



جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...

HUMAN RIGHTS IN ISLAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

#bahagianpengurusanmasjid

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

became 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.”

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 Waqqas 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:

“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:

***“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*.

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.**

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.

“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)




**THE SECOND
KHUTBAH**




**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)**

**لا إِلَهَ إِلَّا اللَّهُ, affirmative
principles within al-Qur'an**



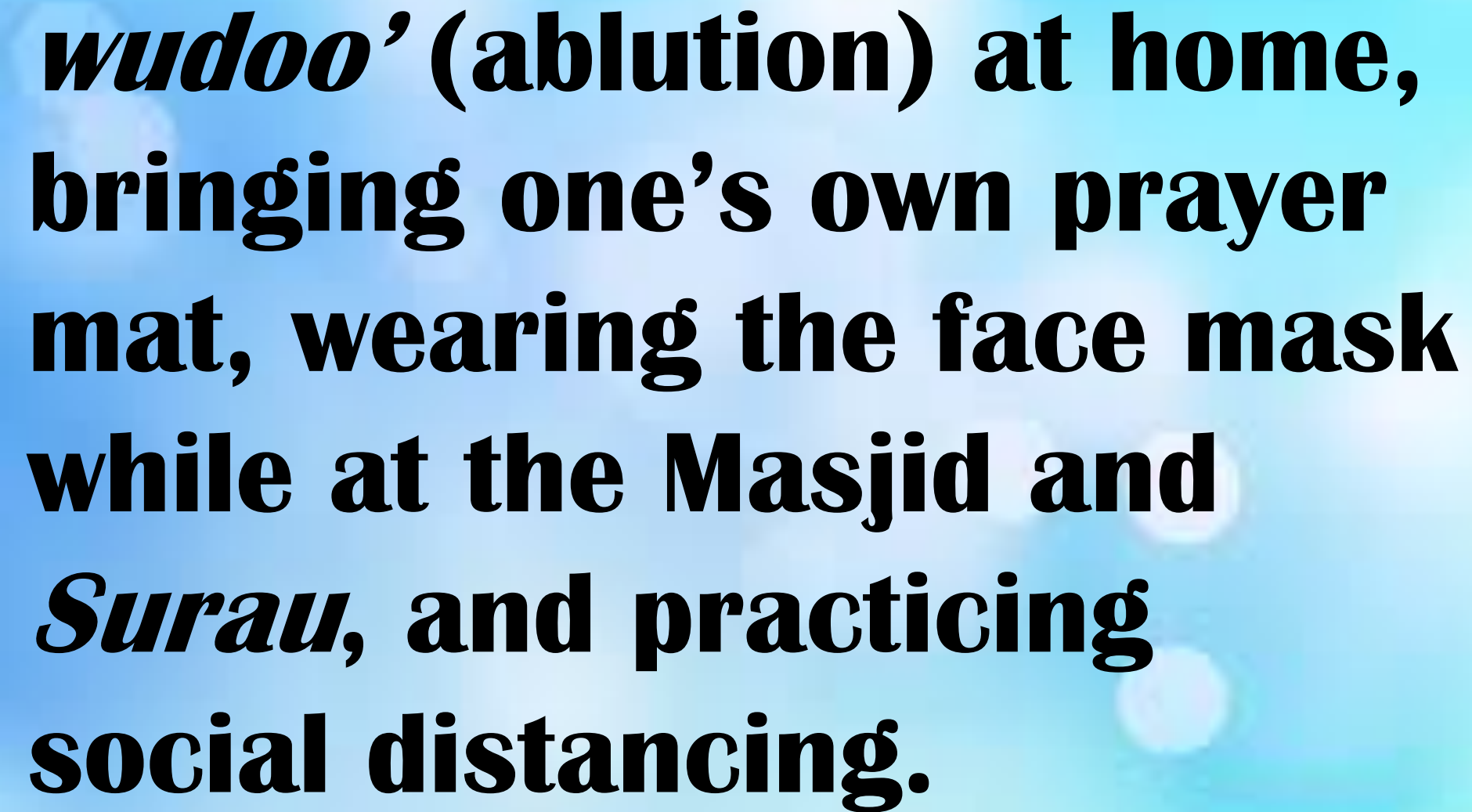
**and *al-Hadeeth*, as well as
sound Islamic brotherhood
principles.**




In our effort to break the chain of Covid-19, it necessitate every masjid attendees to remain disciplined and that it is *waajib* (obligatory) to abide




by the Standard Operating Procedure (SOP) that has been outlined by JALS (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.**



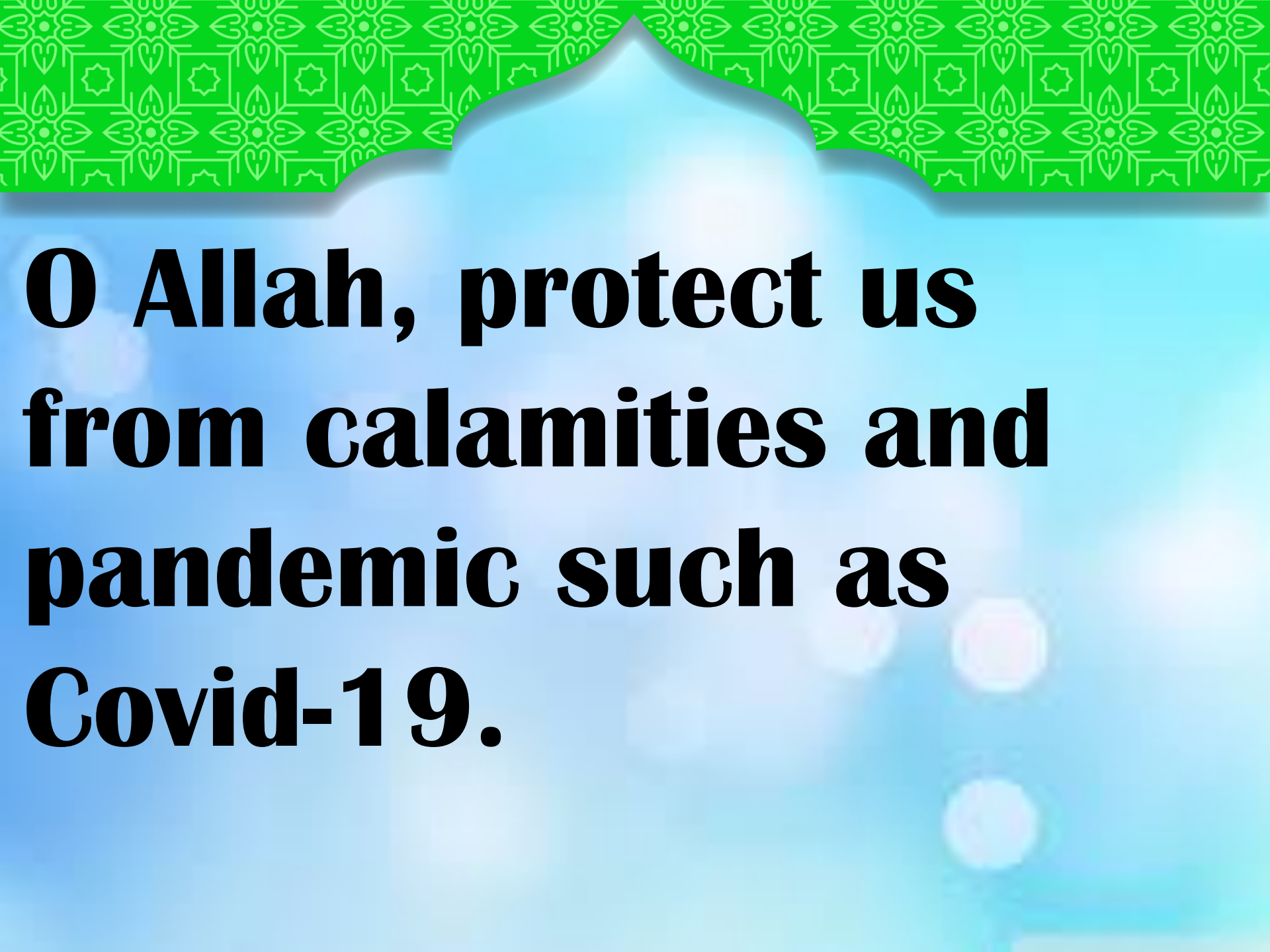
**Those that are unhealthy
or unwell are prohibited
from performing *salaah*
in the Masjid and *Surau*.**



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**