

## MANAGEMENT AND INTERVENTION METHODS FOR PSYCHOLOGICAL AND SOCIOLOGICAL PROBLEMS IN THE SUNNAH OF THE PROPHET MUHAMMAD

### MÉTODOS DE GESTÃO E INTERVENÇÃO PARA PROBLEMAS PSICOLÓGICOS E SOCIOLÓGICOS NA SUNNA DO PROFETA MAOMÉ

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#### Abstract

In modern times, economic prosperity, rapid technological advancement, and significant gains in human rights and freedoms have created new opportunities, while simultaneously introducing transformations in the traditional family structure and in individual lifestyles. The expansion of communication networks and the remarkable proliferation of means for accessing information and meeting contemporary needs have profoundly influenced human relationships. In comparison with earlier periods marked by more limited opportunities, individuals have become less dependent on one another; in place of the nuclear family and culturally grounded values, an individualistic mode of life—centered on self-fulfillment and the pursuit of maximum pleasure—has increasingly gained prominence. This adopted lifestyle has not only reshaped the consumption patterns of younger generations, but has also contributed to declining marriage rates, rising divorce rates, and the normalization of behaviors such as alcohol and substance abuse, which often culminate in depression and loneliness. Lives that end in murder, suicide, or various forms of tragedy have gradually emerged as a strategic threat to families, children, society, and even the state itself. The economic and psychological difficulties that many individuals experience—at least at certain stages of their lives—have evolved into issues that affect social life and public health at large. Consequently, institutions such as dietitians, family therapists, life coaches, and mental health treatment centers—once either absent or marginal within society—have become increasingly active and institutionalized. At the same time, the magnitude of these problems has reached a level that necessitates strategic interventions on the part of individuals, families, and the state. In the treatment and rehabilitation of individuals facing

#### Resumo

*Nos tempos modernos, a prosperidade econômica, o rápido avanço tecnológico e os avanços significativos nos direitos humanos e nas liberdades criaram novas oportunidades, ao mesmo tempo em que introduziram transformações na estrutura familiar tradicional e nos estilos de vida individuais. A expansão das redes de comunicação e a notável proliferação de meios para acessar informações e atender às necessidades contemporâneas influenciaram profundamente as relações humanas. Em comparação com períodos anteriores marcados por oportunidades mais limitadas, os indivíduos tornaram-se menos dependentes uns dos outros; no lugar da família nuclear e dos valores culturalmente enraizados, um modo de vida individualista — centrado na auto-realização e na busca do máximo prazer — ganhou cada vez mais destaque. Esse estilo de vida adotado não apenas remodelou os padrões de consumo das gerações mais jovens, mas também contribuiu para o declínio das taxas de casamento, o aumento das taxas de divórcio e a normalização de comportamentos como o abuso de álcool e substâncias, que muitas vezes culminam em depressão e solidão. Vidas que terminam em homicídio, suicídio ou várias formas de tragédia têm surgido gradualmente como uma ameaça estratégica às famílias, às crianças, à sociedade e até mesmo ao próprio Estado. As dificuldades econômicas e psicológicas que muitos indivíduos enfrentam — pelo menos em certas fases de suas vidas — evoluíram para questões que afetam a vida social e a saúde pública em geral. Consequentemente, instituições como nutricionistas, terapeutas familiares, coaches de vida e centros de tratamento de saúde mental — outrora ausentes ou marginais na sociedade — tornaram-se cada vez mais ativas e*



such challenges, medical approaches are frequently employed—partly as a result of prevailing educational paradigms—while religious and spiritual values remain insufficiently integrated into these processes. This article offers a series of observations and evaluations concerning the Prophet Muhammad’s guidance and pedagogical method in addressing social, familial, and psychological problems.

**Keywords:** Loneliness. Depression. Quran. Sunnah. Prophetic Solutions.

*institucionalizadas. Ao mesmo tempo, a magnitude desses problemas atingiu um nível que exige intervenções estratégicas por parte dos indivíduos, das famílias e do Estado. No tratamento e na reabilitação de indivíduos que enfrentam tais desafios, abordagens médicas são frequentemente empregadas — em parte como resultado dos paradigmas educacionais predominantes —, enquanto valores religiosos e espirituais permanecem insuficientemente integrados a esses processos. Este artigo oferece uma série de observações e avaliações sobre a orientação e o método pedagógico do Profeta Muhammad ao abordar problemas sociais, familiares e psicológicos.*

**Palavras-chave:** Solidão. Depressão. Alcorão. Sunna. Soluções Proféticas.

## 1 INTRODUCTION

When modern educational norms and the concept of individual freedom propagated through digital environments are embraced without being identified with family structure, cultural values, and belief systems, they can accelerate personality conflicts and cultural decay. The weakening of shared value standards and excessive individualism undermine physical and mental resilience, disrupt the traditional structure of social relationships, and increase the risk of insecurity and emotional instability. This situation has the potential to contribute to the emergence of serious mental health issues in the long term, such as major depression, adjustment problems, and, in some cases, psychotic symptoms. Additionally, family communication breakdown, parental neglect, traumatic childhood experiences, competitive environments, individual preferences, addictions, and social injustices are also important factors that increase the risk of psychosocial problems in individuals and societies (Karakurt, 2011).

Today, digital media provides a connection between information and the outside world, but it also gives individuals an artificial identity. The active use of artificial intelligence programs increases information productivity, but it may not fully enable individuals to produce meaning with their whole being. Making proper use of these tools requires media literacy and academic-level usage skills. Excessive exposure to such external influences and unconscious use can lead to divided attention, increased social

competition, and heightened depressive feelings; it can cause individuals to lose meaning in life and experience existential voids. Stories with very negative outcomes, particularly involving minors or those lacking sufficient comprehension skills, are increasingly common in the news. Research indicates that aimlessness and loss of values are strongly associated with major depressive disorders (Gazioğlu, 2023).

In later periods, alcohol and psychoactive substances used to cope with stress, depression, and loneliness provide short-term relief but have a depressant effect on the central nervous system in the long term. There is a bidirectional relationship between alcohol use and major depression; depressive symptoms increase alcohol use, while alcohol use also increases the risk of depression. Depressed individuals turn to stimulant or narcotic substance use, and substance use further exacerbates depressive symptoms (Özdemir, 2024; yesilay.org.tr). According to research, approximately one-third of patients with major depressive disorder also have substance use disorder, and this co-occurring condition further negatively affects social and personal life, leads to other psychiatric problems, and increases the risk of suicide (Davis *et al.*, 2008). Drugs artificially stimulate the dopamine system, weaken natural pleasure mechanisms, increase antisocial tendencies, and make loneliness chronic.

The accumulation of these psychosocial and cultural factors can lead to the development of paranoid, schizoid, antisocial, narcissistic, and obsessive personality traits in some individuals. In this case, the individual may be distrustful and suspicious of others, angry, resentful, and emotionally distant. Individuals experiencing these feelings may struggle to empathize, exhibit impulsive and irresponsible behavior, and experience a constant feeling of emptiness. In narcissistic tendencies, the person may see themselves as superior and privileged. In some cases, they may experience exaggerated religious or magical thoughts that are incompatible with current values. Furthermore, the worsening of this process may also increase the risk of the individual harming themselves or others (Patikula, 2017).

Scientific and technological advances have reduced the direct need individuals who share physical space have for each other. Modern communication technologies have largely eliminated time and space constraints, weakening the need for face-to-face interaction. Voice or video communication on digital platforms is considered sufficient, and therefore the time allocated for physical meetings is gradually decreasing. This

transformation has shifted social relationships from being dependent on a physical space to a network-based structure, making social bonds superficial and fragile. Sports, cultural content, and online games have increased individualized consumption practices, leading to a decline in physical togetherness. Although digital interaction partially meets social needs, it cannot replace the empathy and trust provided by face-to-face communication. Emotional synchronization provided by facial expressions, gestures, touch, and shared atmosphere is decisive in building trust and intimacy. Communication based solely on sound or image produces superficial interaction and can only convey emotional closeness to a limited extent.

Rising living costs, changing consumption habits, and the pressure to succeed are increasing individuals' stress levels and deepening psychological tension. While digitalization provides convenience on the one hand, it also strengthens the ground for isolation and chronic stress on the other. Therefore, rather than completely rejecting technological capabilities, it is extremely important to develop models that establish a balanced relationship between digital and face-to-face interaction.

Depression is a public health problem that negatively affects both individual quality of life and social productivity. The relationship between substance use and depression is bidirectional and complex. In clinical practice, depression and addiction are often seen as comorbid conditions (Swendsen and Merikangas, 2000). Pre-existing depression leads individuals to view substance use as a form of self-medication. This temporary sense of relief leads to chronic depression and addiction in the long term. Sociological factors create common ground, such as unemployment, lack of social support, family problems, and loneliness.

An effective treatment process requires the coordinated implementation of pharmacological interventions, psychotherapy, social support mechanisms, and preventive education programs. In situations where feelings of loss of meaning, hopelessness, and worthlessness are intense, incorporating psychosocial and cultural resources that restore meaning to the individual can increase treatment success.

Substance addiction weakens an individual's capacity for self-control, relegating social relationships to a secondary status. This situation points to a pathological form of individualism and a cycle of vulnerability fueled by depression. Traditional practices of conscious solitude (retreat, seclusion, asceticism), however, provided self-discipline,

moral maturation, and spiritual purification without severing social ties. Modern depression and chronic loneliness, on the other hand, emerge in connection with excessive individualism, pleasure-centered living, and loss of meaning. There is a qualitative difference between traditional conscious solitude and modern chronic loneliness: the former is a controlled process aimed at moral and spiritual maturation. The latter is associated with excessive individualism, social disintegration, and loss of meaning.

While material success, status, and visible performance are prioritized in family structure, educational institutions, and public life practices, spiritual values and emotional competencies are not systematically supported. This imbalance weakens social solidarity, leading to a decline in marriage rates, an increase in divorce rates, and a loosening of kinship ties.

Digitalization and cultural diversification in the field of religious sciences and religious services have been limited to technical adaptations rather than pedagogical renewal. Psychology and psychiatry experts, meanwhile, do not systematically integrate spiritual references into treatment processes to a sufficient degree. The breakdown in intergenerational cultural transmission weakens conceptual and linguistic accumulation, leading to disconnections in the world of meaning.

When searching for the term “depression” in the higher education thesis database, 4165 postgraduate theses were found, of which only seven out of the 2000 viewable theses were related to the field of religion/psychology. When searching for the term “psychosocial,” 779 thesis records were found, five of which were doctoral studies, twelve were master's theses, and a total of 17 were related to the field of religion. When searching for the word “loneliness,” it was found that twelve of the 744 theses displayed were prepared in relation to the fields of Sufism, philosophy, and religious studies (tez.yok.gov.tr). In the field of Sufism, the theme of loneliness is generally examined in the context of seclusion and isolation. While the traditional understanding of seclusion, which is voluntarily embraced, aims at social responsibility and moral maturity, involuntary loneliness in the modern era is generally associated with psychosocial vulnerabilities. Loneliness is a subjective psychological problem that arises as a result of people feeling inadequate in establishing relationships that meet their expectations, a problem stemming from the incompatibility between desired interpersonal relationships and existing relationships, and a problem that arises as a result of the inconsistency

between the social relationships people want and the social relationships they achieve, and does not cause pleasant feelings in people. These definitions constitute only a limited part of the definitions made on the subject (Yakut, 2019).

Although religious groups that lean toward extremism initially provide a sense of belonging and meaning, absolute obedience and closed group dynamics can undermine psychological integrity in the long term, and processes of disengagement can result in depression, identity crisis, guilt, and social isolation. Therefore, it is now much more important than in the past for Basic Islamic Sciences studies to adopt an interdisciplinary perspective supported by data from psychology, sociology, and psychiatry.

In this context, delusional and narcissistic tendencies defined in the literature on the psychology of religion also have the potential to emerge in a religious context (Kartopu, 2013). Excessive clericalism can lead to social isolation and identity narrowing. In our observation and opinion, this situation is not only a security issue but also a serious public health issue. Preventive policies at the individual and public levels should be supported by methods such as early warning mechanisms, psychosocial support, and critical thinking training.

This article examines the functionality of religious and spiritual values in solving individual and social problems of the modern era and the regulatory role of the Prophet's teachings in addressing contemporary psychological and sociological problems from an interdisciplinary perspective.

## **2 PROPHETIC SOLUTION METHODS FOR STRESS AND PSYCHOSOCIAL PROBLEMS**

Excluding genetic predisposition, the causes of depression and psychosocial problems can generally be summarized under the following headings: contradictions in the world of faith, increasing psychological problems, economic uncertainty and work stress, consumer culture, family problems, disconnection from real social life and minimalist lifestyles, competitive environments, concerns about the future, digital addiction, and alcohol and substance abuse. These multi-layered factors pave the way for the spread of psychopathology at the individual level. At the societal level, they can lead to the functional weakening of the family institution, an increase in single-person

households, a rise in the age of marriage, and an increase in divorce rates. In addition, the weakening of social bonds, the decline in social capital, and the deepening of loneliness contribute to the burden on health services and an increase in suicide cases. The increase in the prevalence of these problems and the lengthening of medical intervention processes lead to heavier economic burdens at both the individual and public levels. This situation brings with it multidimensional financial and administrative responsibilities, primarily an increase in health expenditures, social security, loss of labor, and reallocation of public resources.

The integration of religious and spiritual references, which have a historically deep-rooted past, into the intervention methods applied by individuals and institutions responsible for preventing and treating the issues discussed here has the potential to increase the effectiveness of treatment processes. Such holistic approaches have the potential to contribute to the strengthening of psychological well-being, as well as to support social integration and indirectly reduce the economic burden. Particularly in a context where religious beliefs are strong at the societal level, individuals with theological training who are knowledgeable about natural and scientific methods for solving problems arising in an individual's inner world and social life have the potential to increase the effectiveness of intervention processes. Similarly, developing a holistic perspective that takes into account the religious and cultural frame of reference by specialists educated in the fields of medicine, psychology, and sociology can significantly strengthen the possibility of generating solutions and achieving success.

The headings and conceptual framework structured in this section are based on original definitions created by the author of the study. The approach to the subject and the arguments put forward are also a reflection of the assessments made. The concepts discussed in this context, along with examples from verses and hadiths, are open to alternative interpretations within different theoretical perspectives and traditions of interpretation and can be reevaluated in line with different points of view. The methodological approach discussed in this article is based on the assumption that the language of religion can be rebuilt on a more effective, understandable, and transformative foundation by supporting normative religious principles with contemporary scientific data. Such a framework provides a theoretical basis that can

contribute to both the strengthening of individual well-being and the sustainability of social peace.

One point that should be particularly emphasized here is this: The preventive principles and teachings presented within the framework of Islamic ethics and prophetic solutions are not merely compensatory mechanisms to be resorted to after a problem has arisen. On the contrary, these principles are a set of protective values that must be systematically taught and internalized in the family environment and in formal and informal educational institutions before depressive and psychosocial deviations emerge. Indeed, virtues such as empathy, anger management, forgiveness, self-discipline, social responsibility, and communication etiquette, acquired at an early age, form a strong foundation of resilience against psychological tensions that individuals may encounter in later stages of life. In this context, Islamic ethics is not merely a discipline that sets norms, but also offers a character education model that regulates the individual's emotional world and balances their behavior.

Individuals who know, embrace, and apply these values to their daily lives are expected to be more successful in controlling their potential depressive tendencies, aggressive reactions, and destructive behaviors. Therefore, prophetic guidance serves as a preventive and holistic bridge between individual mental health and social peace.

### **2.1 The life philosophy of the believer: the role of the prophetic Sunnah in identity construction**

The factors that trigger stress, depression, and loneliness are not limited to structural or biological factors. An individual's attitudes and behaviors can also play a decisive role in this process. Negative personality traits that undermine trust, such as jealousy, discomfort with others' success, excessive egocentricity, opportunism, etc., can make it difficult to establish healthy social relationships over time; they have the potential to create conflict, feelings of worthlessness, and psychological tension within the individual. This is because such behavioral patterns are perceived as characteristics that undermine trust and acceptance at the societal level and can increase the risk of social exclusion and isolation for the individual.

In matters pertaining to general ethics, the Sunnah of the Prophet (peace be upon him) provides important principles of a normative and educational nature. Numerous hadiths within this framework are found in the hadith literature, particularly in sections such as adab, rikak, and zuhd, in works addressing the relationship between faith, action, and ethics, and in Sufi sources. These narrations have been transmitted throughout history through sermons, guidance, and conversations, serving as an influential reference source in shaping self-discipline and moral formation in Muslim societies. Hadiths that build good morals are considered a set of normative principles that educate individuals, aiming to instill sublime and virtue-based values in light of divine commands.

The first hadith we will mention here provides both a guiding and preventive moral framework in the context of values education: “Goodness (birr) is good character, while sin is that which troubles your heart and which you do not want people to know about (Muslim, Birr, 14, 15).” This hadith establishes a normative principle in terms of values education and relates moral behavior to an internal control mechanism. The identification of the concept of “goodness (birr) (al-Baqara 2:177)” in the Qur'an with good character points to the construction of a virtue-based character, while the emphasis on the feeling of discomfort that sin creates in the heart positions conscience as the fundamental reference point for moral accounting. In this respect, the hadith presents a model of moral therapy that strengthens the individual's inner awareness and has a preventive effect on negative behavior.

In this context, other hadiths that can be cited as examples also strongly emphasize the individual and social value of good character. Indeed, the Prophet said, "The best of you (believers (Tirmidhi, Rada', 11)) are those who have the best character (those who are most beloved to me (Bukhari, Fedailü ashabi'n-nebi, 27)). (Bukhari, Edeb, 38, Manakib, 23, Fezailu ashabi'n-nabi, 27; Muslim, Fedail, 68; Abu Dawud, Sunnah, 16)," thereby positioning moral character as the measure of value for the believer. The hadith, “Through good character, the believer reaches the level of one who keeps awake at night and fasts during the day (Abu Dawud, Edeb, 8; Tirmidhi, Birr, 62),” also indicates that moral virtue can grant an individual a spiritual rank equivalent to worship. Furthermore, the hadith, “On the Day of Judgment, nothing will weigh heavier in the believer's scale than good character. Allah does not love those who do ugly deeds and say ugly words

(Tirmidhi, Birr, 61),” relates moral behavior to otherworldly responsibility and accountability.

The hadith defining a Muslim also presents a normative value that educates and disciplines both the individual and society: "A Muslim is one from whose tongue and hand other Muslims are safe (from harm). A believer is someone whom people feel secure about in terms of their lives and property (that they will not harm them) (Tirmidhi, Iman, 12)." When this and other hadiths are evaluated together, they show that good character is not only an individual virtue but also a fundamental value that is integrated with faith, worship, and social relations. Thus, moral excellence is placed at the center of both the regulation of worldly relationships and the perspective of heavenly reward.

The aforementioned hadiths should be regarded not merely as statements containing normative rulings in terms of their depth of meaning, but as wise guidance and philosophical analyses rooted in life itself, observing human nature, and centering on moral experience. The internalization of the principles presented in these narrations by the individual will contribute to the balance of both material and spiritual life, the strengthening of the person's inner peace, and the development of a more conciliatory attitude in their social relationships. In particular, the act of imagining oneself in the position of another when passing judgment on them is an extremely sensitive mechanism of self-control that shapes the individual's inner world through moral consciousness and conscience, even though it is not explicitly stated in positive legal texts. In this respect, these norms possess a philosophical depth that regulates human behavior more through an inner sense of responsibility.

Modern states define the limits of rights and freedoms through legal norms and strive to maintain social order largely through criminal sanctions. However, the legal processes individuals must follow to resolve their problems can involve lengthy and exhausting procedures such as filing a lawsuit, mounting a defense or authorizing a lawyer, presenting evidence, and going through the appeal and cassation stages. Furthermore, since court decisions are limited to the evidence and statements presented, they do not always result in a favorable outcome for the rightful party. Considering the possibility that the process may deviate into illegitimate avenues, the issue can take on a dimension that is not only legal but also socio-psychologically exhausting. Today, a significant portion of disputes brought before the courts stem from communication gaps

or emotional tensions and are actually of a nature that could be resolved through dialogue. Formal judicial processes can often be lengthy, costly, and exhausting. In contrast, conciliatory initiatives based on religious and moral references can, in some cases, produce faster and more lasting solutions. In modern legal systems, mediation mechanisms such as the institutionalized ombudsman system are essentially based on a similar logic that aims to resolve conflicts through non-judicial means. In contrast, faith- and ethics-centered references grounded in verses and hadiths aim to encourage individuals to act with an awareness of their rights as servants of God, to regulate their behavior not only out of fear of punishment but also out of conscience, a sense of responsibility, and a belief in a higher reckoning, and to internalize the principle of “do not do unto others what you would not have them do unto you.” This type of virtue-based self-control can serve as a moral deterrent, enabling the resolution of problems before they escalate into legal disputes. Indeed, the emphasis placed by the Prophet Muhammad in his Farewell Sermon on matters directly related to the rights of individuals, such as the inviolability of life and property, the abolition of usury and blood feuds, the principle of individual responsibility for crimes, mutual rights and responsibilities between spouses, the protection of lineage, brotherhood among believers, and the awareness of trust (Erul, 2012), also reveal the organic relationship between individual morality and social order. In this context, the Sunnah provides a normative reference point not only for individual piety but also for the construction of social justice, trust, and peace.

In this context, it is possible to encounter many examples in the practice of the Prophet, his companions, and the early generations that were resolved without turning into legal disputes. This situation is noteworthy in terms of demonstrating the effect of moral self-control on social order. Indeed, the verse in the Qur'an regarding the Prophet's leadership style states, "You were gentle with them by Allah's mercy; if you had been harsh and hard-hearted, they would have dispersed from around you... (Al-i Imran 3:159)" establishes the principles of mercy, consultation, and trust as the fundamental dynamics of social integration. The approach that stands out here is based on voluntary commitment and internal persuasion rather than authoritarian sanctions. The fact that the long-standing enmity between the Evs and Hazrec tribes before Islam ended after Islam with the verse, “The believers are but brothers, so reconcile between your brothers...” (al-Hujurat 49:10), is a striking example of the transformative power of religious references on the collective

consciousness. Such texts offer normative principles that guide not only individual morality but also social consensus.

At this point, both the religious guidance officers and spiritual counselors of the Presidency of Religious Affairs and psychiatrists, psychologists, and sociologists can shorten the resolution process and increase its effectiveness by supporting their knowledge of theology with findings from the fields of psychiatry, psychology, and sociology in resolving issues that damage interpersonal relationships, such as hostility, resentment, conflicts of interest, depressive and psychosocial problems, and isolation. Although religious texts have served a practical function in resolving many individual and social conflicts throughout history, the perceptions and multidimensional problems of today's people require an interdisciplinary approach. Otherwise, presenting verses and hadiths solely in the form of advice and with a one-sided approach may not have the desired effect, especially on individuals with weak faith or different worldviews.

In classical literature, the multifaceted approach exhibited by some scholars when interpreting hadiths is noteworthy in this context. For example, Abu Bakr Muhammad ibn Abu Ishaq al-Gulabadi (d. 380/990), in his work *Bahr al-Fawaid*, while commenting on hadiths, occasionally makes assessments with the sensitivity of a physician, an economist, or a psychologist, presenting a holistic perspective that addresses both human and social health. This approach demonstrates that religious sciences can be interpreted without severing their connection to other areas of life. It is important that actors involved in solving individual and social problems do not view their audience as merely passive objects, but develop a multidimensional language that also takes into account the psychological, sociological, and economic realities of the audience they address. For religious references to be effective, religious language must also be renewed, supported by the knowledge accumulated over time, and presented in a style that takes into account the holistic nature of human beings.

## **2.2 Culture of coexistence: social ethics**

Regulations concerning social life are areas whose boundaries are clearly and distinctly defined in the Qur'an and Sunnah. Within this framework, religious texts have not left the social structure to arbitrary interpretations but have established a normative

framework that balances rights, responsibilities, and sanctions. Rulings on worship and legal matters are not only intended to shape individual piety but are also part of a constructive process aimed at keeping the spirit of society alive and maintaining collective consciousness. Encouraging the performance of the prayer ritual in congregation produces a symbolic and practical unity that integrates the individual's worship with the consciousness of the community. The pilgrimage, which brings together millions of people at a specific time and place around a common intention, brings together Muslims of different languages, colors, and cultures on an equal footing, giving concrete form to the vision of a universal ummah. The command to give zakat to eight different segments of society is an institutional solidarity mechanism aimed at establishing economic justice and reducing the gap between social classes.

In contrast, the imposition of deterrent and severe penalties for crimes that threaten social order, such as theft, terrorism, and murder, aims not only to punish the individual but also to preserve public safety and fundamental values. Thus, the Qur'an and Sunnah present a balanced normative system that protects the continuity and stability of social life with both encouraging and preventive provisions. Ultimately, worship, legal rulings, and penal regulations constitute a holistic structure that connects individual purification with social integrity. This structure is an expression of a systematic social vision that aims to strengthen the spiritual fabric of society, establish social justice, and protect shared values.

According to hadith sources, the Prophet Muhammad once asked his companions, "Shall I tell you what is more virtuous than fasting, prayer, and charity?" Upon their reply, "Of course, O Messenger of Allah," he said, "It is to reconcile between two people. To break the bond between two people, however, uproots faith from its very foundation (Abu Dawud, Adab, 50; Tirmidhi, Sifat al-Qiyama, 56)." This hadith strikingly reveals Islam's perspective on social life. For here, a striking comparison is made between individual worship and social peace, emphasizing that resolving hostility between people is not only a moral virtue but also an indicator of religious depth. The metaphor of "faith" being uprooted symbolically and powerfully expresses the damage that social disintegration would cause to religious life. Thus, Islam's normative system inextricably links individual piety with social harmony.

Similarly, the Qur'an warns against attitudes that undermine social peace in a very sharp and compelling manner: "O believers! Let not one group mock another... Avoid most conjecture, for some conjecture is sinful. Do not spy on one another, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful (al-Hujurat 49:12)."

Here, the use of the metaphor "eating the flesh of one's dead brother" concretizes in the mind the idea that backbiting is not merely an individual flaw, but rather a moral decay that tears apart the social fabric. This expression aims to protect the privacy and dignity of social relationships by creating a moral revulsion rather than a legal prohibition.

Islam's encouragement of marriage and rejection of priesthood is another manifestation of its approach centered on social life. Religion is not based on an understanding of seclusion that separates the individual from society, but rather on an active social existence that takes responsibility, establishes relationships, and repairs them. Indeed, the Prophet Muhammad said, "It is not permissible for a Muslim to remain angry with his fellow Muslim for more than three days, nor for them to turn away from each other when they meet. The best of them is the one who greets first (Bukhari, *Isti'zan*, 9)," thus encouraging a consciousness that prioritizes peace rather than legitimizing a stance of estrangement.

Even more noteworthy is this hadith: "One who seeks to reconcile people by speaking kindly and carrying good words (between those who are estranged) is not considered a liar (Tirmidhi, *Birr*, 26)." This statement positions the preservation of social peace as such a central value that it reveals how harmless and conciliatory words can be considered superior to rigid claims of truth. Thus, Islamic ethics strikes a balance between formal truth and constructive goodness, making the preservation of social harmony one of the fundamental priorities of religious life. This, along with many other verses and hadiths that we need not mention here to avoid prolonging the subject, demonstrates that Islam's approach to social life is not only regulatory but also restorative, protective, and integrative in character. Faith is conceived not merely as a belief hidden within the individual's inner world, but as an active consciousness that strengthens bonds between people, reduces hostility, and preserves the social fabric.

From this perspective, it can be said that a Muslim individual shaped by this consciousness will find the opportunity to manage depressive tendencies and psychosocial tensions arising in their inner world in a healthier way. This is because an individual who is nourished by a sense of social responsibility, who views their relationships with others as a moral value, and who strongly experiences a sense of social belonging becomes more resilient to the widespread psychological problems of the modern era, such as loneliness, alienation, and meaninglessness. This situation is not only a religious proposition but also a phenomenon that has its counterpart in the social psychology literature. Meaning production, developing a sense of belonging, and feeling valuable to others are among the fundamental elements that protect an individual's mental health. Therefore, it is to be expected that an individual who integrates with society through faith and moral consciousness will manage their internal conflicts in a more balanced way and lead a more harmonious life with their social environment. This consciousness provides a holistic foundation for existence that shapes not only the individual's conception of the afterlife but also their worldly peace, supports their psychological stability, and strengthens their social harmony.

### **2.3 Crisis management and self-control: the ethics of patience**

This method is conceptualized based on the hadith of the Prophet Muhammad, "Patience is shown when the calamity first strikes" (Bukhari, Janaiz, 31). In managing tensions that arise in social relationships, patience emerges not only as an individual virtue but also as a fundamental moral mechanism that preserves social order. In the practices of the Prophet Muhammad, patience manifests itself not as a passive form of endurance, but as a conscious, controlled, and transformative attitude. In this sense, patience is the first step in building a language of communication that does not generate conflict.

The practices of the Prophet during his time in Medina provide concrete examples of this approach. The narrations transmitted by Anas ibn Malik (d. 93/711-12), who served him for many years, clearly demonstrate his pedagogical patience. Anas states that during his ten years of service, the Prophet never questioned him, asking, "Why did you do that?" for something he did, or "Why didn't you do that?" for something he didn't do,

nor did he ever use harsh words toward him for any mistake he made. He recounts that once, when he did not do the task he was sent to do and instead played with the children, the Prophet came up behind him, held his head, and simply said with a smile, “O little Anas! Come and do the task I gave you” (Abu Dawud, Adab, 1). The Prophet's choice to gently remind him with a smile instead of a stern warning demonstrates that his approach to discipline was educational rather than punitive.

Similarly, his attitude toward Bedouins who behaved rudely and excessively is also noteworthy. On one occasion, he controlled his anger and did not respond angrily to a Bedouin who grabbed him by his garment and pulled him so roughly that it left a red mark on his neck, saying, “Put me on one of these camels that are not your property or your father's property” (Abu Dawud, Adab, 1). The Prophet strongly recommended these virtuous behaviors to his companions. The following hadiths clearly demonstrate how noble and problem-solving prophetic ethics are: "One day, the Prophet asked his companions, ‘Who do you consider a champion?’ His companions replied, 'We consider the one whom no one can defeat. He replied, "No! (The true champion) is the one who controls his anger when he is angry (Abu Dawud, Adab, 2). “Whoever, when angry, has the power to harm the other person but restrains his anger, Allah will call him on the Day of Resurrection before all creatures and give him the right to choose whatever he wants from the servants of Paradise (Abu Dawud, Adab, 2).”

The Prophet did not consider his own household to be in a privileged position; he gave them the same advice. As narrated in a hadith, he advised his wife, Aisha, saying, “O Aisha! Be gentle. Gentleness adorns whatever it adorns, and ugliness appears wherever it is absent (Abu Dawud, Adab, 4),” thereby guiding them with an instructive style on the subject of patience and anger management.

One of the prophetic methods recommended when angry is to come into contact with water. The Prophet advised the angry person to perform ablution, to sit down if standing, and even to lie down if the anger does not subside, and to seek refuge in Allah from Satan (Abu Dawud, Adab, 4). All of this is also commanded in the Qur'an: "They (the righteous) spend in the way of Allah in prosperity and adversity, restrain their anger, and pardon people. Allah loves those who do good. When they commit an ugly deed or wrong themselves, they remember Allah and immediately seek forgiveness for their sins. Who can forgive sins except Allah? They do not persist in what they have done knowingly

(Al-i Imran 3:134-135).” Furthermore, the command to “be patient” appears in many places in the Qur’an. Again, in the Qur’an, it is stated, “Be patient... and seek help from Allah (al-Baqarah 2:45),” emphasizing how important patience is for humans. The Prophet's wife, Aisha, who conveyed his moral character, said that his character was the character of the Qur'an (Muslim, Musafirin, 139; Nasa'i, Qiyamu'l-Layl, 2) and that he never raised his hand against any servant or wife (even when his request was not fulfilled) (Abu Dawud, Adab, 5).

Even when subjected to behavior that could be considered physically hurtful, the Prophet Muhammad did not respond with anger, demonstrating that patience is not weakness but rather a mastery built upon strength. This approach positions the individual's ability to control their capacity to react as a sign of moral maturity. His statement that true power lies in controlling anger clearly highlights the importance of internal control for social peace and family harmony. In this approach, patience is not passive endurance but a conscious practice of self-control. From an interdisciplinary perspective, this first model of patience coincides with the concepts of “emotional regulation” and “anger control” in modern psychology. Being able to replace reactive behavior with a conscious choice has the potential to reduce conflict in individual relationships and resolve problems without escalating them. In light of these assessments, patience takes on a function that supports not only the moral maturity of the individual but also social stability.

The Prophet's understanding of patience encourages individuals to actively participate in social life and consciously resist the difficulties they encounter in the process. Indeed, the hadiths state that a believer who lives among people and endures their hurtful attitudes will receive a greater spiritual reward than someone who stays away from society and does not face similar trials (Ibn Majah, Fitn, 23). This approach positions patience not as passive withdrawal, but as the will to maintain moral maturity by assuming social responsibility. Furthermore, it is emphasized that divine support will be given to those who strive to be patient and that patience is one of the most comprehensive blessings offered to humans (Muslim, Zakat, 124), revealing that this virtue is a fundamental source that strengthens the individual's inner resilience.

The following hadith beautifully illustrates how patience opens up a vast realm for a person: "How wonderful is the state of the believer! Every situation is beneficial for

him. This is a state unique to the believer. When something joyful happens to him, he gives thanks, and that is good for him. When something troublesome happens to him, he is patient, and that is also good for him (Muslim, Zuhd, 64).” The following hadith, which recommends mercy, is also an expression that has a positive effect on believers: “Allah, the Most Merciful, is merciful to those who are merciful. Be merciful to the people of the earth, so that the One in heaven may have mercy on you (Abu Dawud, Edeb, 67).” This hadith encourages a model of social relations based on empathy and compassion. In this context, mercy is not limited to interpersonal relationships but encompasses all living beings and the natural environment, forming a broad field of moral sensitivity. When patience and mercy are considered together, they emerge as two complementary virtues that control the individual's potential for power and reaction, consciously filtering anger and reducing conflict.

Anger is a natural part of human nature, but it cannot be said that every angry reaction is based on a legitimate and justified foundation. The way an individual interprets events and the emotional reactions that accompany these interpretations directly determine behavioral outcomes. Therefore, the reaction given in the moment of anger is often shaped more by the individual's mental evaluation process than by the event itself. This situation makes it possible to evaluate controlling anger not only as a moral necessity but also as a cognitive competence.

In this context, being able to control anger, trying to understand the other party's perspective by empathizing, apologizing or expressing gratitude when necessary are virtuous behavioral patterns that are both psychologically protective and consistent with Prophetic ethics. In modern psychological literature, these attitudes are expressed through the concepts of “emotion regulation,” “empathic communication,” and “conflict resolution skills.” These skills reduce tension in family and social relationships by enabling individuals to make conscious and constructive choices instead of sudden and destructive reactions. In particular, the practice of conscious non-reaction and controlled response, which we refer to as the first method of patience, acts as a preventive mechanism that prevents social conflicts from escalating. In this respect, patience is not only a moral virtue but also a psychological protective factor that reduces the risk of individuals developing depressive symptoms and isolation.

Family therapists and psychologists often convey these principles found in verses and hadiths to their clients, often without realizing it, through the concepts and terminology of their own disciplines. This is because issues such as empathy, forgiveness, anger management, social support, and meaning-making are fundamental reference points not only in religious teachings but also in modern psychology. This situation demonstrates that these principles are not limited to a specific cultural context but carry universal value. Similarly, when metaphysical assumptions based on faith are excluded, the ethical theories of many philosophers show significant parallels with the Prophet's advice on human relations. This parallelism reveals that prophetic teachings offer not only a religious but also a human and rational ethical perspective. These guiding principles, which can be evaluated within the scope of prophetic medicine, are a powerful source of meaning and resilience, especially for religious individuals. Internalizing these teachings has the potential to create a psychological resilience that can protect individuals from depressive tendencies and their potentially destructive consequences.

In conclusion, the Prophet's practice of patience can be considered a preventive and regulatory method for managing the inevitable tensions of social life. This method creates an internal control mechanism that comes into play before resorting to legal sanctions, ensuring that the individual balances their potential for power with compassion, awareness, and self-control. In this respect, the first principle of patience stands out as one of the founding principles not only of individual moral maturity but also of sustainable social peace.

#### **2.4 Spiritual bond-based social solidarity model: Uhuvvet (brotherhood)**

The principle of Uhuvvet aims to unite individuals who share the same faith, wherever they may be in the world, at a level of closeness that goes beyond even biological brotherhood. This principle envisions building relationships not on the basis of mutual benefit, but on the basis of spiritual bonds and the law of brotherhood. Thus, social unity is based not on shared interests, but on shared values and responsibilities. Within the framework established by the Prophet, believers are brought together on the basis of ontological brotherhood, beyond geographical boundaries, cultural differences, and historical divisions. The bond between believers is a form of closeness that transcends

biological kinship and is based on shared faith, moral consciousness, and mutual responsibility. Indeed, the following hadith, which also adorns the plaques, clearly expresses this paradigm: "A Muslim is a brother to a Muslim; he does not oppress him or abandon him. Whoever fulfills the need of his brother, Allah will fulfill his need. Whoever relieves a Muslim's distress, Allah will relieve one of his distress on the Day of Judgment. Whoever covers the fault of a Muslim, Allah will cover his fault on the Day of Judgment (Abu Dawud, Adab, 6)."

This prophetic statement defines brotherhood not merely as an emotional bond, but as an active responsibility, a duty of protection and solidarity. Helping others, alleviating hardship, and respecting privacy emerge as the social manifestations of the claim to faith. Thus, individual piety integrates with social responsibility, and faith produces a public morality. Similarly, the hadith, "I and the one who protects and cares for the orphan will be like these two fingers in Paradise (Bukhari, Talak, 25, Edeb 24; Abu Dawud, Edeb, 133; Tirmidhi, Birr, 14)", encourages social guardianship with the metaphor of otherworldly closeness. Since orphans represent one of the most vulnerable segments of society, caring for them is considered a sign of religious maturity. Again, the statements in the hadiths, "Let not the believer in Allah and the Last Day disturb his neighbor (Bukhari, Rikak, 23; Muslim, Iman, 75)" and "A person whose neighbor is not safe from his evil deeds has not believed (Bukhari, Adab, 29)" reveal that brotherhood is not an abstract ideal but must be embodied in the closest circle of daily life.

When these accounts are evaluated holistically, it becomes clear that the principle of *uhuvvet* does not merely produce a theoretical discourse of brotherhood; rather, it constructs a multi-layered and normative social ethic. The careful protection of neighbors' rights, the guardianship of orphans, and treating the life, property, honor, and dignity of others as inviolable as one's own values form the fundamental parameters of this ethic. In this context, faith is not an abstract declaration of belief kept hidden within the individual's inner world. As emphasized by the Prophet, true faith should become a consciousness that inspires trust in others, refrains from causing harm, and is protective and inclusive. When the believer begins to see not only their own existence but also the existence of others as their responsibility, faith produces social value. Thus, brotherhood transcends the sense of individual belonging and becomes a vision of a social order based on trust, security, and mutual responsibility.

A believer who internalizes these hadiths sees fellow believers not merely as individuals who share the same faith, but as parts of a whole bound by a shared destiny and responsibility. This sense of unity elevates mutual aid from a voluntary virtue to an existential obligation. Consequently, the principle of brotherhood is one of the most visible manifestations of the Relational Spirituality and Social Protection Paradigm: The individual is protected as they protect others; they lighten their own burden as they lighten the burden of others.

## **2.5 Putting yourself in others' shoes: the empathy method**

This method is based on the individual placing themselves in the position of the person opposite them when making decisions and evaluations. In other words, it proposes constructing the moral reasoning process not only through subjective interests but also through empathy and the principle of reciprocity. This approach enables individuals to regulate their behavior through internal conscience rather than external sanctions. In the hadith literature, this principle is grounded not in abstract moral theory but in concrete and striking metaphors. These metaphors advise individuals to evaluate situations they desire or do not desire for others by relating them to themselves. This strengthens the awareness of reciprocity and justice in social relationships. A noteworthy example of a hadith text is as follows:

A young man came to the Prophet and said, “O Messenger of Allah! Give me permission to commit adultery!” Those present turned to him and tried to stop him from speaking, saying, “Be quiet, be quiet!” The Messenger of Allah said to the young man, “Come closer!” The young man approached the Messenger of Allah and sat beside him. The following conversation took place between them: "Would you like your mother to be fornicated with? By Allah, no! I would sacrifice my life for you, no, I would not want that. Other people would not want their mothers to be fornicated with either. Would you want your daughter to be raped? By Allah, no, Messenger of Allah! I swear by my life that I would not want that. Other people would not want their daughters to be raped either. Would you want your sister to be raped? By Allah, no! I swear by my life that I would not want that. Other people would not want their sisters to be raped either. Would you want your aunt to be fornicated with? By Allah, no! I swear by my life that I would not

want that. Other people would not want their aunts to be fornicated with either. Would you want your aunt to be fornicated with? By Allah, no! I swear by my life that I would not want that. Other people don't want their aunts to be fornicated with either.“ After this conversation, the Messenger of Allah placed his hand on the young man's head and prayed, ““O Allah, forgive his sins, purify his heart from evil, and protect his chastity/modesty!” The narrator who recounted this incident said, “After that, the young man never turned to such a thing again (Ahmed b. Hanbal, 36:545).”

This narration is particularly noteworthy in that it demonstrates how empathy-based moral reasoning is concretized in prophetic pedagogy. The attitude displayed by the Prophet following this dialogue shows that the method has not only a cognitive dimension but also an emotional and spiritual one. According to the narration, the Messenger of Allah placed his hand on the young man's head and prayed for him, asking Allah to forgive his sins, purify his heart, and protect his chastity. This approach aims to transform a person prone to error through an inclusive language of mercy rather than excluding them. Indeed, the narrator who transmitted the hadith states that after this incident, the young man never engaged in such behavior again. This outcome demonstrates that the Prophetic method aims to build inner consciousness and willpower, rather than merely imposing prohibitions.

The fundamental framework of this pedagogical approach is clarified by the hadith of the Prophet, "None of you truly believes until he desires for his brother what he desires for himself (Bukhari, Iman, 7; Muslim, Iman, 71-72; Tirmidhi, Qiyamah, 59; Nasa'i, Iman, 19, 33; Ibn Majah, Mukaddimah, 9). Here, faith is defined not merely as a theoretical acceptance, but as a level of moral maturity that requires viewing the rights and dignity of others as valuable as one's own rights and dignity. Thus, empathy has been made a measure of the depth of faith by the Prophet.

From an interdisciplinary perspective, the ability to empathize directly affects not only an individual's moral development but also their psychological well-being. Modern psychological research shows that adopting an empathetic perspective reduces interpersonal conflicts, strengthens the perception of social support, and increases the capacity to cope with stress (Özbek, 2020; Eğinli and Taş, 2018). Individuals who can understand the feelings of others are able to evaluate events more objectively and more easily recognize internal impulses that pave the way for depressive symptoms such as

excessive guilt, anger, or worthlessness. In this context, empathy can be considered not only a moral ideal but also a protective factor for mental health. As seen in the prophetic method, empathy-based reasoning contributes to regulating an individual's impulses, strengthening their social relationships, and increasing their psychological resilience. Thus, internal control, compassion, and perspective-taking skills work together to create a holistic structure that supports both individual well-being and social peace.

## **2.6 From comparative psychology to self-worth construction: the suggestion method**

The persuasion method is a moral-psychological method used to balance the feelings of envy that people may develop when observing the material opportunities of others, to strengthen their will to acquire the virtues they should possess, and to ensure that they distance themselves from behaviors that have become habitual even though they should be abandoned. In this sense, persuasion is a conscious mental guidance process that aims to restructure the feelings of comparison, inadequacy, and greed that arise in the individual's inner world. This method is based on the hadith of the Prophet Muhammad: "If any of you looks at someone who is superior to him in wealth and creation, then let him look at someone who is inferior to him" (Bukhari, Rikak, 30; Muslim, Zuhd, 8). The aforementioned prophetic guidance aims not to completely eliminate the human tendency to compare, but rather to channel it in a constructive direction. Indeed, the command in the Qur'an, "Do not covet the things Allah has given some of you more than others (al-Nisa 4:32)," outlines the divine framework of this approach. Thus, the feelings of desire and comparison are directed toward gratitude and contentment rather than producing envy (haset). As narrated from the Prophet, "Look at those whose circumstances are worse than yours, not those who are better off than you. This is more appropriate so that you do not belittle the blessings Allah has bestowed upon you (Muslim, Zuhd, 9; Tirmidhi, Qiyamah, 58; Libas, 38; Ibn Majah, Zuhd, 9)." This approach reduces tendencies toward ingratitude and dissatisfaction by reorganizing the individual's perception of blessings and acts as a protective measure for spiritual balance. The method of persuasion is not only a religious admonition but also a comprehensive educational strategy that transforms the cognitive processes based on comparison, supports moral maturation, and strengthens psychosocial harmony.

In Islamic culture and Sufi literature, the concept of “envy” is not merely considered a moral weakness; it is also regarded as a profound existential rupture that destroys the inner world of a person. In the Qur'an, envy is mentioned as an emotional state that requires the believer to seek refuge in Allah (al-Falaq 113:5): "Or do they envy people for what Allah has given them of His bounty? ... (al-Nisa 4:54)" indicates that this tendency may contain a veiled objection to divine providence. This emphasis shows that envy is not merely a matter of competition between individuals, but also a problem of ontological positioning. From a Sufi perspective, envy is considered a manifestation of the unpurified aspects of the self and is accepted as one of the fundamental obstacles to spiritual purification.

Psychologically, envy and jealousy produce a cognitive distortion that makes an individual's sense of self-worth dependent on external comparison mechanisms. The tendency to constantly compare oneself to those who are above weakens one's self-image and feeds feelings of inadequacy, worthlessness, and chronic dissatisfaction. Clinical observations reveal that such comparison-based feelings are associated with depressive symptoms, anxiety disorders, and various psychosocial adjustment problems. Indeed, the Prophet Muhammad warned, "Beware of envy, for just as fire consumes wood, envy consumes good deeds (Abu Dawud, Adab, 44; Ibn Majah, Zuhd, 22)" metaphorically expresses that this emotion has a quality that erodes not only spiritual gains but also the individual's inner integrity.

When envy overwhelms the mind and impairs the capacity for balanced thinking and behavior, the alternative approach offered by prophetic education is noteworthy: "None of you truly believes until he desires for his brother what he desires for himself (Bukhari, Iman, 7; Muslim, Iman, 71-72; Tirmidhi, Qiyamah, 59; Nasa'i, Iman, 19, 33; Ibn Majah, Mukaddimah, 9)." This hadith aims to transform the destructive potential of analogy into empathetic identification. Thus, the individual can transform the perception of threat towards what others possess into a consciousness directed towards the ideal of shared goodness.

The fundamental reality indicated by verses and hadiths is that people are not on an equal footing in terms of creation and capabilities. Differences between wealth and poverty, beauty and ordinariness, strength and weakness are inevitable elements of society's existential structure. The problem lies not in the existence of these differences,

but in individuals constantly comparing their own position with others and indexing their ontological value to external criteria. Psychologically, this can lead to erosion of self-esteem, while sociologically, it can pave the way for insecurity and social disintegration. Therefore, the persuasion method can be considered a holistic education strategy that aims to transform envy into gratitude, competition into solidarity, and the perception of inadequacy into a meaning-based sense of self-worth by changing the direction of comparison.

### 3 CONCLUSION

Psychological vulnerabilities observed in line with changing economic, cultural, and social conditions at the individual and societal levels in the modern era manifest themselves through increased stress levels, the spread of depressive disorders, and the proliferation of various adjustment problems. The accelerating pace of life on a global scale, performance pressure, economic competition, digitalization, and transformations in value systems are among the key factors challenging the individual's biopsychosocial balance. Current psychiatric research shows that prolonged stress, depression, and psychosocial problems disrupt the balance of cortisol, the body's stress hormone, which in turn paves the way for mood disorders. All of these play an effective role in the emergence and spread of physical illnesses.

Depressive disorders that develop due to stress, loneliness, and other sources of tension are not merely an individual mood state; they are a clinical condition that affects cognitive, emotional, and behavioral functioning, weakens social relationships, and lowers quality of life. Symptoms such as hopelessness, feelings of worthlessness, loss of motivation and meaning can lead to breakdowns in both the individual's inner world and their social roles. This situation can lead to serious consequences such as conflict in family relationships, decline in professional performance, tendency toward substance use, and increased risk of suicide. Therefore, stress and depression are multi-layered problems with not only psychological but also sociological and public health dimensions.

At this point, the function of religious and spiritual references becomes important in terms of strengthening the individual's capacity for meaning construction and value-based self-regulation. The principles of moderation, patience, gratitude, responsibility,

compassion, and solidarity found in the Qur'an and Sunnah correspond to the processes of social support, hope, self-control, and cognitive restructuring, which are defined as protective factors in modern psychology. The faith-based meaning system can increase psychological resilience by supporting coping mechanisms, enabling the individual to reinterpret the difficulties they experience as an area of testing and development rather than an absolute dead end.

When evaluated from the perspective of the biopsychosocial model, which addresses all possibilities related to health and illness from a holistic viewpoint, humans are not merely the product of neurochemical processes but also holistic beings situated within a network of social relationships and a world of meaning. Therefore, combating stress and depression should not be limited to drug treatment alone, but should be carried out in an integrated manner with psychotherapeutic interventions, family and social support systems, values education, and spiritual counseling services. From a sociological perspective, policies that strengthen social solidarity, support family structure, and ensure social justice play a critical role in the preventive dimension of psychological problems.

Collaboration models established between religious institutions and health and social services can strengthen early diagnosis and referral processes. Training religious services personnel in basic psychology, crisis intervention, and mental health literacy, and ensuring that healthcare professionals are knowledgeable about topics such as faith and prophetic methods, will contribute to directing individuals experiencing stress and depressive symptoms to the appropriate channels. In this regard, religious guidance can be structured as a complementary and supportive element, rather than an alternative to clinical treatment.

In conclusion, stress, depression, and other psychological issues are closely related to the disruption of the balance between an individual's biological makeup, social environment, and value system. Prophetic teachings offer a comprehensive framework that aims to reestablish psychosocial balance based on moderation, compassion, and a sense of responsibility in accordance with human nature. This approach does not conflict with modern psychology and psychiatry data; rather, it offers a complementary perspective that has the potential to strengthen the individual's inner peace and social harmony.

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### **Authors' Contribution**

All authors contributed equally to the development of this article.

### **Data availability**

All datasets relevant to this study's findings are fully available within the article.

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