Basic Compounds Of The Society And Morals Freedoms In The Qur’an

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Abstract: A sun that emerges in the horizon of persecution in times when human values are forgotten, moral and conscience empowers, and life ignores ignorance instead of guidance, justice, and equality in the adventure of history, always raises mankind with wisdom and knowledge from the darkness.

Surely this sun, starting with Adam, the last Prophet. It is the inspiration of Allah, the one goal, the guiding and guidance of mankind, which He has sent to all the Prophets as far as Muhammad. For when mankind has been crucified by light, Allah Almighty will surely bring them out of ignorance and send them resources to guide them in this matter.

This study will focus on the principles of the Qur'an to ensure the coexistence of people of different religions and colors.

Keywords: Qur'an, The Society, Dynamics, Basic

I. LOGİN

There is no doubt that the most realistic tool for creating peace and creating a ground for living together in a happy and peaceful way is the social contracts to be made between individuals and societies. Historical and actual experiences have shown that the best and the most real way to observe each other's rights and laws in all kinds of goods and other relations, which will provide the same physical conditions and the people who share their livelihoods together, is the way of making mutual agreements. It can be said that among the living beings, it is the only kind of creature that wants to live by designing its future and needs a look at it.

Man sees life as a safer method by taking oral and written commitments about the future living plan. Thus, man forms a kind, his own law with contracts.

According to the Qur'an, human beings are found in many conventions with Allah and other people. In fact, this is one of the most concrete areas in building social peace and trust.

(O ye who believe! fulfill (all) obligations. Lawful unto you (for food) are all beasts of cattle, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in the state of pilgrimage: for Allah doth command according to His will and plan.” (The Fod ‘Mâide’, 5/1) In his interpretation of this verse, et-Taberi explains his preferred view after he gives many views on what is the purpose of the agreements: “Of these views, the preferred one is Abdulah b. It is the second opinion transmitted from Abbas. This is the saying: “The covenant of the Month is the covenant that Allah has taken to obey His servants, His commandments and prohibitions, that He will obey His lawfulness and pleasures.” et-Taberi: “It is because we choose this view, after Allah has uttered these ordinances, which he has commanded us to fulfill, then he will assume some halal and pleasures for the slaves and chant the vaciples. It is understood from the orders and prohibitions.” (et-Taberi, III, 185) However, the point that all the scholars have agreed upon, even if the intention is different from the “agreements” mentioned above, is that these agreements must be meticulously observed.

Therefore, the Qur'an has a very rich etymology and conceptual area related to the treaty, as well as providing moral and legal grounds for permanent and fair peace, giving utmost importance to adhering to the words and the agreements made. However, today's humanity is manifested by the deprivation of the exploited nations of these values for Islamic society and how much they have longed for the implementation of these values, from the chaos and wars that lived in the states.

Therefore, it is possible to list these dynamics as follows.
II. THE TESTAMENT (AHĪT)

The concept of ordering, ordering, and promising to fulfill something as a gauge is the name; instruction, commitment, agreement, obligation and reliance, while the same concept of covenant is used for political and international commitments and agreements. The covenant as an adulatory: “It is an alliance between the two sides that both parties bear in the realization of the alliance.” In this case the concept is synonymous with “emancipation” and “embezzlement”. Each of the two persons with any covenant among them is called a “trial”. (el-Isfahâni, 523; ibn Manzûr, II, 311)

The testament, can be made between man and God, as well as between the individual, the individual, society and societies. The covenant God has made with mankind means that people should promise to O to promise some things and to cheat some things, and this is done through the prophets and books which are sometimes placed in the fountain and sometimes sent. This situation is clearly expressed in the Qur’an: “And (if any) come to you a messenger confirming (in all that) which is with you; then do you believe in him and render him help.” Allah said: “Do ye agree, and take this my Covenant as binding on you?” They said: “We agree.” He said: “Then bear witness, and I am with you among the witnesses.” (The Cow ‘Bakara’, 2/125)

According to a custom from Kelbî, the covenant Allah has given to His servants is his religion. We also see that the concept of the covenant is also used in the sense of imam and prophecy: the term in the verse is in this sense. Other than that, the related concept; it has also been used in the sense of agreements and contracts in which people commit to each other by swearing in the name of Allah. In Qur’an the concept of “ahīt” is mentioned in a total of forty-six places with all its uses. (er-Râzî, IV, s.45; el-Cassâs, I, s. 85)

III. THE CONTRACTİNG (AKİD)

the meaning of the dictionary is used for the meaning of preserving something and observing it for the moment, the concept used for the physical things in order to bring the two ends together of one thing, the latter, the metaphorical, the flowing, the marriage. (el-Isfahâni, s. 510, el-Curcânî, 106)

In this case, it is understood from the definitions that, for the act, a unilateral declaration of will is not enough and the declaration of will must be mutual. According to the majority of Islamic lawyers, every area where there is no clear rule that there is a haram is a matter of action. Circumcision has also used the term “Contracting” for the protection and solidarity agreement between the individual and the individual, or individual and society. (Ebû Dâvûd, İmâret, 18; Zeydân, 394)

IV. REİNFORCED ACTS OATH (MİSÂK)

As a dictionary, the term means that the word “akid” is reinforced by oath. If both parties swear that they will pay more attention to the protection of the contract, Mîsâk is mentioned in thirty-four places along with its derivatives in the Qur’an. (Ibn Manzûr, X, 37; also some verses. Bakara, 2/, 63, 83, 84,93; Al-i İmîrân, 3/187; Nîsa, 4/21, 90, 91,154,155; Mâide, 5/12,13,14,70; A’râf 7/169; Enfâl, 8/72; Ra’d, 13/20,25; Mü’minun, 23/7; 57/8.)

In another verse when the oath of the covenant passes, Almighty Allah says:

الذين يضطرون عهدهم من بعد ميثاقه
 wa-yûqaddun wa ’âdâh Allah min ba’d miθâ’ika “Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.” (The Cow ‘Bakara’, 2/27)

And it is confirmed in the verse of the covenant: “Do not obey the blind, and do not be guided by them. Behold! Allah took the covenant of the prophets, saying: ‘I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help.’” Allah said: “Do ye agree, and take this my Covenant as binding on you?” They said: “We agree.” He said: “Then bear witness, and I am with you among the witnesses.” (The Family of Imran ‘Al-i İmîrân’, 3/81)

The Qur’anic use of the “mîsâk” concept is both Allah one in the sense of sworn allegiance between and his servants, and political and social content for agreements made between societies and affirmed by sworn affirmation. “mîsâk”, which is the word between God and man; one takes place in two ways, one without and the other, and the other with books through the prophets. The second class, which is described as oral or written, is aimed at provoking verses hidden in the human spirit of the vegetation and without the contract, which is also fitrat. If so, the prophetic institution can be understood as an invitation to the person, self-help. (Nişâncı, 86)
Part of the Qur’anic use of the "miṣāk" concept is, as mentioned above, for political contracts made between people or societies and committed with an oath.

Never should a believer kill a believer, except by mistake. And whoever kills a believer by mistake, it is ordained that he should free a believing slave, and pay compensation to the deceased’s family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (is enough). If he belonged to a people with whom ye have treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah, for Allah hath All knowledge and All wisdom.” (Women ‘Nisā’, 4:92)

"Those who believed, and emigrated, and fought for the Faith, with their property and their persons, in the Cause of Allah, as well as those who gave (them) asylum and aid, these are (all) friends and protectors, one of another. As to those who believed but did not emigrate, ye owe no duty of protection to them until they emigrate; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.” (The Spoils of War ‘Enfal’, 8:72) As you can see, the last verse clearly states the necessity of loyalty to such a political agreement. The following month, however, the commitment to God and the commitment to the contracts made with humans is inevitably integral.

V. “EL-İLL” VE “EZ-ZİMMET”

There are two places in the Qur’an where the word “el-İll” passes. covenant, creed, is as oath. (el-Âlûsî, X, 125)

1. verse “If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the Word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.” (Repenance ‘Tevbe’, 9/6)

2. verse “In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds.” (Repenance ‘Tevbe’, 9/10)

The form of “ill”, which is the structure of “el-İll” has also been raised to the point that it is Allah’s name. According to these, the illiteracy, which is Hebraic in origin, was later Arabicized. These are Allah is strong in the sense of the meaning of the name of the Israeli is given as an allegation, kelimenin, Arabic and the Israeli is pronounced as being pronounced as İsrâîl. However, they do not agree with this view, arguing that there is no sense or use of the Arabs and the in general, that Allah is so named. (el-Cevherî, IV, 1626; İbn Manzûr, XI, 26 el-Âlûsî, X, 56)

“ez-Ziimmet”: person and soul, peace and agreement, respect (immunity), right, emancipation, time and ahd. In the context of the law, it is only because a person or a community that has a war or a community accepts Islam.” Therefore, because they entered into the protests of Muslims or because they had made contracts to live with the Muslims, they accepted the nationality of Islamic sovereignty the non-Muslim elements with names such as zimmî (zimmet people) have been given names. (el-Cevherî, V, v.s.1926)

In Islamic law, the general framework that determines the position of those who have committed an embassage agreement with the state to live under the rule of Islam is as follows: In case the head of state gets a “jizyah” is realized. This contract obliges Muslims to “protect their lives and property.” (Ebu Yusuf, 152)

VI. MAKE SURE

The word “assurance”, which means to be sure as a dictionary, to trust, is derived from the Arabic "e-m-n" root; As a name means safety, trust, assurance. In extinction, it refers to the undertaking or contract that provides security of life and property to the non-Muslims who wish to enter the Islamic country or surrender to the Islamic army. The demand is demanded, the promise is given to you, and the promise is also called redeem. In case the head of state gets a “jizyah” is realized. This contract obliges Muslims to “protect their lives and property.” (el-Cassás, IV, s. 273; İbnu Aşur, X, 120)
There is an alliance between Muslims in the Islamic Law, where the authority to grant guarantees belongs to the head of state, and according to the assembly, male-female, free-slave, every Muslim has the right to give suffrage. The Hanafians, on the other hand, enlarge the framework further and indicate that zumi, who have been granted authority by the state or the Muslim individual, also have the power to give suffrage. (el-Kurtâbî, VIII, 49)

er-Râzî, after he stated that it is not enough to imitate this belief in religious beliefs, that deep thought and deduction are necessary, and that it is aimed at giving an apostle and asking for an apostle, we will give him respite until persuasion. It is not possible to determine the duration of this. Because each person's persuasion process is different, "he expresses clearly that religious belief can only be formed in trust and freedom. (er-Râzî, XV, s. 228; ez-Zuhaylî, X, s. 115)

VII. MORALS AND FREEDOMS IN THE QUR'AN

One of the clearest proofs of universal moral rules in Islamic religion is that the same moral principles have been ordered and recommended to all past societies throughout history. The Holy Qur'an has commanded and recommended that the prophets who came before should obey the unchangeable principles which they have brought: "Allah doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish) to turn to you (In Mercy); And Allah is All-Knowing. All-wise." (Women 'Nisâ', 4/26)

"Those were the (prophets) who received Allah's guidance. Follow the guidance they received; Say: "No reward for this do I ask of you: This is but a reminder to the nations." (The Cattle 'En'âm', 6/90)

According to ez-Zemaheşeri, the aim of the guidance path brought before by the previous prophets who were asked to observe in is not the shari'a which was abolished, but the peaceful and faithful bases of faith and unity in the presence and unity of God. (ez-Zemaheşeri, II, s.43) According to Elmalı, what is meant by the path of guidance required to be observed is: "Faith, direction, salah, virtue, ihsan, book, wisdom and prophecy." (Elmalı, III, s. 1974) According to Râzî, Allah Almighty, He ordered the Prophet to obey all the previous prophets in all good attributes and high morality. (er-Râzî, V, s.57)

There are, of course, many examples in the Qur'an that show that moral principles are universal and sought-after values recommended to all the prophets and societies. In the first experience of humanity Hz. The covering of the shame places of Adam and Eve are also the first examples of being chaste. This example is also an example of the moral kabiliyete that is in the human nature. Again, on the part of Abel and Kabul, "hatred and jealousy" were shown as bad behavior, and "murder" was described as "sin and cruelty" in the language of Habîl.

Kabil's remorse in this killing that occurred among the first human lineage shows that killing is a bad act that is condemned by the human. This verb is also forbidden in all divine religions: من أجل ذلك كتبنا على بني إسرائيل أن قاتل نفساً من الناس يقتل الناس جميعاً. (Women 'Nisâ', 4/26) "On that account: We ordained for the Children of Israel that if any one 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 any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land." ((The Fod 'Mâide', 5/32) If we recall that today human life is under the threat of modern weapons, we can see that this universal principle has a vital prescription for humanity.

Again, all the prophets have set an example to mankind with the superior moral virtues they have applied in their own lives. Hz. Idris and Hz. In the nature of Ismail 'righteousness'; Hz. Ismail, Idris and Zülkifl have been exemplified by virtue of 'patience'. The Prophet Hud called on ev...
the freedom of religion and conscience, which expresses that people can not be subjected to oppression and compulsion in their religious and conscience preferences, is guaranteed in terms of the Qur'an. The Qur'an criticized false and perverted beliefs, but at the same time gave freedom of belief to the person.

Although the task of explaining and declaring to the Prophet was often reminded, he was left to the will of the one who believed and did not believe; the choice of faith is not allowed to coercion and edition: "وقَلْنَا لَأَيُّهَا النَّبِيُّ اقْبِلْ فِي شَأْنِ الْكُنُونَ وَقَلْنَا لِلَّهِ إِنَّكَ أَعْمَلْنَاهُ إِلَّا أَعْطَنَا إِلَّا أَعْطَنَا أنِّي أَتَبَيِّنَ الْطَّبَاعَاتِ لَعَلَّهُمْ يَسْتَنْفَعُونَهَا وَإِنْ تُنفِّذُوا أَخْطَأَتُهَا وَإِنْ تُفْعَلُوا يُغْتَالُوا فَتُهْيَوْنَ نَفْسَهُمْ بِسَبَبِ غَيْرِ ذَلِكَ. "Say, "The Truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in; if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!" (The Cave ‘Kehf’, 18/29)

Although the task of explaining and declaring to the Prophet was often reminded, he was left to the will of the one who believed and did not believe; the choice of faith is not allowed to coercion and edition: "لا أَكْفَرُوا فِي الْكُنُونِ إِلَّا أَنْتُمْ ذِي الْكُنُونِ فَلَنَسْأَلَهُ نَفْسَكُمْ إِلَّا أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ أَنْتُمْ فَلْأَسْأَلَهُ A*.

The Qur'an, which shows all people the ways of living in peace and security, emphasizes that the commitments and commitments made between people must be observed. Adhering to agreements and contracts is one of the fundamental goals of Islamic morality. This is one of the clearest practical criteria for testing faith. “Come not nigh to the orphan's property

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except to improve it, until he attains the age of full strength; and fulfill (every) engagement, for (every) engagement will be inquired into (on the Day of Reckoning).” (The Israelites ‘Isrā, 17/34) 

VIII. RESULT

The human rights offered by Islam to mankind are among the indispensable targets of the Islamic way of life. Moreover, Islam wants human rights not only to be confined within Islamic geography, but also to carry intellectual desires in political formations. However, it is absolutely necessary to stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.” (The Food ‘Mâide’, 5/8) Paying attention to the principles explained above, these rules and bases put forward by Almighty Allah are the moral values that protects the Muslim from the extremism and vulgarity at all times and places, and disciplines its internal account. In the same way, Justice forms the basis for all kinds of relationships. It encompasses a wide range of lands, from human relations, to nation, society and inter-country relations.

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