

Haya

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Abstract: "does haya have forbidding nature or enforcing nature? It means does it only stop us from committing immoral acts or does it encourage us to perform good deeds? This article tries to provide you with the answer of this question.

The importance of the mentioned questions lay in their usage; i.e., The answer of these questions can help us to figure out when it is o.k. To have modesty (haya) and when we shouldn't have it. If its nature is a forbidding nature, we may only use it to stop an act and in fact it is advisable to one who tends to commit sins or something immoral. Let us review the question once more:

Can we apply modesty to one who wants to stop doing something approvable or not? Imagine someone who wants to stop praying or fasting, can we refer him to modesty to change his way?

The answer is yes. Modesty includes both to-do-deeds and not-to-do-deeds. Imam sajjad introduced modesty as a forbidding factor in regarding lust and asked God to give him modesty to protect him from lust.²

Imam ali stated somewhere, "modesty prevents {us} from unapproved acts."³ also he said, "modesty is the origin of all beauties."⁴

Imam sadiq addressed mofazzal and said, "if modesty does not exist, no guest would be respected and welcomed and no promises would be kept and no request would be answered.

As you see receiving guests or keeping promises are examples of good deeds which are counted as the fruits of modesty. Imam also

² . Bihar Al-anwar, vol. 94, p. 157

³ . Ghorar Al-hekam va Dorral Al-kelam, tradition, 1393

⁴ . Tohaf Al-Oghul, p. 84; Bihar Al-anwar, vol. 77, p. 211

added, {if modesty does not exist.} No good act would be done and no bad act would not be stopped.⁵

Therefore, the answers to the mentioned questions are: modesty is "preventing and forbidding" and "enforcing and encouraging." the enforcing power of modesty is of two types: regarding committing sins or stopping performing good deeds or committing sins which is called "the immoral acts". If our nature and spirit can be controlled in terms of "the immoral acts", it leads to performing approved and obligatory acts and stopping haram. In brief, controlling ourselves is nature and soul-bound but performing or not performing is action-bound.

Is modesty limited to a special domain?

Modesty is an art and a technique not limited by any border, one of the significant issues is the relation between modesty and power. The truth is this, "modesty is a proof on will and soul power."

It means a powerful soul and spirit can control our acts. A weak person is not able to control himself. It is worth mentioning that negative modesty is a sign of low self esteem which is not approved. The positive modesty is a proof of power of a person. A modest person can control himself in times of extreme difficulty. He is a liberal person as one who surrenders easily facing lust or difficulty is in fact a prisoner jailed by lust, anger and so on. Imam ali aid, "the servant of

⁵ Bihar Al-Anwar, vol. 3, p. 81

lust is a prisoner whose slavery has no end."⁶ and also a greedy person whatever he is greedy about, in fact he is captivated by it as imam ali said, "each greedy person is a prisoner."⁷ a powerful person is one who can manage his affairs. Imam ali said, "the most powerful person is one who has power over his spirit (lust)."⁸

In conclusion, we remind that there is a connection between power of will and modesty; the more powerful the soul, the more modest the person. We can claim modesty is in fact one of the means of controlling soul and its desires.

⁶. Ghorar Al-hekam va Dorrar al-kelam, tradition 3037; Dyun Al-Hekam va Al-Mava'ez, p. 119 (tradition 2695)

⁷. Ghorar Al-Hekam va Dorrar Al-Hekam, tradition, 6832, Mostadrek Al-vasa'el, vol. 12, p. 71

⁸. Ghorar Al-Hekam va Dorrar Al-Hekam, tradition 6300; Dyun Al-Hekam va Al-Mava'ez, p. 341, tradition, 5829)