



Degeneration of Public Morality

Publication Date: 26.04.2024

Society is compared in a hadith to "*a building whose bricks hold together*". According to Islamic thought, the main values that keep this building alive are brotherhood, solidarity and cooperation. It is declared in the Holy Quran that believers are brothers (Al-Hujurat, 49/10). Therefore, the individual and social

importance of sharing and solidarity as a requirement of brotherhood was emphasized.

We see an example of this when our Prophet (pbuh) established a new Islamic community in Medina after his migration to there. The most important practice here is that some Meccan Muslims were declared brothers, first among themselves and then with the Muslims of Medina. This caused people to integrate with each other and the emergence of a new social power in the new Islamic society. In this new society, practices such as popularizing greetings, feeding the hungry, taking care of relatives, establishing friendly conversation and educational institutions were initiated.

Muslims were declared brothers with each other in Mecca before the Hijra. Some newly freed Muslim slaves were declared a brother with prominent Muslims of the society, such as Hamza (ra).

In Islam, instead of privileged statuses such as caste, class and aristocracy, which are considered to be innate, issues based on qualifications and earned through work have taken place. In the appointment of administrators and law officers, the principle of being competent and having merit has been accepted. In Islamic society, everyone, whether free or slave, rich or poor, strong or weak, male or female, young or old, is accepted as equal in society. All acts that disrupt the structure and balance of society, such as nepotism, gaining unfair advantage, giving and receiving bribes, are prohibited.

The principles of the first Islamic state established in Medina were regulated by the contract called the "Constitution of Medina", the relations between the religious and ethnic groups that make up the society, and the administrative and judicial structures. With this contract, blood feuds, which were very common in society, were abolished, the principle of individuality of crime was accepted, and all kinds of behavior that harmed the unity and solidarity of the society, such as extortion, robbery, gambling, prostitution, theft, bloodshed, lies, grudge, envy and servitude, were prohibited.

There are many verses in the Holy Quran that command cooperation and solidarity. This cooperation and solidarity begins with mothers, fathers and close relatives, and encompasses orphans, the poor, travelers and other people under one's responsibility, and finally everyone in need of help (Baqara, 2/83; The Women, 4/36; Isra, 17/26). Helping and solidarity is a form of worship in Islam.

In this context of solidarity, alms, charity and foundations are at the forefront. In many hadiths, cooperation and solidarity are encouraged. In a hadith in this context, it is stated that "*Believers love each other, pity each other and protect each other, like the organs of the same body that suffer and sleepless when one organ is sick.*"

Islamic scholars say that a person living alone cannot meet even the simplest needs, so people need cooperation and solidarity. This fact shows that humans have a social existence, which means that the values and principles that keep society alive are indispensable for humans. These values and principles are virtues such as respect for parents, visiting close relatives, protecting orphans, the poor and the homeless, neighbors' rights, alms, charity and benevolence, unity and brotherhood, gift-giving, kindness and hospitality to friends.

The Islamic religion wants people to be in harmony with the people around them. In order to ensure this harmony, values called moral virtues must be observed in social relations. The basic ones of these virtues are: justice, truthfulness, reliability, contentment, courage, patience, trust, and generosity. The aim of Islam is to build a society consisting of individuals who have internalized these values.

Protecting one's environment is a fundamental principle of Islamic morality. Allah Almighty created this world with its uniquely beautiful design and perfect order. Man's duty is not to disrupt this perfect order. However, today, especially with technological developments, we are experiencing a process that harms biological diversity in nature and greatly changes the living habits of living things. Problems such as industrial waste, loss of forests, soil erosion, desertification, climate change, global warming, decrease and pollution of drinking water resources, air pollution, hunger and drought are in this context. Islamic ethics orders that solutions be found for these problems within the framework of the basic principles and values of the Islamic religion.

In Islamic ethics, virtues are qualities that are considered morally superior and praised in individual and social life. Virtue is the habit and character that prompts a person to act morally without coercion. Just as morality is in a central position in religion, virtue is in a central position in morality. A morality without religious support and a virtue without moral support have no meaning. There cannot be

a moral system devoid of virtues and a religious tradition devoid of morality. Therefore religion, morality and virtue are closely related to each other.

In Islamic ethics, the source, example and model of virtues are the Quran and the Sunnah. In many verses, there are commanded virtues and prohibited vices, both independently and together with the principles of faith and worship. The most comprehensive of the virtues mentioned in the Quran and hadiths are those that begin with truthfulness and justice, continue with benevolence and generosity, progress with moderation and chastity, and rise to the peak of morality with love and mercy. Muslims' models for realizing these virtues are the Prophet (pbuh) and his companions, and their motivation is to gain the love and consent of God Almighty. The Quran orders us to be at the forefront in terms of virtue and goodness: *"Everyone has a direction to which they turn. Come on, always run for good deeds and compete!"* (Baqara, 2/148). This is a goal for Muslims: *"These are the ones who rush to do good deeds and get ahead in that cause"* (Muminun, 23/61).

However, today the number of people who obey these orders is very small. People have forgotten Allah and His commands and prohibitions. The majority of people pursue worldly things under the command of their souls, egos, whims and desires. He commits all kinds of deceit, injustice and negativity to obtain the material interests of the world. For this reason, people in our society can never trust each other and are pushed into a very uneasy environment. This environment means terrorism, anarchy, poverty and insecurity. Those who refuse to be virtuous as commanded by Islam and do the opposite of it will be disappointed both in their worldly life and in the afterlife. The Quran states this in the verse (Al-Anam, 6/12). The only way to get rid of this very negative situation is to abandon the passions of secular/modern life and live on the path drawn by Islam. This is the only way of salvation.

In human history, we have constantly witnessed the incompatibility of individual interests with social interests. These behaviors are of great importance for social life. Resolving this conflict is a vital issue for the society to live in peace and security. This problem has been eliminated by the principles brought by Islamic morality. In this context, in Islamic morality, responsibilities are assigned to both the individual and the society.

The most important responsibilities of individuals and society are to protect themselves, to eliminate harmful things through material and spiritual means, and to appropriately destroy desires to cause harm. To ensure this, individuals should be reminded of their responsibilities in some way. Every intelligent person should stay away from all forms of action that will harm both himself and society.

A wise and faithful person does not deprive himself of his fundamental rights. At the same time, it does not exclude other people from the issue of protection from harm, which they also have the right to do. Because smart people know very well that all kinds of harmful activities in society will harm both themselves and society. For this reason, society has to warn its members against engaging in harmful activities and take the necessary precautions.

No one desires evil for himself. But is it the same when it comes to someone else's well-being? A smart person always wants the good of others. Because the goodness of the society ensures that the person is also good. But foolish people do not want the good of others.

People are obliged to live in communities. In living together, people who are different in terms of temperament, different in terms of beliefs and culture, and who behave differently in terms of values and thinking can be kept together. However, living together also requires having some common moral values. In order to survive as a society, it is necessary to direct individuals who exhibit different psychological behaviors to certain goals. Every individual in a society has the right to be happy. A person's activity in this direction should not prevent someone else's happiness. Accordingly, individuals in a society have rights as well as duties that they are obliged to perform. For this reason, individuals should be taught what is good and right for society, their duties should be informed and promoted. In addition, it should make the individual love goodness. For this reason, the individual must be taught the purpose of creation.

Islam is a philosophy of life and a way of life. In Islam, the rules of a happy life are presented as an ideal or idea. This presentation consists of commands, prohibitions and recommendations that ensure the attainment of the highest state of mental happiness. The highest mental happiness achieved by complying with these is the goal that a person seeks and strives to achieve throughout his life. This ideal manifests itself through rules of obligation, responsibility and

sanctions. This is an area where all philosophies compete to realize their moral ideas and thought systems. This area can only be shaped with the information of Allah Almighty.

Social Morality is Degenerating

Today, our society and all Muslim societies are faced with effective, dangerous and secret attacks. The purpose of these attacks is to weaken the value judgments of society.

The enemies of Islam want to destroy our country not with missiles and bombs, but by changing and transforming our understanding of Islamic morality by distorting our values. Since when could we, as a society, be so egoistic, selfish, merciless and unscrupulous? How could the people of a civilization that lends a hand and help to the stranded, the needy, the strange, the homeless, children and the elderly come to this point? How did we become disconnected from justice, truth, honesty and morality and turned into a society that deceives others for the sake of its own interests and exhibits rude, ill-tempered, liar and dishonest behavior. Why have we become so fond of this world and possessions? What's happening to us? Where are we drifting?

We started to lose our national culture, our values, our children, and our national and Islamic family structure. We have lost our connection with our history and ancestors. We have lost our pure life and our understanding of halal and haram, which are completely unique to us. We believed like Muslims, but we thought like materialists and emulated Machiavellian lives. We began to flounder with the spiral of Western culture and as a result, we lost confidence and belief in ourselves and the future.

Violence and sexual aggression cannot be a part of life in the Muslim Turkish society! We are anesthetized, alienated, and our self-identities are transformed. Every day, with movies and videos on television and the internet, rosy and virtual lives, dreams of being a model, an artist, a fancy life, making easy money without working hard, stealing someone else's rights, illegitimate lives and wannabes are injected into the minds of the youth. Thus, the lives of individuals and society are corrupted and destroyed.

Our young people want to escape from the life and country they live in. Those who dream of being in the life that is encouraged for them, and many lives are wasted for the sake of these dreams. Hopes are lost in this uncertain search for life and it seems as if our people are dying.

It is not possible to ignore the attacks on the moral values of our society. Preference for moral understandings based on reason and individuals rather than the orders and prohibitions of Islam is increasing. By declaring war on the religion of Allah, Muslims are being confronted with fabricated religious concepts and distorted ideas. Under the name of Moderate Islam, Modern Islam and Interfaith Dialogue, young people are being pushed out of the true understanding of Islam.

All of these damage and corrupt the moral structure of our society, which has adopted Islamic morality for centuries. The consequences of this corruption could cost us a lot. God forbid, if we had to fight another War of Independence, would we be able to do it? Let's not forget that the War of Independence was won with the Islamic faith and values of this nation. What would happen to us if these values disappeared? The aim of the imperialist powers is to destroy these Islamic values and move us away from being a society that would sacrifice their lives for the sake of the homeland. Are we going to give the imperialists, who say, "In order to defeat this nation, it is necessary to take the Quran from their hands," an opportunity to realize their goals?

O Muslims! If you realize how serious the situation is, you should thoroughly examine the factors of degenerating, which we will discuss in detail below, and try to regulate your behavior accordingly in accordance with Islamic rules. Only in this way will true salvation in both this world and the hereafter be possible.

1) We Abandoned Truth and Justice

We know that if the basis of property is justice, the basis of justice is equity. The following verse expresses that justice is based on fairness:

"Among Our creations, there is a community that leads to the truth and acts justly in the light of the truth." (Al-Araf, 7/181)

In terms of Islamic religion, rights and limits (hududullah) are determined from divine origin in the verses (Baqara, 2/187), (The Women, 4/14), (Al-Mujadila,

58/4). Within the Islamic tradition, rights are divided into two: "God's rights" and "people's rights". What is expected from a person who has the virtue of equity is to comply with all of these rights throughout his life and to never act unfairly towards any being. Fundamental rights such as the right to God, the right to parents, and the right to life are clearly expressed in the following verses:

"Your Lord has commanded that you worship only Him and that you treat your parents well. If one or both of them grow old with you, do not even say 'Ugh' to them, do not scold them, and say pleasant words to both of them." (Isra, 17/23)

"Those noble believers do not worship any other god along with Allah; They do not unjustly take human life, which God has made untouchable; They do not commit adultery. Because they know that whoever commits these things will be punished." (Al-Furqan, 25/68)

Just as right is a valid virtue in this world, it is also an absolute value that will be judged by adhering to it in the afterlife. This issue is stated in the Quran as follows:

"Now the earth will be illuminated with the light of your Lord, the accounting will be established, the prophets and witnesses will be brought forward, people are judged according to the measure of truth and justice, and they are never treated unjustly." (Az-Zumar, 39/69)

In order not to be in trouble on that day of judgment, it is necessary to always act fairly towards every being while living life or making judgments.

Giving rights and law to all rights holders and punishing those who do injustice by the authorized person is called justice. Accordingly, justice means living sensitively to rights and equity at every stage of life, giving everyone their due, and not doing even the slightest injustice or oppression to anyone.

Islamic scholars have always emphasized that justice is an indispensable virtue for social life. Ragıp el-İsfehani says in his book titled "The Virtuous Path": "It is not possible for someone who abandons justice to be virtuous. Being virtuous can only be healthy by complying with justice. Justice means doing what is religion duty and obligatory.

Justice is mentioned in many verses in the Quran. In the 90th verse of the Surah Nahl, justice is mentioned at the top of the list of orders and prohibitions:

“Surely Allah commands justice, benevolence, and generosity towards relatives; It prohibits indecency, evil and tyranny. This is how Allah gives you advice so that you may come to your senses.”

Justice is a very important social moral virtue and legal principle for granting and always protecting the rights of rights holders. However, it is clearly seen that these principles are not followed in our society. We give some examples of this below.

- People with merit and competence, and who deserve to be appointed to that position with their knowledge and skills, should be appointed to various positions. This is a command from Allah:

“Allah commands you to return the trusts to their rightful owners and to judge with justice when you judge between people. What good advice does God give you? Surely Allah hears everything and sees everything.” (The Women, 4/58)

But today, in our society, we witness that this principle and divine order are not followed, and positions are distributed through relationships such as nepotism, friend, and acquaintance. Those who aspire to a job try to find someone they know who is influential in the back roads in order to get this job. As it is clearly stated in the verse above, this is against Islam and prevents the healthy survival of the society.

- Justice must be carried out with complete impartiality and independence. The issues that may prevent this are stated in the following verse:

“O you who believe! Never deviate from justice, even if it is against yourself, your parents, or your relatives, and be witnesses for Allah. Whether they are rich or poor, Allah is closer to them than you. So do not follow your feelings and deviate from justice. If you deviate from justice or refrain from doing your part, know that Allah is aware of everything you do.” (The Women, 4/135)

This principle and divine command are not followed in our society. In social relations, relatives, close friends and supporters are favored. The rich are more likely to speak out than the poor. All this is against divine commands. Such behavior causes hatred and envy among people in society. Grudge, which is an emotional state, eats away at the social morality, rots and destroys it. Because grudge and envy are like a deadly germ that first destroys justice, then the virtues of piety and benevolence, and then social and political relations. For this reason,

Allah Almighty foresees that social and political relations should be structured not on emotionality, but on values such as reason and justice.

“O you who believe! Stand up for the truth for Allah, bear witness to justice, and do not let the hatred of any group lead you to act unjustly. Be just, this is more suitable for piety. Fear Allah, surely Allah is aware of what you do.” (The Table, 5/8)

- Unfortunately, social injustice is the most common issue in our society. There is an unfair socio-economic situation among the members of society. Allah Almighty condemns and forbids wealth to be in the hands of only a happy minority of the society, while the remaining majority spend their lives in misery, suffering from poverty, and states his relevant provisions below:

“What Allah has taken from the people of (other) towns and given to His Messenger as a blessing belongs to Allah, the Prophet, the relatives, the orphans, the poor and the wayfarers; This has been decreed so that (wealth) may not circulate only among the rich in the society.” (Al-Hashr, 59/7)

In our society, property and wealth are not distributed equitably. While some of our people live in poverty, some of our people can live in luxury and debauchery. The difference between these living standards should be minimized in order to establish unity, love and brotherhood among the people of the society.

- Every day in our society people, especially women, are being killed unfairly. What kind of a society have we become that we do not even move in no way when we see these murders of women? Violence and murders against women cannot be prevented in any way. However, in the Quran, in the 32nd verse of Surah Al-Maidah, killing one person unjustly is considered equal to killing all people. It has been said that he who saves one life is as if he saved the lives of all people. We have not taught these to our society. Our people have been distanced from the orders and prohibitions of Islam. For years, Islam has been described as a reactionary religion, dogmas descended from the sky. But the result is obvious. If our people had faith and knew the commands of Allah, they would not think of and commit such violence and murders. Who is happy with this result achieved by denigrating Islam? Isn't it time to return to Islam yet?

2) We Abandoned Truth and Honesty

Honesty means being truthful. Its opposite is lying. It is truth if people say and write in accordance with the reality and moral value system in the outside world. If our words and what we write do not comply with the realities of the outside world and general moral values, that is, if our words do not comply with our essence, then we will not be an honest person, but a liar and fraudster who tries to deceive people. These are valid for behavior and actions as well as words.

In the Holy Quran, hypocrites (Repentance, 9/42) and pharisaical person (Al-Maun, 107/4-7) whose essence and words do not match are strongly and frequently condemned. Likewise, believers whose words and actions do not match are also condemned and warned (As-Saff, 61/2,3). For this reason, Muslims' essence must be in harmony with their words and their words must be in harmony with their actions.

"O you who believe! Beware of disobedience to Allah and speak the truth so that Allah will correct your affairs and forgive your sins. "Whoever obeys Allah and His Messenger has certainly achieved great success." (Al-Ahzab, 33/70,71)

"... Keep your promise, because the one who promises is responsible for his promise." (Isra, 17/34)

In this regard, we can also say the following hadiths of our Prophet (pbuh):

"There is no doubt that righteousness leads to goodness, and goodness leads to heaven. A person who speaks the truth is written as a Siddiq (truthful) in the sight of Allah. Lying leads to evil, and evil leads to hell. A person who tells lies is written down in the sight of Allah as a great liar."

"Give me the guarantee of six things on your behalf, and I will give you the guarantee of heaven: When you speak, speak the truth, when you promise, keep your word, when you are entrusted with something, honor it, protect your chastity, keep away your eyes from what is forbidden to look at, and keep your hands from what is forbidden."

Lying, which is the opposite of truthfulness, and its derivatives, slander and deceit, are all sins and vices. *"... avoid speaking false words"* (Al-Hajj, 22/30). Lying is one of the signs of hypocrisy. This issue is expressed in the following hadith: *"The signs of a hypocrite are three: He lies when he speaks, he breaks his promise when he promises, and he betrays when he is entrusted with*

something." In another hadith, "Avoid lying. Because lying, whether seriously or jokingly, does not suit a Muslim."

True and honest people do not lie to other people, do not deceive them, do not slander them, do not backbite, do not intimidate them, do not praise or criticize them excessively, do not promise things they will not do, avoid ugly and obscene words, and leave environments where these occur. Mevlana said, "Either appear as you are, or be as you appear!" is one of the most concise expressions that can be said to those who want to understand honesty and adopt it as a principle.

Honesty means being true not only in words but also in essence. What is meant by this is the characteristics of our soul such as mind, heart, conscience and will; It is because the functions within us such as thought, emotion, evaluation, determination, intention and belief are right, not wrong, and good, not bad, in terms of compliance with moral values. Our intentions should be good and sincere, not bad, our emotions should not consist of negative emotions such as grudge and hatred, but sublime emotions such as love and compassion, our thoughts should be directed towards the realization of the common good for everyone, not with self-interested and scheming cunning. Such people are free, strong and oriented towards righteousness.

Finding these virtuous behaviors in our society has generally become a dream. Most people can lie while speaking. Our people are looking for opportunities to defraud and deceive others. Nobody thinks of keeping their word. The majority of our people show ill-intentions, foul-mindedness, bad-heartedness, deceit, dishonesty, insincerity and hypocrisy towards other people. Although these vices are clearly prohibited by Islam, they have become ordinary events in every segment of our society. News on television and social media are full of accounts of such events. Unfortunately, this situation is one of the most important indicators of moral deterioration and corruption. It's like the foundation of society blowing up.

The personalities of dishonest people have disharmony, inconsistency, and division, as well as a self-confident, anxious, distressed, and problematic mood. Such a person lacks healthy inner peace. This tense, conflicting and restless state leads to various behavioral disorders. It is possible to easily diagnose these disorders on that person's face.

The deception of dishonest people does not last long. One day their deception will be revealed. As a result, these people become untrustworthy, disrespected and unloved. In societies where such people are in majority, feelings of mutual trust, cooperation and solidarity are undermined. Such societies cannot easily overcome crisis periods and are doomed to collapse.

The only way to save our society from these negativities is to teach the society the orders and prohibitions of the Islamic religion. They need to realize with their minds how true these provisions are in their lives. Only in this way can our society achieve a truly safe and solid structure. Otherwise, these are the forerunners of very difficult days awaiting us in the coming years.

3) Brotherhood and Friendship Abandoned

The feeling of brotherhood and friendship is the main element of achieving unity, solidarity and coalescence among people, and maintaining peace and order in society. People have love and respect for those they see as brothers. They enter into sharing and solidarity with them. They live with them in peace and tranquility. Societies where the majority have these virtues are very strong.

It is stated in the Quran that believers are brothers: *"...Believers are only brothers"* (Al-Hujurat, 49/10). We also see the importance of brotherhood and friendship in the following hadith: *"None of you can have faith unless he wants for his brother what he wants for himself."* In another hadith, it is stated: *"As long as the man helps his brother, Allah will also help him."*

The best practice of brotherhood and friendship is the brotherhood established between Muhajirs and Ansar in Medina. Thanks to this, Islam began to dominate the whole world. This brotherhood is praised in the following verse:

"Those who settled in this land before them and believed wholeheartedly love those who immigrated to them and do not feel any discomfort in their hearts about what has been given to them; Even if they are in need, they prefer them to themselves. Whoever manages to protect himself from the selfishness of his soul, it is they who will attain salvation." (Al-Hashr, 59/9)

The most important characteristics of brotherhood and friendship are expressed in the following hadith:

"Beware of suspicion... Do not listen to each other's words. Do not investigate each other's private situations. Do not compete for superiority with each other. Don't envy each other. Do not hold grudges against each other, do not turn your back on each other. O servants of Allah, be brothers, shake hands with each other, remove the grudges within you, give gifts to each other, let your love increase and enmities disappear."

However, in our society, we see the exact opposite of the commands of this hadith. In many segments of society, people envy and hold grudges against each other. As a result, conflicts arise. These disputes cause loss of both property and life.

The virtue of brotherhood also causes the virtue of good neighborliness. Our religion emphasizes that it is important to get along with neighbors. We can state the following hadiths about neighbourhood:

"Gabriel talked to me so much about the neighbor's rights that I thought he would make the neighbor heir to the neighbor."

"He who believes in Allah and the Last Day should not harm his neighbor."

Abu Zer (ra) says, *"My friend (the Prophet) (pbuh) advised me this: "When you cook soup, add a little more water, then look at your neighbors and offer them your soup appropriately."*

"He who goes to bed full while his neighbor next to him is hungry has not believed."

We witness that the commands of these hadiths are not followed in our society. Unfortunately, discord and fights between neighbors are at their peak. This causes the peace and trust within society to be shaken.

Friendship is similar to spiritual brotherhood. Friends, like brothers, love each other wholeheartedly, trust each other, live in solidarity and make sacrifices for each other. Friends are each other's confidants and companions. Therefore, it is always important in terms of individual morality and social morality.

In friendship between Muslims, it does not matter whether race, language, culture, socio-economic status, position or gender is different. Even though they are different, common issues such as unity of faith and purpose are a fundamental element in ensuring a strong friendship.

“As for the believers, male and female, they are friends of each other. They enjoin good and forbid evil. They perform prayer and give alms. They obey Allah and His prophet. These are the people whom Allah will surround with His mercy.” (Repentance, 9/71)

Unfortunately, these qualities are abandoned in our society. The concept of friendship is now forgotten. Everyone is trying to satisfy their own ego and cannot see their surroundings. There is no such concept as friendship or brotherhood in Western culture and modern morality. The only aim there is for people's own benefit and material satisfaction. In such a society, there will be no love, respect and solidarity between people, and there will be no friends for the fallen. Unfortunately, these value judgments are also accepted in our society. What secular morality commands does not include the concept of friendship. For this reason, there is only oneself for individuals aiming for a secular/modern life. Such people have no friends. Their relationship is insincere.

Our people are also trying to imitate the West by being influenced by this life. They abandon virtues such as friendship and brotherhood. As a result, people's trust and sincerity in our society is lost. How sad it is that this Islamic society is full of stories of people who have supported each other and been in solidarity for centuries. It is very sad that they are abandoned today. The price of this abandonment will sooner or later be reflected in this society. Hopefully it won't be too late then. Hopefully, our people will return to Islamic values as before and the feelings of brotherhood and friendship will revive in our country.

4) Respect and Love Abandoned

Respect means giving every being the value it deserves; It is to show the attention, reputation and respect it deserves. Love is one of the most sublime emotions and virtues that brings beings closer to each other, connects them, makes them respect each other, and makes them making all kinds of sacrifices. Therefore, respect and love are the source of all moral feelings. What makes a person valuable is his avoidance sins in the sight of Allah. If a person is respectful to Allah Almighty, he will automatically fulfill His orders and prohibitions:

“O people! The most valuable of you in the sight of Allah, the most pious of you, are the ones who are most careful of disobeying Him.” (Al-Hujurat, 49/13)

After Allah Almighty, our mothers and fathers are the most important beings that we should respect and love:

"Your Lord has commanded that you worship only Him and that you be good to your parents. If one or both of them reach old age with you, do not even say "Ugh" to them, do not scold them, speak sweet and kind words to them, show mercy to them and lower the wing of humility and say, My Lord, you will protect and have mercy them just as they protected me when I was a child." (Isra, 17/23, 24)

Then, one should be respectful to all believers, respect all their rights, and avoid rude, condescending, mocking, or degrading behavior towards them:

"O you who believe! One group should not ridicule another, perhaps they are better than themselves. Women should not make fun of other women, maybe they are better than them. "Do not slander each other, do not call each other with bad names." (Al-Hujurat, 49/11)

What befits a Muslim is to be respectful towards all beings created by Allah. It is necessary to treat every human being justly and show them the respect they deserve: *"Allah does not forbid you from doing good to those who have not fought you in the matter of religion, nor have they expelled you from your homes, and from treating them justly" (Al-Mumtahina, 60/8), "... do not curse those whom they worship besides Allah. Then they go beyond the limits and curse Allah without knowledge" (Al-Anam, 6/108).*

It is certain that if people living in a society love each other and act fairly towards each other, no disagreements will arise between them. In this case, a friend loves his friend and wants for him what he wants for himself. Trust, solidarity and cooperation can only happen in such case.

Love of Allah is the ultimate goal of the ranks and the highest point of the degrees. Believers love the Messenger of Allah after Allah (At-Tawbah, 9/24). This chain of love thus covers all beings, which Yunus Emre summarizes as "I loved the creation, because of the Creator." Love between believers is a sign of their faith. As a matter of fact, The Prophet (pbuh) said:

"You cannot enter heaven unless you believe. You cannot have faith unless you love each other. Shall I tell you something that, if you do it, will create love between you? Spread the greetings among yourselves."

“As for those who believe and do good deeds for this world and the hereafter, the Merciful will create love for them” (Mary, 19/96). Accordingly, believers who have good morals and do good deeds will be people who love and are loved, with the help of Allah. *“...Allah loves them, and they love Allah...”* (The Table, 5/54).

Despite all this, what happened to us that there is no respect and love left among our people? The majority of people in our society violate the rights of others and harm them. Our people and even individuals in families do not have love for each other. The son kills his parents for money. People kill each other because of property fights. There is no trace of love or respect on the faces of the people on the street.

Young people who are given advice on morality say, "Give money, not advice!" They respond like this. Our people have come to worship materiality and money. That's why they don't have love and respect for each other. Here is Western civilization, here is secular and modern morality!

O Muslims! Come to your senses and return to your old Islamic morality. Otherwise, we will become a society where hearts have become so dull that we will destroy each other.

Yunus Emre said it beautifully:

Hear, my dear ones, love is like the sun,

A person without love is like a stone.

What grows in the heart of stone, the poison smokes on the tongue,

Even if he speaks softly, his words are like war.

5) We Abandoned Unity and Cooperation

Societies can only overcome difficulties in unity and cooperation. Communities whose people are not in unity and cooperation are doomed to disintegrate and disappear in the long term. The reason why the Turkish nation lived together for centuries and established long-term states is that unity and cooperation were achieved. They achieved their goals thanks to this unity. They were happy together and sad together.

Unity and cooperation are the commands of the Quran to Muslims:

“Hold tightly to the rope of Allah together and do not become divided. Remember Allah's blessing to you. When you were enemies to each other, Allah united your hearts and, thanks to His blessing, you became brothers.” (Al-Imran, 3/103)

The unity and cooperation of believers has always benefited them. As a matter of fact, The Prophet (pbuh) says: *“A believer is like a person who sells perfume. If you sit with it, it will benefit you, if you walk together, it will benefit you, if you do business together, it will benefit you again.”*

Losing unity and cooperation, falling into disagreement and separation means diminishing your existing power and giving your enemies the opportunity to destroy you:

“Obey Allah and His Messenger and do not start quarreling with each other, otherwise you become weak and lose victory. Be patient, surely Allah loves those who are patient.” (Al-Anfal, 8/46)

Why can't unity be established in our society today? Polarization and hostility among people is increasing. Statements that denigrate, curse and humiliate each other circulate every day. Who will benefit from these? We are all children of this country, these lands. We have the same background and culture. There is nothing we cannot agree on. But why do societies become hostile and enemy to each other? We have to put an end to these. Because all is for one, and one is for all. We must stop division and squabbling and unite around our own national and religious values. These values have kept this society together for millennia. The secular/modern culture introduced among us is a dress that does not fit our body. This culture fits the structure of Western societies. We must abandon this culture, Western culture, which is diametrically opposed to Islam, and return to our own identity and values. Only this will be possible for our society to remain in unity and solidarity and stand tall against internal and external enemies.

6) Responsibility and Obligation Abandoned

Responsibility means that a person is not satisfied with only his own worldly and otherworldly good, but works for the good of other people besides himself, and even the whole environment, whether living or non-living. A person has a responsibility towards himself, his family and society. As a requirement of this responsibility, one must provide material and moral assistance to other people.

The most beautiful formula of moral responsibility is formulated in the most beautiful way with "emr-i bi'l-maruf ve nehy-i ani'l-munker" (commanding good, forbidding evil).

"They believe in Allah and the Last Day, they enjoin good and forbid evil, and they compete with each other in doing good deeds. They are among the righteous." (Al-Imran, 3/114)

A person who is aware of responsibility strives for the good of himself and the society. The following verse expresses the importance of this: *"Man has only what he works for"* (An-Najm, 53/39). People are also responsible for their knowledge, thoughts and intentions: *"Do not pursue something about which you do not have definitive knowledge. Because the ear, the eye and the heart are all responsible for it"* (Isra, 17/36). A person is responsible for his family as well as himself: *"O you who believe! Save yourselves and your families from the fire whose fuel is people and stones"* (Al-Tahrim, 66/6). Our Prophet says the following on this subject: *"You are all responsible and you are all accountable for what you govern. The master of the house is responsible and accountable for those he manages; The lady of the house is responsible and accountable for those she manages."* Family responsibility is towards the spouse, children, parents and relatives. In this context, to someone who came to the Prophet and asked who deserves to be treated well, the Messenger of Allah said *"your mother" three times and then "then your father, than the ones closest to you, in order."*

Social responsibility begins with our closest neighbors and colleagues, and continues with civic responsibilities towards the people of the society we live in. Muslims' responsibility towards all their religious brothers and sisters is to be aware of each other's good and bad situations, to try to save those who are in trouble and evil, and to strive to spread goodness and beauty. Regarding this, Allah Almighty says in a verse: *"Let there be a community among you that calls to goodness, enjoins goodness and forbids evil. These are the ones who will be saved"* (Al-Imran, 3/104).

Muslims are also responsible to all people. They should be an example to them with Islamic morality. They are responsible for giving them correct advice, spreading monotheism and justice, and developing the earth. They are addressed in the Quran as follows: *"You are the best nation that has been raised*

for humanity. You enjoin good and forbid evil and believe in Allah” (Al-Imran, 3/110)

A good Muslim must have environmental awareness and is responsible towards all living and inanimate nature. In order to fulfill this responsibility, it does not pollute the environment, treats and feeds animals well, and uses natural resources sparingly without wasting them.

Allah Almighty has made us responsible for these responsibilities. We are responsible to God for these obligations. In addition to our responsibility of faith and worship towards Allah, the above mentioned also express our obligations towards God.

“Wherever you are, be aware of your responsibility to Allah. Do something good after evil so that it can destroy it. Treat people in accordance with good morals!” (Hadith-i Sharif)

Fulfillment of responsibilities and obligations is limited by one's strength and possibilities:

“Allah only obliges a person with what he can afford.” (Baqara, 2/286)

“...He chose you and placed no difficulty on you regarding religion.” (Al-Hajj, 22/78)

It is an inevitable consequence of being a Muslim that Muslims fulfill their individual and social responsibilities and obligations, and especially that they believe in and implement the principle of "commanding good and forbidding evil". However, today these responsibilities are evaded. Everyone withdraws into their own shell and pursues only their own interests and gains. The elderly in the family are abandoned, the hungry neighbor is not informed, and the troubled and needy people of the society are not taken care of. So today Muslims have forgotten their obligations. Just praying and saying I am a Muslim is not enough. We must not forget that we will be held accountable for our responsibilities and obligations towards people and society tomorrow in the afterlife. We are responsible for the blessings given to us and we will be held accountable tomorrow in the afterlife. So how do we respond? O people! Come to your senses and return to the moral values of Islam. The moral values of Islam are superior to the secular, modern morality of the West in every respect. Real

happiness lies in Islamic morality. Islamic morality is the only way that will lead people to happiness both in this world and the hereafter.

7) We Abandoned Peacemaking

There is a struggle between the innate abilities of indecency and taqwa (Al-Shams, 91/8) in human nature. If the evil side predominates in this struggle, internal conflicts and evil will arise. As the number of such people increases, social conflicts and wars between countries arise. That is, if values and virtues lose their power in a society, peace and tranquility will end and conflicts will begin in that society. Fighting and violence between wild animals is a natural occurrence among them. However, hostilities and wars between people who are honorable creatures and equipped with superior abilities and values are not a natural thing. What suits humans, who are "*created in the most beautiful way*" (At-Tin, 95/4) and "*given glory, honor and blessings*" (Isra, 17/70), is to be brothers, friends and peacemakers with each other.

Peacemaking is one of the values of Islamic morality. Peacemaking is defined by Islamic scholars as follows: "It means that the soul chooses the direction of agreement in opinion and business disagreements and is at peace and righteousness with everyone." This virtue ensures that people, and ultimately society, live a happy life in peace and security. In such a society, the bonds of love and brotherhood between individuals are strong. Otherwise, hostilities will increase among members of society and bonds of love will be broken. These societies lose their power and can easily be defeated by their enemies. However, individuals who are strong with internal friendships can easily protect their country against the mischief and harm of external enemies.

"O you who believe! Enter into peace all together, and do not follow the devil. Because he is your clear enemy." (Baqara, 2/208)

According to this divine command, a Muslim should have a peaceful mood both in his inner world, in his family and social environment, and in the entire world of existence. When peace is broken, do your best to restore it. In fact, pacifism should be a fundamental moral value for every human being. Because, as stated in a verse, "*...There is no need for hostility towards anyone except the oppressors*" (Baqara, 2/193).

There is no peace without pacifism, and there is no social peace, prosperity and trust without peace. A Muslim is in favor of peace and is a trustworthy person. He trusts in God to gain victory and establish and maintain peace.

“If they approach peace, approach it too and trust in Allah. He is the All-Hearing and All-Knowing.” (Al-Anfal, 8/61)

Fighting and violence have become preferred in our society. People try to obtain their rights by using violence. Instead of agreement, conflicts are fueled. These attitudes shake the peace and trust in our society. For this reason, people want to arm themselves to ensure their own security, and hundreds of gun license applications are made every day. The fact that everyone protects themselves with a gun means that the order of trust in society is broken. There is no need for America's cowboy mentality to spread in this country. Our people should protect the laws and the law enforcement forces that enforce them and not allow anarchy and chaos to occur in society. This is the duty of a Muslim. Because Muslims are brothers and they must resolve conflicts between people through peace.

Conclusion

The basic principles of Islamic morality come to life in the characteristics that Muslims display as virtues. Societies formed by people who have these virtues are safe, healthy and prosperous in every respect. However, societies where people who do not have these virtues are in majority are unsafe, unhealthy and unhappy. The result of lack of virtue is the corruption of the morals of societies.

Prof. Dr. Cafer Sadik Yaran, in his book "Moral Virtues", explains in a beautiful way the virtues that a Muslim should have. Prof. Yaran's following statements about the moral virtues of the Islamic religion describe the essence of Muslims' virtue:

“A Muslim is a person who believes in Islam, the last and most perfect religion, and tries to live as prescribed by this belief. The religion of Islam is a set of values regarding faith and acting in accordance with it, based on divine revelation. A Muslim is a person who embraces and internalizes these values and strives to turn them into virtue in his own person and to become virtuous, highly qualified and have a moral character. As can be understood from here, the abstract values

revealed by the religion of Islam turn into a concrete and observable character in the person of Muslims. Just as there is a relationship between Islam and Muslims, there is also a close and intertwined relationship between values and virtues. Just as Islam is the abstract and theoretical principles of faith and life, and a Muslim is the concrete and practical reality that makes him flesh and bones, values are the superior feeling, thought and behavior characteristics that God and believers like and attribute to Muslims, and virtues are the manifestations of these characteristics in the person of the Muslim.

For a Muslim, the main source of moral values and virtues is divine revelation, and the main motivating force is to attain God's consent by living in accordance with His command. In addition to this, of course, he believes in the worldly and otherworldly wisdom and benefits of each of God's commands, his desire to achieve happiness in both worlds, his will to live the religion he believes in with all its aspects, his effort to turn himself into a mature person with good morals who loves and is loved in society. He also motivates himself on this path with many other secondary motivations such as: Good nature and good behavior within the framework of faith and good deeds are the motto of the Muslim."

Unfortunately, today, most of our people in our society abandon these virtues. This gives us concern and sadness about the future of our society. This is because our people have adopted secular/modern moral principles based on Western culture. We hope that our people will abandon this secular morality, which is contrary to their essence, and return to the Islamic morality that this nation has lived by for centuries. Our society has no other way of salvation.

References

"Family Ethics", M. E. Yıldırım, Siyer Publications, Istanbul, 2021

"İhyâu Ulûmi'd-Dîn", İmam Gazâlî, Bedir Publications, Istanbul, 1978

"Islamic Ethics with Hadiths" Imam Ibn Abi Shaybe, Beka Publishing, Istanbul, 2016

"Islamic Ethics", C. S. Yaran, DIB Publications, Ankara, 2017

"Islamic Ethics", H. Altıntaş, Akçağ Publications, Ankara, 2018

"Islamic Ethics", M. Dikmen, Cihan Publications, Istanbul, 2013

“Islamic Ethics Principles and Philosophy”, M. S. Saruhan, Graphicer Publications, Ankara, 2020

“Moral Virtues”, C. S. Yaran, DIB Publications, Ankara, 2019

“The Virtuous Way”, Ragıb El-İsfehani, İz Publishing, Istanbul, 2010

For your comments and criticisms: oryanmh@gmail.com

[Main Page](#)

[Articles](#)