

MODESTY

THE FENCE OF THE SOUL AND THE COMPASS OF UNDERSTANDING

A PATH TO INNER PEACE,
FINDING YOUR TRUE NORTH



BOOK INTRODUCTION: MODESTY: THE FENCE OF THE SOUL AND THE COMPASS OF UNDERSTANDING

In the name of God the most Merciful, the most Compassionate

Praise be to Allah who made morals a fence for his religion, and prayers and peace be upon those who were sent to complete their honors, and on all his family and companions.

After:

The Holy Qur'an is the constitution of the Ummah and its integrated way of life; it was not revealed to be just a book to be read, but to be a "creation" to be lived, as the Mother of the Believers Aisha (may Allah be pleased with her) described our Prophet Muhammad (peace and blessings of Allaah be upon him) when she said: "**It was created by the Qur'an.**" The moral order is not just a part of Islam, but its essence and spirit in all its aspects.

Within this integrated system of morality, a great creation emerges, which is in fact the key to all good, and a barrier to all evil: **the creation of modesty**. This creation, which was singled out for mention and praise in the Qur'an and Sunnah, and immortalized the Qur'an mentioning a woman who wore his robes, so she was a sign in dignity and literature, and the Prophet (peace and blessings of Allaah be upon him) praised him until he made it "a division of faith" and "the creation of Islam".

But in our time, when intellectual and cultural waves have collided, we are facing a central issue, a great creation **that is about to fade from the souls of many**. It is the creation of "modesty", that division of faith that brings nothing but good, that fence that was in nothing but its adultery.

We have come to see with our own eyes how its absence or weakness has led to a lot of corruption in our societies, which calls for a serious pause to search for causes and roots. In which there are many indications of the weakness of this creation, and the transgressions hurt hearing and sight, and we have seen what hurts the heart and causes regret in the soul, returning to this pure source has become an urgent necessity, and an urgent need. By the power of modesty, it is close to the good, and its distance from it is close to the opposite.

The reason for this erosion in the wall of modesty was only **to put the Sharia** away from the reality of life, and to move away from the right way of God, and the blind imitation of other nations, until the saying of the truthful and trustworthy Prophet (peace and blessings of Allaah be upon him) about following the Sunnahs before us almost applied to us in the footsteps of the shell with the shell.

This is where the journey of this book begins. But it will not be just a traditional review of texts, but a practical application of a new methodology of understanding, aimed at diving into the depths of the "Quranic Arabic tongue" to discover its treasures from within. This methodology, which we detailed in our book "**The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and the Manuscript**", is based on the belief that the Qur'an is an integrated structure that interprets itself, and that the rules of its understanding are derived from its own linguistic and cognitive structure. It is a call to revive "authentic contemplation" that transcends blind imitation and is subject to the authority of the text and its inner logic.

This new jurisprudence is based on methodological foundations, the most important of which are: understanding the intrinsic connotations of "letter names", and considering the "mathani" – literal pairs – as the pivotal structural system that reveals the "kinetic meaning" of words and negates synonymy. By applying these tools, we hope to provide a deeper and more authentic understanding of modesty creation, revealing its inner and tight logic, linking it to the laws of the universe and life, and highlighting its renewed miracle.

It is an attempt to move from treating the word "modesty" and its derivatives as static symbols, to sensing them as living beings carrying the secrets of the Creator and creation. We will dive into the definition of modesty linguistically and idiomatically, and read the verses that explicitly and implicitly mentioned it, and reflect on the modesty of God, which befits His majesty, and the modesty of His honorable prophets, and stop at the unique Qur'anic models that embodied it.

More importantly, this book will seek to present a new vision, which presents "modesty" not only as a moral end, but as a prerequisite and an indispensable cognitive tool for understanding the Book of God. We will reveal how this heartfelt creation is the compass that guides the process of contemplation, and how it is the antidote that heals superficial understanding, and it is the key that opens the doors of wisdom in God's words, all through the lens of this method, which we hope will be the gateway to new contemplation and renewed understanding.

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INTRODUCTION TO THE JURISPRUDENCE OF THE QUR'ANIC TONGUE: A NEW METHODOLOGY FOR UNDERSTANDING THE TEXT

Introduction: The Need for Renewed Understanding

The Holy Qur'an, the eternal word of God, is a unique linguistic and cognitive system, revealed in a clear Arabic tongue not only to be a book of guidance, but to be of a tight internal structure that reflects the laws of the universe and the realities of existence. Despite the great efforts made by the nation's scholars to understand it, some of these efforts have sometimes obscured part of its original structural depth, or dealt with it with rules that may not be fully consistent with the specificity of its unique tongue. In our increasingly challenging age, there is an urgent need for a real return to the Qur'an, to discover its treasures from within and to activate its role as an authentic source of knowledge.

From this standpoint, the "Jurisprudence of the Arabic Qur'anic Tongue" comes as a call to establish a new and renewed methodology of understanding, which does not criticize heritage as much as it seeks to dive into the depths of the Qur'anic text to discover its internal system and its own rules.

The basic principles of the Qur'anic jurisprudence curriculum

This jurisprudence is based on the belief that the Qur'an is an integrated structure capable of interpreting itself by itself, and that the rules of its understanding are derived from its linguistic and cognitive structure itself. It aims to reveal its inner hermetic logic and link it to the laws of the universe and life, and to highlight its renewed miracles. Among its most important pillars:

- **Unity of text and self-clarification:** the belief that the Holy Qur'an is an integrated structure that interprets each other.
- **Intentional principle:** Recognizing that the Qur'anic structure has a tight and intentional internal system.
- **Deducing rules from within:** The rules of understanding are derived from the linguistic and cognitive structure of the Qur'an itself, and not from external rules that may fall on it.
- **Distinguishing between tongues:** Recognizing the specificity of the "Quranic Arabic tongue" and distinguishing it from the circulating "Arabic tongue".
- **Methodological controls:** Adherence to strict controls derived from the Qur'an itself, such as the context in its multiple dimensions, the overall system, the rejection of contradiction, and the use of Qur'anic manuscripts as evidence.

Keys to deep structure: bladder, kinetic meaning, and sliced letters

To achieve deep understanding, the curriculum offers a set of analytical tools and keys derived from the structure of the text.

1. Mathani "literal pairs": the hidden system of the word

Unlike traditional linguistics, which considers the triple root to be the basic unit, Qur'anic philology reveals a deeper and more authentic system, the "mathani" or "literal pairs" system.

- **Definition:** Mathani are literal pairs (e.g., q/l, h/m, r/r) that form the basic nucleus of Qur'anic words. Each pair carries a relatively fixed original connotation that is deduced through the comprehensive extrapolation of its occurrence in different words throughout the Qur'an.
- **Importance:** These bladders are the essential structural units on which the construction of words is based, and they are the key to understanding the original meaning of words and revealing the exact relationships between them, which negates the possibility of complete synonymy.
- **Qur'anic origin:** This approach holds that these literal pairs are what the verse of Surat Al-Hajar may refer to: "We have brought you seven of the Mathani and the Great Qur'an", where "seven of the Mathani" represent the basic origins or types of craft pairs on which the Qur'an is built.

2. The mechanism of deconstruction and derivation of "kinetic meaning"

To reach deep connotation, the curriculum proposes a mechanism for deconstructing words into their constituent bladders as a tool for reflection.

- **Deconstruction:** The triple root "H1 H2 H3" is broken down into two complementary pairs, H1 H2 and H2 H3. The word

"Creation", for example, is seen as the product of the interaction of the Muthanna "khl" (which may refer to the preparation) with the Muthanna "l" (which may refer to the manifestation and encounter).

- **Kinetic meaning:** is the goal of the analysis process. It is not the static dictionary meaning, but it is

The original dynamic connotation that links the word to the reality of the name, its movement, influence and function in the order of the universe. This meaning is derived from the analysis of the structure and meaning of the word, and it reduces the need to speak metaphorically and reveals the miraculous ability of the Qur'anic tongue to express the dynamic realities of existence.

3. Cut letters: fence architectural keys

The curriculum presents a new vision of the cut letters (pain, r, ham) as not mysterious symbols, but structural keys.

- **Function:** Each syllable letter is a symbol that refers to a specific set of "mathani" that dominates the surah, is remarkably repeated in its keywords, and defines its "architecture" and main themes.
- **Evidence:** The association of certain groups of letters with specific groups of surahs, and the similarity of these surahs in their axes, indicates that this distribution is not random but subject to an intentional system. The cut letters, then, serve as a title or key that directs the contemplative to the basic structure of the surah.

Curriculum Application: From Single Word to Integrated Text

This methodology is not limited to the triple roots, but extends to include longer words and names that are thought to be foreign, confirming that the Qur'an absorbed them within its structural system. This is done through a two-step analytical mechanism:

1. **Find the composition first: the** probability that the word is a compound of two or more identifiable units is studied. Example: Name

"**Abraham**" can be decomposed into a compound of "Ibra" (meaning repudiation) + "Him" (meaning heman and meditation). And like her

"**Hell**" that can be decomposed into "jh" (hand or stiffness) + "sleep" (the constant increase and spread of torment).

2. **Second**, if the structure is not clear, or to increase depth, the word is deconstructed into its overlapping literal pairs, revealing deeper semantic harmonies.

Conclusion: Towards Authentic Reflection

The approach of the "Qur'anic jurisprudence" is essentially a call to revive "authentic contemplation" that transcends tradition and is subject to the authority of the text and its internal logic. It is an attempt to provide practical keys and tools that move us from dealing with letters and words as static symbols to sensing them as living beings carrying the secrets of the Creator and creation within an integrated linguistic and cognitive system. It is hoped that this work will be the key to a renewed understanding, which contributes to building a better future for the implementation of the eternal message of the Qur'an in our lives.

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CHAPTER ONE: DECIPHERING: THE RADICAL DIMENSIONS OF MODESTY

-Introduction to the door-

Before we delve into the manifestations of moral and cognitive modesty, it is necessary to take a foundational pause in which we dive into the first nucleus from which this concept was formed. The words in the "Qur'anic Arabic tongue" are not just static phonetic templates, but living beings, carrying in their genetic structure - their root - a secret that reveals their kinetic meaning and function in the overall system of the Qur'an. This chapter is an archaeological and linguistic journey, in which we dig the layers of meaning to reach the "radical meaning" of the word "modesty" and its derivatives, and reveal how Understanding this root is the first key to understanding everything that comes next.

CHAPTER ONE: IN THE HOSPITALITY OF THE ROOT -YY-

1. Modesty is a language: between life and rudeness

When we go back to the mother dictionaries to question the word "modesty", we find ourselves confronted with a surprisingly central connotation. Imam Ibn Faris summarizes it in "Language

Standards" when he states that the root of "YYY" is due to two origins: **"One is other than death, and the other is timidity, which is against insolence."**

This identification is not merely a lexical definition, but a declaration of the basic premise on which this entire book is based: **modesty, in its deepest essence, stems from life**. It is not an accidental quality, but a direct manifestation of a spirit that comes to life and consciously interacts with its surroundings. The first asset—life—is the source, and the second, timidity, is the downstream.

To enrich this meaning, Imam Ibn al-Qayyim al-Jawziyya makes a wonderful rhetorical gesture linking the life of the soul and the life of the earth: **"Modesty is from life, and modesty is for rain, but it is limited... Al-Ghaith is called alive as a palace, because it contains the life of the earth, plants and animals."** Just as "alive" rain is the secret of the life of the dead earth, purifying it and growing in it seeds and beauty, so "modesty" is the soul that cleanses it from the impurity of imperfections, and grows in it the tree of virtues and noble morals. Modesty for the soul is like rain for the earth, both life and purification.

2. Deciphering: Applying the "Fiqh of the Tongue" approach

Let's go beyond dictionaries and delve directly into the structure of the word as presented by the "Qur'anic tongue", by analyzing its literal pairs - the bladder - that make up the root -h-j-:

- **The first Muthanna: -alive- - the nucleus of life and consciousness**
 - **Haa -h-:** A letter that denotes **life, truth, briefing, essence**.
 - **Yaa -j-:** A letter that indicates **connection, continuity, certainty**.
 - **The kinetic meaning of Muthanna -alive-:** When "life" interacts with "communication" -j-, the meaning of **"a state of conscious connected life" is produced**. This Muthanna is the essence **of the word "living"**, and it does not mean merely the biological pulse, but **the awareness of existence and truth**.
- **The second Muthanna: -Yi- - Consolidation and empowerment of the trait**
 - **Repetition of the yaa -y-:** It is useful to confirm, consolidate, mastery, and transform the situation into a constant and deep characteristic.
 - **The kinetic meaning of Muthanna -yi-:** The repetition of J communication and certainty confirms the firmness of this attribute and makes it a permanent and empowered state in the soul.

3. The birth of "modesty": the fence of the living soul

When combining the connotations of the couple, we arrive at the profound structural definition: **"Modesty is not just a transient emotion, but a state of deep and firm awareness of life and truth – living – that results in protective boundaries and an emotional fence that preserves the dignity and balance of the soul."**

It is a direct indicator of the degree of "life" of the heart. The more "alive" and aware of God the heart is, the stronger and more firmly its emotional fence – modesty – becomes. This deep understanding explains why **"timidity"** is a conscious volitional behavior that proceeds from this state, why **"revival"** by the Qur'an and dhikr is what nourishes and develops this root, and why modesty from the **"living" God** is the highest degree of consciousness.

4. Existential Conclusion: He who has no shame is dead

We return to conclude this foundational section with the quote with which we begin almost from the words of Ibn al-Qayyim, which now seems clearer and more profound after our journey of deconstructing the root:

"Modesty is derived from life... Whoever has no shame is dead in this world and miserable in the Hereafter."

This is not just a preaching phrase, but a report of an existential truth. He who has lost modesty has not lost just a beautiful creation, but has lost contact with the essence of life itself. His heart is dead, though his body walks among people. This moral death is the beginning of real misery in this world, and the direct cause of loss in the hereafter. It is the inevitable consequence of those who uproot life from their soul.

CHAPTER TWO: MODESTY IN DICTIONARIES AND HERITAGE - COMPARISON AND INTEGRATION

Introduction to the chapter:

Having delved into the structure of the word "modesty" and revealed its intrinsic relationship to "life" and consciousness, we now move on to see how this structural vision complements what is stated in our rich Islamic heritage. In this chapter, we will put our radical understanding of the word side by side with the hadiths of the Prophet and the sayings of scholars, to discover that what the "jurisprudence of the tongue" revealed about the structure of the word, is what was stated by revelation and realized by the wise throughout the ages.

1. Modesty in the eyes of linguists:

- Review the definitions of dictionaries – Lisan al-Arab, language standards – that link modesty to the "opposite of death" and "constriction from the ugly".
- Criticism and analysis: These definitions describe the result and behavior, while the "jurisprudence of the tongue" approach reveals the cause and internal driver – the life of the heart.

2. Modesty idiomatically: from psychological description to moral function

Having seen how the word's linguistic root directly links "modesty" to "life," we now move on to see how Islamic scholars formulated this concept into precise terminological definitions. The definitions of the predecessors and scholars, although their phrases differ, but they agreed in their meaning, and integrated to describe this creation from its different angles, revealing its psychological nature and behavioral function.

A. Psychological nature: conscious contraction

Imam al-Jurjani in "Definitions" provides us with an accurate description of the internal emotional state that represents the essence of modesty, saying that it is: **"the contraction of the soul from something and leaving it careful not to blame it."**

This definition focuses on **the psychological dimension**. Modesty starts from within, from a sense of contraction, change and brokenness that a person feels. But it is not just an unconscious negative

emotion, but a "purposeful" contraction. It is associated with **"caution against blame,"** whether that blame is from God, from people, or from the soul itself. It is a "conscious" contraction that precedes the action and leads to "leaving".

B. Behavioral function: emitter and inhibitor

Imam Ibn Hajar al-Asqalani comes to translate this psychological state into a practical behavioral function, providing a comprehensive definition that is considered one of the best that has been said about modesty, as he says that it is: **"a creation that avoids the ugly and prevents negligence in the right of the right."**

This definition defines modesty as having two complementary functions:

1. **Negative function -prevention and avoidance-**: it is the force that prevents its owner from indulging in ugliness and vices. It acts as a moral "brake" or "brake" that controls the impulses of the soul.
2. **Positive function -resurrection and urge-**: an aspect that many may overlook. Modesty not only prevents evil, but **also inspires** doing good. Whoever is ashamed of God to see him as negligent is driven by his life to perform duties, charity in worship, and fulfillment of rights. It is an "engine" towards perfection.

c. Integrated image: inside out

When we put the definition of Jurjani next to the definition of Ibn Hajar, we have a three-dimensional image of modesty:

- Modesty begins with a **conscious psychological "contraction"** -Jurjani-.
- This contraction translates into a dual function: **"avoiding"** the ugly, and **"preventing"** from shortening -Ibn Hajar-.
- In doing so, he **"resurrects"** to do the favor and perform the rights -Ibn Hajar-.

It is not just a negative "abandonment", but a "abandonment" accompanied by a positive "action". This picture is in perfect harmony with our conclusion that modesty stems from the "life" of the heart; the living being not only escapes harm, but actively pursues its own goodness and development. Thus, modesty not only prevents vice, but is the driving force towards virtue.

3. Modesty and Faith: The Fruit of a Living Heart

If, as we have established, modesty stems from "life", what gives the heart its true life? The answer comes clearly in the legal texts: it is **faith**. The relationship between modesty and faith is not an ordinary relationship of conjugation, but rather a relationship of "cause to effect" and "origin to branch." This is what Imam Ibn al-Qayyim reveals to us when he links linguistic analysis with the transmission evidence:

"Modesty is derived from life, the living heart is its owner alive, there is modesty that prevents it from ugliness, the life of the heart is the one that prevents ugliness that corrupt the heart, and this is why the Prophet (peace and blessings of Allaah be upon him) said: -Modesty is from faith-."

This adorable connection shows us the mechanism accurately:

- **Faith** brings **life** to the heart.
- **The life of the heart** naturally produces **modesty**.
- **Modesty**, in turn, **prevents** from ugly things that kill the heart.

Thus, we find ourselves before an integrated circle of life and light. **The hadith "Modesty is a division of faith"** is not merely a classification of creation within the system of faith, but a report of an organic truth: modesty is a branch that can only grow on the tree of faith that quenches the heart with life.

4. Modesty and reason: the seed of goodness and the basis of thinking

The impact of modesty does not stop at the limits of faith and heart, but extends to form the basis of sound reason and correct thinking. If it is faith that gives the heart its life, then modesty is what gives the mind its insight. Imam Ibn Hibban states this astonishing fact by saying:

"It is the duty of the wise to be modest, because it is the root of reason, the sowing of good, leaving it the root of ignorance, and the sowing of evil."

This saying moves modesty from mere feeling to being:

- **"The origin of the mind"**: The intellect that is not ashamed is a damaged mind, does not distinguish between the ugly and the good, and does not realize the consequences of things. Modesty is what gives the mind its "moral standard" on which it thinks.
- **"Sowing goodness"**: All good that a person does, whether honesty, honesty or generosity, is watered from the source of modesty.
- **"Leaving him the root of ignorance"**: the absence of modesty is not just a lack of politeness, but an absolute "ignorance", because it means the absence of awareness of God, the absence of awareness of the value of the soul, and the absence of awareness of the consequences of actions.

5. Modesty in Prophecies: The Timeless Moral Law

The centrality and authenticity of modesty manifests itself not only in its being part of faith and the origin of reason, but also in being a human value that transcends time and laws. It is not a creation created by Islam, but it is a remnant of the light that people realized from the words of the first prophecies, as the Prophet (peace and blessings of Allaah be upon him) tells us in the hadith narrated by Abu Mas'ud:

"I'm going to say, 'I'm going to say, 'I'm going to be a man.'"

This timeless hadith confronts us with fundamental truths:

1. **Universality of creation**: Modesty is an innate human value, to which all heavenly messages have agreed to call.
2. **It is the law of control**: this hadith is not permissible, but rather a report of the impact of the absence of the "governing law". Modesty is the "moral constitution" of the human soul, and

if this constitution is abolished, absolute chaos prevails, and anything goes. It is the last criterion, and if it falls, all standards fall.

Conclusion:

In this chapter, we have seen how our linguistic vision of modesty as a "life energy" is confirmed and deepened when placed in the context of Islamic heritage. Modesty is not merely a social creation, but the **fruit of faith**, the origin of reason, and the eternal law of prophecy. It is the central value around which the goodness of heart, mind and behavior rallies, and in its absence the whole system collapses. Now that this concept has taken root in us, we are ready to see its practical manifestations in the Qur'anic landscape.

CHAPTER TWO: MANIFESTATIONS OF MODESTY IN THE QUR'ANIC SCENE

Door Introduction:

If the first chapter reveals to us the "theory" at the root of the word modesty, then this chapter is the field of "application". Here, we move from digging into the structure of the word to witnessing its movement in the Qur'anic text. The Qur'an does not present its concepts as abstract rules, but weaves them into living stories, human attitudes, and divine instructions. In this section, we will see how "modesty" – meaning as a force emanating from the life of the soul – is embodied in three central Qur'anic scenes, each of which reveals a different facet of this virtue. Great.

AL-FASAL AL-'AWWAL: AL-HAYYA AL-ILAHY - (WA'L-'A'L-'A'A'L-'A'A'I'L-YA'A'L-TA'A'I'I'MIN AL-HUQA'I)"

Chapter Introduction:

We begin our journey in the manifestations of modesty in the highest and most important place: the place of truth Almighty. Talking about "modesty" as a divine attribute may seem puzzling at first glance, especially since the Qur'an uses the negation in the two most famous places in this context. How do we understand the negation of an attribute that is originally perfection, and how do we prove it in a manner befitting the majesty of God? This chapter is an attempt to dive into this precise meaning, to understand that the denial of modesty from God is the same as proving His perfection, and that His proof of Him He is the eye of proving His mercy and generosity.

1. Negation of timidity to prove the perfection of truth and statement

The denial of "timidity" from God Almighty is explicitly mentioned in two places in his dear book, both of which came in an educational and legislative context, revealing a great rule of God's absolute perfection.

- **The first position: in the context of proverbs -Al-Baqarah: 26-**

ﷻ God is not ashamed to strike an example of a mosquito and above it...ﷻ

This verse came in response to the denunciation of the hypocrites and disbelievers for God to strike proverbs with creatures they see as despicable like flies and spiders. The divine answer was decisive: God, in the place of statement and clarification of wisdom, does not suffer from the "timidity" of human beings that prevents them from using the small thing to prove the big truth. Greatness is not in the magnitude of the parable, but in the depth of its significance. The negation of timidity here is an affirmation of **the perfection of God's wisdom and statement**, and that He does not abstain from any means of guidance for His creation.

- **The second position: in the context of the statement of truth -parties: 53-**

ﷻ...If that harm the Prophet was ashamed of you, and Allah is not ashamed of the truth, this passage came in the context of disciplining believers with the etiquette of visiting the house of the Prophet (peace and blessings of Allaah be upon him). While the Prophet (peace and blessings of Allaah be upon him), for the perfection of his creation, was ashamed of embarrassing his guests, God Himself took over the statement of this legislative right. As Dr. Hessa Al-Hawas points out, the negation of timidity here means that "God does not refrain from explaining and revealing it." Human modesty may sometimes prevent him from telling the truth, but the truth is glorified by nothing prevents him from Show right.

Conclusion: The negation of "timidity" in these two places is not a negation of the quality of perfection, but a negation of the human imperfection that may be associated with this feeling. It is an affirmation that God, in the place of legislation, statement and teaching, acts with absolute perfection that is not obscured by a veil or prevented by an obstacle.

2. Proof of modesty befitting His Majesty: modesty of generosity and mercy

If the Qur'an has denied God "timidity" in its human sense that prevents the truth, the Sunnah of the Prophet has proven to him another "modesty", which is an attribute of absolute perfection worthy of His majesty and greatness. This makes it clear to us that the chapter on names and attributes is tawqifi, we prove what God and His Messenger have proved, and we deny what He has denied.

The Prophet (peace and blessings of Allaah be upon him) said in the hadith narrated by the Companions of the Sunan:

"I

'm going to say, 'I'm going to be a'l-wa'l-a'i', 'i'm going to be a'a'l-wa'l-'a'i'a', 'i'm going to say, 'I'm going to be a'i'a', 'i'm going to say, 'I'm going to say, i'm going to'.

Here, we are faced with another meaning of modesty, not the modesty of change and brokenness, but as scientists describe it, it is **"modesty of generosity, righteousness of existence and majesty"**. It is modesty that stems from the greatness of His mercy and the perfection of His goodness.

- **Modesty of the one who violated the cover of his slave:** He is "Hayy Steer", he is ashamed of exposing his disobedient slave, so he covers him in this world, then pardons him and forgives him in the hereafter, and this is from the perfection of his generosity.

- **Modesty of the response of Abdo questioner:** He is "Hayy Karim", ashamed of the perfection of his generosity to return the hands of his servant that extended to him with supplication empty and disappointed.

As Ibn al-Qayyim sums up this wonderful meaning, the modesty of God Almighty is **"leaving what is not commensurate with the breadth of His mercy, the perfection of His goodness, His generosity, and the greatness of His forgiveness and His dream."** It is not like the modesty of the created ones, but a modesty worthy of the one who is (there is nothing like him, who is the hearing and seeing).

Summary of the chapter:

Contemplating the concept of "divine modesty" leads us to an integrated and profound understanding. God **Almighty is "not ashamed"** to reveal the truth and guide it, for the perfection of His justice and wisdom. At the same time, he is **"alive"** ashamed to tear the cover of his servant or return his questioner, for the perfection of his generosity and mercy.

This understanding sets the believer a rule of behavior: to have modesty that makes him ashamed of God to see him in disobedience, and at the same time does not prevent this modesty from speaking the truth or commanding good. It is the delicate balance between mercy with creation and rigor in principle, which is best manifested in the creation of prophets, as we will see in the next chapter.

CHAPTER TWO: PROPHETIC MODESTY - PERFECTION IN CREATION

Chapter Introduction:

God chose His prophets and messengers from the most complete people in creation and creation, and decorated them with noble morals to be a good example for their people. At the heart of this prophetic ethical system is the creation of "modesty" as an inherent quality and a prominent feature. The soul chosen by God to receive His revelation is necessarily a "living" soul in the highest degree of life and consciousness, and this is the source of authentic modesty. In this chapter, we trace the manifestations of this prophetic creation in the stories of three of the honorable prophets as mentioned in the Qur'an and Sunnah, to see how modesty was part of Integral to their personalities and attitudes.

1. The modesty of Adam - peace be upon him: the modesty of instinct and felony

We begin with the first man and the first prophet, Adam (peace be upon him). The Holy Qur'an presents us with the first human attitude in which modesty is manifested after the first offense:

[Fa'l-ma'a'l-sha'aa'aa'a'aa'. Al-Araf: 22.

Rushing to cover the 'awrah after it has been exposed is not just a physical act, but an expression of a deep emotional state. It is **the "modesty of instinct"** that led to a sense of aversion to exposure, which Ibn al-Qayyim also calls **"the modesty of the felony"**, that is, the modesty that follows the feeling of guilt and negligence.

- **Significance of the scene:** This attitude establishes modesty as an authentic and central human feeling. Human common sense, before it is polluted, is ashamed of error and rushes

to cover it up and repent of it. The action of Adam and Eve is the first practical lesson in that modesty is the natural reaction of the living spirit when faced with its deficiency and shortcoming.

2. The modesty of Moses - peace be upon him: the modesty of concealment and literature

The Qur'an and Sunnah provide us with multiple images of the modesty of the Prophet Moses, peace be upon him, revealing two important aspects of this creation:

- **Modesty of concealment and chastity:**

In the story of the Israelites accusing him in his body, the Prophet (peace and blessings of Allaah be upon him) describes him as saying:

"Moses was a man who was alive and steasurable, seeing nothing ashamed of his skin..." -Agreed-Moses

' modesty led him to exaggerate the coverings of his body, not out of fear or awe, but an original creation in him. This teaches us that modesty pushes its owner to chastity and concealment, which is a characteristic of the people of virility and virtue.

- **Modesty of literature with God:**

In the story of Mi'raj, after he hesitated between his Lord and Moses (peace be upon him) to ease the prayer, the Prophet (peace and blessings of Allaah be upon him) said that he had reached a stage where Moses said to him: "Return to your Lord and ask him to lighten up", and he replied:

"I have been ashamed of my Lord from what I have disagreed with."

This is the modesty of reverence and exaltation. It is the feeling that urgency in demand may not be appropriate in the presence of the King of Kings, the pinnacle of politeness with the Creator, and stems from the knowledge of the servant as much as his Lord and himself.

3. Modesty in the perfection of the Muhammadan peace be upon him

The creation of modesty reaches its peak and completeness in the personality of the Seal of the Prophets and Messengers, Prophet Muhammad, peace be upon him, whom Abu Sa'id al-Khudri described as **"more modest than the Virgin in her boudoir."** This creation was manifested in all aspects of his life:

- **In his dealings with people:** As we have seen in the verse of Surat Al-Ahzab (He is ashamed of you), his life prevented him from hurting the feelings of his companions, even if it was a hardship for him. It is **the "modesty of generosity"** in which one overcomes one's comfort in honor of those around him.
- **In his pedagogical curriculum:** his life was not just a personal creation, but an educational curriculum. The Prophet (peace and blessings of Allaah be upon him) said: **"Every religion has a creation, and Islam created modesty."** This creation has made the identity of the nation and the title of its religion.
- **In being part of the faith:** by constantly emphasizing that **"modesty is a division of faith"** and **"modesty can only come with good"**, the Prophet (peace and blessings of Allaah be

upon him) linked this apparent behavior to the inner truth of faith, confirming our conclusion that modesty is the fruit of the life of the heart with the light of faith.

Summary of the chapter:

Following the biography of the honorable prophets reveals to us that modesty is not a marginal characteristic, but a central and authentic creation in the personalities of the people of perfection. It manifests itself in their instinct, in their relationship with their Lord, and in their dealings with people. They have given us living examples of active modesty, modesty that preserves and does not paralyze, disciplines and does not prevent the truth. They are the role models that teach us that the way to have this creation begins with reviving the heart with faith, and adorning the soul with good morals, as we will see in the applied models. Next.

CHAPTER THREE: MODESTY IN WOMEN - THE TITLE OF CHASTITY AND BEAUTY

Chapter Introduction:

If modesty is a creation that is required of everyone, then in a woman it takes on a deeper and more beautiful dimension. The Qur'an, in regulating human relations, does not immortalize the name or form of this woman, but chooses one attribute to make her a title: **modesty**. This divine choice presents this creation as a central value in the personality of the virtuous woman, and as the highest honor adorning her.

1. The Immortal Scene: Analysis of the Rhetoric of the Situation

At the heart of the story of Moses ؑ, the Qur'an paints us a living portrait, not of one woman, but of two women standing timidly at the water of a debtor.

(Wa'l-ma'aa wa'l-ma'aa, 'a'm'a, 'a'm'a'a, 'a'l-'a'a, 'a'm'a, 'a'l-'a, 'a'm'a'a, 'a'm'a, 'a'm'a'd'a'a, 'a'd'a, 'a'm'a'a, 'a'm'a'a, 'a'd'a, 'a'l-'a, 'a'm'a, 'a'l-'a, 'a'l-'a'a, 'a'l-'a, 'a'l Al-Qass: 23.

Here begins the first lesson in modesty. They "melting" their sheep, that is, preventing them and pushing them from mixing with the shepherds' sheep. It is a negative attitude on the surface, but positive in essence; it stems from modesty that prevents them from crowding out men. Then comes the dialogue to reveal deeper layers of politeness and modesty.

- **Justification for going out of necessity:**

When Moses asked them "What is wrong with you", their answer came preemptively for any suspicion: "They said, 'We will not water until the shepherd is issued, and our father is a great sheikh.'" They not only justify why they were late, but why they left in the first place. It is as if they mean: we are here not to go out and work, but out of compulsion, because there is no man in our house who does this task. This establishes the correct concept of women's work, which is for a real need while maintaining modesty controls.

- **The eloquence of the living call:**

After Moses watered them, one of them came to invite her father, and here the eloquence of modesty is manifested in its most wonderful form: "One of them came to him walking timidly, and she said that my father is calling you...﴿٤﴾".

- **Attribution of the invitation to the father:** You did not say "I am calling you", but "My father is calling you". She assigned the act to her guardian, thus breaking any personal relationship, and placing the meeting in its official and respectful framework.
- **Clarification of purpose:** "May the reward of what you have watered for us" clarified the purpose of the invitation accurately, to remove any suspicion or suspicion, and confirm that the goal is to return the favor, not to lure or deceive.

2. Modesty as a motive for reform and physiognomy

This woman was not just a mass of passive modesty, her modesty was a motivation for positive thinking and reform. When she returned to her father, she "whispered in his ear," as the preacher portrays, with a proposal to solve the problem at its root:

(Ya'aa'a'aa'aa', 26.

- **Wanting to return to the original:** Her proposal to hire a man to do the work is an expression of her desire to "get rid of working outside the home" and return to the natural place where it is maintained. Her modesty did not make her bear the wrong situation, but pushed her to search for the right solution.
- **Physiognomy in the evaluation of men:** In a few words, I summarized the two most important qualities of a working man: the **strength** - which she saw in his ability to water alone - and the honesty - which she sensed in his disregard for his limb and not paying attention to it on the way -. Modesty did not pervade her insight, but made her more accurate in observation and evaluation.

3. When modesty is absent.. countries fall

The Qur'anic emphasis on women's modesty is not only an individual or social issue, but an indicator of the nation's immunity and immunity. The absence of this creation is a harbinger of the erosion of society from within, making it easy prey for its enemies.

Enemies have recognized this fact throughout the ages. One of the stories told in this regard is what al-Khatib said about **al-Mu'izz al-Fatimid**, who was afraid of Egypt's invasion of its power, until he received frequent news about "the disregard of the women of the Ikhshidid state for religion, their expose, and their departure." Only then did he know that this society had become "ruined" from within, and would not withstand it, so he invaded it with confidence.

This historical story, although in need of scrutiny, offers a profound symbolic significance: the nation's true fortress is not only in its military equipment, but also in its moral cohesion, and the "modesty of women" is one of the most important pillars of this fortress. If this pillar collapses, it will be easier for enemies to penetrate the entire nation.

Abstract:

Through the model of Shoaib's daughter, the Qur'an presents modesty as an effective force and an integrated system in the personality of women. It is politeness of conduct, precision of logic,

motivation for reform, and source of physiognomy. It is not just a personal adornment, but a fence that preserves its dignity, and an essential pillar in building the immunity of the whole society.

CHAPTER FOUR: THE MODESTY OF JOSEPH - THE POWER OF CHASTITY AND THE BEAUTY OF PARDON

Chapter Introduction:

If the stories of the prophets represent beacons of morality, then the story of Joseph (peace be upon him) is an integrated lesson in "active modesty", modesty that is not limited to a feeling of contraction, but manifests itself as a positive force that prevents it, and a moral compass that guides behavior in the darkest moments of strife and the most powerful situations. For Joseph, modesty was not a passivity or helplessness, but a shield of chastity, a key to wisdom, and a source of forgiveness. In this chapter, we will trace the manifestations of this great creation at three key points in his life, to see how modesty is a "preventive force" against immorality, a "driving force" toward perfection, and a "survival strategy" that leads its owner to safety.

1. Modesty from Allah in the event of fitnah: "God forbid" is a fence for the soul

The culmination of the test of modesty is when the causes of impiety are prepared and the eyes of the censors are absent. In this situation, which the Qur'an depicts in its smallest detail (and the one in whose house he is in thought of himself and the doors are closed), we see modesty in its purest form and its strongest manifestation.

Joseph's response, peace be upon him, was not just a passing rejection, but a living and shy refuge from God: "God forbid that my Lord is my best resting place." This saying reveals the roots of his modesty:

- **Modesty stemming from the knowledge of God (He is my Lord):** His invocation of God's lordship was not only an evocation of fear of punishment, but an evocation of the status of charity and bounty. Modesty here is the fruit of a living heart that realizes that the one who has done good to him in his resting place does not deserve to be offended against him. It is a practical application of Ibn Hajar's definition of modesty as "preventing negligence in the right of the righteous."
- **Modesty as a conscious force:** He did not say "I am ashamed", but resorted to "God forbid", moving the battle from the level of the desires of the soul to the level of protection with the divine fortress. This shows that true modesty is not a blind instinctive emotion, but a conscious decision to take refuge in God from the evil of the soul. His life was the fence that separated him from immorality, the shield that protected him when they preempted the door.

2. Modesty of creation when able: pardon conceals and does not disregard

If the first attitude showed modesty as a blocking force, the second, when God empowered Joseph on earth and his brothers came, showed him as a driving force for virtue and perfection. After years of injustice and harm, Joseph was at the height of his ability to heal and shame, but he chose another path that stemmed from his own nobility and modesty.

When he introduced them himself, he did not remind them of their crime except for a hint, and then immediately opened the door for forgiveness and cover-up: "He said, "Do not reproach you today,

God will forgive you, and He is the most merciful of the merciful." This is the "modesty of generosity" and "modesty of nobility". A dignified and living soul is ashamed to injure or shame those who have become weak and broken, even if they were unjust in the past.

- **Modesty that inspires benevolence:** He not only pardoned, but called for forgiveness, and turned blame into prayer. This embodies the positive side of modesty that "inspires doing the good".
- **Modesty that reaches what has been cut:** While the immoral people cut off what God commanded him to deliver, the tangerine modesty works to reconnect what has been cut off from the bonds of the womb, with covering, forgiveness and charity.

3. Modesty as a survival strategy: "Prison is loved by me"

The truest expression of the centrality of modesty in Joseph's value system is his conscious choice between fleeting pleasure and resident torment, between temporary hardship and permanent survival. His saying, "The Lord of the prison is dearer to me than what they call me to", is not a prayer of despair, but a survival strategy based on a visionary vision given to him by his life.

- **Modesty is a compass for choice:** The living heart with the light of modesty sees consequences before actions. Joseph realized with his modesty that imprisonment, with all its pain, is purer and more beloved to God than disobedience, and that this choice is the only way to maintain his connection with his Lord.
- **From the ordeal of modesty to the grant of elevation:** This choice, which seemed to be a worldly loss, was the gateway through which fate led him to achieve elevation and empowerment. It was in prison that the journey of interpretation of visions that eventually led him to the throne of Egypt began. The price of modesty was a prison, but his reward was survival, kingship and wisdom.

Summary of the chapter:

The story of Joseph (peace be upon him) proves that modesty is not weakness or isolation, but an effective and multidimensional moral force. It is the shield of chastity in the face of strife, the motivation of generosity in the hour of ability, and the compass of wisdom at the crucial crossroads. It is a story that confirms the central truth of this book: that modesty emanating from the life of the heart is the key to salvation and elevation in this world and the hereafter.

CHAPTER FIVE: THE MODESTY OF MARY - PEACE BE UPON HER - THE MANIFESTATION OF THE IMMACULATE INSTINCT

Chapter Introduction:

In the record of immortals written in the Holy Qur'an, Maryam (peace be upon her) assumes a unique position, not only as the mother of a prophet, but as a sign of purity and chastity. While the Qur'an immortalizes a woman who owes modesty in her gait, it immortalizes Mary as a model in which the "instinct of modesty" is embodied in her highest and purest form. The story of Mary is the story of modesty that is not only acquired, but born with the pure soul, and is its title and guardian. This chapter is a reflection on two crucial points in her life, to see how this innate modesty manifests itself as the first line of defense in solitude, and as a deep existential feeling vis-à-vis society.

1. Innate modesty in solitude: the refuge of piety (if you are pious)

The Holy Qur'an depicts a surprising and difficult scene: a holy girl, in her solitude and worship, is surprised by the sudden appearance of a being in the form of a man of full manhood (representing her as human beings together). Her immediate reaction reveals deep layers of entrenched innate modesty:

- **Seeking refuge before asking:** Why ask "Who are you?" or "What do you want?". Her first reaction was to build a protective barrier and resort to divine protection (she said, I seek refuge in mercy from you). This spontaneous act is the response of common sense that repels any situation in which there is suspicion and threat to chastity.
- **Invoking the moral deterrent (if you are pious):** Here lies the genius of Marian modesty. She did not shout or accuse him, but addressed him to the highest good that could be in him, which is "piety". I linked modesty and piety in one phrase, as if to say: "If you have an iota of piety and fear of God in your heart, it will prevent you from harming me." It is the wisdom of a living woman who uses the weapon of morality rather than the weapon of conflict, defusing the situation politely and firmly.

2. Existential modesty in confrontation: the wish of concealment (I wish I died)

Al-Muhna'ah al-Thaniyah kanta ashad wa'at, wahi mu'aja'ah al-mujtama ba'ayyah al-ilhiyyah la yadrakha al-'aqil al-bashari al-mahdood. It is a matter of fact that it is a matter of great concern.

This wish must be deeply understood worthy of its stature:

- **It is not a fear of God's destiny:** her statement was not an objection to God's command to which she surrendered, but an expression of the utmost psychological pain that the honorable and living soul can feel. Her perception of the looks of accusation and the harshness of tongues was more severe on her than the pain of labor itself.
- **Modesty as an existential value:** For Mary, chastity and honor are not just a social value, but part of her being. Scratching this honor represents moral death, and that is why she wished for real death to live this moral death. The wish for death here is the absolute wish of "concealment".
- **The evidence of perfection, not lacking:** The intensity of her pain from the perception of scandal is in itself the greatest proof of the perfection of her purity and the intensity of her modesty. A soul that does not care about people's eyes and accusations is a soul that has lost the sensitivity of modesty. Mary's soul was at the height of faith and moral sensitivity, and this made her pain deeper, and her esteem with God greater.

Summary of the chapter:

The character of Mary (peace be upon her) offers us a unique example of pure innate modesty. It is a modesty manifested as wisdom and firmness in solitude, and as a deep existential feeling in confrontation. It teaches us that modesty is not just a social creation, but an innate essence, a crown that adorns virtuous women, and proof of the perfection of herself and the purity of her soul. In her story, modesty rises from being a behavior to being a high rank of faith and a divine badge of honor.

CHAPTER THREE: FROM ETHICS TO KNOWLEDGE: MODESTY IS A CONDITION FOR UNDERSTANDING

-Applied Case Study: Reflecting on "Like a Mosquito" verses between imitation and renewal

Introduction to the chapter:

– Here we explain that we will take the verses of "like a mosquito" as a central practical model for our theory, because they are the verses in which all the threads of research meet: modesty, understanding, delusion, and guidance.

CHAPTER ONE: THE TRADITIONAL PLATFORM - UNDERSTANDING THE PARABLE IN THE CONTEXT OF THE GREATNESS OF CREATION

The prevailing interpretation of the proverb of "mosquito" and its connotations -Al-Baqarah: 26-

- **Ayat al-'Ayyah:** "O Allaah, i.e., i Al-Zayn al-Kaafuwa fa'i'l-qu'l-'u'l-ma'aa'i'a', 'A'd al-'A'l-'a'a'i'a', 'A'd al-'A'l-'a'i'a', 'A'd al-'A'l-'a'a', 'A'l-'A'a'a', 'A'l-'A'l-'A'a'a', 'A'l-'A'a'i', 'A'l-'A'i', 'A'l-'A'a'i', 'A'l-'A'a'a', 'A'l-'A'l-'A'a'i', 'A'l-'A'l-'A'a', 'A'l-'A'a'a', 'A'l-'A'l-'A'a'a', 'A'l-'A
- **The essence of the prevailing interpretation:**
 - **God is not ashamed:** an affirmation that God Almighty does not refrain from setting an example for any creature, no matter how small or despicable it may seem in the eyes of men, because wisdom is not in the size of the parable but in its significance.
 - **Mosquito and above:** Referring to the well-known insect "mosquito", and "above" may mean what is larger than it, or what is more accurate and smaller than it, or what is more than it in some characteristic - such as contempt in the eyes of the deniers or perfection in creation -.
 - **People's attitude:** Believers are increasingly believing and believing that the truth is from God. The disbelievers ridicule and wonder about the intention, and they become even more misguided.
 - **Delusion and guidance:** The same parable is a reason for guidance for those who want it, and a reason for misguidance for those who have immorality and stubbornness in their hearts.
- **The deep connotations and meanings in this interpretation:**
 - **The greatness of God's power in his smallest creature:** drawing attention to the miracle of creation even in a mosquito.
 - **Challenging deniers and mockers:** a response to those who denounced proverbial with creatures they see as trivial.
 - **Faith test:** Quranic proverbs reveal the constituents of the breasts.
 - **Man's responsibility to understand:** Guidance and delusion are linked to how man receives signs.

- **Criticism and analysis:** *This interpretation is clear and consistent with the appearance of the word and the context of the Qur'anic challenge. This is unanimous among the commentators. He may sometimes see that he focuses more on the miraculous aspect of the creature than other dimensions of the parable, but this does not negate its strength and coherence.*

Immoral people and breaking the covenant - the consequences of refraining from the signs of God -Al-Baqarah: 27-

- **Al-'Ayyah:** *"Al-'Azin ya'a'l-qa'da'a'l-'aa'i'a'.*
- **Link to the previous verse:** *This verse describes the "wicked" who are mentioned at the end of verse 26 as being likewise misled by God.*
- **Characteristics of as received:**
 - **Breaking God's Covenant:** *The covenant here includes the innate covenant of faith, the covenants made to previous nations, and the covenant of faith in the apostles and books.*
 - **Severing what God has commanded to deliver:** *It includes cutting off wombs, severing ties with truth and guidance, separating the word of believers, and not following what God has revealed.*
 - **Corruption on earth:** *includes material corruption - such as injustice and murder - and moral corruption - such as spreading infidelity, misguidance and sins.*
- **Deep connotations:**
 - *The close link between attitude towards the signs of God – such as the proverb – and practical and ethical behavior.*
 - *Immorality is not just a passing sin, but a way of life based on rebellion against God's commands.*
 - *The consequence of this immorality is the loss shown in this world and the hereafter.*
- **The efforts of the contemplators:** *The contemplators associate these attributes with those who offer to contemplate the Qur'an and follow its whims, and they see that the first step of immorality is to underestimate the signs and covenants of God.*

Evidence of Divine Power and an Invitation to Reflection -Al-Baqarah: 28-29-

- **The ayat-e-ayatīn:** *" There is a lot of truth that has been done, i.e.*
- **Contextualization:** *After mentioning the condition of the wicked and their punishment, these verses come as a denunciation of disbelief and a reminder of the signs of power that require faith and thanksgiving.*
- **Prevailing interpretation and semantics:**

- **"You were dead, and I will revive you":**
 - *Direct meaning: You were nihilistic – or sperm – so I created you and revived you in the worldly life.*
 - *A deeper meaning referred to by some commentators - and compatible with some attempts at contemplation -: You were dead in hearts in ignorance and disbelief, and God revived you with the light of message and faith.*
- **"Then He will kill you and then He will revive you":** *the well-known physical death, then the resurrection on the Day of Resurrection for reckoning.*
- **The creation of the earth and the leveling of the heavens:** *signs of omnipotence and universal knowledge, and that everything in the universe is devoted to man and prepared for him.*
- **The efforts of those who contemplate these verses:**
 - *Affirming that contemplating oneself and prospects is one of the strongest reasons for faith.*
 - *The link between material revival and moral revival - the revival of hearts with guidance -.*
 - *Inferring from these verses the oneness of God and His worthiness for worship.*

1. Proverb as a test of faith -Al-Baqarah: 26-:

- Presentation of the prevailing interpretation of the mosquito parable -content point 139.1-.
- Analysis of its connotations: the greatness of God in the smallest of his creation, the challenge of the deniers, the experience of the hidden chests.
- Critique and analysis: Demonstrating the strength and consistency of this interpretation, noting that it focuses more on the "ideal" itself than on its aftermath in a profoundly organic way.

2. The delusion of the sinners: Anatomy of the state of symptoms -Al-Baqarah: 27-:

- Linking the description of immoral people to the previous verse as mentioned in - point 139.2-.
- Analysis of their attributes: breaking the covenant, cutting off what God commanded him to deliver, corruption on earth.
- Significance: Proving that the attitude towards the ayatollahs is not an abstract intellectual position, but rather a revealing of an integrated ethical way of life.

3. The Cosmic Argument: From the Mosquito to the Heavens -Al-Baqarah: 28-29-:

- Analyzing the context of the verses as a compelling argument against the disbelievers after exposing their approach -the content of point 139.3-.

- The link between material and moral revival, between the creation of the mosquito and the creation of the universe.

CHAPTER TWO: NEW HORIZONS - INTERPRETIVE READINGS OF THE PROVERB

Introduction to the chapter:

Having established the traditional understanding of the "like a mosquito" verses and their context, we now move on to explore the new horizons that contemplators have tried to open in modern times. The vitality of the Qur'anic text lies in its ability to excite minds at all times, which prompts attempts to reread some concepts beyond what the early commentators settled on. In this chapter, we will present two types of these hermeneutic attempts: The first is radical and grandiose, and the second is more balanced and symbolic, and we will analyze and critique each of them in the light of the approach of "jurisprudence of the tongue" and the controls of reflection, to distinguish between renewal that destroys, and contemplation that builds.

1. Radical interpretation: the hypothesis of "Bawsa" as a symbol of cognitive disorder

The arena of contemporary reflection has witnessed the emergence of a radical proposition that completely reconstructs the verse of the proverb, offering a different interpretation of each of its basic vocabulary. This proposition is based on the following hypotheses:

A. Deconstructing the hypothesis:

- **A first linguistic hypothesis -origin-:** the claim that the origin of the word in manuscripts is "Bawsa" -Balsad-, and that it derives from **the root "Baas"**, which indicates turmoil and instability. Thus, Baousa symbolizes **"disorder in the understanding of verses."**
- **A second linguistic hypothesis -verb-:** The claim that the verb "does not live" does not mean the negation of modesty, but is derived from "life" and means **"does not live"** or "does not prove", that is, God does not approve this disorder but reveals the truth from it.
- **Interpret the context accordingly:** **The meaning of the verse** becomes that God does not approve of "disorder in understanding", and that the unbelievers are further misled by this disorder resulting from their lack of contemplation, while believers see in Him a call to seek the truth. And that the "wicked" are those who break the "covenant of contemplation" and corrupt in the "earth" – in the sense of land and contemplation.

B. Systematic Analysis and Criticism:

Although this proposition may seem attractive at first glance because of its emphasis on the importance of "reflection", when presented to the balance of the scientific and linguistic method, it shows signs of weakness and extreme costliness:

1. **Lack of manuscript evidence:** The claim of changing a letter in a frequent text such as the Qur'an – from al-Sad to al-Daad – is a serious claim that requires conclusive physical evidence from the oldest Qur'anic manuscripts – such as the Sana'a or Samarkand manuscript – evidence that has not been presented. Without such evidence, the claim remains unfounded speculation.

2. **Clear linguistic costliness:** The interpretation of "not ashamed" in the sense of "does not revive" is a change of meaning without a strong linguistic witness from the uses of Arabs or other Qur'anic contexts. It contradicts the foreseeable and well-known meaning of the root, and ignores the morphological form of the verb -istaf-.
3. **Violation of consensus and frequency:** This interpretation contradicts the consensus of the nation of readers, interpreters and linguists over the centuries, who transmitted the word in opposition and understood the act in the context of modesty. The singularity of such a statement makes it highly suspicious and breaks the connection with the cumulative understanding of the text.

Conclusion: This proposition, despite its attempt to present a new vision, is an example of an **"arbitrary interpretation"** that destroys the constants of language and text rather than revealing its secrets. It is a renewal that lacks scientific controls, and falls into the trap of giving the text meanings that its structure cannot bear.

2. Balanced reflection: the "mosquito" as a symbol of the easy action with great impact

Is it possible to find symbolic depth in the parable without changing the text or falling into abuse? This is offered by balanced hermeneutic reflection, which respects the appearance of the text but seeks to explore a deeper layer of meaning.

A. Pivotal Idea:

This contemplation does not deny that the "mosquito" is the known insect, but it believes that God did not choose it in vain, but because of its symbolic connotations. Judging from its phonetic involvement with **the root of "some"**, and its characteristics – a small microcreature with a large annoying effect – the mosquito can symbolize **"some"**, **"easy part"** or **"precise action"** that can have enormous consequences.

B. Harmony with the context of the surah:

This symbolic understanding does not come out of nowhere, but is beautifully consistent with the central issues of Surat al-Baqarah and the entire Qur'an:

- **In Creation and Covenant:** The creation of man begins with the encounter of "one to another", which is a partial act but creates life and nation. Adam (peace be upon him) was driven out of Paradise because of a delicate "mosquito" act – tasting the tree – that had a great effect.
- **In the refutation of the immoral:** This understanding fits perfectly with the description of the immoral in the next verse. They do not break the covenant all at once, but it begins with complacency in **"some"** orders, severing **"some"** ties, until they reach great corruption. A great sin begins with a small act.
- **In responsibility:** the proverb becomes an invitation to pay attention to the subtleties of small actions – a look, a word, a bite – and their great impact on determining the destiny of man.

c. Features of this measure:

1. **Respects the text:** does not change a letter and does not deny the literal meaning of the insect, but proceeds from it.
2. **Adds depth:** draws a symbolic meaning from the proverb that serves the general purpose of the context.
3. **Strengthens the context:** It connects the parable of the mosquito and the verses that follow it – the description of the immoral – with a close organic and logical bond.
4. **It remains in the circle of reflection:** it does not assert that this is the only purpose, but presents it as a face of wisdom in choosing this parable, which opens the door to contemplation without destroying constants.

Summary of the chapter:

In this chapter we have seen two different models of new readings: an expensive model that attempts to impose a new meaning on the text by force, and a balanced model that attempts to interrogate the text to reveal the additional layers of its meaning. This comparative presentation emphasizes the importance of methodology in reflection; the goal is not merely to bring the new, but to reach a deeper and more integrated understanding of God's words, an understanding that combines respect for the building and a dive into meaning. Having reviewed these horizons, we are now prepared to gather all the threads in the next chapter, Let's present our ultimate vision that combines all these dimensions into an integrated theory.

CHAPTER THREE: INTEGRATED THEORY - MODESTY AS AN ANTIDOTE TO THE "MOSQUITO CONDITION"

1. **Re-read (not ashamed):**
 - Combining the traditional meaning - not abstained - and the new methodological meaning - the year of conditional revival -.
2. **Redefining "mosquito":**
 - Combining the literal meaning -insect-, the balanced symbolic meaning -the easy verb-, and the new methodological meaning -"the state of the lowest reception"-.
 - **Conclusion:** The "mosquito" represents the smallest truths revealed by God, which at the same time becomes a symbol of the lowest levels of understanding in the oblivious recipient.
3. **The Ultimate Solution: Modesty is the Key to Advancement "and Above"**
 - Link all of the above: whoever loses "modesty" – in its life sense – falls into the cognitive "mosquito state" and goes astray.
 - Whoever has a "living" heart, driven by his life to overcome this situation and seek wisdom "above it", will be converted.

- Thus, the verses "Like a Mosquito" become the most prominent applied Qur'anic evidence of the Biblical theory: **modesty is the necessary condition for transcending dead understanding and entering the living understanding of the Book of God.**

Sure. This is an essay designed to be an independent chapter or topic that can be added to the book, and it directly links the essence of modesty to the process of reflection, using all the ideas we have built. It can be placed in **the third chapter** as a chapter that prefaces the integrated theory, or as a conclusion to it.

CHAPTER THREE : THE COMPASS OF MODESTY - HOW IS CREATION THE KEY TO CONTEMPLATION?

In the contemplation of the Holy Qur'an, we often focus on mental and linguistic tools as prerequisites for understanding: knowledge of the reasons for revelation, understanding the abrogated and abrogated, and mastering the sciences of language and rhetoric. These are all indispensable tools, representing the "keys to science" with which we open the doors of the text. However, there is another key, one of my heart and conscience, that precedes all these tools and enables them to perform their function perfectly. This forgotten key is "**modesty**".

The association between modesty, as a behavioral creation, and contemplation, as a mental process, may seem strange at first glance. But if we return to the radical understanding we have established of modesty, as not merely a contraction from the ugly, but as **the "energy of the living spirit"** and the "indicator of consciousness of the heart", this relationship becomes logical and even inevitable.

The process of reflection is not just a cold mathematical analysis of texts, but a "**living interaction**" between the spirit of the contemplator and the spirit of the Qur'anic text. For this fruitful interaction to take place, the receiver – the heart of the contemplative – must be in a state of "life", a state expressed by the creation of modesty.

So how does modesty work as a key to contemplation and understanding of the Qur'an? This manifests itself through three main axes:

1. Modesty inherits "cognitive humility":

The first obstacle to understanding God's words is **cognitive arrogance**, that is, the contemplative feeling that he is able to subject the text to his logic and limited tools, or to be satisfied with the appearance of understanding it. Here modesty comes in to act as an organizer. The living soul, which senses the greatness of the speaker (God Almighty), is impossible to deal with his words arrogantly or superficially. Her modesty from God bequeaths her "**cognitive humility**", and she realizes that the secrets of his words are far greater than what she knows. It is this humility that pushes her from mere "reading" to "contemplation", from "superficial understanding" to "diving" in search of God's will, and it is this that makes her always repeat with reverence: "Lord, increase me in knowledge."

2. Modesty protects against "hidden passions":

Contemplation is not a neutral intellectual process, but is often interfered with by the passions and preconceived desires of the soul. The contemplative person may come to the text looking for evidence to actually justify it, or support its opinion, twisting the necks of the verses to serve his whims. Here, modesty acts as a "**protective fence**" against this fancy. A living man is ashamed of God to make his words a ride for his desires. This modesty makes him more sincere in his quest for the truth, so he comes to the Qur'an not to impose his opinion on him, but to ask, learn and surrender to his guidance, so that he will be like the believers: "We heard and obeyed."

3. Modesty opens the doors of "living understanding":

this is the deepest impact. As we saw in the analysis of "Like a Mosquito", the Qur'an has levels of influence, it guides a lot and goes astray a lot. The key to this is the state of the recipient.

- **The dead heart (shameless):** receives the proverb and remains in **the cognitive "mosquito state"**, sees only an insect, and only understands the apparent, mocks and denounces, and the proverb is a reason for increasing his delusion.
- **A living (modest) heart:** receives the same parable, but its inner "life" and modesty from God prevent it from being content with this superficial level. It is his life that leads him to ask with reverence: "What did God want with this?" This question is not a question of denunciation, but **a question of exploration**, and it is the beginning of a journey of contemplation that elevates him to an understanding of the "above" realms of wisdom and semantics.

Thus, modesty becomes the "antidote" that cures the disease of superficial understanding, the "compass" that guides the ship of contemplation towards the shores of deep meanings.

Conclusion:

The way to understanding the Holy Qur'an is not a purely mental path, but a path in which reason mixes with heart, and knowledge with creation. Modesty is not merely a virtue that adorns the behavior of the contemplator, but a **prerequisite that qualifies his heart** to be worthy of receiving the lights of revelation. Without the "modesty" of the heart, we may have all the tools of interpretation, but we will remain on the shore of the text, collecting shells and counting pebbles. With modesty, we grant permission to dive into the depths of this coastless sea, to extract from it pearls of wisdom and treasures Knowledge that never runs out.

CHAPTER FOUR: MODESTY AND CIVILIZATIONAL IMPACT: FROM THE INDIVIDUAL TO SOCIETY

-Introduction to the Chapter-The

value of any concept lies not only in its theoretical depth, but in its ability to make a real difference in people's lives. After our journey to uncovering the mysteries of "modesty" as a life energy and cognitive key, we dedicate this last chapter to reaping the fruits. How does this profound concept manifest itself in one's daily behavior? How does it contribute to shaping a virtuous and cohesive society? Here we will move from "theorizing" to "influencing", to see how the revival of the creation of modesty can be the beginning of the reform of the individual and the building of civilization.

CHAPTER ONE: THE INDIVIDUAL BETWEEN THE COMPASS OF MODESTY AND THE PRISON OF SHYNESS

1. Decisive differentiation: when disability is called modesty

Throughout the ages, no virtue has been as confused and confused as the virtue of modesty. Its noble name is often given to a state of reprehensible psychological weakness, so that differentiating between them is absolutely necessary to understand them correctly. Modesty is strength, shyness is weakness, and confusing them spoils both.

The nation's early scholars took notice of this common confusion and set a dividing line. Imam al-Nawawi (may Allah have mercy on him) summarizes this problem and its answer, quoting imams such as Abu 'Amr ibn al-Salah:

"– It may be imposed on some people in that the one who has modesty may be ashamed to face the truth with those who honor him, so he leaves his command to do good and forbids him from evil... The answer to this is what a group of imams answered... This impediment that we have mentioned is not true modesty, but rather it is incompetence, shame and humiliation, but rather calling it modesty from the release of some people of custom, they launched it metaphorically because it resembles modesty.-"

This text puts our hands on the essence of the problem and its solution:

- **The problem:** "modesty" may be used as an excuse to abandon duties, such as enjoining virtue.
- **Solution:** This feeling that prevents one from doing the truth is not the praiseworthy legal modesty, but the **"helplessness, shame and humiliation"**. It is a state of psychological weakness, which people have called "modesty" metaphorically, and confused for many.

True modesty, as we have established, stems from the life and strength of the heart, and pushes its owner to do the good and leave the ugly. As for this inhibitory feeling, it stems from the weakness and humiliation of the soul, preventing its owner even from doing the due favor. The first is a compass that guides to goodness, and the second is a prison that is locked up for doing it.

2. Modesty and seeking knowledge: a practical model for differentiation

There is no field in which the difference between praiseworthy modesty and blameworthy shyness is more evident than the field of seeking knowledge. Science requires boldness in questioning and courage in admitting ignorance, which may contradict the concept of shyness, but they never contradict the concept of true modesty.

The Islamic tradition has immortalized this golden rule in the words of Imam Mujahid (may Allah have mercy on him):

"Science is neither learned nor arrogant."

Mujahid put the "shy" – in the wrong sense – i.e. the shy – in the same hand with the "arrogant", both of whom are deprived of knowledge. The arrogant prevents him from admitting his ignorance, and the shy prevents him from showing his need for knowledge.

On the other hand, the Mother of the Believers, Aisha, may Allah be pleased with her, presents us with the practical example of modesty that does not prevent knowledge, but rather asks for it politely, in her praise of the women of the Ansar by saying:

"Yes, women are women of the Ansar, modesty did not prevent them from agreeing with them in religion."

Their life did not prevent them from asking about the most delicate matters of their religion and life, but they were asked politely and reverently. They possessed **the modesty of strength** that drove them to agree, and they got rid of **the shame of weakness** that would have deprived them of knowledge. And this is the practical application of difference: true modesty does not contradict knowledge, but is disciplined and directed towards it.

3. Wasafa-e-Karamiyyah: What is it that is "hayyah" or "khajulaah"?

- **The key is to glorify God in hearts:** to teach children that the first reference is God's gaze, not people's. This develops proper modesty.
- **Boost self-confidence:** Encourage initiative, express opinions, and accept mistakes as part of the learning process. This kills shyness.
- **Good example:** The behavior of parents and educators is the most eloquent lesson. When they see active modesty in their role models, they learn it.
- **Conscious differentiation:** using the terms "modesty" and "shyness" accurately, praising the former and correcting the latter gently and wisely.

CHAPTER TWO: MODESTY IN BUILDING SOCIETY - THE NATION'S BULWARK IN THE FACE OF ITS ENEMIES

Introduction to the chapter:

Modesty is not just an individual virtue that affects its owner, but is the basis of the moral cohesion of the whole society. As we have seen, its absence is an indication of the erosion and collapse of the nation's immunity. In this chapter, we will review how the enemies of Islam realized this fact, and how they planned to strike this fortress by targeting women, and we will see how this targeting is not new but has historical evidence, and how God's Sunnah of destroying nations where immorality is common is past and does not lag behind.

1. The War on Modesty: Targeting Women to Destroy Society

The attack on the modesty of Muslim women in the modern era was not random, but rather a systematic strategic targeting, based on a deep understanding of their central role in building the family and society. As stated in the sermon:

"When our enemies knew about the status of women in the home and that they raise their upbringing... They knew that there was weakness in this woman, and that if they corrupted her, they corrupted the Muslim family, and then they corrupted the Muslim community."

The enemies of Islam have clearly expressed this strategy in their writings and protocols, including their statements that exude hostility:

- **"A cup and a Ghanaian do more to destroy the Muhammadan nation than a thousand cannons."**
- **"We must work so that morality collapses everywhere and facilitates our control."**
- **"I like that Hollywood has influenced the present generation of Muslims more than religious schools have influenced them."**

They understand that depletion of morality is more deadly than draining money, and that corrupting one woman is more dangerous than bombing a military site. To achieve this, they used pernicious methods to portray indecency as "freedom and elevation," likening a liberated woman to a "hand-tossing volleyball," ostensibly at the top, but in fact without sovereignty or dignity.

2. Gradient in indecent assault: step by step strategy

The demolition of an edifice of virtue as entrenched as modesty is not done all at once, but through a policy of "step by step" and gradual normalization with vice. Our contemporary history offers us an eloquent lesson in how to apply this strategy:

- **The first step – breaking the barrier** – "When the first Muslim woman came out dressed... Some of them said, "Let her, what would harm us if one woman went out?""
- **The second step – gradual abdication** – "When the first woman shortened her dress an inch... They said, "What prevents her from wearing socks underneath?""
- **The third step – rebelling against the marja'iyya** – is: "When the sleeves fell short... They said, "Will the nation be corrupted?" Values are in the heart, and as long as values are in a woman's heart, what harms her?"

This malicious hierarchy, which begins with a small breach and then widens, is the mechanism for the destruction of virtue in societies. If the evil had been denied from the first step, the angle of deviation would not have widened, but it is negligence and negligence that opens the door wide to collapse.

3. The Sunnah of God in the Gentiles: When modesty is absent, torment comes

The relationship between the prevalence of immorality and the destruction of nations is not merely a social analysis, but an inevitable divine Sunnah, to which the Qur'an has pointed out and which history has preserved as evidence.

- **Divine Sunnah:** The Prophet (peace and blessings of Allaah be upon him) said: "Immorality never appeared in a people, until they announced it, except for the plague and pains that were not past in their ancestors who passed away." Manifesting impiety is a direct invocation of God's punishment.
- **Historical witness -Pompeii Village:-** God left us a verse that remains in the Italian "village of Pompei", which was a destination for the rich Romans to enjoy their lusts. When the volcano fled, it was flooded with lava, so the bodies of its people were preserved on the most heinous forms of immorality, to be an example to those behind them, and a material witness that the punishment of God is inevitably a reality in the villages where immorality is common.

4. Islamic awakening and facing challenges

In the face of this sweeping current, we must not lose sight of the side of hope. Praise be to God, today there is **a blessed "Islamic awakening"** among Muslim women, and a return to the hijab and

chastity. However, this does not negate the existence of major challenges, perhaps the most severe of which are:

- **"The tragedies of homes":** It is the internal challenge of having parents and guardians who force their daughters to wear make-up and mix, and fight with them every seed of good. These represent the "inner enemy" who destroys the fortress from its foundation.

This places a great responsibility on every reasonable Muslim:

- **Duty of advice:** Advise these parents and remind them of God's piety.
- **Duty to protect:** Seek to protect these girls under duress and, if possible, provide them with safe shelter.
- **The duty of supplication:** Pray for them with patience and steadfastness, as they are in a real jihad, and God does not waste the reward of the best work.

Summary of the chapter:

Modesty is the first and last line of defense of the Muslim community. The enemies realized this and waged a relentless war against it, targeting women as the basis of the family. Understanding these strategies, arming yourself with historical awareness and divine laws, and supporting the blessed awakening, is the only way to preserve this impregnable fortress with which the nation preserves its identity and values.

CHAPTER THREE: SCOURGES AND LIMITS OF MODESTY - BETWEEN IMPOTENCE AND RUDENESS

Chapter Introduction:

In order to grasp the true value of a virtue, it is necessary to demarcate its boundaries and expose its false likenesses and destructive opposites. Just as light is known only in the face of darkness, the praiseworthy creation of modesty is manifested only when we distinguish it from the "helplessness" that wears its mask, and the "insolence" that represents its death. This chapter is a necessary attempt to elaborate a theoretical fence that protects this high morality from confusion and confusion, by dissecting three central states: reprehensible modesty which is impotence, misplaced modesty that is ignorance, and rudeness that is death to the heart.

1. Shame blameworthy: when impotence is called modesty

One of the greatest evils of virtues is to confuse them with similar shortcomings. The creation of modesty has been so confused that its noble name is given a state of blameworthy weakness.

- **Diagnosis of the pest:** This scourge consists in refraining from doing an obligation or telling the truth, such as enjoining good or seeking knowledge, under the pretext of "modesty". The scholars of the Ummah have settled this issue, as Imam al-Nawawi and others have pointed out, that this impediment "is not true modesty, but rather it is a disability, shame and humiliation, but rather calling it modesty from the release of some people of custom, who launched it metaphorically for resembling modesty."
- **Analysis of causes:** This confusion is due to a misconception of the source of modesty. True modesty, as we have established, stems from the "life and strength of the heart", and it is

this living heart that "avoids the ugly and prevents negligence in the right of the righteous." As for this inhibitory feeling, it stems from the weakness and humiliation of the soul, which makes its owner fall short in the performance of rights for fear of people's gaze or confrontation. The first stems from the glorification of God, and the second from the glorification of creation at the expense of truth.

2. Misplaced modesty: a fence in enemy territory

Modesty is a beautiful fence, but putting the fence in the wrong place turns it into an obstacle and a prison. Modesty is completely misplaced; a misplaced virtue that produces a negative effect.

- **In the field of science: the** most prominent example is modesty, which prevents questioning and understanding in religion. Imam Mujahid al-Khalid's saying, "Knowledge is neither learned nor arrogant" places this kind of modesty in the rank of arrogance, as both prevent them from reaching the light. On the other hand, the practical example comes in Mrs. Aisha's praise of the women of the Ansar: "Yes, the women are the women of the Ansar, modesty did not prevent them from agreeing with them in religion." They possessed a commendable modesty that prevented them from delving into falsehood, and they did not possess a reprehensible modesty that prevented them from engaging in falsehood. of asking for the truth.
- **In the field of rights and duties:** This is manifested in many practical forms, such as silence about evil in the work environment "modesty" from the manager, or not claiming a clear financial right "modesty" from the creditor. This kind of modesty opens the door to evil wide, because it allows falsehood to expand, and rights to be lost, under the cover of virtue innocent of it.

3. The disease of insolence: death of the heart and the declaration of chaos

If reprehensible modesty is a distortion of virtue, then insolence is its total absence, which is not merely misconduct, but a symptom of a deeper disease: the death of the heart.

- **Rudeness as evidence of death:** As Ibn al-Qayyim stated, "Whoever has no shame is dead in this world and is naughty in the hereafter." A man who is not affected by people's knowledge of his bad condition, nor is deterred by internal scruples about the ugly, is a man who has lost contact with the essence of life itself. His heart is dead, even though his body walks among people.
- **"If you are not ashamed, do whatever you want":** this immortal prophetic hadith is the most eloquent description of the state of insolence. It is not permissible, but a report of a terrifying truth: if the last bastion of the soul, modesty, falls, all the fortresses fall, the moral constitution is abolished, absolute chaos reigns, and everything goes.
- **The origin of ignorance and the seed of evil:** Rudeness is the practical application of Ibn Hibban's saying that abandoning modesty is "the root of ignorance, and sowing evil." The impudent is as ignorant as his Lord, ignorant of the value of himself, ignorant of the consequences of his actions, and every action that comes from him after the death of his modesty is necessarily a seed of evil that corrupts the earth.

Summary of the chapter:

The praiseworthy legal modesty is a delicate medium between two reprehensible parties: the creek of helplessness, which prevents the truth, and the arrogance of insolence, which attacks falsehood. It is a precise moral compass that knows when silence is wisdom and when it is a betrayal, when words are bold and when it is rude. Understanding these limits and scourges is the prerequisite for nurturing a truly "living" soul, a soul strong in truth, shy from falsehood.

CHAPTER FOUR: THE CHALLENGES OF MODESTY IN THE DIGITAL AGE - AN ETHICAL COMPASS FOR A CHANGING WORLD

Chapter Introduction:

Never in human history has the creation of modesty faced the test as it does today in the digital world. This virtual space, with its rapid deployment, ease of anonymity and overflow of content, has created new and unique challenges for the traditional value system. This chapter is not a call to reject this world, but rather an attempt to root the "jurisprudence of digital modesty", and apply its eternal principles to be a moral compass that guides the behavior of Muslims in this changing world, and protects them from its crashing waves.

1. Modesty of the digital senses: turning a blind eye and hearing in flood time

The first line of defense in the battle of modesty is the modesty of the senses, which today faces an unprecedented challenge.

- **Eye modesty in the world of images:** "Turning a blind eye" is no longer limited to the street and the market, but has extended to include the screens in our hands. This translates practically to:
 - **Choice decision:** Train oneself to swipe and skip indecent content, rather than stare at it.
 - **Purify follow-ups:** Make a critical decision to unfollow accounts that promote nudity, triviality and vulgarity, as a form of migration from the digital bad environment.
- **Ear modesty in the world of sounds:** With the proliferation of "vocal spaces" and podcasts, backbiting, gossip and delving into people's symptoms have become popular goods. Modesty here requires:
 - **Withdrawal from malicious digital councils:** Leaving any audio space or live broadcast wades into falsehood, just as we forbade sitting with those who engage in mockery ayatollahs.
 - **Do not spread rumors:** Refrain from sharing audio clips or videos that carry gossip or defamation, as the listener is a partner of the saying.

2. Digital tongue modesty: the dignity of the word in the face of easy ejaculation

The so-called "cyberbullying" or "hate speech" is only a recent expression of the absence of "modesty of the tongue" facilitated by screens.

- **Writing as a testimony:** A Muslim should remember that every comment he writes and every post he shares is a word he will be asked about. Digital modesty requires filtering

words before publishing them, and asking oneself: Is this word pleasing to God? Is there good or harm in it?

- **Warning of easy slander:** The ease of making accusations and insults behind pseudonyms is one of the biggest traps of this era. Modesty from God prevents the believer from delving into symptoms or slandering inattentive immunities, knowing the magnitude of this crime with God.

3. Confronting the pettiness industry: immunity of modesty against algorithms

The greatest danger lies not only in individual bad content, but in the system that encourages it.

- **Understanding the enemy (algorithms):** We must be aware that social media algorithms often reward shocking, controversial and trivial content, because it garners greater engagement. It is an "industry" that feeds on the demolition of modesty because rudeness attracts attention.
- **Modesty as immunity:** In the face of this industry, modesty acts as a psychological and moral immune system. The living soul feels a natural aversion to trivial and vulgar content, and finds no pleasure in it.
- **The weapon of ignorance:** The most powerful way to confront this industry is to deprive it of the oxygen it breathes: "attention." Not commenting, not sharing, and not watching is a positive attitude that contributes to stifling bad content.

4. Building a vibrant digital identity: an ambassador for your values, not a prisoner of your reality

The role of a Muslim is not limited to defense and immunization, but extends to positive construction.

- **From consumption to production:** Rather than simply being a consumer of content, a Muslim can use these tools to spread useful knowledge, good word, and noble values, in a manner that combines attractiveness and reverence.
- **Authentic, not artificial:** A living digital identity does not need to lie, fabricate, or reveal private life details to attract followers. Its authenticity and value stem from its sincerity and usefulness.
- **Be an ambassador, not a prisoner:** The goal is for a Muslim to be an "ambassador" of the values of his religion and morals in this global space, reflecting a bright image of Islam, and not to be a "prisoner" of its trends and traditions, melting into its sweeping current.

Summary of the chapter:

The digital world is not pure evil, but a new testing ground for our faith and morality. The creation of modesty, in its deep sense as consciousness and life of the heart, is the most important compass that a Muslim can possess to navigate this crashing ocean safely, seize his good, avoid his evil, and leave a good mark on him and not on him.

This book sought to present a new vision, which presents "modesty" not only as a moral end, but as a prerequisite and an indispensable cognitive tool for understanding the Book of God. We have revealed how this heartfelt creation is the compass that guides the process of reflection, and how it is the antidote that heals superficial understanding, and it is the key that opens the doors of wisdom in the words of God, all through the lens of the "Qur'anic jurisprudence" method, which we hope will be the gateway to new reflection and renewed understanding.

Our intellectual and spiritual journey has gone from the shore of meaning, navigating deep into the word "modesty", from deciphering the linguistic root code, through its manifestations in timeless Qur'anic scenes, to discovering it as a key to knowledge. Now, as we gather the threads, all methods lead to one fact:

Modesty is not just a creation, but an integrated way of life, an indicator of the life of the soul itself.

But knowledge alone is not enough, and the most important question remains: how do we turn these theoretical convictions into living reality and daily practice? How do we raise a generation that is "alive" and not "shy"?

The answer lies in moving from theory to practice, from understanding virtue to pursuing it. Therefore, we conclude this book with a practical roadmap and a proposed program that everyone can adopt, and every family can make a beacon.

A practical program for the development of creation: how to live with modesty?

The development of modesty, as the "energy of the living soul", requires continuous work on three complementary axes: the revival of the heart, the refinement of behavior, and the fortification of the environment.

First: Reviving the Heart (Faith Aspect)

The heart is the source of modesty, and its life is the true guarantee of the consolidation of this creation.

1. **Reflecting on God's Names:** The most powerful thing that instills modesty in the heart is the knowledge of God. Set aside time daily to reflect on God's name

"Living" and "Alastair". Consider how God, who is rich in the worlds, "is ashamed of his servant if he raises his hands to him, to return them zero" to the modesty of generosity and generosity. He sensed how he was "Steer" who loves to cover up, and is ashamed of the assault of his disobedient servant. This reflection inherits in the heart a modesty from God that prevents him from professing guilt, and a love for the quality of concealment in the soul and creation.

2. **Monitoring and Accountability:** Train yourself to evoke God's gaze on you in your retreats before your retreats. Remember that the modesty of Joseph (peace be upon him) was manifested at its peak when all eyes were absent except the eye of God, so his impregnable fence was "God forbid". Before bed, hold yourself accountable: how many times have you scratched the modesty of the eye by looking at what is not resolved? And how many times have you scratched the modesty of the ear by hearing moonshine or absence? And how many times have you scratched the modesty of the tongue with an obscene or harmful word? It is this accountability that makes the heart alert Greeting.

Second: Refinement of behavior (practical aspect)

Modesty translates into specific actions and behaviors, and it is an integrated system for all limbs.

1. **Modesty of prey:** Modesty is not limited to the face that blushes, but it is an approach that includes:
 - **Shyness of sight:** turning a blind eye to the awrahs in reality and in the digital world.
 - **Modesty of hearing:** Protecting it from the councils of backbiting, gossip and falsehood.
 - **Modesty of the tongue:** Stop obscenity, obscenity, slander and bullying.
 - **The modesty of a woman in her gait:** as manifested in the example of Shoaib's daughter who "walks timidly".
2. **Behavioral exercises:** virtues such as muscles, strengthened by exercise. Try these practical exercises:
 - **"Practice the command of virtue politely":** If you see a denier, instead of silence which is "helplessness and creekness", or denial rudely, challenge yourself to choose the gentlest and wisest phrases, to combine the power of truth with the beauty of modesty.
 - **"Day without curiosity":** Train yourself for a whole day not to interfere with what does not concern you, not to ask about people's privacy, and not to follow trivial news. This breeds in the soul the contraction of the ugly.

Third: Immunization of the environment (social aspect)

Modesty is a contagious creation, influenced by and influenced by the surrounding environment.

1. **Good companionship:** One is on the religion of his friend, and sitting with the people of modesty inherits modesty, and sitting with the people of insolence kills modesty. Choose for your children and you have a company that helps for good, and you are ashamed of doing evil.
2. **The role of the hippocampus family:** The family is the first incubator of modesty. Parents should:
 - **Practical example:** To be the first model of modesty in words, deeds and dress. The child learns with his own eyes what he does not learn with his ear.
 - **Creating a living environment:** The family should raise the value of modesty, and denounce rudeness and vulgarity in audio-visual content.
 - **Conscious differentiation:** teaching children the decisive difference between modesty, which is strength and goodness, and shyness, which is a deficit and weakness that prevents one from seeking knowledge or telling the truth.

Building a "alive" generation — in all the meanings of the word — is the project of the entire nation and the real gateway to the resumption of its civilized role. A society in which modesty dies is a society that has lost its last moral fortress and has become easy prey for its enemies.

We ask God to bless us with modesty from Him, modesty from His creation, and modesty from ourselves, and to make us among those who listen to the words and follow the best of them.

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Second: Tafsir books - with a focus on methodological diversity -

- Archaeological interpretations -to understand the meaning of the predecessor-:3. Jami' al-Bayan fi Ta'wil al-Qur'an -Tafsir al-Tabari-, Muhammad bin Jarir al-Tabari. -The basis of interpretation of the proverb and language-.4. Interpretation of the Great Qur'an -Tafsir Ibn Kathir-, Ismail bin Omar bin Kathir. -It is characterized by taking care of hadith and linking verses-.5. The enlightenment of the Muqabas from the interpretation of Ibn Abbas, attributed to Ibn Abbas-. - is important to know the interpretations attributed to the Companions.
- Linguistic and rhetorical interpretations of structural reflection: 6. The Scout for the Facts of the Mysteries of the Revelation - Abu al-Qasim Mahmoud bin Amr bin Ahmed - al-Zamakhshari. -Despite his retirement orientation, it is a treasure in rhetoric and language.7. Liberation and Enlightenment, Muhammad Al-Taher bin Ashour. -A pioneering innovative approach to intentional and rhetorical interpretation. 8. Guiding a sound mind to the advantages of the Noble Book - Tafsir Abi Al-Saud -, Abu Al-Saud Al-Emadi. - It is characterized by its accuracy in explaining the faces of rhetorical miracles-.
- Comprehensive and objective interpretations:9. Facilitating Al-Karim Al-Rahman in the interpretation of the words of Al-Mannan - Tafsir Al-Saadi -, Abdul Rahman bin Nasser Al-Saadi. - An easy and clear interpretation that focuses on faith and educational meanings-.10. In the shadows of the Qur'an, Sayyid Qutb. -It is characterized by a high literary spirit and kinetic view of the Qur'an-.11. The basis of interpretation, Saeed Hawwa. -Combines analytical, objective and educational interpretation.

Third: Books and explanations of the Sunnah - to understand modesty in the guidance of the Prophet - may God's prayers and peace be upon him -

1. Sahih al-Bukhari - Muhammad bin Ismail al-Bukhari - with his explanation of Fath al-Bari - by Ibn Hajar al-Asqalani.
2. Sahih Muslim, Muslim bin Al-Hajjaj Al-Qushayri, with his explanation of the curriculum - Sharh Sahih Muslim bin Al-Hajjaj - by Yahya bin Sharaf Al-Nawawi.
3. Al-Tirmidhi Mosque - Sunan Al-Tirmidhi -, Muhammad bin Issa Al-Tirmidhi, with his explanation of Tuhfat Al-Ahwadhi, by Al-Mubarakfuri.
4. Sunan Abi Dawood, Suleiman bin Al-Ash'ath Al-Sijistani.
5. Musnad of Imam Ahmad bin Hanbal, Ahmed bin Hanbal Al-Shaibani.
6. Riyad Al-Salihin, Yahya bin Sharaf Al-Nawawi. -To collect hadiths related to ethics-.

Fourth: Dictionaries and language books - to delve into the linguistic root -

1. Lisan al-Arab, Ibn Manzur.
2. Language Standards - Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi.
3. Al-Sahih is the crown of language and the Arabic Sahih, Ismail bin Hammad Al-Gohari.
4. Refinement of the language, Azhari.
5. Vocabulary of the words of the Qur'an - Ragheb Isfahani. - An indispensable book to understand the meanings of Quranic vocabulary.

Fifth: Books on ethics - behavior and chips - to understand modesty in the value system -

1. The Revival of Religious Sciences, Abu Hamid Al-Ghazali. -Especially "Quarter of Deaths" and "Quarter of Salvations"-.
2. The runways of the walkers between the houses of you we worship and you do not seek help, Ibn Qayyim al-Jawziyyah. -A profound book on spiritual education and the homes of walking to God.
3. The adequate answer is for those who asked about the panacea - the disease and the medicine -, Ibn Qayyim al-Jawziyya.
4. Rawdat al-Aqla and Nuzhat al-Fadla', Muhammad ibn Hibban al-Busti.
5. The literature of the world and religion - Abu al-Hasan al-Mawardi.

Sixth: Contemporary and systematic studies - for regenerative rooting -

1. Modesty in the Noble Qur'an: An Objective Analytical Study, d. Hessa bint Hamad Al-Hawas. - As cited in our dialogue-.
2. Books and articles on the "Qur'anic Jurisprudence of the Tongue" or "Structural Interpretation of Letters", - mention here the names of the authors who adopt this methodology such as Benouda Abdelghani and others you have seen to establish your method.
3. The phenomenon of synonymy in the Noble Qur'an, Muhammad Nur al-Din al-Munajjid. - Important to support the idea of negation of synonymy on which the curriculum is based-.

The best rules in the attributes of God and His Most Beautiful Names - Muhammad bin Saleh .4
Al-Uthaymeen. - An important reference in understanding the names and attributes of God
.according to the approach of Ahl al-Sunnah