



Modesty: A Command of Allah, A Requirement of Human Nature

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ
فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
...الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

Honorable Muslims!

One day, the Prophet Muhammad (saw) said to his companions: **اِسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ** “**Have modesty before Allah as is His due!**” When the noble Companions replied, “O Messenger of Allah! We do indeed feel modesty before Allah,” the beloved Prophet Muhammad (saw) gave them the following reminder: **“...To have true modesty before Allah is to protect all the limbs from every kind of sin and haram. It is not to be deceived by the temporary pleasures of this world. It is never to forget death and the reckoning.”ⁱ**

Dear Believers!

Modesty (haya') is a fundamental moral principle that our sublime religion, Islam, commands for every Muslim, both men and women. It is a dignified stance taken against all forms of indulgence and excesses of the nafs. Modesty is a powerful shield that protects a person from all evil. It is a way of life—an essential aspect of fitrah (natural disposition), an adornment of the body, and a reflection of faith in one's life. In the hadith I recited at the beginning of this khutbah, the Messenger of Allah (saw) said: **الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ** “**...Modesty is a branch of faith.**”ⁱⁱ With this statement, he emphasized the profound importance of modesty.

Immodesty, on the other hand, is a calamity that destroys moral values and tramples upon a person's honor and dignity. It is one of the most insidious traps of Satan. Indeed, Allah the Almighty warns us: **“O children of Adam! Do not let Satan deceive you as he tempted your parents out of Paradise and caused their cover to be removed in order to expose their nakedness...”ⁱⁱⁱ**

Dear Believers!

Altering the structure of one's body through cosmetic surgeries, without any medical necessity and merely for the sake of admiration or imitation is a distortion of the fitrah. It reflects discontent with what Allah has created, all into Satan's deception, and is sinful. Indeed, when Satan was cast out from the presence of Allah, he declared: **وَأَمَرْتُهُمْ فَلْيَغْيِرْنَ خَلْقَ اللَّهِ**

“...I will order them [...] to alter Allah's creation...”^{iv}

Moreover, getting a tattoo, regardless of the intention, is, according to the words of the Prophet Muhammad (saw), a means of being deprived of Allah's mercy, and it is haram. Similarly, sharing visual or written content on screens, digital platforms, or in media while wearing attire not approved by our religion is inappropriate in every respect and is also haram. In the noble verse I recited at the beginning of this khutbah, Allah the Almighty states: **“Indeed, those who love to see indecency spread among the believers will suffer a painful punishment in this life and the Hereafter. Allah knows and you do not know.”^v**

Dear Believers!

The responsibility that Allah has placed upon both men and women regarding modesty and chastity is the same. Indeed, in verses 30 and 31 of Surah al-Nur, Allah the Almighty commands: **“O Prophet! Tell the believing men to lower their gaze and guard their chastity...”** **“And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests...”^{vi}** Therefore, just as in every other aspect of our lives, our standard in matters of clothing and privacy must be the commands of Allah and the Sunnah of the Prophet Muhammad (saw).

I conclude this week's khutbah with the following supplication of the Messenger of Allah (saw): **اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَاتِ وَالْغَنَى** **“O Allah! I ask You for guidance, piety, chastity, and contentment of the heart.”^{vii}**

ⁱ Tirmidhi, Sifat al-Qiyamah, 24.

ⁱⁱ Muslim, Iman, 57.

ⁱⁱⁱ A'raf, 7/27.

^{iv} Nisa, 4/119.

^v Nur, 24/19.

^{vi} Nur, 24/30-31.

^{vii} Muslim, Dhikr, 72.