

Right System in Islam

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Abstract. An important material as a fundamental item constructing building the human social structure in life is called "Right system ". In fact, rights find their meanings in support of religion and reach real position and values. According to Islamic God knowing, the One God is aware of all things including facts, faults and mans fortune. He presents nice and kindness to men; people have essential roles in route of making laws. The One God has considered and investigated all of men needs and has presented their rights. He has brought all of the needs coverage in form of sent by the Muhammad (peace be upon him). People should respect to these rights and should pass fortune route applied.

Keywords: Religion, Rights, Islamic God knowing, Koran.

1. Introduction

According to Islamic sight, the main right originates from the One God and all others are due to this right. In the holy Koran, it is mentioned that the most important right is that from the Gods right. We should respect to this right. Human right is devided to some different types. They are such as public like basic, financial and work.

International public rights, the species of the rights are defined like seas rights and war. International private rights are like unknown persons rights (2). Of course, rights are respectful relations should be applied between, at least, two sides, two groups or two persons and they are defined as a knowledge to analyze right rules and consider their development route (1). There are various resources to define and appoint rights and crucial relation as profit materials, such as public ones as resources as basic right resources in more countries like: basic law, normal laws and governor commands (3). The one main reference criteria to evaluate right rules in Islamic rights system is its adaption to the One God willing (4). We should know fundamental rights and apply them truly, so we must respect to them correctly.

Islamic rights and properties.

In Islam as a prefect religion, respectful for Muslims who obey Koran as the One God commands of improves human to continue Islamic correctness in behaviors and acts. Some of Islamic rights could be studies as following items: (5)

- Ending to the One God and being vital
- Relating to human intrinsic characteristics
- Based on correct improvement of human
- Comprehensive and realistic
- Corresponding to Islam social rights
- Easily understandable with Islamic social facilities
- Accompanying with behavioral rules
- Efficiently replying to problems
- Successfully in achieving rights and usefully for all people

The rights are divided to different types, overall public and private – international and internal. In the holy Koran, it is advised repeatedly. That human must apply rights on the One God expresses and commands, why they are appropriate for their life. The One God commands appointing Islamic rights recognize all of people needs and try to cover them crucially.

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2. The Foundations of Islam

Islam is a monotheistic religion believing in one god—Allah. Its followers are known as Muslims. Although its origins are in Arabia, the greatest number of Muslims is now found in non-Arab countries. There are over 720 million Muslims scattered throughout the world. The teachings of Islam were proclaimed by Muhammad, an illiterate Arabian trader, who supposedly received a series of visions from Allah through the angel Gabriel from about 610 to 630 A. D. The message contained in these visions was committed to memory and later recorded in the Koran. Although, Muslims hold Muhammad in the highest esteem, it is offensive to Muslims to refer to them as Mohammedans. There is a tradition that Muhammad predicted that his religion would be divided into seventy sects and only one of these would represent the true Islam. Today, the total number of divisions in Islam has gone far beyond seventy-eight, but each sect claims that it is the only true Islam. The largest division is between the Sunni and Shiah sects of Islam. The Sunni sect is orthodox Islam and is strong in Arabia, North Africa, and the Mediterranean lands. The Shiah sect has the majority in Iran and Iraq, and several million in Pakistan and Bangladesh. The Shiahs are the ones who broke away from the original group and are the Protestants of Islam. They do not accept the first three caliphs as true leaders with the sanction of Muhammad. They believe, rather, that the true line continues through Ali, the fourth caliph, who was the son-in-law of Muhammad. Both Sunni and Shiah base their faith on the Quran, but have entirely different books of tradition. Since its inception in the seventh century, Islam has spread throughout the world. It is not only a religion, but a political and social system as well. With all of its many divisions and sects, and all the races and languages represented, it is difficult to obtain a single view of Islam. The view of Islam presented herein is a classical picture of orthodox Islam. In practice, the variations therefore are limited. From the standpoint of the Christian missionary, Islamic lands are undoubtedly among the most difficult fields of the world. In addition, they have been relatively neglected by the Christian church. Yet, nearly one-fifth of the world's population claim to be adherents of Islam. It is for them also that Jesus died and to them also that He commissioned His disciples when He said "Go ye." The need for our loving attention and proclamation of the Gospel to them is most urgent. From a human standpoint, the work of a few Christian missionaries to the Muslim world seems hopeless as the outlook for the few disciples who faced the paganism and power of the Roman Empire. The task is as hopeless as that of William Schwegge in Africa or of John Plocher and George Adascheck in Apacheland. They began and carried on their task in the name of the Lord. With His power and under His guidance the WELS is beginning to bring the Gospel into the Muslim world.

3. Muhammed

Muhammad was born in Mecca about 570 A.D., into the prominent Quraysh tribe. Muhammad was orphaned at six. His grandfather, formerly the custodian of the Kaaba and onetime head, of the Meccan commonwealth, took charge of his upbringing. When the grandfather died, his uncle was entrusted with Muhammad's care. In his youth he worked as a shepherd and later rode with the camel caravans that carried frankincense and silk through Mecca to Syria. These travels undoubtedly brought Muhammad into contact with the Jewish and Christian beliefs of the tribes with whom he traded. Although uneducated, he gained respect as a businessman. At the age of 25, he married Khadija, a wealthy widow fifteen years older than he. This marriage gave him prestige and respect in Mecca, provided opportunities for participation in the civil councils, and leisure for contemplation. He frequently climbed to a small cave among the rocks of Mount Hira, just north of Mecca, to spend days in fasting and meditation. In 610, at the age of forty Muhammad received the first of many visions on Mount Hara. The vision reputedly called Muhammad to be a prophet of the one true God, known in Arabic as Allah, a word closely related to the Hebrew word Elohim used for God in the Old Testament. The first declaration of his call was to his wife who became his first convert. He soon gathered a small but loyal group of followers to whom he recited the messages received in later visions. Muhammad's preaching began to undermine Mecca's position as the center for an annual pilgrimage held in conjunction with a profitable trade fair. By condemning their deities, he offended not only the consciences of

the Meccan leaders, but also their pocketbooks. The movement he was leading aroused strong persecution; yet, Muhammad persistently challenged the moral and social values governing Mecca under the powerful leadership of the Qurayshite oligarchy. In the year 622, Muhammad and a trusted group of followers slipped away from Mecca and fled to the city of Medina. This flight, or Hegira, marks the year one of the Muslim era. Muslim years are counted A.H., or After the Hegira. At Medina, as his movement grew rapidly, he became not only the spiritual leader, but also a legislator and a military leader. In Medina there were five tribes, two Arab and three Jewish. Muhammad united these tribes into a community of followers. He continued to have a deep resentment toward the people of Mecca and used his position of power in Medina to raid the trade caravans heading to and from Mecca. Finally in 630, Muhammad led a force of 10,000 in taking control of Mecca. Once in Mecca, Muhammad destroyed the idols of the Kaaba, and pagan shrine of the Arabs. He retained the Black Stone as the most sacred relic of Islam and established the renewed Kaaba as the center of Islamic worship. With the destruction of the idols Muhammad destroyed the symbol of wealth and power of pagan Arabia. He established Islam as the sole religion of Mecca and himself as its only prophet. By the following year, 631, Islam had spread throughout Arabia and Muhammad was its undisputed leader. By the time of his death in 632, Muhammad had seen the proclamation of his message spread from his immediate family through all the Arabian Peninsula. Pagan idols had been destroyed and replaced with a belief in a single God. A land that had been torn by intertribal warfare was united by ties that made every Arab a brother in submission to the one God and His prophet Muhammad. Muhammad has rightly been judged the most influential Arab, and second to Jesus Christ as the most influential person in the history of the world.

4. The Quran

At the core of Islam lies the Quran, considered to be the Word of God. To a religion that has no ecclesiastical organization, mystical ritual, or body of saints to aid the troubled soul, the Quran becomes the source of inspiration and refuge for the Muslim. The Quran is the Muslim's main reference not only for spiritual matters but also for the daily requirements of life. The term "Quran" in a literal sense means "recitation," or "readings." Each chapter of the

Quran is termed "surah" (literally, series). The sanctity of the Quran lies in the Muslim's belief that the text is the official word of God and of Muhammad as the appointed mouthpiece of God. Muhammad is alleged to have received the surahs from the archangel Gabriel over a span two decades. The arrangement of the surahs does not follow a historical pattern. In fact, it does not seem to follow any consistent chronological or topical pattern. The surahs of the Quran are arranged according to length in descending order: The longest comes first and the shortest last, with the exception of the "Fatihah" (the opener) which is placed at the very beginning of the Quran. Surahs vary in length from 287 verses to 3. The longest surahs, which come first, relate to a period of Muhammad's role as head of the community in Medina. The shorter ones containing mostly his doctrinal teachings, came during his prophethood in Mecca; yet in the order followed by the Quran, they are found mostly in the later part.

A Jew or Christian familiar with the contents of the Bible would be struck by the Quran's dependence on it. With the exception of a few narratives purely Arabian in origin, all Quranic stories have their Biblical parallel. The many discrepancies between the Biblical and Quranic accounts indicate that Muhammad was less concerned with the details of the event and more concerned with the moral underlying them. He cited such narratives not to preserve them in the Quran for their own sake, but rather to support a point he wished to emphasize. The inexact manner in which the Biblical events and personalities survive in the Quran suggests that Muhammad received his knowledge of these Biblical accounts either from uninformed sources or from informants whose views of their religion did not agree with the orthodox version of it. The motive, nevertheless, clearly shows through his narration of these accounts: to illustrate the main theme of God's great design for man, namely to reward the righteous and punish the wicked. The main purpose of the Quran is two-fold: A call to belief in the one God, the supreme repository of all moral law and ethical guidance; and the establishment of the practical guides and laws necessary for organizing the believers into a coherent community that would assure the triumph of the religious force that called it into being. This dual aim falls into a sequential order: the pre-Hegira period, which was devoted to the task of making converts; and the

post-Hegira dedicated to organizing the community of believers. The one hundred fourteen surahs of the Quran were revealed over a period of twenty years. Many of the revelations were committed to memory immediately. Numerous others were recorded on various bits of parchment, palm leaves, smooth stones, and similar objects. Since Muhammad was illiterate, he entrusted the recording of the revelations to his aide, Zayd ibn- Thabit. When Muhammad died there existed no singular copy of the sacred text. Although many followers had memorized portions of the revelation, no one knew the complete message. In 657, twenty-five years after Muhammad's death, his former aide, Zayd, completed the official codification of the Quran. It is possible that Zayd did not have access to all the previous versions of the revelation. There is also the possibility of simple inadvertent clerical errors in the process of recording. Since no devout Muslim would willfully attempt to tamper with the word of God, we must assume that the official Quran is an essentially faithful reproduction of the original message delivered by Muhammad. The Muslim's extensive dependence on the Quran makes it the principal recourse both in the performance of religious duties and in the acquisition of basic knowledge. To the Muslim, the Quran has profound historical and literary meaning besides serving as his manual of prayer, code of religious and ethical well-being, his guide to social behavior and daily living, and a collection of useful definitions and maxims of practical value. It is a repository of historical knowledge as unfolded by God and revealed to the believers. It is indeed, the single most important influence upon the Muslim world.

5. The world laws

A healthy man could find the fact about necessity of command to goodness and taking away from default from his/her natural thinking power equipped by spiritual attempt and tries to reach excellent degrees. He/she could prove natural fact of the subject. Although some sciences believe its thinking correctness, but religion proves the subject goodness. Human with a fine and complicated nature in his/her spirit faces to some difficulties and frictions, tends to reach permanently completeness in physical and spiritual existence. The main justice of the passage is Koran special conduction, what the One God set it for man to do freely (2). Command to nice and taking away from default is profits and imams method to act and is a necessary fact to do other nice. In fact, who hear the goodness and lead themselves to the fact, move to the God. Special people and creations reply well to the command and use this vital fact, so they are the winner (1).

6. Purpose of Islam

Koran describes ways of correct and good life with a main part about values and anti – values; to be done by religious persons to behave on the Islamic nature in acts. If it is asked from each person to express his/her interest about Islam, it will be told that they want to clear their spirit and internal world. At last, we can say that the biggest final purpose of religion is command to nice and taking away from default.

A Muslim starts to do goodness and get away from default of the moment exiting of his/her home (3). Religion doesn't have any meaning without correct act. Religion appears in acts and doing correct tasks that is understood to men by the One God (4).

In fact, command to religious nice and taking away from default is defined as strong feeling rather than attending of defaults and not attending of nice tasks.,

Command to nice and taking away from default is requesting to do good tasks and not to do ugly ones.

7. Results

Rights as human Islamic and correct relation to apply good need to cover some requirements for people are divided to some different kinds. The most important items from this list are such as: civility, basic, Islamic fines reply and so on. In Islam, Muslims religion, rights are originated from the One God commands mentioned in the holy Koran. God commands in the holy Koran brought by imams and profits pay attention to all needs of human, like economic, political, social and cultural ones. Islamic basic rights respect to all of people to cover their needs and requirements completely. Even, these rights as some different rules, consider about jobs, owns and human relations in various fields such as responsibilities, borrowing, loans, companies,

farming,,..... . If we obey Koran expresses as the One God commands and sins would be avoided in societies. Human and people in all of religions are created to respect to each others rights.

8. References

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