



(Al-Abbas Holy-Shrine)

(Dept. Cultural & Intellectual Affairs)

AL-Kafeel Center for Culture & International Media
(SHYNESS & INSOLENNCE)

Between

(Intellect & Legislature)

A Combination Of

Sweet & Bitter

Outcomes

Of Human Behavior

Adultery Deteriorations In Islam & Other Sects & religions

Written By:

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Publisher:

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Design & Art Direction:

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Al-Kafeel house for Printing & Publication

First Edition

1000 Copies

Oct.2015

(Preface)

Before dealing with the project of translating this booklet into the English Language, I feel it is incumbent upon me as a translator to highlight some significant points which, if not already stated, will bring about ambiguity and perhaps even a sort of misunderstanding between the reader and the writer whose outlook or attitude towards the very concept of (shyness) may differ between them in a spectrum of ways.

In fact, the book, in its Arabic version may not cause any problem to the Arabic reader all over the Arab world as the image of – shyness - with all its implications is quite clear, common and everlasting within the context of our well kept ideological heritage but what may be embarrassing the western readers lies in their different outlook, attitude or point of view towards this term and many others of the same sort. Almost all eastern Arab societies universally acknowledge that shyness bears a positive meaning linguistically and practically.

Therefore, it is, morally speaking, a virtue, a privilege and a sublime quality for those who legally abide by it and practically adhere to it. As a concept, religiously and socially speaking, the term 'shyness' goes antonymous with the concept of shamefulness or insolence. 'Shyness' in fact, bears the opposite meaning of rudeness, shame, effrontery, disgrace, disobedience to Allah, notoriety, hostility, degradation of values and dishonor.

It is noteworthy to mention that western societies, on the whole, consider shyness as a defective phenomenon according to their conventional and ideological legacy and look upon it as going synonymous with adjectives which carry similarly negative meanings exactly contradictory in its conceptual attitude with what we have in mind about it.

Lexically, the word, 'shy' as an adjective is explained in terms of: bashful-diffident-modest- coy-timid-demure— reserved, wary and cautious: all these adjectives imply that the person is markedly

unobtrusive, that is to say, avoiding being noticed, or not attracting attention or as, psychologically speaking, an introvert character- a character of low profile. All these explanations of the word 'shyness' show no sign of awe, sublimity, honor and regard for this highly virtuous term which we commonly used to call "shyness" nor for the shy individual as well. On the contrary, they speak badly of this word and totally disapprove it as they regard it as a sign of frailty and imperfection in one's own personality.

The synonyms used to explain 'shy' as in the examples below can clearly explain what impression the western societies have about this word which obviously expresses their own viewpoint (but this is not the concern of the research).

1-timid: implies that a person is lacking in social experience- that is a character with a retiring or a withdrawn nature.

2-bashful: implies obvious embarrassment or awkwardness in the presence of others.

3-diffident: lack of self-confidence or /and moral

courage

4-modest: is associated with a retiring nature – absence of vanity or a dislike of personal ostentation.

5-coy: usually implies false modesty or feigned shyness that may be calculated to stimulate attention or attract the interest of others.

6-demure: implies decorous appearance or modest manners.

7-easily startled, reserved, distrustful, cautious and wary: These adjectives may also go synonymous with 'shy' in the negative sense of the word.

Even in the current curricula of teaching the English language in Iraq, the learner can find the antonym of 'shy' is 'outgoing' which means bold, daring and sociable and this is quite true but the writer of this research is dealing with the concept of shyness as a moral value and within this context, the antonym of 'shy' is 'insolent ' impudent, immodest, shameless or 'shameful.' One should note the difference between shameless and shameful in their usage. The word 'shameless' usually refers to

persons whereas 'shameful' refers to conduct, as in: a shameless usurer, wife and so on. As for 'shameful' we can say: shameful behavior, act, deed and so on.

So, the European reader should put this conceptuality of shyness into his consideration when studying this research.

All the above-mentioned examples and situations, if, taking into consideration the European point of view, confirm only one fact: that (shyness) is a symbol of frailty, weakness and imperfection in one's character. This attitude is only a representation of the gloomy side of shyness. Lexically speaking, no information is given in the European usage of the word about the brilliant side of shyness - shyness which represents a sublime virtue, a moral value, a symbol of noble modesty, politeness, integrity and honor.

In brief, the research of this booklet deals with both dimensions of shyness: the positive shyness which looks upon shyness as a moral value on the one hand and the negative shyness which speaks of the defects of excessive shyness which will cause

to be detrimental to the shy person in three points lucidly - as pointed out in this research under the topic of (The Disapproved Shyness) enhanced with ample examples within various situations on the other hand.

The researcher eagerly wants to inculcate in the mind of the reader the implications of shyness through the adjectives which go antonymous with the word 'shy'- adjectives like: insolent, impudent, immodest, shameless, notorious, disgraceful and many others in this sense as well.

One perfect reading of this research - noble readers - will be sufficient to know the difference.

The Translator

Hussein Al-Bazzaz

(Introduction)

What is your opinion? Is it good for us to be shy or not to be shy?!

At first sight, this question or inquiry seems to be strange and ambiguous. But give me a span of time to enlighten you with some tangible facts which can refute and dissipate your interrogation and eradicate your wonder- especially when you get to know that we, as multitudes of people are driven away with the upsurge of tide of the two above-mentioned titles- haphazardly- once to the right and once to the left.

We are, therefore, walking in between them as one walking bare-footed over fragments of sharply edged glass; so, the individual who can pace along with firm steps and throw himself onto the shore of safety will, inevitably, be of the first- class category but if he is afflicted with its undefeatable surge dragging along his stumbling fortune, thickened with scars, he will, no doubt, get to be on the verge of entire despair and may meet his last destination according to the scope of his suffering from coping with the inherent deadly

fragments and thus he is regarded of the second-class category.

Shyness, as defined in linguistic dictionaries, means modesty and entire forbiddance from indulging in guilt and sinful deeds; therefore, one who seeks shyness should write his fate within his eyes and be frugal in dealing with this worldly life and its luxurious adornments, keeping his head firmly integrated, and the stomach from what enters into it free from illicit gains and never should he forget the graves and the plights while insolence works in the opposite direction.

The people of the world can be classified into two categories – the first category which is less in number are those who abide by shyness and forbid themselves from wallowing in the morass of perversion and shielding themselves in old age against debauchery and evil, and fears Allah, the Almighty, in secret whereas the people of the second category, who cover the major part of the world's population, never give attentive ears to the ravishing

voice of the human mind nor to the outcries of the instinct and religion which always address man as saying to him ironically: "If you never feel shy, do whatever you like."

**(Shyness) - (immunity against evil) &
(Insolence) (indulgence in evil)**

Shyness is a common phenomenon which expresses fear from appearing in an attitude of imperfection. It is the guiding hand that directs man to follow the path which maintains his honor and enhances his human entity. In other words, shyness restricts man from indulging in forbidden deeds for fear of being blamed, reproached or reprimanded.

With this consideration in mind, shyness is a preliminary obligation which firmly keeps man within the restrictions of protecting himself from epidemics; and as a starting point towards reform and doing good. The individuals who do not possess the quality of shyness can offer nothing to mankind save mischief and plights while those who firmly adhere to the divine teachings and are aware of the fact that

Allah, the Almighty is ever watching them in every single case and following them in every step, may for the most part, avoid committing sins and shameful deeds which can undo the firm ties of faith they have previously convened with their Creator and thus become deprived of His bountiful graces.

The integrated man is that who wears the garment of shyness wherever he settles or travels. He keeps to be shy of appearing among the people in society in the attire of renown, temptation and sentimentality or of showing to the public his handsomeness and charming looks. He should also keep shy while wandering about here and there and follow what normal people do - not to jog, or jump; but to walk with regular paces forward in a way which can maintain his awe, prestige and solemnity.

He also ought to be shy in the sense of being careful, cautious and smart in what he says and discusses with the people; not to interrupt others while talking with him but to argue with them in a calm and peaceful manner and respond with others

with perfect integrity and politeness and feel shy as though you have done some wrong while dealing with others – not to cheat, deceive or transgress over other people's rights especially the orphans, the under-aged and the handicapped.

On the contrary, he should behave well- with all love, passion and tenderness with them and maintain their rights as he maintains his own and the rights of other people without deduction, transgression and reduction.

He should be shy in the sense of being careful in behavior when having his food and drink – to eat what is in front of him and not to demand food beyond his reach nor should he eat his food in the roads, praise and thank Allah, the Almighty in every state and situation- be ever content and thankful for what the Creator and the Created have bestowed upon him. We also see him moderate and reasonable in all his affairs- far away from avarice, greed, transgression and extravagance.

According to our conventional ideology, shyness

is a solemn quality which can maintain one's dignity and status in the minds of others; and it is unattainable except to the patient who can rehabilitate himself to do good, favor and charity to the people. It is an elevated characteristic which requires one to possess a benevolent spirit and self-dignity and ever be habituated to give and not take and if one's self did take, let it take as much as it suffices it in the process of doing good, no more.

(Shyness maintains one's honor)

Any noble man always does his best to keep safe his dignity and honor from any blemish and takes pride in doing so while the ill-mannered figure can't keep up a bright face nor is he fit enough to maintain his honor and secure his dignity; and such a character is good for nothing, indeed. Based on this, we can say that shyness is, really speaking, a distinguished feature or mark which can be recognized on the face of the chaste, the modest, and the generous figure- while insolence - which goes synonymous with 'impudence, 'shamelessness' and 'immodesty,' is a

disgraceful mark noticeably written on the forehead
of the arrogant, the ill-mannered and the miserly man.

Listen to what the poet says in this respect:

If thou fear not what nights
Can cause of pains and frights
Do what thou like - I swear
By God - nothing is there
In life and in this world
As good -- believe my word
If shyness is not served.
As long as man is shy
He lives pleased - my guy;
As long as bark is there
Straight is the tree – and fair.

What is indicative of Allah's sympathy to His subjects is that He addresses the disobedient of them as narrated in Al-Qudsi hadith saying: "My subject is not fair to Me – he calls Me and I feel shy if I don't respond to him whereas he disobeys Me and doesn't feel shy of Me." (Ershad Al-Qulub.by Ad-Dailami V.1 P.112)

One of the noble attributes of Allah, the Almighty, is the (Shy'er) and upon this, verily He, the Almighty loves the man who bears the quality of shyness in what he says and what he does - that is, in his whole behavior- when free and quiet and when active and at work. Man is demanded to put into his consideration, self-dignity and bright forehead as the most precious gems among what he owns of assets in his existence and Allah, the Al-mighty has honored man and made the faithful believer more sanctified than even that of Al-Kaaba sanctuary.

Allah, to whom be ascribed all glory and perfection has created man in the best form and posture and conferred upon him intellect, wisdom and know-how. A creature as such has to maintain these humanistic features from being dropped and buried in oblivion. On the contrary, he has to pertain to them since there is a decisive line between man's humanism and savagery and one cannot secure them except by shyness.

Shyness may also imply that man ought to be

content with what he owns however little it is and not to extend his hand to the miserly and the ill-mannered lest the latter humiliates or scorns him before friend and foe. Therefore, living in poverty under the shade of shyness and self-dignity is dearer and more precious to the normal individual than living in richness under the shade of humiliation, indignity and retreat. Man is or ought to be assessed by his humanism, his status and dignity; therefore, if these noble qualities are excluded from one's brilliant pages of his life, his life, as a result of that, will be barren, senseless and trivial-devoid of any good, nobility, chivalry and honor.

(Let's learn shyness from Adam & Eve)

Allah; the Almighty in the holy Quran says”

“So he misled them with deception. Then when they tasted of the tree that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame) (Al-Araf V. 22)

Adam (P.B.U.H.) has not possessed a sufficient

range of experience of life yet nor has he been entangled with Satan's disciples and their deceptive ways nor has, so far, any former know-how about Satan's lies and deviations as well as his inability to believe that Satan can come with such earnest yet false swearing and spread such pervasive nets in his way as Allah's verse asserts:" And he (Satan) swore by Allah to them both (saying):"Verily, I am one of the sincere well wishers for you both." (Al-Araf. V.21)

Once Adam and his wife (PB.U.T.) have tasted the fruit of that forbidden tree, the heavenly garments covering their (privet parts) dropped off their bodies – those heavenly made garments of dignity for both of them.

But when they found themselves as such, they promptly strived to cover their shame with the leaves of Paradise while there has been no human creature other than them there to watch them, but their shyness of each other or may be of God has necessitated them to cover their naked 'organs' despite their legality - as husband and wife- of remaining as naked as nature -

and this, by Allah, I swear, is the top level of shyness, modesty and self regard.

Self-dignity, shyness and modesty are, in fact, noble qualities or merits which attract the concern of every sincere believer - those qualities which go antonymous with the people who are notorious for their arrogance, shrewdness and insolence which every solemn and wise man abhors and disgusts because these vicious qualities bear negative implications and grave consequences on the life of the individual and the society alike.

In this way, the prophets managed to occupy the hearts of mankind and to reach the high levels of dignity and edifices of pride through their shyness, modesty and refrain from triviality, non-sense and vulgarity in words and in deeds as they are always ideal examples of modesty, awe and sobriety which can pierce into the hearts of the people without asking for permission to enter because- such qualities are actually lovely and approvable not only by the people of religion, but by all those who bear

prints of humanity in dealing with others.

In the meantime, you may witness the self-dignified character alienates himself from every arrogant, vain and silly person because he is not only detrimental to himself but also to his companions and those who revolve within his orbit i.e. his family, children, relatives and business mates. So, we can conclude that an insolent figure is no more than a sign of disgrace to the society and humanity altogether with whom nobody deals except the likes of his - those who follow suit and those reminiscent of him.

This state of being, in fact, reminds us of the saying that goes: “Likes to likes” or “Birds of a feather flock together.” In a word, a man of self-dignity, modesty and honor never harmonizes with an insolent, notorious and humiliated character; and their togetherness is absolutely impossible just like the impossibility of making two contradictory things meet together on one line. Nobody can realize this meaning unless he tastes the delicacy of self-dignity and honor or gets burned with the fire of humility and

disgrace!

(Is Adam (P.B.U.H.) condemned with disobedience?)

Verily, all Islamic sources, mentally and chronologically, confirm that prophets are infallible and they never commit disobedience to God nor to people and that the position of the Imamate over the people and their guidance is not given to one who is renowned or notorious for committing sins or doing wrong and we know that Adam has been a divine prophet and upon this basis, everything that has come in the holy Quran about the rest of the prophets to whom wrongfully disobedience has been attached is groundless of any truth as disobedience is not found in the lexicon of the prophets and messengers.

Shyness is one of the prophets' distinguished features and he who bears this quality never commits the absolute disobedience as the talent of shyness which is inherent and stored in the prophet's dignified inner self does not permit him to commit any act of disobedience such as :drinking wine, adultery,

oppression and any other debaucheries which most people usually commit.

It evidently seems that moral dealing between the Creator and the Created who has tightly strengthened his ties with His Almighty as manifest through accurate scrutiny of biographies and hadiths show clearly and without any ambiguity that prophets have been elevated to the top levels of faith which qualified them to alienate by nature from absolute disobedience which is undoubtedly one of the fruits of shyness and chastity. Upon this criterion, we can deduce the fact that all the prophets were known to be possessing this quality: their bodies have become weary of so much worshipping and calling for Islam and the people were at ease with them on account of their good manners with kith and kin and friend and foe.

Those who bear these two merits or qualities will certainly deserve to be seated on the throne of shyness as he could occupy the hearts of all the people and more significantly than that, he could

please the Creator of the human being as the sole aim of creation - and the final purpose of awareness, understanding and wisdom is to admit that the human will is bound to the righteous work that should lead mankind to the achievement of the useful work which can grant or yield happiness to mankind in both worlds.

(Kinds of Shyness)

To feel or get shy of Allah; the Almighty, is to obey His Commandments and to forbid ourselves from what incurs His Wrath; and to feel shy of people is to give everyone his proper share or right, and not to trespass over anyone of them and to keep safe the people's lives, their wealth and bloods; these two qualities cannot be kept safe and secure by a shy person unless he wears the robe of shyness as a protective shield against himself and this state of being is well expressed in the following axiom: "You cannot eat a cake and have it."

The individual whose spirit is lacking in shyness cannot reflect this highly recommended and

approved quality through dealings with his peers and equals nor with His Creator altogether. Based on this, we can classify shyness into three categories:

1-Shyness of Allah, the Almighty, that is to say, to feel shy of Allah in privacy and in public by obeying His Commandments and forbidding yourself from reprehensible deeds. Therefore, the person who doesn't feel shy of Allah, the Almighty in public doesn't feel shy of Allah, the Almighty in privacy. The best of shyness is to feel shy of Allah, the Almighty and this what the Messenger of humanity, Muhammad (P.B.U.H.H.) has embodied when some of his companions have described him saying: "He was more tense in shyness than a virgin in her chastity and when he hates something we know that from a look at his face." (Al-Mustadrak V.8 P.465 H.10024)

2- Shyness of people: It means avoidance of doing mischief to others and the abandonment of publicizing shameful and indecent acts. There is no good in a person who is shameless nor a benefit from someone who doesn't maintain his chastity or

the chastity of his family and who fears not his Lord nor can his evil be avoided.

3-Self-shyness or in other words- shyness of one's self: Shyness is still pumping chastity into man and urges him to abandon sins and misdeeds and he, even in his privacy, feels shy of himself. Based on this, one who does something in privacy which causes him to feel shy in public means that he doesn't cherish any regard or respect or awe for himself as his own self is entirely void of any value to him as a human being and this is what common people used to call as: 'implied hypocrisy'. So, we repeatedly assert that man's shyness of himself is regarded one of the elevated virtues that man ought to cling to as it implies or represents the fruit of his faith. We can sum up the whole theme with the following proverbial phrase:

"It is incumbent upon man to feel shy of Allah, the Almighty, in his conscience as he feels shy of people in his publicity."

(The outcome of shyness)

Truly, much delicious are the fruits which can only be picked up by that who is endowed with the quality of shyness - who is still enjoying good reputation amongst his kith and kin, friend and foe, while successfully making his way through the incessant hubbub of society which is overwhelmed with a variety of disputes and skirmishes - all trying competitively to gather the remnant vestiges of this mortal life through those trivial affairs and contentions.

The decent man usually stands aloof from such vulgar situations and he perhaps can be unanimously acknowledged as an approved reformer or a mediator between the conflicting parties for settling their problems. It is usually common to see the people gather together around the smart person in solving their problems as most of his judgments will surely win the approval of the conflicting parties because his decisions are entirely devoted to achieving public interest without any partiality to any group, community, party or tribe for he has nothing to do with any of

these names and titles- and how can't he be so while he is reputed for good manners and self-sufficiency. A man of real decency always side or stand with right - far away from any other considerations.

How nice man will look if he be chaste in both his stomach and his private parts – male and female - which are the distinguished features of shyness - in feeling quite content with what Allah, the Almighty has ordained for him of sustenance and noble living.

As a result of this contentment, he will remain enjoying the sense of possessing such a treasure as he becomes no more in need of all the creation especially the ungrateful people while on the contrary we witness the people usually gather around the chaste morally and materially, therefore he is looked upon as- so to say, the sieve centre of social relations as people feel at ease with him and have no fear of keeping their trusts, whatever they may be, in his hand because they have complete confidence in the chaste and pious character and not in the greedy, indecent and shameless figure.

The chaste character lives most of his life peacefully and contentedly away from obsessions of fear, greed and avarice; spreading good and happiness among the people wherever he settles or travels. To you, noble reader, we present, a few of the other good fruits the blessed life of the shyer can produce to mankind.

1-Shyness is the proper way of doing what is good and fair as it yields nothing but good to its doer and his society and a relevant factor of doing everything good.

2- Shyness can conceal man's defects and this goes in accord with the saying that confirms what follows: "If shyness wraps man's defects in its garment, nobody can find them out."

3-Adornment and elevation: Wherever shyness is applied it renders the spot glowing with brilliance.

4-Shyness guards man against doing shameful acts and gets him refrain from practicing immoral actions or engaging himself in absurd and trivial matters but it makes him look forward to every

wonderful thing that attracts the onlookers and entices the craving hearts.

5-Shyness leads to the chastity of the stomach and the private parts of man and woman alike, that is one should adopt fairness between them without transgressing over the rights of others and the origin of compassion is shyness and the fruit of shyness is chastity.

6-Shyness can serve man as a guiding hand to leniency, pity and fear of Allah, the Almighty, in privacy and in public. It also leads man to showing bright countenance, lofty eminence, love of people, taking them in good faith, speaking well of them and never degrading others or looking down on them and finally forbidding others from evil, transgression and anything that may displease Allah, the Almighty and cause His Wrath to befall.

Out of so many examples that history has in store for us about shyness, we can adduce to you noble readers, some of the bountiful benefits that shyness can offer mankind.

Once upon a time, Imam Hussein (P.B.U.H.) went with a number of his companions to his orchard and there they saw a young boy whose name was 'Safi' sitting on the ground eating bread. The Imam looked at him and seated himself beside a date-palm in a disguised manner so that the boy wouldn't be able to recognize him. While watching the boy, the Imam saw him raising his arm with the piece of bread in his hand - throwing half of it to the dog and eating the other half. When the Imam and the boy met together, the Imam said to the boy: "Release my part 'Safi' because I entered your orchard without taking your permission"! The boy said: "By all your favors, my Master, your generosity and your majesty, you say, this"?

The Imam, (P.B.U.H.) answered: "I saw you throwing half the bread to the dog and eat the other half, what does this mean ?! The boy replied: "This dog will look at me when I start eating - and this scene, my Master, makes me shy of the dog since he keeps looking at me and this is your dog who guards

your orchard against enemies, so we both have eaten of your provision.

On hearing this, Imam Hussein (P.B.U.H.) voluntarily wept as he couldn't control himself, then he turned to the boy and said: "You are released for Allah's sake and I gift you with two thousand dinars out of my own will." The boy commented on that saying: "If you release me, it will be my pleasure to serve in your orchard." Upon this, Al-Hussein: (P.B.U.H.) said: "Man, indeed, is one whose word matches his deed; I entered your orchard without your permission and I verified my word and rewarded you the orchard with what it contained but my companions have come to eat fruits and dates, so let them be your guests and honor them for my sake, may Allah, honor you on Doomsday and bless you for your politeness and good manners." Then the young boy said: "Since you have gifted me your orchard, it will be open all the time to all your companions and Shiites." (Al-Mustadrak / abridged V.7 P:192H.8006)

This anecdote indeed, confirms to us what shyness

bears of abounding goodness to its possessor and to all the individuals of the society as, out of blessings of shyness, the young boy was released from bondage and got free for God's sight and became of the rich people and out of the blessings of shyness too, the young boy did not seize all the outcome of the orchard for himself and his family after his death but he devoted it to all the companions of Imam Hussein (P.B.U.H.) and in this way the young boy, in turn, gave priority to public interest rather than to his personal one. What a blessed virtue shyness is which overwhelms its possessor and all friends, companions and relatives around him with its unlimited graces.

(Disapproved Shyness)

Whatever we talk about shyness and its positive role in consolidating social relationships on justice and fairness, this same shyness remains fairly nice in certain sources with regard to the urgent necessities of noble living but restrictively within moderate practice of it – no more, no less, that is according to the urgent demands of individuals and groups in

the broad interrelated social labyrinth. Therefore, the person who is with this exalted virtue is always seen enjoying the full pleasure of good living without transgressing over other people's rights.

But in the case when shyness gets to be a bleeding scar with ever wide open mouth to devour more, it will then turn out to be a disapproved shyness like a cancerous gland which ought to be uprooted, because through shyness we can return rights – but ought not to be a cause of devouring others' legal rights. Within this frame, we can observe the following negative cases:

1-Shyness in requesting provision: as someone on account of shyness, refrains from demanding his rights and in this way, he deprives himself and his family of his and their sustenance as he himself will be the cause of a hard and unbearable life especially if he has been in charge of a number of people who demand care and protection within his guardianship and who are in urgent need of noble living. So, by doing so, he can't make both ends meet

as a minimum standard of a chaste and self-sufficient living. We repeatedly say, that because of his insane conduct, he turned the virtue of shyness into vice knowingly or unknowingly !

2-Shyness of asking about religious judgments: This kind of shyness may deprive the shy'er of the right of acquainting himself with his legal judgments and thus make him wallow in the morass of misguidance which usually goes counter to what is legally right for him- especially matters which relate to marriage, sexual intercourse, post-self-pollution menstruation, post-partum and the like upon which most of the worshipping practices, transactions and other social considerations depend.

The avoidance of acquainting one's self with such legal matters within these sources under the excuse of shyness is, in reality, an act of slaughtering shyness on the platform of sin which is entirely contrary to the main purpose for which shyness is found – that is, in making judgments clear and holding fast to the straight path of our legislature as a prelude for

achieving a happy life away from delusions of passion and mazes of fatal ventures.

3-Shyness of telling the truth: Whoever feels shy of telling the truth is really a fool as this state of being obviously shows one's reluctance in confessing where truth lies on account of shyness which may have psychologically imposed on him by the opponent whether he be a relative, a friend or pushed by a special interest. This kind of conduct may lead to shedding the blood of an innocent man or seizing the right of a handicapped or an underage person.

Relying on that, we can conclude in brief that shyness in telling the truth may inherently mean giving support to insolence and indecency to grow up and develop at the expense of equality, right and justice and the possessor of such shyness may imagine to himself that he is doing good-and this is indeed, folly in the full sense of the word – as he truly wants to benefit you but he may, unknowingly, do you much harm and mischief.

(Issues leading to minimizing shyness)

Lack of shyness means insolence and irresponsible behavior in doing debaucheries and showing self-indifference to the consequences it leaves behind after committing legally, mentally and conventionally forbidden deeds. Within this comprehension of the word, insolence is looked upon as a disapproved quality which sound temperaments abhor and detest it as the possessor of insolence usually wears the garment of effrontery and defiance and thus transgressing the Creator's limits as in the case of his breakfasting in public during the month of Ramadhan or using intoxication and what follows it of transgressing over the people's rights and his harassment of people's honor or /and causing harm to his neighbors and many other forbidden matters.

Whoever dares to disobey Allah, the Almighty openly in public may mean in some way or another he is knowingly causing injury to others with no conscience or religion is there to forbid him from doing so- his sole aim is to achieve what he aspires to, of benefits by whatever means he can even if it

be at the expense of others. Such category of people can be witnessed now and then in the State's offices or certain locations of work or at long and endless queues which people usually go through for the sake of transacting an unfinished issue at an office, reserving a ticket, buying bread, purchasing some foodstuff and the like.

Therefore, insolence, in this sense, represents an actual worry and, so to say, a real pitch of corruption which ought to be overcome by any possible means to provide the peaceful and convenient atmosphere for the whole society to enjoy its rights and do its duties without any impediments which may pollute the atmospheres of the people's freedom of securing the individual's rights within the social structure. The person who usually resorts to insolence in dealing with others, he is actually addicted long ago to bad conventions and habits. Below we present you, dear readers, some of them:

- 1-Incessant demand of things from the people.

- 2-Committing multitudes of sinful deeds before

the people.

3-Greed and avarice.

If man wants to forbid himself from such bad habits and bans the self from indulging in them whereof grievous results are awaiting him which are all against his interest, he ought to be self-chaste and demand not anything from people except from those who are generous and can keep the honor, reputation and dignity of the needy in public. He should also suppress the whims of evil which are within his diseased self and give rein to acts of good and charity and have them stabilized within him so as to be looked upon as the accredited benevolent instead of the displeased requester.

If man has not reached the level of giving charity to the needy as most wealthy men usually do, he should, at least, hold fast to the virtue of contentment (self-sufficiency) for it is the ever imperishable treasure as already being cited to you in this sense in the holy hadith; Therefore, he can, in this way, overcome the causes which drive him away to commit sinful

deeds like greed, avarice and the love of this short-lived mortal life on earth besides sins themselves... because the self-content character gets pleased at what Allah, the Almighty, has decreed for him within his endeavor to earn his legal living; and he is well aware, before others, that life will inevitably come to an end one day and as the case is such, he should be shy of doing disgraceful deeds and rejecting doing forbidden acts in old age and fear God, the Almighty in privacy. If he doesn't do so, nothing good would then come out him and he in the Hereafter will be of the losers.

(Conclusion)

We eventually have to know that 'woman,' on account of her being the typical example of chastity, sympathy, tenderness, affection and mercy, occupies the most parts of shyness as it is her proper garment behind which she conceals most of her fascinating charms and with honor takes pride in that if she adopts to live- free, noble, dignified, honorable and with, so to say, a raised head and forehead. The Messenger

of Islam, Muhammad (P.B.U.H.P) says: “Shyness contains ten parts - nine of them are in women and one in men.” (Raudhat- el-Waidhin P.460)

The first features of shyness in woman is the concealment of her charms and adornments from being stealthily seen or recognized by men who are legally regarded as strangers to her in one way or another, that is, by wearing what is called “the legal female robe” which is a long, spacious female mantle that covers the whole of woman’s body. Allah, the Almighty, necessitated the wearing of this garment to keep her safe from those evil looks men who possess mean hearts and diseased spirits. Shyness is like a treasure: If not well kept and guarded, it will be easy for the hands of thieves and infidels to extend with the aim of damaging, tampering or stealing it.

Those who take off the garment of shyness, will have no objection to give rein to their wanton desires to wallow in the morass of sentimentality and indulge in indecencies and debaucheries. It is often said that a believer who does some guilt will look as though

struck with a heavy stone over his head whereas the hypocrite character who commits guilt will look as though a fly stood over his face. What a big distinction is there between these two situations! How can one match the shy with the insolent?!

Where can one find that human being whose conscience reprimands him on mere committing the guilt- that really can forbid him, as long as he is alive, from continuing his pursuit of disgraceful acts and shameful deeds and prevents him from doing more- such increase of sins will do him no good save dragging him deeper into the ditch of wrongdoing, shamefulness, insolence and indecency?!

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