

THE MORAL VALUE SYSTEM IN THE QUR'AN AND ITS ROLE IN HUMAN DEVELOPMENT AND SOCIAL GROWTH

DR. MOHAMMED YAHYA SAAD AL-MUNSHET

ASSISTANT PROFESSOR OF EXEGESIS AND QURANIC SCIENCES, DEPARTMENT OF FUNDAMENTALS OF RELIGION, COLLEGE OF SHARIA AND FUNDAMENTALS OF RELIGION, NAJRAN UNIVERSITY, KSA,
EMAIL: myalmunshet@nu.edu.sa

Abstract

This study aims to address the gap in integrating Islamic moral values with the concepts of sustainable social development. It does so by examining the Qur'anic objectives derived from relevant verses and highlighting the importance of applying these values in people's lives to achieve developmental sustainability. The study employed an inductive-deductive methodology and relied on analytical approaches. The research yielded several key findings, the most important being: the cornerstone of any development or civilization is the existence of a doctrinal reference upon which it is built. Undoubtedly, the belief in the oneness of God (Tawhīd) and the exclusive worship of Him constitutes the proper foundation for any worldly and spiritual progress. Furthermore, chastity and vitality are fundamental to the essence of a pure, true life for any human civilization.

Main Recommendation:

- Implement training programs for leaders and employees that emphasize self-monitoring and God-consciousness.
- Integrate values of chastity and modesty into policies aimed at reducing social devianAD.

Keywords: Moral Values – Human Development – Social Development – Qur'anic Objectives (Maqāṣid al-Qur'an)

INTRODUCTION

All praise is due to Allah, Lord of the Worlds, and peace and blessings be upon the noblest of prophets and messengers. The Qur'an was revealed by Allah as guidance and instruction for all humanity. It is the source of righteous living, illuminates pure minds, and fosters happy, prosperous communities. Its principles are applicable to every aspect of life, and its **moral value system** plays a pivotal role in all forms of development. This necessitates highlighting, explaining, and integrating these values into various developmental programs. Accordingly, this study is entitled: **"The Moral Value System in the Qur'an and Its Role in Human Development and Social Growth."**

Research Problem

There is a pressing need for the presence of faith-based and ethical values in contemporary developmental programs, which requires a scientific study demonstrating the central role of Islamic moral values in building human civilizations.

Research Objectives

1. Extract the Qur'anic moral values that influence human development and social growth.
2. Establish the relationship between Qur'anic moral values and the concept of community development, viewing it as a human-centered goal aligned with the higher objectives of Sharia.

Research Significance

1. Strengthening the integration of Qur'anic moral values with modern developmental systems, enriching academic discourse in Islamic studies and social development.
2. Demonstrating the Maqāṣid-based framework linking Qur'anic moral values and community development.

The applied scholarly approach

The study employs an inductive-deductive approach, tracing guidance and objectives related to the research topic and deriving them from relevant Qur'anic verses.

Research Plan

The paper is structured into an introduction, two main sections, a conclusion, and a references index:

- **Introduction:** Includes the research problem, objectives, significance, methodology, and plan.
- **Section One:** The Doctrine of Tawhīd and God-Consciousness and Their Role in Individual Development.
- **Section Two:** Moral Values of Chastity and Modesty and Their Impact on Strengthening Social Security and Peace.

Section One: The Oneness of God the Exalted

Anyone who contemplates the verses of the Qur'an will find that one of its greatest purposes is affirming monotheism and defending the creed. The verses emphasize the necessity of devoting worship solely to God, strengthening the concept of pure monotheism for His sake, and refuting all false deities.

Among the examples — by way of illustration — in which this meaning becomes manifest is what appears in the verses of Surah Yūsuf, peace be upon him, in the words of the Almighty: **﴿قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُزْجَانِي إِلَّا نَبَأُكُمْ بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِبْنِي تَزَكَّى مَلَأَ قَوْمٌ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ٣٧ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ٣٨ يَصْلَحْجِي السِّجْنَ عَزَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ أَلَوْجِدُ الْقَهَّارُ ٣٩ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهِمَا مِنْ سُلْطَانٍ ۚ إِنَّ اللَّهَ هُوَ الْحَكِيمُ ۖ إِنَّ اللَّهَ أَمَرَ الْأَتْعَادُوا إِلَّا إِلَهَهُ ۚ ذَلِكَ الَّذِينَ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٤٠﴾** [Yūsuf: 37–40] **Transliteration** Qāla lā ya'tikumā ṭa'āmuna turzaqānihil illā nabbā'ukumā bi-ta'wīlihi qabl an ya'tikumā; dhālikumā mimmā 'allamanī rabbī. Innī taraktu millata qawmin lā yu'minūna billāh wa hum bil-ākhirah hum kāfirūn. (37) Wa-ittaba'tu millata ābā'i Ibrāhīm wa Ishāq wa Ya'qūb; mā kāna lanā an nushrika billāh min shay'; dhālika min faḍlillāh 'alaynā wa 'alā an-nās wa lākinna akthara an-nās lā yashkurūn. (38) Yā ṣāhibayī as-sijn: a-arbābun mutafarriqūn khayr am Allāh al-wāḥid al-qahhār? (39) Mā ta'būdūna min dūnihi illā asmā'an sammaytumūha antum wa ābā'ukum; mā anzala Allāh bihā min sulṭān. Inna al-ḥukmu illā lillāh; amara allā ta'būdū illā iyyāh. Dhālika ad-dīn al-qayyīm walākinna akthara an-nās lā ya'lamūn.

(40) **Translation of the verses:** *He said, "No food will come to you with which you are provided except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have abandoned the religion of a people who do not believe in Allah, and who in the Hereafter are disbelievers. (37) And I follow the religion of my fathers—Abraham, Isaac, and Jacob. And it is not for us to associate anything with Allah. That is from the grace of Allah upon us and upon the people, but most people are not grateful. (38) O my two companions of the prison, are separate lords better, or Allah—the One, the Prevailing? (39) You worship nothing besides Him except names which you have named—you and your fathers—for which Allah has sent down no authority. Judgment belongs to none but Allah. He has commanded that you worship none but Him. That is the upright religion, but most people do not know."* (40)

In these verses, Yūsuf — peace be upon him — clarifies to them the true nature of what they worship besides God. He tells them that what they worship alongside Him are mere names, without any true reality or attributes befitting divinity. He then explains that God judges among people with His wisdom, and among His commands is that none should be worshipped except Him alone. This pure creed is the clear and upright religion.

Therefore, we find that these verses contain many indications and lessons guiding us to the importance of unifying God the Exalted and devoting worship sincerely to Him, glorified be His Majesty, including the following:

1-The verse guides us to a profound meaning, namely that the essential mission of the prophets and messengers — peace be upon them — is to call people to the Oneness of God, the Exalted. This is indicated by the fact that Prophet Yūsuf (Joseph), peace be upon him, turned away from answering what they wanted to know about worldly matters and instead directed them to matters of religion. Al-Rāzī explained the reason for Yūsuf's shift by saying: **"For engaging in rectifying the important affairs of religion is more worthy than engaging in the affairs of the worldly life."** [8] Thus, every caller to God must begin with what is most important, giving precedence to what is superior over what is less so in matters of da'wah. Al-Tāhir ibn 'Āshūr — may God have mercy on him — said: **"With this answer, he intended to seize the opportunity of their attentiveness to him and their continuous engagement in conversation with him, since they were waiting for him to interpret their dreams, so he inserted within that his call for them to embrace correct faith, while also promising that he would soon interpret their dreams."** [2]

Therefore, all divine messages came with the call to the Oneness of Almighty God and the rejection of partners or rivals. Faith in God, exalted is He, is the correct path and the upright religion that elevates a person, protects him from temptation, shields him from vice, and grants him certainty and steadfastness. The Almighty says: **﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾** **Transliteration:** Wa-ttaba'tu millata ābā'i Ibrāhīm wa Ishāq wa Ya'qūb. Mā kāna lanā an nushrika bi-llāhi min shay'. Dhālika min faḍli Allāhi 'alaynā wa 'alā n-nāsi walākinna akthara n-nāsi lā yashkurūn. **Translation:** *"And I follow the religion of my fathers—Abraham, Isaac, and Jacob. And it is not for us to associate anything with Allah. That is from the grace of Allah upon us and upon the people, but most people are not grateful."* **Surah Yūsuf 12:38.**

2- The verse guides us to the importance of hastening in reforming people's religion and calling them to the worship of Allah alone. When Yūsuf (Joseph), peace be upon him, learned from the interpretation of the dream that one of the prisoners would be executed, he promptly called him to the worship of Allah. **Surah Yūsuf 12:39–40 Arabic:** **﴿يَصْلَحْجِي السِّجْنَ عَزَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ أَلَوْجِدُ الْقَهَّارُ ٣٩ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أَنْزَلَ اللَّهُ بِهِمَا مِنْ سُلْطَانٍ ۚ إِنَّ اللَّهَ هُوَ الْحَكِيمُ ۖ إِنَّ اللَّهَ أَمَرَ الْأَتْعَادُوا إِلَّا إِلَهَهُ ۚ ذَلِكَ الَّذِينَ الْقَيْمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٤٠﴾** **Transliteration:** Yā ṣāhibā l-sijni arbābun mutafarriqūna khayrun amillāhu l-wāḥidu l-qahhāru? Mā ta'būdūna min dūnihi illā asmā'an sammaytumūha antum wa ābā'ukum; mā anzala Allāhu bihā min sulṭān. Inna l-ḥukma illā lillāh. Amara allā ta'būdū illā iyyāh. Dhālika l-dīnu l-qayyimu walākinna akthara l-nāsi lā ya'lamūn. **Translation:** *"O fellow prisoners! Are various gods better, or Allah, the One, the Prevailing? You do not worship besides Him except names that you have named—you and your fathers—by which Allah has revealed no authority. The judgment is only Allah's. He has commanded that you worship none but Him. That is the upright religion, but most people do not know."* **Explanation (Imam al-Rāzī)** Imam al-Rāzī — may Allah have mercy on him — said: *"Perhaps, when*

he (Yūsuf, peace be upon him) realized that the man would be executed, he exerted effort to bring him into Islam so that he would not die in disbelief, and thus would not incur severe punishment. Consequently, those who perish clearly perish, and those who live clearly live." [8] This highlights the principle that guiding people to the worship of Allah alone should be done with urgency, especially when circumstances are critical, such as when lives or eternal destinies are at stake. Yūsuf's swift action reflects the prophetic priority: saving souls and reforming faith takes precedence over worldly concerns.

3- The verse guides that one of the most important duties of the da'wah (call to Allah) for the Prophets and messengers, and those who follow their path, is to focus during their call on correcting the **Oneness of Divinity (Tawhīd al-Ulūhiyyah)**. This is because faith is not correct for someone who acknowledges Allah's **Lordship (Ruboobiyyah)** but does not acknowledge His **Divinity (Ulūhiyyah)**. This meaning is illustrated in the Qur'an: **Surah Yūsuf 12:36 Arabic:** إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ, **Transliteration:** Innī taraktu millata qawmin lā yu'minūna billāh, **Translation:** "Indeed, I have abandoned the religion of a people who do not believe in Allah." From the context of the verses, it is clear that the people of Egypt acknowledged the **Lordship of Allah**, as is evident from the words of the women who said: **Surah Yūsuf 12:31 Arabic:** وَقُلْنَ حَاشَ لِلَّهِ, **Transliteration:** Wa qulna ḥaṣḥa lillāh **Translation:** "And they said, 'Far be it from Allah.'" However, Yūsuf (peace be upon him) emphasized the **Oneness of Divinity**, as explained in his words to his fellow prisoners: **Surah Yūsuf 12:39 Arabic:** بِصَلْبِي السِّجْنُ أَزْيَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ أَلَوْجِدُ الْقَهَّارُ **Transliteration:** Yā ṣāhibā l-sijni arbābun mutafarriqūna khayrun amillāhu l-wāḥidu l-qahhāru **Translation:** "O fellow prisoners! Are various gods better, or Allah, the One, the Prevailing?" This emphasizes that the core focus of any prophetic mission, or the mission of those following the Prophets, must be the guidance to worship Allah alone, not just acknowledging His Lordship but also affirming His exclusive right to be worshiped.

Second: God-Consciousness (Murāqabah Allah Ta'ālā)

One of the most important values highlighted in the Qur'anic verses is the concept of **God-consciousness (Murāqabah Allah Ta'ālā)**. To illustrate this, we can take an example from **Surah Yūsuf (Joseph, peace be upon him)**, where this concept is clearly manifested in the incident of seduction (al-murāwadah).

Allah says: **Surah Yūsuf 12:23 Arabic:** وَرَاوَدَتْهُ الْآتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ **Transliteration:** Wa rāwadathullatī huwa fī baytiḥā 'an nafsīhi wa ghallaqat-abwāba wa qālat hayta laka. Qāla ma'ādhallāh innahu rabbī aḥsana mathwāy, innahu lā yufliḥu l-zālimūn. **Translation:** "And she, in whose house he was, sought to seduce him, and she closed the doors and said, 'Come to me!' He said, 'I seek refuge in Allah! Indeed, my Lord has made my stay good. Indeed, wrongdoers will not succeed.'" These verses illustrate the trial (fitnah) that Yūsuf (peace be upon him) faced when the wife of al-'Azīz attempted to seduce him in her house. She took care to lock all the doors securely and invited him to approach her. Yūsuf (peace be upon him), sensing Allah's watchfulness over him, responded by seeking **refuge in Allah** and resisting her temptation. He acknowledged Allah's blessing upon him in guiding and protecting him, and indicated that committing such an act of immorality is a great injustice.

By highlighting this important value, which profoundly affects the development of a righteous human being, we can extract the main **Qur'anic objectives related to God-consciousness** as follows:

1- One of the most important values influencing the development of a righteous human being is nurturing a sense of **awareness of Allah's monitoring** and disavowal of sin. This is illustrated by the statement of Prophet Yusuf (Joseph, peace be upon him) when he was tempted by the wife of Al-Aziz: **Quran (Yusuf 12:23):** وَرَاوَدَتْهُ الْآتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ **Transliteration:** Wa raawadat-hul lathee huwa fee baytihaa 'an nafsīhi wa ghallaqatil abwaaba wa qaalat hayta laka; qaala maAAaathallahi innahu rabbee ahsana mathwaa; innahu la yuflihul thhaalimoona. **Translation:** "And she, in whose house he was, sought to seduce him, and closed the doors and said: 'Come, you!' He said: 'I seek refuge with Allah! Indeed, He is my Lord; He has made good my abode. Indeed, wrongdoers will not succeed.'" This shows that Yusuf (peace be upon him) was fully aware of Allah's watch over him, and this consciousness caused him to flee from this immoral act.

2- One of the most important values indicating a person's righteousness is **righteousness in private**, for integrity in private is the true measure of a person's moral uprightness. Prophet Yusuf (Joseph, peace be upon him), when he maintained his righteousness in private, was purified by Allah, devoted sincerely to Him, and chosen for prophethood and his mission. Allah says: **Quran (Yusuf 12:24):** إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ **Transliteration:** Innahu min 'ibādina al-mukhlaseena. **Translation:** "Indeed, he was of Our chosen and sincere servants." Therefore, a person cannot truly judge their own righteousness without examining their private conduct; if one is righteous in seclusion, one is even more upright in public matters.

Ibn al-Qayyim (may Allah have mercy on him) said: "The perfection of servitude, love, and obedience is manifested only when tested by opposition and when inclinations and desires contradict servitude. Likewise, faith reveals its true nature under trial and testing, and then the truthful can be distinguished from the false." 3- The verse indicates that **remembering internal reasons**, such as the consciousness of Allah and fear of Him, **does not prevent considering external reasons**, like fear of public shame or the opinion of others before committing a sin. This is illustrated in the words of Allah regarding Yusuf (peace be upon him): **Quran (Yusuf 12:23):** إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ **Transliteration:** Innahu Rabbi ahsana mathwaya **Translation:** "Indeed, my Lord has made my abode good." This part of the verse serves as a rationale for refraining from wrongdoing,

taking into account some external factors that might influence one, after emphasizing the primary internal reason, which is fear of Allah.

Al-Qasimi (may Allah have mercy on him) commented: *"It is permissible to avoid an evil because of its inherent ugliness, to consider the rights of others, or out of fear of shame, poverty, or danger. It should not be said that such consideration constitutes associating partners with Allah (shirk) or that one is not rewarded for abstaining from evil in this way."*

4- The verse indicates that **one of the most important causes and factors that strengthen a person's awareness of Allah's surveillance is sincerity (Ikhlas)**, as reflected in the alternate reading "*al-mukhlisīn*" (the sincere ones). **Quran (Yusuf 12:24):** إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ **Transliteration:** *Innahu min 'ibadinaa al-mukhlisīn* **Translation:** *"Indeed, he is from among Our sincere servants."* This verse explains the wisdom behind Yusuf's (peace be upon him) avoidance of evil and immorality, which are extraordinary in nature, so that Allah's selection of him would not be diminished during this severe test of the self. Sincerity in devotion strengthens the consciousness of Allah and guides one away from wrongdoing even under extreme trials.

5- The verse indicates that **awareness of Allah leads a person to the highest levels of perfection**. Yusuf (peace be upon him), when he remained conscious of Allah and refrained from committing sin, attained the greatest ranks in both this world and the Hereafter. **Quran (Yusuf 12:90):** إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ **Transliteration:** *Innahu man yattaqi wa yasbir fa inna Allaha la yudhi'u ajra al-muhsinin* **Translation:** *"Indeed, he who fears Allah and is patient, then indeed, Allah does not allow the reward of the doers of good to be lost."*

Thus, whoever chooses a small, fleeting pleasure over the continuous, varied delights in the Gardens of Paradise—[and chooses this worldly temptation instead]—what could be more foolish than that? And whoever prioritizes the eternal over the temporary, what could be wiser? Knowledge and reason both call for choosing the greatest of benefits and pleasures, favoring what has the most praiseworthy outcome.

From the above, we can note that **investing in these aspects and applying them in real life has a significant impact on building human civilization**. Thus, we find that the Qur'anic guidance has focused on this dimension—as we have seen—due to its crucial role in the moral and spiritual development of the individual, the family, and societies, whose righteousness ultimately leads to the soundness and flourishing of human civilization.

Section Two: Values of Chastity and Modesty and Their Role in Strengthening Social Security and Peace

Chastity and modesty are considered among the most important pillars of societies upon which human civilization is built, and upon which a correct and realistic structure is founded. If a human being were devoid of thought, emotions, motives, and inclinations, it would have been possible to manipulate and direct them. However, humans are complex beings; within them exist motives and inclinations that drive them to pursue a range of material and spiritual desires. Therefore, it is necessary to guide them correctly so that they may contribute to the construction of the edifice of human civilization.

By looking at the verses of Surah Yusuf – peace be upon him – we find that one of its most prominent events is the incident of seduction (*al-Murawadah*), in which Yusuf – peace be upon him – appeared in the highest degrees of chastity, modesty, purity, and integrity. This is reflected in the following verses: **وَرَاوَدَتْهُ الْيَٰثِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ [يوسف: ٢٣]** **Transliteration:** *Wa rawadat-hu allatee huwa fee baytiha 'an nafsih wa ghalq-al-abwaba wa qalat hayta laka. Qala ma'adhallahi innahu rabbee ahsana mathwaya, innahu la yuflihul dhalimoona.* **Translation:** "And she, in whose house he was, sought to seduce him, and she closed the doors and said, 'Come, you!' He said, '[I seek] the refuge of Allah! Indeed, my Lord has made good my residence. Indeed, wrongdoers will not succeed.'" [Yusuf: 23] **فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ [يوسف: ٢٤]** **Transliteration:** *Fa-stajaba lahu rabbuhu fa sarafa 'anhu kaydahunna, innahu huwa al-samee'u al-'aleem.* **Translation:** "But his Lord responded to him and averted their plan from him. Indeed, He is the Hearing, the Knowing." [Yusuf: 34]

In these verses, Allah illustrates the trial faced by Yusuf – peace be upon him – when the wife of Al-'Aziz attempted to seduce him in her house.

Therefore, the events of this story provide profound guidance that constitutes some of the most important pillars of any social development. If people adhere to them, they and their societies will be righteous; if they neglect them, corruption will prevail among themselves and in their communities. Among the most important of these guidances are the following:

1- The Importance of Chastity and Its Necessity as a Guiding Principle for Humans in All Times and Places

Yusuf – peace be upon him – the pure and purified, was not tempted by the seduction of the wife of Al-'Aziz, nor by her preparation of the environment to lead him into sin. Rather, he remained steadfast in his principles and faith, refusing to succumb to these enticements. He then spoke as a sincere believer: **مَعَاذَ اللَّهِ [يوسف: ٢٣]** **Transliteration:** *Ma'adhallahi* **Translation:** "I seek the refuge of Allah!" [Yusuf: 23] Indeed, when he feared for his soul from the temptation of women, he preferred imprisonment rather than being led astray in his faith, saying: **قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ [يوسف: ٣٣]** **Transliteration:** *Qala rabbi al-sijnu ahabbu ilayya mimma yad'oonaani ilayhi, wa-illa tasrif'anni kaydahunna asbu ilayhinna wa akunu mina al-jahileen.* **Translation:** "He said: 'My Lord, prison is more beloved to me than that to which they invite me. And if You do not avert their plan from me, I might incline toward them and be of the ignorant.'" [Yusuf: 33] He sought refuge in Allah and clung to Him to avoid falling into sin and transgression.

Thus, humans should follow this example so that healthy societies free from deviations and immoral acts can be established. The protection of society from immorality and the preservation of honor, which prevents its violation, are among the most important pillars of a sound human civilization.

The verses indicate the necessity of being alert to the efforts and methods of the people of falsehood, who seek to lure the righteous into forbidden desires. The people of falsehood never cease in their attempts to make the righteous commit immorality and sinful acts. This is reflected in the words of Allah: *وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ [يوسف: ٢٣]* **Transliteration:** *Wa rawadat-hu allatee huwa fee baytiha 'an nafsihi wa ghallaqatil abwaba wa qalat hayta laka. Qala ma 'adhallahi innahu rabbee ahsana mathwaaya innahu la yuflihul zalimoon.* **Translation:** "And she, in whose house he was, sought to seduce him and locked the doors and said, 'Come on!' He said, 'I seek refuge with Allah! Indeed, my Lord has made my stay good. Indeed, wrongdoers will not succeed.'" [Yusuf: 23]

In the act of seduction (*al-murawadah*), there is a sense of persistence and repeated effort. Al-Tahir ibn Ashur – may Allah have mercy on him – stated: "*Al-murawadah (seduction) implies repetition of the attempt in the form of mufa'alah (mutual action), and mufa'alah is used in Arabic to indicate repetition.*"

2- The verses indicate the necessity of being alert to the efforts and methods of the people of falsehood, who seek to lure the righteous into forbidden desires. The people of falsehood never cease in their attempts to make the righteous commit immorality and sinful acts. This is reflected in the words of Allah: *وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ [يوسف: ٢٣]* **Transliteration:** *Wa rawadat-hu allatee huwa fee baytiha 'an nafsihi wa ghallaqatil abwaba wa qalat hayta laka. Qala ma 'adhallahi innahu rabbee ahsana mathwaaya innahu la yuflihul zalimoon.* **Translation:** "And she, in whose house he was, sought to seduce him and locked the doors and said, 'Come on!' He said, 'I seek refuge with Allah! Indeed, my Lord has made my stay good. Indeed, wrongdoers will not succeed.'" [Yusuf: 23]

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This is considered one of the most important challenges for any human civilizational development: uncovering the methods of the people of falsehood, who seek through these methods to divide communities by spreading immorality and corruption.

3- The necessity of taking preventive measures that prevent the occurrence of immorality and vices, including:

- **Exercise caution whenever possible.** If a person must hire a servant for his household to attend to his needs, he should ensure that the servant does not mix freely with his wife or family.
 - **The importance of advising those who commit sins gently and tactfully.** For example, the phrase *إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ* (Qur'an, Yusuf: 23) – according to one interpretation – serves as a reminder to the wife of al-'Aziz, guiding her to respect the rights of her master in the kindest manner. **Transliteration:** "*Innahu Rabbi ahsana mathwaya*" [Yusuf: 23]
 - **The necessity of fleeing from places of temptation, sin, and viAD.** This is illustrated by the verse: *وَاسْتَبِقِ الْبَابَ* (Qur'an, Yusuf: 25). **Transliteration:** "*Wa stabqi al-bab*" [Yusuf: 25]
- May Allah's peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

RESULTS

1. One of the most important foundations of any civilization is the presence of a doctrinal reference upon which that civilization is built. There is no doubt that the belief in the Oneness of Allah (Tawhid) and the exclusive worship of Him—the One in whose hands are the keys of the heavens and the earth—is the correct foundation for any progress and good in this world and the Hereafter.
2. Chastity and modesty, honesty, and trustworthiness constitute the essence of a pure and true life for any human civilization. Through them, honor is preserved, lineage is protected, and the society excels.
3. The research indicates that the Qur'an has established an integrated ethical and social system that places values at the center of human and social development across various fields.
4. The research also highlights that strengthening self-monitoring (*muraqaba*) has a significant role in achieving overall development, prosperity, and progress, particularly in the domain of social development.

Recommendations

- Implement training programs for leaders and personnel that emphasize self-discipline, self-monitoring, and mindfulness of Allah (*taqwa* and *muraqaba*).
- Integrate the values of chastity and modesty into policies aimed at reducing social deviation and fostering ethical behavior in communities.

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