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**Building a Livable Society in the Context of Hadiths**

**Hadisler Bağlamında Yaşanabilir Bir Toplum İnşası**

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## Building a Livable Society in The Context of Hadiths

### Abstract

One of the biggest goals of the religion of Islam is undoubtedly to build a society where people can live in peace and happiness. In order to realize this purpose, Allah Almighty revealed the Qur'an as a book of life and Muhammad (pbuh) as a guide. The Messenger of God built a strong and livable society by realizing the greatest social change in the history of humanity in a short period of time such as twenty-three years, when the time of his prophecy is. Thanks to the method he applied, a period that was accepted as al-Asr al-Saadah (Golden Age) lived in the history of Islam. In this study, the methods applied by the Prophet (pbuh) in building a livable society were examined within the framework of the information in the hadith sources; in the context of hadiths, the universal general principles of building a livable and strong society have been tried to be revealed.

**Keywords:** Hadith, Sunnah, Livability, Society, Social Life.

## Hadisler Bağlamında Yaşanabilir Bir Toplum İnşası

### Öz

İslâm dininin en büyük hedeflerinden biri hiç şüphesiz insanların huzur ve saadet içerisinde yaşayabilecekleri bir toplum inşa etmektir. Bu amacı gerçekleştirmek üzere Cenab-ı Allah, Kur'ân-ı Kerim'i bir hayat kitabı ve Hz. Muhammed'i (sav) de rehber olarak göndermiştir. Resûl-i Ekrem, peygamberlik süresi olan yirmi üç yıl gibi kısa bir zaman diliminde insanlık tarihinin en büyük toplumsal değişimini gerçekleştirerek güçlü ve yaşanabilir bir toplum bina etmiştir. Onun uygulamış olduğu yöntem sayesinde asr-ı saadet olarak kabul edilen bir dönem İslâm tarihinde yaşamıştır. Bu çalışmada, Hz. Peygamber'in (sav) yaşanabilir bir toplum inşasında uygulamış olduğu yöntemler hadis kaynaklarında yer alan bilgiler çerçevesinde tetkik edilmiş; hadisler bağlamında yaşanabilir güçlü bir toplum inşasının evrensel genel prensipleri ortaya konulmaya çalışılmıştır.

**Anahtar Kelimeler:** Hadis, Sünnet, Yaşanabilirlik, Toplum, Sosyal Hayat.



## Introduction<sup>1</sup>

In the historical process, numerous religions, sects, movements of thought, ideologies, cultures, and civilizations have made some suggestions to people about building a livable society. Although some of the suggestions and goals put forward have a place in daily life, many of them could not go beyond being utopia because they included impossible proposals. Most of the people who proposed an ideal society could not put forward applicable rules in the construction of a livable society because they did not fully consider human nature in material and spiritual aspects.

According to Islam, Allah Almighty sent prophets to people as a manifestation of His mercy, compassion, and wisdom so that they could build a livable society. Within the framework of the determined goals, the messengers of Allah became the leaders of the people by fulfilling their duties. Each prophet left a profound mark in the history of humanity by making an extraordinary effort to build a livable society. Prophet Muhammad (pbuh) achieved the highest success among the prophets. Because he built a livable society by realizing the biggest political, social, and social change and transformation in the history of the world in a short period of 23 years. In this process, although the assistance of Allah Ta'ala constantly reached the Messenger of Allah, the method he applied both brought him to his goal and set an example for all humanity.

One of the greatest goals of the religion of Islam is for people to lead a happy and peaceful life. The life desired to be lived in bliss is not only limited to the life of this world, but also includes the hereafter. Allah Almighty said, "O Lord! Grant us the good of this world and the Hereafter."<sup>2</sup> By sending down the verse, he not only taught the believers how to pray, but also clearly pointed out them what their goals should be for the happiness of both worlds. In this context, not only the worldly life was built in a livable way for Muslims, but also the target for the hereafter was described. That is, this life and the hereafter are not separated from each other. While a livable world is being built, the foundation of the life that will begin after death has been laid at the same time.

In this research, the methods applied by the Messenger of Allah in the building of a livable society will be examined in the context of the narrations in the hadith sources under certain headings, and the basic principles of a livable society will be tried to be determined within the framework of the principles he has

<sup>1</sup> This article is an expanded version of the Turkish paper presented at the International Symposium on the Religion of Islam in terms of Livability (21-22 October 2021).

<sup>2</sup> al-Baqara, 2/201.



revealed in a universal nature. Since human is at the center of the livable society built by the Prophet, the subjects will be discussed and evaluated in the sense of Human-God, Human-Human and Human-Society.

### 1. Human-God (Allah)

The Prophet (pbuh) laid the foundation of a livable society with faith in Allah. When he was given the duty of prophethood, he immediately invited people to believe in Allah in a short time, the people around him responded to his blessed call and the process of building a livable society started with faith in Allah. It made it necessary to believe in Allah, His prophets, His angels, His books, the Last Day, destiny, that good and evil come from Him.<sup>3</sup> The Messenger of Allah fought day and night so that the call of the invitation would find a resonance in every part of the society. He did not neglect even those who were about to die. When his uncle, Abu Talib, was about to die, Muhammed said to him: "Say La ilaha illallah so that I will testify with it for you on the Day of Judgment."<sup>4</sup> By saying this, he showed that he did not ignore even those who were about to die.

It is of great importance that the foundation of a livable society is first laid with faith. Because faith allows the rules necessary for a peaceful society to be implemented more easily. A person who believes in Allah and the Last Day will refrain from making mistakes and will try to be a confident person in every way because he knows that he will be held accountable in this world and in the hereafter, whenever he is unfair to himself, others, or the society. Therefore, the person who believes will be a person whom the society trusts with his hand and tongue.<sup>5</sup> A person who is sure of himself will not be in a behavior that will disrupt the social order or lead to chaos. While teaching the principles of Islam to people, the Messenger of Allah counted shahadah, that is, believing that there is no God but Allah and that Muhammad is the Messenger of Allah, along with prayer, zakat, fasting and pilgrimage in the first place.<sup>6</sup> In short, it has been emphasized that faith, rights and law are the most basic conditions for the real manifestation of law in society. The Messenger of Allah (pbuh) stated that unbelief and shirk are cruelty and major sins.<sup>7</sup> In other words, he tried to raise people's awareness on the worth of belief and the wickedness of unbelief.

<sup>3</sup> Abû al-Husayn Muslim b. Haccâc al-Qushayrî, *Sahih Müslim*, critical ed. M. Fuâd Abdalbâkî (Istanbul: Çağrı Yayınları, 1982), "Imân", 1.

<sup>4</sup> Muslim, "Imân", 41.

<sup>5</sup> Muhammed b. Ismâîl al-Bukhârî, *Sahih al-Bukhârî*, critical ed. Muhammed Züheyr b. Nâsırü'n-Nâsır (Beirut: Dâru Tavki'n-Necât, 1422/2001), "Imân", 4; Ahmed b. Shu'ayb al-Nasâî, *al-Sunan* (Istanbul: Çağrı Yayınları, 1992), "Imân", 8.

<sup>6</sup> Bukhârî, "Imân", 2.

<sup>7</sup> Bukhârî, "Adab", 6.



While the Prophet established a strict belief system in the society, he also directed people to worship in order to secure and feed him. Worship has kept the faith stronger, its continuity and freshness.

Worship, in a way, expresses the reflection of belief in practice. Through the worship, the belief was strengthened and rooted. From the first days of the invitation to Islam, the Prophet led people to worship Allah. In other words, it is possible to say that the second step in constituting a livable society is worship. Every deed that Muslims do in the name of charity in daily life is also connected with worship. However, the most visible and remarkable among the worships -in terms of being continuous in daily life- was invocation (dua) and prayer (salah). In this context, the Prophet (pbuh) said, "Invocation is the essence of worship." he ordered.<sup>8</sup> With this, it is possible to evaluate every moment of life in the spirit of worship. Prayer is both an invocation to Allah and a dhikr (remembrance). The Messenger of Allah (pbuh) likened the one who remembers his Lord (Rabb) with the one who does not, the living and the dead.<sup>9</sup> Of course, it is not possible for a person who is spiritually dead to have a real contribution to the construction of a livable society. However, taking into account that people can make mistakes in their daily lives, so that those who commit sin do not fall into despair and always look at life with full of energy, "A person who repents from his sin is like a sinless person."<sup>10</sup> it was pointed out that people can have weaknesses; The people who will build a livable society have enabled them to continue on their way by feeling psychologically good.

The second most visible part of worship is prayer (salah). The Messenger of Allah said, "The head of religion is Islam, and its pillar is prayer."<sup>11</sup> He declared that prayer is the pillar of religion. In other words, it has been pointed out that without prayer, religion cannot be fully lived, and therefore, it is not possible to form a truly peaceful society. The Prophet, who also drew attention to the otherworldly dimension of prayer, said, "The first thing that a servant will be held accountable for (on the Day of Judgment) is prayer...";<sup>12</sup> "The key to Paradise is prayer, and the key to prayer is ablution."<sup>13</sup> he ordered. The Prophet,

<sup>8</sup> Abû Isa Muhammed b. Isa b. Sûre, *Jâmi al-Tirmidhî* (Beirut: Daru'l-Fikr, 1408/1988), "Deawât", 1.

<sup>9</sup> Bukhârî, "Deawât", 66

<sup>10</sup> Ibn Mâjah Abû Abdillâh al-Qazvînî, *al-Sunan*, critical ed. Muhammed Fuâd Abdülbâkî (Cairo: Dâru lhyâi't-Türâsi'l-Arabîyye, 1952), "Zuhd", 30

<sup>11</sup> Ahmad b. Hanbal, *al-Musnad* (Riyad: Beytü'l-Efkâri'd-Düveliyye, 1998), 5/231; Tirmidhî, "Imân", 8.

<sup>12</sup> Nasâî, "Muhârebe", 2.

<sup>13</sup> Tirmidhî, "Tahâret", 1; Ahmad b. Hanbal, *al-Musnad*, 5/341



who attaches great importance to prayer, stated that it is a must to make wudu before this worship. Therefore, cleaning in connection with worship has been an integral part of the daily life of the Muslim community. People who pay attention to physical cleanliness for worship will also pay attention to environmental cleanliness. In addition, it has been emphasized that cleaning has entered the agenda of Muslims very strongly and effectively on the occasion of worship, and it has been emphasized that even in the absence of water, cleaning cannot be abandoned even with "tayammum" i.e dry ablution.<sup>14</sup>

To ensure the continuity of the prayer and to make it visible in the community, it is encouraged to be performed in congregation. The Messenger of Allah said, "Prayer in congregation is twenty-seven times more virtuous than prayer performed alone."<sup>15</sup> He advised Muslims to perform their prayers in congregation. The prayer with the congregation was seen as an indicator of social unity, and the Prophet said, "Stand properly, do not be confused so that your hearts will not be confused!.." <sup>16</sup> about the order and tightness of the rows while performing prayers, Muslims were asked to cling to each other in an order and arrangement, just like the row in prayer. The Friday prayer has been made obligatory in order to ensure the unity and harmony of Muslims and to ensure that all believers are together at least once a week. <sup>17</sup> In addition, he said, "Whoever leaves the Friday prayer three times because he does not care, his heart is sealed."<sup>18</sup> He drew attention to the importance of this worship and therefore its achievements.

Muslims can pray in any clean place. The earth has been made a masjid and a clean place for Muslims.<sup>19</sup> However, masjids have an important place in daily life because they cause Muslims to be together and solidarity. In this context, the construction of a mosque was encouraged.<sup>20</sup> The call for the prayer and qibla are considered as a part of prayer as a sign of movement and direction together. In fact, prayer and qibla were considered as the covenant and trust of Allah and His Messenger.<sup>21</sup> The Ka'ba, that Muslim faces this direction in every prayer, is made obligatory for those who have the opportunity to visit it, at least once in a lifetime, through the obligation of hajj; It has allowed all Muslims to come together around the Ka'ba at least once a year and forming unity. While performing the pilgrimage, a rehearsal of the apocalypse was made; Muslims

<sup>14</sup> See. Nasâi, "Tahâret", 203; Tirmidhî, "Tahâret", 92.

<sup>15</sup> Bukhârî, "Ezân", 30; Muslim, "Mesâcid", 249.

<sup>16</sup> Muslim, "Salât", 122.

<sup>17</sup> Nasâi, "Cum'a", 2.

<sup>18</sup> Ibn Mâjah, "Îkâmet", 93.

<sup>19</sup> Nasâi, "Mesâcid", 42.

<sup>20</sup> Muslim, "Zuhd", 44.

<sup>21</sup> See. Bukhârî, "Salât", 28.



are reminded of their real responsibility in building a livable society in their future lives.

As mentioned earlier, the worshipping has an important effect on the building of a livable society. In this context, fasting in Ramadan, which is made obligatory for Muslims, causes great gains in terms of benefit and wisdom. Fasting is directed towards oneself in one aspect and towards the society in the other. For example, a person who fasts will be healthier by resting his tired body throughout the year. In the aspect of fasting towards the society, the person will starve, evaluate the situation of the poor and extend a helping hand to them. Thus, it will cause the spirit of brotherhood and solidarity to be more alive in the society. In addition, fasting is an educational process and a means of obtaining many gains. In this context, the Prophet said, "Fasting is a shield. The fasting person should not show disrespect or speak badly. If someone tries to fight or fight with himself, he should say, 'I am fasting'<sup>22</sup> twice..." He drew attention to the benefit of this worship for both the individual and the society.

In order for people to live happily and peacefully, it is necessary to meet their material needs as well as their spiritual needs in daily life. In this context, zakat, which is spiritual in one aspect and material in the other, is of great importance for the unity and well-being of the Muslim community. The Messenger of Allah said, "... inform them that Allah has made zakat obligatory on their wealth to be taken from the rich and given to the poor."<sup>23</sup> He drew attention to the function of zakat in the construction of a livable society. In connection with this issue, attention has been drawn to the place of donations,<sup>24</sup> sacrifices<sup>25</sup> and vows,<sup>26</sup> like zakat, in the Muslim society in many narrations.

Morality takes place in the next stage of a livable society, whose foundation is laid by faith and strengthened by worship. In the next chapter, the moral virtues that individuals should have in the building a livable society will be emphasized.

## 2. Human-Human

On the one hand, the Prophet tried to raise people's awareness about morality, while on the other hand, he was building a community of believers and people of worship. In this context, he pointed out the importance of the subject by

<sup>22</sup> Bukhârî, "Savm", 2.

<sup>23</sup> Bukhârî, "Zekât", 1.

<sup>24</sup> Muslim, "Birr", 58.

<sup>25</sup> Bukhârî, "Ideyn", 3.

<sup>26</sup> Ibn Mâjah, "Keffârat", 17.



stating that he was sent to complete good morals.<sup>27</sup> By establishing a link between faith and morality, "The most perfect of believers in terms of faith is the most beautiful in terms of morals."<sup>28</sup> he ordered.

Since the Prophet (pbuh) was aware of the human nature very well, he predicted that good and bad things would always happen in the lives of believers. The spread of goodness is one of the most fundamental stones in the construction of a livable society. In this context, the Prophet said, "Wherever you are, be conscious of your responsibility to Allah! Do something good after evil so that it destroys it. Treat people in accordance with good morals!"<sup>29</sup> He advised that goodness should settle in every part of the society and in its place. The Prophet was the pioneer of the goodness movement and always encouraged Muslims to do good. He stated that those who lead a good deed in Islam will earn rewards as long as that deed is done later.<sup>30</sup> This has motivated people to a constant race and to search for charity. Of course, Muslims have been warned not to lead the way to evil here.

The person who will be the pioneer of the goodness movement must have educated himself very well in terms of morality so that he can set an example for people. Since the Prophet was known as al-Amin, that is, a reliable person in Mecca, his message was accepted by the society in a short time. In this context, he said, "Do not stray from the truth. Because the righteousness leads to goodness, and goodness leads to heaven. If a person always tells the truth and does not depart from the truth, it is registered as "true" in the sight of Allah. Beware of lying! Because lying leads to evil, and evil leads to hell. If a person constantly lies and pursues a lie, he will be registered as a 'liar' in the sight of Allah."<sup>31</sup> By saying this, he made an effort to get honesty to the bones of people; He wanted believers to be the keys to good and the locks of evil.<sup>32</sup> He said that those from whom good is expected and from whom evil is assured are the best, and the opposite is the most evil.<sup>33</sup>

Sometimes, people may not be able to determine exactly what is right or wrong due to their nature. At this point, the Prophet, who said that the conscience of the person who has programmed himself to be truthful and honest will be the guide, said, "... Goodness is what brings peace to the heart and is something that recedes; and evil is what makes the heart uneasy and leaves a doubt in you,

<sup>27</sup> Ahmad b. Hanbal, *al-Musnad*, 2/381.

<sup>28</sup> Abû Dâwûd Süleyman b. al-Esh'as al-Sicistânî, *Sunanu Abî Dâwûd*, critical ed. Izzet Ubeyd al-De'âsî-Ali al-Seyyid (Beirut: Dâru'l-Hadîs 1389/1970), "Sunnah", 15.

<sup>29</sup> Tirmidhî, "Birr", 55.

<sup>30</sup> See. Muslim, "Ilim", 15.

<sup>31</sup> Muslim, "Birr", 105.

<sup>32</sup> See. Ibn Mâjah, "Sunnah", 19.

<sup>33</sup> See. Tirmidhî, "Fiten", 76; Ahmad b. Hanbal, *al-Musnad*, 2/368.





even if people give you a fatwa."<sup>34</sup> It is seen that he aims to make people's consciences sensitive and responsive.

People, who are at the center of the construction of a livable society, need to stay away from some weaknesses and unfounded worries in order to achieve happiness. If he cannot get rid of negative feelings and thoughts, it is not possible to lead a peaceful life. An unhappy person does not only harm himself but infects everyone around him like a virus. It can even be a source of unrest.

Allah Almighty has created sustenance and lifespans as different from each other, just like people's faces. A believer must be aware that everything that Allah has ordained for him is for his own good. The Prophet said to anyone who has this state, "How pleasant is the situation of the believer!";<sup>35</sup> He said that the servant who consents to what Allah has ordained for him will be happy, and the one who is angry with what he has appreciated will be miserable.<sup>36</sup> It is not possible for those who do not appreciate what they have, and who are always jealous of those who have better blessings than themselves, to lead a happy life. In this context, it is recommended to look at the ones below in terms of blessings and not to look at the ones above in order not to underestimate the benevolence bestowed by Allah.<sup>37</sup> A person who knows the value of the opportunities and is grateful becomes happy. At this point, it is necessary to have a strong understanding of tawakkul in order to fully grasp inner peace. The Prophet said, "If you had put your trust in Allah as you should, you would have been provided with sustenance just as the birds that leave empty in the morning and return with their full grains (in the evening)."<sup>38</sup> he commands. The Prophet pointed out that the love of property and the desire for longevity were a passion of the Son of Adam<sup>39</sup> and a test for the ummah;<sup>40</sup> He drew attention to what kind of damage a person's weaknesses would cause him.

One of the most important elements of a livable society is that people live their lives in sincere feelings towards each other. Insincerity is the source of many unrests. Allah does not accept deeds done without his consent and without sincerity.<sup>41</sup> In addition, insincerity is the cause of many spiritual diseases. One

<sup>34</sup> Abû Muhammed Abdullah b. Abdirrahmân al-Dârimî, *al-Sunan* (Beirut: Dâru İbn Hazm, 2002), "Buyû", 2.

<sup>35</sup> Ahmad b. Hanbal, *al-Musnad*, 5/25.

<sup>36</sup> Tirmidhî, "Qader", 15.

<sup>37</sup> Muslim, "Zuhd", 9.

<sup>38</sup> Tirmidhî, "Zuhd", 33; Ibn Mâjah, "Zuhd", 14.

<sup>39</sup> Bukhârî, "Riqâq", 5.

<sup>40</sup> Tirmidhî, "Zuhd", 26.

<sup>41</sup> Nasâî, "Cihâd", 24.



of these diseases is hypocrisy. The Prophet said, "...Whoever exalts a person so that they can see and hear, Allah will reveal his intention to show off and to announce to people on the Day of Judgment.",<sup>42</sup> "Whoever announces (for his good deeds) to people, Allah will announce his (secret works). And whoever shows off (any good deed), Allah will reveal his pretentiousness."<sup>43</sup> By saying this, he pointed to the evil of hypocrisy.

People who have lost their sense of sincerity towards people can fall into arrogance by seeing themselves as superior when the opportunity and ground are available. The Prophet ordered Muslims not to enter into a race for superiority against each other by saying, "...it is enough as a bad thing for a Muslim to despise his brother...".<sup>44</sup>

Arrogance; it also leads people to racism because it causes boasting about ancestry. The Prophet said, "O People! Allah has removed from you the pride of ignorance and the custom of boasting about ancestors... Humans are the children of Adam. Adam, on the other hand, created from dust...";<sup>45</sup> "Whoever is killed under the banner of a corrupt community by making propaganda for racism or supporting tribalism/racism, his death is like the death of the people of ignorance."<sup>46</sup> "Those who call for racism are not from us. The one who fights for the cause of racism is not one of us. Those who die for the cause of racism are not among us."<sup>47</sup> He stated that racism is one of the most dangerous barriers in the process of the building a livable society.

In a livable society, every person has a responsibility for the stable execution of this order. In order for this responsibility to be carried out regularly, individuals must first educate and train themselves on many issues. At this point, the Messenger of Allah set an example for people with his own life. There are many narrations related to the moral virtues of the Messenger of Allah in hadith sources. Some of his moral virtues will be briefly mentioned below. These moral virtues are the virtues that every individual should have in the process of building a livable society under the guidance of the Prophet. Namely:

To speak concisely, not to underestimate the blessing and not to leave a smile on the face;<sup>48</sup> to be truthful, to help those in need of care, to support those who

<sup>42</sup> Abû Dâwûd, "Adab", 35; Dârimî, "Riqâq", 35.

<sup>43</sup> Bukhârî, "Riqâq", 36; Muslim, "Zuhd", 47.

<sup>44</sup> Muslim, "Birr", 32.

<sup>45</sup> Tirmidhî, "Tafsîrû'l-Kur'ân", 49; Abû Dâwûd, "Adab", 110, 111.

<sup>46</sup> Muslim, "Imâre", 57.

<sup>47</sup> Abû Dâwûd, "Adab", 111-112.

<sup>48</sup> Abû Bekr Ibn al-Nabil Ahmed b. Amr b. Dahhak Ibn Abî Asım, *al-Âhâd wa'l-mesânî*, critical ed. Dr. Bâsim Faysal Ahmed al-Cevâbire (Riyâd: Dâru'r-Râye, 1991), 2/418.



have been wronged;<sup>49</sup> to appreciate health and leisure;<sup>50</sup> voiding waste and arrogance;<sup>51</sup> eating clean and halal blessings;<sup>52</sup> to behave well in every business;<sup>53</sup> adopting simplicity as a life principle;<sup>54</sup> heralding, not hating; to be a person with positive energy who facilitates and does not complicate;<sup>55</sup> to lead a balanced life, even in worship;<sup>56</sup> constantly taking refuge in Allah, taking into account that he may act wrongly and imperfectly;<sup>57</sup> asking Allah for help to remember, give thanks and worship well;<sup>58</sup> not to be abusive;<sup>59</sup> not having others do their work;<sup>60</sup> avoiding flattery/adulation that destroys personality;<sup>61</sup> to be a trustworthy person;<sup>62</sup> to not to betray the trust and to cover the damage;<sup>63</sup> to seek refuge in Allah and to be patient in times of calamity;<sup>64</sup> to ensure peace and tranquility;<sup>65</sup> to reconcile the offended;<sup>66</sup> not to hit anyone except at war;<sup>67</sup> to stay away from harsh, rude and unkind behavior;<sup>68</sup> to mobilize hands, tongue and heart to change evil when it sees it;<sup>69</sup> enjoining good and avoiding evil;<sup>70</sup> not to be hypocritical;<sup>71</sup> not to envy;<sup>72</sup> to abandon useless words and pointless deeds;<sup>73</sup> not to investigate the private situations of others, not to compete for

<sup>49</sup> Bukhârî, "Bed'ü'l-vahy", 1.

<sup>50</sup> Bukhârî, "Riqâq", 1.

<sup>51</sup> Nasâî, "Zekât", 66; İbn Mâjah, "Tahâret", 48; Muslim, "Imân", 147.

<sup>52</sup> Muslim, "Zekât", 65; Tirmidhî, "Tafsîru'l-Qur'ân", 2.

<sup>53</sup> Tirmidhî, "Diyât", 14.

<sup>54</sup> Abû Dâwûd, "Teraccul", 1.

<sup>55</sup> Muslim, "Cihâd / Siyar", 6.

<sup>56</sup> Nasâî, "Siyâm", 70; Muslim, "Müsâfirîn", 139.

<sup>57</sup> Bukhârî, "Deawât", 60.

<sup>58</sup> Abû Dâwûd, "Vitr", 26; Nasâî, "Sahiv", 60.

<sup>59</sup> Ahmad b. Hanbal, *al-Musnad*, 3/127.

<sup>60</sup> Ahmad b. Hanbal, *al-Musnad*, 6/ 256.

<sup>61</sup> Ahmad b. Hanbal, *al-Musnad*, 3/154; Bukhârî, "Enbiyâ", 48; Tirmidhî, "Zuhd", 54; Muslim, "Zuhd", 68.

<sup>62</sup> Bukhârî, "Tafsîr (Lahab)", 1.

<sup>63</sup> Tirmidhî, "Ahkâm", 23.

<sup>64</sup> Abû Dâwûd, "Cenâiz", 17-18; Muslim, "Cenâiz", 3; Muslim, "Zuhd", 64.

<sup>65</sup> Bukhârî, "Sulh", 3.

<sup>66</sup> Abû Dâwûd, "Edeb", 50; Tirmidhî, "Sifatü'l-qiyâme", 56.

<sup>67</sup> Muslim, "Fedâil", 79.

<sup>68</sup> Muslim, "Birr", 77.

<sup>69</sup> Abû Dâwûd, "Salât", 239-242.

<sup>70</sup> Tirmidhî, "Fiten", 9.

<sup>71</sup> Muslim, "Birr", 98.

<sup>72</sup> Nasâî, "Cihâd", 8; Abû Dâwûd, "Adab", 44; İbn Mâjah, "Zuhd", 22; Bukhârî, "Adab", 62; Muslim, "Birr", 23.

<sup>73</sup> Tirmidhî, "Zuhd", 11; Mâlik b. Enes, *al-Muwatta*, critical ed. Muhammed Fuâd Abdülbâkî (Cairo: Dâru lhyâi Kütübi'l-Arabî, n.d.), "Hüsnü'l-hulk", 1.



supremacy and not to turn their backs by betrayal;<sup>74</sup> not to insult a person's honor and dignity unjustly, not to accuse Muslims of sin and blasphemy;<sup>75</sup> not to make fun of people because of their physical characteristics;<sup>76</sup> abstain from backbiting;<sup>77</sup> not to deceive;<sup>78</sup> be tolerant;<sup>79</sup> not to be offended;<sup>80</sup> away from stinginess and severe cowardice;<sup>81</sup> to seek refuge in Allah from sadness, laziness, debt burden, and the people's agitation and exuberance;<sup>82</sup> to be a forgiving person;<sup>83</sup> abiding by the trust and showing loyalty to the covenant;<sup>84</sup> avoiding hostile arguments, offensive bantering, and unfulfilled promises;<sup>85</sup> to wish for his believing brother what he wishes for himself;<sup>86</sup> be loyal to friends and family members;<sup>87</sup> self-control in anger;<sup>88</sup> Putting Allah's pleasure above all else;<sup>89</sup> to make it a habit to do good for good and not to persecute against evil;<sup>90</sup> to show love and affection towards friends;<sup>91</sup> keeping the intention pure;<sup>92</sup> be patient;<sup>93</sup> not to be like others for the preservation of identity;<sup>94</sup> not be in betrayal and lies;<sup>95</sup> moderation in fun and bantering;<sup>96</sup> to eat together for abundance;<sup>97</sup> to be balanced in eating and drinking;<sup>98</sup> to get away from anything intoxicating;<sup>99</sup>

<sup>74</sup> Muslim, "Birr", 28.

<sup>75</sup> Bukhârî, "Adab", 44.

<sup>76</sup> Tirmidhî, "Sifatü'l-qiyâme", 51.

<sup>77</sup> Abû Dâwûd, "Adab", 35.

<sup>78</sup> Muslim, "Imân", 164.

<sup>79</sup> Ahmed b. Hanbel, *al-Musnad*, 1/249.

<sup>80</sup> Abû Dâwûd, "Adab", 47; Ahmed b. Hanbel, *al-Musnad*, 4/219.

<sup>81</sup> Abû Dâwûd, "Cihâd", 21; Tirmidhî, "Birr", 41; Nasâî, "Cihâd", 8; Muslim, "Birr", 56.

<sup>82</sup> Nasâî, "Istiâze", 25.

<sup>83</sup> Muslim, "Birr", 69.

<sup>84</sup> Ahmad b. Hanbal, *al-Musnad*, 3/134.

<sup>85</sup> Tirmidhî, "Birr", 58.

<sup>86</sup> Tirmidhî, "Sifatü'l-qiyâme", 59.

<sup>87</sup> Bukhârî, "Menâqibu'l-ensâr", 20.

<sup>88</sup> Muslim, "Birr", 107.

<sup>89</sup> Tirmidhî, "Zuhd", 64.

<sup>90</sup> Tirmidhî, "Birr", 63.

<sup>91</sup> Abû Dâwûd, "Adab", 112-113.

<sup>92</sup> Muslim, "Imâre", 155; Bukhârî, "Bedü'l-vahy", 1.

<sup>93</sup> Ibn Mâjah, "Fiten", 23; Ahmad b. Hanbal, *al-Musnad*, 2/44.

<sup>94</sup> Bukhârî, "Menâkib", 23; Bukhârî, "Libâs", 67; Abû Dâwûd, "Libâs", 4.

<sup>95</sup> Tirmidhî, "Birr", 18; Tirmidhî, "Buyû", 38; Bukhârî, "Vesâyâ", 8; Muslim, "Imân", 107.

<sup>96</sup> Ahmad b. Hanbal, *al-Musnad*, 2/341.

<sup>97</sup> Abû Dâwûd, "At'ime", 14.

<sup>98</sup> Tirmidhî, "Zuhd", 47; Bukhârî, "At'ime", 12.

<sup>99</sup> Tirmidhî, "Eshribe", 3; Abû Dâwûd, "Eshribe", 5.



being treated when someone get sick and then resign himself to Allah;<sup>100</sup> take care of personal care and health;<sup>101</sup> take action against epidemics.<sup>102</sup>, etc.

In the building a livable society under the title of human-human relation, the attention was drawn to the moral virtues that should be in a Muslim individual, in the example of the Prophet. In the next chapter, it will be emphasized what kind of social life should be formed by religious and moral individuals in the construction of a livable society.

### 3. Human-Society

The Prophet tried to shape both individuals and society in the construction of a livable society. He showed the basic principles of how faithful and moral individuals can live in peace and harmony in social life with words, actions, and approval.

The Messenger of God especially emphasized the importance of the family in the process of building a livable society in social life and made the society conscious of building this institution on solid foundations. First of all, he encouraged marriage and the establishment of a family home. "Marriage is my sunnah. Whoever does not act in accordance with my sunnah is not from me. Get married. Because I will be proud of your multitude against the (other) nations...";<sup>103</sup> "O young people! Let those of you who have the opportunity to marry get married. So getting married is the best way to turn one's eyes away from haram and to protect chastity. Those who cannot get married should fast. Because fasting has the feature of cutting off lust for a person."<sup>104</sup> He tried to spread marriage in society by saying that. In order for the family to be built on solid foundations, he first drew attention to the choice of spouse and the equivalence between spouses.<sup>105</sup> He also states that Allah will help a person who marries in order to be chaste.<sup>106</sup>

After the establishment of the family institution, it should be maintained in a happy and peaceful way. Because people spend most of their life in the family and children grow up under this roof. If there is unrest in the family, it will

<sup>100</sup> Bukhârî, "Tıb", 1; Tirmidhî, "Tıb", 2; Muslim, "Selâm", 69.

<sup>101</sup> Tirmidhî, "Zuhd", 34; Tirmidhî, "Nikâh", 1; Muslim, "Zekât", 65; Abû Dâwûd, "Teraccul", 3; Muslim, "Cum'a", 9; Bukhârî, "Cum'a", 12; Bukhârî, "İsti'zân", 51; Muslim, "Tahâret", 49; Tirmidhî, "Sıfatü'l-kıyâme", 1.

<sup>102</sup> Abû Dâwûd, "Cenâiz", 6.

<sup>103</sup> Ibn Mâjah, "Nikâh", 1.

<sup>104</sup> Bukhârî, "Nikâh", 3; Muslim, "Nikâh", 1.

<sup>105</sup> Ibn Mâjah, "Nikâh", 46; Tirmidhî, "Salât", 13; Tirmidhî, "Cenâiz", 73.

<sup>106</sup> Tirmidhî, "Fedâilü'l-cihâd", 20.



negatively affect the children and then the society. In this context, members of the family should be kind to each other. The Prophet said, "Your best is the best for his family. And I am the best for my family..."<sup>107</sup> In fact, "... you will definitely get a reward for everything you spend for your family, hoping for the sake of Allah, even from a bite you put in your wife's mouth!"<sup>108</sup> He stated that every good deed done for the family is a reward. Also, he says that the best people are those who treat their wives well;<sup>109</sup> spouses do not disclose each other's secrets;<sup>110</sup> He stated that believers should not have bad feelings towards their wives.<sup>111</sup>

In the process of building a livable society, the Prophet (pbuh) stated that not only was the man responsible for the family, but both men and women had to take responsibility for the order and organization of the family. Regarding the subject, "You are all responsible for what you rule and all of you are responsible for what you rule... The head of the house is responsible and responsible for what he rules. The lady of the house is also responsible and responsible for what she manages."<sup>112</sup> he ordered.

Children are the most important members of the family together with their parents. It is the parents' responsibility to raise children well and prepare them for life. The first responsibility of parents towards their children begins with giving them a good name.<sup>113</sup> Children are shaped by the education given by their parents. The Prophet said, "The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew or a Christian or a Magian...";<sup>114</sup> "No parent has given their child a more valuable gift than good manners."; <sup>115</sup> "Whoever takes care of his three daughters, disciplines them, marries them, and treats them well, he will be in Paradise." <sup>116</sup> He drew attention to the importance of the subject. Children should be brought up with compassion and mercy, <sup>117</sup> and justice should be observed between them, both materially and spiritually, so that there is no unrest among them. <sup>118</sup>

<sup>107</sup> Tirmidhî, "Menâkıb", 63.

<sup>108</sup> Bukhârî, "Cenâiz", 36.

<sup>109</sup> Tirmidhî, "Radâ", 11.

<sup>110</sup> Muslim, "Nikâh", 124; Abû Dâwûd, "Adab", 32.

<sup>111</sup> Muslim, "Radâ", 61.

<sup>112</sup> Bukhârî, "Istikrâz", 20.

<sup>113</sup> Abû Dâwûd, "Adab", 61.

<sup>114</sup> Bukhârî, "Tafsîr, (Rûm)" 2; Muslim, "Qader", 22.

<sup>115</sup> Tirmidhî, "Birr", 33; Ahmad b. Hanbal, *al-Musnad*, 4/77.

<sup>116</sup> Abû Dâwûd, "Adab", 120-121; Ahmad b. Hanbal, *al-Musnad*, 3/96.

<sup>117</sup> Bukhârî, "Adab", 18; Muslim, "Fedâil", 65.

<sup>118</sup> Muslim, "Hibe", 13.



In the construction of a livable society, it is of great importance to raise future generations in a good and knowledgeable way. The Prophet wanted all kinds of beneficial and good works to be pioneered and to stay away from the opposite.<sup>119</sup> The quality of the next generation depends on the leading personalities of today.

The order and stability of the family is very important. Divorce should be always avoided unless absolutely necessary. Divorce was seen as a legitimate business that Almighty Allah disliked. In fact, a woman who asked for a divorce from her husband without a valid reason was informed that the smell of heaven was forbidden to her.<sup>120</sup> In addition to this, the Prophet also gave information about the position of those who provoked their spouses against each other by saying, "He is not one of us who provokes a woman against her husband...".<sup>121</sup>

Just as parents take responsibility for their children's upbringing, children should also take care of and respect them when they grow up. Before the Prophet was born, he lost his father to his mother when he was very young. However, throughout his life, he did not hesitate to commemorate his parents with kindness. He also told believers that the most virtuous of deeds is to do good to their parents.<sup>122</sup> He stated that the pleasure of the Lord depends on the satisfaction of the parents, and his anger depends on the anger of the parents.<sup>123</sup> He gave so much importance to the issue of benevolence to parents that he stated that it was the main door that would lead a person to enter Paradise.<sup>124</sup>

Relatives are the important part of the family. The Prophet highly valued visiting relatives; he said that keeping the ties of kinship tight will increase the sustenance and prolong life.<sup>125</sup> By associating kinship with faith, he ordered anyone who believes in Allah and the Last Day to maintain contact with their relatives.<sup>126</sup> He stated that anyone who cuts off his kinship will not enter Paradise<sup>127</sup> and that Allah will sever his ties with these people.<sup>128</sup> He considered

<sup>119</sup> Muslim, "Ilim," 15.

<sup>120</sup> Abû Dâwûd, "Talâq", 17-18.

<sup>121</sup> Abû Dâwûd, "Talâq", 1; Ahmad b. Hanbal, *al-Musnad*, 5/353.

<sup>122</sup> Bukhârî, "Tawhîd", 48.

<sup>123</sup> Tirmidhî, "Birr", 3.

<sup>124</sup> Tirmidhî, "Birr", 3.

<sup>125</sup> Muslim, "Birr", 20; Bukhârî, "Adab", 12.

<sup>126</sup> Bukhârî, "Adab", 85.

<sup>127</sup> Muslim, "Birr", 19; Bukhârî, "Adab", 11.

<sup>128</sup> Abû Dâwûd, "Zekât", 45; Ahmad b. Hanbal, *al-Musnad*, 1/195.



establishing contact with people who cut off the ties of kinship as the highest virtue.<sup>129</sup>

The Prophet wanted the elders to be respected as well as to the relatives. He stated that those who do not respect the elders are not from us, that is, from the ummah.<sup>130</sup> Also, drawing attention to the fact that today's youth will be the old people of tomorrow, he informed that those who respect an old person because of their age, Allah will prepare those who will respect him in his old age.<sup>131</sup>

The life of this world consists of tests. Some are tested by health, others by illness. The Prophet promised that Allah Ta'ala will give Paradise to anyone who is tested by losing his sight and shows patience.<sup>132</sup> While disabled people go through the test of life with their own health, their relatives are also tested whether they can help them or not. The Prophet stated that any kind of kindness and help to these people is charity.<sup>133</sup> Kindness to those who are in this situation will be instrumental in both gaining rewards and ensuring social unity.

Illness is also partly a state of disability. During this period, people can be in serious physical and mental pain. The Prophet recommended visiting patients to make them feel better and find morale.<sup>134</sup> He stated that those who visited the sick were rewarded through the mercy of Allah.<sup>135</sup>

The Prophet was also closely interested in the families of the deceased. When Ja'fer was martyred in Mu'tah, he wanted to take care of the martyr's family and to prepare food for them.<sup>136</sup> He recommended that the dead be commemorated with goodness at the funeral,<sup>137</sup> praying sincerely for the deceased,<sup>138</sup> and not crying out loud after the deceased.

Orphans, like the disabled, are a group in need of attention. Even if they seem physically healthy, they constantly feel injured in their inner world. Growing up as an orphan, the Prophet understood the feelings of people in this situation very well and advised them to take care of them and stretch their arms and wings. He said that he would be side by side with the people who take care of the orphans, showing them with his thumb and middle finger slightly apart, in this way.<sup>139</sup> He also stated that those who undertake the food and drink of an

<sup>129</sup> Ahmad b. Hanbal, *al-Musnad*, 3/439.

<sup>130</sup> Tirmidhî, "Birr", 15.

<sup>131</sup> Tirmidhî, "Birr", 75.

<sup>132</sup> Bukhârî, "Merdâ", 7.

<sup>133</sup> Ahmad b. Hanbal, *al-Musnad*, 5/152.

<sup>134</sup> Tirmidhî, "Tıb", 35.

<sup>135</sup> Imam Mâlik, "Ayn", 7.

<sup>136</sup> Tirmidhî, "Cenâiz", 21.

<sup>137</sup> Abû Dâwûd, "Adab", 42; Tirmidhî, "Cenâiz", 34.

<sup>138</sup> Abû Dâwûd, "Cenâiz", 54, 56; Ibn Mâjah, "Cenâiz", 23.

<sup>139</sup> Bukhârî, "Talâq", 25.





orphan will enter Paradise unless they commit an unforgivable sin.<sup>140</sup> He strongly warned people not to violate the rights of orphans.<sup>141</sup>

The Prophet Muhammad recommended to be in good relations with all segments in building a livable society. In particular, he gave great importance to the social relations of neighbors with each other. Since neighbors are so close to each other, both benefits and harms can touch each other. By connecting the right of neighborliness with faith, the Prophet declared that a person who believes in Allah and the Last Day should not harm his neighbor.<sup>142</sup> He also stated that a person who is worried that his neighbor may harm him will not enter Paradise.<sup>143</sup> However, he suggested that neighbors should offer food to each other in order to increase friendship and love.<sup>144</sup>

The Prophet recommended that it be served to guests as well as neighbors. His wife, Khadija, listed the virtues of the Messenger of Allah by saying that when the first revelation came, he kept his ties of kinship tight, helped those in need of care, gave to those who were in need of care, supported those who were wronged, and hosted the guest, in order to calm the anxiety/excitement of the Messenger of Allah.<sup>145</sup> In other words, he stated that even before his prophethood, he had a lofty morality, such as hosting guests. The Prophet said, "Whoever believes in Allah and the Last Day should honor his guest",<sup>146</sup> "There is no good in anyone who does not host guests."<sup>147</sup> he ordered.

The Prophet fought extraordinarily so that love, affection, and solidarity among Muslims could take place, and he constantly spoke encouraging words on this subject. The Messenger of Allah likened the believers to a body in their love for each other, mercy, and compassion.<sup>148</sup> He declared Muslims as brothers;<sup>149</sup> he connected heaven to faith and faith to Muslims' love for one another. He stated that this love would be possible with the spread of greetings.<sup>150</sup> He counted

<sup>140</sup> Tirmidhî, "Birr", 14.

<sup>141</sup> Ibn Mâjah, "Adab", 6; Ahmad b. Hanbal, *al-Musnad*, 2/440.

<sup>142</sup> Bukhârî, "Riqâq", 23.

<sup>143</sup> Muslim, "Imân", 73.

<sup>144</sup> Muslim, "Birr", 143.

<sup>145</sup> Bukhârî, "Bed'ü'l-vahy", 1.

<sup>146</sup> Bukhârî, "Riqâq", 23.

<sup>147</sup> Ahmad b. Hanbal, *al-Musnad*, 4/157.

<sup>148</sup> Muslim, "Birr", 66.

<sup>149</sup> Muslim, "Birr", 32.

<sup>150</sup> Muslim, "Imân", 93.



serving food to others and greeting those he knew and those he did not know, among the benevolent acts.<sup>151</sup>

A good friend is the source of happiness, and a bad friend is the source of unhappiness. The Prophet said that the person's friend is on his religion and that it is necessary to be careful in choosing a friend.<sup>152</sup> He stated that the best friend is the one who treats his friend well.<sup>153</sup>

The Prophet also recommended gift giving to increase social solidarity and love among Muslims. He informed that the gift would remove the hatred from the heart.<sup>154</sup> He did not tolerate the rejection of the gift, and asked for a response, even with prayer, if possible.<sup>155</sup> Helping those who take shelter for Allah, visiting the sick, following the funeral, praying for mercy for those who sneeze, helping the weak and the oppressed, responding to the invitation, responding to kindness, etc. counted among other factors that increase solidarity.<sup>156</sup> The Prophet stated that if those who could afford did not take care of those in need, the ship of the community would be pierced, and they would sink together.<sup>157</sup>

In Islam, life, property, and honor are considered inviolable and sacred.<sup>158</sup> The Prophet stated that anyone who violates these values cannot become a believer.<sup>159</sup> In no way none of these rights can be taken away from people. He said that anyone who was killed while protecting these rights was a martyr.<sup>160</sup> Cursing a Muslim is considered wickedness, and fighting him is considered a sign of disbelief.<sup>161</sup> Great importance was attached to freeing people whose freedoms were restricted, namely slaves, and it was stated that those who freed slaves would also be freed from Hell.<sup>162</sup> The destruction of the world in the sight of Allah was seen as lighter than the murder of a Muslim.<sup>163</sup> The Prophet, who tried to establish a social order in order to keep people alive, recommended that he be forgiven for retaliation.<sup>164</sup> He also assured non-Muslims living in the Islamic community, and stated that those who do injustice to them will be their

<sup>151</sup> Bukhârî, "Imân", 6.

<sup>152</sup> Tirmidhî, "Zuhd", 45; Abû Dâwûd, "Edeb", 16.

<sup>153</sup> Tirmidhî, "Birr", 28; Dârimî, "Siyar", 3.

<sup>154</sup> Tirmidhî, "Velâ", 6.

<sup>155</sup> Ahmad b. Hanbal, *al-Musnad*, 2/96.

<sup>156</sup> Bukhârî, "Isti'zân", 8; Abû Dâwûd, "Zekât", 3.

<sup>157</sup> Bukhârî, "Shirkat", 6.

<sup>158</sup> Muslim, "Birr", 32; Muslim, "Qasâme", 30; Bukhârî, "Ilim", 9.

<sup>159</sup> Tirmidhî, "Birr", 48; Ahmad b. Hanbal, *al-Musnad*, 1/405.

<sup>160</sup> Tirmidhî, "Diyât", 21.

<sup>161</sup> Bukhârî, "Adab", 44.

<sup>162</sup> Muslim, "Itq", 21.

<sup>163</sup> Tirmidhî, "Diyât", 7; Nasâî, "Muhârebe", 2.

<sup>164</sup> Nasâî, "Qasâme", 28-29.



enemies on the Day of Judgment.<sup>165</sup> As a human being, the Prophet showed all kinds of respect to non-Muslims as well.<sup>166</sup>

Gender discrimination is not included in the construction of a livable society. Although there are some minor differences between men and women in terms of responsibility due to creation, in general, according to Islam, men and women are equal in the sight of Allah in terms of being servants. The Prophet said that women should be included in the society and should not be excluded. He tried to change the negative opinions about women that have been formed for centuries. He asked women to come to mosques like men;<sup>167</sup> He wanted all women, young and old, to attend the prayer hall during the holidays.<sup>168</sup> Women who were active in social life took on certain responsibilities such as carrying loads, cooking, and treating the wounded by participating in wars.<sup>169</sup>

Apart from "taqwa", people have no superiority over each other in the sight of Allah. Due to the conditions of life, people can be a supervisor, officer, worker, or manager in worldly life. Regardless of the position of the person in social life, there is always and everywhere dignity. The Prophet advised that servants should not be despised and that all their needs should be met.<sup>170</sup> He has never insulted or hit his slaves and servants who were with him throughout his life.<sup>171</sup> He considered the humiliation and insult of servants or slaves as an act of ignorance (Jahiliyya).<sup>172</sup> The Prophet informed that anyone who treats servants well will take them under the protection of Allah and put them in Paradise.<sup>173</sup> He also ordered the worker to be paid before his sweat dries.<sup>174</sup>

According to Islam, every person has a dignity whether he believes or not. The Prophet did not harm the honor of any enemy soldier, alive or dead, and warned Muslims about this. On the battlefield, the bodies of the dead are not cut off, children are not killed, etc. wanted.<sup>175</sup> Good treatment, liberation and feeding of prisoners of war were encouraged.<sup>176</sup> The advice of the Prophet was

<sup>165</sup> Abû Dâwûd, "Îmâre", 31, 33.

<sup>166</sup> Muslim, "Cenâiz", 81; Bukhârî, "Cenâiz", 49.

<sup>167</sup> Muslim, "Salât", 136.

<sup>168</sup> Muslim, "Ideyn", 12.

<sup>169</sup> Muslim, "Cihâd wa Siyar", 142.

<sup>170</sup> Bukhârî, "Itq", 18.

<sup>171</sup> Muslim, "Fedâil", 79; Bukhârî, "Adab", 39; Bukhârî, "Vesâyâ", 25.

<sup>172</sup> Bukhârî, "Imân", 22.

<sup>173</sup> Tirmidhî, "Sıfatü'l-qiyâme," 48.

<sup>174</sup> Ibn Mâjah, "Rühûn", 4.

<sup>175</sup> Muslim, "Cihâd wa Siyar", 3.

<sup>176</sup> Abû al-Kâsım Süleyman b. Ahmad b. Eyyûb al-Lahmî al-Tabarânî, *al-Mu'cemü'l-kebîr*, critical ed. Hamdî Abdulmecîd al-Salafî (s.n.: Dâru İhyâi't-Türâsi'l-Arabî, 2002), 22/393.



implemented by Muslims. As a result of the kindness shown, it was instrumental in many captives to convert to Islam on their own accord. In addition, the Prophet did not want to meet the enemy and was always a supporter of peace.<sup>177</sup> However, he did not refrain from fighting for religion and homeland when appropriate.

Love and devotion to the homeland is the guarantee of living in peace and tranquility. Patriotism is accepted from faith. It is not possible to have peace and harmony in a society that is not attached to the homeland. In this regard, the Prophet said that keeping watch for one day and one night is better than fasting for a month and praying at night; He said that if this person dies during his watch, his reward will continue, and he will be safe from the angels of interrogation in the grave.<sup>178</sup> He even gave the good news that the fire of hell would not touch the eye of a person who is on guard in the way of Allah. The Prophet considered the struggle for the sake of the homeland as jihad; He ordered to fight with hand, tongue, and property.<sup>179</sup> The tent, servant, horse, camel, etc. prepared for the mujahid that alms are the most valuable;<sup>180</sup> He informed us that through disasters Allah will punish anyone who does not participate in jihad, does not equip veterans, and does not take care of the families of those who go to war.<sup>181</sup> He wished to be a martyr while fighting in the way of Allah, to be resurrected and martyred again.<sup>182</sup>

Good managers are needed in order to carry out social life in an orderly and orderly manner. The manager is a shield and is responsible and responsible for carrying out all kinds of material and spiritual affairs of the society.<sup>183</sup> The Prophet, who said that the determination of the administrators should be based on merit, said that if the administration was given to incompetent people, the Doomsday would be expected.<sup>184</sup> It is possible to understand the doomsday here as social chaos and crisis. The Prophet ordered Muslims to obey even if a slave was appointed as their ruler.<sup>185</sup> He believed that rulers should be obeyed except in rebellion against God;<sup>186</sup> on the other hand, that Allah Almighty was angry with the cruel rulers;<sup>187</sup> that voicing the truth against them is jihad;<sup>188</sup>

<sup>177</sup> Dârimî, "Siyar", 6; Bukhârî, "Temennî", 8.

<sup>178</sup> Muslim, "Imâre", 163.

<sup>179</sup> Nasâî, "Cihâd", 48.

<sup>180</sup> Tirmidhî, "Fadâilü'l-cihâd", 5.

<sup>181</sup> Abû Dâwûd, "Cihâd", 17.

<sup>182</sup> Bukhârî, "Temennî", 1.

<sup>183</sup> Muslim, "Imare," 43; Bukhârî, "İstikrâz", 20.

<sup>184</sup> Bukhârî, "Riqâq", 35.

<sup>185</sup> Muslim, "Imâre", 37.

<sup>186</sup> Muslim, "Imâre", 38.

<sup>187</sup> Nasâî, "Zekât", 77.

<sup>188</sup> Ibn Mâjah, "Fitan", 20; Abû Dâwûd, "Melâhim", 17.



Allah's punishment is inevitable for those who do not prevent the cruelty of the oppressor even though they can;<sup>189</sup> He stated that those who do not sincerely work for the Muslims, although they assume the management of them, will not enter Paradise.<sup>190</sup> Throughout his life, the Prophet did not give up consultation while managing people and set an example for people in this regard.<sup>191</sup> It has been reported that being on the side of the rulers who manage people with justice and acting together will relieve their anxieties.<sup>192</sup>

Justice plays an important role in ensuring social order. It is not possible to talk about peace and security in societies where justice is not fully realized. In his farewell sermon, the Prophet declared that Allah Almighty gave every rightful person their due.<sup>193</sup> In the next process, the implementation of justice was given to the hands of the administrators. The Prophet wanted the rulers to act justly towards people, their families, and those for whom they were responsible. He stated that righteous people will be hosted on pulpits of light next to Rahman.<sup>194</sup> In a society where everyone is equal before the law and no one is discriminated against, people's trust in each other and in administrators will increase. The Prophet stated that no privileges would be given to anyone for the manifestation of justice, and that even if the person who committed theft was his daughter Fatima, he would be punished;<sup>195</sup> He declared that the punishment that Allah has ordained for crimes will be applied to everyone who is near or far.<sup>196</sup>

Cleanliness and environmental order are an integral part of a livable society. Although the managers are responsible for the cleanliness and the order of the environment, each individual has a responsibility. At this point the Prophet Muhammad said that removing something disturbing from the path is charity; it is a sin for the owner of buildings that are not needed and cause eye pollution;<sup>197</sup> even if the apocalypse was coming, the date saplings in hand should be planted immediately.<sup>198</sup>

<sup>189</sup> Tirmidhî, "Tafsîru'l-Kur'ân", 5; Abû Dâwûd, "Melâhim", 17.

<sup>190</sup> Muslim, "Imân", 229.

<sup>191</sup> Tirmidhî, "Cihâd", 35; Ahmad b. Hanbal, *al-Musnad*, 4/329; Tirmidhî, "Salât", 12; Tirmidhî, "Cihâd", 35.

<sup>192</sup> Bukhârî, "Tefsîr (Mâide)", 4.

<sup>193</sup> Tirmidhî, "Vesâyâ", 5.

<sup>194</sup> Nasâî, "Âdâbü'l-qudât", 1.

<sup>195</sup> Nasâî, "Qat'u's-sâriq", 6; Muslim, "Hudûd", 9.

<sup>196</sup> Ibn Mâjah, "Hudûd", 3.

<sup>197</sup> Abû Dâwûd, "Adab", 156-157.

<sup>198</sup> Bukhârî, "Ilim", 9; Muslim, "Qasâme", 30; Ahmad b. Hanbal, *al-Musnad*, 3/184.



In a livable society, animal rights are respected and regarded as well as human rights. The Prophet stated that Allah will bring to account anyone who unjustly kills even a sparrow or a large creature.<sup>199</sup> Targeting living creatures in games and entertainment; He forbade fighting animals against each other.<sup>200</sup>

In the construction of a livable society, attention was drawn to maintaining the economic order in a healthy way. In this context, the fair conduct of trade is necessary for the continuity and peace of the social order. The Prophet advised the parties to be honest with each other in the purchase and sale of goods and not to hide the defects of the product.<sup>201</sup> He said that if he behaved like this, the shopping would be fruitful.<sup>202</sup> In addition, weighing and not cheating;<sup>203</sup> to be tolerant in shopping and debt collection;<sup>204</sup> that the honest and trustworthy merchant will be with the prophets, the righteous and the martyrs;<sup>205</sup> reported that black market<sup>206</sup> and bribery is a cursed business.<sup>207</sup> Again in this context, he forbade interest<sup>208</sup> and stated that the property obtained through interest is confined to decrease.<sup>209</sup> The Prophet, who advised that the food be demanded in a halal way, informed that the servant would not die without obtaining the food that Allah had ordained for him.<sup>210</sup>

Obtaining unfair profits is one of the biggest sins. The Prophet said that a person who unjustly takes an inch of land will have seven layers of earth around his neck on the Day of Judgment;<sup>211</sup> that a person who receives another amount of money although he receives a fee for his work is a traitor;<sup>212</sup> Those who plunder someone else's property cannot be a Muslim;<sup>213</sup> that all kinds of unjust gains, especially gambling, are prohibited;<sup>214</sup> He said that the finder of the lost property that was not delivered to its owner had a ember of fire in his hand.<sup>215</sup>

<sup>199</sup> Nasâî, "Sayd", 34.

<sup>200</sup> Tirmidhî, "Cihâd", 30; Abû Dâwûd, "Cihâd", 51.

<sup>201</sup> Muslim, "Imân", 164.

<sup>202</sup> Abû Dâwûd, "Buyû", 51.

<sup>203</sup> Ibn Mâjah, "Ticâret", 34.

<sup>204</sup> Bukhârî, "Buyû", 16.

<sup>205</sup> Tirmidhî, "Buyû", 4.

<sup>206</sup> Muslim, "Müsâqât", 129; Ibn Mâjah, "Ticâret," 6.

<sup>207</sup> Ibn Mâjah, "Ahkâm," 2.

<sup>208</sup> Abû Dâwûd, "Buyû", 5; Tirmidhî, "Tefsîru'l-Qur'ân", 9.

<sup>209</sup> Ibn Mâjah, "Ticâret", 58.

<sup>210</sup> Ibn Mâjah, "Ticâret", 2.

<sup>211</sup> Muslim, "Müsâqât", 141.

<sup>212</sup> Abû Dâwûd, "Imâre", 9-10.

<sup>213</sup> Tirmidhî, "Siyar", 40.

<sup>214</sup> Abû Dâwûd, "Eshribe", 5.

<sup>215</sup> Ibn Mâjah, "Luqata", 1.



The Prophet, who also struggled for halal gain in the construction of a livable society, also gave great importance to economic development. However, he sought refuge in Allah from the fitnah of both wealth and poverty.<sup>216</sup> The Prophet encouraged the fight against poverty in the Muslim community and did not tolerate people's opening their hands to others. He advised to be the hand that gives and not the hand that takes.<sup>217</sup> He stated that it is better for people to make a living with manual labor.<sup>218</sup> However, it recommended that all kinds of facilities should be provided to the debtors who are in a difficult situation due to their living conditions. The one who helps someone in debt who has difficulty in payment will be rest in the shade of Allah's throne on the Day of Judgment;<sup>219</sup> He informed that the person who does not pay his debt even though he has the financial means is cruel.<sup>220</sup>

The Prophet, who wanted to help the needy with zakat and alms, also encouraged Muslims about charity.<sup>221</sup> Whoever builds a mosque on earth will be given a house in the heaven;<sup>222</sup> He said that if a person or an animal eats the fruit of a tree, it will be a charity for the person who planted that tree.<sup>223</sup>

### Conclusion

In this study, what kind of method the Prophet followed was examined and evaluated in the building a livable society, in the context of hadiths. In fact, each method and lifestyle that the Prophet applied is directly related to the building a livable society. In this research, it was not possible to convey his whole life with all its aspects within the limits of the study. However, the main and most striking issues have been tried to be examined in the context of the narrations in the hadith sources.

The Messenger of Allah (pbuh) attributed the foundation of a livable society with faith. A whole system is formed and shaped on this basis. Because the believer will fulfill his responsibilities towards himself and the society with his own heart and will not allow any disorder and chaos.

In a livable society built by the Prophet, it has been seen that the rules are applicable in daily life far from utopia, since all material and spiritual needs,

<sup>216</sup> Bukhârî, "Deawât", 46.

<sup>217</sup> Bukhârî, "Zekât", 18; Muslim, "Zekât", 95.

<sup>218</sup> Bukhârî, "Buyû", 15; Bukhârî, "Zekât", 50; Nasâî, "Buyû", 1.

<sup>219</sup> Tirmidhî, "Buyû", 67; Muslim, "Müsâqât", 18.

<sup>220</sup> Muslim, "Müsâqât", 33; Bukhârî, "Havâlât", 1.

<sup>221</sup> Muslim, "Vasiyye", 14.

<sup>222</sup> Muslim, "Zuhd", 44.

<sup>223</sup> Bukhârî, "Adab", 27.



expectations and weaknesses of people are taken into account. From faith to worship, from the right of parents to the right of neighbors, from healthy life to moral virtues, all areas of responsibility towards the Creator, one's self and society have been mentioned, and it has been observed that no gaps are left.

Although the assist of Allah in the achievement of the Prophet, the main thing that draws attention is the method he applied. It has been concluded that this method is not specific to the person and time, it is universal and can be applied in every period and geography. In this context, those who aim to build a livable society today should consider the method followed by the Prophet. Especially in the application process of the method, sequencing and priority issues are very important.

If there is disorder in society today, the main reason underlying it is disbelief. Measures should be taken to ensure that people have a strong belief in the Muslim society. At this point, every institution and organization have an important task. This responsibility primarily belongs to education and training institutions. Educational institutions train individuals from a young age. At this point, necessary precautions should be taken, and plans should be made. Realistic, logical, and need-oriented programs should be prepared without being ignorant of the questions and problems of the age. The discourse, actions and programs that are late for the time or age have nothing to give to the society. In this sense, all the problems encountered or likely to be encountered in the education process should be calculated from the beginning and people should be confronted with solution suggestions.

While preparing certain programs for school-age children, families and other members of the society should not be neglected. Every segment and area should be taken into consideration and necessary studies should be carried out in a holistic manner like the method applied by the Prophet. First of all, the people who implement these programs should set an example and this process should be conveyed to every part of the society in waves. In the process, written and visual materials, TV programs, symposiums, panels and conferences, certified training programs should be used. Education staff should be mobilized and delivered to all segments of the society within a certain program.

In addition to the studies on faith, virtuous life courses should be organized in private institutions and organizations in order for moral virtues to be fully established in society. From social relations between people to the treatment of spiritual diseases such as backbiting, envy and hatred, many issues should be included in virtuous life courses. In this process, awareness should be given that moral weaknesses are a disease and that they must be treated.

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