

Citizenship Rights in The Prophet Muhammad`s Sunnah

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Abstract

Citizenship Rights is taken into account as one of the most highly significant Political, Legal, National and Internal States issues that governments must deal with. Numerous legal disputes, civil movements, wars, and popular uprising has been arisen with the aim of supplying or promoting it. It may be of the opinion that the issue is a direct product of Secular lifestyle. While the great history of divine religions is indicating a huge step taken by Divine Prophets towards the realization and fulfilment of this matter and in between, Islam had a special contribution to it. There are numerous verses in the Islamic sources and *Sunnah* giving the seal of approval to this claim.

Citizenship in Islam is based upon the principal of faith, God-consciousness or devotion to Allah, piety, justice, Islamic fraternity, and it is done with accent on served Justice. In some ways, it goes beyond the boundaries of contemporary Citizenship Rights. Circle of these rights goes beyond the geographical and political boundaries and sometimes put step into the Ethical relations between people of the society and hence the contemporary Citizenship Rights is more common.

The Prophet Muhammad (peace be upon him) governorship or rule over the people of their societies was recorded as one of the most glorious era of citizenship rights and reserved justice throughout the course of history.

Keywords: Islam, citizen rights, Prophet Muhammad, Sunnah, Islamic society

Introduction:

Citizenship Rights is taken into account as one of the most highly significant Political, Legal, and National issues around the world. Numerous legal disputes, Mass Media heated debates, political events, civil movements, wars, and popular uprising has been arisen with the aim of providing the least and benefiting the most.

With the coming of the modern era and the domination of the secular perspective in many countries and the development of citizenship rights, it may be of the opinion that the plan, process and the development of citizenship rights would be the direct product of Secular Lifestyle. Undoubtedly, the medieval era of repression and suffocating atmosphere of that time, in which The Church violated, disregarded and treaded a path over Ethics and Justice has not been that much ineffective in preying on European people`s

minds. However the great history of Divine religions and prophet hood is indicating a huge step taken by Divine Prophets towards the realization and fulfilment of this matter. In the view of the fact that we cannot consider going to extremes of a group of so-called religious people in one part of the world as a pretext to renounce the legal and justice-right approach in religions. Certainly, in contemporary times, we cannot deny the fact that the issue will be given much more time to be discussed in a more scientific, organized way. Now, in many communities, these non-governmental organizations, lawyers, jurists, and even some state-run systems make demands on restoring citizenship rights, not those armed fighters and warriors.

The divine religion of Islam, as the last holy religion has put forward the fulfilment and exercise of fundamental rights as the major goal besides their doctrinal beliefs and goals.

Both in His manners and sayings, the prophet Muhammad (peace be upon him) placed emphasis on observance and administration of justice. Prophet Muhammad's successors, in particular Imam Ali governorship or rule over the people of their societies were recorded as one of the most glorious era of citizenship rights and reserved justice throughout the course of history. There are numerous verses and also good scientific resources which help us to understand Islamic approach toward this issue. It must be noted that in the first centuries, hundred volumes in the field of religious jurisprudence (*Feqh*) and law have been written down by Islamic scientist and later in these books; all aspects of Citizenship Rights were fully discussed. In this article, while providing clarification regarding the nature of citizenship rights and instances of it, we make particular mention of Islamic approach in this field and the desires effects made as result of following the sayings of the great Prophet Muhammad.

Lexicology

Today, the term "Citizen Rights" is an expression which has become prevalent in Legal literature or field. This term is made up of two separate words (citizen+ rights) which, in turn, have their own sense or meaning in the dictionary of law. "Citizen" in the legal term is someone owing to birth or granting of citizenship to him, belongs to a country or a political society and tends to have a kind of national loyalty towards them (Ahmadpour, 2008, 122). In the lexicon of politics, it is said that a person who possesses civil rights or special privileges registered in the constitutional law of his own country. (Aqabakhshi, 1998, 243)

By the term "Citizenship Rights" we actually mean: all rights that a citizen on the basis of statutes and provisions and shared values in a country enjoys. This is especially in relation to the rights of the State and the units of the Government with the community in general (Aqabakhshi, 1998, 243) Some people consider these rights as a set of civil, political, social and economic rights that a person as a citizen of a state or country benefits from (Ghazi, 1996, 122) and some believe that it is a kind of freedom of choice the people possess (Razzaghpour, 2011, 91). In brief, the subject of "Citizenship Rights" can be raised when the human rights are about to be formed or administered within a society following a specific rule in the particular country and about specific people. (Mousavi, Amoogholi 2010, 65)

In contemporary legal literature, other terms are also considered that conceptually bear close similarity with Citizenship rights including the "human rights", "basic rights", and so on and so forth.

"Human rights" is a set of same shared values and rights that all the people around the world have the same right in having it and its notable difference with Citizenship rights is that the civil rights are directly defined in relation with the Government and citizens, while the human rights recognize them as the main right owners, no matter the status of residence and the nationality of the man, and just being the human. Therefore, in the circumstances and specifications of the natives of each country, some cases of conceptual difference and distance could be observed between civil rights and human rights.

By drawing a comparison between the basic rights and citizenship rights, we can say that part of the basic rights, such as the right to political participation can take the regional, national form in some of the basic rules, and it is, for example, includes only citizens (Safaei, 1995, 257-259). Therefore, this is the main

factor, Nationality which makes a difference between the basic rights and citizenship rights. Citizen Rights only in some ways may be considered identical with the concept of citizenship rights (Ahmadpour, 2008, 123-124).

It is good to know that in Islamic culture, by proposing the concept of Islamic *Ummah* equivalent to Islamic Nation or Country, we see a kind of evolution in the whole sense of the term "Citizen" and therefore, the scope of rights and commitments of the government and the Islamic society toward Members of the Islamic *Ummah* in analogy with the corresponding duties and responsibilities of the Government with the citizens starts to show important differences.

Another specific term in this document which will be discussed later is *Sunnah* or traditions. The words solely means rule of life, custom and forehead (Toraihi, 1995, 4, 342; Ibn-e- Manzour, 1993, 13, 225) and the term is used to mean forbidden things or acts, commands and precepts. Therefore, that is to say the *Sunnah* of Allah is religious instructions, holy principles, and Prophetical tradition- the way of the Prophet Muhammad.(Ragheb-e-Isfahani,1991, 429) So as to understand the depth of the Prophet Muhammad's sayings, His rule of life, we need to refer to His remarks and manners. By manners and conducts, we actually mean Muhammad's Silence and forbearance toward good/bad deeds. Certainly, by silence we mean His consent and approval of good deeds.

We could only attain the Holy prophetic *Sunnah* through having recourse to historical books written down and narrated by Islamic historians since the very first centuries.

Clear cases of Citizenship Rights

Citizen Rights cover a wide range of relations between the people of the society and the government of which the most important one is"

1. Civil Rights

These rights include the right to freedom of speech, religion, Equality before the law, the prohibition of discrimination based on sex, race, etc.

2. Political rights

Such rights are a must for an actively participation in Free State events. Suffrage, the possibility of being in charge of State offices, Freedom of political association and the formation of political parties and associations, freedom of access to information and the possibility of political activities are cases of such rights.

3. Economic, Social Rights

Economic-social rights, including the right of ownership, the right to run a business, Equality in job opportunities, social-health services, benefit from social security and standard of life appropriate for an individual and supporting them in case of aging, disability, and unemployment.

4. Minority rights

Enjoying the benefits of education, the right to perform religious rituals and rites for minorities, the right to have international and cultural relations, Respect for ethnic and cultural differences, customs of the tribes of and folklore are all clear instances of this group of rights.

5. Judicial Rights

As enjoying the benefits of the principle of presumed innocence, enjoying the right to defence, the right to fair proceedings, judicial decisions, without discrimination, the right to access judicial reasons, the legal principle of crime and punishment, the right to compensation for damages caused by judicial errors, and the right to choose our own lawyers.

The Islamic perspective on the Citizen rights

Understanding the perspective of Islam in this regard depends on understanding the perspective of Islam about human beings. From the perspective of Islam, the Man is the caliph (successor) of Allah on Earth and His emissary making the earth habitable and prosperous. The spiritual relationship between Allah and the Man rely deeply on true Faith, and the extent of this spiritual link continues from this world to Hereafter, and eventually the crucial impetus for the Salvation of human beings is the above mentioned "Faith". There is no doubt that beside complete faith to Allah, good deeds also are of great importance.

In Islamic society, social relationships between humans are formed on the basis of Islamic brotherhood, complete faith to God, and devotion to Him. (Quran, Hojorat (rooms), 10) This Islamic brotherhood is not bounded by the political division of the world on the map. A Muslim is responsible before his brothers all around the world. And to improve their living conditions, particularly when they are the victims of violation and injustice of unbelievers, the Muslims need to try their best. (Quran, Nesaa (Women), 75) With regard to the existence of Faith in every aspect of their lives, the Islamic State has particular obligations towards Muslims of other countries or the group of Muslims residing in their society, but legally not being their subjects. This is one of the distinctions of the Islamic civil rights compared to conventional civil rights defined by lawyers.

In Islamic law, human dignity is considered as one of the main principles protecting all kinds of bonds and relations from people to people and people to government, and in this regards, there is no difference between Muslims and non-Muslims. That is why some so-called liberties defined by the Western countries do not have any credits before Islam, due to trampling over people's self-esteem.

In terms of Islam, the Islamic Government and political leaders are all servants of the people of the country and the power to rule over the whole nation is a precious trust or permission given to administrators by each members of the society. (Sharif Razi, 1993, 366) People are the ones who hand over their most special rights and daily affairs to administrators. Therefore, their consent and views are one of the most important criterions for success and glory of a State (ibid, 428), and management offices are divine trusteeships and a chance given by God to serve the people of the country, not a position for monopolies and profiteering (ibid, 366).

Another important principle which should be taken into consideration in Islamic citizenship rights is the principle of Justice. All State laws and relationship between units of Government and people as well as their social bonds with each other need to be regulated according to this principle. Observance of the rights and freedoms of a part of a society should not be violated at the price of violating other citizens' rights. The Islamic State is obliged to regulate these legal bonds between people and governors on the basis of Justice.

Since the Foundation of the Islamic Ideology, is created and formed based on the principle of faith in God and His oneness and acceptance of His absolute ownership. All laws and decrees and doctrinal principles are bounded by this ideological principle. For instance, showing respect and obedience to both governors and parents deserves credit to the point that our belief in a single God is not violated. Quran explicitly prohibits children from obeying blindly their parents' profane sayings and commands (Quran, Ankabout (Spider), 8). In the Hadith (anecdote), the extent of this obedience and submissiveness to government as well as parents and living things is determined to the point that it will not lead to religious sins (Barqi, 1993, 1, 246). Therefore, free sexual relations or having freedom to drink alcoholic drinks although in some Western communities recognized as the citizenship rights, but this is not accepted in the Islamic legal system.

Showing respect to God, having complete faith in him, the principle of respecting human dignity and other matters such as: the importance of religious law in inferring and understanding Islamic legal code provides us with the submission of specific cases in the field of Islamic citizen rights that we can hardly find in today's world legal systems. Among which we can mention to disgracing a Muslim brother, speaking ill of them, and accusing them of any evil conducts. Here we mean to protect his honor in his

relations with the Government, something which uniting Islamic Ethics to Islamic rights. Such cases, in the legal systems of the world today are not defined as a specific right of citizenship, although they may have in no opposition with it.

It should be said that having complete faith in God is the pivot on which the Islamic society of the Prophet Muhammad time revolves. The citizens of Medina, the first Islamic society, was divided into two groups of Muslims and protected non-Muslim persons who entered a nonaggression pact with Prophet Muhammad. And other people or tribes, who were outside of this circle, after the descent of part of the Holy Quran, chapter: At-Tawba (Repentance), started taking hostile behaviour towards Islam, and hence Islamic system had no responsibility toward them. Although Islam puts a lot of emphasis on exercising and defending the citizenship rights of all citizens, including Muslims and protected non-Muslim persons similarly. But in some religious texts and documents more emphasis is on regarding some of these rights, in particular those related to Muslims' reputation. In fact, this does not mean we can do any wrongdoings or injustice. It merely means showing respect to them. In addition to this, according to the Treaty they agreed by both side, protected non-Muslim persons encountered extreme restrictions like: The ban on advertising, a ban on construction of high buildings than Muslims (Amid Zanjani, 1991, 133).

Another red line that was defined for the citizenship rights in Islam is that upholding and exercising someone's rights should not lead to violating the rights of others. In case of such incidents, that person's rights could be met by restrictions to the benefit of the rights of others. This is about the rule of Islamic law under the title of "Principle of no harm", quoted from the Prophet's Hadith in which Prophet Muhammad telling the story of a man disturbing an owner of a farm and his family under the pretext of inspection of His tree, Prophet Muhammad said:" in Islam, a right to cause losses and hurt others is not defined as a right." In accordance with the provisions of this Hadith, Individual rights of each and every one of us are up to point not to violate the citizens' rights and set forth causes. Therefore, it can be concluded that, firstly, the legal domain that is defined in Islam for the citizens is far different from what is presented in Today's legal systems and in some parts overlap with them.

Instances of exercising citizenship rights in the Prophetic *Sunnah*

The Prophet Muhammad is the herald of one of the best Legal, intellectual and religious system. Obviously the features of Islamic civil rights like other issues have reached to higher standards than before. Here, we make brief hints to the most important cases of this right in the Islamic *Sunnah*:

The right to equality and justice

Justice provides an appropriate ground for the administration of rights in all sorts and kinds. This attribute is prominently manifested in Islamic *Sunnah* and Prophet Muhammad's Hadith (anecdote), as He said:" people are like dents of a comb."- (Payande, 2003, 589) In His view, the superiority of individuals is determined by their depth of sincerity, piety and virtue. And in this realm, there is not difference between various kinds of races (Ahmadi Miyanji, 1998, 1, 614), including Arabs and non-Arabs. It is clearly evident that piety as an intellectual or spiritual virtue is attained at the threshold of Allah, and it cannot be easily recognized in social relations. Therefore, in political system established by The Prophet Muhammad, individuals are united and there is no religious, sex, racial, geographical discrimination between them.

Minority rights

The most important right that all subjects and minorities need to enjoy is the right to live at peace with other members of a society. In a nonaggression pact made with the Jews and other residents of Medina, Prophet Muhammad stressed on complete security of individuals and he mentioned that no one has the right to molest and violate the rights of others. In Islamic governmental system, if minorities do not accept the oneness and truth of Islam, but the possibility of living together is concluded, war against them is forbidden. In one of the missions set up by The Prophet Muhammad, Khalid Ibn Valid came to face to face with follower of the revealed book, refused to accept the oneness of Islam, declared a war against them and this incident led to the death of thousands of people of that tribe. Although there was enough

time to apply legal solutions and reach a compromise with them. When Prophet heard this story, became displeased and ordered his commander of Muslims` Army to pay the blood money of the dead people from the government treasury. In another Hadith, emphasizing on the right of religious minorities, Prophet says:” Be aware! If a Muslim does injustice to non-Muslims (who entered a non-aggression pact with Muslims and do not mean harm to Muslims` interests), I will be their foe on The Day of Resurrection.”(Ibn-e- Shoba, (1983), 272)

The security of Minorities includes safety of their assets, properties and other determined or defined rights. In the peace treaty signed with the residents of Medina, Prophet Muhammad banned Muslims from violating their properties and this includes all things (movable and immobile). It is mentioned that in the course of *Kheybar War*, before the conquest of the Castle, the Jewish shepherd converted to Islam and brought his flock of sheep to The Prophet Muhammad for offering. Although most of Muslim soldiers were starving to death, Prophet did not give his consent and advised the Jewish shepherd to return this flock of sheep to their owners, since the flock was trusted to him (Shariati, 2006, 130). Among cultural rights for religious minorities, Islam takes into view a right to enjoy religious practice and no restriction for having special places to worship their Gods. When the Prophet Muhammad immigrated to Medina, he considered all Jewish, Muslim and residents of Medina as one *Ummah* who live with each other at peace and just as Muslims said their prayers in mosques and held their gatherings there, Jewish also had the right to worship their Gods at Synagogue and no one had the right to disrespect them. When a group of Najran Christians came to Medina to study and research about Islam, Prophet accepted them at his presence and they were allowed to worship in the same place. They stood towards the East and said their prayers. This is the main provisions to maintain the rights of minorities as true within the realm of religion. Historians have cited that Army of Islam never assaulted on any temples or religious sites in wars (ibid, 3,132).

The right to enjoy education and training

In Islamic *Sunnah*, learning and increasing of knowledge is not only an indisputable right, but a public duty for Muslims. Contrary to what has been recorded from early civilizations of Islamic era regarding the issue of Class distinction and special assets for the rich, there is no evidence to prove and trace difference and discrimination in the field of education. On the contrary, as the Prophet Muhammad recommended, education and training is a public obligation which is overly essential for individuals, no matter their sex, tribe, breed, age and so on and so forth. In his sayings, the Prophet stresses on the importance of education, science and eminent status of knowledge seeker.

Judicial Rights

One of the essential rights of citizenships is the rights resulting from judicial justice. Emphasis on the implementation of justice and the right to claim damages for any citizen being violated has a great station in Islamic *Sunnah*. This right belongs to both sides-the plaintiff and accused. The Prophet says:” People perished before you, the time when, if one of the nobles attempted theft, they would free him, but a poor man stole something and they punished him.” When a group of influential and widely-known characters came to meet Prophet Muhammad to intercede the final implementation of a verdict for their close relatives, The Prophet said:” if my daughter (Fatima) commits theft, I will cut out her arms.

It includes the right to benefit from judicial facilities equally in the course of conciliation talks and lawsuit and the possibility to demand their true rights and punishment of an oppressor as well. The Prophet Muhammad advised his Judges of *Ummah* to deal with both sides-the plaintiff and accused-resolutely and fairly. This justice and fairness also covers the Judge`s attitudes towards his addressees.

“Once someone is appointed to judge and deal with both extremes equally, even pointing his fingers at someone and giving him a look.”(Majlesi, 1985, 51, 6)

The impartiality of a judge towards his adjudged becomes the matter of importance when one of the litigants is a great government official. This is highly recommended when the losing party is the leader of a society. The criterion for the impartiality of a judicial system of a society is that the weakest stratum of

society would be able to demand their rights from the highest political authorities. This is a lesson which the Prophet Muhammad taught in practice to His people. Prophet Muhammad in the last days of his life came to Masjid of Medina to farewell His *Ummah* and said:” It is easier to carry punishments in this world than the Hereafter. If I have done injustice against someone, come and take it. “At that time, one of his friends, Soadeh-Ibn-Gheys said: Oh, Messenger of Allah, be aware the day you were welcomes warmly to the land of Taef. I came to meet and greet you there, and then when you were riding your camel, raised your stick to control and harness the camel, but it hit severely on my stomach and now I would like to demand my retribution.” The Prophet Muhammad ordered to hand over that already mentioned stick, gave it to Soadeh-Ibn-Gheys, showed his bare belly , and was fully ready for his retribution. Then, Soadeh-Ibn-Gheys looked favourably at The Prophet Muhammad and asked permission to kiss body. The Prophet Muhammad allowed him. After kissing on His Holy and Blessed body, said:” I seek refuge to the blessed bosom of my Prophet Muhammad from Infernal and divine retribution of Allah.” The Prophet stated respectfully:” Have you forgiven me or demand your retribution?” Soadeh-Ibn-Gheys said kindly:” Oh, Messenger of Allah! I hold no grudge against you. Pardon me for my rudeness.” The Prophet prayed for him and stated:” Oh Lord! Forgive Soadeh as he forgave His Prophet.”(Saduq, 1996, 634)

Political and Social Rights

The right to intervene in the fate citizens, step into daily lives and also the involvement of each individual in decision-making of the leaders of a society is totally accepted and recommended by the Holy Quran. According to the Holy Quran, social affairs of Muslims are done and organized by vote of inclination and public consultation exercise, and The Prophet Muhammad is appointed to get public view in social decision-makings. In other words, in Islamic Society, important social and national decisions are determined by suffrage. People have the right to reach at a right decision regarding the fate of their community and the Islamic rule as the representative of people and administrator of affairs should be submitted to their wish. Of course, this does not mean that the system should not show authority or management, but due to great number of social affairs and the impossibility of putting all affairs for referendum and their lack of interest, knowledge and expertise of citizens in various fields, the purpose of getting together to consult on social affairs is to have their view about important fateful cases, not all issued widespread within a society. Therefore, the issue of national conference on important affairs is free from interference of ruling powers and is not affected by them. The whole political life of The Prophet of Islam is gives apparent evidences of him, consulting with His associates and His involvement in fateful decision-makings for the society. Such cases can be the Prophet Muhammad’s war against infidels, like: Badr, Ohod and Kandaq Battles. In the battle of Kandaq, the fellowships of the Prophet formed an assembly and by His order, His military and political policies and plans were registered(Tabarsi, 2011, 76).

It should be noted that in terms of Islam, the issue of consultation with members of society is recommended for those public affairs not being followed and approved by precise command of God and special solution in Prophetical *Sunnah*. This is a very significant point that Imam Ali in response to the objections of his associates to their non-attendance on the government issues. It must be noted that according to principles of Islam, there is no incommutability between the right of people to determine their fate and also effective participation in political affairs of the whole nation with their non-intervention in choosing The Holy Prophets and Imams. Since the Prophet Muhammad and Imam Ali are divine Messengers of God blessed with divine Knowledge and appointed as the Leaders of *Ummah*, and discernment of these attributes are is not possible, therefore, the appointment of Imam and the Holy Prophet is done by the Orders of Allah and non-intervention of the Public, since Only God Knows to whom this mission should be trusted. Certainly, the Islamic province of the Prophet and Imam is established by devotion and Public view. Furthermore, the rights of people to dismissal and recruitment of leaders and administrators is allocated to people other than Imams and Prophets.

The Right to Social provision

The Social procurement has an important role of providing convenience for people. Set of organized measurements to support members of society in time of social, economic crisis (disease, unemployment, aging, death of the head of household, and disablement) are called social safeguarding.

Paying high regard for the disabled people and poor strata of the society is always of great important to Islam and the Prophet Muhammad. The History betokens to give undivided attention to conditions of the poor strata of his society. In terms of Islam, respecting and maintaining the rights of the poor strata of society, or what is known in this era as Social provision, on one hand resulting from social bonds between people and the regime, on the other hand, being among social rights running within society. In the first case, it is the Islamic ruling's responsibility to take necessary actions on improving the living conditions of the poor, injured, and susceptible strata of the society such as, the poor, the Orphans, obligor, and helpless people by allocating a special part of government treasury to provide their needs. In fact, such problems should be undertaken by the government by having a large outlay on their living conditions from public property and interest(Montazeri, 51). On the other hand, as the Holy Quran said, the virtuous ones help their Islamic brothers and consider this as a moral and religious duty. It is advised to the Muslims to lend a hand to their fellows so as to have God's consent (Ibn-e- Hesham, (n.d), 2, 48; Tabari, 1999, 2, 581).

The Right to oppose

One of the privileges of Islamic legal system compared to other legal systems of that time is that Islam has considered a right to oppose for those who renounce the truth of Islam. Perhaps part of this right has been defined in some of contemporary legal systems, but outbreak and presence of this right 14 centuries ago, when basically there was no right to speak freely and oppose, surely there is a place for wonder. At the time of Prophet Muhammad, the opponents could show their discontent with freedom of speech, and once they assaulted against property and family of Muslims, received the maximum punishment. Or those who were working as a spy for the infidels, allying with them and making attempts to degrade and destroy Islam. For instance, once Jewish of Medina living at peace with Muslims, violated their pact and allied with the infidels besieged the surroundings of Medina, were punished severely by Muslim Army.

The Right for sense of security and peace of mind

Without security measures for members of society, there is no possible ground for ultimate improvement of this society. And hence those making empty threats for human beings deserve severe punishment. In Islamic culture, according to verse of the Holy Quran, great emphasis is on security of citizens in various kinds. The Holy Quran considers the toughest penalties for those who risk the lives of citizens and put them in serious danger through genocide, theft, murder, and intimidation. The Prophet Muhammad as the first and main addressee of the Holy Quran stresses the importance of executing the extent of legal penalties (Koleyni, 2008, 7,245). In addition to financial and self-safety, there are cases security defined for one's reputation and public morals.

Honor Safeguarding

In this category, they make no mention of protecting someone's reputation and credit. In some ways, this issue is among The Islamic civil rights audit compared to conventional rights of citizenship. To protect one's honor and reputation becomes the matter of importance when marital and family matters is involved. For instance, in time the Prophet Muhammad, due to improper suspicion and rumor-mongers, His wife and another Muslim were exposed to criticism, reproach and accusation. Following this story, the Prophet was blessed with very first verse of chapter "Noor"(the Light), and God reproached those Muslims who treat people with suspicion without adequate documents and witness and give currency to bad thought within society(Quran, Noor, 11-19). The Prophet also prohibited his followers from accepting such rumors blindly and the sin committed by the rumor-monger in propagating doubt within society is as abysmal as the sin committed by the sinner(Qomi Mashhadi, 1989, 9,265).

The other case of this issue is the story of prohibition of speaking ill of someone and the descent of surah "Tahrim" (Sanction) to the bosom of the Prophet Muhammad. Propagation of rumors and bad though about someone within a society is as disgracing, degrading and putting someone's reputation in danger. In time of the Prophet Muhammad, this phenomenon was strongly criticized by him. Prophet Muhammad stated that on the night of his ascension to the Heavens, Prophet saw a group of people eating their own flesh of flank. He asked the Archangel "Gabriel" what those people have done. The Angel said: "they have spoken ill of each other."-(Qazaei, 1982, 169). The Prophet advised his followers not seek each other's weak points, because if someone does such a thing, The Lord will disclose his defects and weak points(Koleyni, 2008, 2, 355). These religious instructions are not merely restricted to prohibition of backbiting. A large number of verses of the Holy Quran is related to ethical issues, such as slander, suspicion, intervention,... damaging someone's reputation and life(Aqabakhshi, 1998,100).

The Moral Security of a society

As previously mentioned, in discussing the moral security of a society, there are numerous quoted narrations and Hadith also showing the emphasis on this matter. Since the Islamic *Ummah* is a religion-driven society, it should be the manifestation of religious instructions and Holy teachings. Among important tasks which should be undertaken by the Islamic government, is the exertion of the authorities to establish religious and ethical intentions within a society and make sure everyone toes the line, so that all rights are reserved. In the verses of the Holy Qur'an, the Prophet's Hadith (anecdote) as well as His rule of life, many cases are apparent evidence of observing ethical codes and exercising the punishment of the perpetrator. In terms of the Holy Qur'an, The Lord, Allah has determined serious punishments for those who have amoral sexual relationships and break the ethical family bonds, so that other citizens in Islamic society would be able to enjoy their family life at peace of mind. Therefore, in view of its duty to uphold the rights of citizens, the government takes legal actions and imposes legal limits against wrongdoers.

Of other audits of Islamic rights of citizenships compared to conventional citizenship rights is the Rights of Brotherhood between Muslims. In terms of the Holy Qur'an, all Muslims are brothers and sisters with each other, and this provides them with some rights which should be exercised. From the outset of the Prophet's arrival at Medina and establishment of an Islamic government, treaty of Islamic fraternity was concluded between Muslims, and they became brothers with each other. According to this treaty, Muslims upon each other need to treat each other with respect and equality. Thus Muslims could give part of their property to their brothers so as to diminish this class distinction and poverty within an Islamic society. Through this brotherhood treaty, special privileges were taken from the rich and granted to the poor. Muslims are responsible for each other's property and lives. But this modern life affected by the Western culture is far from the era, in which the rights of each and every one of us are reserved beforehand.

Summary and Conclusions

The issue of citizenship rights is among most important legal topics of modern life. The extent of this part of rights is restricted to all social bonds between the citizens of a country and government as well as citizens with each other. These rights include cases such as judicial rights, the right of ownership, economic and political rights, social rights, etc. Islam, as the divine law has assigned a large number of instructions to Civil rights issues. This claim can be proven when we pay undivided attention to the life of Holy Prophets and their sayings. Period of the presence of the Prophet in Medina, known as his official reign, is epitome of Islamic attention to these rights. Although in works of validity, there is no such topic, but we can find many documents and evident in Islamic texts about them. The already mentioned cases in this article proves that although the nature of social bonds was not as subject-driven in old times, with the establishment of Islamic system, the Prophet Muhammad formed several features of the contemporary

civil rights presented and defined in modern works of validity of politics and law, and registered them into the lexicon of politics in accordance with understanding and common law of that time.

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