

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.

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I. LOGIN

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. (Kılıç, 2009, 110) This situation is clearly expressed in the Qur'an: يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُجْلِي الصَّيِّدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ "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-Taberî 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-Taberî: "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-Taberî, 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 (AHIT)

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 adultery: "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-Isfehânî, 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: وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ "Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous." (Repentance 'Tevbe', 9/75)

And the covenant which Allah hath given unto men are the tidings he has given them, the orders and instructions he gives them. وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ "Remember We made the House a place of assembly for men and a place of safety; and take ye the Station of Abraham as a place of prayer; and We covenanted with Abraham and Ismail, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer)." (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 "ahit" 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 CONTRACTING (AKÏD)

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 later, the metaphorical, the flowing, the marriage. (el-Isfehânî, 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. REINFORCED ACTS OATH (MÎSÂK)

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. (İbn Manzûr, X, 37; also some verses. Bakara, 2/, 63, 83, 84,93; Al-i İmrân, 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; Mû'minun, 23/7; 57/8.)

In another verse when the of the covenant passes, Almighty Allah says: الَّذِينَ يَتَفُسُّوْنَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ "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)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ "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 İmrân', 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. (Nişancı, 86)

Part of the Qur'anic use of the "mîsâk" concept is, as mentioned above, for political contracts made between people or societies and committed with an oath. وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فِدْيَةٌ رَقَبَةٌ مُؤْمِنَةٌ وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَلَا يَبْرَأُونَ "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 'Nisâ', 4/92)

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهِجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجَرُوا وَإِنْ اسْتَنْصَرُواكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ "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 'Enfâl', 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. (er-Râzî, IX, 218)

V. "EL-İLL" VE "EZ-ZIMMET"

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 كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا ذِمَّةً يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ "How (can there be such a covenant), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they please you, but their hearts are averse from you; and most of them are rebellious and wicked." (Repentance 'Tevbe', 9/8)

2. verse لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ "In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds." (Repentance 'Tevbe', 9/10)

The form of "ill", which is the structure of *ill* 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 meaning of the name of the Israeli is given as an allegation, kelimenin, Arabic and the Israeli is pronounced as being pronounced as Isrâil. 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-Alûsî, X, 56)

"ez-Zimmet": 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 (zimmî people) have been given names. (el-Cevherî, V, s.1926)

In Islamic law, the general framework that determines the position of those who have committed an embezzlement 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." (Ebû 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. (eş-Şafîî, IV, 196) "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." ((Repentance 'Tevbe', 9/6)

According to this, if a person who is in a state of war with Islam is to ask for "security (security)" in order to have a close examination of Islam and the Muslim Community, it should be given to him. In addition, the person to whom he has been entrusted is safe until he returns to his home country where he will feel secure. (el-Cassâs, IV, s. 273; İbnü Aşûr, 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-Kurtûbî, 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: *يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيُثَبِّتَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ* "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 'Nîsâ', 4/26) *أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْبَدَهُ فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ* "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-Zemahşerî, 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 faithful and faithful bases of faith and unity in the presence and unity of God. (ez-Zemahşerî, II, s.43) According to Elmalî, what is meant by the path of guidance required to be observed is; "Faith, direction, salah, virtue, ihsan, book, wisdom and prophecy." (Elmalî, III, s. 1974) According to Razi, 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 event 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 Habil.

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: *مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنْ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ* "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 evil to abandon the congregation of evil, such as ungrateful ingratitude and tyranny. Zulkarneyn has struggled for a universal value, such as peace, against the corruption of the Ye'cüc and Me'cüc community. Hz. The chaste behavior of Joseph is also one of the moral behavior of a prophet. Hz. Lut also tried to discourage the people from being gay and homosexual by making the road and doing evil. Likewise, the advice given to the Prophet's is indispensable moral principles of the commercial life *وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تِلْوَ إِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ* "To the Madyan people We sent Shuaib, one of their own brethren: he said: "O my people! worship Allah. Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith."(The Elevated Place 'A'râf', 7/85)

Likewise Hz. Moses struggled with the dictatorship of Pharaoh, who tried to force people's beliefs and lives, and restricted their rights and freedoms. For Pharaoh's most obvious feature was to separate the people from the blaring, to kill the children of the weak, to persecute and bully. Hz. Moses had struggled with him for the universal values of the holy tradition. Again Hz. Moses had found the following moral counsel against Karun, who was spoiled by his richness and who had lost himself to the sentiments of superiority.

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: وَقُلْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الْوَقْلُ مِنَ الرَّجِيمِ (The Cave 'Kehf', 18/29) "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 Cow 'Bakara', 2/256) "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Taghut (evil) and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things." (The Cow 'Bakara', 2/256) Indeed, the last ring of Prophed Hz. Muhammad de wanted to respect basic rights and freedoms such as immunity, right to life, property right, residence innocence, social security, equality and family law. This is because the basic aim of these fundamental rights and freedoms of the person who is emphasized in the Qur'an is to prevent the formation problems.

The human rights system offered by Islam to people shows itself in certain sections. It is possible to sort these parts according to the following formula.

6. 1. Rights given with birth

According to Islamic belief, all people are born without sin. Because every born baby is born in Islam. His family gives him a religious tradition. From here, the culture, history, religion and personality of each person can be earned and not compulsory. Almighty Allah, the Prophet. He informs Adam's sin. But he is only the sinner who is responsible. Indeed, Hz. The man declares repentance and accepts repentance. (Gazali, 92) "Then learnt Adam from his Lord certain words, and (Allah) accepted his repentance; for He is Oft-Returning, Most Merciful." (The Cow 'Bakara', 2/37) "Say: 'Shall I seek for (my) Lord other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your return in the end is towards Allah. He will tell you the truth of the things wherein ye disputed.'" (The Cattle 'En'am, 6/164)

There is also no jewish status of the Jew, as the human ontologically equal to the species will not be the caste difference, as Hinduism later claims in his own species. Islam is a call for adopting equality between races as a basis for emphasizing brotherhood.

6. 2. Granted Rights in Economic Area

According to the Qur'an, the real proprietor belongs to Allah. He has brought all the things He created to the service of man أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي بَاطِنِهِ لِيَمْلِكُونَ أَموالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفقونها فِي سَبِيلِ اللَّهِ قَبَسْرُهُمْ عَذَابٌ أَلِيمٌ "Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!" (Lugman 'Lokman', 31/20) If a person earns a good in a legitimate way, that good is deemed worthy. It has the right to dispose of the goods without any limitation. In the same way, the property can never be used for misuse.

Also, no one can prevent another from benefiting from God's favor. According to Islamic belief, no one has the right goods, to sell exorbitant prices, to monopolize the market. يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ "O ye who believe! there are indeed many among the priests and anchorites, who in falsehood devour the wealth of men and hinder (them) from the Way of Allah. And there are those who hoard gold and silver and spend it not in the Way of Allah: announce unto them a most grievous chastisement" (Repentance 'Tevbe', 9/34)

6. 3. Social Granted Rights

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 وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

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 ‘İsrâ’, 17/34)² يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا ۖ قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ “O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart 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.

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 the rules and bases which it offers in the field of human rights in all supply. The human rights that the Qur'anic has inhabited are not regulated by a committee of scientists or leaders, or parliament is not designed by a group of parliamentarians. Because the arrangements carried out by humans are essays and experiences. However, the Qur'an's declaration of human rights is the most profound and most profound declaration, as it has been programmed by Allah Almighty for all time and space. Therefore, a thousand four hundred-odd year olds are known by everyone, literate and non-literate.

In order for a person, a society and a society to become a social entity, to have happiness in their own lives, it is obligatory for them to establish healthy and reliable ties and to make various agreements and contracts for this purpose. Man improves his life in this way and prepares for tomorrow while he is working for his day. All this depends on the feeling of being in a safe atmosphere.

The Qur'an, in all its meanings, emphasizes to adhere to the Qur'an and warns and accuses those who do not obey their covenants, in the past, by informing them of the divine punishment of those who have committed these crimes

The Qur'an is only holy book that contains the laws and rules that are best suited to human beings that God has sent for human beings.

Gayrimüslimler için: İslami toplumlarda yaşayan gayrimüslimler, kendi çıkarlarını korumak, eğitim, sağlık, iletişim, kültürel faaliyetlerden daha fazla yararlanmak için siyasi faaliyetlerde de yer alabilirler. Bu nedenle, siyasi karar alma mekanizmalarına dahil olduklarından, çoğunluğun azınlıklarının tahakkümü mümkün olduğu kadar önlenir.

The reason for the existence of the Islamic government is to prevent people from being uncomfortable with each other and to protect the weak. The non-Muslim elements living in the Islamic society have made a contract that they will be protected by the name of Allah and the Prophet. The strict obligation of the Islamic state to this contract is among the primary necessities. Hence, non-Muslim elements may find a guarantee that they will defend their fundamental human right and reverence. They have the right to express their opinions and thoughts, to develop political and intellectual desires in political formations. However, it is absolutely necessary to avoid situations that could harm Islam and the Muslim community when doing these things.

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