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**Abu Bakr (R.A) Abu Bakr Abdullah ibn Uthman**

Initially a rich and respected businessman, Abu Bakr later became one of the first converts to Islam and extensively contributed his wealth in support of Muhammad's work. He was among Muhammad's closest companions, accompanying him on his migration to Medina and being present at a number of his military conflicts, such as the battles of [Badr](https://en.wikipedia.org/wiki/Battle_of_Badr) and [Uhud](https://en.wikipedia.org/wiki/Battle_of_Uhud).

Following Muhammad's death in 632, Abu Bakr succeeded in the leadership of the Muslim community as the first Rashidun Caliph. During his reign, he overcame a number of uprisings, collectively known as the Ridda wars, as a result of which he was able to consolidate and expand the rule of the Muslim state over the entire Arabian peninsula . He also commanded the initial incursions into the neighbouring [sassanian](https://en.wikipedia.org/wiki/Sassanian_Empire) and Byzantine empires, which in the years following his death would eventually result in the Muslim conquests of Persia and the Levant. Abu Bakr died of illness after a reign of 2 years, 2 months and 14 days.

## Lineage and title

Abu Bakr's full name was Abdullah ibn [Uthman](https://en.wikipedia.org/wiki/Uthman_Abu_Quhafa) ibn Amir ibn Amr ibn Ka'b ibn Sa'd ibn [Taym](https://en.wikipedia.org/wiki/Banu_Taym) ibn Murrah ibn Ka'b ibn Lu'ayy Ghalib ibn Fihr.

In Arabic, the name *Abd Allah* means "servant of Allah". One of his early titles, preceding his conversion to Islam, was *Ateeq*, meaning "saved one". Muhammad later restated this title when he said that Abu Bakr is the "Ateeq". He was called *Al-Siddiq* (the truthful) by Muhammad after he believed him in the event of Isra and Mi'raj when other people didn't, and [Ali](https://en.wikipedia.org/wiki/Ali) confirmed that title several times

## Early life

Abu Bakr was born in Mecca sometime in 573 CE, to a rich family in the [Banu Taym](https://en.wikipedia.org/wiki/Banu_Taym) tribe of the [Quraysh](https://en.wikipedia.org/wiki/Quraysh_(tribe)) tribal confederacy. His father's name was [Uthman](https://en.wikipedia.org/wiki/Uthman_Abu_Quhafa) and given the [laqab](https://en.wikipedia.org/wiki/Arabic_name#Laqab) *Abu Quhafa* , and his mother was [Salma bint Sakhar](https://en.wikipedia.org/wiki/Salma_Umm-ul-Khair) who was given the laqab of *Umm ul-Khair*.

He spent his early childhood like other Arab children of the time, among the Bedouins who called themselves *Ahl-i-Ba'eer*- the people of the camel, and developed a particular fondness for camels. In his early years he played with the camel calves and goats, and his love for camels earned him the nickname ([*kunya*](https://en.wikipedia.org/wiki/Kunya_(Arabic))) "*Abu Bakr*", the father of the camel's calf.

Like other children of the rich Meccan merchant families, Abu Bakr was literate and developed a fondness for poetry. He used to attend the annual fair at Ukaz, and participate in poetical symposia. He had a very good memory and had a good knowledge of the genealogy of the Arab tribes, their stories and their politics.

A story is preserved that once when he was a child, his father took him to the [Kaaba](https://en.wikipedia.org/wiki/Kaaba), and asked him to pray before the [idols](https://en.wikipedia.org/wiki/Idolatry). His father went away to attend to some other business, and Abu Bakr was left alone. Addressing an idol, Abu Bakr said "O my God, I am in need of beautiful clothes; bestow them on me". The idol remained indifferent. Then he addressed another idol, saying, "O God, give me some delicious food. See that I am so hungry". The idol remained cold. That exhausted the patience of young Abu Bakr. He lifted a stone, and, addressing an idol, said, "Here I am aiming a stone; if you are a god protect yourself". Abu Bakr hurled the stone at the idol and left the [Kaaba](https://en.wikipedia.org/wiki/Kaaba). Regardless, it recorded that prior to converting to Islam, Abu Bakr practised as a [*hanif*](https://en.wikipedia.org/wiki/Hanif) and never worshipped idols.

## Acceptance of Islam

On his return from a business trip in Yemen, friends informed him that in his absence, Muhammad had declared himself the Messenger of God and proclaimed a new religion. The historian Al-Tabari, in his *Ta'rikh al-Tabari*, quotes from Muhammad ibn Sa'd ibn Abi Waqqas, who said:

I asked my father whether Abu Bakr was the first of the Muslims. He said, 'No, more than fifty people embraced Islam before Abu Bakr; but he was superior to us as a Muslim. And [Umar ibn Khattab](https://en.wikipedia.org/wiki/Umar_ibn_Khattab) had embraced Islam after forty-five men and twenty-one women. As for the foremost one in the matter of Islam and faith, it was Ali ibn Abi Talib.'

Other [Sunni](https://en.wikipedia.org/wiki/Sunni) and all [Shi'a](https://en.wikipedia.org/wiki/Shi%27a) Muslims maintain that the second person to publicly accept Muhammed as the Messenger of God was Ali ibn Abi Talib, the first being Muhammad's wife [Khadija](https://en.wikipedia.org/wiki/Khadija_bint_Khuwaylid). [Ibn Kathir](https://en.wikipedia.org/wiki/Ibn_Kathir), in his *Al Bidaya Wal Nihayah*, disregards this. He stated that the first woman to embrace Islam was Khadijah. [Zayd ibn Harithah](https://en.wikipedia.org/wiki/Zayd_ibn_Harithah) was the first freed slave to embrace Islam. Ali ibn Abi Talib was the first child to embrace Islam, for he has not even reached the age of puberty at that time, while Abu Bakr was the first free man to embrace Islam.

### Persecution by the Quraysh, 613

For three years after the birth of Islam, Muslims kept their faith secret. In 613, according to Islamic tradition, Muhammad was commanded by God to call people to Islam openly. The first public address inviting people to offer allegiance to Muhammad was delivered by Abu Bakr. In a fit of fury, the young men of the [Quraysh](https://en.wikipedia.org/wiki/Quraysh_(tribe)) tribe rushed at Abu Bakr and beat him till he lost consciousness.Following this incident, Abu Bakr's mother converted to Islam. Abu Bakr was persecuted many times by the Quraysh. Though Abu Bakr's beliefs would have been defended by his own clan, it would not be so for the entire Quraysh tribe.

### Last years in Mecca

In 617, the Quraysh enforced a boycott against the Banu Hashim. Muhammad along with his supporters from Banu Hashim, were cut off in a pass away from Mecca. All social relations with the Banu Hashim were cut off and their state was that of imprisonment. Before it many Muslims migrated to Abyssinia (now Ethiopia). Abu Bakr, feeling distressed, set out for Yemen and then to Abyssinia from there. He met a friend of his named Ad-Dughna (chief of the Qarah tribe) outside Mecca, who invited Abu Bakr to seek his protection against the Quraysh. Abu Bakr went back to Mecca, it was a relief for him, but soon due to the pressure of Quraysh, Ad-Dughna was forced to renounce his protection. Once again the Quraysh were free to persecute Abu Bakr.

In 620, Muhammad's uncle and protector, Abu Talib ibn Abd al-Muttalib, and Muhammad's wife [Khadija](https://en.wikipedia.org/wiki/Khadija) died. Abu Bakr's daughter Aisha was engaged to Muhammad, however it was decided that the actual marriage ceremony would be held later. In 620 Abu Bakr was the first person to testify to Muhammad's Isra and Mi'raj (Night Journey)

## Migration to Medina

In 622, on the invitation of the Muslims of Medina, Muhammad ordered Muslims to migrate to Medina. The migration began in batches. Ali was the last to remain in Mecca, entrusted with responsibility for settling any loans the Muslims had taken out, and famously slept in the bed of Muhammad when the Quraysh, led by Ikrima, attempted to murder Muhammad as he slept. Meanwhile, Abu Bakr accompanied Muhammad to Medina. Due to the danger posed by the Quraysh, they did not take the road, but moved in the opposite direction, taking refuge in a cave in Jabal Thawr, some five miles south of Mecca. `Abdullah ibn Abi Bakr, the son of Abu Bakr, would listen to the plans and discussions of the Quraysh, and at night he would carry the news to the fugitives in the cave. Asma bint Abi Bakr, the daughter of Abu Bakr, brought them meals every day. Aamir, a servant of Abu Bakr, would bring a flock of goats to the mouth of the cave every night, where they were milked. The Quraysh sent search parties in all directions. One party came close to the entrance to the cave, but was unable to see them. Due to this, [Qur'an](https://en.wikipedia.org/wiki/Qur%27an) verse [9:40](http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2002.02.0006%3Asura%3D9%3Averse%3D40) was revealed. [Aisha](https://en.wikipedia.org/wiki/Aisha), [Abu Sa‘id al-Khudri](https://en.wikipedia.org/wiki/Abu_Sa%E2%80%98id_al-Khudri) and [Abdullah ibn Abbas](https://en.wikipedia.org/wiki/Abdullah_ibn_Abbas) in [interpreting](https://en.wikipedia.org/wiki/Tafsir) this verse said that Abu Bakr was the companion who stayed with Muhammad in the cave.

After staying at the cave for three days and three nights, Abu Bakr and Muhammad proceed to Medina, staying for some time at Quba, a suburb of Medina.

### Life in Medina

In Medina, Muhammad decided to construct a mosque. A piece of land was chosen and the price of the land was paid for by Abu Bakr. The Muslims, including Abu Bakr, constructed a mosque named Al-Masjid al-Nabawi at the site. Abu Bakr was paired with Khaarij ah bin Zaid Ansari (who was from Medina) as a brother in faith. Abu Bakr's relationship with Khaarijah was most cordial, which was further strengthened when Abu Bakr married Habiba, a daughter of Khaarijah. Khaarijah bin Zaid Ansari lived at Sunh, a suburb of Medina, and Abu Bakr also settled there. After Abu Bakr's family arrived in Medina, he bought another house near Muhammad's.

While the climate of Mecca was dry, the climate of Medina was damp and because of this, most of the migrants fell sick on arrival. Abu Bakr contracted a fever for several days, during which time he was attended to by Khaarijah and his family. In Mecca, Abu Bakr was a wholesale trader in cloth and he started the same business in Medina. He opened his new store at Sunh, and from there cloth was supplied to the market at Medina.

## Military campaigns under Muhammad

### Battle of Badr :

In 624, Abu Bakr was involved in the first battle between the Muslims and the Quraysh of Mecca, known as the Battle of Badr, but did not fight, instead acting as one of the guards of Muhammad's tent. In relation to this, Ali allegedly later asked his associates as to who they thought was the bravest among men. Everyone stated that Ali was the bravest of all men. Ali then replied:

No. Abu Bakr is the

bravest of men. In the Battle of Badr we had prepared a pavillion for the prophet, but when we were asked to offer ourselves for the task of guarding it none came forward except Abu Bakr. With a drawn sword he took his stand by the side of Prophet of Allah and guarded him from the infidels by attacking those who dared to proceed in that direction. He was therefore the bravest of men.

In Sunni accounts, during one such attack, two discs from Abu Bakr's shield penetrated into Muhammad's cheeks.

### Battle of Uhud :

In 625, he participated in the Battle of Uhud, in which the majority of the Muslims were routed and he himself was wounded. Before the battle had begun, his son Abdul-Rahman, at that time still non-Muslim and fighting on the side of the Quraysh, came forward and threw down a challenge for a duel. Abu Bakr accepted the challenge but was stopped by Muhammad. Later, Abdul-Rahman approached his father and said to him "You were exposed to me as a target, but I turned away from you and did not kill you." To this Abu Bakr replied "However, if you had been exposed to me as a target I would not have turned away from you."In the second phase of the battle, Khalid ibn al-Walid’s cavalry attacked the Muslims from behind, changing a Muslim victory to defeat.Many fled from the battlefield, including Abu Bakr. However, according to his own account, he was "the first to return".

### Battle of the Trench

In 627 he participated in the Battle of the Trench and also in the Invasion of Banu Qurayza. In the Battle of the Trench, Muhammad divided the ditch into a number of sectors and a contingent was posted to guard each sector. One of these contingents was under the command of Abu Bakr. The enemy made frequent assaults in an attempt to cross the ditch, all of which were repulsed. To commemorate this event a mosque, later known as 'Masjid-i-Siddiq'  was constructed at the site where Abu Bakr had repulsed the charges of the enemy.

### Battle of Khaybar

Abu Bakr took part in the Battle of Khaybar. Khaybar had eight fortresses, the strongest and most well-guarded of which was called Al-Qamus. Muhammad sent Abu Bakr with a group of warriors to attempt to take it, but they were unable to do so. Muhammad also sent Umar with a group of warriors, but Umar could not conquer Al-Qamus either. Some other Muslims also attempted to capture the fort, but they were unsuccessful as well.Finally, Muhammad sent Ali, who defeated the enemy leader, Marhab.

## Death

On 23 August 634, Abu Bakr fell sick and did not recover. He developed a high fever and was confined to bed. His illness was prolonged, and when his condition worsened, he felt that his end was near. Realising this, he sent for [Ali](https://en.wikipedia.org/wiki/Ali) and requested him to perform his [ghusl](https://en.wikipedia.org/wiki/Ghusl) since Ali had also done it for Muhammad.

Abu Bakr felt that he should nominate his successor so that the issue should not be a cause of dissension among the Muslims after his death, though there was already controversy over Ali not having been appointed. He appointed Umar for this role after discussing the matter with some companions. Some of them favoured the nomination and others disliked it, due to the tough nature of Umar.

Abu Bakr thus dictated his last testament to [Uthman ibn Affan](https://en.wikipedia.org/wiki/Uthman_ibn_Affan) as follows:

In the name of Most Merciful God. This is the last will and testament of Abu Bakr bin Abu Quhafa, when he is in the last hour of the world, and the first of the next; an hour in which the infidel must believe, the wicked be convinced of their evil ways, I nominate Umar bin al Khattab as my successor. Therefore, hear to him and obey him. If he acts right, confirm his actions. My intentions are good, but I cannot see the future results. However, those who do ill shall render themselves liable to severe account hereafter. Fare you well. May you be ever attended by the Divine favor of blessing.

[Umar](https://en.wikipedia.org/wiki/Umar) led the funeral prayer for him and he was buried beside the grave of Muhammad.

## Appearance

The historian Al-Tabari, in regards to Abu Bakr's appearance, records the following interaction between Aisha and her paternal nephew, Abdullah ibn Abdul-Rahman ibn Abi Bakr:

When she was in her howdah and saw a man from among the Arabs passing by, she said, "I have not seen a man more like Abu Bakr than this one." We said to her, "Describe Abu Bakr." She said, "A slight, white man, thin-bearded and bowed. His waist wrapper would not hold but would fall down around his loins. He had a lean face, sunken eyes, a bulging forehead, and trembling knuckles."

Referencing another source, Al-Tabari further describes him as being "white mixed with yellowness, of good build, slight, bowed, thin, tall like a male palm tree, hook-nosed, lean-faced, sunken-eyed, thin-shanked, and strong-thighed. He used to dye himself with henna and black dye.

## Legacy

Though the period of his caliphate covers only two years, two months and fifteen days, it included successful invasions of the two most powerful empires of the time: the Sassanid Empire and Byzantine Empire.

Abu Bakr had the distinction of being the first Caliph in the history of Islam and also the first Caliph to nominate a successor. He was the only Caliph in the history of Islam who refunded to the state treasury at the time of his death the entire amount of the allowance that he had drawn during the period of his caliphate.

He has the distinction of purchasing the land for Al-Masjid al-Nabawi.

### Sunni view

Sunni Muslims believe that Abu Bakr is the best man of all the human beings after the prophets. They also consider Abu Bakr as one of The Ten Promised Paradise (*al-‘Ashara al-Mubashshara*) whom Muhammad had testified were destined for Paradise. He is regarded as the "Successor of Allah's Messenger" (*Khalifa Rasulullah*), and first of the Rightly Guided Caliphs – i.e. [Rashidun](https://en.wikipedia.org/wiki/Rashidun)—and as the rightful successor to Muhammad. Abu Bakr had always been the closest friend and confidant of Muhammad throughout his life, being beside Muhammad at every major event. It was Abu Bakr's wisdom that Muhammad always honored. Abu Bakr is regarded among the best of Muhammad's followers; as Umar ibn Khattab stated, "If the faith of Abu Bakr was weighed against the faith of the people of the earth, the faith of Abu Bakr would outweigh the others.

### Shia view

The [Twelver](https://en.wikipedia.org/wiki/Twelver) [Shia](https://en.wikipedia.org/wiki/Shia) (as the main branch of Shia Islam, with 85% of all Shias)believe that Ali ibn Abi Talib was supposed to assume the Caliphate, and that he had been publicly and unambiguously appointed by Muhammad as his successor at [Ghadir Khumm](https://en.wikipedia.org/wiki/Hadith_of_the_pond_of_Khumm). It is also believed that Abu Bakr and Umar conspired to take over power in the Muslim nation after Muhammad's death, in a coup d'état against Ali. The Twelver Shi'a do not believe that Abu Bakr's being with Muhammad in the cave when the two fled Mecca was a meritorious act, and, indeed, find significant criticism of Abu Bakr in the Qur'anic verse of the cave.

Most Twelver Shia criticize Abu Bakr because, after Muhammad's death, Abu Bakr refused to grant Muhammad's daughter, Fatimah, the lands of the village of [Fadak](https://en.wikipedia.org/wiki/Fadak) which she claimed her father had given to her as a gift before his death. He refused to accept the testimony of her witnesses, so she claimed the land would still belong to her as inheritance from her deceased father. However, Abu Bakr replied by saying that Muhammad had told him that the prophets of God do not leave as inheritance any worldly possessions and on this basis he refused to give her the lands of Fadak. However, as Sayed Ali Asgher Razwy notes in his book *A Restatement of the History of Islam & Muslims*, Muhammad inherited a maid servant, five camels, and ten sheep. This proves that prophets can receive inheritance, and can pass on inheritance to others as well. In addition, Shias claim that Muhammad had given Fadak to Fatimah during his lifetime, and Fadak was therefore a gift to Fatimah, not inheritance. This view has also been supported some Sunnis, such as the Abbasid ruler [Al-Ma'mun](https://en.wikipedia.org/wiki/Al-Ma%27mun)

The Twelver Shia accuse him of participating in [the burning of the house of Ali and Fatima](https://en.wikipedia.org/wiki/Umar_at_Fatimah%27s_house).

The Twelver Shia believe that Abu Bakr sent Khalid ibn Walid to crush those who were in favour of [Ali](https://en.wikipedia.org/wiki/Ali)'s caliphate (*see Ridda Wars*). The Twelver Shia strongly refute the idea that Abu Bakr or Umar were instrumental in the collection or preservation of the *Qur'an*, claiming that they should have accepted the copy of the book in the possession of Ali.

After the death of Abu Bakr, Ali raised Muhammad ibn Abi Bakr. The Twelver Shia view Muhammad ibn Abi Bakr as one of the companions of Ali. When Muhammad ibn Abi Bakr was killed by the [Ummayads](https://en.wikipedia.org/wiki/Ummayads), Aisha, the wife of Muhammad and also a renowned scholar of her time, raised and taught her nephew [Qasim ibn Muhammad ibn Abu Bakr](https://en.wikipedia.org/wiki/Qasim_ibn_Muhammad_ibn_Abu_Bakr). Qasim ibn Muhammad ibn Abu Bakr's mother was from Ali's family and Qasim's daughter [Farwah bint al-Qasim](https://en.wikipedia.org/wiki/Farwah_bint_al-Qasim) was married to [Muhammad al-Baqir](https://en.wikipedia.org/wiki/Muhammad_al-Baqir) and was the mother of [Jafar al-Sadiq](https://en.wikipedia.org/wiki/Jafar_al-Sadiq). Therefore, Qasim ibn Muhammad ibn Abu Bakr was the grandson of Abu Bakr and the grandfather of Jafar al-Sadiq. [Zaydis](https://en.wikipedia.org/wiki/Zaidiyyah), the largest group amongst the Shia before the [Safavid Dynasty](https://en.wikipedia.org/wiki/Safavid_Dynasty) and currently the second-largest group (although its population is only about 5% of all Shia Muslims), believe that on the last hour of [Zayd ibn Ali](https://en.wikipedia.org/wiki/Zayd_ibn_Ali) (the uncle of Jafar al-Sadiq), he was betrayed by the people in Kufa who said to him: "May God have mercy on you! What do you have to say on the matter of Abu Bakr and Umar ibn al-Khattab?" Zayd ibn Ali said, "I have not heard anyone in my family renouncing them both nor saying anything but good about them...when they were entrusted with government they behaved justly with the people and acted according to the Qur'an and the Sunnah".



**Assignment No 2**

**HUMAN RIGHTS ACCORDING TO QURAN AND SUNNAH :**

**•HUMAN RIGHTS :**

**•DEFINITION :**

*The Quran says that all humans are descendants of one man adam and are therefore brothers to one another. Human rights are the moral principles or norms that describe certain standards of human behavior and are regularly protected as natural and legal rights. Islam has last d down universal and fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances. Human rights in Islam are religious obligation, it’s for every Muslim to protect them and restore them if they are violated.*

**•EXPLANATION :**

*All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. The Quran is the primary source of every Muslims faith and practice. It deals with all the subject which concern human beings such as wisdom, doctrine, worship, trade, day to day affairs, transactions and law. Human rights in Islam we really mean that these rights have been granted by Allah and not by the government.*

**•HUMAN RIGHTS ACCORDING TO QURAN AND SUNNAH :**

**1 THE RIGHT TO LIFE :**

*The first and the foremost basic right is the right to live and respect human life.*

QURAN SAYS :

*• “ whosever kill the human being without any reason or corruption on earth, it is as though he had killed all mankind '’*

*• “ do not kill a soul which Allah has made sacred except through the due process of law.”*

*• “saving a life it is as though he had saved the lives of all mankind.”*

**2 THE RIGHT TO THE SAFETY OF LIFE :**

*The Quran has mentioned this belief of the Israelites and quotes the jews saying:*

*“ There is no blame on us (for anything we may do) with regard to the unlettered folk”.*

*“who ever saves a life it is as though he had saved the lives of all mankind” .*

**3 THE RIGHT TO THE BASIC STANDARD OF LIFE :**

*Islam has right to recognized the right of the needy people for help and assistance to be provided to them.*

*Holy Quran says :*

*“ and In their wealth there was the right of the beggars and the fortunate “.*

**4 INDIVIDUALS RIGHT TO FREEDOM :**

*Islam has clearly and categorically forbidden the primitive practice of capturing a free man to make him a slave or to shell him into slavery . On this point the clear words of Prophet (PBUH) are as follows :*

*“there are three categories of people against whom a shall myself be a plaintiff on the day of judgement. One is who enslaves a free man, then sells him and eats this money.”*

**5 RIGHT TO COOPERATE AND NOT TO CO\_OPERATE:**

*Cooperate with one another for virtue and heedfulness and do not cooperate with one another for the purpose of vice and aggression .*

*This mean that the man who undertakes a noble and righteous work, irrespective of the fact whether he is living at the north pole or the South Pole has the right to expect support and active cooperation from the Muslims .*

**6 EQUALITY OF HUMAN BEINGS :**

*“ o mankind, we have created you from a male and female “ . In other words all human beings are brother to one another . They all are the descendants from one father and one mother.*

*PROPHET MUHAMMAD PBUH SAID :*

*“ Surely Allah does not look at your faces or your bodies but look at your hearts and your deeds. “*

**7 RESPECT FOR THE CHASTITY OF WOMEN :**

*Another important thing that we find in the charter of human rights as granted by islam given in both Quran and Sunnah :*

*“ a women chastity has to be respected and protected under all circumstances , whether she belongs to our own nation or to the nation of an enemy, whether wo find her in the wild forest or in a conquered city, whether she is our coreligionist or belongs to some other religion or has no religion at all “.*

**8 RIGHTS OF POOR PEOPLE :**

*Zakat is one of the five pillars which makes it mandatory for prosperous Muslims to help poor and needy people. Zakat is a tax that rich people have to pay by way helping destitute. The word has also been adopted . The purpose of zakat is to provide basic standard of life to poor in the neighborhood and among those acquainted. Zakat is mandatory for those who have gold, silver and cash to the price of 85 gram of gold held in possession for a period of 1 year.*

**9 THE RIGHT TO JUSTICE :**

*The holy Quran has laid down :*

*• do not let your hatred of a people incite you to aggression.*

*• do not let I’ll will towards any folk invite you so that you swerve from dealing justly.*

*• truly Allah commands you to give back trusts to those to whom they are due, and when you judge between people, to judge with justice.*

**10 EQUALITY OF HUMAN BEINGS :**

*This has been exemplified by the prophet in one of his sayings :*

*“ no Arab has any superiority over a non Arab, nor does a non Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man .”*

**11 RIGHTS OF CITIZENS IN AN ISLAMIC STATE :**

*• the security of life and property.*

*• the protection of honor .*

*• the right to protest again tyranny.*

*• freedom of expression.*

*• freedom of association.*

*• freedom of conscience and conviction.*

*•protection of religious sentiment.*

*• equality before law.*

*• rulers not above the law.*

*• the right to avoid sin.*