**BASIC HUMAN RIGHTS IN THE HOLY QURAN**

**(Social Rights and Rights of Women)**

**Definition of Human Rights: -**

All human beings are created by Allah Almighty and He loves His creations. Every society, either Muslim or Non- Muslim, has some human rights. The society that doesn’t look after the human rights can’t be called civilized society. Human rights are defined as “the rights individuals to liberty and justice etc. (Collins Concise Dictionary P-70)

**Some important Social Rights: -**

Following social rights will explain:

* Right of life.
* Right of ownership.
* Right of honour.
* Right of faith.
* Right of equality.
* Right of economics.
* Right of merit.
* Right of justice.
* Right of women.

**Right of Life: -**

Allah Almighty has given life to human being only once. Life is the greatest gift and blessing of Allah. Life is the most valuable and precious thing. Allah has set some rules for our life. We have no right to finish our life. Such as suicide attempting. We have no authority to kill any one.

**Allah says:**

“Because of that, We ordained for the Children of Israel that if anyone killed person not relation of murder, or to spread mischief in the land it would be as if he killed all mankind. And indeed, there came to them our messengers with clear proofs, evidences, and exceeding beyond the LIMITES (e.g by doing oppression injustly and exceeding beyond the limits set by Allah committing the major sins) in the land.”

**Explanation: -**

Allah Almighty has explained that no one has the right to kill someone; if he kills one man, he kill the entire humanity and if saves one life saves the life of whole humanity.

.

**Right of Ownership: -**

Every person has the right to own property according to the preambles describes in the Holy Quran.

**Allah says:**

“O you who believe! eat not up property amng your selves unjustly except it is a trade amongst you, by mutual consent. And Don’t kill yourselves (nor kill one another). Surely, ALLAH is most merciful to you.”

**Explanation: -**

The above clearly indicates that we shouldn’t devour[ ] other’s properties unjustified[ ] except with mutual consent. Suicide and killing other fellow Muslim is also illegal.

].

**Right of Honour: -**

Honour and respect is the most valuable thing for any person, generally and particularly for a Muslim. Any person who has lost his/her honour, he/she has lost every thing and that person has no value in the society.

**Allah says:**

“O you who BELIEVE! Avoid much suspicion are sins. and spy not, neither backbite one another. Would one hate it (so hate backbiting). And fear allah. verily, ALLAH is the one who forgives and accepts repentances, most merciful.”

**Explanation: -**

All kinds of baseless things should always be avoided by true believers. This is in justice with innocent male and female. Spying and backbiting are very serious sins and spoil our faith. The Holy Prophet, Muhammad (P.B.U.H) told him followers at the time of performing his hajj are as scared as this day, this month and this city.

**Right of Equality**

*“0 mankind we have created you from a male and a female; and We have made you into tribes and sub-tribes that - you may recognize one another. Verily, the most honourable among you, in the sight of Allah is he who is the most righteous among you. Surely, Allah is all- knowing all-aware.”*

*(Surah Al-Hujrat: 13)*

**Explanation:.**

Islam supports the principles of the unity of all humankind. This means that human beings, when inspired by Almighty Allah, should be free to go beyond all bonds of inship. They should not be party to racial superiority, linguistic arrogance, or economic privileges. Muslims should then move to a higher plane of existence where the Unity of Humanity can be realized.

To a Muslim, the ideal society is one in which there is justice, peace, love and co-operation, and everyone is free to worship Almighty Allah according to his own level of awareness.

There should be no question of chosen race’ or nation\_of Jew or Gentile, Arab or ‘Ajam (Persian), Hindu, Arya-Varta, Turk or Tajik, European or Asiatic, White or Coloured. This is one aspect of Zionism that so many Muslims find offensive. To Almighty Allah belong all peoples, whether Ar Semitic, lS4ongolian, African, American, Australian or Polynesia or any other. To all humanity, and any. creatures other than humans who have any spiritual sense, the principles and the rights which Almighty Allah has bestowed apply universally.

Hazrat Abdullah Bin Umar has recorded the following saying of the Holy Prophet (p.b.u.h.):

*Truly, the hearts of all the sons of Adam are between the two fingers of the Compassionate Allah as one heart” (Sahih Muslim He commented: Allah turns to any direction He Likes. Then Allah’s Messenger prayed: ‘0 Allah, the Turner of Hearts, turn our hearts to Thane obedience.”*

*(Sahih Muslim)*

No one is superior to others in the sight of Allah except one who is most righteous among the individuals or nation. And who is the most righteous Who believes in oneness of Allah and the equality of all the members of the human society irrespective of his caste, creed, faith, colour or race.

Who gets knowledge and uses it for the benefit f the whole mankind.

Who practices the best manners and preaches for greater unity and progress of human civilization.

Who ponders over the secrets of this universe and tries to solve their mysteries and masters the natural forces for the advancement of humanity and civilization. -

Who believes in social and economic justice and perfect equality anmong the people.

Who respects the rights of other people and who fights for the human rights without which no progress can be made.

The Islamic concept of equality demands every member of human society to act according to ways ordained by Almighty Allah and makes a solid contribution to the progress of the society which gives and protects his fundamental rights without which lie cannot make his positive contribution to the development in thought and action. Man has been made custodian of this world and as a custodian he has equal rights and duties.

**Right to Economic Security**

The earth is :a wealthy place, and there i enough for all. No human being should be in need, while others are able to waste what they have. The fact that than people are rich and live in luxury while others starve is abhorrent to a Muslim.

*And those in whose wealth is recognized right, for the (needy who asks, and h who S*

*prevented (for some reason from asking).*

**Explanation:**

True charity consists in Ending out those in real need: whether they ask or not. Most frequently those who ask are idle men who insolently wish to live upon others. But all cases of those who ask should be duly investigated. So that a little help may set the erring on the way. But the man with wealth or talent or opportunity has a further responsibility of searching out those in need of his assistance, to demonstrates that he holds all gifts in trust for the service of his fellow-creatures.

Hazrat lbn Abbas has reported the following saying of the Holy Prophet (p.b.u.h.):

*He is not a believe, who lives in luxury while his neighbour goes hungry.*

*(Sahih Bayhaqi)*

The. needs of any suffering person should be the wounded or diseased treated, whether he is Muslim attended to the hungry fed, the naked clothed, and or not, friend or enemy. Any person who refuses to help a wounded or needy ‘enemy’ can not be called

Muslim. Muslims believe that it is by’ showing an example of compassion and generosity that many non- believers will be drawn to Islam.

The-right to provide basic necessities of life is the responsibility of the tribe, society, country or State to which people pay taxes for a good governance. Life essentially is a collective affair and collectively it stands responsible for granting the basic human rights

to the people which include provision of basic necessities. Islam has accepted this right which has been included in the UN Charter:

Article 25: Everyone has the right to a standard of living adequate for the health and well-being of himself and his family including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or lack of livelihood and circumstance beyond his control.

Article 26: Everyone has the right to education. Education shall be free, at least in the elementary and the fundamental stage. Elementary education shall he compulsory.

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights a fundamental freedoms. It shall pro understanding, tolerance and friendship among all nations, races or religions, groups and shall further the activities of the United Nations for the maintenance of peace.

**Right of Employment opportunity on Merit**

*“Verily, Allah commands you to man over the trusts to those entitled to them, and that, when you judge between men, you judge with justice, and surely excellent is that with which Allah admonishes you! Allah is All-hearing, All- seeing.*

*(Surah Al-Nisa: 58)*

**Explanation:**

Justice cannot be delivered in a society ruled by monarchs, tribal chiefs, ‘heads of baradari, representatives of regional interests and self-seekers. Favoritism is the word most representative and comprehensive for a situation where talent is ignored, deserving people are pushed back and justice is denied to talent without backing of powerful individuals classes or groups.

A just society sets rules for judging the capabilities of its members. If the most outstanding man-power of society is not recognized or accepted as the most deserving group for a particular job that means justice is being denied by those who have been made responsible for the selection of man-power for running the national affairs. Almighty Allah and His Prophet (p.b.u.h) out rightly condemn this situation because trusts on behalf of the creator is not being made over to those who are entitled to it because of their intelligence, education, skill and God-given capabilities.

If a person surpasses other people or candidate for a particular job and he is not recommended by the judge that means the judges have refused to accept the God-given talent and capabilities of a person. Thus they commit a sin which makes a society an unjust society.

The recognition of merit is certainly not easy. It could be recognised in a society which is established on the principals embodied, in Islam but unfortunatel5’ we had no such society or government after the end of

Khilafat-f-Rashidah, when the merit for a ruler was changed and the right to rule was turned into hereditary right.

The most revolutionary idea of succession to government was total rejections of hereditary privileges. Islam says that justice should be impartial, even if it involves making decisions against member of one’s own family. But it is possible when there is strong system of accountability.

Hazrat Umar Ibn Al-Khattab has reported the following saying of the Holy Prophet (p.b.u.h.):

“Truly the best of the servants of Allah on the Day of Judgement will be a ruler, just and kind; and the worst of men in rank in the sight of Allah will be a ruler tyrannical and hardhearted.”

It is about that ruler or society or country which reftises to recognize merits and God-given talent.

**Right to Justice**

Muslims insist that all citizens must have equal rights. People of vastly different social positions can sue each other and expect impartial justice. The principle of equality before law is the cornerstone of justice in Islam. NQ individual should ever be above the law, no matter how powerful or humble he is.

Hazrat Yahyazb following saying of the H slave is app6inted over affairs according to the listen to him and obey.”

The Had also recorded incident. When a woman of high recorded theft and various people behalf, the Holy Prophet (p.b.u.h.) said:

*Some of your predecessors were destroyed because they freed the noble men among them who stole, and punished the powerless commoners. By Allah, (f Fatimah bin,’ Mohammad (his ‘own daughter) stole, I would cut her hand off”*

*(‘Sahih Bukhari and Sahih Muslim,)*

Every one had equal rights, for they are all born equal.

*“0 mankind! We created You from a single (pair) of a male and a female and male you into Nations and tribes, that you may know each other (not that you may despise each other). Verity the honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted with all things”*

*(Surah Al-Hujrat: 13)*

***Explanation:***

This verse is addressed to all mankind not to the Muslim brotherhood alone although it is understood that in a perfect world the two would be synonymous. As it is, mankind is descended from one pair of parent their tribes, races and nations are convenient ;labels ..h; which one may know certain differing characteristics. Before Allah they are all equal but in His right most honourable is he who is most righteous.”

Hazrat Abu Hurayrah recorded the following saying of the Holy Prophet (p.b.u.h.):

*‘Tour Allah is one and your father is one. All of you belong to Adam, and Adam was created from dust. Those who fear Allah most are the most noble. An Arab has no superiority over a non-Arab, or a non-Arab over an Arab! or a black person over a white, or a white over a black person except by being more reighteous.”*

*(Tarikh Ibn Asakir)*

*“People are all equal like the teeth of a comb.”*

*(Sahih Bukhari)*

Justice should be impartial, even if it involves making. decisions against members of one’s own family:

*“O believers, be staunch in justice, Witlessness for Allah, even though it be against yourselves, or (‘pour,) parents or (your) kindred,’ whether (the case be of) a rich man or a poor man for Allah is nearer them both (‘than you are so do not follow emotion lest you lapse (from truth), and lapse or fall away, then to! Allah is ever informed of what you do.*

(Surah Al-Nisa: 135)

**Explanation**

Personal animosity should never interfere with proper justice:

“0 believer Stand out family for Allah, as witness to fair deal and let not hatred of thers to you make you swerve to wrong and depart from justice. Deal justly that is next to piety; and fear Allah for I A/la/i is well acquainted with all that you do.”

**Explanation:**

Any judge who is open to bribery or can be threateiled to give false judgement is not acting as a Muslim. No true Muslim would give in to threats, bribery or corruption or trade their earthly position for their reward on the Day of Judgement, as if. they thought Allah “could be kept in ignorance of the realities.

**Rights at Human Beings**

If individuals are accorded their legitimate rights in social life, they can contribute effectively by making the best possible use of their abilities for the progress and well being of society. An ideal society is then established, and men can live in peace and harmony with each other. If, on the other hand, they dispute or encroach on each other’s right their creative abilities are paralyzed by uncertainty, tension, discontentment and rest lessens which begin to plague and disrupt society. Allah has guided man in this regard by clearly defining the rights of individuals. If man exercises these rights in accordance with the wishes of Allah he will reap a be-fitting reward, while those who choose to disobey His commandments shall incur His displeasure and suffer punishment. A Momin, therefore, respects the rights of human beings in exactly the same way as he respects the rights of Allah.

**RIGHTS OF PARENTS:**

Parents, of all other individuals in society, deserve the greatest respect, because they not only procreate children but are also responsible to their training and up bringing. Sacrificing their own happiness, they shelter their children from the hardships of the world and equip them for life with love and affection. Humanity, in point of fact, owes its existence to parents after the Creator. Allah has therefore emphasized the need to fulfill one’s duty towards one’s parents.

“**Your Lord has ordained that you shall Worship none but Him. And do good unto your parents. Should one of them, or both, attain to old age in your care, never say “Oof” to them or scold them, and spread over them humbly the wings of your tenderness, siad say: “0 my Lord! Bestow Your grace upon them even as they cherished and reared me when I was a child.” (17: 23, 24).**

The Holy Prophet upon whom be peace, has said that anyone disobeying his parents shall be deprived of even the fragrance of heaven. He, upon whom be peace, accordingly laid great stress on dutifully serving one’s aged parents; those who strove their utmost and spent all their energies in the their gratitude by supporting and meeting the needs of their parents in their old age. Once the Holy Prophet, upon whom be peace, while seated among his Companions said, “ Disgraced and brought low, he was disgraced and brought low, disgraced and brought low When the Companions enquired of the Holy Prophet, upon whom be peace, who had been disgraced and brought low, he remarked : He who had old parents, or one of them in old age, but did not care to serve them to enter heaven”.

**Parents Rights:**

Moral values are deeply linked with human beings. Right and duty are very much related to each other. Parent’s rights have the significant value among all human rights.

**Definition of Right:**

Right is called in Arabic language Haq and it plural is Huqook. Right is defined such type of behavior and action that is morally good and justified. It is also required by law and it is true and correct as a fact. Giving respect to other’s right, especially Parent’s Rights are obligatory for erybody.

**Definition of Duty:**

In Arabic language duty is called Farz and its plural is Faraiz. Duty is defined as a moral and legal obligation, it is also a task and that must be performed. It is showing respect, obedience and doing every thing that is expected of one. Performing duty is obligatory and mandatory requirement.

**Parent’s Rights and the Holy Quran:**

There are several rights of the parents that have been mentioned in the Holy Quran and Hadith. Four major rights of the Parents are as follows:

1. **Respect:**

Respect means to honor and cause some one verbally, heartily and practically. Islam recognizes family as a basic social unit. The parent’s child relationships have the most important value for every society. To maintain the best social relationships both parent ad children must have clear cut rights, as well as duty. Right of the parents is the duties of the children and rights of the children are the duties of the parents. The right of regarding respect of their parents is for every time. Allah says:

“And we have enjoined on man (to be dutiful good) to his parents. His mother borne him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to me and to your parents. To me is the final destination.”

1. **Obedience:**

Obey means to do what one is told and required to do and not violate Allah Almighty’s Orders. Parent’s have a right to be obeyed by children. All parents are well wishers of their children. They give instructions to their children that are in the best interest for them. So it is the duty of children to obey their orders sincerely and act upon it accordingly. Some children listen to their parent’s orders and show laziness in carrying out these orders. This causes irritation to parents. Children should remember that irritating ones, parents must lead to get Allah’s anger. Allah Almighty says:

“But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you used to do.”

1. **Kindness:**

Kindness means showing concern about the happiness and feelings of others in a gentle and friendly way. The Holy Quran urges and demands from children to be soft spoken to their parents and show kindness in their behavior towards them. As a Muslim, we expect from our children to follow the Islamic values and show great kindness, softness and care regarding their parent’s especially in their old age. Children must not forget the favors they received from them and be ready to render for them at all times. We should be kind to our parents and treat them in a good way. Allah Almighty says:

“And your lord has decreed that you worship none but Him. And you are dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower to them the wing of submission and humility through mercy and say: “My Lord! Bestow on them your mercy as they did bring me up when I was young.”

1. **Thankfulness:**

Thankfulness means remaining obliged and express pleasure and relieved about good that has happened. It is a good manner for children that first of all they must be thankful to Allah and then to their parents. We must feel and remain obliged towards our parents and try to repay those thanks by kind words and deeds even with money and material needs. This rights and obligations are not the demand of Islam only but such rights are also the demand of every revealed and non revealed religion. Islam has described it in very fine manner. Allah Almighty Says:

“And we have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him fonts with hardships, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for your favor which you have bestowed upon me and upon my parents, and that I may do righteous deeds, to please You, and make my offspring good. Truly, I have turned to you in repentance, and truly, I am one of the Muslims (submitting to your will).”

**RIGHTS OF RELATIVES**

After one’s parents, children and spouse, Islam lays the greatest emphasis on safeguarding the rights of one’s relatives. This is because man, outside h of immediate family circle, comes into most frequent con. tact with his kith and kin. If each individual fulfils his obligations towards his kinsmen and accords them their legitimate rights, a sense of belonging and strong emotional ‘ties develop among them. Otherwise, quarrels

ensue and the peace and tranquility of the entire family is destroyed by hatred and malice. The Quran, therefore, time and again enjoins upon the Muslims to treat their kinsmen .courteously and accord them their due rights.

The Holy Prophet had said:

*“He will not enter Paradise who severs (his relations with his kin).”*

Indeed, the Muslims have been directed to care for their needy relations so that, out of need, they may never have to spread theft hands before non-relations. The Muslims have been instructed moreover to grant preference to relatives while spending in the way of Allah. But they have been cautioned against forfeiting the reward promised by Allah through their stressing their own benevolence and hurting the feelings of the needy.

Islam further instructs Muslims to join their relatives on occasions of happiness and sorrow so that no one is made to feel unwanted or suffer from a sense of inferiority.

Assistance extended by relatives has another advantage: One’s self-respect is not hurt, while one’s needs are met. On the contrary, if one seeks assistance from non-relations, the family suffers in esteem and self- respect. Thus, if each individual helps his relatives in accordance with the commandments of Allah and the Holy Prophet, upon whom be peace, society can be rid of many a social,

**RIGHTS OF NEIGHBOURS**

Man in his daily life has also to deal with his neighbours. Islam has therefore laid great stress on safe-guarding and fulfilling the legitimate rights of one’s neighbours and instructs Muslims to treat them with regard and affection. In. particular, the following three types of neighbours have been mentioned as being worthy of special consideration

**First**: **Neighbours** who are also **relations** & **Muslim.**

**Second**: Neighbours who are **non-relations**

(even it they be **non-Muslims**)

**Third** : Individuals with whom one is temporarily concerned i.e. persons in the same trade of profession, classmates and fellow travellers.

A few Hadiths relating to neighbours are reproduced here:

a) The man who eats his fill, unmindful of the hunger of his neighbours, is not a ‘Momin (true believer).

b) The more distinguished and venerable among you is he who metes out better treatment to his neighbour.

c) If your neighbour seeks help, help him. If he asks for a loan, advance it. And if he be-comes needy and requests financial assistance, extend it to him. When he falls ill, help him in getting medical treatment. On his and death, go to the graveyard for his burial look after his children. If he receives an award, felicitate him. If some misfortune befalls him, console him. Do not raise your (common boundary) wall without his permission to a height which may shut out his light or air. If you happen to bring home presents or fruit, send some to him as well.

d) Mujahid, Allah be pleased with him, is reported to have said that the Prophet Muhammad, peace be upon him, had so strongly stressed the need to fulfil one’s obligations towards ones neighbours that the Prophet’s companies began to wonder if one’s neighbours would receive a share in one’s inheritance as well!.

e) Once, in the presence of the Holy Prophet, upon whom be peace, a woman was praised as ‘deeply religious because she prayed regularly, fasted during the day, and spent her nights in ‘Tahajjud’ prayers. When it was marked, however, that the woman was in considerate and a nuisance for her neighbours, the Prophet, upon whom be peace, said : “She is destined for Hell”. Another woman, it was said, attended only to the essentials of religion, but was known for her

The pilgrim should offer two Rakaats of Nafi prayer at the time of leaving Madinah. Then he should visit the holy tomb of the Prophet (P.B.U.H.) and his. Caliphs to offer his farewell Salam, and to pray for the welfare of the Muslims all the world over and members of the Prophet’s family. –

upbringing

of their off-spring. It therefore devolves upon the children to ex press

**Right of Property**

you who believe! Devour your property among yourselves by unlawful means, except what you have & trade’ with mutual consent. And kill not yourselves. Surely, Allah is merciful to YOU.

*(Surah Al-NIsa 29)*

**Explanation:**

Today United Nation Charter say

1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

According to the above-mentioned Qurranic verses everyone has the right to own his property within the frame of principles laid down by the Quran.

1. It should be legitimate.

2. ‘It should be ‘free of Riba; corruption.

3. It should not be an income from betting, the hoarding dishonest methods of measurements, adulteration or embezzlement.

4. It should he earned through trade and other productive economic methods like agriculture, industry, services, crafts, manufacturing and other professional service.

The Holy Qur’an. again warns that property earned through legitimate means must not be consumed or devoured in such a way which leads to non productive use of tile property. It has indirectly been suggested that property or assets or wealth in any form must be used for development of the human society. No productive use f property leads to economic stagnancy which hampers the over-all progress of human civilization. -

The property in the occupation of individuals. companies or nation is a kind of trust and it must be used accordingly.

Islam has very clear laws which give fill security to the property. These laws related to the illegal occupation of others property, terrorism. Under these laws severe punishment have been prescribed, including capital punishment according to the nature of the crime.

**Right of Respect and Dignity One’s Honor**

Honour is a very important matter for a Muslim. It is the most precious thing a person possesses. Rather than lose one’s honour, a Muslim is prepared to lose anything for once lost, honour is not easily regained.

During his Farewell Pilgrimage, the Holy Propbet (p.h.u.h.) told his followers:

*Your lives your honour, and your properly are as sacred for each other as (lie sacredness of this day, in this month, and in this city”*

*(Sah ih Muslim)*

The honour of a man includes the protection of those in his care. No Muslim man should oppress women, children, old people, the sick or the wounded, indeed, any people that are in his care or under his protection.

Hazrat Abu Hurayrah has reported that the Holy Prophet (p.b.u.h.) said:

“Everything of a Muslim is sacred for (he other Muslims; his properly, honour and blood. It is enough evil for any person to despise his (or her) fellow Muslims.

*(Sunnah Abu Dawud).*

Allah has made it clear in the Holy Qur’an that a Muslims duty is simply to show and remind people of their responsibility to exercise their mental faculties.

*Remind the for you are but a reminder; you are no! a warder over them.*

*(Surah 41-Ghashiya: 21-22)*

*‘if they submit, then truly they are rightly- guided; but if they turn away, it is your duty’ on/v to convey the message to them’*

*(Surah A1-J,nran: 20)*

True Muslims should not be always on the lookout for the things that other Muslims do ‘wrong’. The real spirit of Islam is gentleness, and the ‘covering of faults.