

Shyness (Haya'a) and its Benefits

Sh. Haatim - 21st Jamaadi Al Awwal 1416

Brothers and Sisters! Shyness (Haya'a) or Hayaa` is a praised habit. It prevents its owner from doing something wrong. The Prophet, Sallallaahu Alayhi Wasallam said: "Shyness (Haya'a) does not bring anything except good. He also explained that it is one of the branches of Faith or Belief." Abu Huraira, Radiya Allahu Anhu narrated that the Prophet, Sallallaahu Alayhi Wasallam said: "Faith or belief consists of more than sixty branches or parts, and Hayaa` is a part of faith".

The Prophet, Sallallaahu Alayhi Wasallam, once passed by a man who was blaming someone of his Shyness (Haya'a). He told the man to leave him because Shyness (Haya'a) or Hayaa` is a part of Faith or Belief, therefore, Brothers and Sisters, from this Hadeeth we can gather that Hayaa` or Shyness (Haya'a) is related with character, so it must of a moral uprightness and bring forth virtuous behaviour.

Imam Ibnu Al Qayyim, may Allah have mercy on him, stated that Hayaa` is a part of life, and depending on how much Hayaa` the heart possesses, actually reflects how much moral character the individual have. The smaller the amount of Hayaa` the individual shows, the greater the deficiency of spiritual life and ineffectiveness his ability and competence reflects. Hayaa` may be practised between a servant and his Rabb, when the servant shows Shyness (Haya'a) for his Rabb, especially in committing a disobedience. It may also be practised between a person and other people. Now the Hayaa` between the servant and his Rabb, was explained in a Hadeeth by the Prophet, Sallallaahu Alayhi Wasallam who said: "Be shy of Allah as you should truly be shy. They said, We are shy (of Allah), O Prophet. He said, It is much more than that. He who is truly shy of Allah, let him preserve his head and what it perceives, let him preserve his stomach and what it desires, let him remember death and afflictions, and he who desires the Hereafter abandons the adornments of this world. He who performs all these, is the one who is shy of Allah as he should be".

In another Hadeeth it states that, "He who is shy of Allah, Allah Taala is also shy of him." Thus the Shyness (Haya'a) between Allah and his servant, is the Shyness (Haya'a) of honour, generosity and sublimity, because Allah the Almighty is shy to refuse his servant when he raises his hands in supplication or du'aa.

As for the Shyness (Haya'a) between the individual and other people, it is that which prevents him from committing a wrong, and thus hates people witnessing his feeling of humiliation and guilt. He who is shy of Allah, abandons what is forbidden in every situation whether in the presence or the absence of people. This Hayaa` is the Shyness (Haya'a) of worship and the fear of Allah Almighty, and it can only be acquired by knowing Allah, His Greatness, His Nearness to His servants and His Knowledge of what is open and being kept hidden and secret.

This form of Hayaa` is of the highest form of not only Emaan, but also of Ihsaan. In a famous Hadeeth narrated by Umar ibn Al Khattaab, the Prophet, Sallallaahu Alayhi Wasallam said: Ihsaan is to worship Allah as though you are seeing Him, and while you see Him not, yet truly He sees you.

Brothers and Sisters! He who is shy of people, must refrain from disgraceful habits, wicked deeds and sayings. He does not swear, nor slander or back-bite, nor boastfully publicise his sins. His Shyness (Haya'a) of Allah protects him from his wickedness internally, and his Shyness (Haya'a) of the people protects from his wickedness externally. Hence he becomes both internally and externally righteous, in his public affairs, and this is how Hayaa` becomes a part of faith.

Without having Hayaa`, there remains nothing that would prevent a person from having a wicked character in doing evil, and he becomes as if he has no faith. This is stated in a Hadeeth by Abu Masood Al Ansaari where the Prophet, Sallallaahu Alayhi Wasallam said: "Among the words people obtained from the First Prophecy are: If you feel no shame, then do as you wish".

Ibn Abbaas said that Hayaa` and Emaan are equally in rank and merit, and that if Hayaa` is lost then Emaan usually follows. The afore-mentioned Hadeeth and the saying by Ibn Abbaas thus indicate that, he who loses Hayaa`, loses that which prevents him from doing evil deeds, followed by not fearing the Haraam or the guilt. Since we live in a time where Hayaa` has disappeared in the majority of people, a lot of abominable and disgusting ways and actions have materialised in the society.

Among the disappearing signs of Hayaa` in women today are the disgraceful displaying of women almost half naked, and not covering their adornment and modesty, by wearing perfume and thereby showing no shame in mixing freely with men, shaking hands in a proud and undignified manner. Another example in men and women of today, is to the listening and playing of music, watching shameful, disgusting movies in front of their wives and children without any sign of respect. This in turn excite and arouses sexual desires, demolishes moral codes of conduct and paves the way for detestable and rebellious behaviour and deeds.

Where is the Hayaa`, the Shyness (Haya'a) in those people who abandon their children to the lost and lustful life of the streets by allowing them to mix with strangers of wicked and insubordinate character? Where is the Hayaa`, the Shyness (Haya'a) in the smoker who exhales smoke from his mouth into the faces of those sitting in his company, thereby spreading the stench of bad breathe and harmful odours? It is the absence of Hayaa` or Shyness (Haya'a), that causes those people to be reduced to the lowest of lows, confirming what the Prophet, Sallallaahu Alayhi Wasallam said: "If you feel no shame, then do as you wish."

So fear Allah dear Brothers and Sisters and observe Him in your actions. Allah says in S. Al Mulq: (67:12-14)

"Verily! Those who fear their Rabb unseen - they do not see Him, nor His Punishment in the Hereafter, theirs will be Forgiveness and a great Reward. (12) And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts of men." (13)

"Should He not know what he created? And He is the Most Kind and Courteous to His slaves, All Aware of everything." (14)

In the Second Khutbah the Sh. continued by saying:

Know that the praised Hayaa` is that which prevents its owner from sinful morals and generates him to do admirable actions and deeds. As for the Hayaa` which prevents its owner from acquiring what he needs in matters regarding Religion and this Worldly Life, is the Hayaa` that is completely and utterly condemned. The believer is not shy in saying a word of truth, enjoining what is right and forbidding what is wrong. The believer is also not shy to ask about matters pertaining to his religion. So remember Brothers and Sister, the Hayaa` which encourages the person in doing a good deed and saying the truth, is in reality a disappointment to Satan.

We ask Allah Almighty for forgiveness in anything we may have done that transgressed our duty. To make our hearts firm on His Religion and make our lives end with the True faith. To help and guide us and to give us the ability to learn and understand His True Religion. To apply it throughout our daily lives, then preach it to others, and grant us His Mercy in this world as well as in the Hereafter.

May Allah send His Salaat and Salaams upon our Prophet Muhammad, Sallallaahu Alaihi Wasallam, upon his family totally, and also upon his noble Companions.

الحياء شعبة من الإيمان

8 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ * البخاري

23 عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَحَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَاهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ * البخاري

الحياء خلق الإسلام

3224 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبُوءَةِ إِذَا لَمْ تَسْتَحِي فَافْعَلْ مَا شِئْتَ * البخاري

1000 عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ * الترمذي

403 عَنْ يَعْلَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَغْتَسِلُ بِالْبِرَازِ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَلِيمٌ حَيُّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ * النسائي

2129 جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهَا أُمُّ خَلَادٍ وَهِيَ مُنْتَقِبَةٌ تَسْأَلُ عَنِ ابْنِهَا وَهُوَ مَقْتُولٌ فَقَالَ لَهَا بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِئْتِ تَسْأَلِينَ عَنِ ابْنِكَ وَأَنْتِ مُنْتَقِبَةٌ فَقَالَتْ إِنْ أُرْزَأَ ابْنِي فَلَنْ أُرْزَأَ حَيَّائِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنُكَ لَهُ أَجْرُ شَهِيدَيْنِ قَالَتْ وَلَمْ ذَاكَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّهُ قَتَلَهُ أَهْلُ الْكِتَابِ * أبو داود

4044 عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ أَنْ يُهْلِكَ عَبْدًا نَزَعَ مِنْهُ الْحَيَاءَ فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ لَمْ تَلْفُهُ إِلَّا مَقِيئًا مُمْتًا فَإِذَا لَمْ تَلْفُهُ إِلَّا مَقِيئًا مُمْتًا نَزَعَتْ مِنْهُ الْأَمَانَةَ فَإِذَا نَزَعَتْ مِنْهُ الْأَمَانَةَ لَمْ تَلْفُهُ إِلَّا حَائِنًا مُخَوَّنًا فَإِذَا لَمْ تَلْفُهُ إِلَّا حَائِنًا مُخَوَّنًا نَزَعَتْ مِنْهُ

الرَّحْمَةُ فَإِذَا نُزِعَتْ مِنْهُ الرَّحْمَةُ لَمْ تَلْقَهُ إِلَّا رَحِيمًا مُلَعَّنًا فَإِذَا لَمْ تَلْقَهُ إِلَّا رَحِيمًا مُلَعَّنًا نُزِعَتْ مِنْهُ رِيقُهُ
الإِسْلَامُ * ابن ماجة

4171 عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ دِينٍ حُلُقًا وَحُلُقُ الإِسْلَامِ
الْحَيَاءُ * ابن ماجة

4175 عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ إِلَّا
شَانَهُ وَلَا كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ * ابن ماجة

4178 عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلأَشْحِ الْعَصْرِيِّ إِنَّ فِيكَ حَصَلَتَيْنِ
يُجْبُهُمَا اللَّهُ الْحِلْمَ وَالْحَيَاءَ * ابن ماجة

107 عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ سُئِلَ عَطَاءٌ عَنْ شَيْءٍ قَالَ لَا أَدْرِي قَالَ قِيلَ لَهُ أَلَا تَقُولُ فِيهَا
بِرَأْيِكَ قَالَ إِنِّي أَسْتَحْيِي مِنَ اللَّهِ أَنْ يُدَانَ فِي الأَرْضِ بِرَأْيِي * الدارمي

الحياء خير كله

5652 قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ * البخاري

2648 عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ
وَالنَّاسُ مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةٌ نَعَرَ فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ
فَلَمَّا وَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلَّمَا فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةَ فِي الْحُلُقَةِ فَجَلَسَ
فِيهَا وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ وَأَمَّا الآخَرُ فَأَذْبَرَ ذَاهِبًا فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ عَنِ النَّعْرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ وَأَمَّا الآخَرُ فَاسْتَحْيَا
فَاسْتَحْيَا اللَّهُ مِنْهُ وَأَمَّا الآخَرُ فَأَعْرَضَ فَأَعْرَضَ اللَّهُ * الترمذي