

Nurturing The Heart

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9.

قلة الحياء من الله

The lack of Hayaa(Modesty) towards Allah

9.

الحافظ بن حجر للحياء في فتح الباري، قال: هو خلق يحمل
على إتيان الحميد وترك القبيح

Ibn Hajar (May Allah be pleased with him) said
in Fathul Bari

“Hayaa is to come with mannerism that are
praiseworthy and to abandon abhorrent
mannerisms”

9.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِضْعٌ
وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا
إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

It was authentically reported in *Sahih Al Bukhari* and *Sahih Muslim* from the Hadith of *Abu Hurayrah* (may Allah be pleased with him) that the Prophet (peace be upon him) said: "Faith consists of sixty to seventy branches, the best of which is to declare there is no God but Allah and the least of which is to remove something harmful from the road, and modesty is a branch of faith."

9.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " إِنَّ اللَّهَ حَيٌّ كَرِيمٌ ، يَسْتَحِي إِذَا
رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ "

“Verily your Lord is Generous and Shy. If His servant raises his hands to Him (in supplication) He becomes shy to return them empty.”

Sunan Tirmidhi, Hadith: 3556

‘Know – may Allaah have mercy upon me and you – that the greatest modesty which is necessary to have is with Allaah *Ta’ala*, He Who fluctuates His blessings and His virtue day and night. We cannot do without Him even for a blink of an eye. We are under His Hearing and Sight, and nothing of our condition, statements and actions is absent from Him.

Muhammad al-Hamood an-Najdi

9.

Shaykh Muhammad Khaleel Haraas -*Rahimullaah*- said:

‘The Name of Allaah Ta’ala *al-Hayyee* (The Shy One) is a Name which is appropriate to Him, and it is not like the *Hayya* (Modesty) of the creation, which is a change and effect, which seizes a person when he is frightened by that which brings him shame or fault. Rather it is leaving that which is not appropriate with His abundant Mercy and His perfect Generosity and Kindness, and His great Pardoning and His Gentleness. So the slave of Allaah openly sins even though modesty is the thing that he is in most need of, and modesty is the weakest thing he has, and he uses Allaah’s blessings to sin. However, Allaah – *Subhanahu*– along with His perfection in not needing anything whatsoever and His complete ability over modesty, is shy from the slave from removing his veil and humiliating him, so Allaah covers up the slave with that which disguises him from the means of covering up, then after that Allaah pardons his sins and forgives them. Just like the hadeeth of Ibn Umar –*Radi Allaahu anhu*–:

‘Indeed Allaah comes close to the believer, and covers him then asks him, between Himself and the slave: Did you not do such and such, on such and such day? Until the slave of Allaah acknowledges his sins, and is certain that he will definitely be destroyed and Allaah says to him: I covered up your sins in the *Dunyaa* and today I will forgive them for you.’

[Narrated by Bukhari and Muslim – Taken from ‘an-Nahaj al-Asma’ fee Sharh ‘Asmaa Allaah al-Hussna 3/103]

9.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ حَيَاءً
مِنَ الْعَذْرَاءِ فِي خِدْرِهَا فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ

صحيح البخاري كتاب الأدب ما بال أقوام يتنزهون 5751

Abu Sa'eed Al-Khudri reported: The Prophet, peace and blessings be upon him, was more shy than a virgin in seclusion. If he saw something that he disliked, we would see it on his face.

Sahih Bukhari 5751, Sahih Muslim 2320

9.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَخِيَا
مِنْ اللَّهِ حَقَّ الْحَيَاءِ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّا نَسْتَخِيِي وَالْحَمْدُ لِلَّهِ قَالَ لَيْسَ
ذَٰكَ وَلَكِنَّ الْإِسْتِخْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى وَالْبَطْنَ
وَمَا حَوَى وَلْتَذْكُرْ الْمَوْتَ وَالْبَلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا فَمَنْ فَعَلَ
ذَٰكَ فَقَدْ اسْتَخْيَا مِنَ اللَّهِ حَقَّ الْحَيَاءِ

Abdullah ibn Mas'ud reported: The Messenger of Allah, peace and blessings be upon him, said, "Be modest before Allah, as is his right." We said, "O Messenger of Allah, surely we have modesty, all praise is due to Allah!" The Prophet said, "It is not so. Rather, modesty before Allah, as is his right, is to guard the mind and what runs through it, to guard the stomach and what fills it, and to reflect upon death and trials.

Whoever desires the Hereafter, let him abandon the embellishment of worldly life. Whoever does so has been modest before Allah, as is his right."

A man once came to Imam Ahmad bin Hanbal and asked him; **“O Imam, what is your opinion on poetry?”** He replied; **“Which poetry is this?”** to which the man responded by reciting the following couplets:

إذا ما قال لي ربي اما استحييت تعصيني

If my Lord asks me, “Have you (any) shyness in disobeying me?

وتخفي الذنب عن خلقي وبالعصيان تأتيني

You conceal your sins from my creation – and with sins you come to me.”

فكيف أجيبُ يا ويحي ومن ذا سوف يحميني؟

So how will I answer? O woe to me – and who shall protect me?

أسُلي النفس بالأمال من حينٍ الى حين

I keep averting my soul with thoughts of hope – from time to time.

وانسى ما وراء الموت ماذا بعد تكفيني

And I forget what is to come after death – and what is to come after I am shrouded.

كاني قد ضمنتُ العيش ليس الموت يأتيني

As if I am guaranteed life (eternally) – and that death will not come to me.

وجاءت سكرة الموتُ الشديدة من سيحميني

And when the severe stupor of death overtakes me – who will protect me?

نظرتُ الى الوجوه أليس منهم من سيفدينني

I looked at the faces; is there not from amongst them who will ransom me?

سأسال ما الذي قدمت في دنياي ينجينني

I will be asked regarding what I have prepared in my life to save me (on the Day of Judgement).

فكيف إجابتي من بعد ما فرطت في ديني

Then how will I answer – after I have neglected my religion.

ويا ويحي ألم أسمع كلام الله يدعوني

Woe to me! Did I not hear the Speech of Allāh inviting me?

ألم أسمع لما قد جاء في قاف ويس

Did I not hear what came in (the chapters of) Qāf and Yā-Sīn?

ألم أسمع بيوم الحشر يوم الجمع و الديني

Did I not hear about the Day of Gathering, the Day of Assemble and the Day of Judgement?

ألم أسمع مُنادي الموت يدعوني ينادينني

Did I not hear the crier of death inviting me, calling me?

فيا رباه عبدٌ تائبٌ من ذا سيؤوينني

So O my Lord, a slave (turning to you) I have repented – so who then shall shelter me?

سوى رب غفور واسعٍ للحق يهديني

Except a Lord extensive in forgiveness – to the truth He will guide me.

أتيتُ إليك فارحمني وثقل في موازيني

I have come to you (in repentance) – so have mercy on me, and make heavy my scales (with good deeds).

وخفف في جزائي أنت أرحم من يجازيني

And lighten my account – You are the best of who will bring me to account.

Imam Ahmad took these lines and repeated them over and over again, and wept profusely to such an extent that one his students said that he almost perished due to him crying so much.

9.

Different types of Modesty & Shyness – Imam Ibn al Qayyim

‘*Al-Hayaa* (modesty) is divided into 10 subdivisions

1. *Al-Hayaa* (the shamefulness) of committing a crime
2. *Hayaa Taqseer* (the shamefulness of deficiency)
3. *Hayaa Ijlaal* (modesty regarding the magnificence of Allaah)
4. *Hayya Karm* (modesty in being hospitable)
5. *Hayaa Hishmaa* (Shyness regarding personal matters)
6. *Hayaa Istissghar lilnafs* (modesty and humbling one's soul)
7. *Hayaa Muhabbah* (bashfulness of love)
8. *Hayaa Uboodeeyah* (shyness in worship)
9. *Hayaa Sharaf wa Izzah* (being ashamed of nobility and honour)
10. *Hayaa* of the person from his own self

9.

Ibn al-Qayyim narrated that some of the *Salaf* said:

“If one does something in secret that he is shy from doing in public, this means that he means nothing to himself.”

[*Madarij as-Salikin*; 2/353]

قال الفضيل بن عياض رحمه الله "من علامات الشقوة: القسوة في القلب،
وجمود العين، وقلة الحياء، والرغبة في الدنيا، وطول الأمل

“Five things are associated with difficulty in life: the heart is hard, the eyes don’t shed tears, to have limited hayya, to desire the material world, and to have lengthy hopes/ desires in your life.”

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : (لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالٍ تَهَامَةٌ بَيْضًا ، فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا . قَالَ ثَوْبَانُ : يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا جَلْهُمْ لَنَا ، أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ . قَالَ : أَمَّا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ ، وَلَكِنَّهُمْ أَقْوَامٌ إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ انْتَهَكُوهَا)

Ibn Maajah (4245) narrated from Thawbaan (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "I certainly know people of my ummah who will come on the Day of Resurrection with good deeds like the mountains of Tihaamah, but Allaah will make them like scattered dust."
Thawbaan said: O Messenger of Allaah, describe them to us and tell us more, so that we will not become of them unknowingly. He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allaah."

This is a saheeh hadeeth; it was classed as such by al-Buwaysari in Misbaah al-Zujaajah (4/246) and al-Albaani in al-Saheehah. Al-Mundhiri said in al-Targheeb wa'l-Tarheeb (3/170): Its narrators are thiqaat (trustworthy).

وإذا خلوت بريية في ظلمة
والنفس داعية إلى الطغيان
فاستحي من نظر الإله وقل لها
إن الذي خلق الظلام يراني

9.

عَنْ أَبِي السَّوَّارِ الْعَدَوِيِّ قَالَ : سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ : قَالَ
: النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

((الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ))

Narrated Abu As-Sawar Al-Adawi: ‘Imran bin Husain said, “The Prophet (peace be upon him) said, ‘Haya’ does not bring anything except good.”

[Bukhari :: Book 8 :: Volume 73 :: Hadith 138]

9.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ^ص مَا يَكُونُ مِنْ
نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ
ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا^ص ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ
الْقِيَامَةِ^ج إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ 58:7

Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing.

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي
شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

"O Allah, I hope for Your mercy, do not leave me for even the duration of an eye blink (duration) and correct my total condition. Besides You there is none worthy of worship".