‘Shyness is from Eman’
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### Abbreviations:

- saww: - Sal il 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\textsuperscript{azwj}
- La: - Laan Allah\textsuperscript{azwj}
‘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.

Rasool Allah saww said: "Shortage of shyness is due to infidelity."\(^1\)

Rasool Allah saww said: "Whatever is combined with shyness is adorned by it. And whatever is combined with obscenity is disgraced by it."\(^2\)

What is Shyness?

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

Shyness Reflect the Nobility:

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]

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

She went to him as Allah 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 stood up to go with her, and she walked in front of him. However, Musa said to her: ‘Walk behind me, and show me the way and I shall follow the direction, for we are a people who do not look at the backs of the women’.

So when he came up to Shuayb, related to him the story. Shuayb said to him: ‘Do not fear! You have escaped from the unjust people’ [28:25]. One of the daughters of Shuayb 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
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فقال لها شعب: أما قوته، فقد عرفته بسقي الدلو وحده، فيم عرفت أمانته؟ قالت له: إنه لما قال لي: نظرى عنى، وأنتمي 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 شعب: إني أريد أن أنكحك إحدى بناتي هانين على أن تأخري لماي جمجح فإن ألقنت عشرة فم عينيك و ما أريد أن أشوق عليك مستجديا إن شاء الله من الصالحين.

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 (التهذيب): بإسناده عن محمد بن علي بن حمود بن الكوفي، عن الحسن بن سيف، عن أبيه علي، عن أبيه، عن عمرو بن شمر، عن حابر، عن أبي جعفر (عليه السلام)، في قوله تعالى: فمتعوهون و سرحوهن سراحا جيلا. قال: (متعوهان: جلوبن بما قدرتم عليه من معروف، فإنا برحعن بكآبة وخشية و هم عظيم، و شماتة من أعدائهن، فإن الله كريم، يستحبي و يحب أهل الحياة، إن أكركم أشذكم إكراما لخالله). 5

Al-Sheikh 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:

با أنها أهلتي إنما لو تدخلوا بيوت النبي إلا أن يودؤن لكم إلى طعام غير ناظرين إنا و لكن إذا ذهبتم فأتفلعوا وإذا طعمتم فاتعليوا ولا مستأثرين جديدين فإن ذلكم كان يؤذن للنبي فينتخبح منكم لولا(cluster) ل ينتخبح من الحق وإذا سألتموهن

4 5 (Trans.5) (Extract 5)

النهذيب 8: 488/141. 6:135.
Shyness is from Eman

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].

So Allah 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, they did not remain, and went out.’

مَمَاعًا فَاسْأَلُوهُنَِّ مِنِْ وَرَاءِِ حِجَابٍِۚ ذَٰلِكُمِْ أَطْهَرُِۚ وَمَاِكَانَِلَكُمِْ أَنِْت ُؤْذُواِرَسُولَِا للَّهِِوَلاَِأَنِْت َنْكِحُواِأَزْوَاجَهُِ مِنِْب َعْدِهِِ أَبَدًاِ إِنَِّ ذَٰلِكُمِْ كَانَِ عِنْدَِاللَّهِِ عَظِيمًا {53}
Bashfulness is from Allahazwj:

Ibn Mahboub, from Jameel Bin Salih, from Bureyd Bin Muawiya, (It has been narrated) from Abu Ja’farasws having said: ‘Weasws found in the Book of Allahasws that Rasool-Allahasws said, and heasws was upon hisasws Pulpit: ‘By the Oneazwj Who, there is no god except for Himazwj! 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 Allahazwj, and his hopefulness to Himazwj, and the good manners of his, and the restraint from backbiting the Believer.

By the Oneazwj, there being no god except for Himazwj! Allahazwj does not Punish a Momin after the repentance and the seeking of Forgiveness except by the evil thoughts of his about Allahazwj, and his deficiency from his hopefulness, and his evil manners, and his backbiting the Believers.

By the Oneazwj Who, there is no god except for Himazwj! A believing servant will not have good thoughts about Allahazwj except that Allahazwj would Transpire (matters) as per the goodly thoughts of Hisazwj believing servant, because Allahazwj is Benevolent. In Hisazwj Hands are the goodly things. Heazwj is too Bashful that the Believer would happen to have goodly thoughts about Himazwj, then Heazwj would Oppose his thinking and his hopes. Therefore have goodly thoughts about Allahazwj, and turn towards Himazwj. ’

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

(It has been narrated) from Jabir, from Abu Ja’farasws having said: ‘Allahazwj Mighty and Majestic Loves the bashful one, the forbearing one’. ⁸

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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
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 dispossession 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’.  

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

awj 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 rude and harsh. 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’.

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

asws said: ‘O Abu Muhammad, but do you know that Allah

awj 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

awj Honoured the young, and been Bashful towards the elderly?’ He

asws said: ‘Allah

awj 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)

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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
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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: ‘Firmness is in the heart, and the compassion and the harshness is in the liver, and the bashfulness (honour) is in the lungs’. And in another Hadeeth from Abu Jameela, he asws said: ‘The intellect dwells in the heart’.12

So he as said: ‘The 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 ascended’ (leaving all three with Adam as).13

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:

(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?’

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 the bashfulness’.14

From him, from Bakr Bin Salih, from Ja’far Bin Muhammad Al Hashimy, from Ismail Bin Abd Bad 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

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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 جَعَلْتُ فَذَاكَ وَ مَا هَنَّ قَالَ هَنِ الْوُسْعَةَ وَ الْقَنَاعَةَ وَ الصَّبْرُ وَ الشَّكْرُ وَ الْحَيَاةَ وَ الشَّجَاعَةَ وَ الشَّجَاعَةَ وَ الْبَشَرَةَ وَ أَبْيُضَ وَ صِدْقُ الْخَيْبَةِ وَ آدَأَ الأَمَانَةَ.

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’.  

الْحَسَنَينَ بَنِيَانَ عَلَى عَنْ عَبْدِ اللَّهِ بَنِي سِنَانَ عَلَى عَبْدِ اللَّهِ بَنِي مَعَالَى بَنِي مَعَالَى بَنِي مَعَالَى بَنِي عَلِيٍّ بَنِي عَلِيٍّ بَنِي عَلِيٍّ عَلَى اللَّهِ بِلِفَاعِلَةٍ مِنَ الْحَسَنَينَ بَنِي سِنَانَ.

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, 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’.

The ‘Hiyā’ Bashfulness and the Eman

عَدَّةٌ مِنِ أَصْحَابِنَا عَنِ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ أُبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلاَمُ) قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلاَمُ).  

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Abu Umeyda 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'.

مُهَمَّدُ بْنِ يَحْيَى عَنْ أَبُو عَبْدِ اللَّهِ عَنْ أَبُو عَبْدِ اللَّهِ عَنْ أُبُو عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ أَصْحَابِنَا عَنِ السَّلاَمِ عَلَيْهِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan Al Sayqal who said,
‘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 Emân’.  

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’.  

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 Emân are paired in one coupling, so when one of the two goes, its counterpart follows it’.  

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 Emân for the one who has no ‘Hiyā’ bashfulness for him’.  

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’.  

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
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.’

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’.  

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

(It has been narrated) from Abu Abdullah asws having said:

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).

**Conduct of a Believer**

It is narrated from Ahmad Bin Yahya Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah asws having said:

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).

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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’.  

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

(It has been narrated) from Abu Abdullah asws having said:

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).
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 Allahazwj 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’.  

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 Zakât he fears from what (the people) might be saying, and he seeks Forgiveness of Allahazwj 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’.  

Imam Sadiq asws quoted on the authority of Rasool Allahsaww: "May Allahazwj Bless a servant who is shy before his Lordasw”. 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.

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 صلى الله عليه وسلم: أربعًا يموت القلب: الذنب على الذنب، وكتيرته منثاقة النساء، ومماراة الأحمق، وتقول ويقول ولا ترجع إلى حير أبداً، ومجالسة الموتى، فقال: يا رسول الله، وما الموتى قال: كل غني مطور.

Rasool Allahsaww 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 Allahsaww said: "All the rich who live in ease and luxury."30

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 Abdullahasws 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

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

‘Amir Al-Momineenasws said: ‘Allahazwj Created the desires to be of ten-parts. So Heazwj Made nine parts to be in the women and one part to be in the men; and had Allahazwj 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

Muhammad Bin Yahya, from one of his companions, from Marwak Bin Ubyd, 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’.

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."

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."

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

Rasool Allah saww said: "Shyness is due to Eman (faith)."

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