

Human Rights in Islam at Current Muslim World Perspective

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ABSTRACT

From the beginning of human civilization, people learned things gradually and became aware of the right to raise their voice. While people practicing their rights, some groups of people mostly the authoritarian people are busy in infringing and suppressing the rights of others. In present circumstance, 'Human Right' is a burning question of current time. Especially, Muslim societies and countries are overwhelmingly suffering from and facing this catastrophe which creating a superficially negative image of the whole Muslim ummah. Several Muslim organizations were founded to unite the Muslim worlds as well as preserving and safeguarding human right which is one of the core foundations of Islam. Despite, the lost image is not revived rather many Muslim countries have been increasingly plagued with or accused to be violating human rights in a large scale as well as hunger, poverty, ignorance, famine, power dispute, civil war etc. Muslim societies are now in a state of grave melancholy and desperately searching for a solution from the adulterated sources. This paper interprets the general understanding of human right in the field of personal, social, political, economic, cultural, civil, national and international sectors in Islamic law. A comparison between the Islamic law and the universal declaration of human rights proclaimed by the United Nations General Assembly in Paris on 10 December 1948 is represented. Efforts are made to find out the factors behind the downfall and vulnerable situation of the Muslim world as well as the resolution. It discusses different means to preserve human rights and prescribes recommendations for the Muslim world to regain their glorious achievements and to bring global peace and harmony in the light of Islam. The great schooler Bediuzzaman Said Nursi's thoughts and contributions towards human rights and brotherhood among the Muslims have also been brought into further discussion.

Keywords: Human Right, Islam, Quran and Sunnah, United Nation, Bediuzzaman Said Nursi.

INTRODUCTION

Islam is considered mostly by a non-Muslim as a religion of crime, terrorism and oppression. But if anyone thoroughly reads and understands the basic concept of Quran, the divine scripture of Islam and the teachings of Muhammad (Peace be Upon Him), the Prophet of Islam also termed as 'Hadith' or 'Sunnah', he should acknowledge that nobody ever did anything that can protect human rights more than whatever Islam did. Today, human rights are backed by the world's preponderant political, economic, and cultural powers and have become ideologically hegemonic in international society [1]. Many individual, especially in the West, use the term human rights as a synonym for human dignity, and when they speak of human dignity, they refer to a certain list of rights [2].

The term "Right" is called in Arabic as "Huq" (pronounced as ha:kk). According to Quran and Sunnah, Huq is divided into two types.

1. Huqqullah (The right of Allah, the God Almighty) and,
2. Huqqul Ibaad (The right of worshipers of Allah).

The first one- Huqqullah is belonged to Almighty Allah only and the second category Huqqul Ibaad is belonged to the creations of Allah, mostly the human being. Huqqul Ibaad stands for the term 'Human Rights' in Islam and whose significance is no less than the right of Allah Himself. Nobody can be proper Muslim without the fulfillment of Huqqul ibaad.

Narrated Abu Musa (may Allah be pleased with him): Some people asked Allah's Apostle, "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands." Sahih al-Bukhari Vol. 1, Book of Belief, Hadith 10 [3].

This paper is an effort to clarify some of the most discussed common misconception of Islam towards human rights. It also interprets the general understanding of human right in the field of personal, social, political, economic, cultural, civil, national and international sectors in Islamic law. The purpose and role of OIC and a general comparison between the Islamic law and the universal declaration of human rights proclaimed by the United Nations General Assembly in Paris on 10 December 1948 is presented.

OBJECTIVES

The main objective of this study is to understand human rights from Islamic view and analyze how human rights are practiced in Muslim world countries. Besides, it has some more objectives which are being claimed in this paper. Such as-

1. Understanding human rights and social justice from current Muslim world perspective.
2. Finding out the main problems behind the vulnerable condition of Muslim world.
3. Showing the way to regain glorious past.

4. Helping to stop disputing among Muslims.
5. Encouraging Muslim world to rectify themselves.
6. Emphasizing Muslims to follow The Quran and Sunnah instead of laws created by people.
7. Inspiring Human being to achieve their rights and not violating of others.

HUMAN RIGHT (HR)

Human right can be defined from several points of view. In generally it could be called that human right is a right to live and act freely with respect and dignity that belongs to every person in the world. It is a moral principle that describes certain standards of human behavior.

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination[4].

Human rights are commonly understood as being those rights which are inherent to the human being. The concept of human rights acknowledges that every single human being is entitled to enjoy his or her human rights without distinction as to race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status[5]. Human rights are rights, not benefits, duties, privileges, or some other perhaps related practice. Rights in turn are special entitlements of persons[6].

The following are some of the most important characteristics of human rights:

1. Human rights are founded on respect for the dignity and worth of each person;
2. Human rights are universal, meaning that they are applied equally and without discrimination to all people;
3. Human rights are inalienable, in that no one can have his or her human rights taken away other than in specific situations – for example, the right to liberty can be restricted if a person is found guilty of a crime by a court of law;
4. Human rights are indivisible, interrelated and interdependent, for the reason that it is insufficient to respect some human rights and not others.

In practice, the violation of one right will often affect the respect of several other rights. All human rights should therefore be seen as having equal importance and of being equally essential to respect for the dignity and worth of every person [5].

HUMAN RIGHTS (HR) IN ISLAM

As a complete code of life Islam shows the way how to protect and preserve human rights and describes the punishment of violating human rights. It highly encourages to respect one another

and strongly prohibits not interfering on other's rights. Everybody is accountable for his act and will stand before Omnipotent Allah for the explanation about his action in the day of judgments.

Almighty Allah said in Qur'an: "And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do." (Surah Hud:111).

Al Quran countenances human rights with exact value of human life and freedom of speech. "Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors." (Surah Maida:32).

Human rights of Personal, family, social, civil, national, international, economic, cultural, educational, industrial even recreational life are ensured and established by Islamic law. All sectors of human life are described properly and clearly by Islamic laws (Quran, Hadith, Ijma, Qiyas).

Present Muslim World and Human Rights

Many Muslim countries and Muslim majority areas are victims of contravening human rights Ferociously by some powerful groups in the world. Syria, Yemen, Xinjiang region in China, Rakhine in Myanmar, Iraq, Iran, Lebanon are suffering from lacking basic human rights. In Yemen people are suffering from famine severely. "As the civil war in Yemen rages on, the country is teetering on the brink of famine. More than 18 million people don't know where their next meal is coming from. And the cholera epidemic is making the situation even more dire for severely malnourished children"[7].

In Syria people are facing outrageous sufferings from civil killing, detention, disappearance, torture and prisons. According to the Syrian Network for Human Rights (SNHR), as of March the conflict had killed at least 207,000 civilians. The government continued its use of helicopters and airplanes to conduct aerial bombardment and shelling.[8] A large number of torture victims reportedly died in custody; the SNHR reported that 12,679 individuals died due to torture between early 2011 and June 2016; 99 percent of these cases occurred in government facilities.[8] Xinjiang, China's western border province comprising eighteen percent of the country's entire land area, is a region beset by change, and increasingly, confrontation between two very distinct peoples – the more recently arrived Han Chinese and the indigenous Uyghur Turkish Muslims. The confrontation revolves primarily around a struggle for domination over the province and a Uyghur quest for autonomy or even independence from Beijing's rule. Conflicting interests and goals thus offer two quite different visions and narratives of current Xinjiang realities, reflecting the distinct concerns of each people[9].

Over a million, and possibly more, Uyghurs have been interned out of a population of 11 million. Credible reports of deaths in custody, torture, and systemic political indoctrination must propel the United States into action on behalf of the Uyghurs. In the words of scholar Rian Thum, “mass murder and genocide do not look like impossible outcomes”[10]. Georgetown University professor James Millward told Associated Press reporters: “Cultural cleansing is Beijing’s attempt to find a final solution to the Xinjiang problem.” The Chinese government has portrayed Uyghur ethnic distinctiveness as a threat to ordinary Chinese and the Uyghurs’ Islamic faith as a contagious disease[10].

The Rohingya crisis is a human rights crisis with serious humanitarian consequences. In Myanmar, the Rohingya have very limited access to basic services and viable livelihood opportunities due to strict movement restrictions and denied citizenship rights. This has rendered them one of the largest stateless populations in the world. The crisis has a wider regional dimension, with record numbers of Rohingya fleeing to neighboring countries. Following violent incidents in Myanmar's Northern Rakhine in August 2017, over 700 000 Rohingya have fled across the border into Bangladesh; during the previous year, some 87 000 people had already fled after the October 2016 security incidents[11]. They suffered a lot due to insufficient supply of basic needs such Food, Clothing, residency, education, treatments, sanitation, shelter and safety.

Thus, human rights have been violating in Iraq, Iran, Saudi Arabia, Lebanon, Palestine, Bangladesh as well as lots of Muslim majority areas. One part of Muslim world is suffering but another part is busy at enjoyments. They don’t practice the teachings of Quran and don’t mention their lord in their daily activities. Muslims are busy at disputing among themselves and went away from Islamic fundamental practices. We forgot to follow Prophet Muhammad (SM). We search for solution of our problems and crisis’s in human’s doctrine instead of Quran and sunnah. We have been used to copying western culture though we have enriched culture. We are getting much materialistic and forgetting truthfulness and spirituality and falling in shortening of basic human virtues and quality. We are steeped in backwardness of knowledge, science and technology. All these reasons are behind of Muslim’s demotion and as a result they are losing their glorious culture and civilization day by day.

ORGANIZATION OF ISLAMIC COOPERATION (OIC)

The Organization of Islamic Cooperation (OIC) is the second largest inter-governmental organization after the United Nations with a membership of 57 states spread over four continents. The Organization is the collective voice of the Muslim world. It endeavors to safeguard and protect the interests of the Muslim world in the spirit of promoting international peace and harmony among various people of the world. The Organization was established upon a decision of the historical summit which took place in Rabat, Kingdom of Morocco on 12th Rajab 1389 Hijra (25 September 1969) following the criminal arson of Al-Aqsa Mosque in occupied Jerusalem.[12]

28 June 2011, during council of foreign ministers meeting in Astana, Kazakhstan the organization changed the name from “Organization of Islamic conference” to “Organization of Islamic Cooperation”. And changed the logo of it.

Aims of OIC

1. To strengthen intra-Islamic economic and trade cooperation; in order to achieve economic integration leading to the establishment of an Islamic Common Market;
2. To exert efforts to achieve sustainable and comprehensive human development and economic well-being in Member States;
3. To protect and defend the true image of Islam, to combat defamation of Islam and encourage dialogue among civilizations and religions;
4. To enhance and develop science and technology and encourage research and cooperation among Member States.[13]

Though OIC was founded for a big goal but cannot make much fruits and crisis's are existing till now.

UNIVERSAL DECLARATION OF HUMAN RIGHTS

On 10 December 1948 in Paris, the Universal Declaration of Human Rights (UDHR) was announced by the General Assembly of the United Nations form the basis for all international human rights law. It was consisted of 30 articles. “The Universal Declaration of Human Rights consists of a Preamble and 30 articles, setting out the human rights and fundamental freedoms to which all men and women are entitled, without distinction of any kind”[5].

The Universal Declaration of Human Rights (Universal Declaration) is an international document that states basic rights and fundamental freedoms to which all human beings are entitled[14]. The Universal Declaration is not a treaty, so it does not directly create legal obligations for countries. However, it is an expression of the fundamental values which are shared by all members of the international community. And it has had a profound influence on the development of international human rights law. Some argue that because countries have consistently invoked the Declaration for more than sixty years, it has become binding as a part of customary international law[14].

UDHR VS HR IN ISLAMIC LAW

Universal declaration of human rights (UDHR) is considered as a Safeguard and basic law of human rights. But 14 centuries earlier Quran and sunnah focused Human rights more strictly and more specifically than this announcement. A comparative analysis between Islamic law of human rights and universal declaration of human rights is below:

1. Rights of Equality and indiscrimination: Articles of 1,2, and 7 no. of UDHR talked about Rights of equality and freedom from discrimination.

On the other hand, "One basic element in the value system of Islam is the principle of equality or equity. This value of equality is not to be mistaken for or confused with identicalness or stereotype. Islam teaches that in the sight of Allah Almighty, all people are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth and so on"[15]. Allah Almighty Says (what means): "O mankind, indeed We have created you from male and female, and have made you into nations and tribes, that you may know one another. Indeed, the most honored of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing and Acquainted" [Quran 49:13] The foundations of this Islamic value of equality are deeply rooted in the structure of Islam. It stems from basic principles such as the following:

- a. All men are created by One and the Same Eternal God, the Supreme Lord of all.
- b. All mankind belongs to the human race and share equally in the common parentage of Adam (may Allah exalt his mention) and Eve.
- c. Allah is Just and Kind to all His creatures. He is not partial to any race, age or religion. The whole Universe is His Dominion and all people are His creatures.
- d. All people are born equal, in the sense that no one brings any possession with him; and they die equal in the sense that they take back nothing of their worldly belongings.
- e. Allah judges every person based on his own merits and according to his own deeds.
- f. Allah has conferred on man, a title of honor and dignity [15].

Prophet Muhammad (may Allah exalt his mention) said: "O mankind, your Lord is One and your father is one. You all descended from Adam, and Adam was created from earth. He is most honored among you in the sight of God who is most upright. No Arab is superior to a non-Arab, no colored person to a white person, or a white person to a colored person except by Taqwa (piety)." [Ahmad and At-Tirmithi] In another narration, the Prophet (SM) was asked: "Who among men is most favored by Allah?" He, (SM) replied: "A man who does the most good to people." [At-Tabaraani]

2. Rights of Education: In the article no 26 it is said that everyone has the human right to education including free and compulsory elementary education. In a society where religion and knowledge in general and science do not go hand in hand, it seems necessary to briefly describe the position of Islam vis-à-vis knowledge, Islam, in theory as well as in practice, has always promoted knowledge. Distinctive mark of human beings over the an-gels is knowledge: "And Allah taught Adam all the names..." (2:31) The first verses of the Quran began with the word: "Read. Read in the name of thy Lord who created; [He] created the human being from blood clot. Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know." (96: 1-5). The Qur'an says. "Are those who have knowledge equal to those who do not have knowledge?!"(39:9)[16]. The Prophet of Islam (peace be upon Him and His progeny) has also empha-sized the importance of seeking knowl-edge in different ways:

(a) Gender: "Seeking of knowledge is a duty of every Muslim"

(b) Source: "Wisdom is the lost property of the believer, he should take it even if finds it in the mouth of a mushrik."

The Prophet did not only preach about importance of knowledge, he also gave examples of promoting knowledge. In the very first battle between the Muslims and unbelievers or Mecca, known as the war of Badr, the Muslims gain victory and caught seventy kuffars as prisoners of war. One of the criteria of releasing the POWs devised by the Prophet was that those who were literate among the prisoners could go free if they teach ten Muslim children how to read and write[16].

The Quran has specifically talked about science also: "In the creation of the heavens and the earth the alternation of the night and the day, in the ships that sail in the sea with their load... in the rain which Allah sends down from the sky and thus revives the earth after its death; and then He spread in all kinds of animals; in the changing of the winds: in the clouds which have been left suspending between the heaven and the earth -in all these are clear signs for the people who understand" (2:164) "We shall show them Our signs in the horizons and in themselves." (41:53)

3. The Rights of Life, Liberty and Personal Security:

In the articles of **3, 12** and **22** no. right to life, liberty & personal security, freedom from Interference with privacy, family, home and correspondence, right to social security are described. The Holy Quran lays down: "Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ..." (5:32) The Holy Quran in another place saying: "Do not kill a soul which Allah has made sacred except through the due process of law ..." (6:151) "And whoever saves a life it is as though he had saved the lives of all mankind" (5:32).

Prophet Muhammad (peace be upon Him) said: "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 Majjah)

"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). In other words the superiority of one man over another is only on the basis of God-consciousness, purity of character and high morals[17]. The Prophet Muhammad (peace be upon Him) has also said

about the dhimmis (the non-Muslim citizens of the Muslim State): "One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise" (al-Bukhari and Abu Dawud). "Anyone who kills a believer deliberately will receive as his reward (a sentence) to live in Hell for ever. God will be angry with him and curse him and prepare dreadful torment for him" (4:93).

The Holy Quran clearly lays down: "You who believe, do not let one (set of) people make fun of another set, Do not defame one another, Do not insult by using nicknames And do not backbite or speak ill of one another" (49:11-12).

Islam recognizes the right of every citizen of its state that there should be no undue interference or encroachment on the privacy of his life. The Holy Quran has laid down the injunction: "Do not spy on one another" (49:12). "Do not enter any houses except your own homes unless you are sure of their occupants' consent" (24:27).

The Prophet has gone to the extent of instructing his followers that a man should not enter even his own house suddenly or surreptitiously. He should somehow or other inform or indicate to the dwellers of the house that he is entering the house, so that he may not see his mother, sister or daughter in a condition in which they would not like to be seen, nor would he himself like to see them in that condition. Peering into the houses of other people has also been strictly prohibited, so much so that there is the saying of the Prophet that if a man finds another person secretly peering into his house, and he blinds his eye or eyes as a punishment then he cannot be called to question nor will he be liable to prosecution[18]. The Prophet has even prohibited people from reading the letters of others, so much so that if a man is reading his letter and another man casts sidelong glances at it and tries to read it, his conduct becomes reprehensible. This is the sanctity of privacy that Islam grants to individuals[18].

4. Right to Marriage and Family

In article 16 it is said that all adults have the human right to marry and found a family. Women and men have equal human rights to marry, within marriage, and at its dissolution[19]. "And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]." (4:3)

Importance of marriage from Islamic point of view the holy Quran says, "And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, knowing." (Surah an-Nur, 24:32) Islam has also attached great importance to the question of marriage in its social system. In the holy Qur'an and the sayings of the holy Prophet and the Imams we find that marriage has been greatly encouraged. The holy Prophet has been reported to have said: "No institution of Islam is liked by Allah more than that of marriage".

Marriage is also viewed as an act of worship to God (Allah). Islam views emotional and sexual expression between a husband and wife as a form of worship. Sexual relations are not solely for procreation but are viewed as a way for a couple to connect, strengthen their relationship, and help relieve everyday stresses. The prophet (PBUH) has also said, "Marriage is my tradition who so ever keeps away there from is not from amongst me"[20].

5. Freedom from Slavery, Torture and Degrading Treatments

Article 4 tells that No one shall be held in slavery or servitude. Article 5 teaches that No one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment. Islam did not initiate the system of slavery. It existed in Judaism, Christianity, India, and China before Islam. Since the earliest times, Islam had opened doors to free slaves and to eventually end slavery. The Islamic paradigm did not ignore the realities of the world, nor did it endorse it. Islam regulated it. As Annemarie Schimmel, a German scholar, noted, "...therefore slavery is theoretically doomed to disappear with the expansion of Islam"[21].

Islam made freeing slaves an act of worship pleasing to God. It set freeing of slaves to be an atonement of sins and for specific acts of transgression. Muslims were encouraged to willingly set slaves free to release themselves from the torment of Hell Fire. The state was also a source of setting the slaves free as Islamic Law dictates that zakat – obligatory charity given by wealthy Muslims to the state - is to be spend on setting slaves free among other things (Quran 9:60)[21] .

"No bearer of burdens shall be made to bear the burden of another" (6:164). "Anyone who kills a believer deliberately will receive as his reward (a sentence) to live in Hell for ever. God will be angry with him and curse him and prepare dreadful torment for him" (4:93). The Prophet Muhammad (pbuH) has also said about the dhimmis (the non-Muslim citizens of the Muslim State): "One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise" (al-Bukhari and Abu Dawud).

Abul A'la Maududi has said in "Human Rights in Islam" chapter 3, subsection 5: "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."

Sayyid Qutb said in his exegesis (Tafsir) of the Quran: "And concerning slavery, that was when slavery was a world-wide structure, and which was conducted amongst Muslims and their enemies in the form of enslaving of prisoners of war. And it was necessary for Islam to adopt a similar line of practice until the world devised a new code of practice during war other than enslavement." Fi Zilal al-Qur'an, Surah Tawbah (3/1669)

Prophet Muhammad (peace be upon Him) said: 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 Majjah). "There should be no coercion in the matter of faith." (2:256)

6. Right to Recognition as a Person before the Law

Article 6 reports that everyone has the human right to be recognized everywhere as a person before the law. Almighty Allah said: "And surely we have honored the children of Adam and carried them on the land and at the sea, and provided them with good things, and we have made them to excel by an appropriate excellence over many of those we created." (17:70) In this verse Allah has honored the children of Adam as the best creation of Allah and All human being are children of Adam that mentioned above in a hadith. Here is the clear and fair recognition of mankind as a person. Though Daniel Dennett describes 6 conditions of personhood based on mental capacities. These are:

- a. Persons are rational beings
- b. They are conscious
- c. They are considered persons by others
- d. They can reciprocate
- e. They have the capacity for verbal communication, and
- f. They are self-consciousness or self-aware.[22]

"We have indeed created man in the best of molds" (95:4)

"Anyone who kills a believer deliberately will receive as his reward (a sentence) to live in Hell for ever. God will be angry with him and curse him and prepare dreadful torment for him" (4:93).

The Prophet Muhammad (pbuH) has also said about the dhimmis (the non-Muslim citizens of the Muslim State): "One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise" (al-Bukhari and Abu Dawud).

7. Right to Justice

In article 7, 8, 9 and 11 human rights of justice are described. Article 7 tells about Right to Remedy by Competent Tribunal, article 8 described Freedom from Arbitrary Arrest and Exile, article 9 mentions Right to Fair Public Hearing and article 11 says about right to be Considered Innocent until Proven Guilty.

Islam also recognizes the right of the individual not to be arrested or imprisoned for the offenses of others. The Holy Quran has laid down this principle clearly: "No bearer of burdens shall be made to bear the burden of another." (35:18)[23]. This is a very important and valuable right which Islam has given to man as a human being. The Holy Quran 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 Quran 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[17].

The injunction of the Holy Quran is very clear on this point. "Whenever you judge between people, you should judge with (a sense of) justice" (4:58).

And the Prophet has also been asked by God: "I have been ordered to dispense justice between you." This was the reason why the Caliph 'Umar said: "In Islam no one can be imprisoned except in pursuance of justice." [18]

8. Civil & Political Rights in Human Life

Civil and political rights are mentioned in the article of **13, 19, 20, 21** and **27** no. of Universal declaration of human rights. Right to Free Movement in & out of the Country, freedom of opinion and Information, right of peaceful assembly and association, right to participate in government and in free elections, right to participate in the cultural Life of community are described in these chapters.

Islam has also given people the right to freedom of association and formation of parties or organizations. This right is also subject to certain general rules. It should be exercised for propagating virtue and righteousness and should never be used for spreading evil and mischief. We have not only been given this right for spreading righteousness and virtue but have been ordered to exercise this right. Addressing the Muslims, the Holy Quran declares:

"You are the best community which has been brought forth for mankind. You command what is proper and forbid what is improper and you believe in God ... (3:110)

This means that it is the obligation and duty of the entire Muslim community that it should invite and enjoin people to righteousness and virtue and forbid them from doing evil. If the entire Muslim community is not able to perform this duty, then Almighty Allah said:

"let there be a community among you who will invite (people) to (do) good, command what is proper and forbid what is improper, those will be prosperous" (3:104)[18]. "God has promised to appoint those of you who believe and do good deeds as (His) representatives on earth" (24:55).

The main purpose of an Islamic Government has been defined by God in the Quran as follows:

"If we give authority to these men on earth they will keep up prayers, and offer poor-due, bid what is proper and forbid what is improper" (22:41).

"And their business is (conducted) through consultation among themselves" (42:38). "Do not abuse those they appeal to instead of God (Allah)" (6:108). "Do not argue with the people of the Book unless it is in the politest manner" (29:46)

The Prophet (pbuH) has said: "If any one of you comes across an evil, he should try to stop it with his hand (using force), if he is not in a position to stop it with his hand then he should try to stop it by means of his tongue (meaning he should speak against it). If he is not even able to use his tongue, then he should at least condemn it in his heart. This is the weakest degree of faith" (Muslim).

9. Freedom of Belief and Religion

Article **18** said that everyone has the human right to freedom of thought, conscience and religion. Allah said: "Say, the truth is from your Lord, let him who will believe, and let him who will, reject." (18:41). "If they charge you with falsehood, say: my work to me, and yours to you! you are free from responsibility for what I do, and I for what you do!" (10:41). "Let there be no compulsion in religion." (2:256).

Though there is no truth and virtue greater than the religion of Truth-Islam, and Muslims are enjoined to invite people to embrace Islam and advance arguments in favor of it, they are not asked to enforce this faith on them. No force will be applied in order to compel them to accept Islam. Whoever accepts it he does so by his own choice. Muslims will welcome such a convert to Islam with open arms and admit him to their community with equal rights and privileges. But if somebody does not accept Islam, Muslims will have to recognize and respect his decision, and no moral, social or political pressure will be put on him to change his mind[18].

10. Right to Asylum and Nationality:

Article **14** and **15** mentioned that right to asylum in other countries from persecution, right to a nationality and the freedom to change It. "Those who believed and emigrated, and strove in the cause of GOD, as well as those who hosted them and gave them refuge, and supported them, these are the true believers. They have deserved forgiveness and a generous recompense." (8 :74). Islam has assembled the humanitarian principles of brotherhood, equality, equity, taking care of others, love and tolerance among people. Relieving sufferings and assisting, expanding helping hand, sheltering, and granting safety to the needy, even enemies, are highly promoted by Islamic law which are practiced for centuries in the world. After a long time, these traditions are reaccumulated and expressed by many organizations and groups to preserve and protect right to asylum.

The Islamic Shari'a addressed the issue of asylum explicitly and in detail, and guaranteed safety, dignity and care for the "musta'men" (asylum-seeker). Moreover, Islamic society followed specific procedures in responding to asylum requests. Hence, the return, or refolement, of the "musta'men" was prohibited by virtue of Shari'a. Today, what is known as non-refoulment constitutes the cornerstone of international refugee law and relies on this very same principle[24]. "And if anyone of the Mushrikin (polytheists, idolaters, pagans,

disbelievers in the Oneness of Allah) seeks your protection, then grant him protection so that he may hear the Word of Allah (the Qur'an), and then escort him to a place where he can be secure, that is because they are men without knowledge.” (9:6)

“Remember We made the House a place of assembly for men and a place of safety; and take you the station of Ibrahim as a place of prayer; and We covenanted with Ibrahim and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer)”. (2:125) “O My servants who believe! Truly, spacious is My Earth: therefore serve (you) Me, (and Me alone)!” (29:56) Also, the holy Hadith states: “He who enters the holy mosque is safe, He who enters the house of Abu Sufyan is safe; he who drops his weapon is safe; he who stays behind his closed door is safe” [24].

11. Economic Right

Right to Own Property and Right to Desirable Work and to Join Trade Unions are mentioned in article 17 and 23. “And in their wealth, there is acknowledged right for the needy and destitute.” (51:19) In this verse, the Quran has not only conferred a right on every man who asks for assistance in the wealth of the Muslims, but has also laid down that if a Muslim comes to know that a certain man is without the basic necessities of life, then irrespective of the fact whether he asks for assistance or not, it is his duty to reach him and give all the help that he can extend. For this purpose, Islam has not depended only on the help and charity that is given voluntarily, but has made compulsory charity, zakat as the third pillar of Islam, next only to profession of faith and worship of God through holding regular prayers[18]. Allah Says: “Do not usurp one another's property by unjust means, nor offer it to the judges (as bribe) so that you may devour knowingly and unjustly a portion of the goods of others.” (2:188) Allah Says: “O you who have believed! Do not devour one another's property by unlawful ways; but do business with mutual consent.” (4:29)

Allah Says (Prophet Shuaib said): And O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief. (11 :85) Allah Says: 1. Woe to those that deal in fraud. 2. Those who, when they have to receive by measure from men, exact full measure. 3. But when they have to give by measure or weight to men, give less than due. 4. Do they not think that they will be called to account? 5. On a Mighty Day 6 A Day when (all) mankind will stand before the Lord of the Worlds? (83 :1-6) Allah Says: “Come not nigh to the orphan's property, except to improve it until he attains the age of full strength; and fulfill (every) pledge, for (every) pledge will be enquired into (on the Day of Reckoning). Give full measure when ye measure and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.” (17:34-35)

Allah says: But those who devour riba become like the one whom Shaitaan has bewitched and maddened by his touch. They have been condemned to this condition because they say, Trade is just like riba, whereas Allah has made trade halaal and riba haraam. Henceforth, if one

abstains from taking riba after receiving this admonition from his Lord, no legal action shall be taken against him regarding the riba he had devoured before: his case shall ultimately go to Allah. But if one repeats the same crime even after this, he shall go to Hell, where he shall abide forever! Allah deprives riba of all blessing and develops charity, and Allah does not like an ungrateful, sinful person(2:274-276)[25].

12. Right to Recreation and Adequate Living Standard:

Right to Rest and Leisure and Right to Adequate Living Standard are described in article no. 24 and 25. Despite increasing load of scholastic work, the children have to take out some time for sports. Participating in outdoor games is an important physical activity that is essential for the good health of a child. Those children who don't take part in some outdoor games are generally not healthy. Islam is conscious of this natural prerequisite and therefore advises to keep the children physically free.

Imam Ja'far as-Sadiq says: "Leave the child free to play till it is seven years old." The Prophet of Islam says: "Let them play; the earth is the pasture of the children!" Playing is a natural exercise for the child. This will make its limbs strong. The mental capabilities will sharpen, and it will grow in strength. At the ground of play the child will be exposed to community living and sharing responsibilities with others[26]. William Astern writes: "Games are a source of developing the natural capabilities in the child. They are like an exercise for the future discipline and activities of the person." Allah says: Give the due alms (Zakat) on the day of harvest, and do not waste anything. He does not love the wasters." [6:141]

Whenever we receive "net income," the "known amount" of Zakat should be paid or set aside. (see 70:24) This known amount as God calls it, is 2.5%. This is the ONLY "known amount" to the submitters (Muslims). This amount, 2.5% was passed down to us, generation after generation, like Salat, from the time of Abraham to our time. We must set aside 2.5% and give it to the specified recipients - the parents, relatives, orphans, the poor, and the traveling alien, in this order (2:215)[27]. The Prophet has clearly instructed in this respect that: "It will be taken from their rich and given to those in the community in need" (al-Bukhari and Muslim). In addition to this, it has also been declared that the Islamic State should support those who have nobody to support them. The Prophet has said: "The Head of state is the guardian of him, who has nobody to support him" (Abu Dawud, al-Tirmidhi).

CONCLUSION AND RECOMMENDATIONS

It is obvious that Islam has the fundamentals of the best practice human right and dignity other than any constitution law or mandate. However, the Muslim countries in one hand who are seemed to be overwhelmed with the violation of it and becoming the worst victims of the violation on the other hand. Here, several recommendations are provided to overcome the downfall and establish peace on those countries and the whole world.

1. Building strong relationship with Almighty Allah: The relationship between Allah and worshiper is so weak. Muslims forget to remember their Lord in their daily activities and ignore the mandatory duties towards Allah. We should strengthen our relationship with Allah. Almighty Allah said: “Remember me, I will remember you.” (Quran)

2. Following Perfect model of Mankind: We are far away from practicing Quran and Sunnah. We follow celebrities, actors, heroes, icon models, players and superstars but not Prophet (PBUH). Prophet Muhammad (PBUH) is the perfect model for human being. Allah said: “and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.” (2:38) "For every folk a guide." (Quran, 13:7).

3. Must Hold Fast Quran and Sunnah: We need to practice the teachings of Quran and Sunnah in our daily life. The oldest narrator of this Hadith - as far as we know - is Malik b. Anas who died in 179 AHS. In the Muwatta': 1. al-Muwatta' with al-Suyuti's explanation, 2/208 “And he told me from Malik that it reached to him that Allah's Prophet (S) said: “I have left with you two things you will not get astray if you held on to them: Allah's Book and His Prophet's Sunnah.” [27]

4. Should Avoid Imitating Other's Culture: As we have enriched culture of our own we should not to practice other's culture. According to hadith, if we follow other culture then we will be included in it.

5. Strengthen Brotherhood Among Us: There is no meaning for brotherhood if the brother does not feel the pains and worries of his brother. The Prophet (SAWS) personified this in the narration made by Al-Nooman Ibn-Bashir who said, “The Prophet (SAWS) said, “The believers, in their mutual love, mercy and compassion, are like one body: if one organ complained, the rest of the body develops a fever [8]. Allah says, “Surely all believers are brothers...” (TMQ, 49:10).

“This kind of compassion gives way to cooperation as illustrated by the Prophet (SAWS) in, “The believer to the believer is like the bricks of a wall, enforcing each other.” And then he clasped his hands, by interlacing his fingers [9]. In another narration he says, “The Muslim is the brother of a Muslim. He does not do him injustice, nor does he abandon him. [29]

6. Being Well-Wisher of Others: We have to hold such character that is more social, friendly, well-wisher, beneficial to others, helpful and caring. We have to invite people to the beauty of Islam. Allah guides us about inviting in the Quran: “Invite to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. For your Lord knows best who have strayed from His Path, and who receive guidance.” (16:125): “Is there any Reward for Good - other than Good?” (55:60)

7. Must Be Increased in Spirituality and Truthfulness: We need to contain spirituality and truthfulness in our regular life. We are so busy with our dunia. But always we need to remember about akhirah. This life is so short to akhirah.

8. Should be Enriched in Basic Human Virtues: Allah teaches us the basic human virtues in Quran: 1. The believers must (eventually) win through, 2. Those who humble themselves in their prayers; 3. Who avoid vain talk; 4. Who are active in deeds of charity; 5. Who abstain from sex, 6. Except with those joined to them in the marriage bond, or (the captives) whom they possess, - for (in their case) they are free from blame, 7. But those whose desires exceed those limits are transgressors; - 8. Those who faithfully observe their trusts and their covenants; 9. And who (strictly) guard their prayers; - 10. These will be the heirs, 11. Who will inherit Paradise: they will dwell therein (forever). (23: 1-11)

9. Stopping Dispute among ourselves: In another verse in the Quran, Allah gives us the formula for converting those between whom and us there is any level of enmity, into a close friend:

“The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! He, between whom and you there was enmity (will become) as though he was a close friend.” (41:34) [28]. Prophet Muhammad (pbuH) He who believes in Allah and the Last Day should speak good or remain silent.” (Muslim)

10. Coming Forward to Education, Science and Technology: We must be advanced in Education, science and technology as seeking knowledge is mandatory in Islam. We have to combine religion and science- technology.

Finally, one of the Muslim reverends and Turkish scholars Bediuzzaman Said Nursi who was the founder and dreamer of ‘Madrasatuz Zahra’ which he established to teach young Muslims of his right on the basis of Islam. He tried to build young generation with the combination of knowledge of true religion and science-technology. He wanted to accumulate all Muslims in a platform with the spirit of brotherhood. His sermon Resalei-Nur is a compilation that revives morality and spirituality. His fight against terrorism and for peace will be remembered with honor throughout centuries. His remarkable philosophies, teachings and thoughts could be one of the major ingredients to overcome present crisis.

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