



(D) Morals & Manners

1. Importance and Excellence of Knowledge

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain the meaning and significance of knowledge.
- Avail the significance and benefits of knowledge in their daily lives.

The Concept and Meaning of Knowledge: The literal meaning of ‘Knowledge’ is to know and become aware of. However, the word ‘education’ is used to pass on knowledge to others and teach. Terminologically, knowledge stands for knowing the reality of something through the five senses and intellect.

There are uncountable blessings and obligations of Almighty Allah upon human beings. Knowledge is the greatest blessing of Almighty Allah among His exclusive favours on human beings. The first quality conferred to Prophet Adam عليه السلام right after his creation was knowledge. Hence, Almighty Allah states: وَعَلِمَ آدَمُ الْأَنْسَابَ كُلُّهَا (Surah Al-Baqarah:31) **Translation:** “And Allah the Supreme taught Adam all the names (of things)”.

Importance and Significance of Knowledge: Almighty Allah declared human beings the best creation and blessed them with wisdom and knowledge. The entire universe has been made under the control of humans through knowledge. Man has superiority over other creations due to knowledge. Knowledge is the basis of all excellence and the means of transcendence. Knowledge is an attribute of Allah, the Knower of all hidden and the Knower of inside hearts. Allah provided knowledge to all human beings as per their needs. The world was unaware of the importance of knowledge when Islam began in Arabia. Islam highlighted the value of knowledge and encouraged people to get



knowledge. About the significance of knowledge and scholars, it is stated in the Holy Quran, “Allah will raise the believers among you, and those given knowledge, to high ranks.” (Surah Al-Mujadilah: 58,11) Here knowledge is explained along with faith for elevation to high ranks. It is stated in the Holy Quran, “And pray, “My Lord, bestow me more knowledge.” (Surah Tauha: 20, 114). Almighty Allah says, “Proclaim, “Are the knowledgeable and the ignorant equal?” It is only the men of intellect who heed the advice.” (Surah Az-Zumur: 39, 9)

About the significance of knowledge and the scholars, the Holy Prophet ﷺ said, ﴿إِنَّ الْعُلَمَاءَ وَرَبَّةُ الْأُنْثَيَاءِ﴾ (Sunan Tirmizi, Hadith: 2682) Translation: “Scholars are the heirs of Prophets.” The Holy Prophet ﷺ said, “A single knowledgeable believer is harder on Satan than a thousand devout worshippers.” (Sunan Ibn e Majah: 222). The Holy Prophet ﷺ said, “To acquire knowledge is obligatory upon every Muslim (male and female).”

Good morals and manners, including the distinction between right and wrong, sense of good and evil, recognition of the Creator and Master, love and kindness with the creation, are developed in a person if he is groomed under the shade of knowledge and morality. As a result, the person gets dignified in character and habits and becomes a valuable citizen. Therefore, seeking knowledge is considered an obligation in Islam. In addition, moral grooming of our subordinates, offspring and family is also our responsibility. Therefore, knowledge and morality are considered indispensable to each other. In fact, the basis of all morals and other qualities is knowledge which has to be preferred by every Muslim.

ACTIVITY FOR THE STUDENTS

Ask students to a note on the following topics:

- The qualities of knowledgeable people in Ahadith
- The Holy Prophet ﷺ as a Teacher



Exercise

(A) Write down the detailed answers of the following questions.

- Write down an essay on the importance, significance and benefits of knowledge.

(B) Write down brief answers of the following questions

- Describe the meaning and concept of knowledge.
- Quote a verse along with a translation on the importance of knowledge.

(C) Mark on correct answers of the following questions:

- The Holy Prophet ﷺ said that the heirs of Prophets are:
 - Scholars
 - Aulia
 - Teachers
 - Students

INSTRUCTIONS FOR THE TEACHERS

Teachers should ask students to write a note on the following topics:

- Importance and Excellence of Knowledge
- Greatness of Knowledge and the Knowledgable people



2. Significance of Family in Islam

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain the importance and benefits of family in Islam.
- Describe the inter-family rights.
- Put efforts into fulfilling the rights of the family members in daily life.

The Concept and Meaning of a Family: ‘*Khandan*’ is the Persian word. It means a household, family, tribe, offspring and ancestry. A domestic life stands for the gathering of close relatives of a clan.

By nature, a man cannot live all alone. He likes to live combined with the population of a house, area, village or city. Parents, husband and wife, and offsprings have a crucial position in a family. This family group extends to grandfather, grandmother, paternal uncle and aunt, maternal uncle and aunt and their offspring. All of these relations combine together to form a family.

Domestic life is the first step of one’s cultural and social life. All humans love to live with their family and relatives due to their social instinct. They cannot live a content life without people. Thus, a family is the basic unit of society.

The Beginning of Family and its Social Significance: Social life begins with a clan and family. A clan is established with the marriage of a male and a female. Because of this, Islam gives equal importance to men and women. Each is restricted within the defined boundaries. Islam emphasizes on fulfillment of everyone’s rights and obligations. Allah Almighty says in the Holy Quran, “O mankind! We have indeed created you from one man and one woman.” (Surah Al-Hujurat: 49,13)

The concept of relations, family and clan, is only found amongst humans in the creations. This status is conferred to only man, the best of creation, that he expresses love, respect and kindness to parents,



grandparents, siblings and offspring. A man earns and fulfills the needs of the family. If someone gets annoyed, he tries to resolve the issue. All these factors are exhibited due to the existence of a family. Therefore, Islam considers the family a beauty for society and a pious community.

The Relationship of Husband and Wife: The existence and sustenance of humanity is based on the relationship between a man and a woman. Therefore, the relationship of husband and wife has an important place in all relationships of humankind. A marriage bond is established after the parents' consent from both sides and the process of requesting and accepting the Nikkah. This bondage brings so many benefits. It leads to a decent and chaste society. The Holy Quran named this bondage of marriage 'Ahsaun' which means to be protected within a fortress. Actually, Nikkah is an agreement through which husband and wife become lifelong companions and benefactors of one another. They accompany sorrows and happiness and help each other at difficult times. Solace in life and heart satisfaction depends on the loving relationship between husband and wife. The more they love each other, the more happiness will exist in the family. Nikkah is not only the cause of sustaining humanity but also protects a man from many immoralities. A new clan emerges when a child is born. It further strengthens the relationship and develops mutual respect and love. A home becomes more lively with offspring.

النِّكَاحُ مِنْ سُنْتِي، فَمَنْ لَمْ يَعْمَلْ بِسُنْتِي، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آٰلِهٖ وَأَصْحَابِهِ وَسَلَّمَ
فَلَيَسْ مِنِي (Sunan Ibn e Majah, Hadith:1846) Translation: "Marriage is part of my Sunnah, and whoever does not follow my Sunnah has nothing to do with me."

Almighty Allah declared this blessed relationship a covering and dress for each other. Thus, Allah Almighty says, هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ (Surah Al-Baqarah: 2, 187) Translation: "They (women) are coverings for you, and you are coverings for them."

Objectives of a family (A married life)

- In the sight of Almighty Allah, the objective of domestic life is to sustain humankind and its growth.

- This bondage is the means of love and tenderness for both persons.
- Both persons have an opportunity to avail bliss of a chaste life.
- Man gets solace and satisfaction in married life.
- It is the cause of contentedness in the family.
- The sustainment and growth of humanity carry on with dignity.
- A circle of collectiveness is established, having collected benefits which strengthen society.

Obligations and Rights of Husband and Wife: The Holy Prophet ﷺ

(كُلُّنَا رَاعٍ وَكُلُّنَا مَسْئُونٌ عَنْ رَعِيَّتِهِ) said, عَنْ رَبِّيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ (Sahih Bukhari: 2409)

Translation: “Each of you is a guardian, and each of you will be asked about his subjects.” According to Islam, there are some rights enjoined on both husband and wife for each other. Almighty Allah says، وَلَهُنَّ مِثْلُ

(الَّذِي عَلَيْهِنَّ بِالْأَعْدَافِ) (Surah Al-Baqarah: 228) Translation: “And the women also have rights similar to those of men over them.” Likewise, the rights of these women over men include providence of sustenance, dress, home (shelter), medication and other needs. The husband has to fulfill these needs as per his financial position. The woman can use the amount of dower in any business within Shariah limitations or keep it to herself. The man is also obliged to behave nicely with his wife and other family members, not to oppress or do injustice in any way, to keep an attitude of benevolence and to fulfill all rights according to Shariah guidance.

The wife is responsible for protecting her husband’s wealth and provisions like trust in his absence. She should not allow any strange person to enter the home without her husband’s permission. Allah Almighty says، فَالظِّلْحُتْ قَنِيتْ لِحَفْظِ لِنْتِيْبِ بِاَحْفَظِ اللَّهُ (Surah Al-Nisa: 34) Translation: “So virtuous women are the reverent ones, guarding behind their husbands the way Allah has decreed guarding.” She should not demand any expanse beyond the financial position of her husband. She should not needlessly discuss with others if she finds any difficulty or scarcity of wealth at home. Instead, she should endure and forgive. She should not reveal the secrets of home. Secure the progeny and nurture children with proper guidance. She should serve her husband and obey him. The Holy Prophet ﷺ said، خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي



(Sunan Ibn e Majah, 2053) Translation: “The best of you is he who is best to his family, and I am the best among you to my family.”

Respect of Parents: The relationship with parents is the most important and respectful of all relations. They are the means of our life in the world. All our strength is built up due to their care and upbringing. Therefore, we should not show any negligence in respect and service to our parents. Almighty Allah orders us the same.

وَقُضِيَ رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِنِّي هُوَ بِإِيمَانِكُمْ أَحْسَنٌ إِنَّمَا يُنْهَى عَنِ الْجَنَاحِ مَنْ كَفَرَ بِالْأَنْبَيْفِ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا اخْفِضْ لَهُمَا جَنَاحَمْ

(Surah Al-Asra: 23, 24) Translation: “And your Lord has ordained that you do not worship anyone except Him, and treat your parents with kindness; if either of them or both reach old age in your presence, do not say “Uff” to them and do not rebuff them, and speak to them with the utmost respect. And lower your wing humbly for them, with mercy, and pray, “My Lord! Have mercy on them both, the way they nursed me when I was young.”

It is the obligation of the offspring to respect their parents, obey them, serve them and treat them nicely even if they are infidel or polytheists. However, the offspring should excuse if they order something of disbelief or polytheism. It is also instructed to have a good relationship with the relatives and friends of parents. The rights of parents (The obligations of offspring) are; respect, obedience, good treatment, nice behaviour with their friends and relatives, thanksgiving and prayer for their forgiveness.

Rights of Offspring: Offsprings are the buoyancy of family. The objective of offspring is the sustainment of humanity and the cause of life. Offspring is the great blessing of Almighty Allah. A father is obliged to teach good manners and bring up his children nicely. Along with this, some responsibilities lie on parents, which are considered the rights of offspring, including good upbringing, arranging quality education and guidance, kindness and affection, marrying them into a good family, maintaining justice in inheritance, giving them necessary religious knowledge, teaching them about knowledge of the Holy Quran, the performance of prayers and Islamic values, maintaining equality and justice in treatment, including daughters in love and gifts, not being ungrateful at the birth of a daughter, avoiding torturing and



over strictness and keeping behaviour of love and tenderness and not killing any offspring due to fear of hunger or poverty.

Good treatment with family: As a member of a family, it is incumbent upon everyone to behave nicely, show love and affection, condole at the times of difficulty, help financially when there is such need, guide and bring up orphans of the family, participate in sorrows and happiness of the family, support one another in resolving physical and financial issues with practical suggestions and reconcile in dispute.

ACTIVITY FOR THE STUDENTS

Ask students to work in groups and indicate elements in today's environment that harm a family and weaken relationships.

Exercise

(A) Write down detailed answers of the following questions

- i. Write down a note on the significance of family in Islam.
- ii. Explain the rights and obligations of husband and wife.

(B) Write down brief answers of the following questions

- i. What is meant by a family?
- ii. Write about the respect of parents.
- iii. Describe the rights of offspring.

(C) Mark on correct answers of the following questions:

- i. Among all relationships, the most important relationship is of:

a. parents	b. husband and wife
c. sibling	d. teacher and students
- ii. The beauty of family is:

a. wealth	b. family members
b. offspring	d. heritance

INSTRUCTIONS FOR THE TEACHERS

Organize a speech competition on the importance of family.



Dignity of Humanity

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain the concept of dignity of humanity
- Understand the importance of the dignity of humanity
- Avoid those acts that are contrary to the dignity of humanity.

Concept of the Dignity of Humanity: “Dignity” stands for respect, excellence and greatness. Thus, ‘Dignity of Humanity’ stands for the respect and greatness of humans. Humans are titled ‘Ashraf ul Makhluqaat’ means the best creation of Almighty Allah on the earth. Therefore, humans have superiority over all other creations. In other words, every human has respect and greatness in this universe. ‘Dignity of humanity’ means each human should protect the life, respect and property of other humans who belong to the nation and country without distinction of caste, colour, religion and language.

Significance of the Dignity of Humanity: Allah has bestowed very high excellence to humans over all creations. He has created all things on earth, heaven and between them for the benefit and ease of humans. All things are the collective heritage of humans. Every human is availing these favours. The Holy Quran describes this exclusive excellence of humankind as،
وَلَقَدْ كَرَمْنَا بِنَفْقَةِ أَهْمَاءٍ وَّحَسْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّنْ خَلْقِنَا تَقْفِيلًا (٤)
(Surah Al-Asra: 70) Translation: “Indeed We have honoured the Descendants of Adam and transported them over land and sea, and gave them good things as sustenance, and made them better than most of Our creation.”

A human receives the blessing of speech, knowledge and wisdom through which he becomes eligible to explain his feelings adequately. All humans commonly share these blessings. Islam negates the differences of caste, colour, language and country. It declares that the criteria of greatness and excellence is piety and fear of Allah. Allah Almighty says، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقُكُمْ إِنَّ اللَّهَ عَلَيْهِ خَيْرُ الْعِزَافِ (Surah Al-Hujurat: 13)



Translation: "Indeed the more honourable among you, in the sight of Allah, is one who is more pious among you." Islam teaches that all humans in this world are from one origin. Translation: "Created you from a single soul and from it created its spouse and from them, both has spread the multitude of men and women." (Surah Al-Nisa: 1)

The Holy Quran apprised a human about its actual status. Allah has made him His deputy and vicegerent on earth. He has released him from the slavery of false gods by educating him about the reality of his responsibilities. Allah has made him responsible and dignified. He is told that he is bound to abide by only Allah's commandments. No one has superiority over any other person except in faith, knowledge and piety. All these verses address a human even he is a Muslim or a non-Muslim.

Humanity and the Age of Ignorance: The age before Islam is called 'The age of Ignorance'. In this age, respect for humanity was almost lost. People used to respect stones, trees, rivers, oceans, sun, moon, stars and other powerful things. They used to worship these non-living baseless things considering them diety. They would make requests to them and slaughter animals for them. Some pagans even sacrificed their offspring in front of them to get the closeness of these deities.

Islam falsified all these polytheistic rituals and notions. It taught the dignity of humanity to humans, and along with this, it discouraged the attributes of proudness and self-praising. The Holy Prophet ﷺ proclaimed among humans that: O People! You all are the offspring of one father whose birth is with dust. Therefore, to consider yourself higher and superior and feel proud of oneself is unwise and a sign of ignorance. (Musnad Ahmed, Hadith: 23489)

Actions that are against Dignity of Humanity: Man has a distinctive status due to piety and good manners. However, there are lots of habits or attributes which are against the dignity of humanity. A few of them are stated below:

- Proud: considering oneself superior in knowledge, wealth, caste or wisdom before Allah or creation.
- To degrade people, make fun of them, accuse them or adopt a disrespectful attitude.



- To oppress and do injustice to people. Find defects and spy on them.
- To behave unequally with offspring by distinguishing between younger and older, wise and unwise, and sons and daughters.
- To taunt any human being because of his physical shortcoming or error in some work, to call people bad names, to disrespect and degrade any person.
- To talk in a bad manner with foul words and unfriendly ways.

ACTIVITY FOR THE STUDENTS

- Ask students to tell any event of the dignity of humanity from their everyday life.
- After mutual discussion, write down the acts which are against the Dignity of Humanity.

Exercise

(A) Write down the detailed answers of the following questions.

- i. Write own ten points on the dignity of humanity.
- ii. What does Holy Quran order us about the dignity of humanity?

(B) Write down brief answers of the following questions

- i. Describe the concept of dignity of humanity.
- ii. Write down the conditions which are against the dignity of humanity.

(C) Mark on correct answers of the following questions:

- i. Before Islam, in the age of ignorance, the dignity of humanity was:
a. more b. less c. lost d. better
- ii. The more respected from you is he who is:
a. more pious b. higher in status
b. more knowledgeable d. wealthier

INSTRUCTIONS FOR THE TEACHERS

Teachers should tell students about personalities who are famous for the dignity of humanity, such as helping the needy and orphans by Abdul Sattar Edhi.



4. Collective Justice

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain collective justice and its Islamic concept.
- Describe the importance of collective justice and its impact.
- Explain the need for collective justice at present and its different forms.
- Describe the benefits of collective justice (establishment of a just society).

The Concept of Collective Justice: ‘*Adl*’ is an Arabic word. Its literal meaning is to straighten, equalise, compare two things, or balance the two conditions. The concept of ‘*Adl*’ (justice) is vast. To divide a thing into two equal parts in a manner that no part should be either less or more, to place anything in the right place, to maintain words and action on truth in a way that it should not incline towards a particular side, to speak and do the task which conforms the criteria of truth. It also means dealing with the person as he deserves without any concession. The opposite of ‘*Adl*’ (justice) is ‘*Zulm*’ (oppression) means to place anything inappropriately. The justice with an oppressor is to relieve him from the oppression.

Significance of Collective Justice: Islam is the religion of peace. It emerged in the world as a blessing. It introduced a code of life that leads to absolute bliss in life. In this course, Islam emphasized justice in practical life the most. It is the fact that the root cause of all ills and unrest in society is the avoidance of justice. A society is disturbed when its people forsake justice. Therefore, Islam has directed all aspects of justice, whether collective justice or individual, economic or social, judicial or political.

Justice ensures a balanced system in society. The social life in Islam also demands the promotion of justice among people in all aspects of life. It is stated in the Holy Quran, “Indeed Allah decrees the



commands of justice and kindness, and of giving to relatives, and forbids from the shameful and evil and rebellion; He advises you so that you may pay heed.” (Surah Al-Nahl: 90).

The purpose of the revelation of the above verse was the same that humanity should live their collective life with justice. They should remove oppression so that their social life enjoys peace and tranquillity.

Allah says in the Holy Quran, “Whenever you judge between people, judge with fairness; undoubtedly Allah gives you an excellent advice; indeed Allah is All Hearing, All Seeing.” (Surah Al-Nisa: 4, 58)

“Whenever you judge between people” means in making a judgement, people from both ends should be equal, whether they are friends or enemies, known or stranger, Muslim or non-Muslim, near or far, rich or poor, however they are, they should judge impartially with justice.

Every walk of life needs justice, whether it belongs to our personal or community life. Justice with ourselves means maintaining dress, food and rest for oneself. Justice with the community is meant for fulfilling the rights of people rightfully without any negligence.

Types of Justice: (i) Individual Justice (ii) Collective Justice

Individual Justice: A man should maintain justice in his individual life, whether it relates to life's physical aspects, such as eating, drinking, sleeping, happiness and sorrows, or it relates to the spiritual aspect (worship), or it is a worldly matter, or it is his economic life (earning). In all walks of life, justice and balance should be maintained.

Collective Justice: Collective justice stands for justice in society, i.e., justice among the people in a society where everyone enjoys his or her rights. Following are a few forms of Collective Justice:

Justice in Law: Justice in law means to maintain a just attitude in law and order that everyone is equal in the sight of law and law prevails over all designations may it be a poor or a rich, an officer or a subject, a friend or an enemy, whether the matter is one's own or anyone's else. There should not be any distinction between small and big. The law should treat everyone equally.



Social life and the Collective Justice: In the economic system of Islam, everyone is free to earn as per his capacity and desire. No means of lawful earning such as; trade, agriculture, industry and employment is forbidden for anyone. Everyone has an equal right to benefit from all resources of earning created by Allah for humans. Islam enjoins the rulers of an Islamic state to provide basic needs to a disabled or unemployed person so that no one should become a victim of financial injustice in society.

Establishment of a Just Society: As humans, all people are equal in society. Therefore, no one has superiority over any other tribe, clan, nation, or people of any other place. Almighty Allah says, يَأَيُّهَا إِلَهٌ مِّنْ إِلَهٍ أَنْتَ نَعْلَمُ مِنْهُمْ مَنْ (Surah Al-Hujurat:13) Translation: "O mankind! We have indeed created you from one man and one woman and have made you into various nations and tribes so that you may know one another; indeed, the more honourable among you, in the sight of Allah, is one who is more pious among you." Islam orders establish justice in all social matters, which leads to a pious and a just society.

Justice in Judicial matters: Islam has presented a proper judiciary system called 'Qadha' or 'courts'. The Holy Prophet ﷺ laid its foundation himself during his lifetime. He was very concerned about justice. Therefore, whenever he sent any companion for supervision to any place, he used to assess and ensure his judgement skills along with his administrative abilities.

Impact of Collective Justice: The Islamic concept of justice has retained a fundamental status till the present. The codes Islam has presented are the guideline for the entire world. Any society can be relieved from afflictions and troubles by abiding by the rules set by Islam. A society will prosper with justice in the economy. No one will be deprived of basic needs by social justice. Justice maintains balance in all walks of life. A person will live a better life only if justice and balance is found in all matters.



Exercise

(A). Write down the detailed answers of the following questions.

What sort of social evils emerge when collective justice is avoided?

Suggest some measures to establish collective justice in society.

(B). Write down brief answers of the following questions

Describe the meaning and the concept of collective justice.

How does Holy Quran guide about collective justice?

(C). Mark on correct answers of the following questions:

i. 'Adl' is an Arabic word that means:

- a. Establish justice
- b. Good treatment with people
- c. Divide a thing into two equal parts
- d. Refrain from the curse of an oppressed

ii. The Holy Quran orders to establish justice as it is nearer to:

- a. Virtue
- b. Piety
- c. Paradise
- d. Obedience

iii. If justice is established in the country, the society will be:

- A. Peaceful
- b. Developed
- B. Cordial
- c. Pious

INSTRUCTIONS FOR THE TEACHERS

Teachers should ask students to write an essay on collective justice in the light of Seerah of the Holy Prophet ﷺ and the life of the companions.

5. Modesty

LEARNING OUTCOMES

After completion of the lesson, students will be able to:

- Explain the concept of modesty.
- Describe the importance and excellence of modesty.
- Elaborate on the Manifestation of modesty.

The Concept and Meaning of Modesty: “*Iffat*” is an Arabic word. It stands for piety and chastity. In Islamic terminology, ‘*Iffat*’ (Modesty) means to avoid vulgarity and adultery by controlling evil desires and adopting chastity and moral hygiene. Along with it, another word comes, i.e., ‘*Ismat*’, which stands for honour, sinlessness and pureness. The Holy Quran has outlined many attributes of true believers. Modesty is one of them. It is stated in the Holy Quran: ﴿وَالَّذِينَ هُنَّ مُتَّقُونَ﴾ (Surah Al-Mominun: 23, 5) Translation: “And who guard their private organs.” So, such a person is called Modest, i.e., chaste.

The literal meaning of ‘*Haya*’ is shame and modesty. Man is bestowed with a natural and moral attribute that refrains him from the indecent act, and he tries to stay away from evil, fearing Almighty Allah. Such a person is called modest. Modesty is the basis of a person’s morality, dignity and chastity. The more a person possesses modesty, the more he would dislike evil. He will abide by the commandments of Allah and restrain himself within moral boundaries.

Allah has placed sensuality and lust in man to sustain humankind and proceed with his progeny. However, at the same time, through revelation and intellect, He has provided details and means to differentiate lawful and unlawful. Soul and body are both dependent upon each other. A man must give importance to both and takes care of their growth. Islam demands that a believer should spend his life fulfilling the needs of his body within the guidance of religion and intellect. When a person binds his desires within the limits of Deen and



wisdom and keeps spirituality overpowered over the animal instinct, he is called chaste. And when he refrains from indecent actions due to fear of Allah, he is called modest.

Significance and Excellence of Modesty and Chastity: In the list of Islamic morality, modesty and chastity stand like soul and life. Allah taught modesty to Muslims and declared this great moral attribute the most excellent. The Holy Prophet ﷺ said, “Every deen has an innate character. The character of Islam is modesty.” (Mauta Imam Malik, Hadith: 2634). Another Hadith said, “Indeed Allah is modest and concealing, and He loves modesty and concealment.” (Sunan Abu Dawood, Hadith: 4012).

Modesty is an attribute of a believer as the Holy Prophet ﷺ declared it a branch of faith: (Arabic Text) (Bukhari: 9, Muslim: 30) Translation: “And modesty is a branch of Iman.”. Modesty is an attribute which secures a person from the worst transgressions. A person who does not possess this attribute, becomes careless from sins and evildoings, nor is he ashamed of doing so. Respective to this, the Holy Prophet ﷺ said, “*When you do not have modesty, so do whatever you want.*” (Sunan Abi Dawood, Hadith: 4797)

Abu Sa’id Al-Khudri رضي الله عنه reports, “Messenger of Allah ﷺ was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face.”

Hazrat Abu Huraira رضي الله عنه reports that the Holy Prophet ﷺ said, “Iman has over seventy branches, and modesty is a branch of Iman.” (Bukhari: 9, Muslim: 30)

Hazrat Abdullah Ibn Umar رضي الله عنه reports that the Holy Prophet ﷺ said, “Modesty and belief are together. If one of them is removed, the other is removed.” (Al-Adab Al-Mufrad: 1313) When a

person loses his modesty, he becomes a beast who runs after his desires. He smashes virtuous passions and embezzles the wealth of the poor without feeling any mercy in his heart. He sees humanity in trouble, but it does not affect him. His self-centeredness keeps his sight in the darkness. A person who reaches this low level, comes out of the boundaries of humanity.

Manifestation of Modesty and Chastity: Modesty relates not only to the character and action of a person, but it also has much influence on his thoughts and way of speech. Therefore, every human being, especially Muslim males and females, should include modesty in their lifestyle to be a respectful citizen of society and a prepared person for the hereafter. Following are the practices that must reflect modesty and chastity.

Speech: It is inappropriate for a Muslim to abuse or talk using obscene words or manners. Instead, he should either speak good or remain silent. He should avoid a rude temper and keep himself away from useless discussions. It is the modesty of speech.

Dress: Islam has outlined two objectives of dressing, one is covering, and the second is beautification. Thus, men and women should wear a modest dress that covers the standard of Shariah covering. Thus, a dress that is against modesty and veiling or resembles the opposite gender is against modesty and chastity.

Attitude in daily life: A true believer should avoid an immodest attitude in all his activities in daily life. The Holy Quran orders men and women to lower their eyes and protect their modesty. Likewise, they should not see anything obscene or think something vulgar. As Allah Almighty says, “Allah well knows the covert glance and all that lies hidden in the hearts.” (Surah Al-Momin: 19)

Gathering: A person also spends his time in gatherings, meetings or celebrations. During all these gatherings, a believer is bound to retain modesty in his actions, speech and manners.

Requisites of Modesty:

- A person should secure his tongue from offensive words. He should not say anything vulgar and feel ashamed of referring to

any immodest discussion. It is said in a Hadith, “Al-Haya is from faith, and faith is in Paradise. Obscenity is from rudeness, and rudeness is in the Fire.” (Tirmizi: 2009)

- A person should recognize the rights and status of the people around him. He should not raise his voice with the voice of a scholarly person due to the respect for his knowledge, nor should he step ahead of him. It is said in a Hadith, “From whom you learn, be humble to him.”

Stages of Modesty: Some scholars have outlined three stages of modesty:

- To abide by the commandments and orders of Allah and to avoid those acts which are forbidden by Allah, to control desires and avoid evildoings by remembering death.
- Avoid harming people.
- To be ashamed of himself in loneliness and to avoid sins by feeling the presence of Almighty Allah everywhere.

In today's modern era, vulgarity, obscenity, and indecency is easily accessible. However, it does not suit a believer to be involved in any such activity or become a means of spreading it as it is a major sin. Almighty Allah says, “Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter; and Allah knows, and you do not know.” (Surah Al-Noor: 24, 19).

Exercise

(A) Write down detailed answers of the following questions:

- i. What are the manifestations of Modesty and Chastity? Describe with examples.
- ii. Write down a note on the excellence of Modesty and Chastity in the light of the Holy Quran and Hadith.
- iii. What is the importance of modesty in Islam?

(B) Write down brief answers of the following questions:

- i. Describe the meaning and the concept of modesty and chastity briefly.
- ii. What is the literal meaning of modesty?
- iii. How is the modesty of the Holy Prophet ﷺ described in Ahadith?

(C) Mark on correct answers of the following questions:

- i. Along with modesty, another word is used:
 - a. Chastity
 - b. Piety
 - c. Purity
 - d. Morality
- ii. Modesty is a part of:
 - a. Islam
 - b. Faith
 - c. Shariah
 - d. Quran and Sunnah
- iii. There are two objectives of dressing in Islam:
 - a. Simplicity and Cleanliness
 - b. Covering and Beautification
 - c. Neatness and Quality
 - d. Looseness and Whiteness
- iv. The branches of *Iman* described in Hadith are:
 - a. More than fifty
 - b. More than seventy
 - c. More than eighty
 - d. More than ninety
- v. Some scholars have outlined stages of modesty:
 - a. Two
 - b. Three
 - c. Four
 - d. Five

INSTRUCTIONS FOR THE TEACHERS

Ask students to learn all Ahadith mentioned in the lesson with translation. Also, correct pronunciation.