

Basic Element of Islamic Culture and Islamic Economic System in Society Right Protection in light of Quran and Hadith

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ABSTRACT

Islamic system of Islam is the system that holds the best system for the religious needs of the universe and the practical economy, that is the system of life which can protect the basic rights of the Ummah, especially the people of Pakistan, and consequently its society Positive effects occur. For example, under the Islamic economy, if talked about food nutrition, the example of Surah Yusuf from the Quran focuses on developing food from 1 to 700 times.

It is important for the Islamic State to play its positive role in pursuing Islam's economic system. The importance of the basic rights and economic protection of the people in the Islamic state does not match the fundamental rights of the whole universe, said narrative is of my opinion, in which the basic rights and economical preservation of the people in the Islamic state, UN Security Council's has been compare with human rights.

INTRODUCTION

Section 1.01 Islamic concept of state

Religion is a complete system of life, and in practice, the practical form of rules governed by this system, and in order to run the religion safeguarding religion and society, it is important that a person or Organization should be selected.

Therefore, the same elected organization, which has been named as the state to come under control, and the responsibility of carrying out the state's runoff has been given to the Caliph.

In other words, the concept of the state in Islam is related to Khilafah.

Khilafah is actually the form of the human government in which the implementation of the orders and rules given by Allah, according to Sunnah, it becomes self-governed by its sovereignty.

Being here is meant to be used by the Almighty, according to the will of Allah Almighty, so in the earth, the status of human beings is as follows.

The literal research of the word Khilafah:

The word 'Khilafah' is the substance of the Prophet (peace and blessings of Allah be upon him), and the person who is behind his life is the one who is behind and is successful. *فُلَانًا فُلَانٌ خَلَفَ* refers to his success or whether it exists or later.

In this argument, this verse has been conferred in the Quranic verses.

(43.60.) If We had so willed, We could have made some from among you angels, succeeding each other on the earth.(1)

The interpretation of the word negligence of Qur'anic verses:

The meaning of al-Khilafa is to become other vice-versa, whether the negligence is due to its absence or due to death, or due to its implication, or simply to express the submission. According to this last meaning Allah Almighty has blessed his followers with the caliph in the earth, as stated:

6.165.He it is Who has appointed you vicegerents over the earth (to improve it and rule over it according to God's commandments), and has exalted some of you over others in degrees (of intelligence, capacity, and then wealth and status): thus, He tries you in what He has granted you. (Always remember that) your Lord is the most swift in retribution (when it is due), and assuredly, He is the All-Forgiving, the All-Compassionate (especially toward those who turn to Him in repentance as His believing servants).

Therefore, the Islamic point of view for the organization which political organization is required for the implementation of Islamic laws and principles

(2)

Instead of the government and the state, the term 'Khilafah or Umamah' is used as it is in this region every human being in the earth and vice versa is considered in front of Almighty, while Khilafah collectively collects the state's order An individual or a group is to be recognized. Imam Mahdi calls the Imam of the Khilafah the imam.

So they write: "It is Imam for the success of Prophethood to protect religion and maintain the world." (3)

Maulana Maududi writes in his book Khilafat and Mulkakat.

The concept of this Khilafah is given in the Quran that the power of human beings in the earth also has. God has given forgiveness , God has kept humans in such condition that He will use his power to be exercised in His earth. That's why man is not a self-sufficient but a real mastermind. (4)

In this sense, every form of earthly power is associated with the concept of Khilafah.

The Quran mentions.

Translation: And I have made you in the land, and have made you living there (5)

The Prophet (peace and blessings of Allaah be upon him) said:

Translation: And remember, having made you a successor after the people of Noah(6)

The purpose is also mentioned in this verse of Khilafah.

Translation: Then I will bring you into the earth to see how you do (7)

The message we received from all these verses, is that man is vice versa in this world of universe and this chain of Khilafah starts with the beginning of Adam, as the last prophet of the last prophet, Muhammad Mustafa (S.A.W.W.) ends with his death.

Now after the Khilafah Muhammadi, the chain of revelation has ended, now the human being is obliged to act on the orders given by Vice-Allah and his Messenger, as the human being has been given to be as a human being. His limits are set.

Human rights and economic rights in Islam:

Human nature is naturally because of the reason that it is preferably to be isolated among the people rather than being isolated, due to the love of the people, they love the sympathy of the people, Needs Schedules.

In other words, it is necessary to be a social or social community in order to support the person's basic needs of life, such as food and clothing, to promote the expression of their nature.

Living with social or social status is a natural order, so the relationship between relationships and relationships is in full vigorous payment.

Human life is linked to many relationships. To maintain these relationships it is very important to meet these relationships and these requirements require uncertainty in paying them a right way.

Therefore, Allah says:

"And Allah gave knowledge to Adam, the things of all things." (8)

From the above mentioned verse, it is learned that human's relationships, and relationship needs should be met with the payment of rights, now it becomes a question that the meaning of the rights, the terms of truth are described in Islam. In response to this question, the definition of truth is as follows by the Islamic point.

Larger definition of truth: Right is the Arabic word used in obligatory valid and Justice. (9)

Terminal definition of the truth: Everything in Arabic, which is in such a way that there is no denial of any friend or opponent with its existence, it is called right. For example, If hunter is sitting on his right place and the hunted thing already drowning in front of him already then the Arabs say that: (RAMI NA HAQ ALRAMIAH). Similarly, since the intentions and all things contained in them are an incredible fact, therefore it is the universe's right, Allah says:

Translation: " Created heaven and earth with truth." (64: 3)

Similarly, every verse is called the right, including its real emotions, and the alphabets from which the exact and true expression of this scene is also called the right. The Quran says that the event gives accurate news of the universe, because its words are interpreted correctly, that is also the right, as Allah has mentioned about the universe " Take the books right (3: 3)" Similarly, the Quran is also mentioned in the book (3:3).

O Messenger! Allah has revealed a sacred book to you without incredible facts. (10)

The meaning of the word is also compatible with compatibility, as well as the meaning in Arabic. The

right is against the falsehood, right and falsehood are two contradictory things. Everything is the right which is created according to the nature of the law, For instance the right thing is absolutely according to the nature which is impossible to deny when there is a right, Use the words 'The right thing'. This word (right) has been used in the Quran two hundred words (227) times. (11)

Through all these definitions of truth, it came to know that the truth is the truth and the highest quality of justice that reflects your feelings correctly.

In this way, being recognized as a human being recognizes human rights and the recognition of this high quality of justice, which is related to the sanctuary and its protection.

As recognizing human rights, due to the human rights of individual human rights and sanctuary and collective evolution, praising the basic human rights of the state, Professor Mohammad Hamidullah is so good in that.

Another circle of personal rights is related to the state. In this scope, rights that are given to a person in comparison to a vast alleviate and multi-ally state, are called fundamental rights. The basic human rights are also used. These rights are guaranteed instead of the country's general laws, in the most credible or uppermost law "Constitution".

They are called basic rights so that no armies of the state can be infringed by the administrative nature of the state. This right is not a person, as a citizen of a state, as a member of a global human being These rights are not born from any state approved or by any agreement, but man is naturally acquitted if a state refuses to accept or enforce them, then it is considered guilty of angering the rights given by nature. It is given because these rights are non-invasive or inadvertable and irrevocable. The state has no power to amend them or any excuse for their temporary breakthrough. (12)

Except the above quote, it means that people living in a society are directly related to any combination of people with power, and those who are more robust and stable in terms of economic and social State-based and then through these influential individuals, rights and options are given to all those people in light of certain laws.

These rights and powers that are given to any person related to this State in any case of law, are the rights of human being that describe human beings and intellectuals because they are entitled to rights Those who support a person's individual and collectively, are entitled to these rights and options later as a rule of any state. It is a matter of view that fundamental human rights only mean that human being status is available. And if it does not happen, then the same thing conflicts with nature.

Professor Mr. Hameedullah Jamil, highlighting human affairs and the evolutionary phase of the natural freedom given by humanity, highlighting the state's importance :

In ancient times, every person was free from his actions, because there was a concept of natural freedom at this time, and that's why all people had equal status based on the principle of equality or equality. The concept of freedom for common and equal values was one. When the establishment of the state came into force, some principles and conditions came into existence.

With nature's freedom, nature's ideas were created that the protection and respect of life and property are human things, and the way human rights are equally to freedom equals. Natural freedom refers to its own ability to highlight the capabilities of the human being under the law of nature, when the state is in existence, then the citizens of the state, who are given freedom under the state's law, will be given freedom of civil liberties. The citizens are protected to improve and balance life in the boundaries of the state and all facilities are provided. It consists of individual and collective personality and character. These freedoms are governed by rules and regulations. They are preserved in the Constitution of the State (the law), if a person agrees with these civil liberties of human rights, the state uses its powers. (13)

The legal and moral foundation of human rights

The basic rights in the West are the same rights as the one who meets a state-by-one through a state-owned agreement. For the purpose of these rights, through the state's multi-alleviation options, a common citizen lives apart from defense and safety protection. The right to be recognized as a person with respect to property and freedom. In other words, fundamental

rights in other West mean to be law and order to protect unbelievers from injustice and injustice.

The status of this law corresponds to a compromise in which governments and customs appear to be a part of the party and in which the government's rights and consent accepted by mutual consent are mutually agreed. Because the responsibility of power is of human being chosen by human beings.

In contrast to Islam, neither the rulers have the authority to set their rights, nor should they accept any assigned rights on the subject, but the state and the ruler, to both associate with their true Lord and the Almighty, While making a covenant, a covenant confirms to be faithful. Instead of being connected to the individual unit, the position is for the entire Muslim community.

In Quraan Majeed:

"Allah has promised those who believe in you and those who have done righteous deeds, will surely make them a caliph in the earth, as it had made the people caliph before them." (Surah Al-Noor -55)

(14)

This verse describes that all of the faithful believers are attributed to the appointment of the Ummah Allah Allah Almighty. The person is entitled to the general authority given by Allah Almighty to be held on the position of the Caliphate or Preaching Divine. Here the general authority means to enforce and execute the rules and orders set by Allaah.

According to the law, according to the law, the rights which Allah has set up are welfare and worthy of humanity. These are the rights to which there is no change in modification or modification.

Allah says:

Translation: Decree power is not for anyone other than Allah. (Surah Yousuf 40) (15)

Translation: Al-Baqarah is the creator, and the command is also (Surah Al-aaraf 54) (16)

Translation: There is no share in the kingdom. (Surah Bani Israel 111) (17)

Translation: Your God is only God, the One who is no god except Him. His knowledge is spread over everything. (20.98)

(18)

The concept of economic prosperity:

Allah is the All-Knower of all creatures and creatures.

Therefore, Allah says:

When we told the angels to obey Adam, he obeyed, but Iblis (refused) refused, so we said, "Adam, this is the enemy of you and your wife, do not let both of you go out of Paradise." You're in pain It is better for you, so do not be hungry or naked, and you should not be thirsty in it, nor remain in the sun. (آیت: 20 سورة): 116. 117. 118)

(19)

In the light of these verses, we find that right is needed for the basic rights of human beings, such as (bread, clothes, houses, roofs for housing, etc.) have been combined as such Providing resources is essential for the restoration of human needs.

But for this, it is imperative that human beings are attracted towards their realistic and spiritual goals. This destination of spiritual prosperity is attained by struggling and struggling in its way means to convey creatures to God, and the responsibility to convey creatures to God is individual, and the state of Islam In the event also collectively.

In the background of this tradition, Madina was the earliest period when she used to train nine Muslims with her words and actions.

The point of view was also the case when you brought someone to the funeral prayer, then you first questioned the funeral. If the funeral was to be dead and he had paid his debt, then you would read the funeral prayer, otherwise you said to Sahaba Karam that he read his funeral, Prophet Muhammad's refusal to teach the funeral was an inexperienced in terms of debt so that people should not be negligent in paying future debt.

After the briefing of the state's responsibilities in the Islamic state and the protection of the basic and economic rights of the people in the light of the Qur'an and Sunnah, it is necessary that the scholars of basic rights should be given to the scholars of the world. In the Islamic State, the real and clear form of self-determination and nature of the basic rights of the people.

Therefore, it is a matter of concern for the United Nations Manifesto, because this right is a global organization headed by human rights, such as the participation of 193 countries.

Before mentioning the UN's goals and objectives, it is appropriate to know why the formation of it is, so in

this regard, brief introduction of the League of Nations is presented to the readers so that they can know why the United Nations came into existence. . It is expressed as an example that the right to get justice against the payment of equality and duties, such as the provision of golden principles, is not in the rules and regulations of human beings, but the revelation Islamic teachings resulting in divinity is in practice.

In (Surah Muhammad verse 12)

"Those who believe and do righteous good deeds, Allah will certainly admit them to gardens under which rivers flow, and those who disbelieve and benefit from the world, and their real estate is like their cattle. It's fun"

(20)

So it is known that those who are deprived of the guidance of those people are sinners. There is no destination in front of.

But those nation's whose work is to guide world to guide humanity. Those whose destination is clear and clear and those who are present in the form of a practical interpretation of the nation, they affect the questions asked in the court of conscience rather than the economics of the figures, to raise these standards to the quality of their people and It is so important to give them the basic rights that they leave their sleeping nights, leaving their soft and busted beds, leaving news for public awareness. This is the best example for us in this regard.

It is the responsibility of the Islamic State to change the society based on the exploitation of human being based on society and equality. The responsibility of these Islamic religions is to be fulfilled in their own time and equality in Muhammad's life. These examples are lightweight for us. The present era is to argue that these principles should be guided through their principles.

Allah says:

O who you believe! Be the witnesses of the people who guard the rights of Allah. And the oppression of a nation should not plead to you that you do not judge. Do justice, it is near the division and steadfast on Allah, surely Allah knows what you do. (5.8)

(21)

It is fearful of God to fear the divine empowerment and the rights of the people. Through the payment of rights, it give evidence of our bondage. Religion teaches the guidance of humanity, and guides to the goodness of righteousness, as it is the truth of religion with sincere and sincerely loving people with sincerity and love.

The statement said.

"The statement that religion is correct".

The Prophet (peace and blessings of Allah be upon him) said: قَال: (Abu Dawood: 4944; Nassai: 4208,4209]

The good news is called truth and sincerity.

The Prophet (peace and blessings of Allaah be upon him) said: "The religion is the name of sincere and good pleasure." We said: Who is the good pleasure? The Prophet (peace and blessings of Allaah be upon him) said: "Allah and His Book, and His Messenger, and the rulers of the Muslims and all Muslims." (22)

The practical examples of economic prosperity and social protection are found in the life of Hazrat Umar and other The Rashidun Caliphs, these were the chief heads of states, who were more concerned about their interest than the thought of interest and this was those who always have the court of conscience. I was in account of the situation, because Zaid bin Aslam is a companion serving a Hadith.

Zaid bin Aslam narrates to his father that he met a young woman in the market along with Hazrat Umar Farooq, and said, "My husband died and a small child left behind a wall of goats". There is no animal for them, that they can not drink milk, and there is no land that can increase their income. I fear that they should not be lost, and I am Khafaf ibn 'Umar al-Ghafari's daughter. Shared to stand up to listen to the woman when she was in the bag with food clothes and accessories. Fill out on it and take the mahr in the hands of this woman and say, "Take it, for you have enough money until you come to it." Aslam bin Aslam's father said, "You gave him a lot of wealth." Your mother will lose you. I have seen her father and her brother, when they were surrounded by the fort until they conquered him and we got wealth from their arrows.

(23)

For the provision of justice in Islam, the court's door has been equally open for everyone by the discretion

of any color and race and tribe, which is the example of Hazara Umer Farooq's order which he has done in the form of Zakat People's rights were paid in payment form.

So, this book has been given by Al-Shabli Noumani's book Al-Harak.

Remember I have not sent you rich and hard people by sending people the rights of the Muslims. Do not give them the rights of the Muslims to be humiliated. Do not admire them to be mistaken, do not keep their doors closed for them to eat strong weaknesses. Do not give priority to them in any matter that it is wrong to them. (24)

This hadeeth is the mainstream of the light of light to guide those governors who are negligent about fulfilling their responsibilities.

It is narrated from Abu al-Maleeh, Obaidullah bin Zayed, in his illness, he said: I do a Hadith from you, I would not have told you to die. I heard from Allah, the Prophet (peace and blessings of Allaah be upon him) said, "The ruler who does not try to do good in his good deeds, and does not want to improve his pure intention, he will not go to Paradise with them." And will punish the punishment of their injustice).(25)

Equality is also an example of the illustration of a human nature of the human being. It was a historical day of Hajjat ul widah 10 hijri, when Allah showed his messenger the rewards of the invitation in which you were troubled and troubled. History of Islamic religion in the Islamic history is written in the title of humanity's greatest global manifesto.

A few words of this great sermon are as follows:

'It is not permissible for a woman to give her husband to anyone without her permission' .

" Watch ! There are some rights of your women on you. Similarly, your rights are required on them. You have the right to the women to marry someone who does not like them, and they do not commit injustice, do not do any work openly, and if they do so, it is permitted by God that you Minor physical punishment two and when they come, wear them well. "

"Treat women better, because they are bound to you and they do nothing for themselves. Therefore, keep in mind that God has given them the name of God, and they were lawful to you in His name. Logo! Understand me, I paid the right " .

"I leave one thing among you that you will never be able to go astray, if it remains firm, and it is the Book of God, and yes, avoid the thieves in religious matters that people before you were killed because of these things. Have gone " (26)

Civilization is the success of the family and family life of human rights and survival, so it is necessary to handle the responsibilities of human civilization, to promote emotions and good wishes. Therefore, Islam has set some rights for each other among men and women, whose sources refer to the phrase 'Hajj' al-Bayha'ah.

The interest in the Islamic economy is poisonous murderer who has slaughtered blood from the poor veins in the form of economic exploitation, for the sake of sedition, these words of the phrase Hajj goodbye encourage us to make our lives Remove the curse of interest.

"Everything out of the ignorance, I cried with my feet. All the revolutions of the ignorant blood of the world are now overwhelming. The first revenge that I am undergoing is my own family. I apologize to the blood of the son of the son of Rabi bin al-Harrass, the son of the son of a son who was born. The interest of ignorance is no longer the case. The first interest I am leaving. Abbas ibn Abd al-Muttalib's interest in the family, now it's over.

" People! God gave every right to its right. Now no one should be permitted for any heir right " . (27)

Loan is payable. The thing you need to do is return. The gift of a gift should be given, and whoever ever is responsible for it, he shall pay off. " (28)

"It is not permissible for anyone to take something from his brother, except on whom his brother pleases and gives happiness. Do not abstain each other on yourself " .

" Logo! Worship your Lord Pray for five times. Keep fasting daily. Keep zukat of your goods with joy. Hajj of your God's house and obey your people, then you will enter your Lord's Paradise. "

"Now the criminal himself will be responsible for his crime, and now no son will be betrayed for father, nor the son's son will be taken from the father". (29)

In the other hand, the best source of love for love is gifts, negligence in paying of debt is a manifestation of hate and hatred in hearts.

Therefore, emphasis on exchange of credit and exchange of gifts has been emphasized. Similarly, due to the practice of fasting pilgrimage and zakaah, a beautiful and ideal society proposes that the example of which can be given from the rule of madina state in their time.

In Maulana Maududi, Islam describes the purpose of the state in these words.

The purpose of this state is clearly stated in the Quran to promote the promotion of the people who want to see that the Lord of the universe wants to see this life. The purpose of the state in Islam is merely a managing arrangement and not to fulfill the collective wishes of a particular nation, instead, Islam keeps a high level of commitment in it, in order to achieve it through all its resources and all its resources. The powers are to be done only and that is what God wants in His earth and in the lives of His servants who want to see beauty, good and good, prosperous and prosperous are the thoughts and frustrations of all the things that God Nearby the earthquake and the ruin of his servants are about to destroy. With presenting this set-up, Islam holds a clear picture of both good and evil in front of us, in which the good wishes and unwanted evils are clearly evident. Keeping this picture in view, in every era and in every environment, Islamic State can make its reform program. (30)

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