

Islam & Human Rights

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ABSTRACT

The entire Islamic philosophy is included in the Qur'an. The Qur'an is God's voice. God has sent the Qur'an not merely to a specific creed or caste, but to the entire human race. God has provided direction in many areas of life. God has revealed his commandments in the area of individual rights in the content of social etiquettes for contact between two or more persons. His teachings on human rights and mutual respect are extremely significant. We must not only listen to them, but also comprehend them and put them into practise. To summarise, we can show the light of enlightenment to others and usher in a better world where human duties will override human rights, there will be a fearless and amicable society, and we will be a beacon light for the entire world to follow if there is a proper thrust through the medium of Islamic philosophy.

Keywords: Islam, rights, human rights, India, society.

INTRODUCTION

Man is a social creature, and he can only fully develop by living in society and interacting with social forces that contribute to society's proper functioning. Each civilization bestows certain rights and responsibilities on its citizens. On the one hand, obligations enable them to fulfil their moral responsibilities, while rights enable them to meet their fundamental and desirable living needs.

Religion has always made a significant contribution to the upkeep of a civilization. Each religion has bestowed a plethora of rights and responsibilities on its adherents in order to ensure the effective functioning of society. These aid in the development, adjustment, and



interaction of social development, among other things. Social etiquettes are defined as proper interactions with others, involvement in social activities, and adaptation to social situations.

Islam has provided thorough instructions on social etiquette to its adherents. In the Qur'an, humanity is accorded the highest honour. It has been argued that emancipation is impossible to achieve without doing good in the world. See, "Whoever has dedicated himself to God and his labour is also good, then his recompense is with his worshipper (patron), and there will be neither fear of any type nor any anguish for people on the last day" (9:112). Untruth was stretched on every side in Makkah at one point, and inhumanity was strangled. There was a significant disparity between white and black, rich and poor. People mistreated their black slaves, lent money to the poor and collected indiscriminately, and were hooked to gambling and drink. Meanwhile, Hazrat Muhammad (S.A.W.) began preaching to the people of Mecca about truth, peace, nonviolence, and humanity. "Who is the enemy of humanity?" asks the Qur'an. Do you see the one who refuses to believe in the Day of Judgment? That is the one who punishes orphans and takes food from the hungry. As a result, the destruction is unaware of their Namazi, who are prayers, who show off, and who do not help common people." (107:1–7)

The human rights and responsibilities are described here. When we discuss human rights, we must also consider human responsibilities, as rights and responsibilities are inextricably linked. Talking about one while ignoring the other inevitably results in dissatisfaction and conflict. Human rights are impossible to achieve without human responsibilities. They represent the two extremes of human endeavour. Human rights follow naturally if we as humans are conscientious about our responsibilities. Giving others their dues will lead to collective and individual cooperation, amity, and trust. To comprehend the intricacies of existence, man must be reasonable. Color, ethnicity, language, and area are solely used to separate one group from another, to promote love



and goodwill rather than animosity and ill will.

Knowledge, which is a lifetime process from the cradle to the tomb, is the channel of human transformation in Islam. The Creator's first communication to mankind begins with the phrase IQRA, which means "Read," in the name of the Lord who formed man from a clot. Islam's education transforms a person from darkness to light. The knowledge of Islam raises man to new levels of perfection and mental majesty.

In the subject of social etiquettes, Islamic has outlined the rights and duties of parents and children, husband and wife, siblings, neighbours, poor and needy, and so on. These are listed below-

1. Equality rights in Islam: In a political democracy, the concept of equality and equal protection of the laws incorporates social and economic justice. The principle of "equality" is at the heart of democracy and, as such, a fundamental aspect of the constitution.

Islam not only accepts total equality amongst men, regardless of skin colour, race, or nationality, but also makes it a fundamental concept, a reality. "O mankind, indeed we have formed you from a male and female," Almighty God says in the Holy Quran (49:13). To put it another way, all humans are brothers to one another. They are all descended from the same father and mother.

"And we organised you into nations and tribes so that you could recognise one another."
(49:13)

This indicates that human beings are divided into nations, races, groups, and tribes for the purpose of differentiation, so that people of one race or tribe can meet and get to know people of another race or tribe, and work together. This divide of the human race is not intended to allow one nation to boast about its superiority over others, nor to allow one

nation to treat another with scorn or humiliation, or to regard them as a degraded race and usurp their rights. "Indeed, before God, the noblest among you are the most vigilant." (49:13)

2. Right to Freedom: In Islam, freedom is defined as the ability or right to act, talk, or think as one wishes without impediment or limitation, as well as the absence of a dictatorial authority. Laws aimed at ensuring public safety can limit this freedom. The primitive practise of kidnapping a free man, making him a slave, or selling him into slavery is expressly condemned in Islam. "There are three types of persons against whom I shall be a plaintiff on the Day of Judgement of these three, one is he who enslaves a free man, then sells him and consumes this money," the Prophet (S) said emphatically. (According to Al-Bukhari and Ibn Majah)

The words of the Prophet's Tradition are also broad; they have not been qualified or made appropriate to a certain nation, race, country, or religious adherents. Europeans take tremendous satisfaction in stating that they abolished slavery over the world, despite the fact that they only did it in the mid-nineteenth century. Previously, these Western nations had raided Africa on a vast scale, seizing free men, enslaving them, and bringing them to their new colonies. The abuse meted out to these poor individuals was far harsher than that meted out to animals.

3. Parental Rights and Honor: A human's initial interaction with his or her parents occurs when he or she is born. As a result of the relationship between parents and children, the child's conduct changes, and he is able to behave in a socially accepted and acceptable manner. After God, parents are said to occupy the second highest position in the world. In this context, Hadees believes that God's acceptance is implicit in parental acceptance, while parental displeasure is God's resentment. "Your master has ordained that you worship none but him and be good to your parents," it says in this competition. Whether one or both of them reach old age with you, do not upset them or refuse to

accept them; rather, speak a noble word down to them on the wing of humility out of mercy, and say: "My Lord, have mercy upon them, as they raised me when I was a child." (17: 23 and 24)

In the same vein, our Prophet S.A.S. states, "On the Day of Judgment, there will be three sorts of people who will be deprived of God's kindness, and one of these will be those who do not honour their parents."

The rights of parents are accorded paramount importance in Islam. The essential realities of Islam include not just respecting and caring for one's parents, but also looking after them, behaving nicely with them, and honouring them.

4. Children's Rights: A nation's basis is its children. For a robust construction, the foundation must be strong. "O believers, Save yourself and your children from the fire of hell," says Surah Ibrahim, Ruku-2 in this context.

"No gift from the parents to the children may be finer than the gift of good upbringing," our Prophet (S.A.W.) said in a Hadees, describing the importance of proper upbringing and care. It's not uncommon for some parents to prefer their sons than their girls. "A person who has daughters and sisters, it is obligatory for him to behave good / decent with them and provide them with better than the best education, and not to discriminate between daughters and sons," according to a Hadees of our Prophet (S.A.W.).

5. Mutual Rights of Husband and Wife: In a family, the husband and wife are like two wheels. Family etiquette is the bedrock of social etiquette and a healthy society. As a result, Islam makes it obligatory for husband and wife to wish one other well. "Be kind to your wives" is plainly stated in this competition (4:3). "Perfect believers in Muslims are those whose conduct is good and who conduct compassionately and leniently with their spouses," said the Prophet (S.A.W.). Similarly, some orders have been issued to wives, stating that "Characterful and Obedient wives are those who defend their husbands' status while they are away" (4:6). By the God who is the master of Mohammad's life, A wife can never return me unless she repays her husband, says Prophet S.A.W.

6. Sibling Rights: Close relatives play an essential role in children's socialisation. Parents' and relatives' emotions, language, clothing, entertainment, and food, among other things, influence children's conduct. In this situation, siblings' rights are specifically emphasised for a more adaptable atmosphere and a better social structure. This is something that responsible children are supposed to do. The Qur'an mentions a person, a sinner, and a perpetrator who stand in the way of relatives' rights. S.A.W. says in this context, "Even if your relatives do not meet their tasks, you must fulfil yours."

7. Elders' and Children's Rights: In the framework of social life, Islam teaches that younger people must respect their elders, regard and behave in a disciplined manner, and that elders must treat their children warmly and give good ideas to them. "Those who do not love and affection their youngers and those who do not regard and respect their seniors are not from us," Our Prophet S.A.W. says emphatically in an injunction. Prophet S.A.W. declares in another Hadees that a young man who respects an elderly person because of his age will be rewarded with individuals who will respect him in his old age.

8. Neighbours Rights: According to our Prophet S.A.W., anybody who believes in God and the Day of Judgment should not torment or disturb his neighbours. The order for positive behaviour with the parents is addressed in the Qur'an, as neighbourhood has been stressed with healthy relationships. According to a Hadith, a person who does not live in harmony with his neighbour will not enter paradise. He also stated that he is not a Muslim who eats until his stomach is full while a neighbour is starving.

9. Poor and Needy' Rights: While we have covered the rights of individuals who are either our family or acquaintances, there are some who are not our relatives or friends but require our assistance, and these are the poor and needy. The rights of the poor and

persons from the lower social classes are mentioned in Islam. Those who are financially secure are obligated by God to care for such people, to serve them, and to set aside a portion of their earnings for them. In this regard, our Prophet (S.A.W.) states, "A person in paradise will be as close to me as two fingers if he raises an orphan in the same content," and goes on to say, "Help the person in need and explain the route to the misled." Never discriminate between Muslims and non-Muslims in this matter, and treat all animals and creatures with respect.

10. Women's Rights in Islam: Women have been oppressed for a long period in history. In every way, women were repressed. Oppression and oppression may be found everywhere: in Greece, Rome, Egypt, Iraq, India, China, and Arabia. Markets and fairs are where they sell and buy. They were treated as if they were animals. They have no place in society in most of the world's civilisation. She hadn't gotten the political and economic aspects right. She couldn't tamper with the economy or do any business on her own (wish). Before marriage, they were subordinate to his father; after that, they married and had a son. She was not allowed to contest their supremacy, and there was no mention of the cruelty with which they (Man) treated women. They did not have the right to object, resist, or appeal at the time.

Islam frees women from tyranny and the tools of the trade. It did justice to women by granting them humanitarian rights and preserving their dignity. A powerful voice has been raised against the defenceless and slavery that can be heard all around the world. Today, there are consequences that no one has dared to accept realistically in their (women's) previous position (slavery). God says in the Qur'an, "O mankind! Devote yourselves to your Lord, who formed you from a single living body, as well as its spouse, and from them both a multitude of men and women." (4:1)

After God and his last prophet, Islam gives the highest honour to mothers. Follow God's command to be good to your mother and father. Women's continued existence in Islam has been accepted. Her personality is not absorbed into the personality of her husband as

a result of their marriage, nor is she a slave to him. Islam has granted women the right to live in society with dignity. Some Arabians used to bury their daughters alive, but the Qur'an granted them the right to live soundly and stated that anyone who denies this right will have to answer to God on the Day of Judgment (Dooms Day). It also states, "Remember that time, when the girl will be asked by whom she was buried alive and in which crime she was killed." (81:8)

Islam recognises the right to education for both men and women, but places a specific emphasis on girls' education.

In the topic of their daughter's marriage, Islam has given priority to the girl's parents and guardians, but it has also stated that the marriage would be with the girl's approval, and that it is required to obtain her permission.

According to Islam, MAHER is a wife's right, and a husband must pay MAHER to his wife under any circumstance. "Give unto women their Maher voluntarily," the Qur'an declares. (4:4)

In Islam, the father bears full responsibility for parenting a girl before marriage, and the husband bears full obligation for her after marriage. In Islam, the girl's parents and guardians are valued, and the woman has the right to pursue business; all of a woman's actions are restricted.

In Islam, women's property rights are recognised. "There is a (defined) portion for men in what is left by their parents and near relatives; and there is a (definite) share for women in what is left by their parents and close relatives; whether small or large, this share is necessary," the Qur'an says about property law. (4:7)

Women have also been granted the right to express themselves in Islam. Both men and women are commanded by the Qur'an to issue good commands and to ban bad. Men and women are spiritual equals, according to the Quran. "If any accomplish 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 in verse 4:124. "God order for justice and fairness," declares the Quran. (16:90)

Parents that are just and equitable treat all of their children equally. They don't show any preference for one youngster over another. It doesn't matter if it's a boy or a girl.

11. Right to Justice in Islam: People have a right to be protected against violent crime, as well as a right to justice if they are victims, which is well-established in international human rights legislation.

This is a crucial and priceless right that Islam has bestowed to man as a human being.

"Do not let your hatred of a people lead you to aggression," the Holy Qur'an says. (5:2)

"And don't let ill-will toward anyone cause you to stray from doing what's right. Being just is the closest thing to being attentive ". (5:8)

"You who believe remain strong before God as witness for (truth and) fair play," the Quran adds again, emphasising this point. (4:135)

This emphasises the importance of Muslims being fair not only to ordinary people but also to their opponents. In other words, the justice to which Islam calls its adherents is not restricted to citizens of their own country, members of their own tribe, nation, or race, or the Muslim community as a whole, but is intended for all human beings on the planet. As a result, Muslims cannot be unjust to anyone.

CONCLUSION

On the basis of the preceding context, it may be argued that societal evils such as jealousy, resentment, aggression, emotional pollution, and other social ills can only be eradicated by adhering to the precepts of Islam. Only by understanding and putting these rights and duties mentioned in the Qur'an into good practise will our home, neighbouring society, and nation be established. This should be used to help others grasp the concept of worldwide understanding.

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