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“HUMAN RIGHTS IN ISLAM”

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JABATAN AGAMA ISLAM SELANGOR



“HUMAN RIGHTS IN ISLAM”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ²

Dear blessed Muslims,

I solemnly remind myself and fellow beloved congregation that let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by obeying all of His Commands and avoiding all of His prohibitions. May we all become among the best slaves of Allah, attaining success in this world and the Hereafter.

The *khutbah* today is titled “**HUMAN RIGHTS IN ISLAM.**”

¹ al-Israa' 17:70.

² Aal-'Imraan 3:102.



Dearest audience,

The topic of human rights is still hotly debated in this country. Many quarters have expounded on this topic in various medium including on the television and the newspaper, and even in the social media. There are those within the society that had turned this very topic into a polemic that can result in clashes within the nation. The struggle for human rights and freedom have become a hot issue due to the misunderstanding in the very concept of human rights in Islam.

We often hear slogans for the struggle for freedom exclaimed all over the world including in our country. What more when it is spearheaded by organizations that are often confused with their own religious and self identity. According to history, the human rights struggle movement is a movement established upon liberalism and humanism ideologies.

While in Islam, human rights have long existed before this so-called movement, however it never became an issue within the society. Human rights that were being upheld in Islam is based upon the values and guidance of al-Qur'an. According to Islam, human rights and freedom is a manifestation of mankind's liberation from various forms of bond and devotion to other than Allah *Subhaanahu Wa Ta'aala*. Allah has created the human beings and placed them on a lofty position compared to other creations, based on the principle of human dignity (*al-karaamah al-insaaniyyah*).

This coincides with what Allah *Ta'aala* explained in al-Qur'an in verse 70 of soorah al-Israa' that was recited in the early part of the *khutbah*, what means:

"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."

Dear blessed audience,

Rasulullah ﷺ was sent to liberate mankind from slavery to servitude unto Allah that had created them. This very concept of freedom expounded in al-Qur'an nonetheless uplifts the value of true humanity. This is different than the measure of human rights from the West, where everything is based upon humanity values and not upon religious measures. We still remember the dialogue that took place between Rabi' bin 'Amir at-Tameemi and the Persian King Rustum, where Rabi' was sent by Sa'd bin Abi Waqqaas as an emissary to Persia. Rustum had asked: "What brought you here?" Rabi' answered aloud: "Allah has sent us to bring mankind out of worship of mankind to the worship of Allah alone."

According to Dr Wahbah az-Zuhaili, *al-karaamah al-insaaniyyah* or the principle of honoring the human prestige and dignity is the source of human rights. When there is appreciation for *al-karaamah al-insaaniyyah*, it means that there is manifestation of humanity that distinguishes it from the animals. What is the use if the dignified traits and attitude of human beings are not preserved and even violated, purely for the sake of human rights. What is the point if this worldly life is not based on the teachings of al-Qur'an and *as-Sunnah*, which in the end inflicts harm in our lives in this world and the Hereafter. When life is separated from religion, then be prepared for destruction. Rasulullah ﷺ had reminded us to always refer to Islamic teachings as guidance. This is as mentioned in the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh* whom said: I heard that Rasulullah ﷺ said:



مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَاتُوا مِنْهُ مَا
اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةَ مَسَائِلِهِمْ
وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ

"What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you."

(al-Bukhaari and Muslim)

Therefore, Allah *Ta'aala* elevates the rank of human beings as noble creations and granted the duty of devoting themselves fully unto Allah and assuming the role of vicegerents on earth. Islam heavily emphasize on the matter of duties and responsibilities as opposed to the matter of rights. Islam views mankind from the aspect of its *fitrah* (natural disposition) in performing *'ibaadah* (worship) and doing good, while Western thoughts incline to focus on individual rights and interests. The purpose of life for full servitude is very clear as Allah mentions in verse 56 of soorah adh-Dhaariyaat:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

"And I did not create the jinn and mankind except to worship Me."

Nowadays, our challenge is to confront thoughts that are increasingly alarming. Ideologies and freedom within the scope of human rights are increasingly challenging. Islam does not at all reject the rights and responsibilities pertaining to human rights, but never should it lead to harms in life. The context of freedom espoused by certain quarters can never be accepted at all, if it contradicts the *Maqaasid ash-Sharee'ah* (The Higher Objectives Of The Islamic Law). What is the benefit of having the freedom to



commit fornication (*zinaa*), the freedom to indulge in acts of disobedience under the pretext of human rights that clearly contradicts the religion.

Similarly, with those that utilize their intellect purely to satiate their lustful desire, such as the movement for religious freedom, open campaign in recognizing apostasy (*murtad*) by the Muslims as 'a right of freedom', in addition to allowing Islamic teachings to be interpreted at will by those whom are not scholarly trained, purely under the name of human rights. It would be very unfortunate if these thoughts actually become the core mindset within the society. It is high time for us altogether to curb such thinking for the greater benefit (*maslahah*) of the *ummah*.

Dear blessed Muslims,

The struggle for human rights must be thoroughly understood and it must never lead to problems. The Muslims in this nation should not be instilled with elements and doctrines that are perverted, which in the end causes prolonged problems. Relevant institutions within this country such as the Human Rights Commission of Malaysia (SUHAKAM) should take greater initiatives in explaining accurately to the masses with regard to this matter, as well as to Islamic institutions such as relevant Islamic agencies. If this understanding can be inculcated within the society, then the awareness and comprehension regarding human rights will cause the society to be well-informed and not causing continuous conflicts. This shows that Islam has brought the truth and that it is compatible with all aspects of life.

Blessed audience,

To end the *khutbah* this time, let us altogether take beneficial lessons and important teachings as guidance in this life. Among them:



1. The Muslim *ummah* must have certainty that Islam has placed the highest human rights that is based upon *tawheed* (Oneness of Allah) and full certainty in Allah *Subhaanahu Wa Ta'aala*.
2. The Muslim *ummah* must remain penitent that freedom is not absolute and it is bounded by the decree of Allah *Subhaanahu Wa Ta'aala*.
3. The Muslim *ummah* must internalize upon the concept of freedom and human rights according to the Islamic perspectives, and not deviate from the actual humanitarian values.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ
الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ١٠

“And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.”

(Aal-'Imraan 3:105)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.





THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

Respected audience,

Let us unite upon the basis of authentic Islamic *'aqeedah* that is certain and solidified. Let us unite upon any situations, firmly united facing any circumstances and enemy's threat, whether hidden or apparent. The unity of the Muslim *ummah* is the foundational strength towards the nurturing of *Khayra Ummah* (the best nation). Muslims are entitled to have differing views, what more in worldly matters, but the Muslim *ummah* must continue to unite in *fikrah* (thoughts) and understanding according to the guidelines of the *kalimah* (phrase) لَا إِلَهَ إِلَّا اللَّهُ, affirmative principles within al-Qur'an and *al-Hadeeth*, as well as sound Islamic brotherhood principles.

In our effort to break the chain of Covid-19, it necessitate every Masjid attendees to remain disciplined and that it is *wajib* (obligatory) to abide by the Standard Operating Procedure (SOP) that has been outlined by JAIS (Selangor Islamic Religious Department), specifically in performing the *wudoo'* (ablution) at home, bringing one's own prayer mat, wearing the face mask while at the Masjid and *Surau*, and practicing social distancing. Those



that are unhealthy or unwell are prohibited from performing *salaah* in the Masjid and Surau.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُورِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهُدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُورِ، تَعَكَوْ أَمِيرِ شَاهِ، ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ عُمْرَهُمَا، مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and blessings upon this state that continues to prosper and progress, and that its residents remain united, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.



O Allah, protect us from calamities and pandemic such as Covid-19.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءِ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَبِالإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا. رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ٩٠

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.
