



Research Paper

“Human Rights in Islam”

Dr. Sarfaraz Ahmad

Assistant Professor (Department of B.Ed.)
Halim Muslim P-G. College, Kanpur. India

Abstract: The whole Islamic philosophy is contained in Qur'an. Qur'an is the voice of God. God has descended Qur'an not only for a particular creed or cast but for whole mankind / Human race. God has presented his guidance for the aspects of life. God has given his commandments in the matter of rights of individuals in the content of relations for interaction in between two or more people in social etiquettes. His commandments for mutual rights among human beings are very important. We all must not only listen to them but should also understand and put them into proper practice. Thus we can conclude, if there is a proper thrust through the medium of Islamic philosophy, we can show the light of enlightenment to others and usher in a better world where human duties will override human rights and there will be a fearless and amicable society and will be a beacon light to the whole world to follow.

Received 04 Apr., 2020; Accepted 19 Apr., 2020 © The author(s) 2020.

Published with open access at www.questjournals.org

I. INTRODUCTION

Man is a social creature and his complete development is possible only by living in the society and interacting with social factors participating in the proper functioning of society. Each society provides its citizen some rights and duties. On one hand, duties enable them to carry out their moral responsibilities; on the other hand, rights help them to fulfill their basic and desirable needs of life.

Religion has always contributed in a strong way to maintain a society. Each religion has conferred the wealth of rights and duties to its followers for the proper arrangement of the society. These help in the well establishment of social development, adjustment, interaction etc. Right conduct with people, proper participation in social activities and adaptation to social circumstances are the indication of social etiquettes.

Islam has guided its followers in detailed manner regarding social etiquettes. Humanity has been given the highest position in the Qur'an. It has been said that without doing good to the worldly life, it is not possible to get liberation. See, "*Whosoever has dedicated himself to God and his work is also good, then his recompense is with his worshipper (patron) and for people on the last day neither there will be fear of any kind nor any grief*" (9:112). One time in Makkah the untruth was strung on every side and inhumanity was being strangled. The white-black, rich-poor had a big difference. A queue continued to fight and loot with another tribe, people tortured their black slaves, lend money to the poor and collected arbitrarily, people were addicted to gambling and alcohol. Meanwhile, Hazrat Muhammad (S.A.W.) started giving messages of truth, peace, non-violence and humanity to the people of Mecca. According to the Qur'an, "*who is the enemy of humanity? Do you see him who denies the Day of Judgment? That is the one who punishes the orphan and the snatches the food of deprived. So the devastation is not aware for their Namazi, who are prayers, who does show off, and do not give anything to ordinary people.*" (107: 1to 7)

Here are described the human rights and duties. When we talk about human rights, we should also think about human duties, because rights and duties are two inseparable entities. Talking about one and neglecting the other always leads to unrest and strife. Human rights cannot exist without human duties. They are two poles of human endeavor. If we as human are particular about our duties the natural corollary is human rights. Giving the others their dues, will lead to co-operation, amity and trust between groups and individuals. Man has to be rational in order to understand the complexities of life. Colour, race, language and region are only to distinguish between one group and the other, to spread love and good will and not foster hatred and ill will.

The medium of human transformation is Knowledge in Islam, which is a lifelong process from the cradle to the grave. The importance of Islamic education in life can be seen from the Creators' first message to mankind which opens with the word **IQRA** i.e. Read, in the name of Lord who created man from a clot.

Education of Islam brings out man from darkness to light. The knowledge of Islam which is elevates man to great heights of excellence and mental grandeur.

Islamic has described about the rights and duties of parents and of offspring, husband and wife, siblings, neighbors, poor and needy etc. in content of social etiquettes. These are given below in short-

1. **Rights of equality in Islam:** The concept of equality and equal protection of laws in its proper spectrum encompasses social and economic justice in a political democracy. The principle of ‘equality’ is the essence of democracy and accordingly a basic feature of constitution.

Islam not only recognizes absolute equality between men irrespective of any distinction of colour, race or nationality, but makes it an important and significant principle, a reality. Almighty God has laid down in the Holy Qur'an: "*O mankind, indeed we have created you from a male and female*" (49:13). In other words all human beings are brothers to one another. They all are the descendants from one father and one mother.

"And we set you up as nations and tribes so that you may be able to recognize each other" (49:13)

This means that the division of human beings into nations, races, groups and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with the people belonging to another race or tribe and cooperate with one another. This division of the human race is neither meant for one nation to take pride in its superiority over others nor is it meant for one nation to treat another with contempt or disgrace, or regard them as a mean and degraded race and usurp their rights.

"Indeed, the noblest among you before God are the most heedful of you". (49:13)

2. **Right to Freedom in Islam:** Freedom is the power or right to act, speak or think as one wants without hindrance or restraint and the absence of a despotic government. This freedom can be limited by laws that protect public safety. Islam has clearly and categorically forbidden the primitive practice of capturing a free man, to make him a slave or to sell him into slavery. On this point the clear and unequivocal words of the Prophet (S) are as follows: "*There are three categories of people against whom I shall myself be a plaintiff on the Day of Judgement of these three, one is he who enslaves a free man, then sells him and eats this money*". (Al-Bukhari and Ibn Majah)

The words of this Tradition of the Prophet are also general, they have not been qualified or made applicable to a particular nation, race, country or followers of a particular religion. The Europeans take great pride in claiming that they abolished slavery from the world, though they had the decency to do so only in the middle of the last century. Before this, these Western powers had been raiding Africa on a very large scale, capturing their free men, putting them in bondage and transporting them to their new colonies. The treatment which they have meted out to these unfortunate people has been worse than the treatment given to animals.

3. **Rights of Parents and their honor:** In the world, the human has his first interaction with parents. Parents-child interaction brings the change in behavior of child and hence he becomes able to behave in a socially recognized and acceptable manner. It is believed that parents hold the second highest place in the world after God. **Hadees** in this context says- *God's acceptance is inherent in the acceptance of parents and the resentment of parents is the resentment of God*. In this context, it is mentioned- "*Your lord has decreed that you worship none but him and be good to your parents. Whether one or both of them reach old age with you, do not say to them a word of annoyance and do not accept them but rather speak them a noble word down to them the wing of humility out of mercy and say: my lord have mercy upon them as they brought me up when I was small.*" (17: 23-24)

In the same context our Prophet S.A.S. says- *There are three types of people who will be deprived of the mercy of god on the day of judgment and one of these are those who do not respect their parents*.

In Islam, *The rights of parents have been given utmost importance. Not only respecting the parents but looking after them, behaving well with them and honoring them also are the main facts of Islam*.

4. **Right of Children:** Children are the foundation of a nation. The foundation must be strong for the strong building. In this context, Surah Ibrahim, Ruku-2 describes- "*O believers, Save yourself and your children from the fire of hell.*"

Our Prophet (S.A.W.) in a Hadees has described the importance of well upbringing and looking after often in the following way-

"No gift from the parents to the children can be better than the gift of good upbringing". It is common that some parents love their sons more than their daughters. In this context, A Hadees of our Prophet (S.A.W.) says- "*A person who has daughter and sisters, it is mandatory for him to behave good / decent with them and provide them better than the best education and not to discriminate between daughters and sons*".

5. **Mutual Rights of Husband and Wife:** Husband and Wife are like two wheels for family. Family etiquettes are foundation for social etiquettes and for strong society. Hence Islam makes it compulsory for husband and wife to be well wisher of each other.

In this contest, it is clearly mentioned- "*Be good to your wives*" (4:3). Prophet (S.A.S.) says- **In Muslims the perfect believers are those whose conduct is good and who conduct lovingly and leniently with their wives**". Similarly some order has been issued to wives as well- says "*Characterful and Obedient wives are*

those who protect the positions of their husbands in their absence” (4:6). Prophet S.A.W. at place says- By god who is the master of Mohammad’s life, **A wife can never repay me unless she repays her husband.**

6. Rights of Siblings: Close relatives play important role in the socialization of children. Emotion, language, dressing, entertainment and food etc of parents and relatives bring desirable changes in the behavior of children. In such a condition, the rights of siblings are specially mentioned for adaptive environment and better social structure. Responsible youngsters are expected to follow this. Qur'an announces a person, sinner and culprit who become barriers in the path of rights of relatives. In this context S.A.W. mentions- Even if your relatives does not fulfill his duty, you must fulfill your duties.

7. Rights of Elders and Little ones: In the context of social life, Islam teaches that younger must respect their elders, regard and behave with discipline the elders must treat affectionately with their younger and present good ideals before them. In a instruction, Our Prophet S.A.W. strongly mentions- **“Those who do not love and affection their youngers and those who do not regard and respect their elders are not from us.”**

(Source: Musnad Ahmad 7033)

In another **Hadees, Prophet S.A.W.** says- *A young man who respect an old aged due to his old age, will be rewarded with such people who will respect him in his old age.*

8. Rights of Neighbours: Our Prophet S.A.W. says- The person who believes in God and Day of Judgment must not torture or trouble his neighbors. In the Qur'an, where the order for favorable behavior with the parents same is mentioned, as neidgbourhood has been emphasized with healthy relation. In a Hadith that Prophet has instructed that person will not enter into paradise, whose neighbor is not in his peace. Apart from this, he also said that he is not a Muslim who eats a stomach full of food and a neighbor is hungry.

9. Rights of Poor and Needy: So for we have discussed the right of those who are either our relatives or acquaintances, there are people who are not our relative or friends but need help from us, these are poor and needy. Islam has mentioned the rights of needy and people from week section of society. Those who are financially sound are bound by God to look after such people and serve them and consider a little part of their income for them.

In this context, our Prophet (S.A.W.) says- A person, in the heaven, will be so nearer to me as the two fingers are if he brings up an orphan in the same content, he further says help the person under trouble and show the way to misled. In this matter never discriminate between Muslim and Non-Muslim even to the animals and to all the creatures, behave well.

10. Rights of Women in Islam: There has been a tyranny on women for a long time in history. Woman was oppressed in every area. In Greece, in Rome, in Egypt, in Iraq, in India, in China, in Arabia, oppression and oppression were happening everywhere. Their selling-purchasing is dealt in market and fairs. They were treated worse than animal. In most of the world's civilization, they have no place in society. She had not got political, economical right. She could not do economical interference or any dealing by her own will (wish). They were subject to his father before marriage; then husband and letter their son. She was not allowed to challenge dominance upon them, there was no hearing of brutality of maltreatment which were done by them (Man) on women. They had not then the right to object or oppose and appeal.

Islam gets the women out from the kit of operation and tyranny. It did justice with women, gave fall humanitarian rights to them, to maintain dignity. So strong voice raised against helpless and slavery that sounds all over the world. Today there is effects of it that nobody has dared to accept realistically their (women) in earlier condition (slavery). **God** says in **Qur'an**-

“O Mankind! Devote yourselves to your Lord who created you from a single living body and created from the same its spouse and from them both scattered numerous men and women”. (4:1)

Islam provides – the highest place to mother after God and his last prophet. God order to do good behave with mother and father, follow them. The permanent existence of women in Islam has been accepted. Neither her personality is lost in the personality of the husband due to the marriage and nor she is a slave to him. Islam has given women the right to live with respect in society. Some Arabians used to bury their girls alive, the Qur'an gave them the right to live sound and said that the person, who will deny this right, will have to answer to God on the Day of Judgment (Doom's Day) further it is said, **“Remember that time, while the girl will be asked by whom she was buried alive and in which crime she was killed”.** (81:8)

Islam has accepted the right of education for both men and women but given special attention to the education of girls.

Islam has given importance to the girl's parents and the guardian in matter of their daughter marriage, but also said that the marriage will be with the permission of the girl and it is mandatory to take her permission in her marriage.

Islam has conferred that MAHER is the right of wife, husband pay amount of MAHER to his wife in any condition. Qur'an is clearly declared, **“Give unto women their Maher willingly.”** (4:4)

The right to feed and nurture of women in Islam, all the responsibility of raising a girl before marriage is on the father and after marriage the husband is responsible for her responsibility.

Islam has given the woman the right of doing business, all activities of women have been allowed to live in the limits.

Islam has accepted rights of the woman in the property. The Qur'an says about the law of property- **“There is a (definite) share for men in what is left by their parents and close relatives; and there is a (definite) share for women in what is left by their parents and close relatives; whether small or big, this share is mandatory .” (4:7)**

Islam also has given the right of expression of their views for woman. The Qur'an has ordered both men and women to give good command and forbid evil. The Qur'an indicates that men and women are spiritual equals. The Qur'an 4:124 states: **“If any do deeds of righteousness be they male or female and have faith, they will enter Heaven, and not the least injustice will be done to them.”** The Qur'an says, **“God order for justice and fairness”.** (16:90)

Just and equitable parents treat all their children equally. They don't show particular preference for any particular child. Be it a son or a daughter.

11. Right to Justice in Islam: People have a right, well-established in international human rights law, to be protected from violent crime, as well as a right to justice when they are its victims.

This is a very important and valuable right which Islam has given to man as a human being. The Holy Qur'an has laid down:

“Do not let your hatred of a people incite you to aggression.” (5:2)

“And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just; that is nearest to heedfulness”. (5:8)

Stressing this point the Qur'an again says:

“You who believe stand steadfast before God as witness for (truth and) fair play.” (4:135)

This makes the point clear that Muslims have to be just not only with ordinary human beings but even with their enemies. In other words, the justice to which Islam invites her followers is not limited only to the citizens of their own country, or the people of their own tribe, nation or race, or the Muslim community as a whole, but it is meant for all the human beings of the world. Muslims therefore, cannot be unjust to anyone.

II. CONCLUSION

On the basis of above context, it can be concluded that only by following the provisions made in Islam, the social evils like jealousy, grudge, violence, emotional pollution etc can be rooted out of the social conditions. It is needed that we all understand these right and duties mentioned in Qur'an and put into proper practice only then our home, neighbour society and nation can be developed. This should be utilized to develop the concept of international understanding in people.

REFERENCES

- [1]. **Asad**, Mohammad (1989); “Tufaan se Sahil tak” (Nadva Press, Lucknow, India)
- [2]. **Basu**, Durga Das (2015); Introduction to the Constitution of India (Lexis Nexis – New Delhi, India)
- [3]. **Muhammad**, Esmail (2000); Heroes of Islam (Darussalam, New York)
- [4]. Nadwi, Sayyid Abdul (1998); Islam an Introduction (Academy of Islamic Research and
- [5]. & **Hasan**, Ali Nadwi Publication, Lucknow - India)
- [6]. **Lal**, Raman Bihari (2014); Educational Thought & Practice (R.Lall Book Depot, Meerut & **Palod**, Smt. Sunita India)
- [7]. <https://plato.stanford.edu/entries/arabi>
- [8]. www.muslimphilosophy.com/rep
- [9]. <https://www.researchgate.net/publication>
- [10]. <https://abuminaelias.com>

Dr. Sarfaraz Ahmad “Human Rights in Islam” *Quest Journals Journal of Research in Humanities and Social Science*, vol. 08(02), 2020, pp. 12-15.