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In this case, one of the best solutions is to first learn and know how it was and in what order it was used. This paper analyzes the situation of the first prophetic mission in the Meccan period on the basis of the verses of the Qur'an revealed at that time.

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The Coverage of Human Rights, Socio-Economic and Gender Relations in the Ayahs Revealed during the Meccan Period of Prophecy

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Today, a certain part of the world's population is made up of Muslims. It is no secret that Islamic culture and scientific heritage have a special place in human history. But, unfortunately, there are many conflicting views on the understanding and interpretation of Islamic teachings and procedures, and most importantly, on their implementation. As a result, misconceptions are emerging in the Muslim community itself, as well as in the minds of people of other faiths.

In this case, one of the best solutions is to first learn and know how it was and in what order it was used. This paper analyzes the situation of the first prophetic mission in the Meccan period on the basis of the verses of the Qur'an revealed at that time. There are also verses on proposing solutions to economic problems. Most importantly, this article provides objective insights into the attitude towards women, their participation in social events, and the portrayal of women in the Qur'an in the prophetic mission of Meccan period.

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I. Main Body

Human rights and dignity are the highest universal values today. Nowadays, it has become customary to measure the level of development of a nation by its level of human rights, along with the development of its application of technology in various fields of science, industry and life.

From the above considerations, it can be concluded that human rights are one of the most important features of our time. For this reason, its importance becomes apparent when every goal, every action is measured by the same criteria. The position of the prophetic risolat (mission) in this regard is undoubtedly important.

As a result of a narrow understanding or misunderstanding of Islamic teachings, cases of misinterpretation of its main idea and its intended purpose are common among both Muslims and non-Muslims.

The mission of the prophecy is based on the idea of monotheism and aims to ensure the equality and justice between people prevails in society. It is based on the principle of equality between people in terms of protection of life, property, honor, intellect and religion. Societies that did not ensure the observance of the rights and freedoms of every individual were not to be commended. It should be noted here that according to Islamic teaching, when people are given responsibility, they are guided not by the measure of equality, but by the principle of justice, and those who are able were given the task.

The mission of prophecy is known to consist of two periods, one in Mecca and the other in Medina. In these two eras, views on human rights and freedoms were, of course, very different. The Meccan period was a unique high point in human history in terms of glorifying human dignity. During this period, human rights and freedoms and values can be considered in several ways:

1. Personal rights (right of residence).
2. Moral rights (freedom of religion and conscience, freedom of expression).
3. Social and economic rights (property rights, right to work).

It will be possible to continue research on each of the above rights and freedoms. It is known that on the eve of the beginning of the prophetic mission, tribalism prevailed in the Meccan society. Naturally, there were constant disagreements between the tribes, and as a result, the wars continued. Such wars harmed not only the people of Mecca but all the Arabs. When the Prophet (pbuh) came with his message, the first issue that came to the fore was monotheism as well as the well-being of human. Because, the right of residence serves as a source for all other rights. Therefore, the lives of men ascended to the most sacred status. Indeed, the Qur'an says: "Do not kill the soul which Allah has forbidden." The commentators who interpreted this verse said that in the teachings of Islam, the soul of every human being is highly valued, and that it is a grave sin to to murder the soul given by Allah. However, they considered the punishment imposed by the government on the *muharribs*, that is, those who organized in armed groups, disturbed the peace of the country and the people, and engaged in looting, to be an exception. There is a similar verse in Surat al-An'am.

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This idea is further strengthened when it is announced that the killing of one person in the time of Medina will be valued at the same rate as the death of all people in the world. It was even considered a mistake for a person to commit suicide, and the Muslims were repulsed.

In the field of moral rights, the extent to which freedom of religion and conscience played a role in the Meccan period is examined. These rights have a special place in human life and are the absolute right of every person. Because everyone has the right to choose or not to choose a religion. In our day and age, it is the most serious crime to discriminate, ridicule, or oppress people because of their beliefs.

The verses revealed during the time of Mecca clearly state this issue. In particular, the verses in Surat al-Yunus: "Had your Lord so willed "O Prophet", all "people" on earth would have certainly believed, every single one of them! Would you then force people to become believers?", or in Surat al-Kahf: "And say, (O, Mohammad), The truth is from your Lord. Now, whoever so wills may believe and whoever so wills may deny.", determine the position of the prophetic mission on freedom of religion and belief. As a result, during their stay in Mecca, the Muslims did not even try to force their beliefs on them or to respond to oppression with oppression, despite all the pressure from the polytheists on them. Perhaps the following verses can be found in the Qur'an that call for more goodness. The verse in Surat al-Saba: "We have sent you [Prophet] only to bring good news and warning to all people, but most of them do not understand." and the verse in Surat al-Anbiya: "We have not sent you but a mercy to the worlds," are a reminder to the various extremists and groups that use the religion as a means today.

Regarding faith, it is possible to cite the verse of Surat al-Kafirun as an important and ideological tool: "For you is your faith, and for me, my faith." Indeed, it can be said that one of the features of the Meccan period was to continue to convey the message of the mission to the people in their own direction without going into conflict with the followers of other faiths in any case.

Superiority and virtue are among the moral principles of man. Indeed, whoever is able to observe the rights of Allah and His slaves will undoubtedly be valued as superior and virtuous.

One of the biggest problems in Mecca was social inequality and economic injustice. The issue that the prophetic mission focused on and took seriously was the elimination of the same inequality and injustice.

A careful study of the history of Islam suggests that Islam is based on a number of principles in establishing strong ties between members of society. The most important principle in this regard is social justice. It should be noted that the issue of justice is one of the universal values and is highly valued by humanity, but its implementation in practice has not been observed in all societies. "Justice" is, in fact, the notion that people are equal in the exercise of a right or the performance of an action, and that no one should be subjected to violence or humiliation on the basis of human-scale reasons.

At the same time, the term "social justice" varies radically depending on its economic and legal application. In the former, the equal distribution of material resources and opportunities for their use among members of the economic community is considered fair. In the second case, it is understood as a set of rights related to the right or provided by the state to each of its citizens. Islam, on the other hand, was able to unite the two fronts in its solution of a common problem with its moral teachings.

Islam originated in Mecca, a city where wealth and poverty were overdeveloped. From the above, it is clear that Mecca had become a center of aristocracy in the pre-Islamic period, which was enriched by trade and sought to control all the products of society. According to sources, these nobles also had their own lands in Yasrib and Taif. The suras of the Qur'an and the hadiths of the Meccan period, which are directly related to the subject of the study, contain indisputable evidence of the sharp contrast between the lower classes and the upper classes. The following verse of the Qur'an informs us that the nobles of Mecca amassed great wealth: "Leave Me with him whom I alone have created, (74:12) whom I have endowed with abundant riches, (74:13) and who still greedily desires that I should bestow upon him more" (74:16). According to the tafsirs, this verse refers to Walid ibn Mughirah, a Meccan merchant who was famous for his wealth at that time. Surat at-Takasur also mentions the extent to which the people of Mecca in the early days of Islam loved wealth and luxury. For this reason, in the verses revealed during the Meccan period, one can witness many calls and assertions about the application of social justice among the population.

The main goal of the Prophet Muhammad (pbuh) was undoubtedly to build a society based on moral and social justice, in accordance with the teachings of monotheism. If its activities are studied, it can be seen that it is more based on ethical norms than on legal ones in solving economic problems. One of the main reasons for this is that when he was in Mecca, the Prophet Muhammad had no economic or political power and was able to unite his followers around the idea of monotheism with his beautiful manners and morals. In the Qur'an, however, the issue of "feeding the poor" is repeated. In particular, Surat al-Ma'un once again addresses this issue. It reads, in part: "Do you recognise the one who rejects the requital on the Day of Judgement? It is the one who harshly turns away the orphan when in need. He does not encourage himself nor others in feeding the poor." Although the Islamic scholar knows that the attributes described in these

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verses belong to the greedy rich of Mecca, such as A's ibn Wa'il al-Walid ibn al-Mughirah, the ruling of the verses is general and emphasizes that all Muslims should beware of such negative vices.

Elsewhere, the Qur'an criticizes people's hatred of poverty and their greed for wealth, saying, "My Lord has honored me" or "My Lord has humiliated me." "On the contrary, you do not honor the orphan; You don't encourage each other to feed the poor; And you own inheritance by adding (others to your share); You love the world with a lot of love, knowing that they are all temporary." The Qur'an also discourages people from accumulating huge investments and criticizes those who do not spend the money they have for the benefit of the poor. From the earliest times, the Qur'an sought to ensure social justice in society by criticizing usury, the accumulation of wealth, and the exploitation of the poor. But there is a point that should not be overlooked, that is, it is clear that Islam did not aim to create a "layer of beggars and vagrants" with the above action. In this regard, the hadiths of the Prophet Muhammad (pbuh) call on people not to take begging as a profession. On the contrary, the Qur'an calls for equal opportunities for every member of the Muslim community to own property according to their ability and need. These all mean that Muslims must create a model of society that guarantees the well-being of each of its members.

The Qur'an calls for the belief that both wealth and misery among people can only come by the grace of the Creator. Here are some verses on the same subject:

1. "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him".
2. "And if Allah were to enlarge the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Truly! He is in respect of His servants the Well-Aware, the All-Seer."
3. "Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world".

At the root of these verses is the phenomenon of the application of the idea of monotheism. Although human beings possess all material possessions, in fact, their sole and absolute owner is Allah, and He alone is the distributor of the property of the slaves. At the same time, according to the verses of the Qur'an, Islam does not deny the fundamental rights of people to material possessions. In particular, according to Ghazali, known in the Islamic world as "Hujjat ul-Islam", Islamic law pays special attention to the protection of the fundamental rights of members of society, such as religion, life, thought, property. In general, the Qur'an emphasizes that in a Muslim society founded in Mecca, the essential needs of every member for life must have been met.

Let us analyze the teachings of the Prophet Muhammad (pbuh) and his practical experience with the Companions. The Prophet (pbuh) solved the economic problems facing the emerging Muslim community through the institution of brotherhood (mu'ākhāt). This order was introduced twice: during the Meccan period and during the first period of migration to Medina.

The Prophet (pbuh) relied firmly on the rules of morality in propagating the issues of social equality and justice among his Companions. After all, it is difficult to find a movement that was done under the pressure of violence and/or violence during His lifetime, on the contrary, they had a personal moral example. At the same time, great progress has been made not by applying legal sanctions, but by referring to the dictates of conscience. The society founded by Muhammad (pbuh) is characterized by the principles of freedom, equality and community. It is noteworthy that in France, after the Great Revolution of 1789, the above principles became the main research topic for the West, and these rules were implemented from the first days. It should be noted that the Companions of the first period, who followed the Prophet, had a strong sense of support and took every rule of their society seriously.

As a symbol of solidarity in society, the honorable Muslims of the Quraysh were united in brotherhood with the Muslims who had recently been freed from slavery. Zayd ibn Haritha and Hamza ibn Abdulmuttalib, the freed Mawlas of the Prophet (peace and blessings of Allaah be upon him), Salim and Abu Ubayda ibn Jarrah, the freed Mawla of Abu Hudhayfah, and Bilal ibn Rabah, freed by Abu Bakr, and Ubayda ibn Harith were taken as brothers. Of course, this practice continued in Medina in the following period. Basically, such ties were established between the emigrants who migrated from Mecca to Medina and the Ansar of Medina.

When it comes to human rights and freedoms in the Meccan period, it is especially important to focus on the rights of women and children.

The mission brought by the Prophet (pbuh) was based on moral standards, as in other areas, in resolving these issues. The depiction of a woman (image) in the verses of the Qur'an, such as Maryam, who possessed a high quality of morality, was a rare phenomenon never seen before in a society that in its time regarded women as inferior.

It is known that the verses of the Qur'an were revealed from time to time, piece by piece. When we look at the content of the surahs and ayahs (verses), we see that they have a hierarchical order, such as faith, morality, prayer, and behavior, respectively. One of the issues resolved during the Meccan period was the issue of women's dignity. Indeed, the Qur'an also focuses on the root of the problem before addressing the problem

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itself. Because the Arabs, first of all, did not like having a girl child. In this regard, in Surat an-Nahl pre-Islamic situation is described: "When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?" Interestingly, the Arabs believed that Allah had daughters, and named their idols, such as Lot, Uzza, and Monot after women, but they did not refrain from burying their daughters alive. The reason for the above was that they knew women in their imagination as an incomprehensible creature and did not value them as human beings. Umar ibn al-Khattab (may Allah be pleased with him) described his attitude towards women in his pre-Islamic life as follows: "In our ignorant life, we had no respect for women. When Islam came, when verses about them were revealed in the Book of Allah, we realized that they also had their rights." From these words of Umar, one can understand the perception of the whole society about women.

When studying the suras of the Qur'an, especially the Makkan verses, one can witness reports of several cases of the woman. In particular, the status of the girl, the status of the spouse, and the status of the mother.

In the Qur'an, there are messages about the sister of Moses (pbuh) and the aforementioned Maryam bint Imran in the form of a girl. It is noteworthy that both of them are depicted in a positive light. The woman praised in the Qur'an is Bilqis, the queen of Sheba, who lived in the time of Solomon (pbuh) and had an affair with him. The princess, who at first did not know Allah and worshiped idols, believed in the one and only Creator at the call of the prophet Solomon and accepted his religion. In this case, too, the image of a woman is positively portrayed.

The Qur'an also gives direct or indirect information about the wives of Ibrahim (pbuh), Zechariah (pbuh), Ayyub (pbuh) and Moses (pbuh) and praises their righteousness and fidelity.

To make the study objective, it should be noted that the Qur'an also contains verses about women of negative qualities, such as the wife of Lut (pbuh) or the wife of Aziz mentioned in the story of Yusuf (pbuh). But to be fair, the positive opinions about women in the Qur'an are an absolute majority.

When studying the history of the Prophethood, it is also true that the first person to convert to Islam was Khadijah bint Huwaylid, the wife of the Prophet (pbuh).

The first person to achieve martyrdom in Islam was Sumayya bint Habbati, a woman.

Umar ibn Khattab came to Islam through a woman, his sister Fatima bint Khattab.

Umm Habiba, the daughter of Abu Sufyan, who was fiercely opposed to the message of Islam in Mecca, was one of the earlier believers who converted to Islam without fear of her father's wrath. Of course, such a list could go on and on. The main purpose of this is to prove the idea that in the Islamic mission, all praiseworthy deeds are attributed to both men and women.

When the activities of the Prophet (peace and blessings of Allaah be upon him) are observed during the time of Mecca, it is possible to witness that everything was done by the will of Allah, on the basis of a clear Qur'anic instruction. Indeed, as the Muslim community expanded sufficiently during the time of Madinah, and as Muhammad (pbuh) himself increased his knowledge of the message of Islam, in some cases, duty was done without waiting for a divine command, but on the basis of circumstances and situations. There are a number of examples of this, such as the change of the place where the army first landed on the day of Badr, and the beginning of the digging of the trench in the Battle of the Trench.

The Meccan stage was the complete opposite. In small matters, even in the form of questions and answers with non-believers, from the question of how to deal with people, instructions are given through the verses of the Qur'an.

Sources on the science of the Qur'an contain a great deal of information about the revelation of Qur'anic verses in Mecca or Medina.

II. Conclusion

From the above information, it is clear that the verses of Mecca differ significantly not only in form but also in content and essence, as well as in the way they cover the problems of social life.

In the verses revealed in Medina, the rulings and denials on the issue of governing the community and prayers took center stage. In the verses of Mecca, however, special emphasis is placed on man's faith in the one God who created all the worlds, and his attention to the whole being around him, and, most importantly, on the fact that human beings are at the level of moral norms in their relationships.

A special feature of the Meccan period is, of course, the revelation of verses about slaves, the poor, and women in the Middle Ages that no culture, religion, or society had yet to offer, urging efforts to establish positive regimes regardless of their body color or beliefs. It is not known whether such a view had been observed before.

Undoubtedly, the role of the Prophet (pbuh) in such a revolutionary change is incomparable. It was his hard work, patience and perseverance that became the vehicle for carrying out such a large-scale work.

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