

Khutbah Hajjatul Wida (Farewell Hajj) And Concept Of Basic Human Rights (Research Study In The Context Of UN Charter)

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Abstract

The last Hajj performed by the Messenger of Allah is called the Farewell Hajj in two respects. One is that you did the last Hajj and also with reference to the fact that the Holy Prophet himself said in this sermon: O people! By God, I don't know if I will be able to meet you in this place after today. You specifically said, "Ask me questions, learn and ask what you have to ask." I may not be able to meet you like this later this year. It was as if the Holy Prophet himself was saying goodbye. On this occasion, this Hajj is called the Farewell Hajj. The United Nation General Assembly, approved the: "Universal Declaration of Human Rights" on Dec. 1948. Following this historic achievement, the Assembly urged all its member states to make the announcement public and participate in its dissemination. The purpose of this manifesto was to protect basic human rights throughout the world and to find solutions to various problems facing nations. Islam granted the rights granted to man under the United Nations Charter, established in the twentieth century, to him fourteen hundred years ago. The 30 articles of the UN Charter define basic human rights in various ways. These provisions relate to social, religious and human rights. When we compare the Farewell Sermon of the Holy Prophet with this Manifesto, where many similarities come to the fore, the differences are also noticeable.

Keywords: Human Rights, United Nations Charter, Last Sermon of the Prophet

Introduction

When the Prophet ﷺ performed the last Hajj, the address he delivered to one hundred and twenty-four thousand Companions on that occasion is called the Farewell Sermon. This sermon has been given the name of Hujjat-ul-Wida 'because in it he signaled his departure from this world. The Holy Prophet said:

((أيتها الناس إني والله لا أدري لعلي لا ألقاكم بعد يومي هذا))⁽¹⁾

O people! By God, I don't know if I will be able to meet you at this place after today.

It was as if the Holy Prophet (PBUH) himself was saying goodbye to himself and his Companions (PBUH). On this occasion, this Hajj is called Hujjat-ul-Wada '. In this last farewell sermon, the Prophet (peace and blessings of Allah be upon him) specifically mentioned human rights. The Prophet (peace and blessings of Allah be upon him) preached about human rights in this environment. In a society where people were unaware of the value of human rights. People used to kill innocent people unjustly even in addition to wars and quarrels and such marriages were celebrated in the society instead of happy and proud marriages. Islam came and talked about not only the rights of the people but also the rights of human beings in practice. There is a lot of talk today about human rights, especially in the West. The Magna Carta, the French Revolution, etc., are cited as evidence that Westerners have taken steps to protect human rights. In the West, the United Nations General Assembly formally adopted the "Universal Declaration of Human Rights" on December 10, 1948. Following this historic achievement, the General Assembly urged all its member states to make the announcement public and participate in its dissemination. The purpose of this manifesto was to protect basic human rights throughout the world and to find solutions to the various problems facing nations. Contrary to the rights granted to human beings under the United Nations Charter established in the twentieth century, Islam granted all these basic rights to human beings fourteen hundred years ago. The 30 articles of the UN Charter define basic human rights in various ways. These provisions relate to social, religious and human rights. When we compare the Farewell Sermon of the Holy Prophet with this Manifesto, many similar aspects come to the fore. There are also significant differences. In this assignment, the importance and usefulness of Hujjat-ul-Wada 'sermon will be explained as well as comparison of the United Nations Charter on Human Rights.

❖ The United Nations has defined human rights in its charter:

"Those rights, which are inherent in our nature and without which we cannot live as human being."⁽²⁾

❖ The biggest challenge in the definition of human rights is that the definition cannot be defined. It is a term that covers a wide range of aspects of human life. Whether it is related to individual life or collective human life. Delimiting the term human rights is also a very difficult task because there are people of different religions, cultures and ideologies in the world. Is forbidden and haraam. Westerners have called human rights universal rights. He also says that human rights should be equal in all human beings. All members of society are equal in the distribution of

fundamental rights, as one Western researcher writes:

"Human rights are universal, and as such they have predominance over other rights given to people for other different reasons human rights are hold equally by all human because, being human cannot be renounced, lost, or for feinted human rights are inalienable.⁽³⁾

But the above ideas are completely contrary to reality and observation. This is because the distribution of resources among different human societies is not equal. So how can human rights be equal? In the United States itself, black people have lived in slavery for centuries. The doors of resources were closed on them. Therefore, by calling human rights "universal" rights, it obliges all people to abide by the same kind of rights that are prevalent in Europe and the West. This is a reflection of the contradictory views of the Western people themselves. Similarly, there is a contradiction in the movement for the protection of human rights in the eyes of Westerners. Some Western scholars have even claimed that Britain's Magna Cart 1215 is the first and foremost document for human rights and freedoms. Nevertheless, other Western scholars themselves have denied this. As Henry Mash writes:

"The Magna Carta was no more rather than a charter of landlords and funerals⁽⁴⁾

According to research by the Encyclopedia of Social Sciences, the term human rights is an eighteenth-century invention:

"The expression "Human Rights "a term of Arts is of recent origin Even in his French inspired from "rights of man "it goes back only to the last decade of eighteen 5century.⁽⁵⁾

In the arts, the term human rights is a modern term. Even the French Revolution was known as the Rights of Man. The term dates back to the end of the eighteenth century.

Rights in Islam

There are the following types of rights in Islam:

1. The rights of Allah
2. The rights of slaves
3. Common rights

1. Rights of Allah

Imam Shatibi has defined the rights of Allah in Al-Mawafqat as follows:

” ما فهم من الشرع انه لاخير له فيه للمكلف كان له معنى معقول او غير معقول “⁽⁶⁾

The rights of Allah are those which do not have any authority in the Shari'ah for the obligee, whether his wisdom is understood by man or not.

The rights of Allah belong to the Almighty in one way or another. They have the following types.

- Pure worship: such as faith, prayer, fasting, zakat, Hajj, Worship in which others are helped. Just as helping a needy person is obligatory, so is charity.
- Helping the poor financially, including worship, such as ushering in Zakat, helping the Mujahideen.
- Financial assistance that includes the element of punishment such as tribute is a kind of punishment.

- Pure punishments that are fully enforced, such as adultery, alcoholism, accusation against a chaste woman.
- Punishment of Qasara: As if the murderer is deprived of this inheritance.
- Worship as well as punishment such as expiation for breaking an oath or breaking a fast. They share punishment and worship.
- The rights which are self-imposed on the servant, such as khums from booty and helper⁽⁷⁾

2. Human Rights:

Allama Qarafi has defined human rights as follows:

ما يتعلق به مصلحة خاصة محرمة مال الغير كبديل المتلفات والخصويات واثمان البيعات الى غي ذلك من مصالحه في الدنيا. (8)

"Rights are those things with which the interests of the people are attached, such as the sanctity of another's property and the substitution of something lost or taken away, and the prices of things sold, as well as other worldly interests."

The difference between the rights of God and human rights is that there is no peace and forgiveness in the rights of God unless God Himself grants concessions. While rights of worship include reconciliation, abortion, compensation, and forgiveness.

1. Common Rights

Common rights are rights that are shared between God and human beings. If the right of Allah prevails over the rights of human beings, then the rule of Allah will return to the pure right and if the right of human beings prevails over the right of Allah, then the right of human beings will prevail in it. In Hadd Qazf, Allah has the right as well as human beings, but here the right of Allah prevails, so Hadd Qazf cannot be waived by anyone's forgiveness.

ولما كان حق الله تعالى هو المذهب فيه لذلك لا يجرى فيه ارث ولا اسقاط بعفو⁽⁹⁾

And in which the right of Allah prevails, neither inheritance is continued nor can it be abrogated by forgiveness

The difference between the farewell sermon and the general status of the UN Charter

Fourteen hundred years ago from today, the benefactor of humanity, Hazrat Muhammad Mustafa (PBUH) in his Farewell Sermon presented the most complete manifesto of human rights to all humanity, which became the guardian of human dignity. The light of Islam dispelled all the prejudices of ignorance. In the tenth year of the Hijrah, when he left for his last Hajj, about one hundred and twenty four thousand Companions accompanied him. On the 10th of Dhul-Hijjah, in the field of Arafat, the Prophet of God delivered the Farewell Sermon:

The United Nations General Assembly adopted the Universal Declaration of Human Rights on December 10, 1948, declaring it to be a 30-point declaration. Announce the import and participate in its broadcast. For example, it should be hung in prominent places. Especially in schools and educational institutions it should be read, its details should be clarified and in this regard no discrimination should be made in terms of

political status of any country or region. The purpose of the Charter was to protect fundamental human rights throughout the world and to find solutions to the various human rights problems facing nations. The importance of the rights granted to human beings under the United Nations Charter, which was established in the twentieth century, is in place, but Islam gave all these basic rights to human beings fourteen hundred years ago.

The 30 articles of the UN Charter define many basic human rights in different ways. These provisions deal with the rights of social, religious, linguistic and vulnerable people. When we compare the Farewell Sermon of the Holy Prophet with this Manifesto, the differences and contradictions are also noticeable where similar aspects come to the fore. In the light of the Farewell Sermon, 9 out of 30 articles of the United Nations can be considered controversial and divisive.⁽¹⁰⁾

The main difference between the Farewell Sermon and the United Nations Manifesto is that the United Nations Charter has the status of a law which has been enacted by human intellect and thought. While the rules and regulations presented in the Farewell Sermon are all inspired. There is no intervention of human intellect but for many years before the implementation of these laws the minds and hearts of the people were prepared and they were given such moral training that it became easy for them to follow these laws. No such ban was imposed in the Farewell Sermon and no law was announced for which the people were not ready. Punishment of immorality, prohibition of usury, and other social restrictions were all gradually imposed in Islamic society before that.

In contrast, the mental and moral condition of the people was not examined before the implementation of the UN Charter. The rulers of a few countries of the world came together to formulate this charter and it was implemented. Behind its ban are only stories of oppression of humanity. The elite has been at the forefront of human rights abuses. Even today, the major countries of the world are playing a leading role in the violation of human rights.

The question arises, what is the real source of the merits of the UN Charter? It is said that the Magna Carta law was made in 1215. He is the source of the virtues of this manifesto. However, the Farewell Sermon is even older than the Magna Carta. Therefore, the question arises as to the true origin of the Magna Carta. The fact is that all the manifestos of the West are guided by Islamic teachings. The source of all the good aspects of these manifestos is Islamic teachings. Even when this UN Charter was drafted, the people of the West were aware of the rise of Muslims and the teachings of their religion. Therefore, it is right to say that the real source of good in this aspect of the Manifesto is Islam.

The parties to the UN are the states and governments, not the people of those states who are directly affiliated with the UN. Therefore, the UN Charter cannot be applied directly to individual society. This law can only be enforced by force, but the United Nations needs major powers for any kind of military power. For this reason, this Manifesto cannot be applied impartially, while the Farewell Sermon is addressed to the people of Islam. The authority regarding their individual lives is given in this sermon. The power

of religion was at work behind these orders. Also years of moral training. Therefore, the people obeyed these commands without fear of any stick because they believe that Allah is the guardian, in the background of the UN Charter since there was no religious force at work. Therefore, it was not easy for the people to abide by its rules and regulations, nor could the United Nations monitor the observance of its charter in every part of the world. Therefore, it cannot guarantee the rights of individuals. The Farewell Sermon applies to the lives of all Muslims because the great power of Islam is behind it.

1. Farewell Sermon (Hujjat-ul-Wada) and Common Sense of the United Nations

The following is a list of human rights that are shared in the Farewell Sermon and the United Nations Universal Declaration of Human Rights.

The right to equality

The Holy Prophet (PBUH) in his Farewell Sermon emphasized that all human beings are equal and no one has any superiority over another except piety. He said:

(يا أيها الناس، إن ربكم واحد، وإن أباكم واحد.)⁽¹¹⁾

O people! Surely your Lord is One, and your Father is One.

It is as if all human beings are equal to each other as being creatures of the same Lord and children of the same father. This is also the requirement of nature. A similar point is made in the United Nations Universal Declaration of Human Rights:

"Everyone is entitled to all the freedoms and rights enshrined in this Declaration, and to the right to be free from any distinction of race, color, sex, language, religion or political affiliation, or any kind of belief, nation, society, wealth." Or family status etc. will not have any effect.⁽¹²⁾

- The United Nations Universal Declaration prohibits the deprivation of basic human rights on the basis of race, color, language or sex. And such distinctions have been abolished. But fourteen hundred years ago today, the Holy Prophet denied the superiority of one person over another on the basis of race and color:

”ألا لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا لأحمر على أسود، ولا أسود على أحمر، إلا بالتقوى“⁽¹³⁾

Remember! An Arab has no superiority over a non-Arab, a non-Arab over an Arabic, a red over a black, and a black over a red, except for piety.

- The divisive aspect of the Farewell Sermon and the United Nations Universal Declaration of Human Rights is that the Manifesto only mentions equality, while not the standard of virtue in terms of character, while in Islam the standard of virtue of character. As Rabbani says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا. إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ. إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ⁽¹⁴⁾

O people! We created you from a male and a female, and made you into nations and tribes that you may know one another. Surely the most honorable of you in the sight of Allah is the most pious of you. Surely Allah is All-Knowing, All-Aware.

- Indeed, the most honorable of you in the sight of Allah is the most pious of them all.

Protection of life, property and honor

Life, property and honor are guaranteed in the Farewell Sermon. He said:

فإن دماءكم، وأموالكم، وأعراضكم، بينكم حرام، كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا،⁽¹⁵⁾

Of course, your blood, your wealth and your honor are as respectable to each other as this day is to this month, this month is to be honored and this city is to be honored. "

The protection of life, property and honor is guaranteed in various provisions of the United Nations Charter of Human Rights as follows:

- Everyone has the right to life, liberty and security of person.⁽¹⁶⁾
- A person's private life, family life, home bar, correspondence shall not be interfered with in an arbitrary manner nor will his honor and reputation be attacked. Everyone has the right to the protection of the law against such attacks.⁽¹⁷⁾
- Everyone has the right to own property alone as well as in association with others. No one shall be arbitrarily deprived of his property.⁽¹⁸⁾
- It should be kept in mind that in the Farewell Sermon, only the sanctity of life, property, honor and dignity of Muslims has been mentioned. But Islamic law makes it clear that the lives, property and honor of all minorities living in the Islamic State are equally protected.

Legal equality and the right to a fair hearing

The United Nations Universal Declaration of Human Rights gives everyone the right to legal equality, a fair trial and a fair trial. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Legal equality and fair trial are defined in various places in the United Nations Charter of Fundamental Human Rights.

- Everyone has the right to recognition everywhere as a person before the law.⁽¹⁹⁾
- All are equal before the law and are entitled without any discrimination to equal protection of the law. Everyone has the right to equal protection against any discrimination or incitement to retaliation.⁽²⁰⁾
- Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.⁽²¹⁾
- No one shall be subjected to arbitrary arrest, detention or exile.⁽²²⁾
- Everyone has the right to a fair trial and a fair trial is being conducted in an open and impartial court of law.⁽²³⁾
- Everyone who is charged with a criminal offense has the right to be presumed innocent until proven guilty according to law in a public trial and has been given a fair trial.⁽²⁴⁾

The above provisions of the United Nations Charter of Fundamental Human Rights provide equal rights for legal defense, the right to a fair trial and the right to self-

defense in an impartial judicial system. The concept of equality is a broader term in Islam. This includes not only social equality but also legal equality. This means that the rich and the poor have the same punishment in the law. No council, family or tribe can be considered above the law. All human beings deserve equal punishment and everyone is given a chance to defend themselves. No one can be punished before they are convicted. The conditions for conviction in strict punishments are also strict. Everyone has the right to freedom of opinion and expression.

The difference between rich and poor has not been taken into account in the application of Islamic law. A woman named Fatima of the Makhzumiyya tribe committed the theft. When the Holy Prophet heard this, he expressed his anger and delivered a regular sermon. In which you said:

“The nations before you perished because when a noble man among them would steal, they would leave him and would not punish him, and when a weak man would steal, they would punish him. By Allah! If Fatima Muhammad's daughter also steals, I will cut off her hand”.⁽²⁵⁾

Similarly, if a person in Islamic society is being persecuted and his rights are being violated, he has every right to turn to a judge. It is as if in a true Islamic society every person has the right of access to justice. Moreover, the head of the Muslim state is not an absolute ruler. On the orders of which a person can be punished without cleansing and without conviction. The head of the Islamic State has the same legal rights as an ordinary citizen. If the caliph is summoned in court, he is obliged to appear there. The concept of legal equality in Islam is made clear by this verse:

((يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَىٰ بِهِمَا، فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا—وَ إِنْ تَلَّوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا))⁽²⁶⁾

O you who believe! Stand firm in justice, and bear witness for Allah, whether it be to your own detriment, or to your parents, or to your relatives, to whom you testify whether he is rich or poor. Do not follow the path of deviation from the truth, and if you turn away or turn away, then surely Allah is Aware of what you do.

Women's rights

The concept of women's rights enshrined in the United Nations Charter of Fundamental Human Rights agrees on a few of the issues defined by women in Islam as a whole. Like a woman is free and independent in getting married. Sub-section 2 of section 16 states that:

The marriage will take place with the full and free consent of the parties.⁽²⁷⁾

The condition of consent of a woman in this section of marriage is fully compatible with the right of marriage of a woman in Islam because in Islam also the consent of a woman is given as a necessary condition of marriage. Hujjat al-Wada 'sermon of the United Nations Universal Declaration on Women's Rights seems to agree with the Islamic point of view. But when it comes to the details of rights, there are contradictions in many places. Just like women have complete freedom in marriage. When a woman marries someone of her own free will, then she has no right to annul the marriage. Except that the man himself has given it authority. But with the

freedom to marry in the UN Charter, men and women have equal rights in annulment of marriage. As you can see.

Adult men and women have the right to express marriage and to establish a home without any restrictions imposed on them on the basis of race, nationality or religion. Men and women have equal rights in marriage, conjugal life and annulment of marriage.

The right of men and women to annul marriage has been declared equal. This is also inconsistent with Islamic teachings because in Islam the right to divorce a man directly is not granted to a woman and is not humane. In the name of equality between men and women in rights, it is being demanded that women should be given the same right to divorce as men.

However, there is a fundamental conflict between Western philosophy and Islamic teachings regarding family law, which has been and continues to be the basis of this section of the Universal Declaration of Human Rights, as well as the issue of complete equality between men and women. It should be borne in mind in principle that the difference between the laws, rules and social norms concerning men and women is termed as "discrimination on the basis of sex" and calls for the complete abolition of discriminatory laws on the basis of sex. Is done The basic premise is that there should be no difference between men and women in terms of rules, laws and regulations, and wherever there is a difference, it should be treated as discriminatory and its elimination should be emphasized. In this regard, if we look at a few aspects to understand the point, this position of eliminating "discriminatory laws" becomes more clear.

The rights of women mentioned in the Farewell Sermon. They have a broader meaning than is given in the UN Charter. The slogan of women's liberation is loudly used in the UN Charter but their rights are not defined. It is not clear what rights men have over women and women over men. In Islam, on the other hand, the full details are found. They have also been specially mentioned in the Farewell Sermon to emphasize the importance of women's rights. The hadith of the Holy Prophet is:

Hazrat Amr ibn Ahus says: He participated in the farewell pilgrimage with the Holy Prophet (saw). Then he said, "Take a will from me to do good to women, for they are your captives." You do not own anything from them except intercourse, except that they commit open adultery and if they do, leave them alone in bed, ie do not let them sleep with you. Moreover, hit them, but don't hit them hard. Then if they obey you, do not seek another way for them. You have a right over your women and women have a right over you. The right of your wives not to let your bed trample on what you dislike. That is, do not let anyone come to your house without your permission and consent and do not allow the one whom you dislike to come to your house and listen! They have a right to be kind to you when it comes to clothing and food.⁽²⁸⁾

Islam speaks of the rights and duties of both men and women. Where it gives women rights, it also imposes some restrictions. In Islam, woman is given the right of inheritance. But the UN Charter is completely silent on this issue. Therefore, it is proved that the law made by human intellect is incomplete while the divine law is correct.

The right to organize or social freedom

The UN Charter states:

- Everyone has the right to freedom of peaceful assembly and association.⁽²⁹⁾
- No one can be forced to join an association.⁽³⁰⁾

The aforesaid provisions do not contradict Islamic teachings, so the political groupings of the society existed even in the time of the Holy Prophet. Just as there was factionalism among the earlier tribes, the conduct of political affairs in the Quraysh was entrusted to different families in different fields. At the time of the demise of the Holy Prophet, the political position of different groups of Muhajireen, Ansar and the family of Prophethood came to the fore in different forms. Ansar al-Madinah wanted to choose a caliph on its own. But the refugees disagreed. Without going into the details of which it is known in principle that the practical form of taking a stand or disagreeing on the collective and political issues in the form of separate groups and striving for it existed in the Islamic society of that time. If its advanced form is considered as the basis of party formation, then there is no problem in it. However, the basic principle of association is stated in the Qur'an:

((وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ، وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ))

Cooperate with one another in righteousness and piety, do not cooperate in sin and oppression. "

In Islamic teachings, every association and organization is allowed. However, the Islamic State has been ordered to wage jihad against the group concerned when an organization has created a breach of public order or is involved in corruption on earth.

All citizens have an equal right to government resources

Sub-section 1 of Article 25 of the UN Charter states:

- Everyone has the right to a standard of living equal to the health and well-being of himself and his family, including food, clothing, shelter and medical care, and other social benefits. He has the right to protection against unemployment, illness, disability, bereavement, old age or loss of employment in those circumstances which are beyond his control.⁽³¹⁾

Sub-section 1 of section 25 deals with "standard of living" and economic security:

- It is important to keep this in mind about the standard of living. After the Holy Prophet (PBUH) when Siddiq Akbar (PBUH) was elected Caliph, the Companions of the Shura made two principled decisions. Will not be able to do business etc. Therefore, he and his family will be responsible for the expenses of the treasury. The second decision was that their expenses would be determined on the basis that they would be able to run their house according to the standards of an ordinary citizen of Madinah.

This means that the standard of living of rulers and ordinary citizens should be the same in an Islamic state. These were signs of social discrimination at a time when the people of the West were living a life of humiliation and disgrace. During this period human rights were discussed and basic amenities were provided to an ordinary citizen at the same time. Hazrat Abu Bakr was of the opinion that in

determining the benefits of the common people from the treasury, they should be on the basis of equality. Religious ranks or virtues should not be the reason for priority, while Hazrat Omar was of the opinion that merit should be categorized according to virtues and degrees. Siddique Akbar in his time distributed benefits and resources based on equality. However, during his caliphate, Hazrat Omar (RA) changed this method and categorized it. Imam Abu Yusuf has written in "Kitab al-Kharaj" that in the last year Hazrat Omar, seeing the social disadvantages of this classification, said: I have come to understand that the opinion of Hazrat Abu Bakr was correct. So next year I will act accordingly. ⁽³²⁾

This means that the mood of Islam is not to encourage social classes and classification in the Islamic state and to make every effort to maintain social equality.

Bait-ul-Mal was also present in the time of the Holy Prophet (saw) through which the disabled and needy people of the society were helped. The Holy Prophet used to meet the needs of the needy with the money of Bait-ul-Mal. He used to help the oppressed people when they were caught in ransom. There is even a tradition of paying the Diyat of the deceased from the treasury. Here are some ahaadeeth regarding Bait-ul-Mal:

⁽³³⁾ ((من ترك مالا فلورثته، ومن ترك كلاً فالينا))

Whoever leaves wealth belongs to his heirs and whoever leaves debt owes me.

When a person's body was brought, you would ask if he had left enough money to pay off his debt. What if you were told that he had left so much money that his If the debt had been paid, you would have offered prayers on it, otherwise you would have told the Muslims to offer prayers on your brother. If a Muslim dies and he leaves a debt, I am responsible for it and if he leaves wealth, it belongs to his heirs.

- Similarly, he said:

I am dearer to every believer than his life. The believer who dies leaving his wealth is for his family and I am responsible for the training and expenses of those who leave debts or children. ⁽³⁴⁾

This shows that the Islamic State is truly a welfare state that accepts responsibility for providing for and providing for the needs of all the inhabitants of the kingdom. The provisions of the Charter of the United Nations relating to Islam have been mentioned. Apart from these, some other provisions are also consistent with Islamic teachings.

Protection of social rights

Article 22 which contains: As a member of society, every person enjoys social protection⁽³⁵⁾

Free movement

Article 13: Everyone has the right to freedom of movement and residence within the borders of each State⁽³⁶⁾.

The right to citizenship

Islam also gives everyone the right to citizenship. Everyone is free to live in any

country. Can become a citizen of a country. In the same way, these rights are mentioned in the provisions of the United Nations⁽³⁷⁾.

Research results

The discussion in the above pages makes it clear that:

- The Farewell Sermon Hujjat al-Wada 'explains human rights better than many UN Charters, so the scientific aspect of Hujjat al-Wada' is more prominent than the UN Charter because it is difficult to act on ambiguous matters.
- Hujjat al-Wada 'sermon explains the rights and duties of women, the duties and rights of Muslim subjects, the interaction of people and the basic status of Qur'an and Sunnah in Islam. In contrast, the UN Charter does not define the rights and duties of men and women. The concept of equality has not been clearly articulated and the concept of unbridled freedom has been given.
- The Farewell Sermon is a source of guidance for mankind, but the basic human rights charter of the United Nations is man-made. It does not guide man in the right direction, but it does convey the idea of unnatural equality and freedom. Its inception in a society can sooner or later lead to the destruction of that society. There is a big difference between the Farewell Sermon and the United Nations Charter of Fundamental Human Rights.

Recommendations

- After the comparative study of Hujjat-ul-Wada 'and UN human rights, researchers, intellectuals, scholars and scholars of the Islamic world should highlight the importance and usefulness of Hujjat-ul-Wada' in comparison to the doctrines and manuscripts related to the rights of the West.
- There is a need to protect the violation of human rights by bringing to the public at least common ground between the West and Islam on human rights.
- Later researchers should also contribute to their research and compare the points of the Farewell Sermon with the provisions of other Western texts.

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- ⁶ Ibrahim bin Musa bin Muhammad Al-Lakhmi, the famous Al-Shatby, Al Muafaqat, 1st ed., vol. 2 (Saudi Arabia: Dar Ibn-e-Affan, 1417), 378.
- ⁷ Taha Kiashi, Al dhimh walhaqu walailtizam watathyrha bialmawt fi al Fiqh al Islamy, (Riaz, Saudi Arabia: Maktaba al Harmain, 1409), 69.

⁸ Abu al Abbas Shahab ul Deen Ahmad bin Idrees, *Al Furuq = Anwar al buruq fi Anwa al Furuq*, vol. 1 (Beirut, Lebanon: Aalam ul Kutab), 141.

⁹ Yahya Rahavi, *Hashyah ely Sharah Manar ul Anwar fi Asool al Fiqh*, (Egypt: Aetayeah ul Usmaniah, 1315), 886.

¹⁰ The disputed provisions are as follows: Section No. 1, Section No. 4, Section No. 5, Section No. 16, Section No. 18, Section No. 19, Section No. 21, Sub-Section A, B, Section No. 25, Sub-Section B, Section No. 27, Sub-Section No. A.

¹¹ Suhaib Abdul Jabbar, *al-Jaami' al-Sahih Lil Sunan w Al-Masanid*, vol. 31, 2014, 421.

¹² Universal Declaration of Human Rights, United Nations, Article 2.

¹³ Suhaib Abdul Jabbar, *al-Jaami' al-Sahih Lil Sunan w Al-Masanid*, 31:421.

¹⁴ "Al-Hujraat," 13.

¹⁵ Abū 'Abd Allāh Muḥammad ibn Ismā'īl al-Ju'fī, *al-Jaami' al-Sahih al-Musnad al-Mukhtasar min Umuri Rasooli-llahi wa sunanihi wa Ayyaamihi*, Kitab ul Ilam, Bab Qawl al Nabii Salaa allh ealayh wasalama: Ruba mubalagh 'aweaa min samie (Hadith No. 67), 2nd ed., vol. 1, Kutub al-Sittah (Riyadh, Saudi Arabs: Dar Al Salam for publication and distribution, 1419), 24.

¹⁶ Article 3 of the Universal Declaration of Human Rights.

¹⁷ Article 12 of the Universal Declaration of Human Rights.

¹⁸ Article 17 of the Universal Declaration of Human Rights

¹⁹ Article 6 of the Universal Declaration of Human Rights.

²⁰ Article 7 of the Universal Declaration of Human Rights.

²¹ Article 8 of the Universal Declaration of Human Rights.

²² Article 9 of the Universal Declaration of Human Rights.

²³ Article 10 of the Universal Declaration of Human Rights.

²⁴ Universal Declaration of Human Rights, Section 11, b.

²⁵ Abū 'Abd Allāh Muḥammad ibn Ismā'īl al-Ju'fī, *Sahih al-Bukhārī*, Kitab 'Ahadith al'Anbia', Bab hadith alghar, (Hadith No. 3475), 4:175.

²⁶ النساء: ٣٥

²⁷ Universal Declaration of Human Rights, Section 16 (2).

²⁸ Ibn Majah Abū 'Abdillāh Muḥammad ibn Yazīd Ibn Mājah al-Rab'ī al-Qazwīnī, *Kitab ul Nikah*, Bab Haqi almar'at ealaa alzawj, (Hadith No. 1851), 1:594.

²⁹ Universal Declaration of Human Rights, Article 20 (1).

³⁰ Universal Declaration of Human Rights, Article 20 (2).

³¹ Universal Declaration of Human Rights, Article 25 (1).

³² Qazi Abu Yousaf, *Kitab ul Khiraj*, trans. Moulana Niaz Ahmad (Pakistan, Lahore: Maktaba Rahmania, n.d.), 132.

³³ Abū 'Abd Allāh Muḥammad ibn Ismā'īl al-Ju'fī, *Sahih al-Bukhārī*, Kitab fi al Iastiqrad wa'ada' alduyun walhajr waltaflis, Bab al Salaat ealaa man tarak daynan, (Hadith No. 2398), 3:118.

³⁴ Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshān al-Qushayrī an-Naysābūrī, *Al-Musnadu Al-Sahihu al-Mukhtasar bi Naklil Adli Anil Adli Ila Rasooli-llahi*, Kitab al Jumuea, Bab Takhfeef al Salat wa Alkhutbah, (Hadith No. 867), 2nd ed., vol. 2, Kutub al-Sittah (Riyadh, Saudi Arabs: Dar Al Salam

for publication and distribution, 1421), 592.

³⁵ Article 22 of the United Nations Charter.

³⁶ United Nations Charter, Article 13 (1).

³⁷ Article 15 (1) of the United Nations Charter.