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MODEL HUMAN WITH FORTY HADITH

Hasan YERKAZAN*

Abstract

"Forty hadith" is the common name of works containing forty hadiths usually on a certain topic. These works are formed by bringing together the hadiths that are thought to be useful in certain matters. Until today, there have been many studies on different subjects such as faith, afterlife, Islamic jurisprudence, asceticism, moral, invocation, and prayer. In addition, many wises interested in hadith scholars have a modest work in this regard. In this study, forty hadiths related to Prophet's (Peace be upon him) aspect of being a model person were put together and interpreted. The hadiths were selected from narratives about his example in social life. Each hadith indicates a point that one must follow in order to become a model person. As a result of this study, it has been seen that model human construction can be possible in the context of forty hadiths.

Key Words: Hadith, Forty Hadith, Prophet, İslâm, Model Human.

Kırk Hadisle Model İnsan

Öz

"Kırk hadis", genellikle belli bir konuda kırk hadis ihtiva eden eserlerin ortak adıdır. Bu çalışmalar, belli konularda faydalı olacağı düşünülen hadislerin bir araya getirilmesiyle oluşmaktadır. Bu sahada bugüne kadar itikâd, âhiret, fıkıh, zühd, ahlâk, zikir ve duâ gibi farklı konularda çok sayıda çalışma

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* Dr. Öğr. Üyesi, Amasya Üniversitesi İlahiyat Fakültesi, Hadis Anabilim Dalı, Amasya, Türkiye,
Dr. Asst. Prof., Amasya University, Faculty of Theology, Department of Hadith, Amasia, Turkey, hasanyerkazan@gmail.com; ORCID ID: 0000-0001-8673-0546.

yapılmıştır. Ayrıca hadis ilimleriyle ilgilenen birçok âlimin bu alanda mütevazi bir eseri bulunmaktadır. Bu çalışmada ise Hz. Peygamber'in (sav) model insan olma yönü ile ilgili kırk hadis bir araya getirilerek yorumlanmaya çalışılmıştır. Hadisler, onun sosyal hayatta örnek olma yönünü ile ilgili rivâyetlerden seçilmiştir. Her bir hadis, kişinin model insan olma yolunda takip etmesi gereken bir hususa işaret etmektedir. Çalışma neticesinde kırk hadis bağlamında model insan inşasının mümkün olabileceği görülmüştür.

Anahtar Kelimeler: Hadis, Kırk Hadis, Peygamber, Islam, Model İnsan.

Introduction

Throughout human history, model figures have been influential in the transformation of societies. Every religion, madhab, order, and ideology has presented a model of human type to its followers. By modeling the model figure shaping the life has been accepted the guarantee of achievement, peace, justice, trust, and happiness. The greatest model for Muslims is undoubtedly the prophets. The prophets transferred to the people the commands and prohibitions which they received from Allah and became role models. Hz. Muhammad has been the best example and guiding people with his words, actions, and approvals. His model personality still continues to stand as the best example in front of mankind.

In hadith history in order to benefit more from the hadith of the Prophet (sas), was formed hadith literature in the form of cami', sunnah, musannef, musnad, mu'cem, and so on. One of these is forty hadith literatures. Forty hadiths began to appear after the second half of the II. (VIII) Century. Even if discussed originality of the narrative *"Allah Almighty resurrects those who compiled forty hadiths on the religious affairs of my ummah among the community of scholars"*[1], encouraged the writing of forty hadith works. Over the course of time, forty hadith books were written in different content such as belief, âhiret, fiqh, ahkâm, asceticism, moral, nafs training, dhikr, and prayer. Almost every muhaddith has forty hadiths.[2]

In this study, a model human typology will be tried to be presented by choosing forty hadiths from the main hadith sources. By the means of this study will be contributed to both the tradition of forty hadiths which have an

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1 This narration was evaluated as weak. See. Abu'l-Hasan Ali b. Umar b. Ahmed ed-Dāraqutnī, *al-Ilelü'l-vâride fi'l-ehâdîs'i'n-nebeviyye*, ed. Mahfûz Rahman Zeynullah, Dâru Tayyibe, Riyadh, 1985, vol. VI, p. 33.

2 For detailed information on "Forty Hadith", see. Abdülkadir Karahan, *İslâm-Türk Edebiyatında Kırk Hadis*, Diyanet İşleri Başkanlığı Yay., Ankara, 1991; Selahattin Yıldırım, *Osmanlı'da Kırk Hadis Çalışmaları*, Osmanlı Hadis Araştırmaları, İstanbul, 2000; M. Yaşar Kandemir, "Kırk Hadis", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 2002, vol. XXV, p. 467-70.

important place in hadith literature and the nature of the model person will be determined.[3]

1. Salutation

عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أَوْلَى النَّاس بِاللَّهِ تَعَالَى مَنْ بَدَأَهُمْ بِالسَّلاَمِ."

Narrated Abu Umâme: The Prophet (Peace be upon him) said: *"Those who are nearest to Allah are they who are first to give a salutation."*[4]

The Salutation, people are the wishes of health and well-being for each other and it is establishing trust between individuals and becoming the first step of healthy communication.[5] The Prophet (Peace be upon him), who built an ideal society, encouraged the salvation and dissemination of a peaceful atmosphere among Muslims, the spread of friendship, love and peace, and the warming of hearts against each other. In this hadith, the Prophet said that he was the first person to greet the best of people.

2. Smile

عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ."

Abu Dharr narrated that the Messenger of Allah (Peace be upon him) said: *"Your smiling in the face of your brother is charity."*[6]

The smile is the key to opening the doors of love, the reflection of sincerity in the heart and the first steps of healthy communication. The Prophet (Peace be upon him) has both a self-reliant face and advised Muslims to be smiling face. However, the Messenger of Allah has shown a moderate attitude towards smile, and smile has avoided laughing overly. In this context, he has earned the hearts of the people around him who sincerely smiled.

3. Rhetoric

عَنْ عَائِشَةَ قَالَتْ: "كَانَ كَلاَمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ كَلاَمًا فَصْلاً يَفْهَمُهُ كُلُّ مَنْ سَمِعَهُ."

Narrated `Aisha: *"The Messenger of Allah (Peace be upon him) spoke in a distinct manner so that anyone who listened to him could understand it."*[7]

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3 The English translations of the hadiths in this study have been taken from www.sunnah.com (15.04.2018).

4 Abu Dāwūd, Suleyman b. el-Eş'aş es-Sicistānī, *Sunanu Abî Dāwūd*, ed. Shuayb Arnavūt – Muhammad Kāmil Karabellī, Dāru'r-Risāleti'l-ʿĀlemiyye, Beirut, 2009, Adab, 132-133.

5 Mehmet Efendioğlu, "Selâm", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 2009, vol. XXXVI, p. 342-343.

6 Tirmidhī, Abī İsa Muhammed b. İsa b. Sûre, *Sunenu't-Tirmidhī,* ed. Beshar 'Awwād Ma'rûf, Dāru'l-Garbi'l-Islâmī, Beirut, 1996, *Birr, 36.*

7 Abū Dāwūd, Adab, 18.

Good talk is to convey emotion, wishes and thoughts accurately and effectively.[8] A good speaker knows where, how and what to talk about. Effective conversation is an art. The person who knows this art well can communicate very well and healthy with others. Moreover, today, one of the greatest causes of communication accidents is undoubtedly the fact that the participants do not fully understand each other's language. Sometimes misunderstandings originating from the ground can turn into hostility among people. In this frame, the Prophet has set an example to all human beings with his fascination and impressive speech.

4. Humility

عَنْ عِيَاض بْن حِمَارٍ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ: "إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ."

Narrated Iyad ibn Himar: The Prophet (Peace be upon him) said: *"Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another."*[9]

The humilty means that one does not see himself superior to others. The Prophet (Peace be upon him) has recommended that Muslims be modest and humble against one another. Humility ensures that people are more loved and accepted on the community side. The Prophet has set an example for all people in his behavior.

5. Mock

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ: " مَا أُحِبُّ أَنِّي حَكَيْتُ أَحَدًا وَأَنَّ لِي كَذَا وَكَذَا."

'Aisha narrated that the Messenger of Allah said: *"I do not make fun of anyone, even if I were to get this or that."*[10]

The Mock is a demeaning attitude of human dignity and honor. Islam has forbidden to underestimate demeanor, attitude, behaviors and beliefs of others. In this frame, the Prophet kept away from the behavior and attitude that would humiliate people's personalities. Even if the world is given the world on his face, he is said that no one likes to be honorable behaviors. He stated that even if the world were given to him, no one would be subjected to an injurious behavior.

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8 For detailed information on "Rhetorik", see. Hulusi Kılıç, "Belâgat", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 1992, vol. V, p. 380-383.

9 Abū Dāwūd, Adab, 48.

10 Tirmidhī, Ṣıfatu'l-qıyāme, *51*.

6. Backbiting

عَنْ أَبِي بَرْزَةَ الأَسْلَمِيّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:"يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ: لاَ تَغْتَابُوا الْمُسْلِمِينَ وَلاَ تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَن اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ."

Narrated Abu Barzah al-Aslami: The Prophet (Peace be upon him) said: *"O community of people, who believed by their tongue, and belief did not enter their hearts, do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, he disgraces him in his house."*[11]

The Backbiting is behind someone, hurtful, disgusting words and behavior against him.[12] Every word, deed, or hint of people's honor and pride is considered within the context of backbitting. It is not possible to be forgiven as long as it is not taken helplessly. The Prophet (Peace be upon him) absolutely forbids Muslims from doing their own gossips.

7. Envy

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:"إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ" أَوْ قَالَ: "الْعُشْبَ."

Narrated AbuHurayrah: The Prophet (Peace be upon him) said: *"Avoid envy, for envy devours good deeds just as fire devours fuel"* or (he said) "*grass*."[13]

The envy means be jealous other possibilities such as knowledge, thought, property, money, position, authority, glory, body beauty that others have. The jealous person wants all good features to be just in himself. However, people are created with different characteristics and abilities. Each one has distinct ability and power; who gave little and who gave a lot. There is a dissatisfaction in the nature of man. No matter how much blessing is given to him, he desires to obtain more. But it is bad and disgraceful behavior disorder to want every blessing to be in itself and not to be in others.[14]

8. Arrogance

عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:"لاَ تَحَاسَدُوا وَلاَ تَنَاجَشُوا وَلاَ تَبَاغَضُوا وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ. التَّقْوَى هَا

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11 Abū Dāwūd, Adab, 35.

12 See. Mustafa Çağrıcı, "Gıybet", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 1996, vol. XIV, p. 63-64.

13 Abū Dāwūd, Adab, 51.

14 See. Hayati Hökelekli, "Kıskançlık", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 2002, vol. XXV, p. 497-498.

هُنَا. وَيُشِيرُ إِلَى صَدْرِهِ ثَلاَثَ مَرَّاتٍ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ."

Abu Huraira reported Allah's Messenger (Peace be upon him) as saying: *"Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour."*[15]

The arrogance is that one sees himself superior to others by means of greatness and bravery.[16] It is a kind of spiritual illness that makes you feel that you are superior by seeing the characters around you. People are created with different qualities and abilities. All kinds of blessings such as nobility, beauty, physical power, wealth, authority, knowledge and influence have been granted to people by Allah.It is not appropriate for a person to feel superior to others in the face of blessings given to him. The Prophet (may Allah bless him and grant him peace) has struggled not to be addicted to spiritual diseases such as arrogance of believers through his exemplary life.

9. Sycophant

عَنْ أَبِي هُرَيْرَةَ قَالَ: " أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ أَنْ نَحْثُوَ فِي أَفْوَاهِ الْمَدَّاحِينَ التُّرَابَ."

Abu Huraira narrated: *"The Messenger of Allah (Peace be upon him) ordered us to throw dut in the mouths of those who praise others."*[17]

Praising others for the sake is called sycophant or flattery. Such behaviors that degrade human dignity are a personality weakness. In addition, the praise for the interest leads to attitudes and behaviors such as arrogance, bragging, self-esteem. As a result, both the sycophant and the praised person are in harm. In this frame, the Prophet (Peace be upon him) ordered the sprinkling of soil on the mouths of those who brought the flattery lifestyle.

10. Useless

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ: "مِنْ حُسْنِ إِسْلاَمِ الْمَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ."

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15 Muslim, Abu'l-Ḥuseyn Muslim b. Haccāc el-Quşayrī, *al-Jāmiʿ al-Ṣaḥîḥ*, Beytu'l-Efkāri'd-Devliyyah, Riyadh, 1998, Birr, 32.

16 See. Mustafa Çağrıcı, "Kibir", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 2002, vol. XXV, p. 562-563.

17 Tirmidhī, Zuhd, 54; Muslim, Zuhd, 68.

Abu Huraira narrated that the Messenger of Allah (s.a.w) said: *"Indeed among the excellence of a person's Islam is that he leaves what does not concern him."*[18]

The useless is the work and the words which do not concern the person and carry no meaning and value for himself and his surroundings.[19] In other words, it means unnecessary empty things that do not make any use in the world nor in the afterlife. Islam aimed to lead a life appropriate for the purpose of creation. In this regard, the Prophet (may Allah bless him and grant him peace) has exemplified and guided all mankind with his words and actions. The Messenger of Allah saw a mark of Muslim formation that one would abandon things that did not interest him.

11. Trust

أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ، يَقُولُ سَمِعْتُ جَابِرًا، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ."

It is narrated on the authority of Jabir that he heard the Prophetsay: "*A Muslim is he from whose hand and tongue the Muslims are safe.*"[20]

Trust and safety are the basic condition of a peaceful society. A good Muslim is someone who is sure of the language and the hand of other Muslims. Goodness and virtue are measured by not damaging others. The Prophet, known as the accusation of righteousness and loyalty, has never deceived anyone, even in the most difficult days of his life. He sees people outside the Islamic circle who do not trust people and cheat them.

12. Patience

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِى يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ"

Abu Huraira reported Allah's Messenger (Peace be upon him) as saying: *"The strong-man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage."*[21]

At different stages of life, people may face undesirable situations such as sadness, grief, distress, and sorrow. Patience teaches to translate negativities

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18 Tirmidhī, Zuhd, 11.

19 See. Mustafa Çağrıcı, "Mâlâyânî", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 2003, vol. XXVII, p. 480-481.

20 Muslim, Imān, 64.

21 Muslim, Birr, 107.

into positive, to show resistance and fortitude.[22] The Prophet (Peace be upon him) has shown, in many cases, the importance of patience, how he struggles in his daily life with patience in some of his own situations. Patience in this frame is one of the important factors that provide confidence, peace and quietness among people.

13. Modesty

عنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ:"إِنَّ لِكُلِّ دِينٍ خُلُقًا. وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ."

It was narrated from Anas that the Messenger of Allah (Peace be upon him) said: *"Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty."*[23]

Modesty is a feeling of shame that protects the senses of the human being, the mind and body from sin.[24] The shame keeps people away from ugly behaviors. The Prophet (peace be upon him), sent to complete beautiful morality, has defined the essence of Islamic morality as modesty. One of the characteristics that this Muslim should have in this frame is undoubtedly the sense of embarrassment.

14. Generosity

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ إِذَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعَفِّيَ أَثَرَهُ وَإِذَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ تَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ وَانْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا." قَالَ: فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلاَ يَسْتَطِيعُ."

Abu Huraira reported Allah's Messenger (Peace be upon him) as saying: "*The similitude of a miserly man and the giver of charity is that of two persons with coats of mail over them; when the giver of charity intends to give charity, it expands over him (to much so) that the footprints are also obliterated. And when the miserly man intends to give charity, it contracts over him, and his hands are tied up to his collar bone, and every ring is fixed up to another. He (the narrator) said: I heard the Messenger of Allah (Peace be upon him) as saying: He would try to expand it. But he would not be able to do so."*[25]

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22 See. Mustafa Çağrıcı, "Sabır", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 2008, vol. XXXV, p. 337-339.

23 Ibn Mājah, Abu Abdillāh al-Qazvīnī, *as-Sunan*, ed. Beshar 'Awwād Ma'rūf, Dāru'l-Cīl, Beirut, 1998, Zuhd, 17.

24 See. Mustafa Çağrıcı, "Tevazu", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 2011, vol. XL, p. 583-585.

25 Muslim, Zakāt, 77.

Generosity is the tendency of people to offer possibilities that they have, in legitimate measures, voluntarily and without the expectation of compensation, for the benefit of others. Throughout human history, generosity has been accepted as the greatest moral virtues. Hadith books on generosity have a large number of stories. In many of these narratives the Prophet (Peace be upon him) was introduced as the most generous of people. At the same time he recommended that people who are stingy should stay away.

15. Altruism

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ قَال:"لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ."

Anas narrated that the Prophet (Peace be upon him) said: "*None of you believes until he loves for his brother what he loves for himself.*"[26]

The Altruism is the feeling of choosing someone else for himself, the higher level of generosity, and even greater virtue and behavior than he needs. As can be seen in the above passage, the request for the believer whom he wants for himself is directly related to faith. In this sense, the model person is the one who has the ability to choose others for himself when needed.

16. Forgiveness

عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ الْجَدَلِيَّ يَقُولُ:"سَأَلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ فَقَالَتْ: لَمْ يَكُنْ فَاحِشًا وَلاَ مُتَفَحِّشًا وَلاَ صَخَّابًا فِي الْأَسْوَاقِ وَلاَ يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَصْفَحُ."

Abu Abdullah al-Jadalî narrated: *"I asked 'Aishah about the character of the Messenger of Allah. She said: 'He was not obscene, nor uttering obscenities, nor screaming in the markets, he would not return an evil with an evil, but rather he was pardoning and forgiving."*[27]

Amnesty means to give up evil and injustice, forgiveness of crime or sin, and to give up punishment. Forgiveness is the closest merit to tribute, which is the foundation of all virtues in Islam. One of the most important characteristics of the Prophet (Peace be upon him) is that he is very forgiving. In this sense, the model can be as forgiving as the Prophet (Peace be upon him).

17. Self Sufficiency

عَنْ عَائِشَةَ قَالَتْ:"سُئِلْتُ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ بَشَرًا مِنْ الْبَشَرِ يَفْلِي ثَوْبَهُ وَيَحْلُبُ شَاتَهُ وَيَخْدُمُ نَفْسَهُ."

Someone asked 'Aisha Radiyallahu 'anha. "What was the usual practice of Rasulullah Sallallahu 'Alayhi Wasallam at home?" She replied: *"He was a*

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26 Tirmidhī, Şıfatü'l-qıyāme, 59.

27 Tirmidhī, Birr, 69.

human from among other humans. He himself removed the lice from his clothing, milked his goats, and did all his work himself."[28]

Living without the burden on others makes the person more respected. Individuals who are constantly waiting for service lead to prestige and reduced self-esteem in their environment. The Prophet (may Allah bless him and grant him peace be upon him), who is sent as an example to people as a model, has made his own personal needs himself without gratitude to anyone. As stated in the narrative, the cleaning of the dress, the sheep's milking and the making of his own needs point to his exemplary direction.

18. Hypocrisy

حَدَّثَنَا أَبُو مُوسَى الأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَعْرَابِيٌّ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ:"الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَيُقَاتِلُ لِيُرَى مَكَانُهُ، مَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ:"مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ."

Narrated Abu Musa al-Ash'ari: A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's Cause?" The Prophet (Peace be upon him) said, *"He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause."*[29]

Hypocrisy, the deeds and worship that must be done for Allah, is to gain the favor of others or to obtain any benefit. Hypocrisy refers to bad behavior, such as self-esteem, show-off, desire to achieve glory and fame. Much more than the commandment of Allah, it seems to mean that one should use his servants to look good and do good works so that they may show off to the people. In this context, the Prophet described the improvisation of prayer as a secret shirk to show someone to pray while others pray.[30] Keeping the intention of a person in a state of distant sincerity far from showing will increase the value both in the sight of Allah and in people.

19. Responsibility

عَنْ عَبْدِ اللَّهِ بْن عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمْ يَقُولُ:"كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهْيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ، وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِه."

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[28] Aḥmed b. Ḥanbel, *al-Musned*, ed. Shuayb Arnāvūt, Muessesetu'r-Risāle, Beirut, 1999, vol. XLIII, p. 263.

[29] Bukhārī, Muhammad b. Ismāîl, *al-Jāmiʿ al-Ṣaḥîḥ*, ed. Muḥammad Züheyr b. Nāṣıru'n-Nāṣır, Dāru Ṭavqi'n-necāt, Beirut, 2001, Farḍu'l-khumus, 10.

[30] Ibn Mājah, Zuhd, 21.

Narrated `Abdullah bin `Umar: I heard Allah's Messenger (Peace be upon him) saying, *"Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and responsible for them; a husband is a guardian of his family and is responsible for it; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it." I heard that from Allah's Messenger (Peace be upon him) and I think that the Prophet (Peace be upon him) also said, "A man is a guardian of is father's property and is responsible for it, so all of you are guardians and responsible for your wards and things under your care."*[31]

Responsibility is to fulfill the duties which the person has taken upon him. People have a number of responsibilities, according to their presence. At home, at school, at work etc. wherever the person is obliged to make the obligations expected from him.The Prophet (Peace be upon him) invites everybody to have a sense of responsibility in the creation of an ideal society.

20. Appreciation/Fidelity

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:"مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمْ مَا غِرْتُ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمْ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِى صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِى الدُّنْيَا امْرَأَةٌ إِلاَّ خَدِيجَةُ، فَيَقُولُ: "إِنَّهَا كَانَتْ وَكَانَتْ، وَكَانَ لِى مِنْهَا وَلَدٌ."

Narrated `Aisha: *"I did not feel jealous of any of the wives of the Prophet (Peace be upon him) as much as I did of Khadija though I did not see her, but the Prophet (Peace be upon him) used to mention her very often, and when ever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadija. When I sometimes said to him, "(You treat Khadija in such a way) as if there is no woman on earth except Khadija," he would say, "Khadija was such-and-such, and from her I had children."*[32]

Appreciation is to continue to remind those who are well-being, or to return to the good. Fidelity makes social solidarity more powerful, since it will provide the continuation of friendships. The Prophet (peace be upon him) has never forgotten all his friends and acquaintances whether he is alive or not. As shown in the example narrative, the deceased spouse has shown to his friends that he has forgotten his wife and his friends by seeing a gift.

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[31] Bukhārī, İstikrāz, 20.

[32] Bukhārī, Menāqıbu'l-ansār, 20.

21. Waste

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:"كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَالْبَسُوا مَا لَمْ يُخَالِطْهُ إِسْرَافٌ أَوْ مَخِيلَةٌ."

It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: *"The Messenger of Allah (Peace be upon him) said: 'Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity."* [33]

Waste is meant to spend excessively on unnecessary matters. The basic material needs and demands of eating, drinking, clothing, sowing, health, education and security must be met in order to survive human life. While meeting these needs, care should be taken to protect public wealth without waste. The Prophet (Peace be upon him) kept away from all kinds of expenditure unless it was necessary.

22. Consultation

عَنْ أَبِي هُرَيْرَةَ قَالَ:"مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّم."

It has been narrated that Abu Huraira said: *"None was more apt to seek council of his Companions than the Messenger of Allah (Peace be upon him)."*[34]

The consultation refers to the views of others in order to make a right decision. The consultation offers the possibility of not making mistakes in the words and actions of the people, or of getting the most out of them. The Prophet (may Allah bless him and grant him peace) has made his decision after consulting with many of his friends. No matter how intelligent, smart and experienced, one should always be able to benefit from others' ideas. Consulting experienced people about the subject before making any work will ensure that the person makes a more accurate decision.

23. Bravery

عَنْ أَنَس، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاس وَأَجْوَدَ النَّاس وَأَشْجَعَ النَّاس، وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ ذَاتَ لَيْلَةٍ فَانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ، فَاسْتَقْبَلَهُمُ النَّبِيُّ صلى الله عليه وسلم قَدْ سَبَقَ النَّاسَ إِلَى الصَّوْتِ وَهْوَ يَقُولُ:"لَنْ تُرَاعُوا، لَنْ تُرَاعُوا. وَهْوَ عَلَى فَرَس لأَبِي طَلْحَةَ عُرْيِ مَا عَلَيْهِ سَرْجٌ، فِي عُنُقِهِ سَيْفٌ فَقَالَ: "لَقَدْ وَجَدْتُهُ بَحْرًا." أَوْ "إِنَّهُ لَبَحْر."

Narrated Anas: "*The Prophet (Peace be upon him) was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Medina got afraid (of a sound). So the people went towards that sound, but the Prophet (Peace be*

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[33] Ibn Mājah, Libās, 23.

[34] Tirmidhī, Jihād, 35.

upon him) having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid." (At that time) he was riding a horse belonging to Abu Talha and it was naked without a saddle, and he was carrying a sword slung at his neck. The Prophet (Peace be upon him) said, "I found it (the horse) like a sea, or, it is the sea indeed."[35]

Fear and courage are innate emotions. However, the rate of fear and courage is not the same at all. Some have a sense of fear, others have a higher sense of courage. These emotions are influenced by the environment in which the human being lives, the education and the accumulation of those experiences. These two senses have positive and negative aspects according to the situation they are in. For example, fear of natural disasters, war and dangerous issues is not an affliction for humans, but rather it takes the necessary precautions before encountering such negative situations. In this sense, fear seems to have a vital prescription for humans. Courage is to be able to act without worrying with patience, fortitude and coldness at the moment of a horrifying event. Hz. The Prophet (Peace be upon him) was described as the bravest of people. It is an example to people with courage in case of fear and horror.

24. Compassion for Children

عَن ابْن عَبَّاس قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمْ: "لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوَقِّرْ كَبِيرَنَا وَيَأْمُرْ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ."

Ibn Abbas narrated that the Messenger of Allah said: *"He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil."*[36]

Compassion comes to the point of loving by pity and protection. The Prophet (Peace be upon him) loved the children as a demonstration of mercy and compassion, and they were kissing and humbling. He played with them, confused with the children who were playing games and was joking. His grandchildren prayed Hasan and Hussein on his shoulder, his back and his lap. He has not even seen those who do not show mercy to the minors within the Islamic circle.

25. Friend Selection

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمْ قَالَ:"الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ."

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[35] Bukhārī, Adab, 39.

[36] Tirmidhī, Birr, 15.

Narrated AbuHurayrah: The Prophet (Peace be upon him) said: *"A man follows the religion of his friend; so each one should consider whom he makes his friend."*[37]

The lives of people alone are very difficult. They share their happiness, joy, sweet and bitter days with their husbands, friends, friends, relatives, etc. there is a need. Trying to live without the need for others can lead to loss of soul and body health as well as to preventing enjoyment of life. No one has a choice of parents or relatives. But the choice of friends is a concern that is in your hands. As a result of preference, it is possible that people can be friends with good, decent, moral people and friends with malicious people. The Prophet (Peace be upon him) stated that the choice of friend should be paid attention to, and that it is based on the religion of one's friend.

26. Positive Life

عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمْ، إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْض أَمْرِهِ قَالَ:"بَشِّرُوا وَلَا تُنَفِّرُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا."

It has been narrated on the authority of Abû Mûsâ that when the Messenger of Allah (Peace be upon him) deputed any of his Companions on a mission, he would say: *"Give tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them."*[38]

In this world where stress, chaos, confusion and many other negativities are widespread, it is difficult for people to maintain their lives in all kinds of negative situations and to continue their lives happily. Some elements that are in or out of the hands of people can be the cause of its happiness or unhappiness. Sometimes it is not possible for a person to intervene in any negative situation that is not in the possession of the person. However, there are some moments in which the approach or posture of the person leads to a positive or negative conclusion on the subject. In this context, the Prophet (Peace be upon him) has recommended that people give good news, love and ease without hating them. A person who demonstrates a positive approach with his words and actions will ensure that he and his surroundings are more peaceful and happy.

27. Prevention of Evil

عَنْ أَبِي سَعِيدٍ الْخُدْرِيّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:"مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ"

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37 Abū Dāwūd, Adab, 16; Tirmidhî, Zuhd, 45.

38 Muslim, Jihād, 6.

Abu Sa'id al-Khudrî said: *"I heard the Messenger of Allah (Peace be upon him) say: He who observes and evil deed should change it with his hand if he can do so; if he cannot do, (he should change it) then with his tongue; if he cannot do then (he should change it) with his heart, and that is the weakest degree of the faith."*[39]

The Islam sent for the happiness of the earth and the hereafter puts some responsibilities on people. One of them is to order good and to keep from evil. The Prophet (Peace be upon him) has been a pioneer and an example to all mankind through good deed, verb, and attitude about good and evil. When he saw any evil, he definitely suggested that he should interfere with his hand, his tongue and his heart. In this frame, the model person is the one who gives the fight for the widespread of goodness and the prohibition of evil.

28. Healthy Nutrition

عَنْ مِقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمْ يَقُولُ:"مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكُلاَتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لاَ مَحَالَةَ فَثُلُثٌ لِطَعَامِهِ وَثُلُثٌ لِشَرَابِهِ وَثُلُثٌ لِنَفَسِهِ."

Miqdam bin Ma'dikarib said: *"I heard the Messenger of Allah (Peace be upon him) saying: 'The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and third for his breath."*[40]

Healthy living is the common desire of all mankind. However, it can not be said that everyone has taken adequate measures in this regard. Some small changes in lifestyles or changing some habits will enable people to live a healthier life. The Prophet (Peace be upon him), an example of humanity in every way, has become an example with words and deeds of people living a healthy life. Especially, he pointed out to healthy and balanced nutrition. In this context, they have reported that people should pay attention to their eating and drinking by making the stomach look like a bad cup. He advised that the stomach should eat one-third, leave one third to drink, and leave the other three blank for breathing.

29. Timing Evaluation

عَن ابْن عَبَّاس رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ:"نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاس: الصِّحَّةُ وَالْفَرَاغُ."

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39 Abū Dāwūd, Ṣalāt, 239-242.

40 Tirmidhī, Zuhd, 47.

Narrated Ibn `Abbas: The Prophet (Peace be upon him) said, *"There are two blessings which many people lose: (They are) Health and free time for doing good."*[41]

Time is the greatest blessing that Allah has bestowed on people. Human beings are making preparations for the world and the afterlife in time. The Prophet (Peace be upon him) stated that most people were deceived about the value of time and health. Using time effectively and efficiently will make the person happier and more successful.

30. Regular Apparel

عَنْ عَمْرِو بْن شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمْ:"إِنَّ اللَّهَ يُحِبَّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ."

Narrated 'Amr bin Shu'aib: from his father, from his grandfather who said: *"The Messenger of Allah (Peace be upon him) said: Indeed Allah loves to see the results of his favors upon His Slaves."*[42]

Islam has disciplined every aspect of your life. It showed his presence in all areas of life from eating to drinking to public order. He has set a number of principles for the happiness of the world and the hereafter and has offered them to the people. The outward appearance of people in this frame is what they wear.Although the main person is the heart and the work, the attire of the Muslims in the social life has also been given importance.The example personality of the Prophet (Peace be upon him) has been a very good example of this subject to humanity.Muslims, who have taken him as a guide, care about regular and harmonious clothing as they are in every aspect of their lives.Muslims who have taken him as a guide should be careful about regular and harmonious clothing as they are in every aspect of their life.

31. Joking

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ تُدَاعِبُنَا. قَالَ:"إِنِّي لاَ أَقُولُ إِلاَّ حَقًّا."

Abu Huraira narrated: *"They said: 'O Messenger of Allah! You joke with us?' He said: 'Indeed I do not say except what is true."*[43]

A person who is composed of soul and body needs to meet all his wants in a superfluous manner without any hesitation in order to live a healthy life. Just as the body needs to eat, drink and sleep, the spirit needs rest and comfort. In addition to worship, chatting with friends, traveling, fun, etc. It restores the

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41 Bukhārī, Riqāq, 1.
42 Tirmidhī, Adab, 54.
43 Tirmidhī, Birr, 57.

human being. Jokes also provide love, affection and fondness among friends. Of course, in order to cause misunderstandings during the joke, it is necessary to adjust the situation and the environment very well. The Prophet (Peace be upon him), an example to believers with every behavior, is joked with his wife, friends and companions from time to time. By making jokes, he tried to communicate more easily with people. In this context, it is very important to have a strong communication with people in social life and to give jokes in daily life in order to win their hearts.

32. Intuition

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمْ أَنَّهُ قَال:"لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ."

Narrated Abu Huraira: *"The Prophet (Peace be upon him) said, "A believer is not stung twice (by something) out of one and the same hole."*[44]

Intuition is the ability to know the inner face of the events and to be in the right fronts about the future.[45] This attribute is a blessing to the believers of Allah. This blessing which Allah has bestowed ensures that the Muslim is awake to all kinds of threats and hazards to him, his religion, his honor and his sacrifice. Narrated Abu Sa'eed al-Khudri: that the Messenger of Allah (Peace be upon him) said: *"Beware of the believer's intuition, for indeed he sees with Allah's Light."*[46] The person who takes the life of the Prophet as his guide will be attentive to all kinds of material and spiritual harm that may come to him and his surroundings with his dignified and unselfish stance.

33. Kinship

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَن النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمْ قَالَ:"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ."

Narrated Abû Huraira: *"The Prophet (Peace be upon him) said, "Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quiet."*[47]

The Kinship between relatives is a virtue valued throughout human history. This virtue has made it possible for people to be material and spiritual.

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44 Bukhārī, Adab, 83; Muslim, Zuhd, 63.

45 See. Süleyman Uludağ, "Firâset", *İslam Ansiklopedisi*, Türkiye Diyanet Vakfı Yay., Ankara, 1996, vol. XIII, p. 116-117.

46 Tirmidhī, Tafsiru'l-Qur'ān, 16.

47 Bukhārī, Adab, 12; Muslim, Birr, 20.

Being in good relations with relatives will cause the abundance of the sustenance and the prolongation of life by the statement of the Prophet. In this framework, it is necessary to strictly maintain kinship relations in the sense of right and justice.

34. Gifting

عَنْ أَبِي هُرَيْرَةَ، عَن النَّبِيّ صلى الله عليه وسلم قَالَ:"تَهَادَوْا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ وَلاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ شِقَّ فِرْسِن شَاةٍ."

Abu Huraira narrated that the Prophet (s.a.w) said*: "Give gifts, for indeed the gift removes bad feelings from the chest. And let the neighbor not look down upon (the gift of) her neighbor, even if it be the lower shanks of sheep."*[48]

Gifting is a beautiful act that strengthens the bonds of brotherhood among people and is the object of a heartfelt love. Regardless of whether small or large; A gift given without waiting for any rewards ensures that the hearts are won. Gifting takes out the jealousy, the envy and the malice from the hearts of people.

35. Hospitality

عَنْ أَبِي شُرَيْح الْكَعْبِيّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمْ قَال:"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ، وَالضِّيَافَةُ ثَلاَثَةُ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهْوَ صَدَقَةٌ، وَلاَ يَحِلُّ لَهُ أَنْ يَثْوِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ."

Narrated Abu Shuraih al-Ka`bi: *"Allah's Messenger (Peace be upon him) said, Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."*[49]

Hospitality is an important issue in Turkish and Arab societies. All kinds of facilities are available for guests to relax. The Prophet (Peace be upon him) regards giving hospitality to the guests very much. In this narration the hospitality is associated with faith in the Hereafter.Today, hospitality is of great importance for the healthy sustainability of friendship and kinship relations.

36. Assisting Home Work

عَن الْأَسْوَدِ بْن يَزِيدَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُ:"مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمَ يَصْنَعُ فِي الْبَيْتِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، فَإِذَا سَمِعَ الْأَذَانَ خَرَجَ."

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48 Tirmidhī, Velâ, 6.

49 Bukhārī, Adab, 85.

Narrated Al-Aswad bin Yazid: *"I asked `Aisha "What did the Prophet (Peace be upon him) use to do at home?" She said, "He used to work for his family, and when he heard the Adhan (call for the prayer), he would go out."*[50]

Life in a peaceful family environment where love, compassion and pity dominate is a great blessing that Allah Teala has given to people.It is necessary for each individual to fulfill his / her responsibilities in order to be able to live happily in the family.The Prophet (Peace be upon him) also performed all kinds of duties as a father and a wife in the domestic.Muslims who have taken the Prophet's guide to them will be able to create a happier family environment by contributing to their domestic affairs.

37. Dining Etiquette

عَنْ أَبِي هُرَيْرَةَ قَالَ:"مَا عَابَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وسَلَّمْ طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ."

Narrated Abu Huraira: "*The Prophet (Peace be upon him) never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it."*[51]

Most of the diseases people are exposed to are caused by eating habits. Unhealthy and excessive eating influence the human body negatively. The Prophet (Peace be upon him) has paid great attention to his health in this regard. He recommended cleaning the hands before and after the meal and cleaning the teeth before worship. He began with food to eat before him, and found no faults in any food. He ate when he had a favorite meal, and did not say anything if he did not like it.

38. Neighborliness

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:"لاَ يَدْخُلُ الْجَنَّةَ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ."

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed: *"He will not enter Paradise whose neighbour is not secure from his wrongful conduct."*[52]

As the next ring of social life constitutes neighbors, there are rules about neighborhood relations in every religion and culture. The Prophet has paid attention to the fact that good neighborliness is an indispensable behavior for Muslims. One who believes in Allah and the Hereafter can not grind his neighbor. Islam has ordered all Muslims to do well to their neighbors without

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50 Bukhārī, Nafaqāt, 8.
51 Bukhārī, Eṭʿıme, 21; Muslim, Eshribe, 188.
52 Bukhārī, Adab, 29; Muslim, Imān, 73.

distinction of religion. In this context, the model needs to get along very well with the neighbors who are closest to him after his / her family.

39. Visit of Patients

عنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:"إِذَا عَادَ الرَّجُلُ الْمَرِيضَ خَاضَ الرَّحْمَةَ حَتَّى إِذَا قَعَدَ عِنْدَهُ قَرَّتْ فِيهِ."

From Jabir ibn Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, said, "*When a man visits an invalid, he plunges into mercy to the extent that when he sits with him, it settles in him.*"[53]

The Prophet, who is an example to his ummah by closely taking care of his patients around him, also asked his friends to visit the patients. A visit to the patient is an act of individual peace, social solidarity and, more importantly, protection of human dignity. It is recommended that the patient be given spiritual support during the visit and that a prayer be requested from him.

40. Funeral

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:"لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ يَعُودُهُ إِذَا مَرِضَ وَيَشْهَدُهُ إِذَا مَاتَ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَيُشَمِّتُهُ إِذَا عَطَسَ وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ."

Narrated Abu Huraira: that the Messenger of Allah (Peace be upon him) said: *"There are six things due from the believer to another believer: Visiting him when he is ill, attending (his funeral) to him when he dies, accepting his invitation when he invites, giving him Salam when he meets him, replying to him when he sneezes, and wishing him well when he is absent and when he is present."*[54]

The funeral prayer is the last task for the believers before they send their deceased brothers in the hereafter. The Messenger of Allah, who highly recommended to make funeral prayers for his friends, was very sensitive to this issue himself; children, even infants, including young, old, male and female, at the funeral of every Muslim who died as much as possible, he has been busy with the funeral process and has found favor with Allah to mercy on the dead person. This is a very good example to people.

Conclusion

This study examines the subject of model human with forty hadiths. Hadiths have been selected from the main sources of hadith and the content of the hadiths consists of the daily life's words and practices of the Prophet. It is

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[53] Mālik b. Enes, *el-Muwatta*, Dāru'r-Reyyān, Cairo, 1988, 'Ayn, 7.

[54] Tirmidhī, "Adab" 1; Nasāī, Ahmed b. Shuayb Abu Abdirrahmān, *Sunanu'n-Nasāī,* ed. Hasan Abdulmun'îm Shiblī, Muessesetu'r-Risāle, Beirut, 2001, Jenāiz, 52.

not possible to limit the example of his life to just forty hadiths. However this research is limited to forty sample hadiths. This study also aims to make a modest contribution to forty hadith literature which has an important place in the history of hadith at the same time.

As a result of the research, it has been seen that many subjects from the Prophet (Peace be upon him) without salutation to healthy nutrition, from joking to neighborly relations, from the gift to the patient visit, are examples of humanity on a universal scale. In this context, it has come to the conclusion that the example life of the Prophet will be a great contribution to the family, school, social life, teaching and education in the future generations.

This work has two outputs. First, a modest contribution has been made to forty hadith literature on model human. Secondly, the characteristics of a model person are seen under the guidance of the Prophet.

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