Sociological Perspective of Trust in Islamic Ethics

İslam Ahlâkında Güvene Sosyolojik Bakış

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Öz

Güven, kişiler arası ve sosyal ilişkilerin temel bir unsurudur ve sağlıklı ilişkilere, etkili iletişime, işbirliğine, risk almaya ve sosyal istikrara katkıda bulunur. Din, örf ve adetler toplumun değerlerini ve inanç sistemlerini şekillendirerek bir topluluk içindeki güveni etkiler. İnsanlar bakıcılarına bağımlı olduklarından ve sosyal ilişkilerde güvenlik aradıklarından, doğuştan gelen güven ihtiyacı doğumdan itibaren başlar. Güven, güvende hissetmek için gereklidir ve güven eksikliği, yabancı ortamlarda tedirginliğe ve ihtiyata yol açar. Güvenilirlik, toplumun sevgi, saygı ve güvenini kazanmak için hayati önem taşır. Dürüstlük temel bir özelliktir ve dürüstlüğe öncelik veren bireyler güvenilir olarak kabul edilir. Din ve kültürel normlar sosyal yapıları ve gelenekleri önemli ölçüde şekillendirir, ahlaki değerleri teşvik eder ve rehberlik sağlar. Din, toplumsal bütünleşmede, ortak değerlerin oluşturulmasında ve istikrar, dayanışma ve ahlaki davranışların geliştirilmesinde önemli bir rol oynar. Allah'a ve topluma duyulan güven ve itimat, dinin teselli sağlama, suçluluk duygusuyla mücadele etme ve ahlaki karar alma süreçlerine rehberlik etme gibi işlevlerini yerine getirebilmesi için elzemdir. İslam'ın kurucusu Muhammed Peygamber, olağanüstü ahlak ve erdemlere örnek olmuştur. Müslümanlar, Kur'an'da tavsiye edildiği üzere, onun hayatını taklit edilecek bir model olarak görmektedir. Peygamber'in güvenilirliği ve doğruluğu hayatı boyunca kendini göstermiş ve ona "el-Emin" unvanını kazandırmıştır. Düşmanları bile onun dürüstlüğünü ve doğruluğunu kabul etmiştir. Peygamber'in Kâbe'nin yeniden inşasında ve anlaşmazlıkların çözümünde önemli bir rol oynadığı Kâbe hakemliği, onun güvenilirliğini göstermiştir. Onun dürüstlüğü ve güvenilirliği toplum üzerinde silinmez bir etki bırakmış, hayranlık ve saygı uyandırmıştır. Bu makale, Muhammed Peygamber'in örnek ahlakını ve kişiliğini, güvenilirliğine ve doğruluğuna odaklanarak incelemektedir. Peygamber, hayatı ve öğretileri aracılığıyla Müslümanlar için yol gösterici bir ışık olmaya devam etmekte, bireyler ve toplumun geneli için doğruluk, dürüstlük ve güvenilirlik konularında değerli dersler sunmaktadır.

Anahtar Kelimeler: Din Sosyolojisi, Güven, Din, İslam, Peygamber, El-Emin

Abstract

Trust is a fundamental aspect of interpersonal and social relations, contributing to healthy relationships, effective communication, cooperation, risk-taking, and social stability. Religion, customs, and traditions shape society's values and belief systems, influencing trust within a community. The innate need for trust begins from birth, as humans depend on caregivers and seek safety in social relationships. Trust is essential for feeling secure, and lack

of trust leads to unease and caution in unfamiliar environments. Trustworthiness is vital for gaining society's love, respect, and trust. Honesty is a foundational trait, and individuals who prioritize honesty are regarded as trustworthy. Religion and cultural norms significantly shape social structures and customs, promoting moral values and providing guidance. Religion plays a crucial role in social integration, establishing common values, and fostering stability, solidarity, and moral behavior. Trust and confidence in God and society are essential for religion to fulfill its functions, including providing solace, combating guilt, and guiding moral decision-making.. The Prophet Muhammad, the founder of Islam, exemplified exceptional morals and virtues. Muslims regard his life as a model to emulate, as recommended in the Quran. The Prophet's trustworthiness and truthfulness were evident throughout his life, earning him the title "al-Amin." Even his adversaries acknowledged his integrity and truthfulness. The Kaaba arbitration, where the Prophet played a significant role in rebuilding the Kaaba and resolving disputes, demonstrated his trustworthiness. His honesty and trustworthiness left an indelible impression on society, inspiring admiration and respect. This article explores the exemplary morals and personality of Prophet Muhammad, focusing on his trustworthiness and truthfulness. Through his life and teachings, the Prophet continues to serve as a guiding light for Muslims, offering valuable lessons in integrity, honesty, and trustworthiness for individuals and society at large.

Keywords: *Sociology of Religion, Trust, Religion, Islam, Prophet, Al-Amin*

1. INTRODUCTION

Trust is of great importance in interpersonal and social relations as it is the basis for healthy and solid relationships, encourages cooperation, is a prerequisite for effective communication, creates a basis for risk-taking and innovation, and plays an important role in ensuring social stability (Johnson - Young, 2011). Trust brings people together, strengthens relationships and is an essential element for success. Even if people treat you with kind and caring behavior and say nice things, this alone is not enough to build trust (Mayer et al., 1995).

Trust is based on people being careful, compassionate, and consistently delivering on promised behavior. However, people often trust others without a firm conviction. While some philosophers argue that trust is an abstract attitude, in the field of psychology trust is defined as a process by which people make sense of others' situations and emotional states through their mental processes. Trust is usually not absolute, it is often limited to certain situations. For example, you can trust a friend to tell the truth, but you may not have enough trust to trust him to perform a surgical procedure. Trust also has an emotional basis; the reason you trust a friend is because you have developed a positive attitude towards him or her and are emotionally attached to him or her, because in order to trust people, your feelings about them should not be negative or indifferent. Similarly, distrust is an emotional process, but unlike trust, it is based on negative emotions such as fear and dislike. Not trusting someone is not only a prediction of betrayal, but also a negative emotional state about the person who is not trusted (Smith, 2017).

Trust is often defined as our belief that a person is honest. Research shows that trust increases the sense of security in relationships and reduces defensive needs. At the same time,

trust encourages people to open up about their feelings and desires. To understand the concept of trust, we can examine two key traits: benevolence and honesty. These traits are indispensable elements of relationships as well as romantic relationships and are important for the satisfaction and continuity of the relationship (Mayer et al., 1995; Hancock, 2011)

Social trust is related to the trust one has in others and is a perception not only of our bilateral relationships but also of the overall structure of society. Average levels of social trust in a society can significantly affect both national growth and individuals' happiness and life satisfaction. Moreover, the feeling of social trust is associated with many spiritual feelings that also affect the meaning and enjoyment of life. Living in an environment where the majority of people do not trust others can have negative effects on individuals (Helliwell - Putnam, 2004).

Individual social trust is influenced by the individual's personal values as well as the cultural characteristics of society. Recent researches shows that universal values and social values such as individualism play an important role in ensuring an individual's social trust. Research has also found that people with an individualistic culture have higher levels of social trust than those who are uncertainty avoidant, and that participants who are older, more educated and have higher income levels also have higher levels of social trust. These findings once again emphasize the importance of social factors in the formation of social trust (Yamagishi, 2001).

Humans are highly dependent on their caregivers from the moment they are born. This dependence is primordial evidence of our ability and innate drive to form social relationships. Within an hour after birth, a baby looks into the eyes and face of its caregiver, and a few hours later it turns its head towards the sound of its mother's voice. From the moment it comes into the world, it feels safe in its mother's arms, and we have seen many times how it behaves when it enters an environment full of strangers it has never seen before, hugging its mother tightly to feel safe. This behavior is based on the baby's "trust" in the sense that it sees its mother, who has been instrumental in bringing it into the world, as a monument of security and is sure that no harm or evil will come to it from her, and "distrust" of others. These behaviors are not unique to infants, and human beings feel the need to be safe throughout their lives. For example, when we go to a different city or country that we have never been to before and we have a large amount of money on us, we feel uneasy and shy around strangers. The reason for this behavior is related to our sense of trust, because a society made up of people we do not know is an environment where we will experience the fear of "not knowing-not knowing". In short, we are social beings from birth, and our interaction with others largely points to the inevitability of trust (Bigelow et al, 2017; Bos et al., 2018).

The fundamental way to gain the love and respect of society is to gain the trust of society. When people trust you, they trust you in everything and believe that no harm will come from you. In this case, they love and respect you. However, when you lose trust, people

distance themselves from you and do not want to do business with you. To be considered trustworthy, you must first be honest. Truthfulness and honesty are therefore of great importance. People who adopt the principle of honesty are already recognized as trustworthy people. In the context of being safe and trustworthy, the extent to which society's value judgments and belief system determine the behavior of individuals can be explained by revealing the extent to which religion, customs and traditions affect society (Smith, 2019).

From the moment we are born, we are influenced by society and our environment, and these interactions determine our values, beliefs and lifestyle. One of the influential factors shaping the social structure of society is beliefs, which play an important role in social life. In traditional societies, economic, political and social institutions and cultural norms formed the basis of religion. Concepts such as family, clan, neighborhood and nation are seen as carriers of religion in society. Religion, which affects the family, also provides certain guidance on issues such as marriage and divorce. The child opens his/her eyes in the family and begins to receive his/her first education there. Later, the family gradually hands over the task of education to the school and the social environment. Religions attach great importance to moral values and provide comprehensive rules in this regard. For this reason, there are also claims that law and morality have been inspired by religions. Customs and traditions also have a close relationship with religion. Pointing to this connection, it would be a sociological blindness to deny that customs and traditions in every society are shaped under the influence of religion (Johnson, 2018; Hill - Pargament, 2008).

One of the main functions of religion in society is that it contributes significantly to integration as a means of social control. While accepting some behaviors as sacred, it prevents some other actions as sinful. In this way, it ensures that all attitudes of individuals conform to the values of the relevant society. In addition, collective worship and ceremonies strengthen social solidarity and the sense of acting together. By contributing to the formation of common feelings and thoughts, they create a "group spirit". Thus, religion ensures stability and continuity in society. By fostering patience, sacrifice, hope and a spirit of struggle, religion combats selfishness. Considering all these features, Francis Bacon[1] calls religion "the strongest chain of society" (Çimen, 2019). Berger[2] argues that religion is the most effective refuge against anomie[3] in human history. At the same time, religion is a powerful factor in the

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[1]   Francis Bacon, an English philosopher and statesman, had a significant influence on the development of modern science. In his works, Bacon emphasized the importance of empirical observation and experimentation in natural philosophy. He argued for a separation between theology and natural philosophy, advocating that each should have its own distinct realm of inquiry (Çimen, 2019).

[2]   Peter L. Berger (1929-2017) was an influential sociologist, philosopher, and theologian. He made significant contributions to the field of sociology, particularly in the areas of social theory, sociology of religion, and the sociology of knowledge. Berger is known for his work on the social construction of reality, where he argued that individuals create and maintain their understanding of the world through shared social interactions and meanings

[3]   Anomie is a concept coined by sociologist Emile Durkheim and refers to the shaking of social order when the normative structures of society are not strong or are broken. Therefore, a social control mechanism supported by social institutions, values and norms is important to prevent anomie and ensure social stability.

emergence and suppression of guilt. Religious belief also plays an important role in coping with the fear and anxiety of death. In addition, religious feelings and thoughts can provide guidance in solving moral problems that arise in relationships between people. They have a particularly profound effect on the protection of mental and physical health. The fulfillment of all these functions of religion is possible only if the individual has trust and confidence in God and other individuals in society (Berger, 2003).

Being a trustworthy person is one of the most important aspects of Islamic ethics and we can give a few examples of being trustworthy from the life of Abu Hanîfa, one of the Islamic scholars. Imām al-Āzam Abū Hanīfa was a person who was as rich in his heart as he was in himself. He knew no limits in generosity, was a trustworthy, and reliable person. He was always honest when selling or buying goods and always respected the concept of trust. Abu Hanifa was one of the people who understood and explained Islam well. He was a scholar and imam of the sect, one of the greatest personalities in history and a close friend of Allah, but he made his living by trading and faced various situations in daily life. The following examples from his business life can be instructive for all of us in understanding the religion. One day, in the evening, two people came to Abu Hanifa's shop. They browsed the fabrics and liked one of them very much. However, the evening adhan was approaching and they had to hurry to pray. They left the shop and went to the masjid, leaving the shopping for the next morning. The next morning came, but no one came to Abu Hanifa's shop. After a while, two other men came to his shop. They browsed the fabrics and saw the fabric that the two men had liked yesterday and said that they wanted to buy it. Abu Hanifa said that the fabric had been sold to someone else and therefore he could not give it to them. The men said that they liked it so much that they would double the price. Abū Hanîfa says, "I apologize, but I sold it to someone else and I cannot give it to you." The men were very insistent and offered to increase the price of the fabric tenfold. Abu Hanifa replied as follows: "It seems you have misunderstood. Look, if you increase the price ten times or offer me all the money in the world, I still cannot sell this fabric to you. Because I made a promise to someone and I cannot break their trust." When the men realized that they could not buy the fabric, they left the shop. On another day, a woman brought a silk cloth for a dress to sell to Abû Hanîfa. Imâm al-'Azam asked, "How much is it worth?" The woman replied, "One hundred dirhams." Abû Hanîfa said, "No, the value of this cloth is much more than a hundred dirhams. Tell me how much you will sell it for and I will buy it accordingly." The woman increased the price by a hundred to 400 dirhams. However, Abū Hanīfa again objected and replied, "No, the value of this cloth is even higher!" The woman asked in surprise, "Are you kidding me?" Because usually the buyer's side would demand a low price, but Abu Hanīfa would do the opposite and try to increase the price. Abū Hanīfa said, "No, why should I think like that? Bring a man, let him ask the price and I will buy this fabric at that price." She called a competent person and they showed him the fabric. He valued it at 500 dirhams. Abū Hanīfa bought the fabric for 500 dirhams, in accordance with the price set by the expert. In these examples, we see that trust enables meaning, observation, research, and theories to emerge in the field of knowledge,

which Islam attaches great importance to. We see that trust in knowledge is the important achievement of a person who lives in trust. Trust lies at the heart of the development and progress of societies (Türksoy, 2006).

The religions, which take the society to which they are preached away from excesses, rebellion, tyranny[4] and injustice and announce the equality of human beings before a single God, present their prophet, whom they have charged with the duty of preaching, as an exemplary figure to that society. For the believers who believe in the prophet, follow his guidance and shape their lives according to his messages, the prophet is a holy messenger, without any need for proof. This sanctity among believers now gives the prophet unconditional and unquestioned authority.

What about those who do not believe? Will they really accept the Prophet? Will they confirm the Prophet's message? These kinds of questions can be multiplied. But what I would like to emphasize and highlight in this article is the personal virtue of the Prophet, known as al-'Amin. The history and anthropology experts have a much better understanding of how the society of a thousand and five hundred years ago lived, what they valued, and how social life was conducted.

Undoubtedly, the virtues of a prophet are of great importance to the community that believes in him, but they are also of great importance to those who do not believe in him. The religion of Islam, which began with the Prophet of Islam explaining his teachings to his inner circle and now has more than two billion followers, recommends the life and lifestyle of the Prophet as a model for all believers and shows that such a life is possible. Undoubtedly, the ideal and exemplary person of Islam, both individually and socially, is the Prophet Muhammad. I would like to shed light on what I want to explain with a few examples from the Prophet's time.

This study does not require ethics committee approval.

2. THE EXEMPLARY MORALS AND PERSONALITY OF THE PROPHET

Indeed, the Holy Qur'an has shown the life and personality of the Messenger of Allah as an example for Muslims, and in Surah Al-Ahzab Allah says:

"Surely in the Messenger of Allah there is a good example for those who remember Allah much"[5]

For this reason, the Companions followed his life meticulously; they both took his life as an example for their own lives and transmitted it to the next generations with great effort

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[4]   Tyranny refers to a form of oppressive and unjust rule, typically characterized by the concentration of power in the hands of a single ruler or a small group, who exercise absolute authority without regard for the rights and freedoms of the people. It involves the abuse of power, suppression of dissent, and violation of human rights.

[5]   Ahzâb, 33/21.

and care. The most important source about his morals and personality is the Qur'ân al-kerîm. Because, as the Prophet 'A'isha stated:

"His morality is the Qur'an."[6]

The corpus of hadiths and the books of siyar, shamāil and hilye contain hadiths and reports about the Prophet's life, physical characteristics and moral character. He has many beautiful characteristics and examples. Among them, we will focus on the Prophet's being "al-Amin / Trustworthy, truthful".

2.1. Al-Amin/ Trustworthy, Truthful Prophet Muhammad

In dictionaries, the word al-Amin means: reliable, truthful, trustworthy person. The fact that Prophet Muhammad was a truthful and trustworthy person was manifested in various ways both in his pre-prophetic life and in his post-prophetic life. Even his enemies stated that he never lied and that he was a person to be trusted in every respect. There are many events that contributed to his having this trust and earning this name. We can list a few of them as follows:

2.1.1 Kaaba Arbitration

Mecca was founded on a valley called Batha, surrounded by mountains. The Kaaba is located in the hollow area in the center of this valley. Bathâ means pebbles in a floodplain. When the Prophet was about thirty-five years old, there was another flood and the Kaaba was largely destroyed. At this time, the Ka'bah consisted of stones laid one on top of the other without mortar. It was open and the wall height was more than a man's height. Valuables left in the Ka'bah for different reasons were kept in the water well inside. However, since it was easily accessible, there were also incidents of theft. So the Meccans decided to rebuild the Ka'bah, raise its walls and cover the structure. The timber from a Greek merchant's ship that had washed ashore at the port of Shu'ayba in Jeddah was purchased for this purpose and transported to Mecca. This ship had been sent for the construction of a church in Abyssinia. A Coptic carpenter named Baqum, who was on board for this purpose, was also brought to Mecca. Thus, the Ka'bah began to be rebuilt. The Prophet, along with his uncle Abbas, was one of those who carried the building materials. The Quraysh divided the construction of the Ka'bah among the tribes. Thus, other tribes also shared in the honor. The Meccans decided not to spend their illegitimate earnings on this work. The repairs to the Ka'bah stopped when they reached the level of Hajar al-Aswad. Because each tribe thought that it was their right to replace it, and called their rivals to war by swearing oaths. Abu Umayya b. Mughîra, one of the chiefs of the tribe of Mahzûm, the oldest of the tribe of Quraysh, proposed that they should authorize the first person to enter the mosque from the door of the mosque to rule on the matter in which they disagreed. When this proposal was accepted, they waited for the arbitrator who would come from the gate of Beni Shaybah (Bab al-Salam). It was the Prophet who came through this door. When they saw him, they said, "Here is Muhammad al-'Amin, we

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6   Müslim, "Müsâfirîn", 139.

are satisfied." When the Messenger of Allah came to them, they told him the matter. The Prophet Muhammad (PBUH) then took off his sweater and laid it on the ground. He put Hajar al-Aswad in it with his own hand. Then he asked one person from each tribe to hold the cover and lift it. When it reached the level of the place where it was to be placed, the Prophet placed Hajar al-Aswad in its place with his hands. In this way, the construction of the Ka'bah resumed. From that day on, the Prophet was called Muhammad al-Amin by everyone (Algül, 1995).

2.1.2 Invitation to Prophethood

The Prophet Muhammad, who was considered al-emin in the pre-Islamic period, turned to the people of Makkah at the beginning of his preaching, that is, inviting people to the new religion he had brought, and asked them:

"Would you believe me if I told you that there is an enemy behind that mountain and that he is going to raid you?",

the response of his interlocutors was,

"Of course we would believe you because we have never heard you tell a lie." They said, *"You are a "sure/trustworthy"* person.

In this way, the Prophet's truthfulness, which was a requirement of his trustworthiness, was once again confirmed by the testimony of the society in which he lived (Dilekçi, 2021).

2.1.3 Isra and Miraj

The Messenger of Allah (peace and blessings of Allah be upon him) had gone through great trials one after another while carrying out his mission. While he was in deep sorrow because of what he had been through, he experienced an extraordinary event that reassured him and gave him strength. Allah (swt) consoled His Messenger (pbuh), who had almost lost hope, with the experience of Isra and Miraj. Isra means the Prophet's being taken from Mecca to Masjid al-Aqsa at night, and Miraj means his ascension to the heavens. In the Holy Qur'an, the Qur'an says:

"Exalted is He who took His servant (Muhammad) one night from Masjid al-Haram to Masjid al-Aqsa, around which We have blessed him, that We might show him some of Our signs. He is indeed the Hearing, the Seeing." [7]

Upon reaching Miraj, the Messenger of Allah was admitted to the presence of Allah Almighty, was shown heaven and hell, and the last two verses of Surah al-Baqarah, which is a divine gift to the believers, were revealed to him. More importantly, the prayer, which the

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[7]   Tirmizî, İman, 8.

Messenger of Allah (SAW) called "the pillar of religion", was made obligatory in Miraj as five times a day [8]

"On the return of the heavenly journey, when the Messenger of Allah (PBUH) narrated to those around him the situations and events he had experienced in the spiritual realm during this 'night journey', those who listened to him reacted in different ways. Some of them ridiculed him and asked him to describe the appearance and condition of the city of Jerusalem. Others demanded that he tell them where the trade caravans were now, for which they had been waiting for days. One of them ran to Abu Bakr and wanted to inform him of this new 'scandalous' event. Without a moment's hesitation, the great believer said, "I testify that everything Muhammad (PBUH) said is true and correct. From that day on, Abu Bakr earned the enviable nickname of 'Siddiq' among Muslims in every age." The Prophet's being al-Amin / Trustworthy was reinforced (Hamidullah, 2019).

CONCLUSION, DISCUSSION AND RECOMMENDATIONS

In conclusion, trust is a fundamental aspect of interpersonal and social relationships, serving as the foundation for healthy and strong connections. It promotes cooperation, enables effective communication, fosters risk-taking and innovation, and contributes to social stability. Trust brings people together, strengthens bonds, and plays a pivotal role in achieving success. However, trust is not built solely on kind words or caring behavior; it requires consistent demonstration of careful and compassionate actions. Trust is a complex psychological process through which individuals make sense of others' situations and emotions. It is not an absolute concept and is often limited to specific situations. For example, one may trust a friend to be honest but may not trust them to perform a surgical procedure. Trust is not only cognitive but also emotional, influenced by positive attitudes and emotional attachments. Distrust, on the other hand, stems from negative emotions such as fear and dislike, leading to a prediction of betrayal and negative feelings towards the person in question.

The belief that someone is honest is a common definition of trust, and research shows that trust enhances a sense of security in relationships while reducing defensive needs. Trust also encourages individuals to open up about their feelings and desires. Two key traits, benevolence, and honesty, are essential for trust in various relationships, including romantic ones, and significantly contribute to relationship satisfaction and longevity.

Being trustworthy is crucial for gaining love, respect, and trust from society. When people trust an individual, they believe that no harm will come to them and develop affection and admiration. Conversely, losing trust results in distance and reluctance to engage in transactions. Honesty is a vital aspect of being considered trustworthy, as it establishes credibility and integrity. Society's value judgments and belief systems, influenced by religion,

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[8]   Buhârî, Salât, 1; Müslim, İman, 279.

customs, and traditions, shape individuals' behavior and determine the extent to which they are trustworthy.

Religion plays a significant role in shaping society's social structure and providing social control. It establishes sacred behaviors and prevents sinful actions, promoting conformity to societal values. Collective worship and ceremonies foster social solidarity and a sense of unity, ensuring stability and continuity. Religion also addresses guilt, fear, anxiety, and moral dilemmas, contributing to mental and physical well-being. Trust and confidence in both God and fellow individuals are essential for religion to fulfill its various functions. In Islam, being trustworthy holds great importance, and the life of Prophet Muhammad serves as an exemplary model for believers. The Prophet's trustworthiness and truthfulness were evident both before and after his prophethood. Even his adversaries acknowledged his honesty and trustworthiness. Examples from the Prophet's life, such as the Kaaba arbitration, highlight his unwavering commitment to honesty and trust. The Prophet Muhammad conquered people's hearts with his good examples and behaviors both in his pre-Islamic life and in his post-Islamic life, and in both periods, believers and non-believers testified that he was a truthful, reliable, trustworthy, trustworthy and good person. Even non-Muslims who did not believe in the religion he brought admitted that the Prophet Muhammad was honest, trustworthy and had a strong character from an early age. No matter how much research has been done on the Prophet throughout the centuries, it has always been recognized by everyone that he was a man of good morals, trustworthy, honest, just, generous, and of good character.

The personal qualities of the Prophet of Islam were so powerful and influential that even centuries later they were adopted as principles by the believers and every Muslim took the Prophet as a guide in developing his own moral qualities. I would like to emphasize this with a very striking example. Namely, when researchers, believers or Islam is mentioned, the first thing that comes to mind is the Arabian peninsula, the Middle East, Iran and the Caspian Sea region. Therefore, the idea that people with the aforementioned virtues should be sought in these geographies becomes apparent. However, the example I want to give is from the geography of Bosnia-Herzegovina (formerly Yogoslavia) in the heart of Europe. After the dissolution of Yogoslavia in 1991, the Croatian and Serbian states that emerged started to occupy the state of Bosnia-Herzegovina, which had the same rights as them, and committed unbelievable atrocities just because they were Muslims. The most disgraceful and cruel of these persecutions and tortures was the rape of Bosniak women and girls by Serb and Croat soldiers and the murder of many victims. With the strengthening of Bosnian Muslims and their liberation from the occupation, many Serbs were taken prisoner, including, of course, Muslims. "What should we do with these prisoners now?" Bosnian soldiers asked their commander-in-chief. "Should we do the same as they did to our women and girls?" they asked the commander-in-chief. Commander-in-Chief Aliya Izzet Begovic shows a behavior from the exemplary personality of the Prophet of Islam, whom he took as an example centuries ago

and placed at the center of his moral values, and says, "They are our prisoners. In other words, they are our guests. We will treat them like guests". A soldier who could not take his anger and whose emotions were inflamed said "But commander, while they are raping our sisters and slaughtering our children..." The commander-in-chief interrupts the soldier and remembers the personality he took as an example centuries ago and says "I said they are our prisoners, soldier, I did not say they are our teachers..." This behavior above all shows how strong the message and personality of the prophet of Islam is.

Regardless of our religious sensitivities, regardless of our faith, we can go back 1500 years to the prophethood of the Prophet Muhammad, who was a source of interest not only to Muslims but also to people of other faiths. Let me try to express in a few sentences why his personal virtues are important for today's society. In the society we live in, when the belief in God is less important than it was in the past, and when many unseemly acts have been committed in the name of Islam in the context of groups and states representing the religion, it becomes very difficult to communicate the message of God and the religion of Islam directly to people. However, examples from the life of the prophet, especially the patience of the prophet towards the people who persecuted him, deeply affect all members of the faith.

Authorship Contribution

This study was conducted with a single author.

Ethics Committee Declaration

This study does not require ethics committee approval.

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