

'Shyness is from Eman'

Table of Contents

'Shyness is from Eman'	3
Summary:.....	3
What is Shyness?.....	3
Shyness Reflect the Nobility:	4
Rasool Allah ^{saww} 's Bashfulness:.....	5
Bashfulness is from Allah ^{azwj} :.....	7
The Nobilities:	10
The ' <i>Hiyā</i> ' Bashfulness and the Eman.....	11
Conduct of a Believer	13

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: Aja 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^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Shyness is from Eman’

Summary:

These days, sometimes inappropriate images and strong words and filthy language is used when discussing the religion – in particular denouncing the ‘unjust’ beliefs and/or personalities. Allah^{azwj} in the holy Quran and Masomeen^{asws} in their Ahadith, have emphasised to be polite and adapt bashfulness. The bashfulness comes from Eman and leaving it drives one away from Eman. Some Ahadith are presented to highlight the importance of shyness/bashfulness.

وقال صلى الله عليه وآله : قلة الحياء الكفر.

Rasool Allah^{sawww} said: "Shortage of shyness is due to infidelity."¹

قال رسول الله صلى الله عليه وآله : ما كان الحياء في شيء قط إلا زانه ، ولا كان الفحش في شيء قط إلا شانه.

Rasool Allah^{sawww} said: "Whatever is combined with shyness is adorned by it. And whatever is combined with obscenity is disgraced by it."²

What is Shyness?

عن الصادق عليه السلام قال: قال رسول الله صلى الله عليه و اله و سلم: رجم الله عبداً استحيى من ربه، حق الحياء حفظ الرأس وما حوى، والبطن وما وعى، وذكر القبر والبلى، وذكر أن له في الآخرة مُعاداً .

Imam Sadiq^{asws} quoted on the authority of Rasool Allah^{sawww}: "May Allah^{azwj} Bless a servant who is shy before his Lord. Real shyness is covering up the head, watching out what you eat,

¹ Miskat ul Anwar, H. 1396

² Miskat ul Anwar, H. 1393

remembering the grave and affliction and remembering that there is a return to the Hereafter for us."³

Shyness Reflect the Nobility:

فَجَاءَتْهُ إِخْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقُصَصَ قَالَ لَا تَخَفْ ۗ نَجَّوْا مِنَ الْقَوْمِ الظَّالِمِينَ {25}

Then one of the two (women) came over to him bashfully. She said, ‘My father invites you in order to recompense you for having watered for us. So when he went to him and related the story to him, he said, ‘Do not fear! You have escaped from the unjust people’ [28:25]

فلما رجعت بنتا شعيب إلى شعيب، قال لهما: أسرعتما الرجوع! فأخبرته بقصة موسى (عليه السلام)، و لم تعرفاه، فقال شعيب لواحدة منهما: اذهبي إليه، فادعيه لنجزيه أجر ما سقى لنا.

When the daughters of Shuayb^{as} returned to Shuayb^{as}, he^{as} said to the two of them: ‘Your return was quick!’ So they related to him^{as} the story of Musa^{as}, and he^{as} did not recognise him^{as}. So Shuayb^{as} said to one of them: ‘Go to him^{as}, so that he^{as} can be recompensed for having watered for us’.

فجاءت إليه، كما حكى الله تعالى: تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا، فقام موسى معها، و مشت أمامه، فصفقتها الريح، فبان عجزها، فقال لها موسى: تأخري، و دليني على الطريق بحصاة تلقينها أمامي أتبعها، فأنا من قوم لا ينظرون في أديار النساء.

She went to him^{as} as Allah^{azwj} has Related: ***Then one of the two (women) came over to him bashfully. She said, ‘My father invites you in order to recompense you for having watered for us [28:25].*** Musa^{as} stood up to go with her, and she walked in front of him^{as}. However, Musa^{as} said to her: ‘Walk behind me^{as}, and show me^{as} the way and I^{as} shall follow the direction, for we^{as} are a people who do not look at the backs of the women’.

فلما دخل على شعيب، قص عليه قصته، فقال له شعيب: لا تَخَفْ نَجَّوْا مِنَ الْقَوْمِ الظَّالِمِينَ، قالت إحدى بنات شعيب: يا أبت استأجره إن خيبر من استأجرت القوي الأمير.

So when he^{as} came up to Shuayb^{as}, related to him^{as} the story. Shuayb^{as} said to him^{as}: ***‘Do not fear! You have escaped from the unjust people’ [28:25]***. One of the daughters of Shuayb^{as} said, ***‘One of the two (women) said, ‘O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy’ [28:26]***.

³ Miskat ul Anwar, H. 1389

فقال لها شعيب: أما قوته، فقد عرفته بسقي الدلو وحده، فبم عرفت أمانته؟ فقالت له: إنه لما قال لي: تأخري عني، و دليني على الطريق، فأنا من قوم لا ينظرون في أدبار النساء، عرفت أنه من القوم الذين لا ينظرون أعجاز النساء، فهذه أمانته.

Shuayb^{as} said to her: ‘As for his^{as} strength, so you recognised it by his^{as} drawing the bucket alone. How did you recognise his^{as} trustworthiness?’ She said to him^{as}, ‘He^{as} said to me: ‘Walk behind me, and show me the way, for we^{asws} are a people who do not look at the backs of the women’. I recognised that he^{as} is from a people who do not look at the body parts of the women, therefore this is his^{as} trustworthiness’.

فقال له شعيب: إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيْ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حِجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَ مَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ.

Shuayb^{as} said to him^{as}: ‘**He said: ‘I want to marry one of these two daughters of mine to you on a stipulation that you will hire yourself to me for eight years. So if you complete ten, then it would be from you, and I do not intend to be difficult upon you. Allah Willing you will find me to be from the righteous ones’ [28:27]**’ (an extract).⁴

الشيخ في (التهديب): بإسناده عن محمد بن علي بن محبوب، عن الكوفي، عن الحسن بن سيف، عن أخيه علي، عن أبيه، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَمَتَّعُوهُمْ وَ سَرَّحُوهُمْ سَرَاحًا جَمِيلًا. قال: «متعوهن: جملوهن بما قدرتم عليه من معروف، فإنهن يرجعن بكآبة و خشية و هم عظيم، و شماتة من أعدائهن، فإن الله كريم، يستحيي و يحب أهل الحياء، إن أكرمكم أشدكم إكراما لحلائله».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Al-Kufy, from Al-Hassan Bin Sayf, from his brother Ali, from his father, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} regarding the Words of the Exalted: **Therefore, provide them and release them with a graceful release [33:49]**, he^{asws} said: ‘Provision – Make it good in accordance to your ability, for they would be returning concerned, and they would be fearing the insults from their enemies, for Allah^{azwj} is Generous, Bashful, and Loves the moderate people. The most generous ones of you, is the one most intense in generosity to his spouse’.⁵

Rasool Allah^{saww},s Bashfulness:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَاطِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ دُلُوكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ

⁴ (Extract 5) تفسير القمي 2: 135

⁵ التهديب 8: 141 / 488.

مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ
مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا {53}

O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation, but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely, that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth. And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, that would be purer for your hearts and their hearts. And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن الحسين بن علوان، عن الأعمش، عن عباية الأسدي، عن عبد الله بن عباس: أن رسول الله (صلى الله عليه وآله) تزوج زينب بنت جحش، فأولم، وكانت وليمته الحيس، و كان يدعو عشرة عشرة، فكانوا إذا أصابوا طعام رسول الله (صلى الله عليه وآله) استأنسوا إلى حديثه، واستغنموا النظر إلى وجهه، و كان رسول الله (صلى الله عليه وآله) يشتهي أن يخففوا عنه فيخلو له المنزل، لأنه حديث عهد بعرس، و كان يكره أذى المؤمنين له،

Ibn babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Sa'ad, from Al-Husayn Bin Alwaan, from Al-Amsh, from Abayat Al-Asady, from Abdullah Bin Abbas who said that,

‘Rasool-Allah^{saww} married Zaynab Bint Jahsh, so he^{saww} gave a banquet, and it was the banquet of *Al-Heys* (A dish of dates, flour and margarine), and he^{saww} used to invite ten at a time. So, whenever they were finished with the meal with Rasool-Allah^{saww}, they sat in conversation, and looked at his^{saww} face. And Rasool-Allah^{saww} was too courteous that he^{saww} should leave them alone in the room, and he^{saww} had just been newly married, and did not like hurting the Momineen.

فأنزل الله عز و جل: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤَدَّنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاهُ وَ لَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَ لَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَ اللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فلما نزلت هذه الآية، كان الناس إذا أصابوا طعام نبينهم (صلى الله عليه وآله) لم يلبثوا أن يخرجوا.

So Allah^{azwj} Revealed: ***but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth [33:53].*** So when this Verse was Revealed, when the people had partaken from the meal of their Prophet^{saww}, they did not remain, and went out'.⁶

⁶ علل الشرائع: 65

Bashfulness is from Allah^{azwj}:

ابْنُ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ (عَلَيْهِ السَّلَام) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ وَهُوَ عَلَى مَنبَرِهِ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ وَ رَجَائِهِ لَهُ وَ حُسْنِ خُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

Ibn Mahboub, from Jameel Bin Salih, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘We^{asws} found in the Book of Ali^{asws} that Rasool-Allah^{saww} said, and he^{saww} was upon his^{saww} Pulpit: ‘By the One^{azwj} Who, there is no god except for Him^{azwj}! A *Momin* is not Given anything at all from the good of this world and the Hereafter except by the goodness of his thoughts in Allah^{azwj}, and his hopefulness to Him^{azwj}, and the good manners of his, and the restraint from backbiting the Believer.

وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يُعَذِّبُ اللَّهُ مُؤْمِنًا بَعْدَ التَّوْبَةِ وَ الْإِسْتِعْفَارِ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ وَ تَقْصِيرِهِ مِنْ رَجَائِهِ وَ سُوءِ خُلُقِهِ وَ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

By the One^{azwj}, there being no god except for Him^{azwj}! Allah^{azwj} does not Punish a *Momin* after the repentance and the seeking of Forgiveness except by the evil thoughts of his about Allah^{azwj}, and his deficiency from his hopefulness, and his evil manners, and his backbiting the Believers.

وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّ عَبْدِهِ الْمُؤْمِنِ لِأَنَّ اللَّهَ كَرِيمٌ يَبْدِيهِ الْخَيْرَاتِ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظَّنَّ ثُمَّ يُخْلِفَ ظَنَّهُ وَ رَجَاءَهُ فَأَحْسِنُوا بِاللَّهِ الظَّنَّ وَ ارْغَبُوا إِلَيْهِ .

By the One^{azwj} Who, there is no god except for Him^{azwj}! A believing servant will not have good thoughts about Allah^{azwj} except that Allah^{azwj} would Transpire (matters) as per the goodly thoughts of His^{azwj} believing servant, because Allah^{azwj} is Benevolent. In His^{azwj} Hands are the goodly things. He^{azwj} is too Bashful that the Believer would happen to have goodly thoughts about Him^{azwj}, then He^{azwj} would Oppose his thinking and his hopes. Therefore have goodly thoughts about Allah^{azwj}, and turn towards Him^{azwj}.⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْحَيَّ الْحَلِيمَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Abu Jameela,

(It has been narrated) from Jabir, from Abu Ja'far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Loves the bashful one, the forbearing one’.⁸

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 34 H 2

⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ طَلَبُ الْحَوَائِجِ إِلَى النَّاسِ اسْتِيلَابٌ لِلْعِزِّ وَ مَذْهَبَةٌ لِلْحَيَاءِ وَ الْيَأْسُ بِمَا فِي أَيْدِي النَّاسِ عِزٌّ لِلْمُؤْمِنِ فِي دِينِهِ وَ الطَّمَعُ هُوَ الْفَقْرُ الْحَاضِرُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A’ala, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah^{asws} saying: ‘Seeking the needs to the people would dispossess of the honour and the departing of the bashfulness; and placing no hope in what is in the hands of people is dignity for a *Momin* in his religion, and greed is poverty at hand’.⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ إِلَى سَلْمَانَ قَالَ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ هَلَكَ عَبْدٌ نَزَعَ مِنْهُ الْحَيَاءَ فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ لَمْ تَلْقَهُ إِلَّا خَائِبًا مَخُونًا فَإِذَا كَانَ خَائِبًا مَخُونًا نَزَعَتْ مِنْهُ الْأَمَانَةُ لَمْ تَلْقَهُ إِلَّا فَظًّا غَلِيظًا فَإِذَا كَانَ فَظًّا غَلِيظًا نَزَعَتْ مِنْهُ رِيقَةُ الْإِيمَانِ فَإِذَا نَزَعَتْ مِنْهُ رِيقَةُ الْإِيمَانِ لَمْ تَلْقَهُ إِلَّا شَيْطَانًا مَلْعُونًا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat, raising it to Salman who said,

‘(He^{asws} said): ‘Whenever Allah^{azwj} Mighty and Majestic Intends to Destroy a servant, Removes the bashfulness from him. So when the bashfulness is Removed from him, you will not meet him except as a deceitful and causing deception. So when he was deceitful and causing deception, the entrustments would be removed from him. So when the entrustments are Removed from him, you will not meet him except as rude and harsh. So when he was rude and harsh, the yoke of *Emān* is Removed from him, you will not meet him except as a Satan^{la} - the accursed’.¹⁰

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى يُكْرِمُ الشَّبَابَ مِنْكُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَكَيْفَ يُكْرِمُ الشَّبَابَ وَ يَسْتَحْيِي مِنَ الْكُهُولِ فَقَالَ يُكْرِمُ اللَّهُ الشَّبَابَ أَنْ يُعَذِّبَهُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ أَنْ يُحَاسِبَهُمْ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ هَذَا لَنَا خَاصَّةً أَمْ لِأَهْلِ التَّوْحِيدِ قَالَ فَقَالَ لَا وَ اللَّهُ إِلَّا لَكُمْ خَاصَّةً دُونَ الْعَالَمِ

Abu Abdullah^{asws} said: ‘O Abu Muhammad, and you are saying this?’ He said, ‘May I be sacrificed for you^{asws}, and how can I not say this?’ He^{saww} said: ‘O Abu Muhammad, but do you know that Allah^{azwj} the High has Honoured the young ones among you, and is Bashful towards the elderly?’ He said, ‘May I be sacrificed for you, so how has He^{azwj} Honoured the young, and been Bashful towards the elderly?’ He^{asws} said: ‘Allah^{azwj} has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning’. He said, ‘May I be sacrificed for you^{asws}, is this especially for us, or for (all)

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 67 H 4

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 115 H 10

the people of *Tawheed* (Believe in the Unity of Allah^{azwj})? He^{asws} said: ‘No, by Allah^{azwj}, it is only for you (Shiites) especially, apart from the whole world’ (an extract).¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحَزْمُ فِي الْقَلْبِ وَ الرَّحْمَةُ وَ الْعِلْطَةُ فِي الْكَبِدِ وَ الْحَيَاءُ فِي الرِّئَةِ. وَ فِي حَدِيثٍ آخَرَ لِأَبِي جَمِيلَةَ الْعَقْلُ مَسْكُونُهُ فِي الْقَلْبِ.

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, and Al-Hassan Bin Ali Bin Fazzaal, from Abu Jameela, who has narrated the following:

Abu Abdullah^{asws} said: ‘الحزم’ Firmness is in the heart, and the ‘الرحمة و العِلْطَةُ’ compassion and the harshness is in the liver, and ‘الحياء’ bashfulness (honour) is in the lungs’. And in another Hadeeth from Abu Jameela, he^{asws} said: ‘The intellect dwells in the heart’.¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيٍّ (عليه السلام) قَالَ هَبَطَ جِبْرَائِيلُ عَلَى آدَمَ (عليه السلام) فَقَالَ يَا آدَمُ إِنِّي أُمِرْتُ أَنْ أُخْبِرَكَ وَاحِدَةً مِنْ ثَلَاثٍ فَاخْتَرَهَا وَ دَعِ اثْنَتَيْنِ فَقَالَ لَهُ آدَمُ يَا جِبْرَائِيلُ وَ مَا الثَّلَاثُ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Mufazzal Bin Salih, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata,

(It has been narrated) from Ali^{asws} having said: ‘Jibraeel^{as} descended unto Adam^{as} and he^{as} said: ‘O Adam^{as}!’ I^{as} have been Commanded to get you^{as} to choose one from three, therefore choose it and leave the (other) two’. So Adam^{as} said to him^{as}: ‘O Jibraeel^{as}! And what are the three?’

فَقَالَ الْعَقْلُ وَ الْحَيَاءُ وَ الدِّينُ فَقَالَ آدَمُ إِنِّي قَدْ اخْتَرْتُ الْعَقْلَ فَقَالَ جِبْرَائِيلُ لِلْحَيَاءِ وَ الدِّينِ انصَرِفَا وَ دَعَاهُ فَقَالَ يَا جِبْرَائِيلُ إِنَّا أُمِرْنَا أَنْ نَكُونَ مَعَ الْعَقْلِ حَيْثُ كَانَ قَالَ فَشَأْنُكُمْمَا وَ عَرَجَ .

So he^{as} said: ‘The ‘الْعَقْلُ وَ الْحَيَاءُ وَ الدِّينُ’ intellect, and the modesty (bashfulness), and the Religion’. So Adam^{as} said: ‘I^{as} have chosen the intellect’. So Jibraeel^{as} said to the modesty and the Religion: ‘Leave!’ So they both said, ‘O Jibraeel^{as}! We have been Commanded that we should happen to be with the intellect wherever it may be’. He^{as} said: ‘So that is your affair’, and he^{as} ascended’ (leaving all three with Adam^{as}).¹³

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (الإسلام عُرْيَانٌ فَلْيَأْسِهُ الْحَيَاءُ وَ زِينَتُهُ الْوَقَارُ وَ مُرْوَعَتُهُ الْعَمَلُ الصَّالِحُ وَ عِمَادُهُ الْوَرَعُ وَ لِكُلِّ شَيْءٍ أَسَاسٌ وَ أَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ .

From him, from his father, from Abdullah Bin Al Qasim, from Mudrik Bin Abdul Rahman,

¹¹ Al-Kafi, Vol. 8, H. 14454

¹² Al-Kafi, Vol. 8, H. 14666

¹³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Al-Islām is bare, so clothe it with the bashfulness, and adorn it with the dignity, and its personality is the righteous deed, and its pillar is the piety, and for every thing is a foundation, and the foundation of Al-Islām is love for us^{asws} the People^{asws} of the Household’.

The Nobilities:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْمَكَارِمُ عَشْرٌ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَ لَا تَكُونُ فِي وَلَدِهِ وَ لَا تَكُونُ فِي الْوَلَدِ وَ لَا تَكُونُ فِي أَبِيهِ وَ تَكُونُ فِي الْعَبْدِ وَ لَا تَكُونُ فِي الْحُرِّ قِيلَ وَ مَا هُنَّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Haysam Bin Abu Masrouq, from Yazeed Bin Is'haq Shairin, from Al Husayn Bin Atiyya,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The nobilities are ten. So if you have the capacity that they should happen to be in you, so let it happen, for these can happen to be in the man and not happen to be in his son, and these can happen to be in the son and not happen to be in his father, and these can happen to be in the slave and not happen to be in the free (one)’. It was said, ‘And what are these?’

قَالَ صِدْقُ الْبِأْسِ وَ صِدْقُ اللِّسَانِ وَ أَدَاءُ الأَمَانَةِ وَ صِلَةُ الرَّجْمِ وَ إِفْرَاءُ الضَّيْفِ وَ إِطْعَامُ السَّائِلِ وَ الْمُكَافَأَةُ عَلَى الصَّنَائِعِ وَ التَّدْمُّمُ لِلْحَارِ وَ التَّدْمُّمُ لِلصَّاحِبِ وَ رَأْسُهُنَّ الْحَيَاءُ .

He^{asws} said: ‘True bravery, and truthful of the tongue, and paying the entrustments, and helping the relatives, and entertaining the guest, and feeding the beggar, and the rewarding upon the works, and the responsibility for the neighbour, and the responsibility for the companions – and the head of these is ‘الحَيَاءُ’ the bashfulness’.¹⁴

عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْحَاشِمِيِّ عَنِ إِسْمَاعِيلَ بْنِ عَبَّادٍ قَالَ بَكَرٌ وَ أَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهَمًّا فَفِيهَا حَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيَّا إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَصَّ الأَنْبِيَاءِ بِمَكَارِمِ الأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيُحْمَدِ اللَّهَ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِيَسْأَلْهُ إِتَابَهَا

From him, from Bakr Bin Salih, from Ja'far Bin Muhammad Al Hashimy, from Ismail Bin Abbad who said,

‘Bakr said, and I think he heard it from Ismail, from Abu Abdullah Bin Bakr, from Abu Abdullah^{asws} having said: ‘We^{asws} love the one who was an intellectual, understanding, scholarly, forbearing, kind, patient, truthful, loyal. Allah^{azwj} Mighty and Majestic Specialise the Prophets^{as} with the noble mannerisms. So the one in whom these are, so let him Praise

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 1

Allah^{azwj} upon that, and the one in whom these do not happen to be, so let him beseech to Allah^{azwj} Mighty and Majestic and let him ask Him^{azwj}.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هُنَّ قَالَ هُنَّ الْوَرَعُ وَالْعَنَافَةُ وَالصَّبْرُ وَالشُّكْرُ وَالْحِلْمُ وَالْحَيَاءُ وَالسَّخَاءُ وَالشَّجَاعَةُ وَالْعَبِيرَةُ وَالْأَمَانَةُ وَالصَّدْقُ الْحَدِيثُ وَ أَدَاءُ الْأَمَانَةِ .

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And what are these?’ He^{asws} said: ‘These are – the piety, and the contentment, and the patience, and the gratefulness, and the forbearance, and the bashfulness, and the generosity, and the bravery, and the self-esteem, and the goodwill, and truthful of the discussion, and payment of the entrustment’.¹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ أَرَبَعَ مِنْ كُنَّ فِيهِ كَمَلٌ إِسْلَامُهُ وَ لَوْ كَانَ مِنْ قَرْبِهِ إِلَى قَدَمِهِ خَطَايَا لَمْ تَنْقُصْهُ الصَّدْقُ وَالْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَالشُّكْرُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan,

(It has been narrated) from a man from the Clan of Hashim^{as}, he^{asws} said, ‘Four (things), if these are in someone, his *Islām* would be perfect, and even if he was in sin from his head to his feet, it would not incur him a loss – the truthfulness, and the bashfulness, and the good mannerisms, and the gratefulness’.¹⁶

The ‘*Hiyā*’ Bashfulness and the Eman

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُيَيْدَةَ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Abu Umeida Al Haza’a,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘*Hiyā*’ the bashfulness is from the *Emān*, and the *Emān* is in the Paradise’.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّبَّعِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحَيَاءُ وَالْعَفَافُ وَالْعِيُّ أَعْنِي عِيَّ اللِّسَانِ لَا عِيَّ الْقَلْبِ مِنَ الْإِيمَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan Al Sayqal who said,

¹⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 3

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 6

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 1

‘Abu Abdullah^{asws} said: ‘The *Hiyā*, and the chastity, and the tiredness, meaning the tiredness of the tongue not tiredness of the heart, is from the *Emān*’.¹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ التَّهْدِيِّ عَنْ مُصْعَبِ بْنِ يَزِيدَ عَنِ الْعَوَّامِ بْنِ الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ رَقَّ وَجْهُهُ رَقَّ عِلْمُهُ .

Al Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Mus’ab Bin Yazeed, from Al Awwan Bin al Zubeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The one who softens his face would soften his knowledge’.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ يَحْيَى أَخِي دَارِمٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ الْحَيَاءُ وَالْإِيمَانُ مَقْرُونَانِ فِي قَرْنٍ فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Yahya a brother of Darim, from Muaz Bin Kaseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘*Hiyā* and the *Emān* are paired in one coupling, so when one of the two goes, its counterpart follows it’.²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقُطِيبٍ عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Yaqteen, from Al Fazl Bin Kaseer, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There is no *Emān* for the one who has no ‘*Hiyā*’ bashfulness for him’.²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْحَيَاءُ حَيَاءَانِ حَيَاءُ عَقْلٍ وَحَيَاءُ حُمُقٍ فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ وَحَيَاءُ الْحُمُقِ هُوَ الْجَهْلُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from one of our companions, raising it,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The *Hiyā* (bashfulness) is of two (types) – The *Hiyā* of the intellect and the *Hiyā* of foolishness. So the *Hiyā* of the intellect, it is the knowledge, and the *Hiyā* of the foolishness, it is the ignorance’.²²

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 2

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 3

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 4

²¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 5

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهَجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَرْبَعٌ مَنْ كُنَّ فِيهِ وَكَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ دُنُوبًا بَدَّلَهَا اللَّهُ حَسَنَاتٍ الصَّدْقُ وَالْحَيَاءُ وَحُسْنُ الْخُلُقِ وَالشُّكْرُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Four (things), the one who has these in him, and (even if) he was (immersed) in sins from his head to his toe, Allah^{azwj} would Change these to good deeds – The truthfulness, and the *Hiyā* (bashfulness), and the good manners, and the gratefulness’.²³

وَعَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عليه السلام) يَقُولُ لَا تُذْهِبِ الْحِشْمَةَ بَيْنَكَ وَبَيْنَ أَخِيكَ أَبْقِ مِنْهَا فَإِنَّ دَهَابَهَا دَهَابُ الْحَيَاءِ .

From him, from Usman Bin Isa, from Sama’at who said,

‘I heard Abu Al-Hassan Musa^{asws} saying: ‘Do not let the decency go away between you and your brother, preserve from it, for if it goes away, the bashfulness would go away’.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام)

Muhammad Bin Yahya Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said....:

وَكَانَ النَّبِيُّ (صلى الله عليه وآله) إِذَا كَلَّمَ اسْتَحْيَا وَعَرِقَ وَغَضَّ طَرْفَهُ عَنِ النَّاسِ حَيَاءً حِينَ كَلَّمُوهُ فَتَزَلَّ

And it was such that whenever the Prophet^{saww} spoke, he^{saww} would be bashful and perspire, and he^{saww} would lower his^{saww} gaze from the people out of bashfulness whenever he^{saww} spoke to them. So he^{saww} descended (an extract).²⁵

Conduct of a Believer

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ الْمُؤْمِنُ خَلَطَ عَمَلَهُ بِالْحَلِيمِ يَجْلِسُ لِيَعْلَمَ وَ يَنْطَلِقُ لِيَفْهَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ الْأَعْدَاءَ وَ لَا يَفْعَلُ شَيْئاً مِنَ الْحَقِّ رِيَاءً وَ لَا يَشْرُكُهُ حَيَاءً إِنْ رُكِّي خَافَ مِمَّا يَقُولُونَ وَ اسْتَعْفَرَ اللَّهَ مِمَّا لَا يَعْلَمُونَ لَا يَعْرِضُهُ قَوْلَ مَنْ جَهِلَهُ وَ يَخْشَى إِحْصَاءَ مَا قَدْ عَمِلَهُ .

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 52 H 7

²⁴ Al Kafi V 2 – The Book Of Social Relationships CH 28 H 5

²⁵ Al Kafi – V 5 – The Book of Marriage Ch 184 H 36

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Abu Hamza,

‘He^{asws} said: ‘The Believer mingles his deed with the forbearance, and he sits to learn, and he speaks to learn. He does not narrate his entrustments to the friends nor does he conceal his testimony to his enemies, and he does not do anything from the truth to show-off, nor does he leave it out of embarrassment that he would be blamed for fear of what they would be saying, and he seeks Forgiveness of Allah^{azwj} from what they are knowing, not being tempted by the words of the one who is ignorant, and he fears from the records of his deeds’.²⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ الْمُؤْمِنُ يَصْمُتُ لِيَسْلَمَ وَ يَنْطِقُ لِيَعْتَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ مِنَ الْبُعْدَاءِ وَ لَا يَعْمَلُ شَيْئاً مِنَ الْخَيْرِ رِيَاءً وَ لَا يَتَرَكُهُ حِيَاءً إِنْ زُكِّيَ خَافَ مِمَّا يَقُولُونَ وَ يَسْتَعْفِرُ اللَّهَ لِمَا لَا يَعْلَمُونَ لَا يَعْرِضُ قَوْلَ مَنْ جَهَلَهُ وَ يَخَافُ إِحْصَاءَ مَا عَمِلَهُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Mansour Bin Yunus, from Abu Hamza,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘A *Momin* is (mostly) silent to be safe (from others), and speaks to benefit (others). He neither discusses his entrustments of the friends nor does he conceal his testimony from the remote ones, nor does he do anything from the goodness for showing-off, nor does he neglect the bashfulness. If he pays *Zakāt* he fears from what (the people) might be saying, and he seeks Forgiveness of Allah^{azwj} for the ones who are not knowing (to him). The words of the ignorant one do not tempt him (to retaliate), and he fears the ‘counting’ of what he does’.²⁷

عن الصادق عليه السلام قال: قال رسول الله صلى الله عليه و اله و سلم: رَحِمَ اللهُ عَبْدًا اسْتَحْيَى مِنْ رَبِّهِ، حَقُّ الْحِيَاءِ جِفْظُ الرَّأْسِ وَمَا حَوَى، وَالْبَطْنِ وَمَا وَعَى، وَذَكَرَ الْقَبْرِ وَالْبَلَى، وَذَكَرَ أَنَّ لَهُ فِي الْآخِرَةِ مُعَادًا .

Imam Sadiq^{asws} quoted on the authority of Rasool Allah^{saww}: "May Allah^{azwj} Bless a servant who is shy before his Lord^{azwj}. Real shyness is covering up the head, watching out what you eat, remembering the grave and affliction and remembering that there is a return to the Hereafter for us."²⁸

قال الصادق عليه السلام : الحياء عشرة أجزاء ؛ تسعة في النساء وواحد في الرجال ، فإذا حاضت الجارية ذهب جزء من حياتها ، وإذا تزوجت ذهب جزء ، وإذا افتزعت ذهب جزء ، وإذا ولدت ذهب جزء ، وبقي لها خمسة أجزاء ، فإن فحرت ذهب حياتها كلها ، وإن عقت بقي لها خمسة أجزاء .

Imam Sadiq^{asws} said: "There are ten parts in shame. Nine parts are in women, and one in men. A girl will lose one part of her shame when she starts to have her periods, and loses another part when she gets married. She loses another part when she sleeps with her

²⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 55 H 2

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 99 H 3

²⁸ Miskat ul Anwar, H. 1389

husband, and loses another part when she delivers a child. She will be left with five parts. If she loses her chastity, she will lose all her shame, and if she remains chaste, she will maintain all the remaining five parts."²⁹

وقال صلي الله عليه و اله و سلم: أربع يُمَيَّنُ القلب: الذَّنْبُ على الذَّنْبِ، وكثُرُه مَثافنة النساءِ - يعني مُحَادَثتهنَّ - ومُماراة الأحمق؛ تقولُ ويقولُ ولا يرجع إلى خيرٍ أبداً، ومُجالسة الموتى، فقيل: يا رسول الله، وما الموتى؟ قال: كلٌّ عَتِيَ مُتْرِفٍ.

Rasool Allah^{saww} said: "Four acts will make the heart perish: committing sins continuously; talking with women often; arguing with a fool since you talk with him but he will never be guided to the right way, and associating with the dead!" They asked him what he means by the dead? Rasool Allah^{saww} said: "All the rich who live in ease and luxury."³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَيْرُ نِسَائِكُمُ الَّتِي إِذَا حَلَّتْ مَعَ زَوْجِهَا خَلَعَتْ لَهُ دِرْعَ الْحَيَاءِ وَإِذَا لَبَسَتْ لَبَسَتْ مَعَهُ دِرْعَ الْحَيَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al barqy, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The best of your women is the one who, when she is alone with her husband, puts off the shield of shyness, and when she dresses up, she dresses up for him a shield of shyness’.³¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) خَلَقَ اللَّهُ الشَّهْوَةَ عَشْرَةَ أَجْزَاءٍ فَجَعَلَ تِسْعَةَ أَجْزَاءٍ فِي النِّسَاءِ وَجُزْءاً وَاحِداً فِي الرِّجَالِ وَ لَوْ لَا مَا جَعَلَ اللَّهُ فِيهِنَّ مِنَ الْحَيَاءِ عَلَى قَدْرِ أَجْزَاءِ الشَّهْوَةِ لَكَانَ لِكُلِّ رَجُلٍ تِسْعُ نِسْوَةٍ مُتَعَلِّقَاتٍ بِهِ.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husay Bin Saeed, from Al Husayn Bin Ulwan, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen^{asws} said: ‘Allah^{azwj} Created the desires to be of ten-parts. So He^{azwj} Made nine parts to be in the women and one part to be in the men; and had Allah^{azwj} not Made the shyness to be in them upon a measurement of the parts of the desires (9 out of 10), there would have been nine women for every man, attaching themselves with him’.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَرْوَكِ بْنِ عَبْدِ بْنِ زُرْعَةَ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ فَضَّلْتُ الْمَرْأَةَ عَلَى الرَّجُلِ بِتِسْعَةِ وَ تِسْعِينَ مِنَ اللَّذَّةِ وَ لَكِنَّ اللَّهَ أَلْفَى عَلَيْهِنَّ الْحَيَاءَ.

Muhammad Bin Yahya, from one of his companions, from Marwak Bin Ubeyd, from Zur’at Bin Muhammad, from Sama’at Bin Mihran, from Abu Baseer who said,

²⁹ Miskat ul Anwar, H. 1398

³⁰ Miskat ul Anwar, H. 1507

³¹ Al Kafi – V 5 – The Book of Marriage Ch 4 H 2

³² Al Kafi – V 5 – The Book of Marriage Ch 20 H 1

‘I heard Abu Abdullah^{asws} saying: ‘Women have an additional ninety nine part enjoyment above men, but Allah^{azwj} has Attached the shyness to be upon them’.³³

عنه عليه السلام قال: طلب الحوائج إلى الناس استلابٌ للعزّة ومُذهبة للحياء، واليأس ممّا في أيدي الناس عزٌّ للمؤمن في دينه، والطمع هو الفقر الحاضر.

Imam Sadiq^{asws} said: "Asking people to give you what you need will ruin your honour and eliminate shyness, but seeking independence from people will be a source of honour for a believer in his religion, and greed is exactly the same as the present poverty."³⁴

قال رسول الله صلى الله عليه وآله: الإيمان عريان ولباسه الحياء، وزينته الوفاء، ومروءته العمل الصالح، وعماده الورع، ولكلّ شيء أساسٌ واسباب الإسلام حبنا أهل البيت.

Rasool Allah^{saww} said: "Faith is (like) a naked body. Its clothing's is shyness. Its adornments are fulfilling one's promises. Its manliness is doing good deeds. Its pillar is piety. Everything has a foundation. The foundation of Islam is love for our family^{asws}, the members of the Holy Household."³⁵

وقال صلى الله عليه وآله: إنّ لكلّ دينٍ خلقاً وخلق الإسلام الحياء.

Rasool Allah^{saww} said: "There is morality (ethics) in every religion and the morality of Islam is shyness."³⁶

وقال صلى الله عليه وآله: الحياء من الإيمان.

Rasool Allah^{saww} said: "Shyness is due to Eman (faith)."³⁷

.. قال أبو جعفر عليه السلام لميسر بن عبد العزيز: يا ميسر، إذا طلبت حاجةً فلا تطلبها بالليل واطلبها بالنهار، فإنّ الحياء في الوجه.

Imam Baqir^{asws} told Masir ibn Abdul Aziz: "O' Masir! Whenever you want to ask (for a favour from) someone for something, do not do it at night. Ask for it in the daytime since then there is shame shown on the face."³⁸

عن الباقر أو الصادق عليهما السلام قال: الحياء والإيمان مقرونان في قرن، فإذا ذهب أحدهما تبعه صاحبه.

Either Imam Baqir^{asws} or Imam Sadiq^{asws} said: "Shame and faith are wound (coiled) together. If one goes, so does the other."³⁹

³³ Al Kafi – V 5 – The Book of Marriage Ch 20 H 5

³⁴ Miskat ul Anwar, H. 1036

³⁵ Miskat ul Anwar, H. 1391

³⁶ Miskat ul Anwar, H. 1394

³⁷ Miskat ul Anwar, H. 1395

³⁸ Miskat ul Anwar, H. 1388

عن أبي عبد الله عليه السلام قال: الحياءُ من الإيمان والإيمانُ في الجنة، والرياءُ من الجفاء والجفاء في النار.

Imam Sadiq^{asws} said: "Shame is due to faith, and faith is in Heaven. Showing-off is from oppression, and oppression is in the Fire."⁴⁰

³⁹ Miskat ul Anwar, H. 1384

⁴⁰ Miskat ul Anwar, H. 1385