

Haya (modesty) and Its Place in Life

Pohanmal Ahmad Zia Danish

Academic member of Islamic Culture Dept.

Sharia Faculty

Kabul University

Corresponding Author*

Pohanmal Ahmad Zia Danish

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Abstract: Haya (modesty) is one of the individual ethical values and it has a special and unique place in relation to any other ethical value. Therefore, I intended to write an article on this subject under the title (Haya (modesty) and its place in life). First, the literal and idiomatic meaning of modesty and then the difference between modesty and shame, the virtue of modesty, encouraging the Holy Quran and the Prophetic hadiths to acquire modesty and observing it in life, the sayings of the righteous predecessors of the Ummah about modesty, modesty benefits, certain means to gain modesty, examples of the modesty of the prophets (peace and blessings of God be upon them), examples of the modesty of the Messenger of Allah (peace and blessings be upon him) and the righteous predecessor of the Ummah will be taken into consideration. In the end, the article will be concluded through writing discussion and references.

Keywords: Haya(modesty), Shame, Innate Haya (modesty), Acquired Haya(modesty), Confused for a Hadith

Introduction

Praise be to Allah alone, and peace be upon him after whom there is not a prophet!

But, Haya is one of the ethical values occupying a high position compared to the majority of ethical values because its practical implementation and application require strong faith, effort, and courage. Prior to the explanation of this subject, I have to take into consideration the academic plan of the subject, the importance of the subject, the reasons for selecting the subject, the objectives of the research, the literature review of the subject, and the methodology of work briefly.

1. **Academic planning of the subject:** I intended to write this article because the requirements and principles of promotion to a higher academic rank require writing several academic articles in my native language and an article in English published in one of the international journals.
2. **Importance of the subject:** Modesty is one of the individual ethical values and has special importance compared to other values. If modesty does not exist in human beings, the individual will not acquire any other ethical value and he/she will not avoid any ethical depravity. As the

Messenger of Allah (peace and blessings of Allah be upon him) has said; “Every ethical system has its own basis and foundation and modesty forms the basis of the Islamic ethical system”.

3. **Reasons for choosing the subject:** The reason for choosing and selecting this subject compared to any other subject is that in today's conditions, human society in general and Afghan society, in particular, is in serious need of modesty, so I intended to work on this important and vital issue.
4. **Aims of the research:** My goal will be to only aware and enlighten the minds of my Muslim brothers and sisters and gaining worldly and otherworldly rewards from God Almighty.
5. **Literature Review:** Although there are many beautiful books and academic works written on this subject in very strong and academic ways, I intended to write what I have in my mind in a special and unique way.
6. **Methodology:** As usual, anyone who intends to write a few lines about such issues, inevitably he/she makes use of the verses of the Holy Quran, the hadiths of the Prophet (peace be upon him), and the books and authoritative works of Islamic scholars in their writings. It should be mentioned that I have utilized Namuna interpretation for translating the Holy Quran verses, but I have translated the noble hadiths myself.

Idiomatic and lexical definition of modesty

Lexical meaning of modesty: (Imam Vahedi (may Allah have mercy on him) says, “Timidity (Isthaya) has been derived from Haya means life”. (13: 2/5)

The idiomatic meaning of modesty: Modesty means (to refuse doing something or giving it up for fear of reproach) (94: 6).

Difference between modesty and shame

Shame: It is a condition that appears in the human face due to the sorrow and grief t existed in the heart so that the person has no reason to claim or be doubted, in which case his condition has changed and his honor is damaged.

Haya (modesty): Refusal of doing an action because of the force of Haya, as it is said, “ This person does not do such an action due to the intensity of his Haya, so shame appears after performing an action, and Haya before performing an action.”

Virtue of modesty

Modesty is one of the innate virtues, and it is the axis of all goodness, the Messenger of Allah (peace be upon him) said, “ Haya is the best of all)

Encouragement of the Qur'an and Sunnah to modesty

Qur'an

قال تعالى : (فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ) { 1: القصص : 25}.

Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zalimun* (polytheists, disbelievers, and wrong-doers)." (Al Qasas 1: 25)

Mujahid says, "They had hidden their faces with their clothes, and did not go out much). (529:8)

Tabari says, "Tamshi Ali Istihaya, that is, while he was ashamed of him). (221/18:7)

Prophetic Sunna

It is narrated from Abi Massoud (may God be pleased with him) that the Messenger of Allah, may God bless him and grant him peace, said: What people have learned from the words of the previous prophecy is When you are not ashamed and you are not ashamed, do whatever you do" (3484:5)

Types of Haya (modesty)

There are two types of modesty:

1. **Innate modesty**: It is the modesty that exists in a person with birth. For example; the modesty of a child when her/his nakedness appears among the people. This kind of modesty is a divine gift that she/he bestows on her/his servants.

2. **Acquired modesty**: It is the modesty that a Muslim learns from the teachings of his/her religion, which prevents her/him from committing acts contrary to the Shari'a, or disobeying the commands of Allah.

There are two types:

1. **Legal (Sharia) Haya**: It is the modesty taking place on the basis of bow and respect. It is a good and praiseworthy kind of modesty.
2. **Illegal modesty**: It is the modesty taking place for leaving a legal command. This type of modesty is false and reprehensible, and it is not legal modesty but it is a weakness and humiliation. (136: 9).

Stages of modesty

Shaykh al-Islam Heravi has divided Haya into 3 levels:

The first stage: It is the modesty that arises from the knowledge and awareness of the servant from the supervision and care of the Almighty Allah. Such knowledge and awareness sometimes makes him to consider the crime ugly and never complains.

The second stage: It is the modesty that arises from the knowledge of closeness to Allah, and invites him towards love and spirituality, and association with people is shown ugly and disgusting to him.

The third stage: It is the modesty that arises from observing the manifestations of Allah, and it is a state in which there is no supposition of fear. It does not admit remoteness and does not know any limitations and boundaries. (2: 4 / 246-267).

Examples of the modesty of the Messenger of Allah (peace be upon him)

It is narrated from Abu Sa'id al-Khadiri that the Messenger of Allah (peace be upon him) was more modest than the modest girls (3562:5). If he hated something, it would be visible on his blessed face clearly, and the companions would know by their looks.

The modesty of Hazrat Abu Bakr Al-Siddiq, (may Allah be pleased with him)

Hazrat Abu Bakr Siddiq (may Allah be pleased with him) addressed the people one day and said: "O Muslims, Be ashamed of God, I swear by the essence that my soul is in His hands. When I go to the desert to meet my needs, I wrap my body with clothes for being modest of Allah (40: 2).

The shame of Hazrat Uthman bin Affan (may Allah be pleased with him)

Hazrat Hassan Basri (may Allah be pleased with him) says about the modesty of Uthman (may God be pleased with him) He even did not take his clothes off for bathing at home with the closed-door because modesty prevented him from doing so. (1:3 144).

Modesty of Hazrat Ali Ibn Abi Talib

It is narrated from (Ali may Allah be pleased with him) that he said: "I was an erotic person. As the daughter of the Prophet (peace and blessings of Allaah be upon him) was in my marriage, I was ashamed to ask her about the rule of eros. Thus, I ordered Miqdad to ask him this question. (132: 5).

In the end, My Muslim brother, Allah saves you. After a short exploration in the characteristics of various dimensions of modesty, and recognition of its virtues and benefits, let us take a look at ourselves once and honestly ask ourselves:

Are we among those people who are ashamed of Allah in private and consider Him in the dark?

Are we among those people who observe the etiquette of modesty, and make it their companion like a shadow?

Are we among those people who follow the Messenger of Allah (peace be upon him) the ones who were even more modest than the girls under the veil?

Discussion

Although this ethical value is not the issue on which there should be a difference of opinion among Islamic scholars and scientists to the dispute between their arguments. Nevertheless, the common people's understanding of the meaning and concept of modesty and embarrassment paves the way for controversy, that is, the common people think that modesty and embarrassment express the same meaning while this is not the case and there is a big difference between them as we discussed the beginning of the about article.

Conclusion

From what I have said, I have reached conclusions that I will briefly mention them below:

1. Modesty is the foundation of the moral system.
2. Modesty, in addition to its worldly benefits, it has a reward in the Hereafter, as well.
3. As some factors cause modesty in human beings, there are other factors that cause modesty to disappear

disappear

from human beings.

Finally, every rational human being, in order to reach the highest levels of humanity, must acquire the moral value of modesty and put it into practice in his daily life.

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