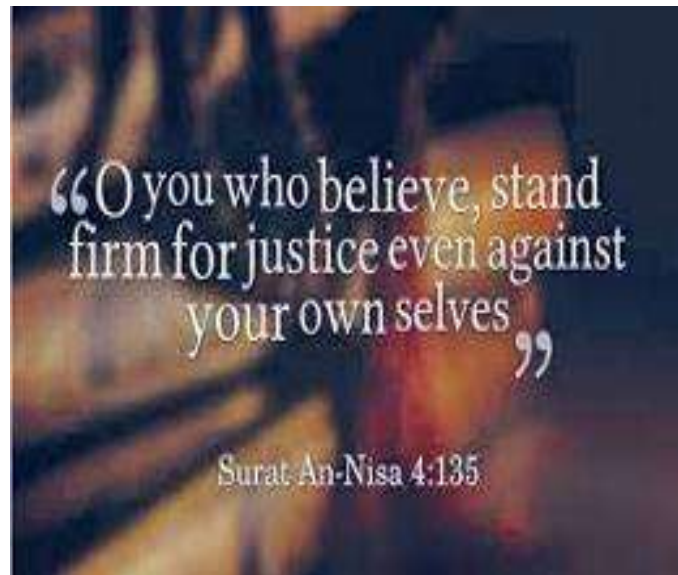




Principles of Life in Islamic Society

Publication Date: 11.02.2023

Islamic life is a real way of life. This path has produced the most suitable solutions for all the needs of humanity and has surrounded humanity with all its aspects. Islam has determined the purpose of life and the principles that will serve this purpose. These principles are the principles that will ensure that people reach happiness both in this world and in the hereafter. Apart from these, all the paths to be followed will never ensure the happiness of people both in this world and in the hereafter.

However, opponents of Islam have attacked the religion of Islam for centuries and tried to deflect its pure features. Thus, Islam was imprisoned only in consciences and tried to prevent it from ruling among people. After that, they struggled to completely abolish Islam in Islamic countries. Thus, they tried to place superstitious beliefs and thoughts instead of Islam.

The West has declared Islam as the enemy for the last 50 years. They defined all Muslims as terrorists who worship violence. In order to justify these thoughts in their own and in the world public opinion, they established Islamic terrorist organizations with their own plans and made them commit terrorist acts. Since they had the power of the media, they tried to make people accept that Islam is a religion of terror in this way.

The dominating powers of the West know that Islam wants the development of all humanity, and therefore they fear it. Because in a place where Islam is strong, it is no longer possible for the West to exploit people and usurp their wealth. Knowing this, the imperialists hide the true face of Islam with all their might and force people to live and think outside of Islam. However, all these efforts are in vain.

The religion of Islam is not something that can be easily eliminated as they think. Because the religion of Islam is under the guarantee of Allah.

“There is no doubt that we sent down that dhikr/Qur'an. We are the ones who will protect him.” (Hijr, 15/9)

However, the unbelievers are unaware of these facts. They want a social life that is not dominated by the religion of Islam so that they can commit fraud, corruption, theft and colonialism as they please. Islam is against what they want. This point expresses itself with all the beauties of Islamic life. We describe the basic principles of these beauties below. These basic principles are the guarantee for people to be happy in this world and in the hereafter.

Social Justice

In an Islamic society, first of all, it is worked for the realization of social justice among people. Being a guarantor for the sustenance of each individual and securing the livelihood of the whole society is the first step to take. According to this principle, people sometimes benefit from the state treasury in proportion to

their work and sometimes in proportion to their needs. The caliph, Hazrat Umar, is one of those who apply this principle best. Hz. Umar divided the booty on this basis in the early days of Islam.

Social balance is the fundamental basis of social justice. Islam generally builds the understanding of peace on this basis. The social balance in Islam can be realized in proportion to the management of the state and the determination of the laws, the security of the people and the guarantee of sustenance. In order to achieve this, state revenues must be shared fairly among people. In order to ensure this, the principle of *"Wealth should not be circulated only in the hands of the rich, but also in the hands of the poor"* is essential. This is an order of Islam (Hashr, 59/7).

This verse was revealed to confirm an action of our Prophet (pbuh). For this reason, it has been accepted as a fundamental principle. Our Prophet gave the booty taken from the Banu Nadir tribe to the poor immigrants, but not to the rich Ansar. Thus, for that day, the economic imbalance between the two Muslim groups was tried to be eliminated. Hazrat Umar acted with the same principle. It is even reported that Hazrat Umar said: "If I get the opportunity in the future, which I had in the past, I will definitely take the surplus goods of the rich and distribute them to the poor." However, the life of Hazrat Umar was not enough to do this. The general distribution of wealth in Islam has been made on this basis. The authority to distribute the general wealth is given to the Islamic state. This principle restricts the basis of personal property to some conditions.

Another issue is the principle expressed as "unrecorded and free interests". These benefits are matters for which there is no provision, and which are left to the authority of the Islamic state to adjust according to the situation. According to this, the state is authorized to take the necessary amount from the main money of the rich - not from the tax on their profits - to spend on the general interests of the Muslims. In cases where the state's income resources are not sufficient for the protection of the society and the protection of the Islamic country, the state may take the necessary amount from the capital owners without giving it back.

In this regard, the Islamic jurist Muhammad Abu Zehra states the following in his book "Malik":

“In this principle, individual property is restricted. It puts this right at the disposal of the general needs of the nation. It unconditionally assigns it to the command of the state that provides public service. Thanks to this principle, the state corrects its economic balance not only with taxes, but also with the shares it receives from individual property in order to spend it for the public interest of the society, gratuitously and never to be returned.”

Another principle necessary for the establishment of social justice in society is to remove the means of haram. Because all the behaviors that cause haram disrupt the social balance in the society. If we want to build social balance in the society, we need to prevent all the occasions that lead to haram. Actions such as bribery, unjust gain, fraud, etc. are forbidden in Islam. Because these actions are an obstacle to the establishment of social justice in the society. These actions prevent the equitable distribution of general wealth. Therefore, such actions should be prevented. This is the duty of the state. In this regard, Abu Zahra says:

“If the public wealth is not evenly distributed, it leads to a lot of social mischief. In such a case, at least, a hostility arises between the society and the individuals. The dangers that threaten the homeland and nation become unavoidable. Because the poor people cannot defend a country that deprives them of everything by oppressing them with a sincere feeling. Therefore, it is the most important duty of the state to prevent these abusive means, and it is an absolute necessity to prevent this.

From this we see that individual property rights are limited. The state should have the power to intervene in order to ensure the general interest and to remove the damage. If the state does not intervene in such a situation, it will be failing in the measure. Then, the duty of the members of the society is to strengthen the command position of the order, to look after the interests and to invite the state, which it deems defective, to make its duty and laws work.

“When you judge between people, you judge with justice.” (Women, 4/58)

“Do not stray from justice, even if it is against your relatives.” (The Cattle, 6/152)

“O you who believe! Be the judges standing firm for Allah and witnesses with justice. Do not let your hatred of a people lead you to injustice.” (The Table, 5/8)

Sayyid Qutb, in his book "The World View of Islam", says the following about this issue:

“Islam's scales of justice are one that cannot be adjusted by love or anger. The justice of Islam is a justice whose foundations are not shaken by friendship and enmity. All people benefit from that justice equally, regardless of their religion or race. Other nations benefit from this justice even if they are at odds with the Islamic nation.

No human law has been granted this sublimity until our time. Those who say, “No, this is not so” should look at the justice applied by the big states to the small states. Then let them cross over to the United States and see the justice that whites inflict on red-skinned people. Let them look at the treatment that the warriors treat each other. Or let them go to Africa and see the justice that whites are doing to blacks. Everyone can observe, as these occur in our time. The most important thing is that Islamic justice was not just words, it was applied exactly.”

It is written in Sir Ternold's book: "The Khimites closed the city gates to Heraclius' soldiers and said to the Muslim army, "Your justice would certainly be more pleasing to us than the persecution of the Christians."

Islamic justice is not exclusive to individual events. There is no doubt that it is a public road and a fixed road. Every individual, every community can benefit from this road just like Muslims. The historical evidence that this is equal among all is this: Islam's idea of social unity; abolition of bigotry of race, color and country; consideration of all religions at a fundamental level; to be ready to cooperate and make peace with every nation; the reasons of war only defend the freedom of worship, belief and invitation; erasing iniquity from the earth; It is to apply social justice to everyone and make it exclusive to destroy the economic reasons shown as the cause of wars. Aren't all these points proof that Islam is a universal system?

Absolute Freedom

The basis of absolute freedom is to fear nothing but Allah. Absolute freedom exists when people do not try to deter them from their religion by force, when superior justice is realized, when some people do not attack some people in order to enslave them, when no oppressor can oppress the wretched ones who are deprived of self-defense, when all the oppressors abandon oppression and

prefer peace, and when people's safety is fully ensured. . Apart from resisting attacks, Islam has forbidden all wars and invited people to peace.

“If they incline to peace, incline to it and put your trust in Allah.” (Anfal, 8/61)

“Now they will forsake you and withdraw to one side and do not fight you and make peace with you. If they do, then Allah has left no way for you against them to encroach on them.” (Women, 4/90)

In order for absolute freedom to exist, a social order is necessary so that all people of faith, creed, race, color and language can benefit from it. Such a universal order only exists in Islam. Such an order is necessary for a free human world. Because Islam is the only system that gives real freedom in terms of encompassing all realms. In its shadow, people can live in safety, security and stability.

The great religion of Islam has never wanted to spread itself through the police forces. Those who do not believe in Islam but live under its banner have never been asked to be made to believe in it by force. He does not send them to electric furnaces as Hitler did because they do not believe him, nor does he exile them to the snowy mountains and icy seas of Siberia as Stalin did. Because it trusts sincere beliefs and leaves everyone free in their faith. For this reason, the borders of Islam are open to people of all religions and colors, as well as to all Muslims, without curtains. Even idol worshipers can take shelter under the protection of a Muslim. If they do so, they will also be protected.

“If one of the polytheists asks you for forgiveness, give him protection so that he can listen to the word of Allah, then take him to the place where he is safe. For they are a people who do not know.” (Repentance, 9/6)

It has not been made possible for all people to gather in the same religion and believe in the same things. For this reason, there is a need for a social system that opens its doors to every universal cause with freedom and that does not restrict the right to life of every believer because of his faith. This is such a system that all believers, sects, races, colors and languages can benefit from it. Such a Universal System is only the religion of the Supreme Islam. A free human world needs such an Islamic system. The most prominent system in terms of encompassing the whole world is only the Islamic system. In its shadow, a person attains security, peace and stability. We invite all humanity to such a system.

Islamic creed does not neglect the body and mind by considering the soul of man. He does not inculcate worship and rituals and leave the solution of life-related issues to man. It can dominate the heart of a person and remain unfamiliar with his actual life. He does not look at the individual and ignore the society. It disciplines the personal life and does not leave the laws of society and the law of the states unattended. The Islamic creed has spread to human life like veins spread throughout the body and has covered every particle of human life. It has been proven many times that Islamic creed has the ability to take care of everything in the social field.

Being Satisfied of the Heart

According to Islam, if there is no peace in the hearts of individuals, there is no peace in the world. For world peace, peace in people's hearts must first be ensured. In Islam, the individual has a great value. The cornerstone of society is the individual. The first seed of faith sprouts in his heart. The manifestation of this belief is man himself.

Islam first sows these seeds that improve and elevate life in the heart of the individual. This is the seed of peace, born of beauty and order, strength and constructive power, pure desires. This seed is not the seed of peace born of disharmony, inertia, and tyranny. This seed responds to the wishes of the individual, at the same time it shows the greatest interest in the goals of community life and the wishes and needs of people. It acknowledges and accepts people's religious beliefs, values and customs. This seed is the peace seed of Islam that makes all these work within a system.

By giving the belief of trust in Allah, mercy and trust in His protection, Islam grants the soul a sense of trust and lasting security. This trust is one of the characteristics of religious belief. In this feature, all monotheistic religions are common with Islam. However, the point where they differ from other religions is that Islam does not allow anyone - a monk - to come between the servant and the Lord. He has eliminated the need for the will of another person to approach Allah.

As long as the servant has this belief, he can apply to Allah on his own whenever he wants and get help from him.

"Your Lord said: Pray to me and I will answer you and I will accept your prayer." (Believer, 40/60)

"When My servants ask you about Me, surely I am near. When he prays for Me, I also accept the invitation of the praying person. So let them respond to my invitation and believe in Me, until they are on the right path." (Baccarat, 2/186)

In the face of this power of Allah, the veils of all fraudulent, coercive and false majesty are torn.

"Say: No one will ever reach us except what Allah has written for us. He is our Mawlana. That is why believers should rely on Allah alone." (Repentance, 9/51)

"O people! A message has been brought to you, now listen to it. The idols that you worship besides Allah cannot really create even a fly, even if they are all gathered together for this purpose. If the fly takes something from them, they cannot take it back from him. Whoever wants is also helpless, and what is wanted is also." (Hajj, 22/73)

An individual under the auspices of Allah's might is as secure of his sustenance and shelter as he is of his life and safety. No force or person can harm him in any matter of his food, shelter, world or the hereafter. Because the individual is fed from that inexhaustible source and provides help from the greatest power of God, who rules the entire universe, he becomes a being that can withstand all kinds of difficulties by gaining enormous strength.

"Say, O Allah, the owner of the property, you give the property to whomever you wish. You get the property from whomever you ask for. Whoever you wish, you can raise his rank, and whom you wish, you can lower him. Charity is only at Your hands. Undoubtedly, you are omnipotent." (Ali Imran, 3/26)

If all the forces on earth came together and tried to harm and torment someone, they would not be able to harm that person at all, except by Allah's permission. In that case, when someone is hurt, there is great wisdom and a good thing that is superior to the limited good that a person can observe. It is a great good that the individual cannot solve and only Allah knows.

"It may be that you don't like something, it will be good for you. Even though you love something, it is also evil for you. God knows, you don't." (Baccarat, 2/216)

Since the soul that receives all the blessings is happy, it becomes resistant to events, safe and calm. There is no such thing as getting excited or afraid of anything for the soul that is in such a satisfied soul.

“These are the believers. They are those whose hearts find peace and tranquility with the remembrance of Allah. Be aware that hearts become fixed and mature only with the dhikr of Allah.” (Thunder, 13/28)

Learning Science

Learning knowledge is one of the most important life principles for Muslims. Because the first verse of the Qur'an, *"Read! In the name of your Lord, who is creator"* (Alak, 96/1). In other words, it is the first command of Islam to people to read, that is, to have knowledge.

“Acquiring knowledge is obligatory for every Muslim, male or female.” (Hadith)

According to this hadith, learning knowledge is an obligatory act of worship. For this reason, Muslims have lived in prosperity and happiness for centuries by giving importance to science. When they relaxed in knowledge, then they started to regress. Imam-i Ghazali explained this hadith as that professional men and women should improve their knowledge about their profession in order to avoid all possibility of mistakes.

Science comes after belief in Islam. A Muslim has to know and learn what he believes. This means that he has knowledge. For this reason, the Islamic State is obliged to mobilize its resources for all kinds of education and training. It is necessary for Muslims to receive education and training in accordance with their aims both in this world and in the hereafter. In the life of a Muslim, it is not possible to separate the affairs of this world and the hereafter. Every good worldly deed of a Muslim also brings him happiness in the Hereafter. For this reason, a Muslim has to learn both material and spiritual sciences properly. Whatever profession he chooses, he should try to have merit in that subject.

In the Qur'an, Allah addressed His Messenger as follows:

“Say, my Lord, increase my knowledge.” (Taha, 24/114)

This order also applies to Muslims. Because our Prophet (pbuh) is an example for Muslims. According to this order, Muslims should try to increase their knowledge and worship to Allah.

Outlawing Interest

According to Islam, labor earns money. For this reason, it is not valid for money to make a profit where it stands. The only way to make a profit is to put in the effort and work. For this reason, it is not permissible for a coin to provide profit to its owner where it stands. In fact, it is strictly forbidden in Islam to take some excess - interest - while getting back his money from the man he lent.

This basic rule of Islam prevents capital from increasing on its own without working. So, as in today's capitalist systems, when individuals are in need, the money they borrow makes the owner of the money income and increase his wealth, is forbidden in Islam. Thus, it eliminates one of the main causes of interstate wars and exploitation. After all, it gives the work its true value. Pays for work fairly. As in the capitalist countries, it prevents the unfair profit of those who receive interest in return by investing their money in banks and similar institutions and waiting lazily. The balance of the whole society is disturbed because of those who live in those countries and increase their wealth by earning money illegally. Unfortunately, this wrong western thought has surrounded the whole world like the arms of an octopus.

As the interest system always makes the debtor weak, it also brings the owner of money to unlimited wealth. The debtor sometimes makes a profit and sometimes a loss. Whoever gives his money with interest always makes a profit. If several transfers are made with the interest transaction, the entire profit belongs to the interest owner. On the other hand, all the labor of the employer is wasted. As the result all the profits of capital are ruthlessly concentrated in the hands of the capitalist minority.

“O you who believe, fear Allah and abandon interest, if you are truly believers. If you do not do so, then know that war has been waged against you by Allah and His Messenger. If you repent, your capital is yours, you will not be unjust and you will not be wronged.” (Baccarat, 2/278,279)

Profiteering and Black Market

Profiteering and black market are completely forbidden in the Islamic system. Because the profit of black marketers is not in return for their labor, but by deceiving people and usurping their rights. These are against the general interests of society. These people offer the goods they withdraw from the market to the market again at high prices in times of shortage. Thus, they gain exorbitant and unfair profits. Exploiting people's most pressing needs for food and clothing in this way is a betrayal of society. For this reason, Islam has forbidden black market and profiteering. It is counted among the greatest sins in the sight of Allah.

In today's capitalist and liberal economic system, it is not possible to get rid of black market and profiteering. Although the laws are ostensibly against them, those who have the money power to bribe the necessary officials to prevent them from being prosecuted. This indicates that social justice is not valid in society. Such actions will upset the economic balance to the detriment of the people. The wealth obtained in this way is concentrated in the hands of a certain group and the balance in the distribution of wealth is eliminated. The attitude of Islam towards this is quite clear.

“Woe to those who cheat in measure and scale, who get their full due when they take from people by scale. And when they are given to them with a scale, they are the ones who reduce.” (Mutaffifin, 83/1,2,3)

“O my people! Do justice in measure and scale. Do not neglect the property and rights of the people. Do not do evil in the earth as mischief-makers.” (Hud, 11/85)

Our Prophet (pbuh) also has the following hadiths on this subject:

“Whoever makes profiteering has strayed from that path.”

“The one who deceives us, the Muslims, is not one of us.”

Nationalization of Public Resources

In Islam, necessities such as water, pasture and fuel were declared as public property, and they were not included within the borders of private property. The current name of this is “Nationalization of resources that meet general needs”. The treasures found under the ground are also included in this issue in the Maliki

sect. According to Malikis, mines, coal and oil resources cannot be the property of private individuals. These are common property that all Muslims will benefit from. Because the purchase of a land does not mean that the ones under it have also been purchased. The removal of these resources from public ownership upsets the economic balance of society. Because these resources are important sources of income. The fact that these are in the hands of private individuals negatively affects the distribution of wealth in the society. In capitalist and liberal economies, these wealth are in the hands of private companies or individuals. This situation pushes societies into evil. It also plays a primary role in the implementation of international colonialism. For the economic balance in the society and the general happiness and welfare of the people, Islam saw natural wealth as general wealth and evaluated it as the property of the whole society.

Luxury and Waste is Haram

Islam has allowed people to benefit from all the blessings of the earth through halal means. However, he does not allow these blessings to be wasted. Luxury life is also a waste of these blessings. For this reason, luxury living is prohibited in Islam.

“O children of Adam, every time you go to the mosque, wear your beautiful clothes and eat and drink, but do not waste. For God does not love the wasteful.” (The Heights, 7/31)

Luxury and waste have played a primary role in the destruction of nations and societies throughout history. Especially when Allah wants to destroy a city, he puts the rich people there into luxury and waste. Thus, those towns deserve to be destroyed. This is clearly stated in the following verse:

“When we want to destroy a country, we order its spoiled beings, who do not obey and do evil there. Thus, that country is entitled to perish. And we'll raze it to the ground.” (Isra, 17/16)

The reason why Islam prohibits luxury and waste is that a certain minority of people in a society live in luxury and waste, causing many people of that society to be in misery. Wasteful people establish many bad customs in society to fulfill their lusts and other self-desires. This means the decay and corruption of society. In such a society, the bonds of unity and trust between individuals are severed.

This causes society to collapse. For this reason, Islam interferes with the living of waste and luxury in society. He forbids it by making it haram. Here, the Islamic State intervenes and eliminates the means that lead to this haram. Thus, the stability and healthy order of social life is ensured.

It is Haram to Accumulate Excess

Accumulation of excessive wealth in the hands of the persons hinders the regular functioning of the market. For this reason, the accumulation of goods is not only a personal matter, but also a matter that closely affects the social life. Because wealth that is not put into economic life has no economic function. For this reason, the state should prevent this by putting de facto laws and regulations.

“Tell those who put gold and silver in their treasury and do not spend them in the way of Allah that they will have a painful punishment.” (Repentance, 9/34)

Some theologians say that "goods whose zakat has been given cannot be considered as accumulated wealth". However, this view is not entirely correct. Even if zakat is given, material wealth is something that is necessary for the regular functioning of the society's economy. For this reason, it should be introduced into economic life through halal ways. On this subject, the hadith-i sharif, which states where and how wealth is accumulated, is quite clear:

“If a person does not collect dinars and dirhams, gold bullion or silver, neither to give as a receivable nor to spend in the way of Allah, these collected property and money are considered as accumulated money and property. He will be branded with it on the Day of Judgment.” (Hadith)

This hadith clearly states the reasons for which property and money can be collected. The money saved for a purpose other than the meaning expressed by this hadith is called Kenz (Treasure). The clear and definite verdict on haram is in agreement with it. Thus, Islam should be known in the light of universal and general rules.

Inquiry of Earnings

In Islam, the right to individual property is not unlimited. If individual property is acquired in the right and halal way, it is considered a right worthy of respect.

However, Islam does not accept the property obtained through black market, bribery, fraud, theft, interest, extortion, plunder and vandalism as legitimate. Therefore, the Islamic state controls how property is acquired. It investigates whether it is legitimate or not and treats it accordingly. The state is obliged to remove the unlawful means in the society. For this, the state has the authority to dispose of legitimate property. It can prevent the luxury and waste of the property owner and can transfer the surplus property to those who do not own it. Sayyid Qutb says the following to about it:

“Islam gives a legitimate right to the desire of human nature to acquire property. The wisdom behind this recognition is that by acquiring property, a person should work with all his effort and achieve great results and spend the power entrusted to him by Allah for the development of life. In this way, the fields of life will expand and evolve into the way Allah wills.

After recognizing this right, Islam records it with some sanctions and determines its final limits. Thus, it does not put pressure on anyone's disposition and life, and subsequently, the property of the individual is transferred to the society by the state to be spent on public interests. Almighty Islam, with this, absolutely right principle, recognizes the right to property that capitalism boasts, but also knows how to eliminate all the injustice that communism is attacking. Neither exaggeration nor understatement. It blocks both of their paths and establishes a straight and balanced order for life.”

Zakat Institution

Zakat is just like taxes. The state collects it in one hand and distributes it little by little to the needy. Zakat is not the gift of any person. It does not come out of the hand of a certain individual and enter into the hands of another person. If some Muslims in our time distribute the zakat of their property with their own hands, it is because they are obliged to do so. Otherwise, this type of distribution does not exist in the Islamic system. Today's Muslim is obliged to act like that. Because the money he gives is not given to the necessary places by the state, and it is not distributed to those in need. As such, everyone has to distribute their zakat to those in need with their own hands.

Some capitalists describe zakat as "Islam's most ruthless fiscal tax." According to them, zakat is unjust and unfair. However, zakat is an obligatory act of worship envisaged by Islam for the realization of social justice. Zakat payment is an obligatory tax. It is collected by the state at an amount of 2.5% per year. It is also the duty of the state to use this zakat for those in need with certain measures.

"You try to perform the prayer properly and give the zakat. Whatever good you do for yourself, you will find it with Allah. Surely, Allah sees all that you do." (Baccarat, 2/110)

Presence of Love and Compassion

Islam sows seeds of love in people's hearts and ensures that they are merciful among themselves. Since the souls of these people are softer, they are more tolerant among themselves. This brings them closer to peace. The causes of conflict are largely avoided. In this case, believers establish their brotherhood in the way of Allah with the unity of faith.

"Believers are only brothers." (Hucurat, 49/10)

There are many hadiths narrated from our Prophet (pbuh) on this subject:

"Believers' love, mercy and compassion are like the relationship of the limbs of a corpse. If a limb of the corpse is sick, the other limbs are also disturbed and sleepless."

"Do not hate each other. Do not envy each other. Do not turn your backs on each other. O servants of Allah, be brothers."

"No matter who he is, if he does not want for his believing brother what he loves and wants for himself, he will not be considered a believer."

"It is not permissible for a Muslim to leave his Muslim brother for more than three nights, each of them turning their face away when they meet. The best of them are those who greet first."

The following verse states that our Prophet was very merciful to believers:

"There has certainly come to you a prophet from among yourselves. Your suffering distresses him. He is deeply concerned for your welfare and full of kindness and mercy towards the believers." (Repentance, 9/128)

Islam commands mercy to all living things. Through the bonds of compassion and love that bind all living things together, the creed of faith excites the fountains of mercy. This is a mercy of Allah upon His creatures.

Awareness of Aid and Solidarity

Islam binds the members of society together with their common interests. It places the consciousness of cooperation and solidarity in their hearts. It makes collaborative work a necessity. It draws the limits of individual freedoms as well as common interests.

Our Prophet (pbuh) states the following regarding this matter:

"God revealed to me. Do not violate each other's rights, do not be arrogant and show humility towards each other."

"You are all shepherds and all of you are responsible for your herds. The head of state is a shepherd, he is responsible for his herd. The person is the shepherd of the family members and is responsible for his herd. The wife is the shepherd of her husband's house and is responsible for what she shepherds. The slave is the shepherd of his master's property and is responsible for his herd. A person is a shepherd of his father's property and is responsible for what he herds. You are all shepherds and are responsible for your herds."

Islam commands the protection of the weak in society.

"Therefore do not treat the orphan with harshness and do not chide the one who asks for help." (Duha, 93/9,10)

"Have you seen one who denies the Day of Judgement? Who turns away the orphan and who does not urge the feeding of the poor?" (Maun, 107/1,2,3)

"Try the orphans until they get married. When you see in them a reason and righteousness, hand over their property to them. Do not waste them in haste, just because they will grow. Whoever is rich should not deign to eat the property of an orphan, let him avoid it. Whoever is poor, then let him eat according to custom." (Women, 4/6)

The following hadiths of our Prophet have been narrated on this subject:

"Whoever has enough food for two should bring it to the third. If it's 4, let it do 5 or 6."

“Whoever has more mounts, give it to the one who has no food, and whoever has too much food, give it to the one who has no food.”

Islam commands all people to hold on to the rope (command) of Allah. Because only in this way can people help in the way of Allah.

“Hold on to the rope of Allah, all of you, and do not fall apart. Think of God's blessings on you. When you were enemies, He warmed your hearts to Islam and united you. Thanks to His blessing, you became religious brothers and He saved you from there when you were right on the edge of a fire pit.” (Ali Imran, 3/103)

“Help one another in doing good and avoiding evil. Do not cooperate to sin and transgress.” (The Table, 5/2)

All these are the bonds that will guide and manage the society. Social peace is ensured through these ties. This peace will lead people to happiness both in this world and in the hereafter.

Life, Honor, Property and Residence Guarantee

Bringing security and peace to all people is the most important feature of a society. For this reason, many guarantees are given for the individual to live in peace and security in the life of the Islamic community. This also ensures that the society lives in security and peace. Islamic laws are based on the general interest of all people. Everything that hinders this general interest is ordered to be removed. The punishments given to those who cause mischief in the world are due to their disobedience to the command of Allah, which leads to the general good of the society.

The first of these guarantees is the Life guarantee.

“Well, let me read what your Lord has forbidden for you: Do not associate anything with Him, do good to your parents, do not kill your children for fear of poverty, and we provide sustenance for you as well as for them. Do not approach the hideous evils, either openly or secretly, and do not unjustly kill a life that Allah has forbidden. These are what God has commanded you, so that you may understand.” (The Cattle, 6/151)

“This is why He said to the Children of Israel: “Whoever kills a human being that does not kill a life or cause corruption in the land, it would be as if he had killed

all people. Whoever causes a human being to live, it will be as if he has saved all human beings". No doubt, our prophets came to them with clear proofs. But after that, many of them go to extremes on earth." (The Table, 5/32)

This issue has not been left to the consciences alone and it is not content with to punish only in the hereafter. There is a clear and definitive legal guarantee in this regard. Retaliation - killing penalty - when deliberately causing a death, those who cause accidental death were also punished with blood price and ransom property given to save their own life.

"O you who believe, retaliation is prescribed for you in killing. The free is for free, the slave is for the slave, the woman is for the woman. If the offender is granted some remission by the heir of the slain person, the agreed penalty should be equitable exacted and should be discharged in a handsome manner. This is a relief and a mercy from your Lord. Whoever attacks after this, there is a painful punishment for him. O people of clean minds, there is a life for you in retaliation. It is hoped that you will be protected." (Baccarat, 2/178,179)

"We will kill the one who kills his slave, and cut off the nose of the one who cuts off his slave." (Hadith)

After the life guarantee comes the honor and property guarantee.

"Everything of a Muslim is haram for a Muslim. His blood, property and honor are haram." (Hadith)

"Strike each of the adulterous woman and the adulterous man with a hundred sticks. If you believe in Allah and the Last Day, don't be pitied about applying Allah's religion to them. Let a group of believers witness their torment." (The Light, 24/2)

"Those who slander honest and free women and then do not bring 4 witnesses, strike 80 sticks. Do not accept their testimony ever after. For they are transgressors." (The Light, 24/4)

These provisions are guarantees of honor for the matter of adultery and slander.

Islam has also given a guarantee for the goods obtained through halal and legitimate ways. On the other hand, penalties are determined for wealth obtained through cheating, interest, fraud, profiteering, theft and similar ways.

“Cut off the hands of the male thief and the female thief in return for what they stole. God is the absolute winner. He is the only judge and wise.” (The Table, 5/38)

After the guarantee of life, property and honor, the security of residence comes. It is forbidden to look inside anyone's windows and walls.

“O you who believe, do not enter other people’s houses until you have asked their owners’ permission and greeted them. This is better for you so that you may be heedful. If you do not find anyone there, do not enter it until you are permitted. If you are told to come back, turn and go. This is cleaner for you. Allah knows well what you do.” (The Light, 24/27.28)

Islam also guarantees personal freedom. The individual can never be controlled by espionage.

“Don't show any curiosity. Do not investigate each other's crimes.” (Hujurat, 49/12)

“Let not one part of you speak out against another part of you.” (Hujurat, 49/12)

“O you who believe, let one people not make fun of another people. It may be that the people who are mocked are better than themselves. Women should not make fun of other women. It may be that they are better than themselves. Do not insult yourself, do not call each other bad nicknames.” (Hujurat, 49/11)

Heavy penalties have been imposed in order to be sure of the evils of groups that commit crimes en masse in the world.

“The punishment for those who wage war against Allah and His Messenger and plot mischief in the land is that they are killed, or hanged, or their right hands and left feet are cut across, or they are exiled from where they are. This is their punishment in the world. And in the Hereafter, there will be great torment for them.” (The Table, 5/33)

Islam has promised to protect people from accusation and slander. People should not be criticized only on suspicion or without a definite judgment. The basic rules in this regard are:

- 1) No one can be judged on suspicion,
- 2) The witness must be fair,
- 3) The evidence must be conclusive and clear,

4) Doubt reduces the penalty.

"O you who believe, avoid most of the suspicions. Because some suspicions are sin. Don't look for each other's faults." (Hujurat, 49/12)

"O you who believe, if a sinner brings you news, check it. Otherwise, you will unknowingly annoy a people and you will regret what you have done." (Hujurat, 49/6)

Islam demands that applications made in the name of law be done directly on the basis of evidence. This assurance is the cornerstone of public peace. It looks after the interests of all people. It is a great blessing for people to live in the shadow of a law that does not think about inclining to any whims and desires. Such a law is the basis and the greatest guarantee of social peace.

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