

Human Rights in Surat Hud

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Abstract

The Qur'anic statement included talking about human rights in every time and place. And the field of objective interpretation is one of the important fields that emerged from modern needs, and we in this era need researchers and scholars to pay new attention to the Qur'an. She is generous, and among those rights that the surah brings is the right to call and communicate, and the right to be honored, and that the happiness, security and prosperity of society can only be achieved through commitment to these rights and duties and their application on the ground.

Introduction:

First: Rights, Linguistically and Idiomatically

Rights: Contrary to falsehood. The Rights: One Rights. And Rights are more specific than him, it is said: This is my right, that is, my right, and Rights also: The truth of the matter, and the combination is true, true, and truth. (Al-Haqqah) Al-Qiyamah is called that because it contains the rights of matters, it is necessary and established, and also: the saying is true of most of them, and (haqq) is also known as the ha' and the qaf of one origin, and it indicates the correctness and correctness of the thing. Rights is the opposite of falsehood, then every branch returns. Al-Kisa'i said: The Arabs say: "You know his rights over you, and you forgive what you have. It is said that so-and-so is right, if each of them claims, and if he beats him over the rights, it is said his right and his right, and Al-Fayrouz Abadi defines him in the surrounding dictionary: That rights are from the names of God Almighty, or from His attributes, the Qur'an, the opposite of falsehood, the decreed order, justice, Islam, money, kingship, the established existence, truthfulness, death, firmness, one rights, the truth of the matter, and the meaning of the right of command: it must and undoubtedly occurred.

Second: Rights Idiomatically

The writers did not agree on defining the concept of rights, so opinions varied and varied in this area. Some of them denied the idea of rights from its foundation, while others tended to support and elevate it, and this difference in opinions appears to the multiplicity of sects and schools of thought, so the supporters of the school of natural law and the individual doctrine went to support the definition that was common for the right "as a power or authority recognized by law for the individual." or an interest protected by law."

Third: Human in Language

The human language: from the human being the sum of the human being and the human being: the group of people, and they are the people, and it was said: When the night comes, every beast is tamed, and every human is lonely, and Miss: a good-natured slave girl. The scholars differed about the etymology of the word (people) or (human), so some of them

said that it is from (humans) and its origin is (people), and made a thousand (active), Some of them went to the fact that it is from (the nous), which is the movement, and some said: The origin of man is forgetting about (Ifaalan).

Fourth: the human idiomatically

idiomatically: man in reality and reality is one of the members of the human race, or he is all human, or he is Adam and his sons, no matter how different the descriptions, considerations and attributes, man is Adam and Eve, and whoever came from their offspring, represented by man and woman, whatever these attributes are. It includes within the human even the insane, the slave, and the fetus.

What is meant by “the word human being is not the outward body, or the external image, rather what is meant is the inner, creation, humanity’s readiness, instinct, emotions and feeling” from the Almighty’s saying: (By Time. The human being is in loss. Except those who believe, and do good works, and recommend truth, and recommend patience).

Through the previous definitions, we conclude that what is meant by human beings are humans, and they are the children of Adam, and it is called the male and female, and the human being is that tender father, the merciful mother, the dear son, and the meek daughter, and the human being is that student, teacher, soldier, employee, worker, and man is the prophet. The sender, who is the pious believer, and he is the wretched infidel, and he is everyone who walks on two legs.

The 2nd Requirement

Definition of Surat Hud (peace be upon Him)

Place of revelation of the surah:

Scholars of interpretation differed in determining whether Surat Hud is Meccan or Medinan. There are two opinions, which are as follows:

The First: It is a Meccan surah, which is one hundred and twenty-three verses.

The Second: It was said that it is Meccan, except for the Almighty’s saying: (Perform the prayer at the borders of the day). Ibn Abi Talha narrated on the authority of Ibn Abbas that they are all Meccan, and with it al-Hasan, Ikrimah, Mujahid, Jaber Ibn Zayd, and Qatadah said, and it was narrated on the authority of Ibn Abbas that he said: It is Meccan, except for a verse. It is the saying of the Highest: (Perform the prayer at the borders of the day). And about Qatada. Muqatil said: They are all Meccan, except for his saying: (The good deeds take away the bad deeds). It is more correct: that the Meccan surah with the evidence of the context in which these verses were mentioned, it was mentioned in the Meccan context, and the topics of the surah are dominated by the characteristics of the Meccan Qur’an. Al-Zawajir for the stubborn polytheists, because it included the stories of the previous prophets, and the strong call to righteousness, beginning with the Prophet, and the Prophet named it Surah Hud. Al-Tirmidhi and Ibn Abbas narrated that Abu Bakr said, O Messenger of God: I have grown old. He said: (Hud, The Inevitable, The Unleashed, what are they asking one another about? and when the sun is rolled). Because of the trials and tribulations in this surah, some scholars said: The reason for his graying out of this surah is the remembrance of the resurrection and resurrection, the reckoning, heaven and hell, and God knows best what the Messenger of God meant. {O Zaid, I read, so where is the weeping?} It was named after Hud, because his name was repeated in it five times, and because what was narrated about him in it is longer than what was narrated about him in others.

Reasons for the Revelation:

1. The Almighty says: (hey wrap their chests to hide from Him). It was revealed in Al-Akhnas bin Shariq, and he was a man of sweet speech and good looks. He met the Messenger of God with what he loved and folded in his heart what he disliked. Al-Kalbi said: He used to sit with the Prophet, showing him something that pleased him, and harboring in his heart the opposite of what appears, so God Almighty revealed □ □ □ □ † They lie in their chests of hostility to Muhammad.
2. The Almighty saying: (Perform the prayer at the borders of the day, and during the approaches of the night. The good deeds take away the bad deeds. This is a reminder for the mindful). Professor Abu Mansour al-Baghdadi told me, he said, Abu Amr bin Matar told us, he said, Ibrahim bin Ali told us, he said, Yahya bin Yahya told us, he said, Abu Al-Ahwas told us, on the authority of Sammak, on the authority of Ibrahim, on the authority of Alqamah and Al-Aswad, on the authority of Abdullah, he said: A man came to the Prophet and said, “Oh, Messenger of God, I treated a woman in the farthest corner of Medina.” And I got what I got from her without coming to her, and I am this, so make up for what I want. He said: Then Omar said: God has left you if you cover yourself, and the Prophet did not respond to him anything. So, the man went, and a man followed him and called him, so he recited this verse to him, so the man said: O Messenger of God, is this for him? He said: {No, but all the people.}

The 3rd requirement: verses indicating rights in surat hud (peace be upon him)***First: The Right to Call and Report***

(He said, “O my people! Consider if I stand on clear evidence from my Lord, and He has blessed me with mercy from Himself, but you are blind to it. Can we force you to accept it, even though you are unwilling?” “O, my people! I ask of you no money for it. My wage is only from Allah)

Sheikh Saeed Hawwa explained, in the noble verse, that Noah came to them with proof and witness to the validity of his call and conveying to them, he came to them with what would realize the wisdom of their existence and his right to call and communicate, and what mercy is greater than the mercy by which we know God and His messages, and that the Prophet of God does not want payment for delivering this message. And the call to it and it weighs them down, but he is the one who informs about God and seeks His face, Glory be to Him. Abu Jaafar said in his interpretation of the Almighty’s saying: “O, my people! I ask of you no money for it. My wage is only from Allah. And I am not about to dismiss those who have believed—they will surely meet their Lord. And I see that you are ignorant people.”). This is also news from God about what Noah said to his people, that he said to them: “O my people, I do not ask you for my advice to you, and your calls for the oneness of God and the sincerity of worship to Him, for no reward for that. What is the reward for my advice to you, and you’re calling to what I am calling you to, except for God, for He is the one who rewards me, and the right to call and to convey in the universal statement of Islam, it includes that each individual has the right to participate individually and with others in the life of the group, religiously, socially, culturally, and politically, and to establish institutions and fabricate the means necessary to exercise this right.

It is stated in human rights that every individual has the right and duty to enjoin good and forbid evil, and to demand the community to establish institutions that prepare individuals

to fulfill this responsibility, cooperating in righteousness and piety: (And let there be among you a community calling to virtue, and advocating righteousness, and deterring from evil. The Messenger of God said: {Indeed, if the people see the wrongdoer and do not take it at his hands, God is about to blind them with a punishment from Him}, and this notification is the right of every individual to practice it within his community. “God sent His Messenger as guidance and mercy, and He specified that the goal of the notification is to be a herald of blessings to the believers, and a warning to the polytheists of punishment.

The *researcher considers*: In the approach to advocacy and communication, in the Book of God □ is not hidden from anyone, and it is the approach that the Messenger applied in his call to people to the truth, and that from the natures of every human being is that if he believes in a certain belief, he reaches it with his mind, and realizes it with his conscience from his nature to call to This belief, so he builds its advantages, and wards off what is wrong with it, and this is the nature of human nature.

Second: The Right of Human Dignity

(They said, “O Shuaib, we do not understand much of what you say, and we see you powerless among us. And were it not for your clan, we would have stoned you. You are of no value to us.” He said, “O my people! Is my clan more important to you than Allah? And you turned your backs on Him. My Lord comprehends everything you do.”).

Sheikh Saeed Hawwa clarified in this noble verse that the people of Shuaib were not given the right to honor him being one of God’s prophets, and they said, “If it wasn’t for your clan, we would have killed you the worst of killers, and his people were among the people of their religion. You are not an important person with us, you are not worthy of us, and you are not honored until we honor you from killing and raise you from stoning. Or little mind, or little knowledge of the interests of the world and the politics of its people. In their description, this is an indication that they did not honor their Prophet who was sent to them, and did not kill him because of his clan, otherwise they killed him with stones or insults. His people and his clan, because they were on their religion and their religion, that dignity is one of the basic rights. Professor Sayyid Qutb - may God have mercy on him - explained in his interpretation of this noble verse: (We have honored the Children of Adam, and We carried them on land and sea, and We provided them with good things, and We greatly favored them over many of those We created.). God honored all human creatures and preferred them over many of His creation and honored Him with His creation in that form with this instinct that combines clay and puff, thus bringing together the earth and the sky in this entity. By making his reception a grandiose reception and with that procession in which the angels prostrate and the Creator, the Exalted, declares the honor and generosity of this human being by declaring all this honor in His Book, which was revealed from the Highest.

The *researcher believes* that human dignity, in God's law, is a right for every human being, this right is guaranteed to him, regardless of their colors, religion, race, or social class. The most important principle of human rights is human dignity, and the human being is the goal and purpose of sending messengers, choosing prophets, and sending down books and newspapers.

Conclusion

Praise be to God, Lord of the worlds, whose grace good deeds are accomplished, and blessings and peace be upon our master Abu al-Qasim Muhammad, the best of all God’s

creation, and after. The research has reached its conclusion, and it has won after a blessed flight in the atmosphere of the subject, and the noble verses that speak of it were followed, and this is what God made it easy for me to extract and explain human rights in Surat Hud, an objective Qur'anic study. And through this study of human rights in Surat Hud, and to find out what types of rights it contains, and to emphasize the ownership of each person, and to emphasize their recitation and memorization.

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