammed raa circa il suo rispetto per Uthman raa egli saw rispose: "Non dovrei mostrare modestia a colui che anche gli angeli rispettano?". Il nobile Corano descrive la modestia delle timorate di Dio, come le figlie di Shaaib, su di lui la pace, che così si rivolsero all'uomo che le aveva aiutate: ((25. Una delle due donne gli si avvicinò timidamente. Disse: "Mio padre ti invita, per ricompensarti di aver abbeverato per noi))(alQisas

Persino gli Arabi antichi erano famosi per la loro riservatezza. Questi sono versi del poeta Antara bin Shadad:

Abbasso gli occhi quando si mostra la mia vicina***fino a quando ella non si ritira

Perciò la mancanza di modestia porta alle cattive azioni e alla corruzione dei fedeli, come riportò Uqba raa che il Profeta saw disse: "Abbiamo imparato dagli antichi profeti una cosa importante: se non senti vergogna, fai come ti pare". La modestia fa parte del popolo della fede, Abu Hureira raa riporta che il Profeta saw disse: "La fede ha sessanta rami (o quasi settanta) il più importante è dire che non c'è dio all'infuri di Allah e il meno importante è rimuovere qualcosa dalla strada. La modestia è un aspetto della fede" e ancora disse saw: "La fede e la modestia sono legati insieme: se si alza una si alza anche l'altra". La modestia conduce al Paradiso come riporta Abu Hureira raa che il Profeta saw disse: "La modestia è parte della fede e la fede sarà in paradiso. La volgarità fa parte della rudezza e la rudezza sarà nel fuoco". La modestia abbellisce ogni cosa come riporta Anas raa che il Profeta saw disse: "L'oscenità corrompe ogni cosa, ma ogni cosa viene abbellita dalla modestia". La modestia, la riservatezza è sempre un bene. Però come disse il Nabiu saw è da biasimare in due casi: 1) nel chiedere la conoscenza. Aisha, umm al muminin, riporta che Mohammed saw disse: "Come sono brave le donne degli Ansar: la loro modestia non impedisce loro di voler imparare la religione" 2) nel mancare di dire il vero apertamente.

."Riporta Kharima bin Thabit che Mohammed saw disse: "In vero Allah non ha pudore di dire la verità

Dobbiamo applicare praticamente questo precetto attraverso questi mezzi : 1)Il rispetto di Allah perché siamo obbligati ai suoi ordini e alle sue proibizioni, e non ci deve vedere preda della disobbedienza. AbdAllah bin Masud raa riporta che il Profeta saw disse: "Abbiate rispetto per Allah. Noi dicemmo: Noi abbiamo rispetto per Allah e a Lui va la lode. Non solo quello, disse, la modestia verso Allah vuol disse proteggere la propria testa e quello che contiene e ricordare la morte ed il giudizio: chi capisce l'aldilà lascia le bellezze di questa vita. Chi compie questo,

"ha realizzato la modestia ovvero il rispetto per Allah

Il rispetto per la gente, dare a ognuno il suo diritto, e a ognuno la sua grazia, che il piccolo rispetti il grande e il (2 grande abbia misericordia del piccolo

Il rispetto per se stessi, con l'educazione alla nobile morale, trattenere la lingua dalle volgarità, allontanarsi (3 dalle cattive abitudini e compagnie