

HAYA

The Dignity of Shame

*"When my Lord says to me,
'Had you no shame to disobey Me?'"*



ALLAH



ONESELF



CONDUCT



DRESS



RELATIONS

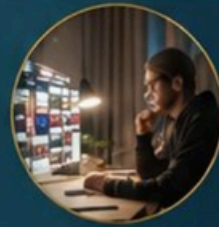


SOCIETY

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Selling Your Soul?



Haya min Allah: Living
for an Audience of One



Jumu'ah to Asr:
The Afternoon That
Rewired an Empire



The Man So Modest
That Angels Felt Shy
Around Him!





OUR MISSION

Empowering the Next Generation of Muslims

A periodical dedicated to the thinkers, the seekers, and the change-makers of the Muslim youth.

In a world that is moving faster than ever, young Muslims often find themselves at a crossroads between their faith and the modern world. At *The Young Believers*, our mission is to show that you don't have to choose between the two.

And we noticed something challenging: Most of the "advice" out there for Muslim youth is either too kiddish or academic ones unsuitable for youngsters. There was no middle ground. So, we built one. We provided this space where timeless Islamic wisdom meets the realities of Gen Z and Gen Alpha life.

We believe Islam is more than just a checklist of rituals; it is a lens through which we view the world. While we value the beauty of prayer and fasting, we aim to go deeper, transforming how you think, speak, and act. Our content is designed to help you let the Deen ignite your spirit and guide your daily choices, from the way you interact on social media to the way you view global history.

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**“Haya kept his words few, as if he were sick,
Though his body had not suffered the slightest prick.”**

Abu Dahbal al-Jumahi (Umayyad Poet)

The verses were written to praise the profound Haya and quiet nature of Prophet Muhammad SAW. The poet uses a beautiful simile. He notes that the Prophet SAW’s speech was minimal and measured. It wasn’t because he was ill or physically frail, but rather out of supreme Haya.

- **Silence is not a lack of thought** but a surplus of it. The speaker is so concerned with the weight of his words that he chooses the safety of silence over the risk of vanity or error.
- **By likening modesty to illness**, al-Jumahi suggests that true virtue can be physically demanding. It requires a suppression of the ego so total that it mimics the exhaustion of a fever.

The most profound ‘health’ of character manifests as a quiet, disciplined withdrawal from the noise of the world. Inner qualities affect outward behavior. When modesty is rooted within the soul, it physically manifests in calmness, gentleness, and restraint. Thus, what appears to be weakness becomes moral refinement and inner strength.

Is Your "Scroll" Selling Your Soul?



Have you ever felt like your TikTok FYP or Instagram explore page knows you a little too well? It's not magic, it's business! Every scroll, every notification, every "just one more video," none of it is an accident.

And Haya is the one thing they never want you to have. They built an app out of your weaknesses. Islam had the answer 1400 years ago.

What if the thing you are most tempted by online was actually designed to target the weakest parts of you... and someone got paid every time it worked?

The Product Is Not The App. You Are!

Tech companies not only build apps, they build systems that study you. They identify your insecurities, your boredom, your desire to feel seen, and your need for validation. Then they sell access to those weak spots to advertisers.

Your loneliness is a data point. Your FOMO is a feature. Your desire to fit in is a product.

- 67% of teens on Instagram reported feeling insecure about their appearance due to influencer comparisons.
- 2.9 hrs average daily screen time for teens, much of it designed to keep you scrolling.
- Excess social media use is strongly linked to anxiety and lower self-esteem in teenagers.

This is not new. It just got a new name. What we are talking about is the **exploitation of the nafs**: the inner self, the ego, the seat of your desires.

Your Inner Self Needs Regulating

In Islam, the Nafs has real tendencies that it loves pleasure, hates discomfort, craves approval, and is easily distracted.

Imam Al-Ghazali, one of Islam's greatest scholars, wrote that unchecked human desire is the death of the heart.

What Social Media Preys On (that Islam warned about)



- **Your Desire for Validation:** likes, views, and follower counts become your worth.
- **Your Restlessness:** Boredom is a trigger to mindlessly scroll.
- **Your Desire to Compare:** Beauty standards built by filters and surgery are sold as real.
- **Your Need to Belong:** Echo chambers trap you in bubbles of groupthink.
- **Your Impatience:** Deep work, learning, and patience feel impossible after dopamine loops.

The Shari'ah wasn't given to restrict you. It was given because Allah ﷻ knows what you're up against, and He ﷻ gave you tools to protect yourself.

Haya: Your Internal Firewall

In a world that wants you to be loud, exposed, and constantly "on," Haya is your shield. It is not about being timid; it is about having a deep sense of meaning and purpose. It is the awareness that Allah ﷻ is watching, not to catch you out, but because He ﷻ loves you!

The Prophet (PBUH) himself had Haya and he was the most confident, courageous, and respected human who ever lived.

Two types of Haya

Innate Haya (Al-Fitri): The natural instinct you were born with. That gut feeling that something is wrong.

Acquired Haya (Al-Imani): You develop it through Imaan. Conscious, intentional, powered by knowing Allah ﷻ sees everything. The second type is the one social media specifically erodes. The more you are exposed to shamelessness, normalized content, oversharing culture, attention-seeking, the quieter that internal voice gets.

How Haya Shapes You, Your Relationships, and Your Whole Society

This is what we miss. Haya is not only personal; it has a ripple effect.

On Your Character

- You stop performing for likes and start living for something real.
- Your self-worth stops depending on external validation.
- You develop self-control. The single most important life skill.

On Your Relationships

- You treat people based on character, not looks or follower counts.
- Your friendships become genuine, not only online validation.
- Boundaries exist, and people respect you for having them.

On Society

- Haya in society brings objectification down and real respect go up.
- People are judged by intellect & character, and not mere appearance.
- Society becomes a place where people build each other up instead of tearing each other down.



Your move: Pick one habit that's been quietly eating into your Haya. You don't have to fix everything at once. Just start with one thing. Because Haya is not built in a day, but it is weakened one scroll at a time.

Ask Yourself: If my Haya is like a shield, what am I doing daily that is chipping away at it, and what am I doing to strengthen it?



Could Haya Be the Missing Piece?

Ever scrolled past someone's post and thought, "That's just... too much?" That feeling telling you when something crosses a line is Haya doing its job!

And the Qur'an celebrates it!

Allah ﷻ describes a shy young woman's praiseworthy demeanor whilst narrating an incident in the life of Prophet Musa (AS) in Surah Al Qasas [28:23-28].

The Scene at the Well

Prophet Musa (AS) was in a foreign land, tired and alone. He saw two women struggling to water their animals because a crowd of men won't move aside. He stepped up and helped them. No drama, no showing off, and then? He walked away.

Quietly. Done. No waiting around. No trying to keep the conversation going. His Haya told him to help, then step back. That's it.

Now Here's Where It Gets Really Interesting

A few moments later, one of those women walked back toward him to pass on her father's invitation. And Allah ﷻ describes this moment in a way that scholars have been unpacking for centuries:

"One of the two women then came to him walking with haya. She said, with haya, 'My father invites you...'"
– (Al-Qasas 28:25)

Notice something? The word "Haya" appears twice, and depending on

where you pause when reciting this verse, it describes either

- **The way she walked:** composed, dignified, not trying to attract attention.
- **The way she spoke:** confident but measured, not overly familiar.

And she did not say “come over.” She made it very clear: “My father invites you.” She was there as a messenger, not on her own terms. Every detail of this interaction screams intentionality and self-awareness.

Breaking it Down to Understand What Haya Looks Like

Forget the idea that Haya = being hesitant or invisible. It is about being fully present and in control:

- **In How You Carry Yourself:** Your posture, your vibe, your energy in a room.
- **In How You Speak:** Not oversharing, not being unnecessarily harsh, choosing words carefully.
- **In How You Help Others:** Serving without expecting clout or a follow-back.
- **In How You Present Yourself Online:** What you post, what you engage with, what you amplify.

Musa (AS) did not make the woman feel uncomfortable after she showed up. She did not make him feel uncomfortable either.

That's two people operating with Haya at the same time, and the Qur'an immortalized that interaction forever.

Something To Think About

The Qur'an not only mentioned this woman's Haya, but it also zoomed in on it, highlighted it, and made it the defining quality of that moment. Allah ﷻ chose to preserve this scene for all of humanity to read until the end of time.

Here's Your challenge: Pick one space in your life, your DMs, your classroom, or your group chat and ask yourself:

"Am I showing up with Haya here?" Not to shrink yourself. But to be intentional the way Musa AS was at that well and the way that young woman was on that walk. That's the quiet superpower.





Haya: The Character Filter for a Loud World

What if your level of modesty was literally a direct reflection of your faith? Not a metaphor. Not a "nice idea." That changes things, right?

The Prophet Muhammad (PBUH) said, **"Modesty (Haya) is part of faith, and faith leads to Paradise. Shamelessness (Al-Badha') is part of insolence (Jafa'), and insolence leads to the Fire."**

(Sunan al-Tirmidhi 2009)

Two paths. Two destinations. And your Haya is the indicator of which one you're on.

Haya is not being mousy or meek. Haya is your moral firewall, and the Prophet (PBUH) said that it is directly connected to your Imaan.

Stronger Haya = Stronger Faith.

Weaker Haya = Faith starting to slip.

Think of it like your phone battery and your screen brightness. They are linked. Drain one, the other goes down too.

The Other Side: Al-Badha' and Jafa'

The Hadith introduces two words that are worth knowing:

- **Al-Badha':** foul language, vulgarity, shamelessness.
- **Jafa':** harshness, insolence, a hardened heart that stopped caring.

These are not just "bad habits." The Prophet (PBUH) described

them as signs of a heart that has disconnected from Allah ﷻ. And we all know that person whose words are always cutting, crude, or careless. That is not confidence. That is a heart without Haya.

The Connection That Should Concern You

Here is the part that really matters. The Prophet (PBUH) said, **"Modesty and faith are companions – if one is removed, the other follows."**

They rise together. They fall together. This means:

- Every time you protect your Haya, you are actively protecting your Imaan.
- Every time you let it slip through what you watch, what you say, and what you laugh at, your Imaan quietly takes a hit too.

It is not sudden. It is gradual. Like leaving a door cracked open in winter, you don't notice the cold until the room is freezing.

Living with HAYA

- **Your mind:** Guarding what you watch, scroll, and dwell on.
- **Your eyes:** Lowering your gaze, not staring at what is haram.
- **Your words:** No vulgarity, no backbiting, no humiliating others for laughs.
- **Your appearance:** Dressing in a way that honors Allah ﷻ, not just trends.
- **Your stomach:** Staying away from what is forbidden food and substances.

None of this is about being boring or "basic." It is about being intentional knowing who you are and living like it.

The Bottom Line

Haya is a daily choice. Every time you choose it, you are choosing Jannah over Jahannum.

The Prophet (PBUH) did not say Haya leads to faith. He said it is faith. So protecting it is not extra credit, it is the whole exam.

Haya is directly connected to your Imaan.

Stronger Haya = Stronger Faith.

Weaker Haya = Faith starting to slip.

Think of it like your phone battery and your screen brightness. They are linked.

Drain one, and the other goes down too!



Your Feed, Your Dress, Your Gaze...

Islam has Something to Say About All Three

Is everyone a "content" to be consumed? Whether you are scrolling through TikTok or walking through the school hallways, it is easy to forget that the people you are looking at are actual human beings with their own lives and not profile pictures.

In Islam, there is a system in place called Haya. Haya is not limited to what you wear; it is a full-on mindset for how you show up in the world, guard your private parts, and protect your

personal boundaries in every sense.

It covers two major things:

- How you dress
- How you look at others

The Big Picture

Most people think modesty is some "girls' thing," but interestingly the Qur'an sets the ground rules for guys first. Allah ﷻ says in the Qur'an

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ
أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ

Real Talk on Lowering the Gaze

Lowering your gaze does not mean you walk around staring at your shoes! It is like turning off notifications during a serious study session. A deliberate choice to focus on what matters.

- **The First Glance:** You are not in trouble for seeing someone accidentally.
- **The Second Glance:** This is deliberate, where the intention kicks in.
- **The Result:** You build a habit of seeing people as full humans rather than "highlight reels."

Why does this matter? Because when you stop "consuming" people, you are choosing not to be part of a culture that reduces everyone to their looks. It is actually one of the most countercultural things you can do in 2026.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

"O humanity! Be mindful of your Lord who created you from a single soul..."

Surah An-Nisa reminds us that all humans come from one origin. The surah builds on the idea that every person has inherent dignity. The rules about dress and gaze are not there to restrict you, they are there to protect the dignity of both the person looking and the person being looked at.

زَيَّنْتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمْرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

"And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests..."
(Surah An-Noor 24:31)

Think of it like a cybersecurity system: you don't protect one device and leave the rest of the network open. Both the "sender" and the "receiver" have a role to play.

For the Guys: The command to "lower the gaze" comes first. Lowering your gaze means do not stare at people that reduces them to their appearance. Not lingering on online content that is designed to make you look at people as objects.

For the Girls: It is about protecting your dignity by choosing how much of yourself you share with the world in the way you dress and speak. Do not flaunt your beauty beyond what normally shows. The principle is clear: don't dress to attract undue attention.

Is Hijab Only a Headscarf?

Fiqh scholars explain hijab as having two dimensions:

1. The Internal Hijab (The Mindset): This is how you behave, speak, interact and carry yourself. You can wear the right clothes but still be "loud" in the wrong ways.

2. The External Hijab (The Look): It requires Khimar and Jilbab. The khimar (called hijab in modern terms) should cover the chest and not sit on top of the head like a headband! Jilbab is an outer garment worn over your normal clothes. It goes neck down to your feet; it is loose, has no see-through material, has no bright shades, and covers your awrah. For Muslim women in front of non-mahram men, the scholarly consensus is that the awrah includes everything except the face and hands (with some scholars including those too).

The awrah for boys is from navel to knees. So, boys, you shouldn't be walking in your shorts either!



Your Move

This week, try one small thing: before you scroll past someone's post or look twice at someone in school, pause. Ask yourself: Am I seeing this person or consuming them?

That one-second pause is literally what lowering the gaze means in 2026!



Haya min Allah: Living for an Audience of One

Haya is not being cowardly or spineless but having the standards and courage to stand up for the truth without fearing anyone.

You know that feeling when someone mocks Islam and a little voice inside says, “*I should defend my deen?*” That’s Haya, and it might be one of the most powerful parts of your character.

So... What is Haya?

Haya is translated as “modesty” or “shyness,” but it goes deeper. It is your internal compass of right and wrong that keeps you in check because you are aware that Allah ﷻ is always watching. Not in a

creepy surveillance way, but in a loving, I-know-my-Creator-sees-me way.

Does Allah ﷻ Have Haya?

Haya is not only something we are told to have; it is an attribute of Allah ﷻ Himself. Prophet Muhammad (PBUH) said, “Allah ﷻ is indeed Hayī and generous; when a person raises their hands to Him in supplication, He is too shy to send them back empty and disappointed!”

When you make du'a even if you feel like your sins are too many, even if you have messed up badly, Allah ﷻ has a form of Haya; He

does not turn you away. His Haya is one of nobility, kindness, and generosity.

The Concealment Thing is Real

Another Hadith links Haya to something called "Sitr" (concealment.)

Prophet Muhammad (PBUH) said:

"Allah ﷻ is Hayī and Sittī; He loves Haya and Sitr."

This practically means

- **Allah ﷻ loves it** when you keep yourself covered in contexts where it matters.
- **He ﷻ actively covers your sins** and mistakes from others out of His own Nobility.
- **Exposing your body**, or bragging about your sins online, goes against this beautiful quality.

Yes, the "oversharing era" of posting everything, including your mistakes, contradicts a quality beloved to Allah ﷻ.

"Allah Covered Me, But I Uncovered Myself"

The Prophet (PBUH) warned about a specific type of person: someone who sins at night, Allah ﷻ conceals it and then he wakes up and broadcasts it himself. They basically rip-off the cover Allah ﷻ gave them. Sound familiar in the

in the age of confessional TikToks and "I did this" tweets?

Ibn al-Qayyim's Powerful Breakdown

Someone who carries Haya even while obeying Allah ﷻ, someone whose heart is humble before Him, if that person ever slips into sin, Allah ﷻ becomes shy to look at them in that state. Why? Because they are dear to Him. Like how awkward you'd feel seeing your closest friend doing something beneath them? You look away out of love. That is the peak of nobility.

On the flip side: Someone who has no Haya and keeps sinning openly, without remorse? Allah's ﷻ Haya from punishing them decreases. The gates of redemption do not close easily, but they can close.

Haya is a Strength of Character, not a Restriction

People misunderstand Haya as a list of "don'ts." But it is the opposite of ugly behaviour, it is choosing to be better because you genuinely care about your connection with Allah ﷻ. It is an internal upgrade that reflects outward.

What Haya Looks Like

- Not joining in when people talk trash about others, even if they are “just joking!”
- Closing the tab before you go too far because He ﷻ sees it.
- Choosing what you wear based on your values, not just trends.
- Keeping your sins between you and Allah ﷻ and not flexing about them.
- Doing good quietly, not for Instagram.

The Takeaway

Haya doesn't ask you to be underconfident or nervous, but to have enough dignity, self-worth, and love for Allah ﷻ that you refuse to settle for anything less than excellence in your character.

What is one thing you do (or do not do) in private that changes because you know Allah ﷻ is watching? Try to focus on that one habit this week.



Jumu'ah to Asr: The Afternoon That Rewired an Empire



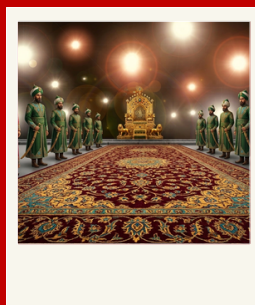
Imagine going from a verified, blue-tick lifestyle to completely ghosting your own status, not because you had to, but because your Haya before Allah ﷻ would not let you keep it. That's what Umar ibn Abd al-Aziz did. And he did it in a single afternoon.

Who Was Umar ibn Abd al-Aziz?

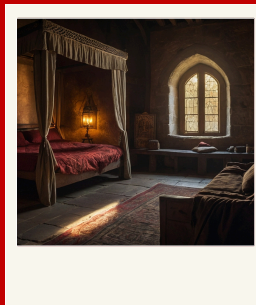
Umar ibn Abd al-Aziz was not only comfortable, he was royalty. Born into the Umayyad dynasty, he grew up wealthy, well-dressed, and well-connected. He was married to a caliph's daughter. He wore the best

One Friday, Everything Changed

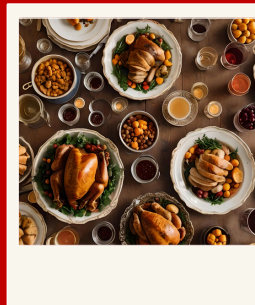
When Umar ibn Abd al-Aziz was appointed Caliph, most people would expect a celebration. Mundhir ibn Ubayd said: "Umar ibn Abd al-Aziz was appointed after the Jumu'ah prayer. By Asr, I could not recognise him."



A carpet was laid out for him at the address. He walked straight past it and sat in the corner instead.



He left the royal palace and moved into a simple house. He traded designer robes for rough, coarse clothes.



He became one of those who ate the most frugal of meals, and he preferred eating the leftovers.

clothes money could buy. He smelled amazing.

Think of him as the Islamic world's equivalent of someone with a massive following, designer fits, a luxury lifestyle, and everyone wanting a picture with him. He had everything society tells you to chase.

The question Umar ibn Abd al-Aziz forces you to ask yourself:

When you enjoy your blessings, are you thinking about Allah ﷻ at all?

Because he was thinking about Allah ﷻ. Constantly. And that awareness, that Haya, completely rewired his relationship with everything he owned.

What Was Actually Happening Inside Him?

This was not a PR move. He was not trying to look humble for the camera. His Haya before Allah ﷻ worked like this:

"I have been given authority over millions of people. They are suffering. The treasury has been misused. How could I, in Haya of Allah ﷻ, who gave me this position, sit in a palace and eat well while His people struggle?" That is a heart that was aware of Allah ﷻ.

What Happens When Haya Fades

When Haya of disobeying Allah ﷻ disappears, this is what quietly replaces it:

- **Listening to whatever, anywhere**
- **Looking at whatever you want**
- **Speaking without limits**
- **Chasing status openly**
- **Performing life instead of living it**

Haya doesn't disappear in one big moment; it fades quietly, one small compromise at a time.

Lesson from Umar's Three Hours

We think transformation is slow. And changing for Allah ﷻ is a long, difficult journey that takes years. Umar ibn Abd al-Aziz flipped his entire identity between two prayers.

The scholars explain: his Haya before Allah ﷻ had been building quietly for years. The throne just revealed what was already there. That is what Haya does when you protect it. It prepares you for your biggest moments before they arrive.

Umar ibn Abd al-Aziz did not wait for a grand occasion to have Haya. He practiced it quietly until it became who he was.

The throne did not change Umar. His Haya of Allah ﷻ did, long before the throne arrived!



The Man So Modest That Angels Felt Shy Around Him!

He was so well-known for his character that even angels, beings of pure light, showed respect in his presence! He was no superhero.

He was a real person: Uthman ibn Affan (RA), the third Caliph of Islam.

And the Prophet SAW praised him loud: "Modesty is part of faith, and the most modest of my nation is Uthman." (Sunan Ibn Majah)

Most modest. Out of the entire Ummah. That's not a small claim!

But Wait... Wasn't He a Powerful Leader?

Yes. That's exactly the point. Uthman (RA) was wealthy,

influential, and one of the most powerful men of his time. He funded entire armies, bought a well and gave it to the whole city, and led a caliphate that stretched across continents.

And yet, Haya was still his defining trait!

This alone destroys the myth that modesty is weakness.

Uthman (RA) proved you can be confident, successful, and powerful and deeply modest at the same time.

The Scene That Changed How We Understand Haya

Here is one of the most famous

moments in Islamic history. Prophet Muhammad SAW was relaxing at home, his legs uncovered. Abu Bakr (RA) came, Muhammad SAW didn't move. Umar (RA) came, Prophet Muhammad SAW still didn't move. Then Uthman (RA) knocked. Prophet Muhammad SAW immediately sat up and straightened his clothes. When Aisha (RA) asked why, he said: *"Should I not show modesty to one whom even the Angels show modesty?"*

Let that sink in. Prophet Muhammad SAW, the best of all creation, adjusted himself out of respect for Uthman RA's Haya.

Even When No One Was Watching

When Uthman (RA) was in a room alone, door closed, and took off his garment to bathe, his shyness before Allah ﷻ prevented him from even standing up straight. No cameras. No audience. No one to impress. He was modest for Allah ﷻ, not for people.

What Made Uthman's Haya Different

Al-Mannawi said: "The main characteristic of Uthman is modesty, and modesty results from great respect for The One

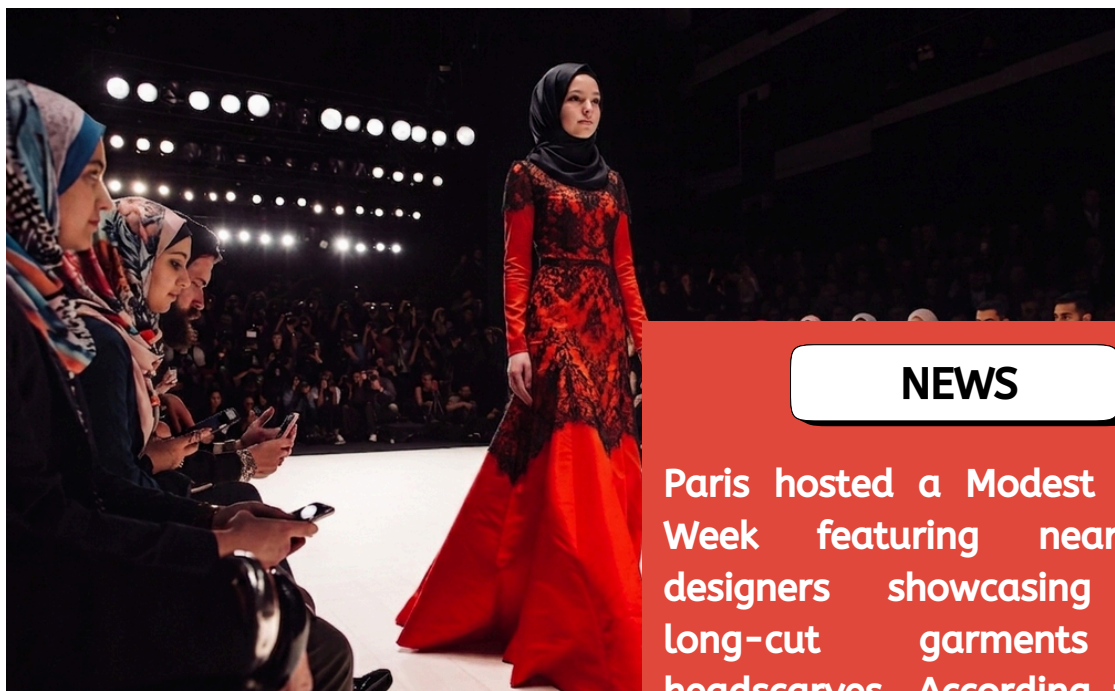
who is looking at him. It is as if he was overwhelmed by the Glory of Allah ﷻ." His Haya was not low confidence. It was a constant awareness that Allah ﷻ was watching.

Uthman's (RA) Haya: Then vs. Now. What should it look like for us?

- Modest even when alone bathing. Being the same person online and offline
- Would not speak up if he felt uncomfortable. Choosing silence over saying something wrong
- Gave massive amounts with no ego. Helping without posting about it
- Brave despite his shyness. Standing up for what is right, even when it's hard.
- Made the Prophet SAW adjust out of respect. Your character making others want to be better.

Uthman (RA) wasn't celebrated for being loud, dominant, or impressive on the surface. He was celebrated by the Prophet SAW, by the angels, and by history for the quality of his inner world. His Haya was not a personality quirk. It was the outward expression of a heart that was deeply, constantly aware of Allah ﷻ.

Did Allah Ask for Your Outfit of the Day?



NEWS

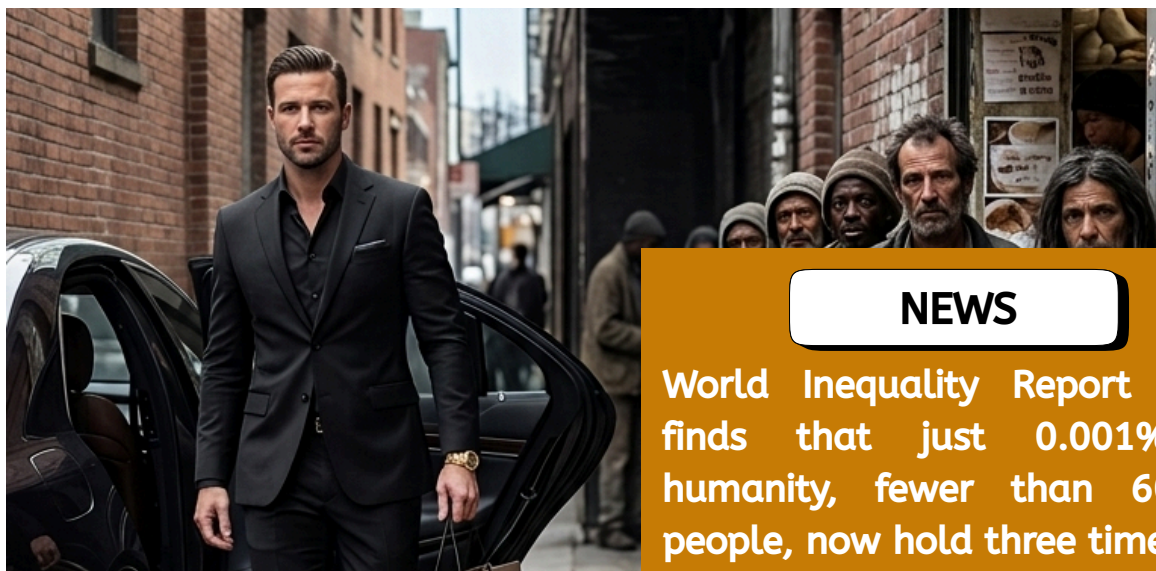
Paris hosted a Modest Fashion Week featuring nearly 30 designers showcasing loose, long-cut garments and headscarves. According to BBC, the global modest fashion market is now expected to exceed USD 400 billion.

ANALYSIS

Runways from Paris to Istanbul now feature flowing silhouettes, earthy tones, and the word ‘modest’ stamped like a luxury label. These Modest Fashion Week urges Muslim youth to ask, “When did the hijab become a trend?” The headlines celebrate diversity and inclusion. Yet beneath the silk chiffon and influencer collaborations, something essential has been quietly erased. “Haya” was never meant to be a fashion statement!

Prophet Muhammad PBUH said, **“Modesty is a part of faith.”** Modesty lives in the heart before it touches the hem of a dress. When they sell ‘demure dressing’ as the next big thing, they strip ‘Haya’ of its soul. They replace God-consciousness with consumerism. They turn an act of Ibaadah into a runway of vanity. True modesty is about being unseen for the sake of Allah ﷻ. The world’s “modest fashion” might cover the body, but it often unveils the Haya. Reclaim your Haya as a sacred, silent conversation with Allah ﷻ. That is a style no magazine can sell.

Do You Feel Shy Before Allah ﷻ?



NEWS

World Inequality Report 2026 finds that just 0.001% of humanity, fewer than 60,000 people, now hold three times the wealth of the poorest half of the world's population. The richest 10% own 75% of global assets while 3.5 billion people share just 2% amid soaring inequality.

ANALYSIS

The richest 0.001% own three times as much wealth as the poorest 3.5 billion people combined. While they splash cash on private jets and gold-plated watches, millions can't afford a single meal. The chasm between the luxury of a few and the poverty of billions isn't just an economic failure, it is a spiritual one. So, when you spend \$800 on limited-edition sneakers to show off or upgrade your iPhone every six months while your cousin struggles for rent, are you any different? Allah ﷻ warns clearly: ***"Those who hoard gold and silver and don't spend in Allah's way, give them news of a painful punishment"*** (Qur'an 9:34).

This system of hoarding directly leads to the crushing of the poor. Unchecked capitalism, with no Haya, no moral compass, has normalized hoarding. **Wealth is an amanah, not a trophy.**

Haya with wealth is feeling shy before Allah ﷻ to waste blessings He ﷻ entrusted to you. Next time you have that unnecessary splurge, ask yourself: Is this Haya or just showing off?

Your wealth will testify for or against you. Choose wisely.



OF THE MONTH

Which sahabi was so well-known for his Haya that even angels showed respect in his presence?

A. Abu Bakr Siddeeq

B. Bilal Ibn Rabah

C. Zayd bin Harith

D. Uthman ibn Affan

E-mail your entries with the correct answer along with your name, and city to theyoungbelievers24@gmail.com

The names of first 3 correct entries will be published in the magazine Insha'Allah

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Duration	USD (\$)	EUR (€)	TL (₺)	INR (₹)
1 Month	3	3	60	50
3 Months	8	8	145	100
6 Months	15	15	280	250
1 Year	28	28	600	500

Ibn al-Qayyim writes,

Ḥayā' is of the most superior qualities, of the greatest in status, and of the most beneficial. Indeed, it is quintessential to humanness, for whoever carries no ḥayā' has no share of humanness other than flesh, blood, and outward appearance. Likewise, there is no potential for good in a person [without it]. Were it not for this quality, he would never be hospitable to a guest, keep a promise, fulfill a trust, take care of anyone's needs, prefer what is pleasant, avoid the obscene, cover his private parts, or abstain from fornication. Were it not for ḥayā', many people would not have fulfilled any of their obligations, nor acknowledged the rights of any being, nor kept the ties of kin, nor even shown kindness to parents. The driving element in these acts is either religious, namely hoping for its good outcome [ultimately], or it is worldly, which is the ḥayā' of its doer from the [eyes of] creation. Therefore, were it not for ḥayā' from either the Creator or the creation, one would not have engaged in these acts.

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