Chapter – 3

Islamic Safeguards to Human Rights
Moral and Ethical Dimensions

Morality or ethics deals with conduct, in so far as this is considered as right or wrong, good or bad. Morality is generally considered as a code or set of principles by which men live. Its theoretical study concerns itself with such questions as ‘what is the good life’ and ‘how ought men to behave’ and so on. The Qur‘ān is the code of moral conduct. As we had discussed in the first chapter regarding the status of human rights during the ancient period, we had observed that, throughout the ancient societies there were right and laws which were very strict, but there weren’t any morality check or we could say that, the citizens of the ancient societies were not bound to follows the moral norms of the society.

Life based on morality is the outcome of a well-founded faith. Faith is a light which guides its bearer on his way: or again faith is a clear spring from which one quenches his thirst in the course of his life. Indeed, faith is a heaven in which we seek shelter from the storms of life. Without faith youth cannot lead a life of happiness, nor would it be possible and difficulties. On the contrary, a person with no faith would be easily drawn by currents wherever they run. Such person may sometimes be obstinate, or wasted, with little or no use to himself or to his community; his judgements being mostly unsteady and spasmodic.

Islam is an all-embracing mode of life. Not only does it prescribe beliefs but also the rules of social behaviour; moreover, it occupies itself with the nicer application and functioning of its laws. We know that Islam does not believe in the life of this world as an end in itself, or in body without any relation to soul. On contrary, it teaches belief in the Hereafter. Its motto, as enunciated by the Qur‘ān, is “The best in the hereafter”. It is thus that not only does it praise the good and condemn the evil, but also provides rewards and sanctions, both spiritual and material. As far as its injunctions
and prohibitions are concerned, Islam inculcated in the spirit, the fear of God, the last Judgment after the resurrection, and not content with this, it takes all possible precaution in order to deter man from permitting himself acts of injustice and violation of the rights of others. It is thus that when he is not coerced to do that; he pays the tax even when government ignores fixation of the amount or finds itself unable to obtain payment by force.

Often, it so happened that motives or circumstances bring about a profound change in the imports of acts which outwardly seem to resemble one another. For instance, the death occasioned at the hands of a brigand, of a hunter mistaking his victim for a game, of a fool, or a minor, in self-defence, by a headsman executing the capital punishment ordered by a tribunal, a soldier defending his country against an aggressive invasion, etc., in all these cases the killing is sometimes pushed more or less severely, sometimes pardoned, sometimes considered a normal duty entailing neither praise nor condemnation, and sometimes obtains high praise and honour. Almost all human life is composed of acts whose good and evil are relative. This is why the Prophet Muhammad ﷺ has often declared:

إِنَّمَا الْأَعْمَاضُ بِالْغَيْبَةِ وَإِنَّمَا لَكُلِّ أُمِّرٍ مَّانِعٌ

“The reward of deeds upon the intentions and every person will get the reward according to what he has intended” ².

Islam is based on the belief of a Divine revelation sent to men through Prophets as intermediary. Its law and morality, even as its faith, are therefore based on Divine commandments. It is possible that in the majority of cases human reason also should arrive at the same conclusion, but essentially it is the Divine aspect which has the decisive significance in Islam, and not the reasoning of a philosopher, a jurist or a moralist, the more to because the reasoning of different individuals may differ and lead
to completely opposite conclusions. Sometimes the motive of discipline is found underlying as obligation and practices which is apparently superfluous.

One may divide human actions, first of all, into good and evil, represented by orders and prohibitions. The acts from which one must abstain are divided into two big categories: Those against which there is temporal sanction or material punishment in addition to condemnation on the day of the final Judgement, those which are condemned by Islam without providing a sanction other than that of the Hereafter.

In a saying attributed to the Prophet (صلى الله عليه وسلم); in this we see the conception of life envisaged by Islam:

which he has drawn near. They measured it and found nearer to the land
where he intended to go (the land of piety), and so the angels of mercy took
possession of it. "

On another occasion, the Prophet Muhammad (صلى الله عليه وسلم) said:

لأنا أعلمهن بزلف والددهم له خشية

"I have the best knowledge of Allah amongst them, and fear Him most
amongst them." 4

Islamic Morality begins with the renunciation of all adoration outside god, be it
adoration of the self (egoism), or adoration of our own handicrafts (idols,
superstitions), etc: and the renunciation of all that degrades humanity (atheism,
injustice, etc.).

Abolishing the inequalities-based on race, colour of skin, language, place of
birth- Islam has proclaimed (and realized more than any other system) the superiority
of the individual based solely on morality, which is a thing accessible and open to
everybody without exception 5. This it is that Qur’an has said:

بابها الناس اننا خلقتم من ذكر وانثى وجعلتم شعبا وقبائل لتعارفوا،
أن أكرمكم عند الله إتقكم، إن الله عليم خبير

"O mankind! We created you from a single (pair) of a male and a female
and made you into nations and tribes that ye may know each other (not that
ye may despise each other). Verily the most honoured of you in the sight
of Allah is (he who is) the most righteous of you. And Allah has full
knowledge and is well acquainted (with all things)." 6

Islam has laid down some universal fundamental rights for humanity as a
whole, which are to be observed and respected under all circumstances. To achieve
these rights Islam provides not only legal safeguards but also a very effective moral
system. Thus whatever leads to the welfare of the individual or a society is morally
good in Islam and whatever is injurious is morally bad. Islam attaches so much
importance to the love of God and love of man that it warns against too much of formalism.

A Study of the Qur'anic Chapter Bani Israel

The Qur'anic Chapter Bani Israel especially the verses (23-39), provide a model for Islamic Human Rights and their legal and moral safeguards. They emphasises upon the basic human values and rights to be incorporated in the society as well as the ethical and legal safeguards, that, sanctions the implementation and execution of human rights in Islamic society and guarantee its transferring in the realities. With these verses we can deduce the exact morality charter which Allah Almighty has ordained to human being, for the good and, smooth functioning of the society and the moral responsibilities to safeguard them as well. These verses were revealed on Prophet Muhammad (صلى الله عليه وسلم), on the night of his ascension to heaven (laylah al-Isra).
Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of kindness. And out of kindness lower to them the wing of humility and say: "My Lord! Bestow on them Thy Mercy even as they cherished me in childhood". Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness verily He is Most Forgiving to those who turn to Him again and again (in true penitence). And render to the kindred their due rights as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect yet speak to them a word of easy kindness. Make not thy hand tied (like a niggard's) to thy neck nor stretch it forth to its utmost reach so that thou become blameworthy and destitute. Verily thy Lord doth provide sustenance in abundance for whom He pleaseth and He provideth in a just measure: for He doth know and regard all His servants. Kill not your children for fear of want: We shall provide sustenance for them as well as for you: verily the killing of them is a great sin. Nor come nigh to adultery: for it is a shameful (deed) and an evil opening the road (to other evils). Nor take life which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning). Give full measure when ye measure and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. And pursue not that
of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). Nor walk on the earth with insolence: for thou canst not rend the earth asunder nor reach the mountains in height. Of all such things the evil is hateful in the sight of thy Lord. These are among the (precepts of) wisdom which thy Lord Has revealed to thee. Take not with Allah another object of worship lest thou shouldst be thrown into Hell blameworthy and rejected.  

Let us see how the Qur’ān, speaks of the social behaviour of the average man;

“Serve Allah and join not any partners with Him: and do good to parents, kinsfolk orphans those in need neighbours who are near neighbours who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; (Nor) those who are niggardly or enjoin niggardliness on others or hide the bounties which Allah hath bestowed on them; for We have prepared for those who resist faith a punishment that steeps them in contempt. (Nor) those who spend of their substance to be seen of men but have no faith in Allah and the Last Day: if any take the Evil One for their intimate what a dreadful intimate he is!”

Here below I am quoting another passage from the Qur’ān, to show the characteristics of Muslim society;

انما المؤمنون أخوة فاصلحوا بين أخوكم واتقوا الله لعلكم ترحمون.  

بابا الذين امنوا لا يسخر قوم من قوم عسى أن يكونوا خيرا منهم ولا نساء من نساء عسى أن يكن خيرا منهم، ولا تلمزوا الفسكم ولا تنهزوا باللقاء، باسم الاسم الفسوق بعد الإيمان، و من لم يتب فأولئك هم الظلمون. يا يهذ الذين امنوا اجتنبوا كثيرا من الظن أن بعض الظن
The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy. O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it. But fear Allah: for Allah is Oft-Returning Most Merciful.  

Nobody could object to the good counsel, offered in the above-mentioned verse; but man has his weaknesses. He is constituted simultaneously of the elements of good and evil. By his inmate defects, he gets angry; he is subject to temptations, and is driven to do harm to themselves. Similarly, his noble sentiments make him repent afterwards; and in proportion to the force of his repentance, he tries more or less to rectify the harm he had done.

Islam divides faults into two big categories; those which are committed against the rights of God (unbelief, neglect of worship, etc.), and those against the rights of men. Moreover, God does not pardon the harm done by a man to his fellow-being: if one does harm to another creature, be it man, animal or any other one commits in fact a double crime: a crime against one’s immediate victim, and also a crime against God, since the criminal conduct in question constitutes a violation of the Divine prescriptions. It is thus that, when there is an injustice or crime against another creature, one has not only to try to repair the damage, by restitution to the victim of
one’s violation the right which had been taken away from him, but he has also to beg
pardon of God. In a famous saying of his, he Prophet Muhammad (صلى الله عليه وسلم) gave a warning, that on doomsday, a certain person would be thrown in hell because he
had tied up a cat with a rope giving it neither to eat nor to drink, nor letting it go and
seek itself the food, thus causing the death of the poor animal in inanition. In another
Hadith the Prophet (صلى الله عليه وسلم) spoke of Divine punishment to those men who did
not fulfil their duty against even the animals, by not giving them sufficient food, or
loading them beyond their strength, etc. the Prophet (صلى الله عليه وسلم) prohibited even
the hewing down of trees without necessity. Men should profit by what God has
created, yet in an equitable and reasonable measure, avoiding all dissipation and waste.

When one causes damage to another and wishes to repair it, there are several
ways he could adopt. Sometimes by merely asking pardon everything is set right; at
other times it may be necessary to restitute the rights which wee taken away, or replace
them if the original rights could not be restituted, and so on.

To show clemency to others and pardon them is a noble quality, and upon this
Islam has often insisted. In eulogizing it, Qur’ān says;

وسارعوا إلى مغفرة من ربيكم وجنّة عرضها السموت و الأرض اعدت للمتقين. الذين ينفقون في السرّاء والضرّاء والكظيمين الغيظ والعافين
عن الناس، والله يحب المحسنين.

"Be quick in the race for forgiveness from your Lord and for a garden
whose width is that (of the whole) of the heavens and of the earth prepared
for the righteous. Those who spend (freely) whether in prosperity or in
adversity; who restrain anger and pardon (all) men; for Allah loves those
who do good”

Pardon is recommended, yet vengeance is also permitted (for the average man).

In this respect, the Qur’ān says;
"The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong." 14

God is incomparably more forgiving and merciful of men. Among the names with which Islam calls God, there is Rahman (Most Merciful), Tauwab (Most Pardoning), 'Afu (one who effaces faults), Ghaffar (Most Forgiving) etc. those who commit a sin against God, and then repent, find God full of indulgence 15.

Two verses of the Qur'an may show the Islamic notion of the bounty of God:

"Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah hath strayed far away (from the right)" 16

"Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful" 17

If one gives up disbelief and turns to God to beg pardon of Him, one can always hope for His clemency. Man is weak, and often breaks his resolutions; but true repentance can always restore the grace of God. There is no formality, no buying of divine pardon by the meditation of other men; but one must turn directly to God, present Him one's sincere regrets in a tête-à-tête conversation (munajat); for he is the knower of all and nothing could concealed from Him, "the love of God for His creatures is hundred and more times greater than of a mother for her child", as has once
been remarked by the Prophet (صلى الله عليه وسلم). For Prophet Muhammad (صلى الله عليه وسلم) has said:

جعل الله الرحمة مانة جزء. فامسك عنده تسعة وتسعين. وانزل في الأرض جزء واحدا. فمن ذلك الجزء تترامم الخلاقين. حتى ترفع الدابة حافر هاع وندها، خشية أن تصيبه.

“Allah created mercy of hundred parts ad He retained with Him ninety-nine parts, and He has sent down upon the earth one part, and it is because of this one part that there is mutual love among the creatures so much so that the animal lifts up its hoofs from its young one, fearing that it might harm it.”

In the saintly saying (hadith qudsi) the Prophet reports God as saying:

يقول الله عزوجل: أنا عند ظن عيدي بي، وأنا معه حين يذكرنى في نفسه، ذكرته في نفسي، وإن ذكرنى في ملأ، ذكرته في ملأ هم خير منهم. وإن تقرب مني شبرا، تقربت إليه ذرعا، وإن تقرب إلى ذراع، تقربت منه بعا، وإن أتاني يمشي، أتته هرولة.

“Allah, the exalted and glorious, thus stated: I am close to My servants supposition as to what he thinks about Me, and I am with him as he remembers me. And if he remembers Me in his heart I also remember him in assembly, better than his (remembrance), and if he draws near Me with the distance of a span of the Hand, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space of the out stretched arms. And if he comes to me walking, I come to him, with quick pace.”

The Qur’ān announces no doubt:

فالم يستجيبوا لكم فاعلموا أتمنَ أنزل بعلم الله وان لآله الا هو فهل انتم مسلمون.

“If then they (your false gods) answer not your (call) know ye that this Revelation is sent down (replete) with the knowledge of Allah and that there is no god but He! Will ye even then submit (to Islam)?”
The teaching of Islam concerning social responsibilities, are based on kindness and consideration of others. Since a broad injunction to be kind is likely to be ignored in specific situation, Islam lays emphasis on specific acts of kindness and defines the responsibilities and rights of various relationships.

In a widening circle of relationship, then, our first obligation is to our immediate family – parents, husband or wife and children, then to other relatives, neighbours, friends and acquaintances, orphans and widows, the needy of the community, our fellow Muslims, all our fellow human beings and animals.

We had observed the verses 23 and 24, above, here respect and care for parents is very much stressed in the Islamic Teaching and is a very important part of a Muslims expression of faith.

Actually, according to the Qur'ān and Sunnah, a Muslim has to discharge his moral responsibility not only to his parents, relatives and neighbour but to the entire mankind, animals and trees and plants. Thus, on the basic moral characteristics, Islam builds a higher system of morality by virtue of which mankind can realize its greatest potential.

The spiritual and moral duties are now brought into juxtaposition. We are to worship none but God, because none but God as worthy of worship, not because the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

The Qur'ān often employs two characteristic terms to designate the good and the evil. Thus it refers to mārûf (the good known to every body and recognised as such) and munkar (the evil denounced by everybody and recognised as such). In other words, the Qur'ān has confidence in human nature, in the common sense of man;
In the above mentioned verse, the Qur’ân deals with the superiority of the mankind, and explains that this is so because they “enjoin the good (maruf) and forbid the evil (munkar) and believe in the One God”. Here I mention another passage of the Qur’ân:

الهُكم التكاثر. حتى زرتم المقابر. كلا سوف تعلمون.

“But (the Token of) time (through the Ages). Verily Man is in loss. Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy.”

But there are also injunctions against particular evils. As has already been remarked, there are those which accompany a sanction and a public punishment, and those regarding which there is only a warning of punishment in the Hereafter, and, except in cases of extraordinary gravity, the public authorities do not take cognizance of them.

In his celebrated speech of the Farewell Pilgrimage, the Prophet ﷺ declared the inviolability of the rights of a man in all the three categories of person, property and honour. In fact the Muslim penal law takes it into account, declaring that the principal crimes are the following: murder, damage to body, fornication and adultery (which are all crimes against person), and calumny against chastity, and consumption of alcoholic drinks (constituting crimes against honour). All these are punished.
As for the damages against person, the punishment is in principle retaliation: life, for life, eye, for eye, tooth. But there is first of all the great principle of motive and intention. Has one caused damage voluntarily or only by accident? Again, there is the choice for the victim (or the heirs of his rights) to agree to a pecuniary reparation, or even pardon completely. If the judicial proof 'establishes that the crime was intentional, the public authorities have no right to pardon: the matter rests with the sufferer.

Entirely different is the case of fornication and adultery. For the consent of the parties does not attenuate its gravity. The Prophet (صلی الله علیه وسلم) had so greatly succeeded in developing justice and self-criticism among his companions that they preferred severest public punishment in this world to the one in the Hereafter; and they presented themselves voluntary before the Prophet (صلی الله علیه وسلم), to confess their sins and submit themselves cheerfully to the legal sanction. Outside confession, it is always very difficult to prove illicit sexual relations if the parties were willing. In order to diminish the temptation. Islam has taken other precautions also: prohibition of promiscuity, of easy and unsupervised meetings between the young of opposite sexes if they are not near relative, and even the recommendation of the evil to cover the face of the woman if she goes out in the street or meets strangers by her coquetry, it is the duty of a Muslim woman to reserve her beauty and her attraction only for her husband. The veil has other advantages also for the woman. One knows the great difference between the exterior of those women who works in the fields, for instance, and of those who are not exposed to the sun. One knows also the difference between the outer and inner feathers of a bird. In fact the veil preserves for a longer time the charm and freshness of the skin. One can see the plainly on comparing the skin of the face or hands with that of other parts of the body which are habitually covered by the dress. The veil does not
at all signify seclusion, but it does diminish the temptation that could draw strangers. It is abusing the credulity of the simpleton to make-believe that covering the face with veil generates tuberculosis. This disease is prevalent among people where women folk never uses the veil, not only in Black Africa, but even in the most highly developed societies from Finland to Italy, as the latest research has brought to light. In passing, it may be mentioned that there is no legal penalty for the neglect of this Qur'anic recommendation.

We do not require entering into the details of the different aspects of the injunction against theft and highway robbery, or other crimes against property.

It is characteristic if Islam to have imposed a penalty on the defamation of women in the matter of their chastity. When one indulges in conjectures against neighbours or other women and the case with which one women gives liberty to one’s tongue, in the company of friends, one will admit that this Islamic break is well founded in the interests of society. If someone intends to accuse a woman, one should produce judicial proofs; otherwise, conjectures touching the honour of a woman will be punished with severe sanctions26.

The prohibition of alcoholic drinks is one of the most well-known traits of Islam. It was by gradual steps that the Qur’ān had enforced it:

“يسئلونك عن الخمر والبيجس، قل فيهما أتم كبير ومنافع للناس واتسمان
أكبر من نفعهما، ويسئلونك ماذا ينفقون، قل العفو، كذلك بين الله لكم
الأيت لعلكم تتفكرون.

“They ask thee concerning wine and gambling. Say: "In them is great sin and some profit for men; but the sin is greater than the profit." They ask thee how much they are to spend; say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: in order that ye may consider."27
“O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.”

“On those who believe and do deeds of righteousness there is no blame for what they ate (in the past) when they guard themselves from evil and believe and do deeds of righteousness (or) again guard themselves from evil and do good. For Allah loveth those who do good. O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances that He may test who feareth Him unseen: any who transgress thereafter will have a grievous penalty.”

It will nor pass unnoticed that in this last verse, the Qur’ān includes alcoholic drinks and idolatry in the same category. During his life, the Prophet Muhammad (صلى الله عليه وسلم) administered forty stripes to these who violated the injunction. The caliph Umar doubled the punishment, arguing that drunkenness leads to obscene loquacity in which one calumniates the chastity of women, for which latter crime the Qur’ān (24: 4) has imposed the punishment of eighty stripes therefore alcoholic drinks should also have the same sanction. What enormous economic loss would be avoided, and how
many homes would recover peace, if drink, so dangerous to health and morality, were given up!

Among the acts for which no definite penalty had been prescribed but which are left to the discretion of the judge, we may mention games of chance of all kinds (including lotteries, gambling on the results of races, etc). Who does not know the tragedies of casinos? How many homes have not been ruined in the vain hope of easy gain – and therefore illicit gain? Lotteries, on national scales, gradually upset the equitable distribution of the country’s wealth, and prove to be the source of all economic ills. They affect politics too.30

In order to ameliorate public morality, the Prophet (صلی الله عليه وسلم) said one day:

قال الله عزوجل: يوذني أبي آدم. يقول: يا خيبة الد روا! فلا يقولون أحركم: خيبة الد روا! فباني أنا الد روا. أقلب ليله ونهاره. فإذا شنت قبضتهما.

“Allah, the Exalted and Glorious, said: The son of Adam causes Me pain and he says: Woe be upon the Time. No one of you should say this: Woe be upon the Time, as I am the Time (because) I alternate the day and the night, and when I wish I can finish them up.” 31

This is an admonition that deserves to be considered by our contemporaries even today. After all what avails our malediction of the weather so many times every day, if not to prove our own stupidity? 32

Islam does not exact the impossible; it seeks only to bring a constant betterment of human morals, in all walks of life, by means available to individuals and collectivises. And the responsibility will always remain personal. Thus in the Qur’ān we observe;
On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Pray): “Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith.”

A noble spirit does not permit itself evil on the pretext that other also indulges in the same. Instead of imitating the vices of others, one should rather set other an example of good and of integrity of character.

Here Islam lays the foundation stone of the principles of moral standard. These principles were revealed to Holy Prophet (صلی الله عليه وسلم) at the end of his Makkan period and at the beginning of the Medinan period. These principles were in accordance that, the foundation of din-i Islam was laid, on the standard of moral, cultural, social and judicial principles.

Note that the act of worship may be collective as well as individual; hence the plural ta’budū. The kindness to parents is an individual act of pity; hence the singular taqul, qul, etc.

The metaphor is that of a high flying bird which lowers her wings out of tenderness to her offspring. There is a double opt ness. (1) When the parents was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with
gentle humility: for does not parental love remind him of the great love with which God cherishes His creatures? There is something here more than simple human gratitude: it goes up into the highest spiritual region.

Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth thee"\(^{35}\), but upon much higher and more universal grounds, such as befit a perfected revelation. In the first place, not merrily respect, but cherishing kindness, and humility to parents are commanded. In the second place, this command is bracketed with the command to worship the One True God; parental love should be to us a type of divine love; nothing that we can do can ever really compensate for that which we have received. In the third place our spiritual advancement is tested by this: we cannot expect God's forgiveness if we are rude or unkind to those who unselfishly brought us up\(^{36}\).

The basic principle of Islamic teaching is not only based on morality, but later onwards after the inception of government at Medina, more standard rule and regulations were formulated for the betterment of the society, which were directly or indirectly related to the moral principles, laws of inheritance, rights of orphans and its protection, rules for the visitors and their rights in the society, that the visitor should strictly been provided hospitality for at least three days. All such rules were so much beautifully formulated that, all the members of the society, could automatically abide it.

The principle is not only restricted to moral and individual teaching, it clearly indicates, that lavish expenditure could only be controlled by the pressure of laws and establishment of good and civilized society. Thus we had seen throughout the Medinan administration which leads as the role model to the later societies.
According to Allama Shabbir Ahmad Usmani, observe all kind of financial and moral obligations to the kinsmen, and have care for the indigent and traveller and never squander what God had given you wealth. Squandering is, that wealth is expended in sins and meaningless things, or expended, in permissible things extravagantly which may mark the observation of obligations and lead to unlawful committals.

Wealth is a great bounty of God because it is a source of peacefulness in worship; it is a means to earning many virtues and performing excellent services of Islam. To squander wealth is a great un-thankfulness, which is committed due to satanic insinuation and temptation, and man becomes like the Satan. As the Satan expended the energies given by god in sins and misgivings, similarly a squanderer expends his wealth and bounty given by God in disobedience.

If a man always expends with generosity and sometime he has nothing to give. God is not happy at the empty-handed going of the hopeful beggar. He gives the generous men by virtue of the beggar's fortune. So if sometime thou art not able to give, speak gentle and sweet words to the comers that their hearts may not be broken. For examples he should say that he would serve the where god will give. Answering with harsh tone and immediately – there is the danger that previous virtues may be spoiled.

If the hand is narrowed they will reproach and say he is a miser. If the hand is outspread widespread they will reproach and say why so much is given away that indigence income. Neither the hand should be cherished in miserliness, nor should be outspread extremely. The middle course should be adopted and it is the best way.

It is the heart, and its hidden and secret motive, by which we are judged: for God knows them all.
In the Jewish Decalogue, which was given to a primitive and hard-hearted people, this refinement of kindness, to those in want and to wayfarer (i.e. total strangers whom you come across) find no place. Nor was there much danger of their wasting their substance out of exuberance. Even the command “to honour thy father and mother” comes after the ceremonial observance of this Sabbath. With us, the worship of God is linked up with kindness to parents, Kindred, those in want, those who are far from their homes though they may be total strangers to us. It is not mere verbal kindness. They have certain rights which must be fulfilled.

All charity, kindness, and help are conditioned by our own resources. There is no merit if we merrily spend out of bravado or for idle show. How many families are ruined by extravagant expenses of wedding, funerals, etc., or (as they may call it) to “oblige friends or relatives”, or to give to able bodied beggars? To no one was this command more necessary than it is to Muslims of the present day.

Spend thrifts are not merely fools. They are of the same family as the Evil Ones. And the chief of the Evil Ones (notice the transition from the plural to the singular) – Satan himself – fell by his ingratitude to God. So those who misuse or squander God’s gifts are also ungrateful to God.

You may have to “turn away” from people for two reasons. (1) You may not have the where withal with which to entertain them and give them their rights; or (2) You may have to give them a wide berth because their thoughts are not as your thoughts. In either case there is no need to speak harshly to them. Your ward should be those of “easy kindness”, i.e., the sort of kindness (not merely frigid politeness) which flows from piety and understanding and smoothes over unnecessary difficulties in human intercourse.
We are not to be so lavish as to make ourselves destitute and incur the just censure of wise men, nor is it becoming to keep back our resources from the just needs of those who have a right to our help. Even strangers have such a right, as we saw in verse no. 26 of Surah Bani Israel. But we must keep a just measure between our capacity and other people's needs.

If a foolish spendthrift pretends that his generosity, even if it ruins himself, is good for other people, he is reminded that God will take care of all. He knows everyone's true needs and cares for them. He gives in abundance to some, but in all cases He gives just measure. Who are we to pretend to greater generosity? A foolish Hindi saying current in Oudh: jis ko na de Maula, tis ko de Asafud Daula: “To thou to whom the lord gives not, Asafud Daula gives”. It was extravagance that ruined his family and wiped his Kingdom of Oudh off the map.

The Arabs were addicted to females' infanticides. In a society perpetually at war a son was a source of strength whereas daughter was a source of weakness. Even now infanticide is not unknown in other countries for economic reasons. This crime against children's lives is now characterized as one of the greatest of sins.

According to Maulana Maududi, the verse strictly deals to the prohibition of killing young ones, which were prevalent in the ancient societies, as they commit this crime due to lack or shortage of income, and for the fear of starvation use to kill their children. Though they weren't aware that the Allah Almighty already provided the means of sustenance, but it is the matter that they are blind to get benefit from it. It is Allah Almighty who has created us and settled us on this land. Only Allah Almighty has the right to decide the fate of humankind.

Fornication is a very grievous crime. One should not even draw near fornication. It means he should not even commit those actions which are done by the
preliminary impulses of lewdness as seeing a woman without legitimate authority of Sharī'ah, kissing a woman, shaking hand with a woman, etc, as customary in western society.\footnote{40}

Literally, “It is evil as a road (on a way)”. Adultery is not only shameful in itself and in consistent with any self respect or respect for others, but it opens the road to many evils. It destroys the basis of the family; it works against the interest of children born or to be born; it may cause murders and feuds and loss of reputation and property, and also loosen permanently the bonds of society. Not only should it be avoided as a sin, but any approach or temptation to it should be avoided.

Under the strict limitations there lay down, a life may be taken for a life. The heir is given the right to demand the life; but he must not exceed due bounds, because he is helped by the law. Some commentators understand “he” in “he is helped (by the law)” to refer to the heir of the person against whom Qisas is sought. He too will be helped by the law, if the heir of the first slain exceeds the bounds of law.\footnote{41}

In Maududi words, ‘do not take life’, does not only means the banishment of killing the other human being, it could also mean suicide or in other word taking one’s own life. Allah Almighty had made life sacred for us. The grievous sin murder is considered, it is under the same category. One should not consider that, he is the master of his owe life, and has full right over it. The life is the precious gift for us bestowed by Allah Almighty, of which one has no right to take, whether by murder or suicide.

Life is the property of Allah Almighty, so we should only protect this from any illegal use. The world is the transitory place, and here our purpose is to testify the Almightyness of Allah, the way He wish from us.\footnote{42}

In Allama Usmani’s view, the kins of the murdered are empowered or authorized to take the vengeance of blood through the Government. But they should
not cross the limits when taking the vengeance, e.g. they should not get any other man beside the real culprit punished by the Government, or should not accuse the innocent man who has no hand in the murder, or should not cut the nose, ear, etc., of the murderer.

God helped him that He gave him the right of demanding vengeance of murder, and ordered he rulers not to fail in getting the vengeance of blood for the heirs; finally everyone is bound by driving law to help in getting, the vengeance. So it is not fair and just to help the murderer contrariwise. The heirs should also observe justice in vengeance i.e. they should not kill two for the one, or should not kill the son or brother of the murderer, if the murderer is not caught, as was the custom in the days of ignorance.  

In Maulana Maududi’s view, according to Islamic Shari‘ah, permission to take life is based on five clauses;

1. Qisas for intentional murder.
2. To wage Jihad for the cause of Islam.
3. To punish the conspirator who tries to deride Islamic Government.
4. Death sentence for the fornication by the married male with other female or vice-versa.
5. Death sentence for apostasy.

If an orphan’s property is touched at all, it should be to improve it, or to give him something better than he had before, -never to take a personal advantage for the benefit of the guardian. A bargain that may be quite fair as between two independent persons would be, under this verse, unfair as between a guardian and his orphan ward until the latter attains the full age of understanding.
Ashuddahu means the age when the orphan reaches his full maturity of strength and understanding, say between the ages of 18 and 30. The age of legal majority may be 18 (as for certain purposes in India) or 21 (as in England). For certain purposes in Muslims law it may be less than 18. In the orphan’s interest a much stricter standard is required in his case.

The definite article *al* has here a generic meaning, and is best translated by “every”.

From the context the engagement referred to would relate to beneficial contracts connected with the orphan’s property or promise or undertakings given by the guardian or implied in the terms of his appointment. But the words are general and may be interpreted in the general sense. Note that this sentence does not occur in the similar passages in 6: 152, where there was a discussion of social laws, it is appropriate here, where there was a discussion is about the guardian’s personal and individual responsibility in a spiritual sense.

Giving just measure and weight is not only right in itself but is ultimate to the best spiritual and material advantage of the person who gives it.

Idle curiosity may lead us to nose into evil, through our ignorance that it is evil. We must guard against every such danger. We must only hear the things that are known to us to be of good report, and such things that are good and instructive, and entertain in our hearts feelings or in our minds ideas that we have reason to expect will be spiritually profitable to us. We shall be called to account for the exercise of every faculty that has been given to us. This goes a little farther than a famous sculpture and Japanese temple in which three monkeys are shown as putting their hands to their ears, eyes and mouth, respectively, to show that they were not prepared to hear any evil, or
see any evil, or speak any evil. Here idle curiosity is condemned. Futility is to be avoided even if it does not reach the degree of positive evil.

According to Maulana Maududi, the aspect deals that the humankind should pursue to path of knowledge, avoiding suspicion in individual and social life. This Islamic principle had mean with the courteousness, legal, political, administration, education and its development or we could say at every aspect of life.

Actually morality has been discussed, to avoid suspicion, indecency and do not be plaintiff to any one without clear proofs. Thus it has been made law that one will not be imprisoned only on the basis of suspicion, instead after the due judicial processes.

Insolence, or arrogance, or undue elation at our power or capacities, is the first slip to many evils. Besides, it is unjustified. All our gift are from God.

The moral law, as expounded in verse nos. 23-39, is far in advance of the bare Decalogue in that it searches out motives, and draws pointed attention to the weak and helpless if we are to reach any spiritual understanding of God. It begins with a mention of the worship of the One True God and ends with a similar mention to close the argument, thus emphasizing the fact that the love of God embraces the love of man and practical help to our fellow-creatures. The invaluable and profound instructions which are given above are those things of knowledge, wisdom and moralism which is secure wisdom recognizes, and which are communicated to the Ummi Prophet (صلى الله عليه وسلم) directly under the series of divine Revelations, and sent to the Ummi Ummat indirectly through the Prophet (صلى الله عليه وسلم).

"Blameworthy" carries us back by reminiscence to verse 29, between which and this verse there is mention of crimes committed out of covetousness and a selfish disregard of other people's fights. "Rejected" carries back our reminiscence to verse
18, from which to here we have a reference to course wider than the former. Note how subtle the two streams of thought are here co-joined.

**The Sermon at the Farewell Pilgrimage**

This Historical Prophetic Sermon (*Khutabah Hujjatul Wida*) is treated by the Islamic scholars and historians alike as a landmark in the history of international law and human rights. The Prophet (صلى الله عليه وسلم) in his last speech has emphasised upon the basic human values and the safeguards for their implementation in the society in their real sense.

On the twenty-fifth of Dhū al Qa’dah of the year 10 AH, the Prophet (صلى الله عليه وسلم) set forth toward Makkah accompanied by all his wives, each riding her own carriage. He was followed by a great multitude, numbering 90,000 according to some historians, 114,000 according to others. These men marched with consciences deeply moved by faith, with hearts full of joy and contentment at their intended accomplishment of pilgrimage to the holy sanctuary of God. They reached Dhū al Hulayfah at the end of the day and there they spent the night. On the following morning, the Prophet (صلى الله عليه وسلم) put himself into a sacral state and the Muslims followed his example. Everyone shed his clothes and put on two pieces of unsewn white cloth, the simplest of all garments. In this way, they expressed the absolute egalitarianism of Islam in its most eloquent and highest sense. Muhammad (صلى الله عليه وسلم) turned to God with all his heart and mind praying, “At your service, O God! At your service! You have no associates! At your service, O God! Praise be to God! Thanks be to God! At your service, O God! You have no associates! At your service, O God! You have no associates, O God! At your service, O God!” and all the Muslims repeated these words after him. Deserts, valleys, and mountains reverberated with this prayer. The sky itself reverberated with the call of those pious, believing, and
worshiping souls. Thus the procession continued on its way to Makkah, its thousands and hundreds of thousands filling the air with the sound of this prayer. At every mosque on the way to Makkah, the procession would stop to pray, and the voices of the thousands would rise proclaiming the unity of God, their praise and blessing in anticipation of the great day of pilgrimage that awaited them. Everyone was impatient to reach the sanctuary of God that he revered and honoured more than anything else in the world. Undoubtedly, the deserts, mountains, and valleys, the trees, birds and skies were moved by what they witnessed in this great call, the like of which they had never heard before! They and the Peninsula had been blessed by the advent of this illiterate Prophet Muhammad (صلی الله عليه وسلم), the Servant of God and His Apostle.

When the procession reached Sarif, midway between Makkah and Madinah, Muhammad (صلی الله عليه وسلم) said to his companions: “Those of you who do not have any sacrificial animals with them may perform the lesser pilgrimage. But those who do must perform the complete ritual”. The procession continued and reached Makkah on the fourth of Dhū al Hijjah. Upon arrival, the Prophet (صلی الله عليه وسلم), followed by the Muslims, hastened to the Ka’bah. There, the Prophet (صلی الله عليه وسلم) went to the Black Stone and kissed it. Then he circumambulated the holy sanctuary seven times, the first three of which he did at a trotting pace, just as he had done in the lesser pilgrimage. He then proceeded to the Sanctuary of Ibrahim where he performed a prayer. returning back to the Black Stone, he kissed it once more and then left the temple area for the Mount of al Safā, and from there performed the Sa’y between that mount and the mount of Marwah⁵⁰. He then announced to the Pilgrims that whoever did not have an animal to sacrifice should now desacralize himself and bring his pilgrimage ritual to a close. Some pilgrims hesitated, and this angered the Prophet (صلی الله عليه وسلم). He repeated his command. When he entered his tent, the anger visible on
his face, ‘Āishah inquired about it. He answered, “How can I be otherwise when my commands are not obeyed?” As a visiting companion inquired again, adding, “Whoever angers the Prophet (صلى الله عليه وسلم) of God will taste of the fire,” the Prophet (صلى الله عليه وسلم) said, “Is it not strange that I command the people and find them hesitant to obey? If it were permissible to come to pilgrimage without animals to sacrifice, I too would have been content to perform the lesser pilgrimage and desacralize at this moment”. So relates Muslim\(^51\). When the news of the Prophet’s anger reached the people, thousands of them terminated their pilgrimage regretfully. Even the wives of the Prophet (صلى الله عليه وسلم), including his daughter Fātimah, did likewise. Only those people who had brought sacrificial animals with them kept themselves in the sacred state.

While the Muslims were performing their pilgrimage, ‘Ali returned from his campaign in Yemen. Before entering Makkah, and upon hearing that the Prophet (صلى الله عليه وسلم) of God was leading the pilgrimage, ‘Ali put himself in a sacred state and wore the pilgrim garments. Upon finding that his wife Fātimah, had desacralized herself, he asked for an explanation. He was told that the Prophet (صلى الله عليه وسلم) had commanded that only lesser pilgrimage was permitted to those who did not bring their sacrificial animals with them. ‘Ali went to the Prophet (صلى الله عليه وسلم) and there related to him the news of his campaign in Yemen. When he finished, the Prophet (صلى الله عليه وسلم) asked him to circumambulate the holy sanctuary and then to desacralize himself like the rest. ‘Ali retorted: “Prophet (صلى الله عليه وسلم) of God, I have recited exactly the same prayers as you have”. The Prophet (صلى الله عليه وسلم) said. “Even so, desacralize yourself as your companions have done”. ‘Ali rejoined again: “Prophet (صلى الله عليه وسلم) of God, when I put myself in the sacred state, I recited: ‘O god, I intend to perform this pilgrimage in identically the same manner as Your Prophet, Servant,
and Apostle Muhammad. The Prophet then asked ‘Ali whether he had any sacrificial animals and, when ‘Ali answered in the negative, Muhammad gave him some of his own. For this reason, ‘Ali kept his sacral state and performed the ritual of pilgrimage in its complete form.

On the eighth day of Dhū al Hijjah, the day of al Tārīwīyah, Muhammad went to Minā and spent the day and night in that locality. There, he performed all the prayers incumbent during that period. The following day, Muhammad recited his dawn prayer and, at sunrise, proceeded on his camel, al Qaswā’, to the Mount of ‘Arafāt, followed by all the pilgrims. As he ascended the mountain, he was surrounded by thousands of his companions reciting the talbiyah and the takbir. The Prophet naturally heard their recitations but made no effort either to stop them or to encourage them. He commanded some of his companions to put up a tent for him on the east side of the mountain at a spot called Namirah. When the sun passed the zenith, he ordered his camel to be saddled, and rode on it until he reached the valley of ‘Uranah.

It was there that he, while sitting on his camel delivered his sermon in a loud voice to his people. Rabī‘ah ibn Umayyah ibn Khalaf repeated the sermon after him sentence by sentence. He began by praising God and thanking Him, and then turning to the people, he said:

“O Men, listen well to my words, for I do not know whether I shall meet you again on such an occasion in the future. O Men, your lives and your property shall be inviolate until you meet your Lord. The safety of your lives and of your property shall be as inviolate as this holy day and holy month. Remember that you will indeed meet your Lord, and that. He will indeed reckon your deeds. Thus do I warn you. Whoever of you is keeping a trust of someone else shall return that trust to its rightful owner. All interest obligation shall henceforth be waived. Your capital, however, is
yours to keep. You will neither inflict nor suffer inequity. God has judged
that there shall be no interest and that all the interest due to ‘Abbas ibn
‘Abd al Muttalib shall henceforth be waived. Every right arising out of
homicide in pre-Islamic days is henceforth waived. And the first such right
that I waive is that arising from the murder of Rabī‘ah ibn al Harith ibn
‘Abd al Muttalib. O Men, the devil has lost all hope of ever being
worshipped in this land of yours. Nevertheless, he still is anxious to
determine the lesser of your deeds. Beware of him, therefore, for the safety
of your religion. O Men, intercalation or tampering with the calendar is
evidence of great unbelief and confirms the unbelievers in their
misguidance. They indulge in it one year and forbid it the next in order to
make permissible that which God forbade, and to forbid that which God has
made permissible. The pattern according to which the time is reckoned is
always the same. With God, the months are twelve in number. Four of them
are holy. Three of these are successive and one occurs singly between the
months of Jumādā and Sha‘bān. O Men, to you a right belongs with respect
to your women and to your women a right with respect to you. It is your
right that they not fraternize with any one of whom you do not approve, as
well as never to commit adultery. But if they do, then God has permitted
you to isolate them within their homes and to chastise them without cruelty.
But if they abide by your right, then to them belongs the right to be fed and
clothed in kindness. Do treat your women well and be kind to them, for
they are your partners and committed helpers. Remember that you have
taken them as your wives and enjoyed their flesh only under God’s trust
and with His permission. Reason well, therefore, O Men, and ponder my
words which I now convey to you. I am leaving you with the Book of God
and the Sunnah of His Prophet. If you follow them, you will never go
astray. O Men, harken well to my words. Learn that every Muslim is a
brother to every Muslim and that the Muslims constitute one brotherhood.
Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim
unless it was given freely and willingly. Do not, therefore, do injustice to
your own selves. O God, have I conveyed Your message?"

As the Prophet (صلى الله عليه وسلم) delivered his speech, Rabī‘ah repeated it
sentence by sentence and asked the people every now and then whether or not they had
understood the prophet’s words and committed them to memory. In order to make sure
that the people understood and remembered, the Prophet (صلى الله عليه وسلم) used to ask his crier to say: “The Prophet (صلى الله عليه وسلم) of God asks, ‘Do you know which day is this?’” The audience would answer, “Today is the day of the greater pilgrimage”. The Prophet (صلى الله عليه وسلم) then would say, “Tell them that God has declared inviolate your lives and your property until the day you will meet your Lord; that he has made the safety of your property and of your lives as inviolate as this day”. At the end of his speech, the Prophet (صلى الله عليه وسلم) asked, “O God, have I conveyed your message?” And the people answered from all corners, “Indeed so! God be witness”.

When the Prophet (صلى الله عليه وسلم) finished his sermon, he dismounted and waited until noon, at which time he performed both the noon and the mid afternoon prayers. He then mounted his camel and proceeded to al Sakharāt where he recited to the people the concluding divine revelation: “Today I have completed for you your religion, and granted you the last of my last of my blessings. Today I have accepted for you Islām as the religion.” When Abū Bakr heard this verse he realized that with the completion of the divine message, the Prophet’s life was soon to come to a close.

The Prophet (صلى الله عليه وسلم) left ‘Arafāt and spent his night at Muzdalifah. In the morning, he visited first the sanctuary of al Mash‘ar, and then Minā on the road to which he threw pebbles against the symbol of Satan. When he reached his tent, he sacrificed 63 camels, one for each year of his life. ‘Ali sacrificed the rest of the animals which the Prophet (صلى الله عليه وسلم) had brought with him from Madinah. The Prophet (صلى الله عليه وسلم) then shaved his head and declared his pilgrimage completed. This pilgrimage is sometimes called “the Farewell Pilgrimage”. Others have called it the “Pilgrimage of the Annunciation” and others, the, “Pilgrimage of Islām”. In truth, the Prophet’s pilgrimage was all these at ones. It was the “Farewell Pilgrimage” because Muhammad (صلى الله عليه وسلم) saw Makkah and the holy sanctuary for the last time. It
was also the “Pilgrimage of Islām” because God completed His religion for the benefit of mankind and granted to them His total blessing. Finally, it was also the “Pilgrimage of the Annunciation” because the Prophet (صلى الله عليه وسلم) had completed his announcement and conveyance to the people of what he has been commanded by God to announce and to convey. Muhammad (صلى الله عليه وسلم) was truly only an announcer, a conveyor, and a warner sent to a people who see the truth and believe.

The Prophet (صلى الله عليه وسلم) publicly announced:

الحمد لله نحمده ونستعينه ونستغفره ونتوب إليه وندعوذ بالله من شرور أنفسنا ومن سيناث أعدائنا من بهده الله فلا مرض له ومن يضللله فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبد ورسوله

أو صيّمك عباد الله بتقوى الله وأحترم على طاعته وأسفنت بالذى هو خير أما بعد أبها الناس اسمعوا منى أبين لكم فإنى لا أدرى على لا أفلاكم

بعد عامى هذا فى موقعى هذا

أبيها الناس إن دماءكم وأموالكم وأعراضكم حرام عليكم إلى أن تلقوا ربيكم كحرمة يومكم هذا في شهريكم هذا — الأهل بلغت اللهم، فشهد من كانت عنده أمانته فليؤدها إلى من أتممه عليها

وإن ربا الجاهلية موضوع ولكن لكم روعكم أمثالكم لا تظلمون ولا تظلمون قضى الله أنه لاربا. وإن أول ربا أبداً به عمى العباس بن عبد المطلب

وإن دماء الجاهلية موضوعة وإن أول دم نبدأ به دم عامر بن ربيعة بن الحارث بن عبد المطلب

وإن مأثِّر الجاهلية موضوعة غير السدانة والصقاة

والعمد قُد وشبه العمد ماقتل بالعصا والحجر وفيه مانة بعير، فمن زاد فهو من أهل الجاهلية — ألا هل بلغت اللهم فاشهد
أما بعد أيها الناس إن الشيطان قد ينسى أن يعبد في أرضكم هذه، ولكنه قد رأى أن يطاع فيها سوى ذلك مما تحترون من أعمالكم فاحذروه على دينكم.

أيها الناس إنما النسيء زيادة في الكفر يضل به الذين كفروا بحلونه عاماً ويحر مونه آمناً لبواطنوا عدة ما حرم الله فبحلوه ما محرم الله وبحلوه ما أهل الله. وإن الزمان قد استدار كهينته يوم خلق الله السماوات والأرض، وإن عدة الشهور عند الله أثنا عشر شهراً في كتاب الله يوم خلق السماوات والأرض منها أربعة حرم ثلاثة متواليات وواحد فرد: ذو القعدة وذو الحجة والمحرم ورجح مضر الذي بين جمادى وسعيان—ألا هل بلغت اللهم فاشهد؟

أما بعد أيها الناس إن ننساكم علىكم حقاً ولكم علينا حق. لكي على أن لا يوطن فرشكم عيركم ولا يدن خلق أحداً تكر هونه بيوتكم إلا إذا كنتم ولا يأتيك بغاشحة، فإن فعل فإن الله قد أخذ لكم أن تعنصوه وتهجرون في المضاجع خيراً فأنتم عنكم عونان لا يمكن لأنفسهم شيناً، وإيكم إذا أخذ تموه بأن مائة الله واستحثتكم فروجون بكلمة الله فاتقوا الله في النساء وأضر بها ضرباً غير مبرح، فإن إتهين واطعنكم فعليكم رزقهن وكسوهن بالصورة واستوصوا بالنساء خيراً ستوصوا بهن جيراً—ألا هل بلغت اللهم فاشهد؟

أيها الناس إنما المؤمنون إخوة ولايلحل لامرأة منك إلا أبن طيب نفس منه. ألا هل بلغت اللهم فاشهد؟ فلا تر جهن بعدى كفراً يضرب بعضكم رقاب بعض فإن كتب فيكم ما إن أخذتم به لن تضلوا بعده: كتاب الله وسنتة نبيه. ألا هل بلغت اللهم فاشهد؟

أيها الناس إن ريكم واحد وإن اباك واحد كلكم لأتم وآدم من تراب أكركم عند الله أتقاكم، وليس لعربي على عجمي فضل إلا بالتقوى. ألا هل بلغت اللهم فاشهد! قالوا: نعم - قال: فليبلغ الشاهد الغائب.

أيها الناس إن الله قدقسم لكل وارث نصيبه من المرات ولا يجوز لوارث وصية ولا يجوز وصية في أكثر من الثلث والولد للناش دلفارش وللعار.
The Holy Qurʾān and the Prophetic Seerah alike provided full safeguards to the preservation and implementation of the fundamental rights in the society. That the reason why these basic values were fully observed by the Muslim society through the ages inspire of all the perversion and deviations. The Muslim scholars, reformers and revivalist, throughout the Islamic History provided full support to the implementation of these values. It is not only a historical fact even in the modern times where the Muslim Ummah was disintegrated into various nation states and had no power and its commitment and sincerity towards the implementation of these values. The Muslim intelligentsia and the sincere rulers are always been agreed to sign so many treatise and declarations regarding the full observations of fundamental rights in the Muslim society. It is not only due to modern western pressures in the form of democratic parliamentarianism, but due to the inherent shura of teaching and democratic attitude and behaviour reflected in the text, Muslims are committed to observe these human values.
Notes & References:


4. Al-Muslim, Kitab Jami-al Sahih, Hadith No. 2356, chapter 35, see *Kitab al Fada’il*, Vol. 4, p. 51


6. The Qurʾān 49: 13


8. The Qurʾān 17: 23-39

9. The Qurʾān 4: 36-38

10. The Qurʾān 49: 10-12

11. Hamidullah, *op. cit.*, pp. 29-30


13. The Qurʾān 3: 133-134

14. The Qurʾān 42: 40

15. Hamidullah, *op. cit.*, p. 30

16. The Qurʾān 4: 116

17. The Qurʾān 39: 53

18. Al-Muslim, Kitab Jami-al Sahih, Hadith No. 2752, chapter 4, see *Kitab al Tauba*, vol. 4A, p. 261

19. Al-Muslim, Kitab Jami-al Sahih, Hadith No. 2675, chapter 1, see *Kitab al Zikr wa al Dua’ wa al Tauba wa al Istighfar*, Vol. 4A, p. 228

20. The Qurʾān 11: 14


24. The Qurʾān 3: 110

25. The Qurʾān 103: 1-3

26. Hamidullah, op. cit., p. 32

27. The Qurʾān 2: 219

28. The Qurʾān 4: 43

29. The Qurʾān 5: 93-94

30. Hamidullah, op. cit., p. 32

31. Al-Muslim, Kitab Jami-al Sahih, Hadith No. 2246R2, chapter 1, see Kitab Al Alfaz Min Al-Adab Wa Ghairiha, Vol. 4, p. 4.

32. Hamidullah, op. cit., p. 33

33. The Qurʾān 2: 286


39. Maududi, op. cit., p. 613

40. Usmani, op. cit., note no. 42, p. 1287

41. Yusuf Ali, op. cit., p. 703

42. Maududi, op. cit., p. 614

43. Usmani, op. cit., note no. 45-46, p. 1288

44. Maududi, op. cit., p. 614


46. Maududi, op. cit., p. 616

47. Yusuf Ali, op. cit., p.705


49. Yusuf Ali, op. cit., p. 705
50. i.e., running to and fro between the two mountains. This part of the pilgrimage ritual is a re-creation of Hagar's desperation running on the same plain in search of water for her son Isma'il. —Tr.

51. Muslim ibn al Hajjaj, 817-865 CE, compiler of the Sahih, the second canonical collection of Hadith. —Tr.

52. The invocations which include either “At your service, O Lord” or “God is Great” as dominant theme. —Tr.

