

Special Rights in Quran and Sunna and its Effect on Public Life

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Ministry of Awqaf Islamic Affairs and Holy Places

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ABSTRACT:- Allah (SWT) selected the human being to be his successor in the earth; and prepared for him all what can assist him in this mission. God distinguished him on all other creatures and ridiculed everything in the land for him, and what helps him to build the land to feel privacy in the ownership. This makes him work harder and accomplish more. Thus God; gave this right this right is within the rules of Islamic Shari, and God sent messengers missionaries and forerunners, they defined the rules and clarified them, one of those are the special rights explained by Shari to humans.

This study deals with some of the special rights, through the verses of the Holy Quran and the Sunnah. The researcher discussed the effects of special property, the rest of the special rights and the consequent effects on people's lives in general.

I. INTRODUCTION

Praise be to Allah who created man and his generosity and gave him his creation, guided him and bestowed upon him his grace, "He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination"(Surat Al-Taghabun: 3), **and this is the greatest honor for man, the Lord of the Worlds gave him this privacy, and did not participate in it other creatures, ; To distinguish them from the rest of the creatures.**

The Qur'an is considered the first Islamic document to establish human rights, within the verses of the Holy Qur'an. Sometimes these rights were mentioned in general terms, while sometimes in particular. It is well known that the verses of the Qur'an are all sacred in the minds of the Muslims and their orders are appreciated and their rulings govern their lives and oblige them to work. "It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. "(Al-Ahzab: 36).

Then the Holy Quran moves to a statement and clarifies the privacy of the person, and approved it more than fourteen centuries ago, and since Allah (SWT) wanted this man to be a successor in the land, and gave him rights, and proceeded in the law of the right to preserve his dignity, and protect his rights, make him different with Animals, and put the laws in the books that he sent down on his messengers, and the enactment of which preserves his dignity and ensures his privacy.

For this reason, God sent messengers and sent the prophets, and no messenger or prophet except a mention of human dignity and privacy enough to be a constitution, the Almighty said: "We have honored the sons of Adam and carried them on land and sea and gave them from the best and preferred them to many of those who created a preference" (Al Isra: 70)

he legislators then put in place the laws and theorists to set rules and laws to preserve the dignity of the human being and to guarantee his rights, including what is derived from the spirit of the laws of the Lord, including what is the jurisprudence of the pure minds of men. I do not know who created the gentle expert "(Surat Al-Malik 14).

Dr. Jamal al-Banna affirms the right of privacy: (No one is taken by another, Allaah says (interpretation of the meaning): "Do not make a burden or another button" (Surat Fatir: 18), and every individual is responsible for his actions.), And it is not permissible in any case to extend the accountability to him without the people and relatives or followers or friends, (God forbid that we take only those who have found our belongings if we are wrong). "(Al-bannah p 124)

The first topic: the concept of rights and the concept of privacy:

And as stated in the verses of the Holy Quran and the Sunnah, the word of truth in the language has several meanings, and before we begin to know that the right name of the names of Allah (SWT), the most beautiful names of the "right", and as a characteristic of the book of God Almighty, "The Lord said:" Verily, I have revealed it and in truth came down "(Surat Yusuf: 79), and it is the attribute of justice in judgment. Right "ie NEXT P

(Zayat Ahmad Hassan - the dictionary of the mediator - Part 1 - p. 188.

(Son of the perspective of Gamal al-Din ibn Muhammad - the tongue of the Arabs - Volume 10 - p.

(Dr. SorourShoukry, details of FekrSavini, p

Very knowledgeable. Which is the appropriate share of the individual and the community, the collection of rights and rights, and the rights of God, what we have to do, and this is what concerns us in this research). "(2)

IbnManzur said: "The right of the matter is true. It is true of him. He was certain of it, and it is the opposite of falsehood, and this is what Abd-Allaah said to him is an affirmation of his right to be right. Plural of rights, they have the right and the right to them.

(3)

The jurists of the modern era also sought to find a definition of the individual's right. This was what Dr. Mustafa al-zarqa knew: "It is a competence that is recognized by sharia as a deed or a commission."

It is therefore a fixed right and a sure duty, entitling the author to the right to carry out acts to achieve the interest of this work, as confirmed by the law and this right and freedom and ensured its protection, and this right the individual can work within this framework, which is called the legitimate right or legal right.

In the legal sense, the authors of this thought went on to define the truth in several of the most famous terms. Dr. Sakhri said: "Savigny knows the right to be a voluntary power or authority, as the law recognizes an individual, His will is independent of any other will ").

In this definition, there is a supreme authority to protect this right. It can not be without legal sovereignty. The law clarifies the framework of this right, delimits its borders, protects it and gives its owner the right to act within this framework. Is there a power such as the authority of the Sharia to protect these rights?

When it became rooted in the souls of the Companions of the Compassionate Companions and the First Ra'il, the rights holders protected their rights and attacked them and abused them, except in compliance with the orders of the Messenger of Allah. He ordered them to say: "Your blood and your money and your offerings are haraam for this day meet your Lord "(5).

The concept of privacy: What is understood from the word of privacy is that it is against the public, it means that it depends on the individual and does not exceed it to others, and if you prepare it to others is no longer individual privacy, and may be a collective privacy, that a group of people specialize in something that does not exceed them to others.

There is no interference in the privacy of the owner of the privacy, whether in the family and home, or in relation to itself and reputation, the linguists referred to the definition of privacy, including several meanings of what IbnManzhor: (Special: Privileged by the special thing, especially, privacy and allocation and specialization:), And is said to be specialized in the matter and allocated to him if alone, and the other:

A person deliberately singled me out on my finite I am not forgiven

Name: Privacy, privacy and privacy. (Other than public).

((Nisaburi - true Muslim - door thickening the prohibition of blood and symptoms and money - talk No .: 1679 - p. 474.

((Son of the perspective - the tongue of the Arabs - Volume VII - p.

The second topic

The right of the individual to protect his or her privacy

And what is guaranteed by Islam from the rights of the individual, to have a privacy that is not seen by others, and often needs the individual to keep the privacy of the remaining to him, and this may be the right of the human in the impact, it must take things to be a change, And the prophetic Sunnah this thing for the individual, he said: □ : "Who looked at the house of people without thār knowledge, it is resolved for them to open his eyes" (7).

The one who loves the individual to specialize in what is the matter of his house, it is not permissible to know the home, from Anas bin Malik that the Arab came to the door of the Prophet □ ,(SAW) eye of the door, the Prophet saw him, Hadidh or Oud to open his eye, The Prophet said to him, "Do you believe that if your eyes are broken?" "(A)

Rather, Islam forbids viewing the secrets of others by spying. Allaah says "And do not spy"

(Surat Al-Kharat: 12),

Therefore, Islam forbade access to the information that you want through espionage, and this is only in respect of individual privacy, which is sponsored by Islam and called for respect.

However, Dr. Shafiq al-Samarrani says: "The secrets of men are due to their Creator alone." He is cut off from his heart. "Narrated by Muslim, and their privacy is a protected felony that cannot be violated or pawned. Faith to his heart, do not harm the Muslims, nor insult them, they do not

(Ibn Hanbal - Al-Musnad - Hadith No.: 8771 - Volume III.

(Women - Sunan women - the door of the economy and the right without the Sultan - talk No.: 4858 - p. 741.

follow their nakedness, whosoever follows nakedness of his Muslim brother Allah will follow his nakedness, and whosoever Allah (SWT) follows his nakedness will be disclose him even expose him in the back of his journey. Narrated by al-Tirmidhi and the phrase here for him (9).

Rights of the Holy Quran and Sunnah

However, since the first moments of the emergence of the light of this religion, he has begun to affirm the rights of the individual, to take care of his needs and to fulfill his desires. He talks about individual rights and their maintenance, non-violation and aggression, as well as the rights of society and the balance between public and private rights.

What Islam has neglected is the individual rights, but their patronage, and called for their application, starting with the rights of the individual in his home, as well as the rights of his permission, and not to suddenly enter his house without his knowledge, to the etiquette of his visit and the right of hospitality until the end of his blood, Any of these rights, but between them and clarify them; to be a constitution followed and a platform to follow the day of religion.

The most important of these rights:

Right of ownership:

Islam means respecting the individual's property and not attacking this right. He called for respect for this money and enacting legislation to prevent the assault on him. Allaah says (interpretation of the meaning): "Oh... 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, Allah is to you ever Merciful. (Surat Nisa '29).

All what has been made as a rules shows that it is null and haraam, it becomes a container for money without right, Islam forbade cheating in selling, otherwise the money was void, he said: □ : "We cheated is not from us" (10).

(Samarrai Dr. Shafiq - human rights in international covenants and conventions - p. 179.

It is permissible trade and selling halal, has deprived any means that are connected to money in tandem forbidden, as in the case of cheating, and gambling and gambling, and the sale of alcohol, Allah (SWT) he said: "Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist? (Surat Al-Maida: 91).

"If you believe (278), if you do not do so, then authorize a war from Allah and His Messenger" (Al-Baqarah: 278- 279).

As well as the violation of the funds of minors orphaned, Allah said: (Do not approach the orphan's money except that it is better until it reaches the highest) (Al-Anam: 152), and thus the greatest protection for the money of this minor who is not able to defend himself as well as his money, And comes the prophetic year to confirm the preservation of this minor and his money, says the Messenger of God □ : "I and the orphan's sponsor in paradise so pointed with the index and middle." (11)

Islam has imposed limits on everyone who begs Himself to commit aggression, as some may not care about the call of heaven, and may exceed the limit and tempt the devil, if the punishment to the lookout made Islam the limit of theft, saying: ([As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah . And Allah is Exalted in Might and Wise. (Surat Al-Maida: 38).

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

(Bukhari - Saheeh al-Bukhaari - the door of the virtue of a reliable orphan - talk number 6005 - p. 710).

In this, Dr. Omar Hafez al-Nawafiah says: (This seems clear when the Messenger of Allah married Khadija Bint Khuwaylid, may Allah be pleased with her, she was the owner of the money, but despite the presence in the house of the Messenger of Allah but it is a female behave in the money as it pleases, Allaah has done that, and it is from this that the scholars said that the woman's financial obligation is completely independent from the financial man's debt. (12)

If a woman has the right to own and spend financially for a man who is better able to act with money and better, then this is a clear indication that the right to own property is legitimate for every individual as long as it is permissible and permitted by sharee'ah.

Right to life:

I have recommended the Islamic law through the verses of the Koran and the Messenger of Allah recommended the five necessities, called for the preservation and care, and these essentials are:

(Save religion, save the soul, save the offer, save money, save the birth) "(13)". The Holy Quran and the Sunnah of the Prophet (PBUH) have called for their care, attention, and non-aggression.

One of these necessities is "self-preservation", which means: human life, non-aggression, and self-preservation means keeping blood from being shed and unjustly and unjustly, but if you look at these days you will find that blood is shedding day and night, The Quran and the Prophet's Hadiths on the sanctity of blood, he says: "But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment. (Surah Nisa '93)

(Nawafallah, Dr. Omar Habis Islam and contemporary issues, p. 36.

(BadawiDr. Yusuf - Makassed Sharia in IbnTaymiyah - p.

"Therefore we wrote to the Children of Israel that whoever kills a soul without a soul or corruption in the earth, it is as if he killed all the people and whoever revived it, as if he had revived all the people" (Surat Al-Maida, 32).

IbnKatheer says: "Whoever kills one forbidden soul that Allaah has forbidden, it is like the one who killed all the people, and God did not make the blood of the Israelites more precious than our blood. "(14)

In the Sunnah of the Prophet (peace and blessings of Allaah be upon him), he said: "For the demise of the world is lesser for the one who kills the believer without right"(15) (Abu Hurayrah, may Allah be pleased with him) said: "Avoid the seven ablutions. And the killing of the soul that Allah has forbidden except the right and eat riba and eat the orphan's money and take over the day of crawling and throwing the bastards insured believers. (16)

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

Imam al-Nawawi said: (All this in which the confirmation of the sanctity of Muslim blood, and the severe prohibition of intimidation and intimidation and exposure to him may harm him, even if his brother from his mother and father, and exaggeration in the clarification of all prohibitions

(IbnKathir - Interpretation of the Great Quran - Volume II - p. 66.

(Tirmidhi - Sunan al-Tirmidhi - door Maja in emphasis on the killing of the believer - talk no. 1395.

(IbnMajah - SunanIbnMajah - the door of warning of polytheism - talk no: 2426 - p. 61.

(Nisaburi - true Muslim - the door forbidding reference to weapons to Muslim - talk No.: 2616 - p. 737.

In every one, whether it is for fun or play or not; because the intimidation of a Muslim is haraam in every case, because he may be preceded by the weapon, as stated in the other narration and cursing the angels as a sign that it is haraam.(18)

What is the interest of the religion of heavenly self-preservation and the sanctity of blood as well as the Islamic religion, and the creation of a law and my status at all as created by our law Qasas blood and sanctity of the souls, he said: " And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.(Surat al-Baqarah: 179).

Islamic Shari'a has taken preventive measures, which have been taken by Shari'a law, and have been unable to follow the laws of the state.

1) made the human soul protected haraam:

The Koranic verses have been repeated every way that attacks the human soul, and look at this series of revokes in one verse, the Almighty said: " But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.

(Nisa'i, 93) A series of threats, each of which breaks the heart and breaks it.

Al-Qasimi says: (Almighty Allah has made a penalty of killing the self-insured deliberately immortality in the fire, and the wrath of Almighty Allah, and curse, and prepared for him great torment, as the disappearance of the world is inferior to God from killing the believer, and this is a severe threat and a great threat to those who took this sin Great. "(19)

2) Al-Qassas started:

(Annawawy- SharhSahih Muslim - Volume VIII - p. 417).

(Al-Qasimi - Mahasen Interpretation - Volume III - p. 274).

This is the shortest word and the greatest deterrent: (In the story of life) It is three words, but it does wonders in deterring people from killing, who knows that in the end will be killed who killed, it avoids killing; For his life.

And many people are deterred from this crime for fear of their lives, Glory to Allah who made life in the killing; to be a lesson for those after them, and calculate a thousand accounts before they do this.

3) The right to preserve the symptoms: One of the most important rights of a person, to stay safe for the presentation and the people of his home, as well as safe for his money and blood, as scientists counted the preservation of the presentation of the necessities of the Earth safely, and if this is achieved it destroys the destruction, Through Islamic texts, it is found that Islam is a matter of preserving the symptoms, and warning against harming them or of being used to them.

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "What has appeared in obscene people and proclaimed them only appeared in them of diseases and pains, unless they were among the nations" (20), and see a series of diseases that appeared in us, Because the symptoms are no longer safeguarded, but the outrage has been publicly revealed among the people.

The most important causes of the collapse of societies, and the corruption of the system of families, which is the maintenance of symptoms, spread foundlings who do not know their parents, and no one asks for them, and this is the biggest factors of corruption and corruption in society, and here find the tightening of Islamic law in warning against abuse of symptoms, And assault them with adultery and immorality.(IbnMajah - SunanIbnMajah - the door of penalties - talk no: 4019 - p. 664.

Furthermore , the Messenger of Allaah (peace and blessings of Allaah be upon him) emphasized the maintenance and maintenance of the symptoms. He said in the hadeeth of farewell: "Your blood, your money, and your symptoms are haraam as this day in this month(21)." What is honored by the human, and what the Muslim first honored his religion, and then introduced, which is the reputation and reputation of his family.

It is regrettable that there is a grain and a word spread in our days, which is the curse of honor and if cursed honor, which is honored by the human, it means that he insulted religion and insulting the offer, which is keen on him, especially the Muslim; in compliance with the order of the Messenger of God, Maintaining symptoms, and not being subjected to any abuse.

Islam has made a series of precautions; for the maintenance of symptoms, including the following:

First: Warning of defamation:

In the Quran and Sunnah, there is a warning to those who are exposed to the symptoms of the people, and to throw away the symptoms of others and accused them of adultery and adultery, and Islam has counted it as one of the major sins of the limitation. The Qur'an called it a slander and a flagellation, and only four witnesses accepted it, except for its seriousness and misdeeds.

Allaah says (interpretation of the meaning): "And those who throw the fortresses, then they do not come with four martyrs, then they flogged eighty lashes and never accepted them, and those are the sinners." Islam considered slander as one of the major sins, and Allaah forbade him to do so. First flogged, then never admit their testimony, not this(Nisaburi - true Muslim -door thickening the prohibition of blood and symptoms and money - talk No.: 1679 - p. 474).

But the Koran counted from the slanderers, and any insult is greater than to be counted as sinners, after the fall of his testimony and not accept.

And you are told that the Messenger of Allah counted seven of the ablutions, when he said: "Avoid the seven sins until he said

And to throw away the women who are unaware women in Islam. "(22) But Islam did not accept in this greatness only four witnesses, even if they were three, it is not enough, and not only that, but does not accept the testimony of women in this field. The owner of this terrible act.

Second: Prohibition of backbiting and gossip:

It is one of the means of keeping the symptoms in Islam that Allah (SWT) forbade the absence and gossip, and promised the ugly habits, as the absence of the greatest violations of the view of the human, he said: (Do not get angry each other loved one of you to eat the flesh of his brother dead thought and fear Allah, surely Allah is a merciful) (Surat Al-Kharat: 12).

The Prophet (peace and blessings of Allaah be upon him) said: "he who be a caumniator will never enter paradise" (al-Mughtab), which is located in the view of his brother, , And the exploitation of their privacy.

Third: Prohibition of adultery:

(Bukhari - SahihBukhari - door of the word of God that those who eat the money of the orphans unjust - talk No: 2766-327(Bukhari - SahihBukhari, the section on the prohibition of gossip, talk no. 6056).

The Prophet (peace and blessings of Allaah be upon him) said: "The one who follows the verses of the Qur'aan and the Sunnah of the Prophet (PBUH) sees great interest in the maintenance of the expanse by forbidding the crime of adultery.

The most dangerous means of defamation is adultery, because it is a direct attack on the offer, because it is an insult to the view, which is a waste of genealogy. The Messenger of Allah says: "Whoever believes in Allah and the Last Day And he shall not drink his water,(24)

Moreover, you find in the Holy Quran that Allah made those who did this great deed a punishment for the adulterous adulterer and the unfaithful adulteress. The fortified Nazaniwas stoned to death, as in the story of Maaz and Al-Ghamdiyyah, both of which occurred in his life. (25)"He said.

With regard to non-mahram, mention this in the Book of Allaah, by saying: "The harlot and the adulterer, and each one of them slaughtered one hundred lashes, and you shall not take witness upon them in the religion of Allaah." "If you believe in Allah and the Last Day,(Al-Nur: 2).

Fourthly: It is haraam for all who offer zina and what may lead to it:

The first introduction to adultery is to look at it. Allaah says (interpretation of the meaning): "Say Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do

(Al-Sijistani - Sunan Abu Dawood - Bab in the foot of the spice - talk No .: 2158 - p. 374.

(See Bukhari - door stoning fortified - talk number: 6812- 6815.

"And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears "(suratAnnur 30-31)

The poet said the seriousness of adultery:

The look is a smile of peace

And there is a meeting.

There is no doubt that mixing and travels of the greatest introductions of adultery, the Almighty said:"And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts."(Al-Ahzaab 53).

However, it is In the best of acts of worship, the Messenger of Allah separated the men and women, in prayer the men and the last women, and it was said that: "The best ranks of men first and the last evil, and the best rows of women and the last evil first.(27)

The third topic

Special rights for people with special needs

Islam has taken care of the needs of all, and neglected the category of any category, or a segment of society, whatever the nature, came in the quran, explaining special rights, some of the groups that need care and attention, and this is the integration of our Islamic law of various humanitarian issues.

As he spoke about the rights of the child, he spoke about the rights of the disabled person with special needs, as in the case of the Lord of the Worlds, to our master Muhammad, in Abdullah bin Maktoum;

(Shawqi - Diwan Ahmed Shawqi - p. 67.

(Al-Nisaburi - Sahih Muslim - the door to settle the rows and stay and preferred the first of them - talk No .: 440 - p. 124.

Disabled to remain free, generous, knows what he has and what he has; to sit safe, reassuring, the eye of the eye, and these are some examples of the Book of Allah (SWT).

The Lord of the Worlds, our Master Muhammad, is in blindness, leaving attention to him for some time, and to strive hard to do no harm from him. Then the Holy Qur'an comes down to his Prophet,

- (1) The Prophet frowned and turned away
- (2) Because there came to him the blind man, [interrupting].
- (3) But what would make you perceive, [O Muhammad], that perhaps he might be purified
- (4) Or be reminded and the remembrance would benefit him?
- (5) As for he who thinks himself without need,
- (6) To him you give attention.
- (7) And not upon you [is any blame] if he will not be purified.
- (8) But as for he who came to you striving [for knowledge]
- (9) While he fears [Allah
- (10) From him you are distracted.(suratAbasa 1-10)

The Messenger of Allah went to him, apologizing, and says to him: "Welcome Him admonished me by my Lord."

In this, al-Qurtubi says: "But Allaah has blessed and exalted him so that the hearts of the people of nature cannot be broken, or to know that the poor believer is better than the rich."(28) This is a view to show the believer's status, even if he has special needs.

Dr. Ismail Abdel Fattah said: "Human rights in Islam are numerous and varied. They are a group of rights that are integrated, which lead to the happiness of the human being, his paper in the world and the dignity of his status in the Hereafter. And in the prophetic year.

Including the rights of all human beings, the rights of the past, the rights of the child, the rights of the orphan, the rights of the liquid and the deprived, the rights of the poor, human dignity, pregnancy, breastfeeding, Women, husbands rights on wife, wife

(Qurtubi – JamiiAhkaam Al-quran- Volume X - c – p (136).

The rights of the deceased, neighbor, justice, adoption, asylum, human use of nature, right to work and production, immigration and residence, life and parenthood, freedom of minorities, religious freedom, consultation, equality, security and security, ... and other rights initiated by Islam).(29).

Some of the companions were special needs:

1) ThabitbinQais Al-Ansari:

He was the son of QaisShamas al-Ansari al-Khazraji, the fiancé of the preacher, he was Khatib al-Ansar, and the preacher of the Messenger of Allah. He was one of the greatest companions, and he was in his ear and he was a preacher. (30)

2) Abu Qahfah Abu Bakr's father:

Othman bin Amer bin Omar Abu Qahafah al-Qurashi, alleging the Messenger of Allah after he delivered the day of conquest, came to him by his son Abu Bakr may Allah be pleased with him, lead him to the Messenger of Allah in the mosque, and was blind, the Messenger of Allah ﷺ : And he hit the Messenger of Allah on his chest and said: Accept Islam and Accepted.(31)

3) Umm Zakhr al-Habashiyyah:

It was narrated in Sahih al-Bukhaari on the authority of 'Ata' ibnAbiRabah who said: Ibn Abbas said to me, "Do I show you a woman from the people of Paradise?" I said: Yes, he said: "This black woman came to the Prophet." She said: I pray, O Allah, and I

(Dr.Rifai Mansour - Special Human Rights in Islam - p. 19.

(Almazi - perfecting the perfection in the names of men - Volume I - p.(57)

(IbnHanbal - Al-Musnad - Hadith No: 26413- Volume VII.

I ask Allah to not reveal, so he called her the Messenger of Allaah, and she had epilepsy. "(Al-Tirmidhi, may Allaah be pleased with her) (32)

4) Talha bin Obaid Allah one of the ten of those who received the glad tiding of paradise :

Talha bin Ubaidullah bin Othman al-Taimi, one of the ten most famous of the people of the Shura, and one of the first of those who preceded Islam, saw one and did well, and his hand was hit until it was paralyzed. Abu Bakr said: "Talha al-Joud was told, and he remained struggling until he martyred the day of the camel, and his hand was bare. (33).

The fourth topic

Private property and its impact on public life

When Allah (SWT) used the man in the earth to prepare for him all the reasons for living, and his preference for all his creatures, and carried on land and sea, Allah (SWT) said:“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference” (surat Al-iraa 50).

It is the caliph who colonized by Allah in the earth.

(Bukhari - SahihBukhari - the book of patients - talk No .: 5652.

(Almazi - perfecting the perfection in the names of men - Volume I - p.62

Almighty said: "O my people, worship Allah ; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."(surat Al-hood 61)

The Lord of the worlds invited us to the building of the universe and revealed its secrets, and the exploitation of its goods.

And the exploitation of the goods of the earth, which Allah ordered man to walk in its orbit, requires individual ownership and preservation of this property, and Islam has guaranteed this right to all human beings, as long as within the framework of legal permissibility, and I spoke the doors of jurisprudence much in this right, Islamic economy, and this is an achievement of the principle of economic freedom, which transferred our true law to all, which makes him feel the role entrusted to him in the building of the land, and the exploitation of its wealth, and extraction of wealth, and thus see the effects of private property, and its implications on public life,

1) Private property verification of succession in the land:

The right of ownership is a legitimate right, and an economic principle affirmed by Islam. Allaah says (interpretation of the meaning): "And spend what He has made you accountable." (Surat Al-Hadid: 7) If we consider this verse, we find that Islam, Which he possesses, after he stimulates the production, collection and work, after Allah (SWT) paved the land and humiliated the human, and prepared to achieve the succession,Allah said:**"It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection".(surat Al-mulk 15)**

The Holy Quran explicitly refers to the means of living in the land and the right to own property. He said:

(70) To warn whoever is alive and justify the word against the disbelievers.

(71) Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?

(72) And we have tamed them for them, so some of them they ride and some of them they eat. (suratYaaseen 70-73)

This verse is very clear in the right to property in the land, and that Allah deceived the human, and makes his livelihood and strength and benefits in it.

SayyidQutb said: "The question of Allah here is a remarkable sight in their hands. It is not absent, neither distant nor ambiguous. It needs to be managed and thought. These are the cattle that Allah created for them. Everything,

All of this is from Allah's ability and management, and from his creation, what is deposited in the characteristics of people and animals, making them able to download, use and use it, and make it a useful treatment to meet the various situations of people, and what people have to make of all this. (34)

2) Private Equity and Economic Growth:

And since money is the money of Allah, and this is one of the general rules in Islam, and people vicegerent it, Allah said:

Believe in Allah and His Messenger, and spend what He has made you to be (surat Al-hadid 7)

, The prevention of this money is not to be a state among the rich, and hence made Islam a set of provisions, ensure that the money does not remain in the hands of a limited group of people; which works on economic development, among which are the provisions that began in this regard:

First: Call for expenditure:

Islam has called on the rich to take the right of God in this money, which made them vicegerent, and made in their money really for the poor, God has addressed the rich must spend this money, which make them as vicegerent, Almighty said

Khutabb in the book of zhilaalArrahman p 2976

(Al-Hadid: 7)Believe in Allah and His Messenger and spend out of that in which He has made you successors.

for those who volunteered and spent for the sake of Allah, he said: "You will not spend the expense of seeking the face of God, but conducted it." (35)

The first financial rights that Allaah has enjoined on the rich are zakaah. Allaah says (interpretation of the meaning): "And from their properties was [given] the right of the [needy] petitioner and the deprived." (Surat Al-Dharyat 19). Al-Qurtubi said in this verse: In other money." (36)

Then Allah commanded the truth and urged them, and make a great reward, Allah (SWT) said: "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it." (Surat Al-Imran: 92),

And to be ratified by people, including what is due, (Peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: The zakaat al-fitr is a zakaat al-fitr, a saa 'of food or a saa' of barley or a saa 'of a grape or a saa' Raisins purifying the fasting). has made seasons (37)

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Fortify your wealth with zakat and do your sickness with sincerity."(38) There is no doubt that honesty is a means of saving money, To achieve blessings, the most powerful means of social security.

(Bukhari - Saheeh al-Bukhaari - the door of what came that the acts of intention and every man what he intended - Hadeeth number: 56 - p.

(Qurtubi – jamii Al-Ahkaamquran – Volume 9 IX - p.27

(Bukhari - Saheeh al-Bukhaari - the BaabSadaqa al-Fitr - Hadith no. 1506 - p. 173.

(Tabarani – Al-Ausadd -Baab Zakat - talk no: 400 - p. 215.

And it is considered the love of closeness to Allah on that day, and has been initiated by the Lord of the Worlds; an expansion of the poor and needy, and the forgiveness of the poor, and the forgiveness of the poor. For the sins, and the approach to the Lord of the Worlds, promised by the wise street a certain year, did the Messenger of Allah, and ordered his nation to do on this great day.

Then, the charity associated with worship is very many, the most important of which is the guidance. It is associated with the worship of Hajj, which is a great ritual of Hajj and other kinds of kafarat, such as the kafara of the right or the expiation of vows associated with the condition, the purity of purity, the kafaarat al-intercourse during the day in Ramadaan and the rest of the kafarat, What is the ongoing charity, which remains and is paid after the death of the owner, or alms are not ongoing.

All the economies of the world have failed to achieve such legislation organized by Islam in order to achieve a comprehensive and integrated economic system. Having declared their inability to look to the Islamic system, this system has narrowed the gap between the rich and the poor.

"The world's economic systems of capitalism or communism have never had a trace of the effects of social justice, and the workers have not been able to do anything. They have taken advantage of their efforts, suffered the worst disasters, and the harshest of all," said Bakir Sharif al-Qurashi.

It was natural after the bankruptcy of these doctrines and their collapse, that people long to see the Islamic theories in the field of economics, and the situation of the worker and other black people in its shadow, and we have to refer to some of the main lines, which is based on the Islamic economy, which is as follows:

1- Royal Decree: where Islam recognized the ownership decision, and imposed on the state protection, but within a special framework). (39)

Impact of individual ownership on community security:

One of the most important requirements of life, that communities live safe and reassuring, and that says the Messenger of God ﷺ : "Whoever is safe in his sword, well in his body, has the strength of his day, as if the space of his world" (40).

The Prophet (peace and blessings of Allaah be upon him) considered the blessing of security as one of the most important things for which a person is concerned. Any value for a life in which a person is not safe for himself, his money or his household, Or unjustly detaining him, or deporting him from his land and country, but continues to exercise his legitimate rights to him, without prejudice to his dignity, or the assault on his humanity.

"Perhaps the most prominent concept of personal freedom, in its narrow and direct sense, is the right to security of person, to ensure that he is not subjected to imprisonment, detention under the provisions of the law, exclusion, forced exploitation, Physical torture, humiliating or coercive interrogation in which he feels his feelings, by referring to matters relating to the individual's being, even when arrested in a legal manner, he has the right to know immediately the charge against him. (41)

Special rights and the methodology of States:

(Qurashi - the rights of the worker in Islam - p.29

Al-Tirmidhi - Sunan al-Tirmidhi – Baab the trust in Allah – Hadith no: 2346 - p. 529.

(Chechen) Dr. Abdul Wahab - Human Rights and Fundamental Freedoms in the Islamic System and Contemporary Systems – p 26

And the human rights observer through the Quran's verses, and the Prophet's Hadith, finds that the first document that provided for human rights, or the right to privacy is the Holy Quran, which is the first document that established frameworks in human rights, the text of human dignity and harnessing the universe, And referred to the freedom of religion and embrace the creed, and forbade coercion and coercion.

Then the second source of the legislation, which is the Sunnah of the Prophetic Sunnah, referred to the great rights, clearly and clearly to man, he said: The right of the Muslim over a Muslim is five,(42) and the Sunnah has made rights among the Muslims themselves, or between them and others, the document written by, the arrival of Medina, as well as the rest of the reigns and covenants.

Private property is legitimate, whether individual or collective. Every human being has to work, and produce a livelihood. Allaah says (interpretation of the meaning): **"It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection."**(Al-Malik 15).

Every person should seek the wealth of nature. The so-called privatization, which had a significant role in enriching the economy of these countries.

Many countries have adopted the principle of privatization as a means of portraying the state of their economy, improving their economic level, and raising economic efficiency, thus attracting investment potential through the participation of the private sector and giving up part of their share in the privatized project.

The Meaning of Privatization and Privatization:

(Bukhari - Saheeh al-Bukhaari – Baab of the command to follow funerals – HadeethNo .: 1240 - p. 143.

Some researchers define the term privatization as the transfer of ownership or management of economic activities in society either partially or entirely from the public sector to the private sector, some of which are the reallocation of roles between the public and private sectors in order to achieve productive capacities and service systems to the highest degree of efficiency And possible competitiveness)(43).

Through the above definition we notice two things:

The first: is that privatization, which represents private ownership, has a big role, and a significant effect on improving production is both qualitative and quantitative. For when private investment comes into play, it motivates the owners of capital to create, develop and increase production in order to save their money. Second, despite the differences in definitions of the meaning of privatization, in all definitions it is agreed that it is the transfer of ownership in whole or in part from the public sector to the private sector. This principle encourages production and stimulates performance and collection, thus encouraging capitalists to move their funds in The market away from the accumulation, so as not to be state money between a specific category only.

In turn, governments are increasingly seeking policies aimed at achieving higher private sector participation by improving the investment climate in all its dimensions and supporting private sector participation in infrastructure and social sectors in order to improve the quality and efficiency of service delivery, Export and vitality in both rural and urban areas). (44)

(Executive Commission for Privatization - Privatization in Jordan - p.(15)

(Ibid., P 14

The entry of owners of private property, clearly leads to raising the efficiency of the economic company, and increase in profits, by increasing production, this is the productive return on the shareholding company, and the shareholders, and the employers in that company, and returns the most on the economy of those States, leading to a reduction of the state budget deficit.

It can be said that private property has a great impact on the public life of any society. It can be reformed by activating the money in the state and encouraging capitalists to produce, thus increasing employment opportunities, reducing unemployment and reducing the burden. About the state.

II. CONCLUSION:

Allah (SWT) prepared for man all that is correct, where he made him a successor in the land, and sent messengers to show people, and ordered humans to follow them, and make them the right choice in the follow, the Almighty said:

“Indeed, We guided him to the way, be he grateful or be he ungrateful.”

(surat Al-insan 3)

And one of the requirements of the choice in worship, to have the choice in all other actions, do what he pleases and then be held accountable, Vithab improved and punish the offender, and that among the options that Allah gave him to give him the right to own.

The study of human rights and the impact of these rights in the lives of the people in general, and that the human being originally to be positive, not to monopoly self-interest, but beyond it to others, find the Muslim that Allah owns the money, and allowed him to be governed by Sharia, only It must exceed the benefit to others.

This research has some of the ways that Allah has prescribed, and committed the owner of private property to do, including what is required, including what is scarred, in order to maintain his own property.

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