Haya

Abbas Passandideh[1]

Abstract: One of the most important factors of self- controlling is "Modesty". Modesty has an excellent place in human education from the Islamic view. Morality is important in anthropology that includes some factors. Among these factors, some of them have special priorities that are called "the noble morality (Makarem al- akhlagh.) In this priority (makarem) collection, modesty is the important factor or agent than other.

1- Researcher and writer

Introduction

Controlling ourselves and organizing our behavior, thoughts, and emotions are some of the major factors in human life, both in personal or social aspects. We can not be successful in our life without them. The controlling and organizing can be internal and external in one view. The internal controlling and organizing is more effective. In fact, the matter of "self- controlling" is in this aspect. Human needs an internal power to control and organize his thoughts, emotions, and behavior. This concept falls under "virtue" in religious literature. The virtue is a general and comprehensive title that includes all self-controlling and self-organizing factors. In religious literature, there is a collection of controlling and organizing factors, that each of them has its characteristic, and makes control.

One of the most important factors of self- controlling is "Modesty". Modesty has an excellent place in human education from the Islamic view. Morality is important in anthropology that includes some factors. Among these factors, some of them have special priorities that are called "the noble morality (Makarem al-akhlagh.) In this priority (makarem) collection, modesty is the important factor or agent than other.

The gracious prophet of Islam introduces modesty as the mood of Islam and says: "Modesty (haya) is whole the religion."

In some narratives, it is said if there was not modesty, every thing was permissioble. It shows the importance and priority of this attribute psychological structure and successful of human. It is because the special importance of haya. Haya is a power that controlling and organizing the physical and psychological behavior of human according to "religious law" and "convention". The superiority of this factor is because modesty is based neither on fear nor greed; but it is based on respect to human bounties. When he sees himself in front of the noble person, he will not do something that is forbidden and will control his behavior. The human is unwilling to do wrong deeds, or deprive himself from the beauties. So, modesty is in the head of human controlling and organizing system

because God summons human to modesty before call him to fear from the Almighty God, and says:

❀ *"Does he not know that Allah does see?"* ❀

      In the modern society we do not hear much about modesty. The controlling and organizing systems are external. They are based on material fear/Promotion.

      Another point about modesty is that it isn't equal to virtue. Virtue is the fruit of controlling and organizing, that modesty is one of them. Second, virtue is limited to passionate region, while modesty is applicable in all grounds. So, modesty isn't equal to virtue and hejab, however, they aren't unrelated, either.

      It seems that modesty is not known as it deserves; and perhaps there is no scientific research about it. Of course, in psychology there are some concepts such as, "self-organized" and "shyness"; but they aren't the same as modesty. Self-control is a more comprehensive concept, and shyness is different from modesty. When modesty gets out of its path the "shyness" phenomenon shapes. So, it's necessary that this effective and important axes, finds its place and some scientific researches to be made about it.

Description

      Searching about every subject requires collecting information and analyzing them. Before starting the research, we should know the subject correctly. Some subjects have similar and close meanings with others; it causes to use them instead of each other. On the other hand, some matters may have close relation to the research subject, but it isn't clear in the first review. Thus, we should have a scale to clarify the frontier of similar subjects! By this we will not collect information that are not related to the research subject; second, we will not investigate the information that are not related to the research subject in their face and effect on the result of research. As you will see in this research, there are information about "modest" that, at first glance, they were unrelated; however, they had

close relation to the subject. So, knowing the research subject is a major concept, especially in the field of the Islamic traditions.

The view of linguists about Modesty (haya)

The first step in research about modesty is to know the view of the linguists. It seems there is a common definition. We can see some axes in their definitions:

Modesty is changing of mood, that appears because of scared of blamed affairs. Other definitions have explained modesty as "soul's separation". For example, Ragheb Esfahani says, "Modesty is "separation of souls" from uncleanness, and leave that because of ugliness."

Toreihi says,

"Modesty is separation from evil deeds, because of frightening from people's blames."

Ibn Manzoor knows Modesty and prudence as equal.

Ibn Athir has considered "prudence" as "saparation".

In the third step, Ibn Athir, not only considers prudence and modesty as synonyms, but also says prudence is "vaghaeh" or "heedfulness". Ibn Manzoor and Toreihi introduce modesty as keeping away and leave sins, in explanation of the tradition, Modesty is belief." tradition.

Conclusion

There are three axes according to etymologists: First, Modesty is "changing and innate effect." Second, it is "Soul's separation". Third, "forbidden factor". Maybe, these three axes say different aspects of Modesty. It seems that the first and second axes have shown psychological aspects, and the third definition shows the function of Modesty –keeping away.