

HUMAN RIGHTS IN THE SERMONS OF PROPHET MUHAMMAD ﷺ: AN ANALYSIS

Akram Hussein Alarashi

Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia.

ABSTRACT

Islam is unquestionably more than a religion; it is a way of life that encompasses all areas of human existence, including human rights, particularly those believed to be essential, such as the right to life, property, freedom, citizenship, non-Muslims' ability to choose their faith, and equality. Based on the Madīnah constitution and the final sermon of the Prophet ﷺ, this article will discuss these essential rights from an Islamic perspective, which emphasizes that these rights have been covered by Islam for a long time and that Islam was the first step towards the establishment of human rights as enshrined in international law today.

KEYWORDS: Human rights, Islamic law, Sermons of Prophet Muhammad ﷺ.

Corresponding author: Akram Hussein Alarashi can be contacted at alarshiakram@gmail.com

1. INTRODUCTION

In the year 622 CE, Prophet Muhammad ﷺ migrated from Makkah to Yathrib, which became known as Madīnah. Prophet Muhammad ﷺ and his followers from Makkah and Madīnah formed the Muslim state after this momentous emigration. This new state was founded as a contemporary state with a defined constitution that governed the interaction between the Muslim population and non-Muslims such as Jews and those who followed other religions. Looking at the articles of the Madīnah constitution, for example article 1 and 16, which declare respectively, that this is a document from Prophet Muhammad ﷺ that governs interactions between the Muslims of the Quraysh and Yathrib and the non-Muslims of the Quraysh and Yathrib who followed them and worked hard with them. They comprised one nation, as stated in Article 16 of the Constitution (Those Jews who follow the Believers will be helped and will be treated with equality).

From these two paragraphs we understand that the constitution of Madīnah is a contemporary constitution that may be used to control relationships between Muslims and others, like the people of Madīnah regardless of their religious affiliations. Other noteworthy documents include sermons delivered by Prophet Muhammad ﷺ throughout his life. These sermons have many principles which emphasize the rights of mankind. In fact, there are numerous sermons which Prophet Muhammad ﷺ delivered during his life whether it was in Makkah or in Madīnah as well as the sermons during, before or after his battles. This article does not include all these sermons; instead, it concentrates on the most important ones, such as the first sermon, the sermon before the Battle of Badr, the speech before the Battle of Mu'tah, the sermon after entering Makkah, and the final sermon. In addition to the first constraint, there is a second limitation, which is the issue of human rights in Islam, as described in Prophet Muhammad's speeches.

2. REVIEW OF LITERATURE

2.1 The right of access to information in Islam according to the first sermon of Prophet Muhammad ﷺ

The right of access to information or truthful information is one of the human rights recognized nowadays in the modern and democratic countries. For example, the Congress – the legislative authority of the United States – publishes classified documents to the public every ten years (Goldman, 1984, p. 249). In Islam, honesty is one of the most fundamental characteristics for leadership, and it is one of the leader's responsibilities to be honest with his people (Shrivastava, 1998, p. 23). This is obvious from Prophet Muhammad's ﷺ first sermon, when he said:

"بعد حمد الله والثناء عليه قال صلى الله عليه وسلم: إِنَّ الرائد لا يكذب أهله، والله لو كذبت النَّاس جميعاً ما كذبتكم، ولو غررت النَّاس جميعاً ما غررتكم، والله الذي لا إله الا هو أتى رسول الله إليكم خاصة، وإلى النَّاس كافة، والله لتموتن كما تنامون، ولتبعثن كما تستيقظون، ولتحاسبن بما تعملون، ولتجزون بالاحسان إحساناً، وبالسوء سوءاً، وإِنَّها لجنَّة أبداً، أو ناراً أبداً"

After praising Almighty Allāh our Prophet ﷺ said:

“A leader and pioneer never misinforms his people. By Allāh if I ever misinform all people, I shall never trick and mislead you. By Allāh Who alone is worthy of worship: Indeed, I am the Messenger of Allāh to you especially and to mankind in general. By Allāh you are destined to die just as you sleep: you are destined to be resurrected as you get up from sleep; you are destined to be taken account for what you do; and you are destined to be rewarded with beneficence for your beneficence and for evil for the evil you do. Then either it will be Paradise forever or it will be Fire forever” (Da’at-o-irshad Wing, 1980, p3).

From this first sermon of our Prophet ﷺ as the Messenger of Allāh, it is clear that the leader of an Islamic country or state or organization or scholars followed by Muslims are obliged to tell them the truth and to be honest with them (Christmann, 1998, p. 149). This idea is supported by the practices of Prophet Muhammad ﷺ and his Companions after him. In addition, it is supported by the Holy Qur’ān and *Sunnah*.

From the Qur’ān, Almighty Allāh says in an-Nisā` 4:58:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾ (58)

“Allāh commands you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice” (Malik, 1997). From this verse we can recognize that the head of Islamic states must address and inform citizens of the truth, and it is prohibited to lie to them. This is also mentioned in the Hadīth of Prophet Muhammad ﷺ when he said: “There are three (types of) people to whom Allāh will not speak on the Day of Judgment, nor will He purify them, nor look at them, and they will have a painful punishment (Kuran, 1989, p. 102). These are: an old man who commits *Zina* (illicit sexual act), a ruler who lies, and a proud poor person.”

"قال رسول الله صلى الله عليه وسلم: ثلاثة لا يكلمهم الله ولا ينظر إليهم يوم القيامة ولا يزكّيهم وهم عذاب أليم: شيخ زان، ومملك كذاب، وفقير مختال وفي لفظ: عائل مزهوّ وفي لفظ: وعائل مستكبر".

Thus, according to this Hadīth, there are three categories of individuals whom Allāh will not speak to, will not purify, and who will suffer a harsh punishment in the Hereafter. One of these is a lying ruler. The Day of Judgment will be unpleasant for the dishonest king, president, or other types of rulers. In truth, this harsh punishment is established as a major offence that the leaders of Islam must avoid. However, there is a point to be discussed here: there is no clear proof that citizens have the right to obtain information from their rulers, and it is unclear what the scope and limitations of this right are under the Islamic system. If we look at each issue individually, we can see that in a reciprocal connection between two parties, obligation on one side equals rights on the other. In conclusion, there are numerous evidences, as discussed previously, to argue that rulers have a responsibility to be honest with their people, so one can argue it is proper for citizens to get accurate information. On the other hand, the right to information is currently a common public right, and contemporary governments strive to provide complete information to their residents to gain their support and contentment. In reality, the most powerful and well-respected ruler is the one who is open and honest with his people. However, no convincing proof exists that the right to obtain knowledge is a right in Islam, or that residents of Islamic governments must seek information from the ruler on any subject since it is their own right. In contrast, there have been instances when Prophet Muhammad ﷺ did not notify any of his Companions and made decisions in private. For example, consider Prophet Muhammad's ﷺ covert migration, in which he did not alert anybody about the date or manner of his departure. Another example is the conquest of Makkah when Prophet Muhammad ﷺ instead of south. The breadth of the right to obtain information, in my opinion, is in the public interest if all people would be affected by this choice or policy, and the exceptions would be in cases of war and security.

2.2 Equality in sermons of the Prophet ﷺ

The literal meaning of equality is that it is the property or state of being equal, as A: equivalent in terms of number, amount, or measure B: similarity or resemblance in terms of quality, power, rank, or degree. In Islam, Allāh provides equality to all His creations, even those who do not believe in Him. For example, non-believers may win over the believers if the latter do not follow the rules of victory. In this case, there were several manifestations of inequality and privilege throughout the period of ignorance. Therefore, in his sermon before the Battle of Badr, Prophet Muhammad ﷺ said:

"أما بعد فإنّي أحثكم على ما حثكم الله عليه أتحاكم عما نهاكم الله عنه... ويعطي على الخير أهله أعلى منازلهم عنده، به يذكرون وبه يتفاضلون"

"I invite you to those very things which are ordained by Allāh and prohibit those which are prohibited by Allāh..... He grants his highest positions upon the virtuous people on account of their good deeds. They are remembered only due to this position and in this they compete with each other." (Da'at-o-irshad Wing, 1980, p, 10).

Before the Battle of Badr, Prophet Muhammad ﷺ gave this speech in which he outlined the criteria of privilege in Islam and in Allāh's eyes, which are good actions. When we go through the history of Prophet Muhammad ﷺ, we discover several instances when the Prophet ﷺ corrected the actions of his Companions in matters of privilege. For example, in the story of Abu Dharr when the Prophet ﷺ said to him: You are a man who has a characteristic of pre-Islamic days [because he abused another Companion by describing him as the son of a black woman]. In addition to that, the Prophet ﷺ said in the last sermon.

"قال ابن إسحاق: فحدثني بعض أهل العلم أن رسول الله صلى الله عليه وسلم قام على باب الكعبة، فقال: لا إله إلا الله وحده لا شريك له، صدق وعده ونصر عبده، وهزم الأحزاب وحده ألا كل مأثرة أو دم أو مال يدعى فهو تحت قدمي هاتين إلا سدانة البيت وسقاية الحاج، ألا وقتيل الخطأ شبه العمد بالسوط والعصا، ففيه الدية مغلظة، مئة من الإبل، أربعون منها في بطونها أولادها. يا معشر قريش، إن الله قد أذهب عنكم نخوة الجاهلية، وتعظيمها بالآباء، الناس من آدم، وآدم من تراب، ثم تلا هذه الآية: يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم الآية كلها. ثم قال: يا معشر قريش، ما ترون أبي فاعل فيكم؟ قالوا: خيرا، أخ كريم، وابن أخ كريم. قال: اذهبوا فأنتم الطلقاء."

There is no god worthy of being worshipped but Allāh alone...keep in mind that every claim of privilege, whether that of blood, or property is under my heel, except that of the custody of Ka'bah and supplying of water to pilgrims. O people of Quraysh, surely Allāh has abolished from you all pride of the time of ignorance and all pride in your ancestry, because all men are descended from Adam and Adam was made out of clay. And he read: "*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you*".

According to the above quotation, the Prophet Muhammad ﷺ focused on the meanings of equality and addressed the Quraysh for two reasons: the first was that Makkah is where the Quraysh lived,

and the second is that Quraysh was the most respected tribe in the Arabian Peninsula, which led to them becoming arrogant. As a result, the Prophet ﷺ tried to reprimand them and remind the other Arabs that the Quraysh had no special status (Kandiyoti, 1991). Furthermore, this speech functions as a proclamation of equality in Islam, as evidenced by the passage of Surah Al-Hujurat in which Allāh says: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you" (Malik, 1997).

Moving on to another quotation from the last sermon when Prophet Muhammad ﷺ said:

يا أَيُّهَا النَّاسُ إِنَّ اللَّهَ يَقُولُ: "يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ"، فليس لعربي فضل على أعجمي ولا أسود على أبيض إلا بالتقوى.

O people, Allāh says: "O people we have created you from one male and one female and made you into tribes and nations, so as to be known to one another. Surely in the sight of Allāh, the most honored amongst you is the one who is most God fearing". There is no superiority for an Arab and for a non-Arab over an Arab, nor for the white over the black nor for the black over the white except in God-awareness (Da'at-o-irshad Wing, 1980, p, 30).

This quotation emphasizes the same idea as the first quotation, namely, that there is no superiority for Arabs over non-Arabs, nor for non-Arabs over Arabs, nor for blacks over whites, nor for whites over blacks, with the exception of good actions or fearing Allāh.

In another part of the final sermon, Prophet Muhammad ﷺ repeated the same theme to teach his people about slanderers and what is acceptable in Allāh's eyes, which constitutes good works or service to the faith. This meaning was clear when the Prophet ﷺ said:

يا معشر قريش لا تجنوا بالدنيا على رؤسكم ويجيئ الناس بالآخرة فلا أغني عنكم من الله شيئا.

"O people of Quraysh do not appear (on the Day of Judgment) with the burden of this world around your necks, whereas other people may appear (before the Lord) with the rewards of the Hereafter. In that case I shall avail you naught against Allāh" (Da'at-o-Irshad Wing, 1980, p, 34).

In fact, there are numerous verses in the Holy Qur'ān and examples from the *Sunnah* which emphasize these meanings of equality. For example, Allāh says in the Holy Qur'ān:

"يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا"

"O mankind, fear your Lord, Who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through Whom you ask one another, and the wombs. Indeed Allāh is ever over you, an Observer" (Malik, Muhammad Farooq-i-Azam, 1997).

As a result, we are all created from a single soul, we are all equal, and the purpose of splitting us into nations and tribes is to get to know one another.

2.3 The right of life in sermons of the Prophet ﷺ

The right to life is the most significant human right since it is emphasized by most legal systems. In reality, there is no purpose of other rights if this right is misused. As a result, Islam as a religion and a way of life strives to protect this right by opposing killing. This is also stated in Prophet Muhammad's ﷺ speeches. For instance, in his last speech, the Prophet ﷺ said:

قال صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا»، أي: حَرَامٌ كَحُرْمَةِ يَوْمِ النَّحْرِ، وَحُرْمَةِ الشَّهْرِ الْحَرَامِ، وَحُرْمَةِ مَكَّةَ الْمُكَرَّمَةِ، وَهَذَا فِيهِ تَأْكِيدٌ شَدِيدٌ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى تَحْرِيمِ الدِّمَاءِ، وَتَشْمَلُ النُّفُوسَ وَمَا دُونَهَا، وَالْأَمْوَالَ، وَتَشْمَلُ الْقَلِيلَ وَالكَثِيرَ، وَالْأَعْرَاضِ، وَتَشْمَلُ الزَّنا وَاللُّوَاطَ وَالْقَذْفَ وَنَحْوَ ذَلِكَ؛ فَكُلُّهَا مُحَرَّمَةٌ أَشَدَّ التَّحْرِيمِ، وَحَرَامٌ عَلَى الْمُسْلِمِ أَنْ يَنْتَهِكَهَا مِنْ أَخِيهِ الْمُسْلِمِ.

"O people, verily your blood....is sacred and inviolable until you appear before your Lord". Makkah is sacred, the month of Dhu al-Hijjah is sacred and the Day of Arafah is sacred; however, the blood of the human is even more sacred (Da'at-o-irshad Wing, 1980, p, 31).

In truth, the three matters listed by Prophet Muhammad ﷺ were sacrosanct in the eyes of Arabs; as a result, the Prophet ﷺ exploited their sanctity to teach his Companions and all of mankind about the sanctity of human life. Moving on, the sermon of Prophet Muhammad ﷺ before the expedition of Mu'tah states:

وفي حديث أنس بن مالك أن رسول الله صلى الله عليه وسلم قال: "انطلقوا باسم الله، ولا تقتلوا شيخاً فانياً ولا طفلاً، صغيراً ولا امرأة، ولا تغلوا، وضموا غنائمكم، وأصلحوا وأحسنوا إن الله يحب المحسنين".

“With the name of Allāh, begin the fighting never kill a woman, a young infant, and an old man. Do not cut down palm-trees and other trees and do not pull down any house or dwelling place.” (Da’at-o-irshad Wing, 1980, p, 22)

Indeed, this phrase exemplifies the beauty of Islam since the faith strives to preserve human life even in times of conflict. Furthermore, this essential paper is one of the first and most important texts relating to international human rights during armed conflict. Furthermore, Islam prohibits the killing of any people, including fellow Muslims, because Prophet Muhammad ﷺ stated in his farewell speech that:

قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ: "اسْتَنْصِتِ النَّاسَ ثُمَّ قَالَ: لَا تَرْجِعُوا بَعْدِي كُفَّارًا،
يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ."

“Take heed not to go astray after me and strike one another’s necks” (Da’at-o-irshad Wing, 1980, p, 33).

Thus, it is a major sin when Muslims kill each other. However, it is not apostasy when Muslims kill another Muslim even if Prophet Muhammad ﷺ used the word (*Kufr*) because it was used by him ﷺ to show his nation the degree of prohibition of killing a fellow Muslim. This is also mentioned in another Hadīth when Prophet Muhammad ﷺ said: He who takes up arms against us is not from us, and he said, abusing a Muslim is *Fusuq* (evil doing) and killing him is *Kufr* (disbelief).

In addition to that, Allāh says in the Holy Qur’ān:

"مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ
جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي
الْأَرْضِ لَمُسْرِفُونَ"

“On that account: We ordained for the Children of Israel that if anyone kills a person for murder or for spreading mischief in the land – it would be as if he kills mankind entirely. And if anyone saved a life, it would be as if he saved mankind entirely”. So, according to this verse killing one person is equivalent to killing all humans. Therefore, the scholars of Islam mentioned that there is a sin on the first murderer, which is Qābīl son of Adam. He will have a share of every sin due to a murder committed on Earth until the Day of Judgement.

2.4 The right of property in sermons of the Prophet ﷺ

We can define property in its literal sense as a trait that is unique to an individual or item, as well as an influence that an object has on other objects or on the senses (Sachedina,1992, p. 97). In the Islamic viewpoint, property is defined as anything mankind possesses that is lawful (*ḥalāl*) and that he or she is permitted to own. Islam strives to preserve property, as stated in several sermons by Prophet Muhammad ﷺ. For instance, in his last sermon, he ﷺ said:

قال صلى الله عليه وسلم: "فإنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا".

“And your property is sacred and inviolable until you appear before your Lord” (Da’at-o-irshad Wing, 1980, p, 31).

And he said in another sermon:

"إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ؛ فَلَا وَصِيَّةَ لَوَارِثٍ".

“O people, Allāh, the Mighty and Exalted, has ordained to everyone his due share (of inheritance). Hence there is no need (of special) testament for an heir (departing from the rules laid down by the Shari’ah)” (Da’at-o-irshad Wing, 1980, p, 36).

In his last sermon, the Prophet ﷺ declared that “your property is as precious and inviolable as the Holy Day of Arafah and as sacred as Makkah until we all meet before Allāh”. Furthermore, Allāh had granted all property rights; thus, it is impermissible to give any successor more than what Allāh has given him or her. Therefore, Allāh forbade people from seizing other people's possessions without their agreement. Allāh says in the Holy Qur’ān:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ بِيحَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۖ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا".

“O you who have believed, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful.” (Malik, 1997).

2.5 The right of honor in sermons of the Prophet ﷺ

Islam is a religion that tries to uphold people's honor (Mehmood, 2013). For example, it is forbidden to abuse people, even if they are not Muslims. Another example is that Allāh forbade making an accusation against chaste women, Allāh said in the Holy Qur'ān:

"وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ".

“And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), -- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors” (Malik, 1997).

Due to this, Prophet Muhammad ﷺ said in the last sermon:

قال صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا".

“And your honor ...is sacred and inviolable until you appear before your Lord”. It is known that Islam seeks to maintain honesty for all mankind in different aspects such as economic security and so on (Da'at-o-irshad Wing, 1980, p31).

Women are half of society and give birth to the other half, and Islam strives to protect their rights, as Prophet Muhammad ﷺ stated in his farewell sermon:

"أَيُّهَا النَّاسُ إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، لَكُمْ عَلَيْهِنَّ أَلَّا يُوْطِئَنَّ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، وَعَلَيْهِنَّ أَلَّا يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ، فَإِنْ فَعَلْنَ فَإِنَّ اللَّهَ تَعَالَى قَدْ أَدَنَ لَكُمْ أَنْ تَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَتَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرَحٍ، فَإِنْ انْتَهَبْنَ فَلَهُنَّ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ".

“O people, verily you have certain rights over your women and your women have certain rights over you. It is your right upon them to honor their conjugal rights, and not to commit acts of impropriety, which if they do, you are authorized by Allāh to separate them from your beds and punish them, but not severely, and if they refrain, then clothe and feed them properly” (Da'at-o-irshad Wing, 1980, p36)

2.6 Rights of women in sermons of the Prophet ﷺ

Islam recognizes and protects women's rights. In this discourse, the Prophet ﷺ emphasized the rights of women, since prior to Islam, Arabs did not appreciate women and denied them all their rights; in contrast, they regarded women as chattel (Sayeh & Adriaen, 1995, p. 113). That was, in fact, abhorrent to Islam. Moving on to another quotation from Prophet Muhammad ﷺ, he said:

"استَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ عَوَانٌ فِي أَيْدِيكُمْ أَخَذْتُموهنَّ بِأَمَانَةِ اللَّهِ وَاسْتَحْلَلْتُم فِرَوجَهُنَّ بِكَلِمَةِ اللَّهِ"

“Treat the women kindly, since they are your helpers are not in a position to manage their affairs themselves. Fear Allāh concerning women for verily you have taken them on the security of Allāh and have made their person lawful unto you by the words of Allāh” (Da’at-o-irshad Wing, 1980, p, 37).

We can see from these statements that Islam transformed the status of women from being treated as servants to being treated as equal human beings at par with men.

Before embarking on his mission, Prophet Muhammad ﷺ instructed his Companions to battle the adversaries of Allāh as well as their common foe. However, the Prophet ﷺ requested that his Companions refrain from interfering with those who did not fight them from other religions (Saeed, 2017). This sermon which states:

"أَغزُوا بِأَسْمِ اللَّهِ فَقاتلوا عدوا الله وعدوكم بالشام وستجدون بها رجالا في الصوامع معتزلين فلا تتعرضوا لهم أو تجدون آخرين للشيطان في رؤسهم مفاصح فأقلعوها بالسيوف ولا تقتلوا صغيراً"

“With the name of Allāh begin the fighting. Fight with the enemies of Allāh and your own enemies, you will come across men in the churches isolated from the general populace, do not interfere with them” (Da’at-o-irshad Wing, 1980, p, 22) and this meaning is emphasized by what Allāh said in the Holy Qur’ān:

"لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ
لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ"

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong” (Malik, 1997).

3. METHODOLOGY

This research will be carried out using the following research methodology: A literature-based analysis will be the primary focus of the researcher. To determine the theoretical essence of essential human rights in Islam and its implementation in the Prophet's discourses, both qualitative and some comparative methodologies will be employed in evaluating Prophet Muhammad's ﷺ sermons. It also explores several additional rights listed in the Qur'an and Sunnah based on these techniques. The study will use both primary and secondary data sources in this context. A large body of material and references has been published on Islamic human rights. In addition, books, book chapters, articles in academic journals, articles in magazines, bulletins, academic dissertations, seminars and conferences, working papers, online databases, and other reputable relevant materials from the internet will be used.

4. DISCUSSION

It is apparent that the Prophet ﷺ was concerned with the most basic of human rights (Rodini, 2012). He emphasized the right to obtain knowledge, from his very first sermon. Moving on to the right to equality, which is mentioned in more than three sermons, one of which was his sermon before the Battle of Badr, which may demonstrate the importance of equality in Islam even before the most important battle in Islamic history (Pipes, 2007, p.139). Prophet Muhammad ﷺ did not forget his duty to teach people how to live equally without any kind of discrimination or privilege. In truth, there are distinctions between the words 'equally' and 'equality' in this context. Equally denotes that two objects are equal in certain aspects such as cost, size, and so on. However, the phrase equality implies that two or more things are the same in sum, but it does not imply that they are equal. In Islam, everyone is equal; we are all the same, and there is no distinction between us except in our fear of Allāh. In addition to these two ancient human rights in Islam that are referenced in the Prophet's ﷺ sermons, there are other rights that are also addressed in the sermons of the Prophet ﷺ. For example, in the speech of the Prophet ﷺ before the Battle of Mu'tah, when the Prophet ﷺ ordered his Companions to avoid harming those who were in their way, those who did not fight them and were worshipping according to their faith and were separated in their churches. Furthermore, there are several instances in the Prophet's ﷺ sermons, particularly in the final sermon, which deal with women's rights (Lewis, 1990, p.89). The woman used to have no rights and was disrespected in the days of ignorance; nonetheless, she was regarded as a part of the family. Islam came as a religion and its Prophet ﷺ aimed to define women's rights and educate people that women are equal to men

in the sight of Allāh. In conclusion, Prophet Muhammad ﷺ as a Messenger of Allāh, taught humanity how to protect human rights in a variety of ways. Finally, we may deduce from the above discussion that there are several conclusions that we can take, which are as follows:

1. In his public speeches, Prophet Muhammad ﷺ stressed several vital human rights, including the right to equality, life, property, and women's rights.
2. The rights defined by Prophet Muhammad ﷺ demonstrate that Islamic law preceded international human rights legislation.
3. Islam is more than a religion; it is a way of life, and Islamic law is a component of that way of life.
4. Prophet Muhammad ﷺ prioritized the protection of human rights.
5. The Islamic state's constitution, which outlines several human rights, was implemented, and promoted by the state's leader, Prophet Muhammad ﷺ.

5. CONCLUSION

In the first place, the ruler of the Islamic state, as well as other Ummah members, have a commitment to protect human rights. The right to life, the right to equality, the right to property, the right to dignity, and women's rights are the most essential rights in Islamic law. As Allāh's Prophet, Prophet Muhammad ﷺ informed that these rights are mandated by Allāh, and as the ruler of the Islamic state, he implemented them in daily life. There are several proposals that could be addressed in future contributions, including the following:

1. All Islamic states must respect and implement their citizens' human rights.
2. Human rights in Islam should be one of the issues studied in schools in Islamic nations.
3. Islamic scholars have a duty to explore this area in more detail because researchers are having difficulties finding literature in this field.
4. Human rights in Prophet Muhammad's ﷺ speeches should be studied alongside human rights in the Qur'ān and Sunnah.

BIBLIOGRAPHY

- Christmann, A. (1998). Islamic scholar and religious leader: A portrait of Shaykh Muhammad Sa'id Ramadan al-Būti. *Islam and Christian-Muslim Relations*, 9(2), 149-169.
- Da'at-o-irshad Wing. sermons of the holy Prophet (PBUH). Islamic research Institute, Islamabad (Pakistan) Sha'ban 1400 A.H.
- Goldman, P. (1984). Combatting the Opposition: English and United States Restrictions on the Public Right of Access to Governmental Information. *Hastings Int'l & Comp. L. Rev.*, 8, 249.
- Kandiyoti, D. (1991). *Women, Islam and the state* (Vol. 105). Philadelphia: Temple University Press.
- Kuran, T. (1989). On the notion of economic justice in contemporary Islamic thought. *International Journal of Middle East Studies*, 21(2), 171-191.
- Lewis, B. (1990). The roots of Muslim rage. *The Atlantic Monthly*, 266(3), 47-60.
- Malik, M. F. I. A. (1997). *English Translation of the Meaning of Al-Qur'an: The Guidance for Mankind (English Only)*. The Institute of Islamic Knowledge.
- Mehmood, S. (2013). *Analysis of Attitude of Males Towards Implementation of Women Rights in Pakistani Society* (Doctoral dissertation).
- Pipes, R. (2007). *Property and freedom*. Vintage.
- Rodini M. (2012). Medical Care in Islamic Tradition During the Middle Ages. *WebmedCentral MEDICAL EDUCATION* 2012;3(7): WMC003549
doi: 10.9754/journal.wmc.2012.003549.
- Sachedina, A. (1992). Mayer, Ann Elizabeth," Islam and Human Rights: Tradition and Politics"(Book Review). *A Journal of Church and State*, 34(3), 614.
- Saeed, A. (2017). *Freedom of religion, apostasy and Islam*. Routledge.
- Sayeh, L. P., & Morse Jr, A. M. (1995). Islam and the treatment of women: An incomplete understanding of gradualism. *Tex. Int'l LJ*, 30, 311.
- Shrivastava, K. M. (1998). *Right to Information* (No. 38). Lancer Publishers LLC.