

Essential Characteristics of Ideal Society From The Perspective of Religions

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Abstract

The history of humanity shows that there is no period on earth which is far from religion, and truly superstitious societies absolutely believe in a religion / religions. This is because believing is a necessity and a need of the fitra. Besides, when we look at religions that have been accepted throughout history, we see the existence of some other primitive religions. When we look at the nature of religions that are accepted as authentic, it can be deduced that they are basically one. It is seen that the prophecy institution that started from Adam has same basic rules, even if the conditions change. These rules are universal and basically have the characteristic that leads people to happiness. The differences in the rules brought by the prophets are in the subjects of details. The rules related to belief and morality, whose validity have never been lost, have not changed since the time of Prophet Adam, down to Prophet Noah, Abraham, Moses, Jesus and consequently up to the last Prophet Muhammad (pbuh). These rules have an indispensable place in forming a proper and happy society. Because any society where these rules are invalid ultimately becomes problematic and the members of such a society are in trouble.

Keywords: Ideal Society, Religion, Ethics, Islam, Quran, Torah, Bible, Judaism, Christiniaty

Introduction

The source of divine religions is one, and the Quran described the name of the religions brought by all the prophets as "Islam". According to the Islamic belief, all divine religions are laws that lead humanity to guidance at different times. In this sense, it was emphasized in the Qur'an that Abraham is only a Muslim (Al-i İmrân 3/67). While

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İbrâhim and his son İsmâil raised the foundations of Beytullah, he prayed to make themselves and their generation Muslims (Baqara 2 / 127-128). Similarly, Yusuf asked Allah to make him die as a Muslim (Yûsuf 12/101). And Noah declared that he was a Muslim against those who did not believe him. (Yunus 10/72). In the Qur'an, Hz. Muhammad (pbuh) also told his ummah to believe in all of the prophets and not to distinguish between them (Baqara 2/136). In addition, Jesus's apostles declared that they were Muslims and that Jesus would witness this. (Al-i İmrân 3/52).

When the orders and prohibitions in religions are examined, it will be seen that they are valid principles in every period. The recipe of a proper and happy society is in these rules. In this respect, Divine religions should be able to come together and make common decisions so that these indispensable Divine rules to settle in society.

In this article, only a few of the issues of belief, worship, law and morality that are emphasized in all three religions (Judaism, Christianity, Islam) will be discussed. These issues will be discussed under four different headings. It will be emphasized that there is no shirk against Allah in connection with belief and that servanthood is made only to Allah regarding worship. Regarding the law, the following issues will be examined: not to kill anyone unjustly, to commit adultery, to protect the property of orphans, doing good to parents, to help relatives, the poor and the destitute, not to be stingy and wasteful, to give charity, not to have bad assumptions, and not to be arrogant.

A. From The Perspective of Belief

Not Associating Allah with Anything

In Arabic the Word “Mushrik” is derived from the word “sharake” which means to partner with something, to partner with God, to worship some idols with Allah. As a concept, it means people who openly associate something with God and who believe that there is more than one deity.²

In the Quran it is clearly forbidden to commit shirk against Allah, (A'raf 7/33; Nahl 16/74; Hajj 22/31), it is accepted as a perversion and heresy (Nisâ 4/116), a great injustice (Lokman 31/13), it is a tremendous sin, (Nisâ 4/48), paradise is forbidden to those who commit shirk, (Al-Maida 5/72), shirk renders all deeds worthless (En'am

² Elmalılı, 2/94.

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6/88; Zümer 39/65), it is stated that indeed, Allah does not forgive association with Him (Nisâ 4 / 48,116) and the things that are used for shirk have no power whatsoever (A'raf 7 / 91-95). As a matter of fact, لا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَكْذُوبًا Sakl "Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken." (Îsra 17/22) explicitly prohibits and eats shirk.

Not only the Qur'an, but other religions have also banned shirk and have explicitly forbidden it. Indeed, we see different passages on this subject in the Torah. For example: "There will be no other gods before me." (Exodus, 20: 3); in another place: "You can not make any copies of what is in the sky above or in the ground below, or in the waters below the ground; you will not bow to them nor will you worship them. Because I am your Lord." (Exodus, 20: 4-6). The importance of this principle clearly pointed out in these verses.

We see that Jesus also emphasized the oneness of the Supreme Creator. The following statements in the Bible are a clear indication of this: One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?" "The most important one," answered Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." (Mark 12: 28-31). "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him. To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices." When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God." (Mark 12: 32-34). The following statements about tawhid more clearly show that the Gospels emphasize the only one understanding of God: "You believe that there is one God. Good! Even the demons believe that—and shudder." (James 2:19). In addition, the following expression further emphasizes this: "There is only one Lawgiver and Judge, the one who is able to save and destroy. But you..." (James 4:12).

Shirk is like a deadly virus that darkens the world and hereafter of the people committing it and leaves them in an empty space. As a matter of fact, the Supreme Creator with this statement: " And he who associates with Allah- it is as though he had fallen from the

sky and was snatched by the birds or the wind carried him down into a remote place." (Hajj 22/31), indicates the situation of a person falling into shirk.

The opposite of shirk is tawhid (monotheism). Tawhid means not associating anything to the Supreme Creator. It is also an important and indispensable element that provides unity in the society. It is impossible to talk about unity in societies in which there is shirk. Diversity and differences in beliefs cause breaks and fragmentation in the society. For this reason, the Qur'an: " We will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ." (Al-i Imran, 3:64). In this declaration, He invites all people to gather around the true tawhid, which is the common idea, and thus shows the way through which people will not be dispersed. Because the greatest and the most effective bond that unites people is tawhid. Tawhid, belief and unity of consciousness are the most solid ground upon which alliances are made. As history has witnessed, there are conflicts in shirk. Shirk is like a slippery ground, it cannot be safely walked on. And it has never been seen that it provided safety to humanity.

B. From The Perspective of Worship

One of the main aims of the prophets was to teach the servitude of God. With the verse "And I (Allah) created not the jinns and humans except they should worship Me (Alone)." (Zâriyât 51/56), the purpose of creation is pointed out. Further, "And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me.' " (Anbiyâ 21/25) clearly indicates the purpose of sending prophets. Thus, it is understood that the purpose of creation and duty of humans and jinns is worship.

Prayer is a form of worship which takes place and transforms the abstract into concrete. All religions have different forms and types of worship and there is no religion without a form of worship. This is because the way for believers to contact the Supreme Creator and realize their servanthood is through worship and prayer. All prayers in Islam are directed towards the unity, solidarity and fusion of individuals and society. No matter what kind of worship we consider, we can clearly see this wisdom. Almighty Allah, whose treasures are already full of worship, does not need people to worship him. The real need for worship stems from people themselves. In this respect, this situation can be clearly seen when we deal with prayer, fasting, zakat and pilgrimage. For example, the

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wisdom behind prayer, among many other wisdoms, drives people away from immoral behavior and illegitimate things. While it removes arrogance, it also gives such a rise to the spiritual liberty of man, which is much higher than the stand of respect in the presence of the most majestic kings. It is a form of ascension (miraj) for the praying believer. In other words, it is a ladder that takes him away from the strictness of being human to a level closer to Allah. The forms and degrees of a whole human life are included in prayer. To be in the presence of Allah, to prepare, to think, to want, to get up, to bend, to fall, to sit and relax and to finally finish his work with salute and salvation, makes man pass through the ranks of all life, bringing him closer to the secrets of existence of this world and the Hereafter. And he returns to this realm with great faith and reward.³

All living and non-living things perform their acts of worship by either standing (qiyam), or bowing (ruku'), or prostrating (sujud) within the framework of a program that their Creator have installed. As for the highest of all creatures, as he covers all of creation, he performs his prayers and acts of worship in person and fulfills all of them during his prayer. The unity of society is strengthened by people standing in the same rank with each other, gathering under one roof at five different times of the day, walking in the same direction with the invitation of the same voice. It has such a profound effect that people can unite, share and tolerate each other, which might not be possible to achieve by doing something else.

Another behavior that is accepted as worship in Islam is zakat. The Quran states that zakat is an obligation not only in Islam, which is the last religion, but also in other religions. (See: Anbiya 21/73, Maryam 19/55, Maida 5/12, Maryam19/31, Bayyina 98 / 4-5).

Muhammad Abduh explains that the financial and economic power that has been neglected in Islamic societies is one of the greatest influential forces in Islamic beliefs, traditions and morals: "Goods are the foundation of social and national life and the basis of social order. Almighty Allah says in this regard: *ولا توتوا السفهاء أموالكم التي جعل الله لكم قياما* و ارزقوهم فيها واكسوهم وقولوا لهم قولا معروفا. And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.' (Nisa 4/5). Undoubtedly, the religion of Islam is distinguishable from other religions by assuming and

³ Elmalili, 1/177.

considering zakat it as one of its most important principles. If Muslims could fully fulfill this principle of their religion, there would be neither a poor, nor a needy person who will suffer from this common disaster without his own fault. But most of the Muslims today have abandoned this obligation and have thereby committed a great crime against their religion, nation and community. For this reason, Muslims have become the worst ummah in their respective national and political affairs. They have lost their reign, honor and superiority, and have been condemned to be under the protection and influence of foreign nations in all their affairs including the education and training of their girls and boys; they have become in need of them ... ”⁴

Undoubtedly, in all of the orders and prohibitions of the Supreme Creator, there are different wisdoms and benefits for the individual, society and humanity. In this sense, if we look at what the zakat has brought, we see the following: From the perspective of the giver, zakat protects people from materialism, breaks the chain of passion, prevents the solidification of the heart, gives people the key to compassion and mercy, eternal goods, provides a balance between the soul and the body, expresses appreciation to God, provides for the cleansing of the property, liberates the owner from the captivity of the substance, improves the personality of the rich, leads to the reproduction of the property, encourages individuals to invest, protects the believer from the mischief of the world, protects the believer from the mischief of the property, and introduces the importance of financial power to the individuals. From the perspective of the taker, zakat saves the taker from being a prisoner of need, encourages the poor to work, blunts the jealousy of the poor against the rich, and increases the poor's reputation in society.

From the perspective of the society, zakat is a balance of force in property. In a sense, it acts as a social security and insurance, reinforces the spiritual values of the society, leads to the birth of a middle class in the society, prevents the stashing of money, provides social balance, connects the members of the society, provides for healthy investments and is an important development move.⁵

Another act of worship in Islam is fasting. Like other acts of worship, fasting has different wisdom and benefits. Fasting allows the body to rest once a year and protects it against different diseases. Fasting allows the spiritual aspect of man to reach Allah Teâla, raises man to an angelic level, teaches the value of Allah's blessings, teaches

⁴ Abduh, Muhammed, *Menar*, 10/599; Yunus Vehbi Yavuz, *İslamda Zekat Müessesesi*, 44-45.

⁵ Yavuz, Yunus Vehbi, *İslam'da Zekat Müessesesi*, s.54-117; Nedvî, Ebu'l-Hasen Ali el-Hasenî, *Kitap ve Sünnetin Işığında Dört Rukün*, (Trsl:İsmet Ersöz), İslami Neşriyat, Konya 1991, 134-168.

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people to live economically, limits them against evils, protects them against sins, contributes to the development of a sense of respect and patience, teaches loyalty, patience and endurance. Fasting gives the society consciousness of unity and solidarity, reminding the rich of the condition of poor, and preventing people from begging.

Another acts of worship in Islam is pilgrimage. The pilgrimage enables Muslims across states to come together, share their troubles, make common decisions, and seek new quests across humanity. Pilgrimage allows Muslims to make contact not only with people from their own towns and countries but also their brothers and sisters living in all climates and geographies, affords them the opportunity to get to know them closely and thus, fulfilling the necessity of brotherhood and providing happiness.

C.From The Perspective of Law

1. Protection of Life

Man has been accepted as a valuable asset by all religions. His life, religion, intellect and property are protected, and punishments are given to those who violate these principles. When the religion of Islam is examined in this respect, it will be immediately seen that it is a religion of peace. It is for this reason that the killing of an innocent person is considered one of the greatest sins. As it is God who gives life, only He can take it. Every person has immunity and the right to life. It is not possible for anyone to take away this right. The human being is so important in the eyes of Islam that the unjust killing of a person is accepted as the killing of the whole of humanity (Mâida 5/32). Capital punishment has been ordered as the punishment for unjust killing (Baqara 2 / 178-179) and the killing of a life that has been made honorable by Allah is strictly forbidden. (Isrâ 17/33).

Since human is a very important asset, the provision of shortness to secure his life is also present in other religions. For example, in the Torah, we see the following provisions regarding this issue: “You shall not murder.” (Exodus, 20:13). “Anyone who strikes a person with a fatal blow is to be put to death. However, if it is not done intentionally, but God lets it happen, they are to flee to a place I will designate. But if anyone schemes and kills someone deliberately, that person is to be taken from my altar and put to death. Anyone who attacks their father or mother is to be put to death. Anyone who kidnaps someone is to be put to death, whether the victim has been sold or

is still in the kidnapper's possession. Anyone who curses their father or mother is to be put to death. If people quarrel and one person hits another with a stone or with their fist and the victim does not die but is confined to bed, the one who struck the blow will not be held liable if the other can get up and walk around outside with a staff; however, the guilty party must pay the injured person for any loss of time and see that the victim is completely healed. Anyone who beats their male or female slave with a rod must be punished if the slave dies as a direct result, but they are not to be punished if the slave recovers after a day or two, since the slave is their property. If people are fighting and hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise." (Exodus, 21/ 12-25).

With these statements in the Torah, the following is stated in the Quran: "And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers." (Mâida 5/45).

According to the Quran, the killing of a believer intentionally is accepted as a crime requiring Hell, wrath, curse and punishment of God. (See Nisa 4/93).

Indeed, one of the Ten Commandments of the Torah is not to kill a man. Very severe penalties were imposed on those who violated this prohibition: "Anyone who strikes a person with a fatal blow is to be put to death." (Exodus, 21/ 12) "Anyone who strikes a person with a fatal blow is to be put to death. However, if it is not done intentionally, but God lets it happen, they are to flee to a place I will designate. But if anyone schemes and kills someone deliberately, that person is to be taken from my altar and put to death. Anyone who attacks their father or mother is to be put to death. Anyone who kidnaps someone is to be put to death, whether the victim has been sold or is still in the kidnapper's possession. Anyone who curses their father or mother is to be put to death. If people quarrel and one person hits another with a stone or with their fist and the victim does not die but is confined to bed, the one who struck the blow will not be held liable if the other can get up and walk around outside with a staff; however, the guilty party must pay the injured person for any loss of time and see that the victim is completely healed. Anyone who beats their male or female slave with a rod must be

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2. Protection of Lineage (Forbidding Adultery)

From a sanitary, natural, moral, and legal standpoints, adultery is a very harmful and devastating sin. The legitimate and beautiful way of sexual relations, which is one of the basic needs of men and women, is not in adultery but in marriage. There is an abundance of blessings in a life of marriage. However, there is no such blessings in adultery. The facilitation and encouragement of the marriage is in the interest of every society. Spreading adultery is also the head of all destructive things that refute society and which leads to all kinds of moral evil. In medical terms, adultery is a disease to the community. In a hadith, narrated from our Prophet: "O you people! Avoid adultery. Because it has six consequences. Three in this world and three in the hereafter. Those in the World are: it eliminates values, brings poverty and shortens life. In the hereafter, it causes the wrath of Allah, the difficulty in trial, and eternity in hell. " For this reason, promoting adultery is not in the interest of people. On the contrary, it is necessary to ban adultery in order to help people.⁶

Adultery, which is the name given to the illegitimate union of man and woman without marriage, is a verb that reason, morality, legal orders, and celestial religions have always regarded as evil. Adultery is strictly forbidden in the religion of Islam, and it is

⁶ Elmali, 5/545-546.

treated as one of the major sins, and some measures have been put in place in order to prevent it.

In the Qur'an, preserving honor and chastity is considered as the most prominent qualities of Muslim men and women. In the Qur'an, "Do not approach adultery, because it is an immorality and an evil way" (Isrâ 17/32). It is also stated that adultery is a blatant ugliness and aberration. In addition to adultery, the things that will lead a person to adultery are also prohibited. This is because adultery leads to the confusion of the lineage, the disintegration of the family, and the dissolution of ties such as relationship, neighborhood and friendship. It also leads to the fundamental shaking of the spiritual and moral values of society. Moreover, it is an ugly act that makes people prisoners of their physical pleasure. Since it would not be enough to ban such a harmful and bad behavior with just moral and religious sanctions, the Quran has also ordered the imposition of physical punishment (100 lashes) on adulterers men and women (Nur 24/3). In the practice of the Prophet (pbuh), a distinction was made in this regard, and the physical punishment mentioned in the Qur'an was applied to the adultery of unmarried people, and these people were also exiled outside of their region for a year. Married adulterers (muhsan), on the other hand, were put to death by stoning (rajm).⁷

At the same time, adultery is forbidden in the Torah and very heavy sanctions were imposed. If we mention some of them: “‘If a man sleeps with a female slave who is promised to another man but who has not been ransomed or given her freedom, there must be due punishment. Yet they are not to be put to death, because she had not been freed.’” (Leviticus19:20). “‘Do not degrade your daughter by making her a prostitute, or the land will turn to prostitution and be filled with wickedness.’” (Leviticus19:29). “‘‘If a man commits adultery with another man’s wife—with the wife of his neighbor—both the adulterer and the adulteress are to be put to death.’” (Leviticus20:10).

We see that the Bible focuses on the subject with precision. We see that the Prophet Jesus has reminded of the following measure that prevents adultery from the very beginning, just as the Quran blocks the in-roads to adultery and prevents it from the beginning: “But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.” (Matthew 5:28)

⁷ Buharî, Hudud, 30, 32; Ebu Davud, Hudûd 23-25; Şevkani, Neylu'l-Evtâr, 7/91-97.

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This event, which is quite famous, shows that the punishment for adultery was approved in Christianity. Once, a woman who was caught red-handed while committing adultery was brought to Prophet Jesus. Prophet Jesus did not underestimate her sin; on the contrary, he orders her to be stoned immediately under sharia. However, he puts the following condition which is full of wisdom: "Whoever has no sin, should throw the first stone." In the face of such a condition, everyone scattered. Finally, Jesus told the woman to go home and not do it again. According to the Christian faith, Prophet Jesus did nothing against the sharia. The belief in Christianity is that Jesus was charged with her crime and he took punishment in her place (Because He has the right to forgive sins). An adulterer can only be forgiven by the cross. Prophet Jesus also warns young people against adultery, and in one verse: "If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea." (Matthew, 18:6). In another place of the Prophet Jesus warned that the divine punishment that someone who encourages others to sin will receive is great, and that no adulterer can enter the mercy of the Supreme Creator unless he comes to repent and give up his sin altogether. (See: 1 Corinthians, 6: 9-11).

As can be seen, adultery is a behavior that brings confusion in society, confusion of lineage, and prevents neighbors getting closer together. All religions have stood against this evil act, and have put fierce punishment in order to prevent the collapse of society.

3. Protection of The Property of Orphans

A child who has lost his father and has not yet come of age is called an orphan. As orphan who is still small, he cannot protect and preserve his property. In such a situation, individuals who constitute the Islamic society, whether they are related to the orphans or not, should protect their (orphans) property. They should use the orphan's property and wealth in trade in such a way that would make a profit as if it were their own property and should never try to take away such property because he is small.

Islam imposes responsibility on each individual in the society and ordered them to be extremely careful in this regard. Persons who are the guardians of the orphan should see this property as a trust in themselves and deliver it when the orphaned child reaches a mental maturity and can manage his property correctly.

It was revealed that; “Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.” (Nisa, 4/10). When this verse came to light, the companions were afraid to deal with orphans and take care of their property. This verse was very heavy for them. They even stopped touching the orphans' property all together. This led to the total negligence of the orphans' property by the Muslim society. Thus, the companions presented this situation to the Messenger of Allah. And upon this, Allah revealed verse 220 of suretul Baqara to address the above problem.⁸

We see that there are similar recommendations and orders in different parts of the Torah: giving rights to orphans and widows who are the orphans' mothers, and never to extort their rights, (See Exodus 22/22, Repetition of the Law 24/17). The injustice to the orphans and widows is cursed (See Repetition of the Law, 24/19), advocating for the cases of the weak and orphans, protecting the right of the oppressed and the poor (See Psalms 82/3). Similarly, it is seen that bibles also contain warnings about the subject. Indeed, in one of these: "Clean and perfect religiosity in the eyes of the Father God is the concern of the person with troubled orphans and widows." (Yakup 1:27), the importance given to the subject is expressed.

Order and trust cannot be mentioned in societies where orphans are neglected. Because in these societies, people earn unfair profits and thus have forbidden property. The orphan will one day realize that his property has been unfairly taken, and will grow to hate his relatives, negative thoughts will be created in his mind against the nearest people, and a society consisting of such individuals will have no trust or security. A perfect society is not only a society where the rights of the rich and powerful are protected, but also the society where the rights of all members including the weak and the orphans are guaranteed until they come of age.

4. Kindness to Parents

In many places in the Quran, it is commanded that after giving loyalty to Allah Almighty, we must give loyalty to our parents. And this is very important. Actually, the real reason for the existence of man is Allah, and in terms of his apparent being (self), it

⁸Vâhidî, Ebu'l-Hasan Ali b. Ahmed, *Esbâbu'n-Nüzûl*, Dâru'l-Islâh, Demmâm 1991, s.72; Suyûfî, Celâluddîn Abdurrahmân, *Esbâbu'n-Nüzûl*, Dâr-u İbn Zeydûn, Beyrut, 43-44.

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is his parents. At the same time, his discipline, his growth in a beautiful environment, and in an atmosphere of compassion is through his parents.

The kindness to the parents is a very important an irrevocable task, which was ordered not only to the Muslims but also to other members of other religions. The statement on this subject in the Torah is as follows: "Respect your father and mother, so the Lord will give you long life in the land."

The Quran ensures that two important things are established in the society through kindness to the parents. One, is the development of a sense of gratitude / thanks in humans. The second is strengthening family ties and continuing love, compassion, kindness and solidarity amongst them.

The Quran cautions people about kindness to the parents and encourages them to sincerely do good. Prophet Yahya was praised. It is emphasized that one of the reasons for the praise is his respect for his mother and father (Maryam 19 / 12-14), and the Quran also ordered people to give thanks to their mothers and fathers by reminding them of the problems associated with pregnancy, childbirth and breastfeeding. (Ahkâf 46/15).

The Qur'an advises believers to treat their parents well even if they are polytheists, to meet all their worldly needs, except those against Allah, and to take care of them. (Lukmân 31/15).

The Messenger of Allah (pbuh) advised the believers thus: Even if they are polytheists, parents should be treated well⁹, that the favors to parents are also atonement for the sins that people have committed¹⁰, that the respect and love for parents are not flawed and that the necessary attention is shown to them¹¹, and that a companion must attend to the needs of his parents instead of going to war.¹²

In addition, the following topics are included in the Qur'an about parents: Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word (Isra 17/23); not to scold them and to use soft, sweet, subtle and pleasant expressions when talking about them; avoiding expressions that would hurt, scare and frighten them; to protect them with compassion, humility; "My Lord, have mercy upon them as they brought me up [when I was] small."

⁹ Buhârî, Hibe 28, Edeb 8; Zekat 50; Ebu Dâvud, Zekât, 34.

¹⁰ Tirmizî, Birr 6.

¹¹ Buhârî, Edeb 2; Müslim, Birr 1.

¹² Nesâî, Cihad 6.

(Isra 17/24) in the form of prayer. At the same time, we are reminded of the prayer of Prophet Ibrahim (Shuarâ 26/86) and the prayer of Prophet Noah (Noah 71/28).

The fifth commandment of the Ten Commandments in the Torah is obedience to parents. The verses on this matter are as follows: "Honor your father and your mother, so that you may live long in the land the Lord your God is giving you." (Exodus 20:12). According to the Torah, disrespect towards parents requires severe punishments: "Anyone who attacks their father or mother is to be put to death... Anyone who curses their father or mother is to be put to death." (Exodus 21: 15 and 17) Such a person is a burden and danger for the whole people. "If someone curses their father or mother, their lamp will be snuffed out in pitch darkness." (Proverbs 20:20). "Cursed is anyone who dishonors their father or mother." (Deuteronomy 27:16). Despite his age maturity, the person who constantly opposed his parents would be stoned by the people in the Old Treaty Age. (Deuteronomy, 21: 18-21). It is possible to see the same emphasis in the Bible (Matthew 15: 1-8). At the same time, it is seen that one of the ways to reach Paradise, the eternal life in the teachings of Jesus, is to pass the respect that must be made to the parents. (See Matthew 19: 18-19).

5. Law Regarding Relatives the Poor and Travelers

After being good to parents, The Quran (in Surat Al-Isra) also expands the circle to include relatives, poor people and travelers, thus establishing a connection between all people. Already all the people according to the Qur'an, descendent from the same parents and are therefore members of a large family: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Hujurat 49/13) This verse clearly indicates this.

Islam has created a happy environment by demonstrating a close unity in the society, sharing troubles and implementing social solidarity. In a society that rushes to each other's help and cares about each other's troubles, nothing but happiness is expected. The rich and the poor become brothers, the eyes of the poor are not on the wealth of the rich, and the rich are not superior to them because they give out. The rich also knows

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that the things he has given out are actually the rights of the poor who are entrusted to him.

The Quran says, "And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully." (Isra 17/26) shows the measure that should be applied to the relative with its clear statement.

Again, the Quran heavily criticized those who disconnect from their relatives (Muhammad 49 / 22-23), encourages people not to stay away from their relatives, to always help them, and to never break their relationship. (Nahl 90).

Regarding the issue, the Messenger of Allah expresses the importance of kinship relation in Allah's sight with the following words: "Allah treats those who are merciful with mercy. So be merciful to those on earth so that those in the sky may have mercy on you. The kinship bond is a bond from the most beneficent (Rahmân). Whoever protects this, Allah establishes a bond of mercy with him. And whoever breaks it, Allah will cut the bond of mercy from him. "

As you can see, Islam commands people to take care of not only themselves, but also their environment and especially their relatives, and to be concerned with their troubles. Islam wants to ensure cohesion in society, to live as a society by moving away from individualism and to establish close and warm relations with each other.

We see that helping each other is emphasized in different ways in different parts of the Torah. Indeed, one of them says: " 'If any of your fellow Israelites become poor and are unable to support themselves among you, help them as you would a foreigner and stranger, so they can continue to live among you. Do not take interest or any profit from them, but fear your God, so that they may continue to live among you. You must not lend them money at interest or sell them food at a profit. I am the LORD your God, who brought you out of Egypt to give you the land of Canaan and to be your God. " "If any of your fellow Israelites become poor and sell themselves to you, do not make them work as slaves." (Leviticus 25: 35-39). The following expressions in the Bible show how much a sin the negligence of the subject is: "Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever." (1 Timothy 5: 8).

As can be seen, cooperation is an important principle in all Abrahamic religions and this principle has been emphasized. In these religions, the principles that the society must

remain in a warm relationship with each other and the sharing of troubles are considered as indispensable rules.

D. From a Moral Perspective

"Halk" and "hulk" are two words in a similar sense to each other. "Halk" refers to matter-based things related to shape, form and sculpture that are visible to the eye and perceived by external senses. The word "hulk" means an essence, content and meaning that is understood with the heart, felt with feelings and represented by spirit. Morality is a system of belief and thought. It does not have a material presence like the clothes or hats we wear. Perhaps that is why some people say that it is not right to give importance to such beliefs when there are tangible and visible entities in existence. But we must not forget that the things that keep people together are spiritual bonds rather than material interests. All symbolic things are spiritual and one of the most important features that distinguish human societies from animal societies is that our society is based on symbols. Since moral values are the most important of spiritual values, we always prioritize them.

Morality is the foundation stone that keeps society alive. Even religions, which are the most advanced of spiritual systems, are largely moral systems. This is a system that regulates people's relationship with God and other people, expressing the good and the bad in these relationships. The tremendous effects of religion on human societies are due to the way religions organize their moral life. Since no society can live without morality, it is unthinkable to live away from religion.¹³

From here on, only some of the important principles of morality will be discussed and its importance in the formation of the ideal society will be pointed out.

1.Loyalty to The Contract

Loyalty means to do something completely, not to leave it incomplete. Loyalty to contract means to stay true to the promise or agreement made and to complete it.¹⁴ Islam gives great importance to the fulfillment of treaties. Because adherence to the

¹³ Güngör, Erol, *Ahlak Psikolojisi ve Sosyal Ahlak*, 19-20.

¹⁴ Dâmeğânî, *Kâmûsu'l-Kur'ân*,491-492; Fîrûzâbâdî, *Besâir*, 5/244-245.

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contract is an indicator of trust, honesty, the spiritual structure of individuals and society. It is an indispensable sign of virtue that individuals remain faithful to the contracts they have made between themselves, between themselves and their Supreme Creator, and between state and state.

Indeed, the Supreme Creator points out the importance of loyalty and the result of disloyalty in the following verse: وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا "And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned." (Isra 17 / 34). This verse commands an important social rule and it is emphasized that the consequences will be asked by God Almighty. Loyalty should be shown to any treaty made, because it will be questioned on the Day of Judgment whether these treaties were complied with or not.

Believers are asked to have this important character by considering the subject of loyalty from different aspects in the Quran. In this sense, it is stated that those who fulfill their covenant are loved by God Almighty (Âl-i Imrân 3/76), and that those who obey the pledge will be given great rewards (Fath 48/10), and one of the indispensable qualities of believers who attain salvation is in trust and loyalty to treaties (Mu'minûn 23 / 1-8), while describing the "abrar" (good people) in Paradise, it is stated that one of the reasons for them to reach such a position is their constant loyalty (Insan 76 / 5-7), It is emphasized that those who understand the Quran correctly (ulu'l-erbâb) have an attribute of loyalty (Ra'd 13 / 19-20), it is stated that anyone who breaks the contract and commits disloyalty is cursed and will go to Hell (Ra'd 13/25), It has been reported that those who do not honor agreements will have no share in the hereafter, that God Almighty will not speak to them, will not look at them with mercy, will not purify them from their sins, and a painful punishment awaits them. (Ali-i Imran 3/77).

The Messenger of Allah (pbuh) regarded loyalty as belief and emphasized that the religion of those who are unfaithful would not be his religion¹⁵, and he saw infidelity as one of the signs of hypocrisy¹⁶. In a holy hadith, it is stated that on the Day of Judgment, God Almighty will be the enemy of those who break their covenant by disloyalty¹⁷.

¹⁵ Ahmed b. Hanbel, 3/135.

¹⁶ Buhâri, Îmân 24; Mezâlim 17; Müslim, Îmân 106; Ebû Dâvûd, Sünnet 15.

¹⁷ Buhâri, Buyu' 106; İcâre 10; İbn Mâce, Ruhûn 4; Ahmed b. Hanbel, 2/358.

2. Accuracy in Measurement and Weight

Measuring and weighing is a treatment that concerns the whole of society. The use of trickery in measuring and weighing is fraudulent. Such a fraud will undermine the trust in society and the abundance in earnings. Apparently, such a fraudulent earning is lost in an unexpected moment. Even if not here, this gain it will cause trouble for man in the hereafter.

This issue is emphasized in the Quran and people are warned. As a matter of fact, the following verse commands people to be honest about this issue. "And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result." (Isra 17/35). Heavy expressions like "shame on you! goodbye!" which are seldom used in the Quran were used to address the people who do wrong in weighing measure. (Mutaffifin 83 / 1-6).

The issue of measurement and weight is very important because it is one of the essential needs of every individual in the society, which can not be abandoned. For this reason, the Quran frequently emphasized on it (An'am 6/152, Rahman 55/9), and the Prophet (pbuh) also informed us that people will suffer great troubles when the measure is wrong.¹⁸

In the Torah, it is stated that paying attention to measure and weight will prolong the life of societies, and the Almighty Creator does not like those who are not careful about this issue and who gain unjustly. As a matter of fact, His words in the following verses show this "Do not have two differing weights in your bag—one heavy, one light. Do not have two differing measures in your house—one large, one small. You must have

¹⁸ "O community of muhajir (immigrants)! There are five things when you are addicted to them (no good will remain). I take refuge in Allah from your reaching that era. (They are as follows): When adultery and prostitution emerge in a nation and that community finally commits this act openly, the disease of Tâun and diseases that did not occur in the nations that came before them will spread. Every nation that makes the scale lacking or inaccurate will definitely be punished with famine, financial difficulties and the cruelty of their rulers. Any community that refrains from giving zakat of their property will definitely be punished with drought. And if it weren't for animals, it wouldn't rain on them at all. Every nation that breaks the covenant of Allah and His Messenger, Allah will definitely haunt them with an external enemy who will take some of what that nation has. And as long as their rulers do not act according to the book of God and choose from the decrees that Allah has sent down, Allah will punish them among themselves. That is, He exposes them to internal turmoil, strife and anarchy." Ibn Mâjah, Fiten 22; Münâvî, Abdurraûf, Feyzü'l-Kadîr, Dâru'l-Marife, Beyrut, 3/452.

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accurate and honest weights and measures, so that you may live long in the land the Lord your God is giving you. For the Lord your God detests anyone who does these things, anyone who deals dishonestly." (Deuteronomy 25: 13-16). In the Bible the following passage also draws attention to the same issue: " Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you." (Luke 6:38).

3. Not to Act Based on Suspicion and Assumption

Another important principle that should be found in an ideal society is that thoughts and decisions about others should not be based on suspicion and assumptions. And before making a final decision about any news, behavior or event, it is to be thoroughly researched and investigated. This is because one of the biggest causes of disagreements and quarrels between individuals, families and states is decisions made based on suspicion without investigation. It is because of this that the Quran draws our attention to this issue in the following verse: *وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا* "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned." (Isra 17/36).

The Almighty Creator associated the issue with belief in order to establish the importance of this principle which will protect society and He drew our attention to the dimension of the hereafter. He also stated that the ear, eye and heart, which are the decision-making tools will be responsible. Man will account for everything. On the Day of Judgment, the organs in which he committed sins will testify: "On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do." (Nûr 24/24).

It is seen that the subject is emphasized and discussed from different angles in the Qur'an. For example, it has been stated that people will be rewarded for their smallest deeds, good or bad, and they will never be left unaccounted, (al-Kahf 50 / 17-18), stating that there are two angels on the right and left sides of people, and even the words that come out of people's mouths are recorded, (Infitâr 82 / 10-13), it was explained that the angels in charge this know and write everything, and everyone was reminded that they would definitely see what they did (an-Nisa 4/123), and it was stated that the punishment that would befall people is only a consequence for what they did. (Tur 52/16).

The Bible points out the importance of having control over language: “Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless.” (James 1:26). At the same time: “Likewise, the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole body, sets the whole course of one’s life on fire, and is itself set on fire by hell. All kinds of animals, birds, reptiles and sea creatures are being tamed and have been tamed by mankind, but no human being can tame the tongue. It is a restless evil, full of deadly poison.” (James 3: 5-8). In another remarkable phrase, the Prophet Jesus reminds us that the things that actually pollute people are not the things that enter the mouth, but the things that come out of the mouth. (Matthew 15: 10-20).

4. Stay away from Pride and Arrogance

Another characteristic of an ideal society is that it is free from pride and arrogance - the disease of underestimating others. As a matter of fact, the Quran reminds us of this point in a very eloquent way, وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَأَنْ تُخْرَقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا كُلِّي, “And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height. All that - its evil is ever, in the sight of your Lord, detested.” (Īsra 17 / 37-38).

People who forget their Creator and who are far from Him become spoilt, proud and boastful of their material possessions, such as wealth, children, and positions. However, those who believe that everything belongs to God and that everything is given to man can be taken back and tested will be humble and reach real maturity.

With this sublime statement, the Quran emphasizes that people should avoid arrogance and pride and that in fact, people have no right to be proud. This behavior is an act that God Almighty does not like. Pride and arrogance are very serious and dangerous diseases that the Quran emphasizes in various verses. The opposite of this is humility. In fact, when the devil is being described in the Quran, it is shown that his pride caused him to turn away from Allah, to rebel and regard himself as superior. (Baqara 2/34, Sâd 38 / 74-75).

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Pride is such an ugly act that God Almighty states that the place of those who are proud is in Hell and their faces will be black. For pride is a curtain that prevents people from believing in Allah (Baqara 2/206, Nahl 16/29, A'râf 7/36, Zumar 39/60) and is an act that Allah does not like (Lukman 31/18), that a painful punishment awaits these people and that they will have no friends on the Day of Judgment (see an-Nisa 4/173), those who have pride and arrogance will never enter Paradise (A'raf 7/40), those who are proud will not have faith and Allah stated that they will not believe despite seeing all the evidences belonging to him (al-A'raf 7/146). As a notable example in the Qur'an, it is emphasized that the common attitude of Pharaoh, his soldiers and Qarun, who caused mischief in the World, is pride. (see: Qasas 28/39, Ankabut 29/39).

Pride distances people from society. It has an aspect that harms the community. It is a rude behavior that all divine religions consider ugly. As a matter of fact, in the Torah it is described as follows: "Pride goes before destruction, a haughty spirit before a fall. Better to be lowly in spirit along with the oppressed than to share plunder with the proud." (Proverbs 16: 18-19 of Solomon), " Whoever slanders their neighbor in secret, I will put to silence; whoever has haughty eyes and a proud heart, I will not tolerate.." (Psalm 101: 5) In the words of the Supreme Creator "The eyes of the arrogant will be humbled and human pride brought low; the Lord alone will be exalted in that day. The Lord Almighty has a day in store for all the proud and lofty, for all that is exalted (and they will be humbled)," (Isaiah 2: 11-12). Also in the Bible: " But he gives us more grace. That is why Scripture says: "God opposes the proud but shows favor to the humble." The same truth is clearly emphasized in (James 4: 6).

In every society, things such as wealth, authority, knowledge, beauty and descent are considered as sources of arrogance. However, humility is an important virtue and a sign of high morality that should rule human life.

Humility is the key to all good habits. Whoever has it may have other good traits. Those who do not have it are often deprived of such other good traits. When Adam (pbuh) made a mistake, he regained everything with humility, while the devil who rebelled against Allah became the victim of his arrogance and pride.¹⁹

In arrogance lies a deep departure from other beings and an attitude of isolating oneself from them. The arrogant person has a self-centered attitude and sees himself as superior to other people and thus he moves away from them. It is not possible for a person who

¹⁹ Gülen, M.Fethullah, *Sızıntı Dergisi*, Kasım 1982.

is in such a spiritual and intellectual distancing and abstraction to get close to beings other than himself. This attitude of arrogance can be directed towards people, nature and even the Creator. In other words, everything and everyone outside of himself. When arrogance is directed towards people and nature, it manifests in not taking them seriously, not being dominated by them, having a self-centered thinking, and seeing people as commodities ready to be used. In arrogance against the Creator, since there is no possibility of domination against God, arrogance manifests in the form of denial of His existence and rebellion against his orders. Thus, the arrogant person, by believing that he has proved himself and his ego, he moves away from the Creator and breaks his relationship with Him from his own perspective.²⁰

Conclusion

All Divine religions demand that society be founded on sound principles. The message of all prophets is also full of examples of the realization and internalization of these principles by societies. Societies that are disconnected from these principles or that have not fully implemented them cannot be considered to be a safe and peaceful society.

Worships, human rights and morality that fill the gap of belief in people and keep the belief of oneness of God alive, are indispensable elements of every society.

The belief in the oneness of God is a principle that conveys the society to the Supreme Creator and it gives consciousness to unity. At the same time, the existence of some legal rules among the individuals who make up this society constitutes the most important element of the justice mechanism that prevents injustice.

Worships are in the form of important ties that give people the cohesion, cooperation and the consciousness of being different organs of a body. In societies where these ties do not exist, there is selfishness and self-isolation only. Unfortunately, it is an undeniable fact that urbanization and living a life away from religion in today's world have cost the world a lot. Luxurious living standards, the negativities brought about by the new distinctive architectural style, and removing the acts of worship that have important unifying roles in the society have brought a great dilemma to people. One of the important ways to get out of such an impasse is to reunite people with their religious values.

²⁰ Akçay, Mustafa, *Çağdaş Dünyada İnsan ve Dini Sorumluluğu*, Işık Yayınları, İzmir 2000, 202-203.

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It is not possible to talk about a happy and reliable society if the following evils occur. These are: the safety of life is not guaranteed in relations between states and individuals; inability to prevent prostitution; the rights of orphans, relatives and the poor are not guaranteed; failure to protect parents' rights; lack of compassion and compassionate treatment to relatives, poor and orphans; lack of loyalty to pledge; fraud in measurement and weighing; increased persecution and unfair gain; passing judgments based on superficial information and baseless suspicion about people. In a nutshell, all societies are in desperate need of religion and the values of religion in order for all of these to be in place.

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