

The Islamic Concept of Man and Its Implications for the Muslims' Appreciation of the Civil and Political Rights

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ملخص

ينبغي لنا قبل الخوض في الحديث عن الدين الإسلامي -وعلى الأخص الحقوق المدنية والسياسية- أن نتعرض لمفهوم "الإنسان" كما هو في القرآن والحديث النبوي. وذلك لكي لا نكون أسيرا لآراء الفردية أو الجماعية المتجزئة عما يتعلق بهذه الحقوق.

لقد أعلن الله عندما خلق آدم (أي الإنسان) أنه تعالى جعله خليفة في الأرض، فزوده بالقوة العقلية والروحية لأجل أن يتمكن من القراءة والإدراك والفهم والانتفاع بالعلوم والمعارف التي حصل عليها كما زوده بالحرية من حيث كونه إنسانا، وذلك لأجل القيام بمهام الخلافة المكلفة على عاتقه، إلا أن هناك أمرا لا يجوز تعديه وهو الاقتراب من شجرة "الشر" (الخلد).

وبصدد هذه الحرية والقوة العقلية والروحية التي أعطاها الله للإنسان فإن الله قد وضع ميثاقا يؤكد بأن الإنسان إنما يتبع سبيل الله ولا يتبع سبيل الشيطان. والأمة الإنسانية - عن حيث كونهم بني آدم- لهم حقوق وعليهم واجبات كما هو مقرر في الميثاق الأساسي السالف الذكر. وعلى الإنسان أن يحاول دائما بفطرته وضميره للوفاء بالميثاق الذي وضعه أمام ربه. إذ الإنسان بصفة طبيعية له الخيار في تعيين طرق الحياة التي يسلكها والاشترك في اتخاذ القرار المتعلق بحياته.

هذا هو المبدأ الأساسي للحقوق المدنية والسياسية في الإسلام.

Abstrak

Dalam membincang masalah agama (Islam) dan hak-hak sipil dan politik, perlu dikedepankan terlebih dahulu konsep Islam tentang 'manusia' sebagaimana yang dipaparkan oleh Al-Qur'an dan Sunnah Nabi Muhammad. Dengan demikian, menurut penulis, diskusi tidak terjebak dan tereduksi pada pandangan individual maupun kolektif mengenai hak-hak ini yang hanya bersifat sepotong-sepotong.

Pada peristiwa penciptaan Adam, Allah telah mengumumkan bahwa Adam (i.e. manusia) akan dijadikan wakilNya di bumi. Untuk itu Allah membekali Adam, sang manusia, dengan kemampuan intelektual dan spiritual untuk membaca, mengerti, memahami serta memanfaatkan pengetahuannya itu guna menjalankan fungsi *khilafah* yang diembannya. Disamping itu, kebebasan/*freedom* adalah hak lain yang dianugerahkan Allah kepada Adam sebagai manusia, dengan satu-satunya pembatasan agar ia jangan mendekati 'pohon kejahatan.

Berkaitan dengan pemberian kemampuan intelektual-spiritual dan kebebasan tersebut, Allah membuat perjanjian suci (*mithaq*) dengan manusia, bahwa manusia hanya akan menuruti jalan Allah, dan menolak jalan-jalan lain yang ditawarkan oleh setan. Umat manusia di seluruh dunia, sebagai anak-anak Adam, memiliki hak dan kewajiban sebagaimana tertera dalam perjanjian primordial tersebut di atas. Naluri dan fitrahnya akan selalu mencari jalan untuk memenuhi perjanjian suci yang telah dibuat di hadapan Tuhan. Secara natural pula, setiap manusia memiliki kebebasan untuk menentukan pilihan hidup, ikut berpartisipasi dalam mengambil keputusan yang berkaitan dengan kelangsungan hidupnya. Inilah landasan dasar hak-hak sipil dan politik dalam Islam.

Introduction

This paper starts with the assumption that to appropriately understand Islam and Human Rights we should, before anything else, understand the Islamic concept of man according to the Qur'an and Sunnah (Prophetic Traditions). In discussing the subject of Islam and Human Rights, we can jump to some salient issues and problems that entangle Islam or, at least, Muslims, whether as individuals or as collectivities. But then we are prone to

lose the sight of the forest because of a tree or some trees. In the manner of going back to basics, we have to understand principal aspects of Islam in such a way as to delineate what this religion normatively says about the nature of human beings and how such human nature relates to religions and civil lives of human communities.

Some features of Islam relevant to Human Rights are notable enough, such as equalitarianism, the readiness to admit the right of existence of other religions and religious communities, race blindness and the tradition of legal consciousness ingrained in the idea of *Sharī'ah*. But a good number of them are simply not elaborated enough as to make the genuine and conceivable basis for understanding Human Rights. Below is a humble undertaking, due to several personal limitations, to submit the fundamental concept of man in Islam as they are expounded in the Holy Book and in the Tradition of the Prophet Muhammad.

The Concept of Man

The first and the foremost thing that every Muslim understands about man is that God declared Adam, the man, as His Vicegerent (*Khalīfah*, "Caliph") on earth. The angels questioned the Divine wisdom, arguing that it is the nature of man to make destruction of the earth and to shed blood, while they themselves, apparently claiming better aptitude for the vicegerency, celebrate God's praises and glorify His holy name. The curious thing is that God rejects the angels' apparent claim, saying that He knows what the angels do not know.¹ God gives man spiritual and intellectual faculties that make him able to discern and make use of his surroundings, symbolized in God's teaching to Adam the nature of all things. God then placed those things before the angels and challenged them to say what they know about the nature of those things if they are right.² They failed to meet the challenge, and the superiority of man over the angels was then established.³ The angels were commanded to bow down to Adam in recognition of man's superiority over them.⁴ All obeyed the command except Iblis, the devil, that is, the diabolical spirit. Because of his haughtiness, Iblīs was condemned as among those who reject Faith, and thus

¹Qur'ān, s. al-Baqarah/2:30

²Qur'ān, s. al-Baqarah/2:31

³Qur'ān, s. al-Baqarah/2:32

⁴Qur'ān, s. al-Baqarah/2:33

fell in disrepute.⁵

Iblis asserted his superiority over man by indicating that he is made of fire and man is made of clay, assuming that fire is superior to clay,⁶ ignoring the fact that God had not merely made man's body from clay, but had given him spiritual form and taught him the nature of things, raising him above the angels. Iblis thus committed the sin of racism, that is, the unjustified claim of superiority over others only on the basis of some ascriptive factors, not factual achievements. This makes racism the first and the most grievous diabolical sin ever committed by a creature. Because of that racial haughtiness, there began the enmity between Iblis, the Satan, and man.⁷

Second only to the capacity to have knowledge about the nature of things, freedom is the most important Divine gift to man as the preparation for his office of vicegerency. God says to Adam and Eve, his wife, to dwell in the Garden of Eden with the total freedom ("raghad-an" — رغدا) to enjoy the bountiful sustenance in it as they will (haythu shi 'tuma⁷ — حيث شئتما), but they should not approach a certain tree, which is the tree of evil, otherwise they would run into the harm of transgression.⁸ Freedom is thus one of the first and foremost God-given human qualities from primordial time, establishing his dignity as God's Vicegerent. Such freedom is limited only by man's conscience as not to transgress the forbidden "tree to evil".

Related to freedom is the Primordial Covenant (Arabic: 'ahd — عهد or mīthāq — ميثاق) between God and man that the latter should follow the straight path, worshipping only God in complete submission to Him, rejecting the way of Satan.⁹ God had beforehand taken the Covenant from Adam but Adam forgot, and God found on Adam's part no firm resolve.¹⁰ Adam and Eve could not stand the temptation of Satan, and they transgressed the limit of freedom by approaching the tree of evil, tasting some of its fruits. As the con-

⁵ Qur'ān, s. al-Baqarah/2:34. According to an expert on Arabic language, the Arabic word "iblis" is a borrowing from the Greek "diabolos" which is also the origin of the English words "devil" and "diabolical". (See Abu Mansur al-Jawaliqi, *Al-Mu'arrab min al-Kalām al-A'jamiyy 'alā Ḥurūf al-Mu'jam*, edited by Dr. F. 'Abd-ur Rahim, Damascus, Dar al-Qalam, 1410 AH/1990 CE, s.v. "Iblis").

⁶ Qur'ān, s. al-A'rāf/7:12

⁷ Qur'ān, s. al-Baqarah/2:36., s. al-A'rāf/27 and s. Fāṭir/35:6.

⁸ Qur'ān, s. al-Baqarah/2:35

⁹ Qur'ān, s. Yāsīn/36:60-63

¹⁰ Qur'ān, s. Ṭāhā/20:115

sequence, Adam and Eve were expelled from the Garden in ignominy, and hence the mutual animosity between man and Satan.¹¹ But then God, out of His bountiful Grace, provided Adam and Eve with "Words of Guidance" (*Kalimāt*- کلمات) as their "spiritual safety net" in their free exercise of freedom, and they learned to understand them, upon which God then returned to them.¹²

The "Words of Guidance" or *Kalimāt* for Adam constituted the primeval forms of Divine guidance or religion for human beings, which is but the continuation and the reaffirmation of the Primordial Covenant. The Qur'an mentions that such Covenant has also been taken from every individual of human beings, the Children of Adam (*Banī Ādam*), before their respective coming into existence in this world, reminding all of them of their duty to their Lord (*Al-Rabb* who is *Al-lah*, The God), lest they forget and deny responsibility in the Day of Judgement:

When thy Lord drew forth from the children of Adam from their loins their descendant and made them testify concerning themselves (saying): "Am I not your Lord (*Rabb*, who cherishes and sustains you)?" They said: "Yea! We do testify!" (This) lest ye should say on the Day of Judgment: "of this we were never mindfull."

Or lest ye should say: "Our fathers before us may have taken false gods but we are (their) descendants after them: wilt thou then destroy us because of the deeds of men who were futile?"

Thus do We explain the signs in detail! And perchance they may turn (unto Us)¹³ .

The nature of man is to perpetually seek the way to fulfill his Covenant with God, so that God would keep His Covenant with man. Man is thus born with the innate and natural drive to seek the way to return to God, as indeed God has only created man that he may serve Him.¹⁴ It is in serving God that man finds his dignity and happiness, just as the feeling of tranquility results from the success of "returning home," that is, coming back to the Origin.¹⁵ On

¹¹ Qur'an, s. al-Baqarah/2:36

¹² Qur'an, s. al-Baqarah/2:37

¹³ Qur'an, s. al-A'raf/7:172:174

¹⁴ Qur'an, s. al-Dzariyat/51-56

¹⁵ Qur'an, s. al-Fajr/89-27-30

the practical level, the fulfillment of the Covenant means to hold fast to God's religion, the teaching of obedience to God, which is the subsequent Covenant between God and man, to reaffirm and realize the Primordial Covenant. An example of such subsequent Covenant is The Ten Commandments which, according to the Qur'an, God made with the Children of Israel through Moses on the Mount of Sinai.¹⁶ The Ten Commandments make up the Torah or Tawrah, the Law of God's. The religions that also embrace the teachings of Isa al-Masih (Jesus Christ) and Prophet Muhammad.¹⁷

At the center of the Covenant is the idea of obedience to God, the essence of religions which is called in Arabic "*dīn*" (دين), meaning "the teaching of absolute obedience (to the Lord, God)". This understanding corresponds perfectly to the idea of "*Islam*" (إسلام), meaning "complete self submission (to God)", because it is indeed man's obedience to God, Lord the Creator, and his willingness to submit himself to Him that make the central of the Covenant. Beside that complete obedience to God is the nature of the whole universe, it is also the religions of the whole humanity communicated by the prophets and the messengers of God. Any idea of existential obedience other than the obedience and the complete self submission to God is invalid and, therefore, existentially fallacious.¹⁸ From this perspective, to follow a religion is only part of his spiritual venture of returning to God (*inābah* - إنابة), and submitting himself to Him (*Islam* - إسلام), in the fulfillment of the Primordial Covenant.¹⁹

But an extremely crucial question is, what is it that existentially makes up the actual act of returning to God and submitting oneself to Him as the fulfillment of the Covenant, and in what way? It would take all religions in all of their forms to answer such question. At the face of the impossibility for man to exhaustively grasp the whole idea, the Qur'an puts the answer to the question in seemingly simple but very fundamental way. It is mentioned in the Holy Book that man should set himself to the Faith as he is naturally and

¹⁶ See Qur'an, s. al-Baqarah/2:63

¹⁷ The recognition is symbolized, in the Qur'an, s. al-Tin/95:1-3, by God's making oath with (the tree of) Fig, (Mount of) Olive, (Mount of) Sinai, and (the City of) Mecca. (See Appendix I for the commentary).

¹⁸ See Qur'an, s. Ālū 'Imrān/3:18-19 and 83-85

¹⁹ Therefore responding to the Divine call to humankind to return to Him and submit themselves to Him is only natural action that bring forth the true happiness to them. For such Divine calling, see Qur'an, s. al-Zumar/39:53-61.

innately inclined toward the Truth (*ḥanīf-an* - حنيفا) [as man by nature upright]²⁰). Such natural inclination is the consequence of the natural disposition (*fiṭrah*- فطرة) [the pristine creation] which God has instilled into man. The natural disposition for uprightness is immutable, not subject to any change forever, which is therefore perennial in man. The natural disposition establishes the kernel of the straight religion, the truth that most people, according to the Qur'an, unfortunately do not know about.²¹ Commenting on the Qur'anic elucidation about *fiṭrah* and *ḥanīfiyah*, A. Yusuf Ali has the following to say:

As turned out from the creative hand of God, man is innocent, pure, true, free, inclined to right and virtue, and endued with true understanding about his own position in the Universe and about God's goodness, wisdom, and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift.²²

Thus the Qur'an defines the true religion as none other than the primordial, pristine quality of humanity, expressed in the innate and the naturally unspoiled inclination of man to the sacred and the true, which is the essence of the universal humanism, the *fiṭrah* and the *ḥanīfiyah*. Thus the saying of the Prophet Muhammad that God creates all men upon *fiṭrah* that makes them all *ḥunafā'*, that is, all having the qualities of *ḥanīfiyah*, the natural inclination to the sacred and the true.²³ The locale of these qualities is the conscience of man, called in Islamic religious literature *nūrāny* (نوراني), the luminous heart. It is so called because the conscience, in its state of being pure and unspoiled, is the primordial Divine guidance that illuminates the straight path of man's life leading to God, bringing him back to his Origin. In conformity with this perception, the Prophet Muhammad says that "virtue is that which comforts the conscience, and sinfulness is that which troubles the conscience."²⁴ Therefore

²⁰ As a concept, the Qur'anic term "*ḥanīf*" has meaning with nuances difficult to convey in translation to other language. Muhammad Marmaduke Pickthall translates it into "as man by nature upright". (See Muhammad Marmaduke Pickthall, *The Meaning of the Glorious Koran*).

²¹ See the Qur'ān, s. al-Rūm/30:30

²² A. Yusuf Ali, *The Holy Qur'ān, Text Translation and Commentary*, note 3541.

²³ Ḥadīth, by Muslim (see Appendix 2)

²⁴ Ḥadīth, by Aḥmad and al-Darimi (see Appendix 3)

the significance of human acts are dependent upon the intentions of the actors.²⁵ And the best of all religions, Prophet Muhammad says, is the *ḥanīfiyah samḥah*, the broad-minded natural inclination to the sacred and the true.²⁶

The *nūrāniy* or the conscience is also the locale of the primordial inspiration from God to every individual of man that makes each person have the innate capacity to identify and then differentiate between two ways (*najdayn*- نَجْدَيْن), the way of sinfulness (*fujūr*- فُجُور) and the way of piety (*taqwā*- تَقْوَى).²⁷ This innate capacity establishes in each person the natural sense of right and wrong. Just as all of this is the immutable *fiṭrah* from God, deep inside of human spirit is the sense of the *scientia sacra*, which is also the *philosophia perennis*, "that universal gnosis which always has existed and always will exist."²⁸ Man is perennially driven to make strenuous venture in seeking ways leading him to the sacred and the true, and to love the sacred and the true, the ultimate of which is the Absolute Sacred (*Al-Subbūḥ*- السَّبُّوح) or *Al-Quddūs*- الْقُدُّوس) and the Absolute True (*Al-Ḥaqq* - الْحَقُّ), that is, God, the Lord.²⁹ Thus the unspoiled *fiṭrah* of man leads him to move along the straight path (*al-ṣirāṭ al-mustaqīm*) toward the Goal of life, God, the Lord. Indeed religion is always described metaphorically as path or way (the basic meaning of the Qur'anic terms of *ṣirāṭ*, *shar'ah*, *ṭariqah*, and *sabīl*, and in some ways also *minhāj* and *mansak*), all of which indicate that perception of truth by man is dynamic rather than static, as man should move without end, in striving to get the closest approximation (*taqarrub*) of The Truth (*Al-Ḥaqq*), God. Thus the assurance made by God for those who make strenuous efforts (*mujaḥadah*) toward Him that He would guide them to His paths: "And those who strive in Our (Cause) We will certainly guide them to Our Path: for verily God is with those who do right."³⁰

Now just as such gnosis is universal among mankind, the religion as the expression of the gnosis, according to the Qur'an, is one and universal, and that the followers of all prophets, that is, of all religions, are just one commu-

²⁵ Ḥadīth, by al-Bukhārī (see Appendix 4)

²⁶ Ḥadīth, by Aḥmad (see Appendix 5).

²⁷ See Qur'ān, s. al-Balad/90:10 and s. al-Shams/91:8

²⁸ Frithjof Schuon. *Understanding Islam*. English translation by D.M. Matheson, London, George Allen & Unwin Ltd., 1972. P 7 (Foreword)

²⁹ See the Qur'ān, s. al-Inshiqāq/84:6

³⁰ Qur'ān, s. al-'Ankabūt/29:69

nity (*ummat wāḥidah*— أمة واحدة), notions that correspond to the Qur'anic concept that humanity is just one community. The universality of religion and the oneness of humanity lays the foundation for the necessity of believing in all religions symbolized in the Islamic article of faith of believing in all prophets and all holy books. Here are some extensive quotations from the Qur'an relevant to the principles:

The same religion has He established for you as that which He enjoined on Noah – the which We have sent by inspiration to thee – and the which We enjoined on Abraham, Moses and Jesus: namely that ye should remain steadfast in Religion and make no divisions therein; to those who worship other things than God hard is the (way) to which thou callest them. God chooses to Himself those whom He pleases and guides to Himself those who turn (to Him).³¹

Mankind was one single community (*ummat wāḥidah*) and God sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed.³²

Mankind was but one nation but differed (later). Had it not been for a word that went forth before from thy Lord their differences would have been settled between them.³³

O ye apostles! Enjoy (all) things good and pure and work righteousness: for I am well-acquainted with (all) that ye do.

And verily this community of yours is a single community (*ummat wāḥidah*), and I am your Lord and Cherisher: therefore fear Me (and no other).

But people have cut off their affair (of unity) between them into

³¹ Qur'an, s. al-Shūrā/42:13

³² Qur'an, s. al-Baqarah/2:213

³³ Qur'an, s. Yūnus/10:19

sects: each party rejoices in that which is with itself.

But leave them in their confused ignorance for a time.³⁴

Say ye: "We believe in God and the revelation given to us and to Abraham, Ishmael, Isaac, Jacob and the Tribes and that given to Moses and Jesus and that given to (all) Prophets from their Lord; we make no difference between one and another of them and we all submit ourselves to Him (*muslimūn*)."³⁵

Now then for that (reason) call (them to the Faith) and stand steadfast as thou art commanded nor follow thou their vain desires; but say: "I believe in the Book which God has sent down; and I am commanded to judge justly between you. God is our Lord and your Lord. For us (is the responsibility for) our deeds and for you for your deeds. There is no contention between us and you. God will bring us together and to Him is (our) final goal."³⁶

To this last quoted verse, A. Yusuf Ali in his commentary or *tafsīr* deduces six crucial principles :

- (1) The more sectarianism and division there is in the world, the more need is there for the Gospel of Unity.
- (2) It must steadfastly pursue its way.
- (3) It must not be deflected by worldly or political motives.
- (4) Its faith must be directly in God and in God's Revelation. "The Book" mentioned here covers all the revelations sent by God to His prophets.
- (5) It must judge justly between warring factions, as the Religion of Peace and Unity.
- (6) The God whom it preaches is not an exclusive God. He is the Lord of the Worlds: to any given person, of whatever faith, 'He is your God, as well as mine."³⁷

³⁴ Qur'ān, s. al-Mu'minūn/23:51-54

³⁵ Qur'ān, s. al-Baqarah/2:136

³⁶ Qur'ān, s. al-Shūrā/42:15

³⁷ A. Yusuf Ali, *The Holy Qur'ān, Text, Translation and Commentary*, notes 4547 and 4548.

The corollary to those perspective is that salvation is not the monopoly of a certain people or a certain religion. If *fiṭrah* is universal to man, and if *ḥanīfiyah* is the nature of every individual, then all men have the potential of finding the truth which leads them to salvation. It is only to reinforce the *fiṭrah* that God sends messengers to every nation and all communities.³⁸ According to Prophet Muhammad, God had raised 124.000 prophets all along the past history of mankind, and 315 of them were messengers, "a huge number," the Prophet insisted.³⁹ All people are therefore necessarily expected to believe in all prophet and all messengers of God, implying recognition of the fundamental truth in their tenets. As quoted above, the Qur'an instructs its followers to declare that they believe in all prophets, and to confirm that "we make no difference between one and another of them and we all submit ourselves to Him (*muslimūn*)."⁴⁰ It is also due to these principles that the Qur'an does not recognize the exclusivistic notion of the phrase, "*Extra ecclesiam nullus propheta*" (there is no prophet outside the church), neither the phrase, "*Extra ecclesiam nulla salus*" (there is no salvation outside the church). Instead, the Qur'an proclaims that,

Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians, whoever believe in God and the last day and work righteousness, shall have their reward with their Lord; on them shall be no fear nor shall they grieve.⁴¹

Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Sabians and the Christians, any who believe in God and the Last Day and work righteousness, on them shall be no fear nor shall they grieve.⁴²

It is due to this all inclusive concept of religion that the authorization to wage a war given by God to the community of Believers (*al-Mu'minūn*) is contrived to protect the religious freedom so that people would not be persecuted

³⁸ Qur'an, a. al-Nahl/16:36

³⁹ Hadīth, by Aḥmad. (See Appendix 6)

⁴⁰ Qur'an, s. al-Baqarah/2:136

⁴¹ Qur'an, s. al-Baqarah/2:62 (For further commentary on this verse, see Appendix 7)

⁴² Qur'an, s. al-Mā'idah/5:69 (For further commentary on this verse, see Appendix

"only because they say, 'Our Lord is God'", and to protect religious institutions such as "monasteries, churches, synagogues and mosques in which the name of God is commemorated in abundant measure,"⁴³ that is, in which the highest values of human life are perpetuated in congregations. The principle of the religious freedom and the protection of religious institutions involves that of all worship, Jewish or Christian as well as Muslim, and of all foundations built for pious uses.⁴⁴

At the face of the universality of religions and of their fundamental unity, all of the apparent differences among religions are but the external forms and the symbolical expressions of the same and one perennial truth which is basically ineffable. God gives every community their own way and method of attaining salvation,⁴⁵ and there are many, not one, ways of God and ways of salvation,⁴⁶ although man should be cautious against some of them which are devious.⁴⁷ Every community has its own point of orientation (*wijhah-*) and members of a community are not supposed to question the validity of the point of orientation of other communities, but all communities should be encouraged to "*trive together (as in a race) toward all that is good.*"⁴⁸

To each among you have We prescribed a Law and an Open Way. If God had so willed He would have made you a single people but (His plan is) to test you in what He hath given you: so strives as in a race in all virtues. The goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute.⁴⁹

It is on the basis of such fundamental values that the Qur'an categorically inhibits compulsion of faith upon anybody. No one is authoritative enough, not to say not holy enough, to coerce his faith upon other people, so much so that even Prophet Muhammad was strongly admonished by God not to compel people to follow the truth of the revelation. "*If it had been thy Lord's*

⁴³ See Qur'an, s. al-Hajj/22:39-40

⁴⁴ See A. Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, note 2817

⁴⁵ See Qur'an, s. al-Mā'idah/5:48

⁴⁶ See Qur'an, s. al-Ankabut/29:69 and s. al-Mā'idah/5:16

⁴⁷ See Qur'an, s. al-Nahl/16:9

⁴⁸ Qur'an, s. al-Baqarah/2:148

⁴⁹ Qur'an, s. al-Mā'idah/5:48

will they would all have believed all who are on earth! Wilt thou then compel mankind against their will to believe?!"⁵⁰ "Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks. And God heareth and knoweth all things."⁵¹

Thus the principle of the freedom of conscience is firmly established in the Qur'ān. The principle is an absolute necessity because at the ultimate stage it is individuals rather than collectivities who will be held responsible for all of their respective worldly activities. The Qur'an is replete with assertions that in the Day of Judgment people will be summoned by God absolutely individually to account for their deeds:

Nay, is he not acquainted with what is in the books of Moses?
And of Abraham who fulfilled his engagements?
Namely that no bearer of burdens can bear the burden of another;
That man can have nothing but what he strives for;
That (the fruit of) his striving will soon come in sight;
Then will he be rewarded with a reward complete;
That to thy Lord is the final Goal.⁵²

Then guard yourselves against a day when one soul shall not avail another, nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).⁵³

O mankind! Do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of God is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about God.⁵⁴

And behold! Ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We

⁵⁰ Qur'ān, s. Yūnus/10:99

⁵¹ Qur'ān, s. al-Baqarah/2:256

⁵² Qur'ān, s. al-Najm/53:36-42

⁵³ Qur'ān, s. al-Baqarah/2:48

⁵⁴ Qur'ān, s. Luqmān/31-33

bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off and your (pet) fancies have left you in the lurch!⁵⁵

Just as man is the Vicegerent of God, he is the highest among all creatures in ranking,⁵⁶ in such a way as none is above him except God. Therefore man should not look up to anything other than God. God honors the Children of Adam,⁵⁷ and subjects the whole universe as His bounty for them, as long as they use their reason.⁵⁸ And Human beings are worthy of the Divine honor as individuals, that the Qur'an says that every individual of man is worth the whole humanity, "that if anyone slew a person unless it be for murder or for spreading mischief in the land it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people."⁵⁹ The respectability of man in Islam had left some impressions in the minds of Renaissance thinkers in Europe that one of them, Giovanni Picodella Mirandola says,

I have read in the records of the Arabians, reverend Fathers, that Abdala the Saracen, when questioned as to what on this stage of the world, as it were, could be seen most worthy of wonder, replied: "There is nothing to be seen more wonderful than man." In agreement with this opinion is the saying of Hermes Trismegistus, 'A great miracle, Asclepius, is man.'⁶⁰

Just as the whole universe is created for man, it is man that is the center of all creations. All Divine life prescriptions for man are not for the interest of God, but for the interest of man himself. "Whoever works righteousness benefits

⁵⁵ Qur'an, s. al-An'am/6:94

⁵⁶ Qur'an, s. al-Tin/95:4

⁵⁷ Qur'an, s. al-Isra/17-70

⁵⁸ Qur'an, s. al-Jathiyah/45:13

⁵⁹ Qur'an, s. al-Ma'idah/5:32

⁶⁰ Giovanni Pico della Mirandola, "Oration on the Dignity of Man", translated by Elizabeth Livermore Forbes, in Ernst Cassirer, et. al. *The Renaissance Philosophy of Man*, Chicago. The University of Chicago Press, 1948, p. 223.

himself; whoever works evil it is against himself: nor is thy Lord ever unjust (in the least) to His servants."⁶¹ "And if any is grateful truly his gratitude is (a gain) for his own soul; but if any is ungrateful truly my Lord is Free of All Needs, Supreme in Honor!"⁶² "...for the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus doth God set forth parables."⁶³ Even the design of God that He created man only to serve Him is for the benefit of man himself rather than God. "No sustenance do I require of them nor do I require that they should feed Me. For God is he Who gives (all) Sustenance, Lord of Power, Steadfast (for ever)."⁶⁴

The Civil and Political Rights

By virtue of the individual dignity of man as the Vicegerent of God, each person has the right to exercise freedom to choose what he conceives as good for him to perform in activities that he would be personally and individually held accountable for in front of his Lord, just as it is exactly all of the purpose of this life. "He (God) Who created death and life that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving."⁶⁵ Individual accountability presupposes individual freedom, because someone can not be held accountable for his deeds if he does not have any choice other than what he has done. This postulate is very strongly indicated in the Qur'ān: "Anyone who after accepting faith in God utters unbelief except under compulsion while his heart remains firm in faith, but such as open their breast to unbelief, on them is wrath from God and theirs will be dreadful Penalty."⁶⁶

Therefore one of the basic rights of every individual is to participate in all processes of decision making that effect their lives through open and mutual deliberation and consultation (*shūrā*, *mushāwarah*). Prophet himself was ordained by God to perform the *shūrā*,⁶⁷ and the first four enlightened Caliphs firmly held the prescript. It is very unfortunate that the open and enlightened political arrangement of Islam lasted very shortly. It lasted only for about forty

⁶¹ Qur'ān, s. Fuṣṣilat/41:46

⁶² Qur'ān, s. al-Naml/27:40

⁶³ Qur'ān, s. al-Ra'd/13:17

⁶⁴ Qur'ān, s. al-Dhāriyāt/51:57-58

⁶⁵ Qur'ān, s. al-Mulk/67:2

⁶⁶ Qur'ān, s. al-Naḥl/16:106

⁶⁷ See Qur'ān, Alū 'Imrān/3:159 and s. al-Shūrā/42:38

years beginning with the Hijrah of the Prophet from Mecca to Yathrib (Greek Yethroba, renamed Madinah) until the assassination of Ali, the fourth Caliph. The system was then usurped by the Umayyads, terminating the basic Islamic social and political arrangement and replacing it with pre-Islamic Arabian system. Robert Bellah, one of the leading authority in the sociology of religion, observes that the system laid down by the Prophet and developed by the first four Caliphs "did so closely enough to provide a better model for modern national community building than might be imagined..." But "*It was too modern to succeed.* (Italics is added). The necessary social infrastructure did not yet exist to sustain it..." Here it may be of some help to make a fuller quotation from Bellah:

... There is no question but that under Muhammad, Arabian society made a remarkable leap forward in social complexity and political capacity. When the structure that took shape under the prophet was extended by the early caliphs to provide the organizing principle for a world empire, the result is something that for its time and place is remarkably modern. It is modern in the high degree of commitment, involvement, and participation expected from the rank-and file members of universalistic grounds and symbolized in the attempt to institutionalize a nonhereditary top leadership. Even in the earliest times certain restraints operated to keep the community from wholly exemplifying these principles, but it did so closely enough to provide a better model for modern national community building than might be imagined. The effort of modern Muslims to depict the early community as a very type of equalitarian participant nationalism is by no means an unhistorical ideological fabrication.

In a way the failure of the early community, the relapse into pre-Islamic principles of social organization, is an added proof of the modernity of the early experiment. It was too modern to succeed. The necessary social infrastructure did not yet exist to sustain it.⁶⁸

⁶⁸Robert N. Bellah, "Islamic Tradition and the Problem of Modernization", in Robert N. Bellah, ed., *Beyond Belief*, New York: Harper & Row, paperback edition, 1976, pp. 150-151.

As for "the relapse into pre-Islamic principles of social organizations", it was done by the Umayyads from Damascus, beginning with Mu'awiyah's decision to appoint his own son, Yazīd, to succeed him as the Caliph, discarding the system of the preceding Caliphs. Reactions against the Umayyads by the Medinese and Meccans were harsh and radical. In Medina, "Abdur Raḥmān ibn Abī Bakr, brother of 'A'ishah the wife of the Prophet, categorically rejected the plan, accusing the Umayyads of shedding the *Sunnah* of the Prophet and the Caliphs, adopting the "*Sunnah*" of the Persian Khusro and the Roman Caesar. Other leading figures like 'Abdu 'l-Lāh ibn 'Umar and 'Abda l-Lah ibn al-Zubayr reacted in the same way, charging the Umayyads of leaving behind the Qur'anic principle of mutual consultation and the *Sunnah* of the nascent Islamic community of open election of caliphs.⁶⁹ As it is well known, ever since the time of the Umayyads, the Muslim world was not known except hereditary, genealogical dynasties in political system until the reintroduction of the idea of republic and open election by the West in modern time. Even more than that, starting with the Umayyads the Muslims know only states or dynasties named after the ruling clans, like "the Umayyads", "the Abbasids", "the Fatimids", or after the ruling tribe, like "the Moguls" in India. All of this is against the very basic principle of the Qur'anic and Prophetic perspectives.⁷⁰

Conclusion

After all of the discussion above, limited as it is, we may safely come to a conclusion, as described by Emile Dermenghem, that,

Islam, which has contributed to the spiritual life of humanity and has enriched its culture, offers permanent values from which all have profited. *Intermediate* nation as the Qur'an says, it has its role to play between east and west. If it has, like all religions and moral codes, its "closed" and "static" aspects in the Bergsonian sense, it also has what is needed for an *open* religion.⁷¹

⁶⁹See Jalāl al-Dīn al-Suyūfī (d. 911 AH), *Tarīkh al-Khulafā*, Beirut, Dār al-Kutub, 1408/1988, pp. 156-7 (See Appendix 9).

⁷⁰Hadīths, by Aḥmad (See Appendix 10).

⁷¹Emile Dermenghem, *Muhammad and the Islamic Tradition*, New York, The Overlook Press, 1981, p. 87.

As an "open religion," Islam has developed cultural system which is highly receptive of other cultures. The outlook can be conveyed to modern time, that Islam must be able to positively and consistently accept and validate modern values akin to its own very fundamental principles like the ideas propounded in the Universal Declaration of Human Rights. May be there is a need for some very particular adjustments of the Islamic principles, but it should be seen as the imperative of the adjustment to particular cultural environment or particular requirement of a certain time and space. Such an adjustment has been given example by Caliph Umar in the way he handled the problem of redistributing the agricultural lands of the liberated regions. When he was confronted with the fierce opposition from some leading Muslim figures in Medina using the literal references from the Holy Book, he managed to overcome it by his enlightened success in elevating the Qur'ānic principles from literal approach and understanding to a highly generalized principles and then bringing them down to the requisites of the realities of the situation.⁷²

It is absolutely important to bear in mind that the mission of the Prophet Muhammad is not unique, as he is only one of the messengers of God to humankind, and the last of them. This brings about the belief that the religion of the Prophet Muhammad, which is then "Islam par excellence" is nothing but the culmination and the perfection of the whole series of God's revelation to mankind. The perfection of this "*Islām par excellence*" is declared in the Qur'ān: "*This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion.*"⁷³ It is important to note that this declaration of the perfection of Islam was revealed within the context of dietary law and some marriage law, insisting that the food of the People of the Book is lawful for Muslims, just as it is lawful for Muslims to be married to the People of the Book in accordance with the stipulation of the Shari'ah. All of this signifies the basic unity of all religions and the unity of mankind:

This day are (all) things good and pure made lawful unto you.

⁷²For further discussion of Umar's approach, see Dr. Muḥammad Abd-u l-Qadir Abū Fāris, *al-Shūrā wa Qadaya al-Ijtihād al-Jamā'i*, Zarqa, Jordan. Maktabat al-Manar. 1406/1986. Pp. 65-70

⁷³Qur'ān, s. al-Mā'idah/5:3

The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers but chaste women among the People of the Book revealed before your time when ye give them their due dowers and desire chastity not lewdness nor secret intrigues. If anyone rejects faith fruitless is his work and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).⁷⁴

Furthermore, it is also important to put into consideration that God's declaration of the perfection of Islam was revealed to the Prophet Muhammad at Arafah, near Makkah, in Friday afternoon after the Prophet made the famous Farewell Speech⁷⁵ (so called because about 80 days after the speech the Prophet passed away). It is in that Farewell Speech that the Prophet elaborated the principles which today would be called "Human Rights". Narrated in a good number of Ḥadīths, the Prophet insisted the sacredness of Life (*al-dimā'* - الدماء), Property (*al-amwāl* - لأموال) and Honor (*al-a'rād* - الأعراض). (These Prophetic principles could be compared with John Locke's "Life, Liberty and Property" and Thomas Jefferson's "Life, Liberty and Pursuit of happiness"). In the Farewell Speech, the Propet also refined many other principles, including the rights of women, the slaves and workers, and the strict prohibition of economic dealings and trasactions that would result in the exploitation of man by man.⁷⁶ Thus the whole process of the development and the perfection of Prohphet Muhammad's sacred mission was culminated by his declaration of the principles of human righs.

⁷⁴ Qur'ān. S. al-Mā'idah/5:5

⁷⁵ Ḥadīth, by al-Bukhārī (see Appendix 11).

⁷⁶ Ḥadīth, by Aḥmad (see Appendix 12). That there should be no exploitation of man by man is also elucidated in the Qur'ān, s. al-Baqarah/2:278-279, which is also quoted by the Prophet in the speech.

Appendices:

(1). The substantive proposition is in verses 4-8, and it is clinched by an appeal to four sacred symbols, viz., the Fig, the Olive, Mount Sinai, and the sacred City of Makkah. About the precise interpretation of the first two symbols, and especially of the symbol of the Fig, there is much difference of opinion. If we take the Fig literally to refer to the fruit or the tree, it can stand as a symbol of man's destiny in many ways. Under cultivation it can be one of the finest, most delicious, and most wholesome fruits in existence: in its wild state, it is nothing but tiny seeds, and is insipid, and often full of worms and maggots. So man at his best has a noble destiny: at his worst, he is "the lowest of the low". Christ is said to have cursed a fig tree for having only leaves, and not producing fruit (Matt. Xxi. 18-20), enforcing the same lesson. There is also a parable of the fig tree in Matt. XXiv. 32-35. See also the parable of the good and evil figs in Jeremiah, xxiv. 1-10. (A. Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, note 6194).

For the sacred symbolism of the Olive, ...where the parable of God's Light includes a reference to the Olive. But it is possible that the Olive here refers to the Mount of Olives, just outside the walls of the City of Jerusalem (see n. 5038 to iii. 2). For this the scene in the Gospel story (Matt. xxiv. 3-4) of Christ's description of the Judgment to come. (A. Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, note 6195).

Having discussed the four symbols in detail, let us consider them together. It is clear that they refer to God's Light or Revelation, which offers man the highest destiny if he will follow the way. Makkah stands for Islam, Sinai for Israel, and the Mount of Olives for Christ's original and pure Message. (A. Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, note 6198).

(2) Hadith, by Muslim:

عن عياض بن حمار الجاشعبي أن رسول الله ﷺ قال ذات يوم في خطبته ألا إن ربي أمرني أن أعلمكم ما جهلتم مما علمني يومي هذا كل مال نخلته عبدا حلال وإن خلقت عبداي حنفاء كلهم وإنهم أتتهم الشياطين فاجتالتهم عن دينهم وحرمت عليهم ما أحللت لهم وأمرهم أن يتشركوا بي ما لم أنزل به سلطانا وإن الله نظر إلى أهل الأرض فمقتهم عرهم وعجمهم إلا بقايا من أهل الكتاب وقال إنما بعثتك لأبليك

وأبتلى بك وأنزلت عليك كتابا لا يغسله الماء تقرؤه نائما ويقظان وإن الله أمرني أن أحرق قريشا فقللت رب إذا يثلغوا رأى فيدعوه خبزة قال استخرجهم كما استخرجوك واغزهم نغرك وأنفق فسننق عليك وابعث جيشا نبعت خمسة مثله وقاتل بمن أطاعك من عصاك قال وأهل الجنة ثلاثة ذو سلطان مقسط متصدق موفق ورجل رقيق القلب لكل ذى قربي ومسلم وعفيف متعفف ذو عيال قال وأهل النار خمسة الضعيف الذى لا زبر له الذين هم فيكم تبعوا لا يبتغون أهلا ولا مالا والخنائن الذى لا يخفى له طمع وإن دق إلا خانه ورجل لا يصبح ولا يمسي إلا وهو يخادعك عن أهلك ومالك وذكر البخل أو الكذب والشنظير الفحاش ولم يذكر أبو غسان في حديثه وأنفق فسننق عليك وحدثنا محمد بن المثنى العترى حدثنا محمد بن أبي عدي عن سعيد عن قتادة بهذا الإسناد ولم يذكر في حديثه كل مال نخلته عبدا حلال حدثني عبد الرحمن بن بشر العبدي حدثنا يحيى بن سعيد عن هشام صاحب الدستوائى حدثنا قتادة عن مطرف عن عياض بن حمار أن رسول الله ﷺ خطب ذات يوم وساق الحديث وقال في آخره قال يحيى قال شعبة عن قتادة قال سمعت مطرفا في هذا الحديث وحدثني أبو عمار حسين بن حريث حدثنا الفضل بن موسى عن الحسين عن مطرف حدثني قتادة عن مطرف بن عبد الله بن الشخير عن عياض بن حمار أخى بنى مجاشع قال قام فينا رسول الله ﷺ ذات يوم خطيبا فقال إن الله أمرني وساق الحديث بمثل حديث هشام عن قتادة وزاد فيه وإن الله أوحى إلي أن تواضعوا حتى لا يفخر أحد على أحد ولا يبع أحد على أحد وقال في حديثه وهم فيكم تبعوا لا يبتغون أهلا ولا مالا فقللت فيكون ذلك يا أبا عبد الله قال نعم والله لقد أدركتهم في الجاهلية وإن الرجل ليرعى على الحي ما به إلا وليدهم يطؤها. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه مسلم، حديث رقم ٥١٠٩).

(3) Hadith, by Ahmad and al-Darimi

عن وابصة بن معبد قال أتيت رسول الله ﷺ وأنا أريد أن لا أدع شيئا من البر والإثم إلا سألته عنه وإذا عنده جمع فذهبت أتخطي الناس فقالوا إليك يا وابصة عن رسول الله ﷺ إليك يا وابصة فقللت أنا وابصة دعون أذنو منه فإنه من أحب الناس إلى أن أذنو منه فقال لي ادن يا وابصة ادن يا وابصة فدنوت منه حتى مست ركبتي ركبته فقال يا وابصة أخبرك ما جئت تسألني عنه أو وابصة استفت نفسك البر ما اطمان إليه القلب واطمأنت إليه النفس والإثم ما حاك في القلب وتردد في الصدر وإن أفتاك الناس قال سفيان وأفتوك. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه أحمد، حديث رقم ١٧٣١٥).

عن وابصة بن معبد الأسدي أن رسول الله ﷺ قال لوابصة حثت تسأل عن البر والإثم قال قلت نعم قال فجمع أصابعه فضرب بها صدره وقال استفتت نفسك استفتت قلبك يا وابصة ثلاثا البر ما اطمأنت إليه النفس واطمأن إليه القلب والإثم ما حاك في النفس وتردد في الصدر وإن أفتاك الناس وأفتوك. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه الدارمي، حديث رقم ٢٤٢١).

(4) Hadith by al-Bukhari

علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضى الله عنهم على المنبر قال سمعت رسول الله ﷺ يقول إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه البخاري، حديث رقم ١).

عن ابن عباس قال قيل لرسول الله ﷺ أي الأديان أحب إلى الله قال الحنيفية السمحة. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه أحمد، حديث رقم ٢٠٠٣).

(6) Hadith by Ahmad :

عن أبي أمامة قال كان رسول الله ﷺ في المسجد جالسا وكانوا يظنون أنه يتزل عليه فأقصروا عنه حتى جاء أبو ذر . . . قال قلت يا نبي الله فأبي الأنبياء كان أول قال آدم عليه السلام قال قلت يا نبي الله أو نبي كان آدم قال نعم نبي مكرم خلقه الله بيده ثم نفخ فيه روحه ثم قال له يا آدم قبلا قال قلت يا رسول الله كم وفي عدة الأنبياء قال مائة ألف وأربعة وعشرون ألفا الرسل من ذلك ثلاث مائة وخمسة عشر جما غفيرا. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه أحمد، حديث رقم ٢١٢٥٧).

(7) The point of the verse is that Islam does not teach an exclusively for one people. The Jews claimed this for themselves, and the Christians in their own origin were a sect of the Jews. Even the modern organized Christian

churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death different Islam existed before the preaching of Muhammad on this earth: the Qur"n expressly calls Abraham a Muslim (muslim, that is, someone who submits himself to God —Qur"n, s. Al-Imran/3:67-NM). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples. (A. Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, note 77).

- (8). Here, as in sura Al-Baqarah (ii). 62), the Qur'an underscores the importance of true and genuine faith, which is to be judged by a sincere belief in God and man's accountability to Him backed by a righteous conduct rather than by mere forms or labels. At both the places it repudiates the false claims of the People of the Book that they had a special relationship with God for they were the children of Abraham; that they were a chosen people with special privileges, and no matter what they did, their high status would remain unaffected. Here this false notion is refuted and the People of the Book are being reminded that it is through sincere belief and righteous conduct rather than pretentious claims that man can win his Lord's pleasure and achieve ultimate success. The verse does not purport to lay down an exhaustive list of the articles of faith. Nor does it seek to spell out the essentials of a genuine belief in God, which has no meaning unless it is accompanied by belief in His Prophets for it is through their agency alone that we know God's will and can abide by it in our practical lives. This is especially true of His final Prophet, Muhammad (peace be on him) whose message is universal, and not confined to any particular group or section of humanity. Belief in the Prophetood of Muhammad (peace be on him) is thus an integral part and a logical corollary of belief in God. Moreover, it is also an essential test of genuineness of such belief. This becomes clear when the verse is read in conjunction with other relevant verses of the Qur'an. (A. Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, note 799).

(9). Jalal al-Din al-Suyuti

وفي سنة خمسين فتحت قوهستان عنوة. وفيها دعا معاوية أهل الشام إلى البيعة بولاية العهد من بعده لابنه يزيد، فبايعوه. وهو أول من عهد الخلافة لابنه، وأول من عهد بها في صحته. ثم إنّه كتب إلى مروان بالمدينة أن يأخذ البيعة، فخطب المروان فقال: "إن أمير المؤمنين رأى أن يستخلف عليكم ولده يزيد سنة أبي بكر وعمر." فقام عبد الرحمن بن أبي بكر الصديق، فقال: "بل سنة كسرى وقيصراً! إن أبا بكر وعمر لم يجعلها في أولادهما، ولا في أحد من أهل بيتهما!" (جلال الدين السيوطي (المتوفى سنة ٩١١هـ)، تاريخ الخلفاء، بيروت، دار الكتب، ١٤٠٨هـ / ١٩٨٨م، ص ١٥٦).

ثم حج معاوية سنة إحدى وخمسين، وأخذ البيعة لابنه، فبعث إلى (عبد الله) ابن عمر فتشهد وقال: "أما بعد، يا ابن عمر، إنك كنت تحدثني أنك لا تحب أن تبيت ليلة سوداء ليس عليك فيها أمير، وإن أهدرك أن تشق عصي المسلمين أو تسعى في فساد ذات بينهم." فحمد ابن عمر وأثنى عليه ثم قال: "أما بعد، فإنه قد كان قبلك خلفاء هم أبناء ليس ابنك بخير من أبنائهم، فلم يروا في أبنائهم ما رأيت في ابنك، ولكنهم اختاروا للمسلمين حيث علموا الخيار. وإنك تحذرن أن أشق عصا المسلمين، ولم أكن لأفعل. وإنما أنا رجل من المسلمين، فإذا اجتمعوا على أمر فإنا أنا رجل منهم." فقال (معاوية)، "يرحمك الله." فخرج ابن عمر. ثم أرسل إلى (عبد الرحمن) ابن أبي بكر، فتشهد ثم أخذ في الكلام فقطع (ابن أبي بكر) عليه كلامه، وقال: "إنك لوددت أنا وكلناك في أمر ابنك إلى الله، وإنا والله لا نفعل، والله لتردن هذا الأمر شورى في المسلمين أو لتعيدنا عليك جذعة." ثم وثب ومضى. فقال معاوية: "اللهم اكفنيه بما شئت." ثم قال: "على رسلك أيها الرجل، لا تسرفن على أهل الشام، فإن أخاف أن يسبقوني بنفسك حتى أخبر العشيّة أنك قد بايعت، ثم كن بعد على ما بدا لك من أمرك!" ثم أرسل إلى (عبد الله) ابن الزبير: "إنما أنت ثعلب رواج كلما حرج من حجر دخل في آخر، وإنك عمدت إلى هذين الرجلين فنفضت في مناخرهما وحملتهما على غير رأيهما!" فقل ابن الزبير: "إن كنت قد مللت الإمارة فاعتزلها، وهلم ابنك نايعة. رأيت إذا بايعنا ابنك معك لأيكما نسمع ونطيع؟ لا تجتمع البيعة لكما أبدا!" ثم راح، فصعد معاوية المنبر فحمد الله وأثنى عليه ثم قال: "إننا وجدنا أحاديث الناس ذات عوار، زعموا أن ابن عمر وابن أبي بكر وابن الزبير لن يبايعوا يزيد، وقد سمعوا وأطاعوا وبايعوا له." فقال أهل الشام: "والله لا نرضى حتى يبايعوا على رؤوس الأشهاد، وإلا ضربنا أعناقهم." فقال (معاوية): "سيحان الله ما أسرع الناس إلى قریش بالشو، لا أسمع هذه المقالة من أحد منكم بعد اليوم!" ثم نزل، فقال الناس: "بإيع ابن عمر وابن أبي بكر وابن الزبير، وهم يقولون، لا، والله ما بايعنا، فيقول الناس، بلى." وارتحل معاوية فلقق بالشام. (جلال الدين السيوطي (المتوفى سنة ٩١١هـ)، تاريخ الخلفاء، بيروت، دار الكتب، ١٤٠٨هـ / ١٩٨٨م، ص ١٥٦-١٥٧).

(10). Hadith by Ahmad

عن أبي هريرة قال سمعت رسول الله ﷺ يقول من فارق الجماعة وخرج من الطاعة فمات فميتته جاهلية ومن خرج على أمي بسيفه يضرب برها وفاجرها لا يحاشي كوكنا لإيمانه ولا يفى لدى عهد بعهدة فليس من أمي ومن قتل تحت راية عمية يغضب للعصية أو يقاتل للعصية أو يدعو إلى العصية فقتله جاهلية. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه أحمد، حديث رقم ٧٧١٦).

عن أبي هريرة أن النبي ﷺ قال ليدعن رجال فخرهم بأقوام إنما هم فحم من فحم جهنم أو ليكونن أهون على الله من الجعلان التي تدفع بأنفها التن وقال إن الله عز وجل قد أذهب عنكم عيبة الجاهلية وفخرها بالآباء مؤمن تقي وفاجر شقى الناس بنو آدم وآدم من تراب. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه أحمد، حديث رقم ١٠٣٦٣).

عن عقبة بن عامر أن رسول الله ﷺ قال إن أنسابكم هذه ليست بسباب على أحد وإنما أنتم ولد آدم طف الصاع لم تملئوه ليس لأحد فضل إلا بالدين أو عمل صالح حسب الرجل أن يكون فاحشا بذيا بخيلا جباناً. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه أحمد، حديث رقم ١٦٦٧٥).

(11) Hadith, by al-Bukhari

عن عمر بن الخطاب أن رجلا من اليهود قال له يا أمير المؤمنين آية في كتابكم تفرعونها لو علينا معشر اليهود نزلت لا اتخذنا ذلك اليوم عيداً قال أي آية قال (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام ديناً) قال عمر قد عرفنا ذلك اليوم والمكان الذي نزلت فيه على النبي ﷺ وهو قائم بعرفة يوم الجمعة. (موسوعة الحديث الشريف، القاهرة، شركة صخر لبرامج الحاسب، ١٩٩٥، رواه البخاري، حديث رقم ٤٣).

(12) Hadth by Ahmad

عن أبي حرة الرقاشي عن عمه قال كنت أخذنا بزمام ناقة رسول الله ﷺ في أواسط أيام التشريق أذود عنه الناس فقال يا أيها الناس أتدرون في أي شهر أنتم وفي أي يوم أنتم وفي أي بلد أنتم قالوا في يوم حرام وشهر حرام وبلد حرام قال فإن دماءكم وأموالكم وأعراضكم عليكم حرام كحرمة يومكم هذا

في شهركم هذا في بلدكم هذا إلى يوم تلقونه ثم قال اسمعوا مني تعيشوا ألا لا تظلموا ألا لا تظلموا ألا لا تظلموا إنه لا يحل مال امرئ إلا بطيب نفس منه ألا وإن كل دم ومال ومأثرة كانت في الجاهلية تحت قدمي هذه إلى يوم القيامة وإن أول دم يوضع دم ربيعة ابن الحارث بن عبد المطلب كان مسترضعا في بني ليث فقتلته هذيل ألا وإن كل ربا كان في الجاهلية موضوع وإن الله عز وجل قضى أن أول ربا يوضع ربا العباس بن عبد المطلب لكم رموس أموالكم لا تظلمون ولا تظلمون ألا وإن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض ثم قرأ (إن عدة الشهور عند الله اثنا عشر شهرا في كتاب الله يوم خلق السموات والأرض منها أربعة حرم ذلك الدين القيم فلا تظلموا فيهن أنفسكم) ألا لا ترجعوا بعدي كفارا يضرب بعضكم رقاب بعض ألا إن الشيطان قد أيس أن يعبد المصلون ولكنه في التحريش بينكم فاتقوا الله عز وجل في النساء فإنهن عندكم عوان لا يملكن لأنفسهن شيئا وإن لمن عليكم ولكم عليهن حقا أن لا يوطئن فرشكم أحدا غيركم ولا يأذن في بيوتكم أحد تكرهونه فإن خفتن نشوزهن فعظوهن واهجروهن في المضاجع واضربوهن ضربا غير مبرح قال حميد قلت للحسن ما المبرح قال المثر ولهن رزقهن وكسوتهن بالمعروف وإنما أخذتموهن بأمانة الله واستحللتم فروجهن بكلمة الله عز وجل ومن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها وبسط يديه فقال ألا هل بلغت ألا هل بلغت ألا هل بلغت ثم قال ليلبلغ الشاهد الغائب فإنه رب مبلغ أسعد من سامع قال حميد قال الحسن حين بلغ هذه الكلمة قد والله بلغوا أقواما كانوا أسعد به. (موسوعة الحديث الشريف، القاهرة، شركة صخر لسرامج الحاسب، ١٩٩٥، رواه أحمد، حديث رقم ١٩٧٧٤).