

Modesty

&

Chastity

PodSeries - Vol 424



Achieve Noble Character

Modesty & Chastity

ShaykhPod Books

Published by ShaykhPod Books, 2024

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Second edition. March 22, 2024.

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books.

We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses Two Aspects of Noble Character: Modesty and Chastity.

Implementing the lessons discussed will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of the qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

Modesty & Chastity

Modesty - 1

In a Hadith found in Jami At Tirmidhi, number 2458, the Holy Prophet Muhammad, peace and blessings be upon him, advised that showing true modesty to Allah, the Exalted, involves guarding the head and what it contains and to protect the stomach and what it contains and to remember death often. He concluded by declaring that whoever intends to seek the hereafter should leave the adornments of the material world.

This Hadith proves that modesty is something which extends beyond one's clothing. It is something which encompasses every aspect of one's life. Protecting the head includes guarding the tongue, eyes, ears and even the thoughts from sins and vain things. Vain things are important to avoid as they will be a regret for a person on Judgement Day and they are often the first step to committing sins. Even though, one may hide what they say and what they see from others but they cannot hide these things from Allah, the Exalted. So protecting these parts of the body is a sign of true modesty.

Guarding the stomach means one should avoid unlawful wealth and food. This will lead to the rejection of one's good deeds. This has been indicated in a Hadith found in Sahih Muslim, number 2342. Just like one's intention is

the inward and hidden foundation of Islam, the outward and apparent foundation of Islam is earning and utilizing the lawful.

Modesty to Allah, the Exalted, also includes remembering death often. Remembering death is important as it encourages one to sincerely obey Allah, the Exalted, and refrain from sins, as one is never sure when they will encounter death. It reminds one that this world is not their permanent home and they will certainly move from it. Remembering this will encourage one to prepare for their destination meaning, the hereafter. This preparation involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. On the other hand, the one who avoids the remembrance of death will neglect preparing for their inevitable trip to the hereafter and as a result they will concentrate all their efforts and utilise their blessings and resources on enjoying and beautifying this world. This attitude will prevent one from remembering Allah, the Exalted, and sincerely obeying Him, and this in turn, leads to trouble in both worlds. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

Finally, modesty towards Allah, the Exalted, includes giving priority to the hereafter over the excess of this material world. It is important to note, this includes taking from the material world in order to fulfill one's needs and the needs of their dependents without waste, excess or extravagance, as these are disliked by Allah, the Exalted. Chapter 7 Al Araf, verse 31:

“...and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

Prioritising the hereafter also involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, instead of on satisfying one's desires. The one who behaves in this manner will find peace and success in this world and in the hereafter. This success and peace is therefore only obtained by prioritising the hereafter over enjoying the unnecessary aspects of this material world. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Modesty - 2

The one who always remembers that Allah, the Exalted, is observing them will adopt shame and modesty of Him. Remembering the countless favours of Allah, the Exalted, while a person remains ungrateful will also encourage them to become modest of Allah, the Exalted. Finally, remembering that a day will come when they will be questioned about every little thing in their life by Allah, the Exalted, will also inspire one to adopt shame of Allah, the Exalted.

The thing which strengthens shame of Allah, the Exalted, is the fear of Allah, the Exalted, whenever an evil desire enters one's heart. This is because the heart believes that Allah, the Exalted, is fully aware of this desire. If this attitude becomes established in a person then their shame of Allah, the Exalted, will become strong. In addition, fearing that Allah, the Exalted, will turn away from them in dislike because of their desires and actions also strengthens one's shame of Allah, the Exalted. But this modesty and shame can become weak and in some cases disappear if one abandons examining themselves in the way described and by abandoning sincerely obeying Allah, the Exalted, in His commands and prohibitions.

Chastity - 1

In a long Hadith found in Sahih Bukhari, number 6806, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned seven groups of people who will be granted shade on the Day of Judgment by Allah, the Exalted.

This shade will protect them from the horrors of the Day of Judgment which includes the unbearable heat caused by the Sun being brought within two miles of the creation. This has been warned in a Hadith found in Jami At Tirmidhi, number 2421.

One of these groups includes a person who is invited towards fornication but rejects it out of the fear of Allah, the Exalted. Controlling one's desire especially when no one except Allah, the Exalted, will know about it is a great deed. Muslims should strive to avoid situations where they might be invited to sins by firstly avoiding places where sins are more common, such as a nightclub. This is extremely important as a person's environment often has a deep impact on their attitude and behaviour. Just like a student is more likely to study in a quiet library compared to a busy and loud house a muslim is less likely to be attracted to sins when they avoid places where sins occur regularly and openly. The other important thing is to avoid people who openly commit sins and invite others to them. A person will adopt the characteristics of their companions whether good or bad. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4833. Muslims should not only ensure they accompany good people but also encourage their dependents, such as their children, to do the same. If muslims truly

concentrated on this it will dramatically reduce the amount of youth who become involved in gangs and crime. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

Chastity - 2

In a Hadith found in Sahih Bukhari, number 6474, the Holy Prophet Muhammad, peace and blessings be upon him, guaranteed Paradise to the person who safeguards their mouth and chastity.

The second aspect of the main Hadith under discussion advises muslims to safeguard their chastity meaning, avoid unlawful relationships. A muslim has been given a way to achieving this namely, marriage. If a muslim is not in the right position to get married, such as financially, then they should fast often as this reduces carnal desires. This has been advised in a Hadith found in Sahih Bukhari, number 1905.

Finally, as these two aspects combined lead to Paradise it is therefore the reason why getting married has been labeled completing half of one's faith in a Hadith found in Al Mu'jam Al Awsat, number 992.

Chastity - 3

This is linked to chapter 25 Al Furqan, verse 68:

“...and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.”

The true servants of Allah, the Exalted, avoid all forms of illegal relationships. The fact that adultery has been placed next to polytheism and killing an innocent person in this verse indicates its severity.

Muslims should take precautions in order to avoid being tempted into illegal relationships. Firstly, they should learn to lower their gaze. This does not mean one should always stare at their shoes but it means they should avoid looking around unnecessary especially in public places. They should avoid staring at others and maintain respect for the opposite gender. Just like a muslim would not like someone staring at their sister or daughter they should not stare at other people's sisters and daughters. Chapter 24 An Nur, verse 30:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them...”

Whenever possible a muslim should avoid spending time alone with the opposite gender unless they are related in a way which prohibits marriage. This has been advised by the Holy Prophet Muhammad, peace and blessings be upon him, in a Hadith found in Sahih Bukhari, number 1862.

Muslims should dress and behave with modesty. Dressing modestly avoids attracting the glances of strangers and behaving modestly prevents one from taking the initial steps which could lead to an illegal relationship such as talking unnecessarily to the opposite gender.

Understanding the blessings of avoiding illegal relationships is another way to protect oneself from them. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed Paradise to the one who safeguards their tongue and chastity. This is confirmed in a Hadith found in Jami At Tirmidhi, number 2408.

Fearing the punishment of being involved in illegal relationships will also aid a muslim to avoid them. For example, faith will depart from the person who is committing fornication. This is confirmed in a Hadith found in Sunan Abu Dawud, number 4690.

In reality, a muslim does not need illegal relationships as Islam prescribes marriage. Those who cannot afford to marry should fast often

as this also helps to control one's desires and actions. This has been advised in a Hadith found in Sahih Muslim, number 3398.

Chastity - 4

I had a thought, which I wanted to share. Allah, the Exalted, encourages marriage and forbids illegal relationships. When a couple are not truly devoted to each other, like a married couple, then any real difficulties they face will lead to more emotional stress for the couple, as they fail to support each other correctly. Coming in and out of multiple relationships over one's life undoubtedly has a detrimental affect on their mental health. It is no surprise that those who separate from their boyfriends/girlfriends often end up in counselling. They end up suffering from mental disorders, such as depression, more than those who avoid these relationships. In casual relationships, the couple are often not on the same wavelength. Meaning, one of the two always takes the relationship more seriously, such as desiring to settle down with their boyfriend/girlfriend, whereas the other does not feel the same. When this difference in attitude eventually boils to the surface it often leads to long standing emotional trauma to the one who took the relationship more seriously. Whereas, a married couple from the very first step are on the same wavelength, in respect to their long-term commitment to one another. A married couple are devoted to each other in every situation, whether they face situations which are planned or unplanned, such as having children. This attitude is very rarely found amongst normal couples. Having a relationship with another also fools a person into believing they completely know their partner and so if they do get married they often complain about their spouse changing after marriage. In most cases, they did not change. The things that changed were the responsibilities and pressures of their relationship. This issue often leads to marriage issues for those couples who were in a relationship prior to their marriage. Even if they live together prior to marriage, even then the same issue will occur. In addition, it is no secret that whenever one faces trouble with their boyfriend/girlfriend how severely it affects every other aspect of their life. For example, many young people drop out of college/universities simply because they cannot face seeing their ex-

partner there every day. As marriage is a deep connection and commitment between two people, they are less likely to breakup over the same petty issues normal couples breakup over.

In addition, any children that are born unintentionally from the relationship will put further stress on their relationship, which often results in them splitting up, as they do not desire to share the responsibility of raising a child. This creates a broken home for the child to grow up in where they do not have the support and supervision of both parents, which often leads to trouble for everyone. It is a clear fact that the majority of youth involved in crimes and gangs and those children who are groomed by sexual predators, come from broken families. Raising a child correctly when one desires a child is extremely hard, then can one imagine the emotional stress of raising a child correctly when the parent did not desire to have the child in the first place? This negatively effects the upbringing of the child and often leads to the problems mentioned earlier. This stress often leads to the single parent giving up the child for fostering or adoption, which in the majority of cases, has a detrimental negative and long term impact on the child, some of which were mentioned earlier. This further increases the chances of the child becoming misguided.

Allah, the Exalted, removed these numerous branch problems by addressing the root problem meaning, forbidding illegal relationships and encouraging marriage, whereby a couple sincerely devote themselves to each other and their children.

By addressing the concept of marriage, divorce and children in the Holy Quran, Allah, the Exalted, has given the key to a successful society. When the members of the family, whether together or divorced, fulfill each other's rights and create a stable and happy home for the children it causes a positive ripple effect throughout society. Similarly, when a family is unhappy and fail to fulfill each other's rights then this causes a negative ripple effect to spread throughout society.

Many thinkers have come and gone which have addressed the issues people and society face but as these solutions target branch issues the benefit of these solutions are minimal. Whereas, Allah, the Exalted, through this method of addressing root issues, which affect an individual and the society, has clarified all things so that people can achieve success in both worlds. Chapter 16 An Nahl, verse 89:

"...And We have sent down to you the Book as clarification for all things and as guidance and mercy..."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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