

Moderation (Al Haya)

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Moderation – Al-Haya’

وَقَالَ: لَقِيَ عِ الرِّشِيدَ حِينَ قُدُومِهِ إِلَى الْمَدِينَةِ عَلَى بَعْلَتِهِ فَأَعْتَرَصَ عَلَيْهِ فِي ذَلِكَ فَقَالَ تَطَّأَطَّتْ عَنْ حُبْلَاءِ الْحَيْلِ وَ ارْتَفَعَتْ عَنْ ذِلَّةِ الْعَبْرِ وَ خَيْرُ الْأُمُورِ أَوْسَطُهَا.

And he said,

‘He^{-asws} met Al-Rasheed while being upon his^{-asws} mule at his arrival to Al-Medina, and he objected to him^{-asws} regarding that. He^{-asws} said: ‘Lowering the head from the highness of the horse, and raising from the humiliation of the camel, and best of the affairs is their middle (moderate one)’^{.1}

Allah^{-azwj} Distributes the Moderation as He does with the Sustenance:

ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال: قال عيسى ابن مريم ع إذا قعد أحدكم في منزله فليرخ عليه ستره فإن الله تبارك و تعالى قسم الحياء كما قسم الرزق.

(The book) ‘Qurb Al Asnad’ – Haroun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws} having said: ‘Isa^{-as} Ibn Maryam^{-as} said: ‘Whenever one of you sits in his house, then let him drop the curtains upon him, for Allah^{-azwj} Blessed and Exalted Apportions the modesty just as He^{-azwj} Apportions the sustenance’^{.2}

¹ Bihar Al Anwaar – V 48, The book of History – Musa Al Kazim^{-asws}, Ch 7 H 19 b

² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 11

ضه، روضة الواعظين قيل للنبي ص أوصني قال استحي من الله كما تستحي من الرجل الصالح من قومك.

(The book) ‘Rowzat Al Waizeen’ –

‘It was said to the Prophet^{saww}, ‘Advise me!’ He^{saww} said: ‘Be embarrassed from Allah^{azwj} like what you are embarrassed from the righteous man from your people’³.

ختص، الإختصاص قال رسول الله ص رحم الله عبداً استحيًا من ربه حق الحياء فحفظ الرأس و ما حوى و البطن و ما وعى و ذكر القبر و البلى و ذكر أن له في الآخرة معاداً.

(The book) ‘Al Ikhtisaas’ –

‘Rasool-Allah^{saww} said: ‘May Allah^{azwj} have Mercy on a servant who is embarrassed from his Lord^{azwj} as is the right of embarrassment. Preserve the head and what it retains, and the belly and what it contains, and remember the grave and the decay, and he remembers that there is a return for him in the Hereafter’⁴.

الدرة الباهرة، قال علي بن الحسين ع خف الله تعالى لإقدرته عليك و استحي منه لقربه منك.

(The book) ‘Al Durr Al Bahira’ –

‘Ali Bin Al-Husayn^{asws} said: ‘Fear Allah^{azwj} the Exalted for His^{azwj} Power upon you, and be embarrassed from Him^{azwj} for His^{azwj} nearness from you’⁵.

و قال أبو محمد العسكري ع من لم يتق وجوه الناس لم يتق الله.

And Abu Muhammad Al-Askari^{asws} said: ‘One who does not fear faces of the people, will not fear people’⁶.

نصح، نصح البلاغة قال ع قرنت الهيبة بالحيية و الحياء بالحرمات و الفرصة تمر مر السحاب فانتبهزوا فرص الخير.

(The book) ‘Nahj Al Balagah’ –

³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 20

⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 21

⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 22 a

⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 22 b

‘He^{-asws} said: ‘The awe has been paired with the disappointment, and the modesty with the (self) deprivation, and the opportunity passes by like the passing cloud, therefore utilise the opportunity for the good’.⁷

وَقَالَ ع مَنْ كَسَاهُ الْحَيَاءُ ثَوْبَهُ لَمْ يَرَ النَّاسُ عَيْبَهُ.

And he^{-asws} said: ‘Whoever clothes with modesty as his clothing, the people will not see his faults’.⁸

Modesty is from Eman (faith) and is good all of it:

ن، عيون أخبار الرضا عليه السلام ابن سَعِيدٍ الْهَاشِمِيُّ عَنْ فُرَاتٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْهَمْدَانِيِّ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ الْبُخَارِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنِ الْهَرَوِيِّ قَالَ قَالَ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ الْحَيَاءُ مِنَ الْإِيمَانِ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Ahmad Al Hamdany, from Al Abbas Bin Abdullah Bukhari, from Muhammad Bin Al Qasim Bin Ibrahim, from Al Harwy who said,

‘Al-Reza^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said: ‘The modesty is from the Eman’.⁹

مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْحَيَاءُ نُورٌ جَوْهَرُهُ صَدْرُ الْإِيمَانِ وَ تَفْسِيرُهُ التَّذَوُّبُ عِنْدَ كُلِّ شَيْءٍ يُنَكِّرُهُ التَّوْحِيدُ وَ الْمَعْرِفَةُ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The modesty is a Noor (light) it’s essence becomes the Eman, and it’s interpretation is the dissolution at all things denying the Tawheed and the recognition.

قَالَ النَّبِيُّ ص الْحَيَاءُ مِنَ الْإِيمَانِ فَحَيْثُ الْإِيمَانُ بِالْإِيمَانِ وَ الْإِيمَانُ بِالْحَيَاءِ وَ صَاحِبُ الْحَيَاءِ حَيْرٌ كُلُّهُ وَ مَنْ حُرِمَ الْحَيَاءَ فَهُوَ شَرٌّ كُلُّهُ وَ إِنْ تَعَبَّدَ وَ تَوَقَّعَ وَ إِنْ حُطَّوَةٌ يُتَخَطَّى فِي سَاحَاتِ هَيْبَةِ اللَّهِ تَعَالَى بِالْحَيَاءِ مِنْهُ إِلَيْهِ حَيْرٌ مِنْ عِبَادَةِ سَبْعِينَ سَنَةً وَ الْوَقَاحَةُ صَدْرُ التَّفَاقُحِ وَ الشَّقَاقِ وَ الْكُفْرِ

The Prophet^{-saww} said: ‘The modesty is from the Eman. The modesty is tied with the Eman and the Eman with the modesty, and the owner of modest is good, all of it, and the one who is deprived of the modesty, so he is evil, all of it, and even if he were to worship, and is devout,

⁷ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 23 a

⁸ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 23 b

⁹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 12

and the steps he takes in the prestige of Allah^{-azwj} the Exalted with the modesty from him to Him is better than worship of seventy years, and the insolence is the main trait of the hypocrisy, and the wretchedness, and the Kufr.

قَالَ رَسُولُ اللَّهِ ص إِذَا لَمْ تَسْتَحْ فَأَفْعَلْ مَا شِئْتَ أَيَّ إِذَا فَارَقْتَ الْحَيَاءَ فَكُلُّ مَا عَمِلْتَ مِنْ خَيْرٍ وَ شَرٍّ فَأَنْتَ بِهِ مُعَاقَبٌ

Rasool-Allah^{-saww} said: ‘When you have no shame, then do whatever you so desire to, i.e. when the modesty is separated, then all what you do, from good and evil, then you are with its Punishment.

وَ قُوَّةُ الْحَيَاءِ مِنَ الْحُزْنِ وَ الْحُؤُفِ وَ الْحَيَاءِ مَسْكَنُ الْحَشِيَّةِ فَالْحَيَاءُ أَوْلُهُ الْهَيْبَةُ وَ صَاحِبُ الْحَيَاءِ مُشْتَغِلٌ بِشَأْنِهِ مُعْتَرِلٌ مِنَ النَّاسِ مُرْدَجِرٌ عَمَّا هُمْ فِيهِ وَ لَوْ تَرَكَ صَاحِبُ الْحَيَاءِ مَا جَالَسَ أَحَدًا

And the strength of modesty is from the grief and the fear, and the modesty is a dwelling of the fear. So, the modesty, it’s beginning is the aw, and the owner of the modesty is pre-occupied with its concern, isolated from the people, deterred from what they are in, and if the owner of modesty were to be left, he would not sit with anyone.

قَالَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَهَأَهُ عَنْ مَحَاسِنِهِ وَ جَعَلَ مَسَاوِيَهُ بَيْنَ عَيْنَيْهِ وَ كَرِهَهُ مُجَالَسَةَ الْمُعْرِضِينَ عَنْ ذِكْرِ اللَّهِ

Rasool-Allah^{-saww} said: ‘When Allah^{-azwj} Wants good with a servant, He^{-azwj} Diverts his attention away from his good deed and Makes his evil deed in front of his eyes, and he dislikes gatherings of the ones turned away from the Zikr of Allah^{-azwj}.

وَ الْحَيَاءُ خَمْسَةٌ أَنْوَاعٍ حَيَاءُ ذَنْبٍ وَ حَيَاءُ تَقْصِيرٍ وَ حَيَاءُ كِرَامَةٍ وَ حَيَاءُ حُبِّ وَ حَيَاءُ هَيْبَةٍ وَ لِكُلِّ وَاحِدٍ مِنْ ذَلِكَ أَهْلٌ وَ لِأَهْلِهِ مَرْتَبَةٌ عَلَى حِدَةٍ.

And the modesty is of five types – embarrassment from the sin, and embarrassment of the deficiency, and bashfulness of the honour, and modesty of love, and modesty of awe, and for each one of that, there are people, and for its people there is a rank upon a limit’¹⁰.

ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن الفضل بن حباب عن عبد الواحد بن سلمان عن أبيه عن الأجلح عن نافع عن ابن عمر قال قال رسول الله ص إن الله يحب الحيي المتعفف و يبغض البذي السائل الملحف.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Al Fazl Bin Hubab, from Abdul Al Wahid Bin Salman, from his father, from Al Ajla’a, from Nafie, from Ibn Umar who said,

‘Allah^{-azwj} Loves the bashful, the chaste, and He^{-azwj} Hates the obscene, the persistent beggar’¹¹.

¹⁰ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 19

¹¹ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 13

ماء، الأماالي للشيخ الطوسي المفيد عن المرزباني عن محمد بن أحمد الحكيمي عن محمد بن إسحاق عن يحيى بن معين عن عبد الرزاق عن معمر بن ثابت عن أنس قال قال رسول الله ص ما كان الفحش في شيء قط إلا شانه و لا كان الحياء في شيء قط إلا زانه.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Marzubani, from Muhammad Bin Ahmad Al Hukeym, from Muhammad Bi Is’haq, from Yahya Bin Maeen from Abdul Razzaq, from Muammar Bin Sabit, from Anas (well known fabricator),

‘The immorality would not be in anything at all except it would disgrace it, and the modesty would not be in anything at all except it would adorn it’.¹²

مع، معاني الأخبار علي بن عبد الله بن أحمد المدكر عن علي بن أحمد الطبري عن الحسن بن علي بن زكريا عن خراش مؤلى أنس قال حدثنا مؤلاي أنس قال قال رسول الله ص الحياء خير كله.

(The book) ‘Ma’any Al Akhbar’ – Ali Bin Abdullah Bin Ahmad Al Muzakkir, from Ali Bin Ahmad Al Tabari, from Al-Hassan Bin Ali Bin Zakariy, from Khirash, a slave of Anas who said, ‘My master Anas (well known fabricator) said,

‘Rasool-Allah^{-saww} said: ‘The modesty is good, all of it’.¹³

مع، معاني الأخبار بهذا الإسناد قال قال رسول الله ص الحياء و الإيمان في قرن واحد فإذا سلب أحدهما اتبعه الآخر.

(The book) ‘Ma’any Al Akhbar’ – By this chain, said,

‘Rasool-Allah^{-saww} said: ‘The modesty and the Eman is in one pairing. When one of these is removed, the one follows it’.¹⁴

Allah^{-azwj}’s Wrath starts with removal of moderation:

مع، معاني الأخبار بهذا الإسناد قال قال رسول الله ص أول ما ينزع الله من العبد الحياء فيصير ماقنأ ممقنأ ثم ينزع منه الأمانة ثم ينزع منه الرحمة ثم يخلع دين الإسلام عن عنقه فيصير شيطانا لعينا.

(The book) ‘Ma’any Al Akhbar’ – By this chain, said,

¹² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 14

¹³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 15

¹⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 16

‘Rasool-Allah^{-saww} said: ‘The first of what Allah^{-azwj} Snatches from the servant is the modesty so he becomes abominable, abhorrent. Then He^{-azwj} Snatches the entrustment from him. Then He^{-azwj} Snatches the mercy from him. Then He^{-azwj} Vacates the religion Islam away from his neck so he becomes an accursed Satan^{-la}’.¹⁵

ل، الخصال ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ عَنِ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: مَا بَقِيَ مِنْ أَمْثَالِ الْأَنْبِيَاءِ ع إِلَّا كَلِمَةٌ إِذَا لَمْ تَسْتَحْ فَاعْمَلْ مَا شِئْتَ وَ قَالَ أَمَا إِتْمَا فِي بَنِي أُمَيَّةَ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Al-Hassan Bin Al Jahm,

‘From Abu Al-Hassan^{-asws} the 1st having said: ‘There does not remain from the proverbs of the Prophets^{-as} except a word. When you are not ashamed, then do whatever you so desire to’. And he^{-asws} said: ‘But, it is regarding the clan of Umayya’’.¹⁶

¹⁵ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 17

¹⁶ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 18