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Islam has laid down and enunciated some universal fundamental rights for humanity as a whole which are to be observed and respected under all surroundings and circumstances . To achieve these rights Islam provides not only legal convoy ,defence and safe-conduct but also a very potent and cogent moral system. So whatever leads to the welfare ,the prosperity and the affluence of the individual or the society is morally good in Islam and whatever is injurious and iniquitous 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 and precision. We read in the Quran:

“It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in God and the Last Day and the Angels, and the Book and the Messengers. To spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask; and for the ransom of slaves; to be steadfast in prayers, and practice regular charity; to fulfil the contracts which you made: and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the God fearing.” (2:177)

We are given a beautiful description of the righteous and God-fearing man in these verses. He should obey salutary regulations,adjustments and precepts but he should fix his gaze on the love of God and the love of his fellow-men.

We are given four heads:

- a- Our faith should be true and sincere
- b- We must be prepared to show it in deeds of charity to our fellow-men
- c- We must be good citizens. supporting social organizations and
- d- Our own individual soul must be firm and unshaken in all circumstances.

This is the standard and the ensign by which a particular mode of conduct is judged and classified as good or bad. This standard of judgement provides the nucleus around which the whole moral conduct should rotate. Before propounding any moral injunctions and commands Islam seeks to firmly implant in man's heart the confutation that his dealings are with God who sees him at all times and in all places; that he may hide himself from the whole world but cannot deceive God ; that he can flee from the paws or the talons of anyone else but not from God's.

It does not. Through a false sense of originality and novelty. Provide any novel moral virtues nor does it Seek to minimise the importance of the well-known moral norms. Nor does it give stretched importance to some and neglect others without cause. It takes up all the commonly known moral grace, strength and with a sense of balance and proportion it conveys a suitable place and function to each one of them in the total scheme of life, It widens the scope of man's individual and collective life — his domestic associations, his civic conduct and guidance, and his activities in the political. economic, legal, educational, and social provinces. It covers his life from home to society from the dining-table to the battle-field and peace conferences. In short, no sphere of life is exempt from the universal and comprehensive application of the moral principles of Islam. It makes morality prevail supreme and ensures that the affairs of life, instead of dominated by selfish desires and small interests, should be regulated by norms of morality.

It bargains for man a system of life which is based on all good and is free from all evil. It invokes the people, not only to practice effectively, but also to establish virtue and annihilate vice, to bid good and to forbid wrong. It wants the verdict of conscience should prevail and virtue must not

be subdued to play second fiddle to evil. Those who respond to this call are gathered together into a community and given the name Muslim.

HUMAN RIGHTS IN ISLAM :

Since God is the absolute and the sole master of men and the universe ; he is the sovereign lord, the sustainer and nourisher , the merciful, whose mercy enshrines as something sacred all beings and he has given each man human dignity and honour, and exhaled into him of his own spirit , it follows that, united in him and through him and apart from their other human attributes, men are substantially the same and no tactile and actual distinction can be made among them on account of their accidental differences such as nationality , colour or race .every human-being is there by related to all others and all become one community of brotherhood in their honourable and pleasant servitude to the most commiserative lord of the universe. In such a heavenly atmosphere the Islamic confession of the oneness of god stands dominant and central, and necessarily involved inevitably the concept of the oneness of humanity and the brotherhood of mankind.

Although an Islamic state may be set up in any part of the earth, islam does not seek to restrict human rights or privileges to the geographical limits of its own state. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances whether such a person is resident within the territory of the Islamic state or outside it, whether he is at peace with the state or at war .

Human blood is sacred in any case and cannot be spilled without justification. and if anyone violates this sanctity of human blood by killing a soul without justification, the Quran equates it to the killing of entire mankind .

It is not permissible to oppress women, children, old, people, the sick or the wounded. Women's honour and chastity are to be respected under all circumstances. The hungry person must be fed, the naked clothed and the wounded or diseased treated medically irrespective of whether they belong to the Islamic community or are from amongst its enemies.

When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies, can also be withdrawn in the same manner in which they are conferred. The same is the case with the rights accepted and

recognized by the dictators. They can confer them when they please and withdraw them when they wish and they can openly violate them when they like. But since in Islam human rights have been conferred by God, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them. Nor are they basic human rights which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over. Nor are they like philosophical concepts which have no ratification behind them.

Human Rights in an Islam State :

1. The Security of life and Property: In the address which the prophet delivered on the occasion of the Farewell Hajj, he said: "Your lives and properties are forbidden to one another till you meet your lord on the Day of Resurrection." The Prophet has also said about the dhimmis (the non-Muslim citizens of the Muslim state): "One who kills a man under covenant (i.e. Dhimmi) will not even smell the fragrance of Paradise."

2. The Protection of honour: the Holy Quran lays down-

i) You who believe, do not let one (set of) people make fun of another set.

ii) Do not defame one another

iii) Do not insult by using nickname

iv) Do not backbite or speak ill of one another (49:11,12)

3. Sanctity and Security of Private Life: The Quran has laid down the injunction-

i) Do not spy on one another

ii) Do not enter any houses unless you are sure of their occupant's consent.

4. The Security of Personal Freedom: Islam has relinquished the principle that one citizen be imprisoned unless his guilt has been proved in an open court. To arrest a man only on the basis of surmise and to throw

him into a prison without proper court proceedings and without providing him a reasonable opportunity to produce his defence is not permissible in Islam .

5. The Right to protest Against Tyranny: Amongst the rights that Islam has conferred on human beings is the right to protest against government's tyranny or the despotic rules. Referring to it the Quran says: "God does not love evil talk in public unless it is by some one who has been injured thereby."

In Islam, as has been argued earlier, all power and authority belongs to God, and with man there is only delegated power which becomes a trust; everyone who becomes a recipient or an executor of such a power has to stand in awful veneration before his people towards whom and for whose sake he will be called upon to use these powers. This was acknowledged by Hazrat Abu Bakr who said in his very first address: "Cooperate with me when I am right but correct me when I commit error: obey me so long as I follow the commandments of Allah and His prophet; but turn away from me when I deviate."

6. Freedom of Expression: Islam gives the right of freedom of thought and expression to all citizens of the Islamic state on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. The Islamic concept of freedom of expression is much superior to the concept prevalent in the West. Under no circumstances would Islam allow evil and wickedness to be propagated. It also does not give anybody the right to use abusive or offensive language in the name of criticism. It was the practice of the Muslims to enquire from the Holy Prophet whether on a certain matter a divine injunction had been revealed to him. If he said that he had received a divine injunction, the Muslims freely expressed their opinion on the matter.

7. Freedom of Association: Islam has also given people the right to freedom of association and formation of parties or organization. This right is also subject to certain general rules.

8. Freedom of Conscience and Conviction: Islam has laid down the injunction: There should be no coercion in the matter of faith.

On the contrary totalitarian societies totally deprive the individuals of their freedom; indeed this undue exaltation of the state authority curiously enough postulates a sort of servitude, of slavishness on the part of man. At one time by slavery was meant total control of man over man-now that type

of slavery has been legally abolished but in its place totalitarian societies impose a similar sort of control over individuals.

9. Protection of Religious Sentiments: Along with the freedom of conviction and Freedom of conscience Islam has given the right to the individual that his religious sentiments will be given due respect and nothing will be said or done which may encroach upon his right.

10. Protection from Arbitrary Imprisonment: Islam also recognizes the right of the individual that he will not be arrested or imprisoned for the offences of others The Holy Quran has laid down this principle clearly: **No bearer of burdens shall be made to bear the burden of another.**

11. The Right to Basic Necessities of Life: Islam has recognized the right of the needy people that help and assistance will be provided to them: And in their wealth there is acknowledged right for the needy and the destitute.

12. Equality Before Law: Islam gives its citizens the right to absolute and complete a quality in the eyes of the law.

13. Rulers Not Above the Law: A woman belonging to high and noble family was arrested in connection with theft. The case was brought to the Prophet, and it was recommended that she might be spared the punishment of theft. The Prophet replied, "The nations that lived before you were destroyed by God because they punished the common-man for their offences and let their dignitaries go unpunished for their crimes; I swear by Him Who holds my life in His hand that even if Fatima, the daughter of Muhammad, had committed this crime, I would have amputated her hand".

14. The Right to Participate in The Affairs of State: And their business is (conducted) through consultation among themselves.. The shura or the legislative assembly has no other meaning except that: The executive head of the government and the members of the assembly should be elected by free and independent choice of the people.

Lastly, it is to be made clear that ISLAM tries to achieve the above-mentioned human rights and many others not only by inviting mankind to exceed and transgress the lower level of animal life to be able to go beyond the mere ligatures cultivated by the kinship of blood, racial superiority, prevalence ,odds, linguistic haughtiness ,pride ,arrogance, and economic privileges,prerogative and exemption. It invites mankind to move on to a plane of existence where, by reason of his inner excellence, man can realize the ideal of the Brotherhood,the fraternity and the sodality of man.