

## IMPORTANCE OF HUMAN RIGHTS IN ISLAMIC SOCIETY

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### Abstract

*Concept of Human Rights is basic element of Islamic society which has elaborated the concept of human dignity. This is essentially an Islamic concept which has elaborated human rights in great detail and with great stress, Our Holy Prophet P.B.U.H was the first person to clearly and categorically mention human rights in his speeches and deeds. For example: The sanctity of human life, The sanctity of human property, The sanctity of human dignity and self-respect, The sanctity personal freedom, And respect of one's religion and believes whatever they may be and quality of every person poor or rich, high or low, white or black Arabic or Persian in front of law. In this very context we can quote many Hadith of our Holy Prophet which emphasized the importance of equality and justice, love among fellow Muslims. (Akhawat) and respect of each other's life, property and dignity, personal freedom as basic elements of Islamic society.*

*According to some scholars of Fiqah, faith can be explained in light of following four Hadiths of Holy Prophet.*

- (i) Our Intention (Niyyat) is basic to our actions.*
- (ii) No Muslim's faith can be perfected unless he likes for his fellow Muslim brothers, what he likes for himself.*
- (iii) A rich Muslim should share his blessings with his poor brothers as Allah has given him their share.*
- (iv) The produce of a farm should be dispersed among deserving laborers as soon as it is completed.*

*Our religion has elaborated Human Rights in every situation. But conjugal rights and parent's obedience and rights have been mentioned in special detail.*

*In short we can say that Islam has defined and elaborated Human Rights in such clarity and detail that no other religion can compete with it.*

### Introduction

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In the human history, it is without any doubt that our Holy Prophet (Peace Be Upon Him) the well-wisher of humanity, safe guarded the importance of human rights and elements of it in the Islamic society. The human rights of the present day was guided and improved by him (Peace Be Upon Him) eons back to us.

Life, health prestige, to protect the sanctity, freedom of individuals liberty belief and scat protection, right to protect personal property and equality before law. In this context our Holy Prophet (Peace Be Upon Him) has stated some points, please note. Those that followed the same system of our praying faeed the Holy Kaaba and at our slaughtered animals, then he is a Muslim.<sup>1</sup> For them the responsibilities of Allah and His Holy Prophet are bound, so do not do injustice (cheat) on the blessing given by Him.

(Benefactor of Humanity)

### **He (Peace Be Upon Him) said at the time of his last Hajj:**

Without any doubt, yours and others health, wealth and self-respect is as important, just as it is today. Till you meet your Creator. His (Peace Be Upon Him) saying is as follows: Everything of a Muslim, his blood, his wealth and his self-respect (honour) is out of bounds for other Muslims.<sup>2</sup> He (Peace Be Upon Him) released the human from forceful injustice and obedience.<sup>3</sup> This incident of the Holy Prophet (Peace Be Upon Him) is a good example of him a freedom. Excellent Hakim refers to his father and him to his grandfather, who went in the presence of the Holy Prophet. Who was giving a religious lecture, He asked a question that why his neighbors were convicted for what reason?

The Holy Prophet (Peace Be Upon Him) met his eyes twice. Then He repeated himself, to which our Holy Prophet (Peace Be Upon Him) stated "Release his neighbors".<sup>4</sup>

His whole life and the philosophy of His (S A W) is a blessing for all mankind and everything in remotely is under his blessings, just the same His message is also a heavenly given blessing.

Actually, He Himself as a message bearer is unique and full of mercy. In fact He is an idol of mercy himself and as a messenger.

His personality and Rehmatullah-e-Aalemin are undisputed blessings. There, is one incident that has to be mentioned and that is that the people came to know of his inclination. When the people belief that bonded perfectly. Prior to it the humans

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<sup>1</sup> Bukhari Muhammad Ismaael, Aljameolsahieh, 1/102

<sup>2</sup> Ibin Hisham, Alsera Alnabawiya, 1936, 4/250

<sup>3</sup> Muslim, Muslim Bin Hajaj Al-Qushari, Aljameolsahieh, Bierot, Darul Maarif, 1434 H, 5/196

<sup>4</sup> Abodaawood, Suliman Bin Alashas Al Sejestani, Alsunnan, Egypt, Al Saada press, 1950, 5/300

understood. They did as they wished and as soon as at became strong, He was born when their belief had become strong.<sup>5</sup>

Our benevolent Holy Prophet (Peace Be Upon Him) lived a life of a true example, which is a blessing for believers and non-believers alike and he explained the true courtesy through his behaviors, attitude, patronage and mercy.

The compulsion is an essential part of Islam which taught us the respect of humanity, which follows the Islamic ruling.

Every human leaves an impression on others, in homes in bazaar (market) while purchasing or selling, learning or teaching in an institute or in any other dealings.

Giving justice in asking for it, in business, working in factories, while traveling, driving, meeting friends or discussing with opponent or on any walk of life, an impression is created.

This could be good or bad and to create a good one, the rules have been created by humanitarian. Islam has also clarified in hukook-ul-ibad which is very important. According to some scholars are in these four habits.<sup>6</sup>

No doubt your deeds are judge by your intentions nobody is a true Muslim, unless he prefers the same for his Muslim brother,<sup>7</sup> is like a safe keeping of others and vice-versa, and return it back Human should follow the right path and avoid the wrong, there is such, that it is also mentioned in the Holy Quran as: There is a share of beggars in their wealth, it is their right, on whom that are not rich,<sup>8</sup> pay the labour his dues on the same day and don't spend lavishly, he should allow others to be beneficial and not to spend everything on himself.<sup>9</sup>

Our Holy Prophet (SAW) has mentioned your wife has rights on you. The true meaning of the world is the right of attention your Allah almighty made him our as his subordinates, who had the right to everything on earth, sales it or anything grown from it, everything on earth or sky (heaven) is for his integrator and they are all working for the benefit of honour, The Almighty Allah reminds us that: He is the creator and has created everything for our benefit and use.<sup>10</sup>

When Adam and Hawa was sent to the earth, they were explained the rules and how to give a pure and pious life, that is Islam. Later the humans became wayward, for this reason, many Prophets were sent to guide humanity and show them the right path. This

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<sup>5</sup> Haali, Molana Altaf Hussain, Karachi, Fazli sons, pag 25

<sup>6</sup> Bukhari Muhammad Ismaael, Aljameolsahieh, 1/1

<sup>7</sup> Same Ref. 1/7

<sup>8</sup> Surat Alzaariyat, Aayat 19

<sup>9</sup> Surat Alanaam, Aayat 142

<sup>10</sup> Surat Albaqara, Aayat 29

way every prophet did his job and those that followed were blessed and those that averted it, had to face the wrath of God.

**The Holy Quran has mentioned four groups of followers:**

(1) Noah (2) Aad (3) Samood (4) Loot (5) Shoaib.<sup>11</sup>

Islam has without favourism of rights of the individual and to follow it. The example of such life is not found in any other religion of today. Islam has given due justice in respect of humanity. The Creator gave life to humanity and provided everything under His command, how to be thankful for the bounties given, which is full filling some commands. It has a direct connection between God and His subjects they are Tauheed, Prayers, Fasting, Zakat and Hajj this showery the relation between the creator and his subjects. There a point has to be clarified, it is the same as between Allah and His creation, one justifies the other. As the need of fulfilling of the Hukool-ul-Ibad is like obeying the Almighty.

The saying of the Holy Prophet is removing obstacles from the path is like gaining favors of Allah.<sup>12</sup>

By following it in an appropriate manner, to end evil, do good deeds that are why a Muslim is on a Jihad with pen, tongue and weapons. It does not mean killing. The benefisher has given more importance to it the in comparison to other.

Common man gives more importance to Huqook-ul-Ibad. They pray and fast but do not concentrate on its importance. Asking or giving justice, in business, working in factories or managing it, traveling, driving, meeting friends or our necessary act lives on impression on others.

It is the duty of every citizen to differentiate between good and evil. Our Holy Prophet stated, "Do you know who is poor?" "His followers replied that all those who do not have any currency. He replied, all those who at the time of returning will have Namaz, Zakat, Haj and along with it, he has hit, abused, spoke behind back, they will come and take his good deeds one at a time and their bad deeds will be his return, this way his journey to earth will be unsuccessful and his reward will be the burning hell.<sup>13</sup>

Allah because is very merciful and blesses of His creation, has instructed that the Haqooks of other are more important then His own, because He is the forgiver of disobedience of His creations, and have given priority and importance to it, which is clearly mentioned in the Holy Quran in detail, to Almighty Allah the life, wealth and prestige is very precious that He has promised reward or punishment for utilizing it wrongly.

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<sup>11</sup> Aosaaf Ali, Huqoqulebaad, Multan. Maktaba Imdadiya, 1995, page 18 & 27

<sup>12</sup> Same ref. pag 23

<sup>13</sup> Muslim, Muslim Bin Hajaj Al-Qushari, Aljameolsahieh, Bierot, Darul Maarif, 1434 H, 2/272

In Hukook-ul-Ibad the first priority is parents. In Quran and Sunnah has guided us to he respect full under any circumstances, take good care, and obey them. Our Holy Prophet expended on it and made it a compulsion for the true Muslim of follow. After the obedience to God, the parents are accorded a second position of importance. The God says:

Your God has ordered that do not believe in others and you treat your parents with almost respect and obedience. If one or both reach the old age, doesn't ever utter one word of dis-respect, dishonor or polity give speak politely obedience, keep praying that O Lord, keep both of them under Your blessings, just the way they brought me up and took care of me.<sup>14</sup>

Worship Allah and do not mak Serk and do charity with your parents.<sup>15</sup>

Our Holy Prophet has defined of this parent on various occasion, Abdullah Bin Umar said that the Holy Prophet had stated that this happiness is the happiness of his parents and dis-behaviour is the same as his died at Almighty Allah.<sup>16</sup>

Abu Obaid has mentioned that one person questioned the Holy Prophet that what rights do the parents have? He (S A W) answered they are his Heaven and Hell.<sup>17</sup>

Abu Huraira stated that one person questioned the Holy Prophet. "Who deserves the best of love and respect He (S A W) replied your mother and it was repeated 3 times on the fourth he said your father.<sup>18</sup>

Hadeet Mugeeza says that the Holy Prophet commanded that disobedience of the mother and burying the daughter is strictly prohibited.<sup>19</sup>

With so many saying of the Holy Prophet that the most important are the parents in the family and if you don't give than proper respect and honour in it's a question of prestige and it does not give any benefits. Though our Holy Prophet did not get an opportunity to serve his parents,<sup>20</sup> even though he has quoted its importance which clearly demonstrates its importance and benefits with these orders actions in the Islamic society, to be followed by wife and children, abide and the slaves will be written about later. The best provider who work day and night, to provide you in the best of everything and sacrifice their needs to fulfill yours, and there is no exchange for it. The below given state man that the parents' rights are must importance and to give obedience, love and respect have been strongly advised by the Holy Quran. It is so highly recommended that it is equivalent with the obedience of the Lord, avoiding a sinful life. Another Ayat is

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<sup>14</sup> Surat Bani Israaeil, Aayat 36

<sup>15</sup> Surat AlNisa, Aayat 36

<sup>16</sup> Aljaailsahih, kitabul bir, maa jaa an riza alwildaen, 4/311

<sup>17</sup> Ibn lajah hgsunnan, baab biroul walidin, Byroad, dar sadir

<sup>18</sup> Bukhari Muhammad Ismaael, Aljameolsahieh, 7/69

<sup>19</sup> Same ref 7/70

<sup>20</sup> Khalid Alavi, Insane Kaamil, pag 518

“Tell than O Prophet, come I will read out to you, as to what has been restricted, that there is no equivalent to Almighty and serve, take care and love your parents.”<sup>21</sup>

In Islam the biggest crime, non-believers are the biggest defaulter. So are the rights of the parents and if they force you to include somebody as equivalent to Him, then you have no knowledge to contradict them but you can disobey them.<sup>22</sup>

Hadrat Abdullah Bin Umer Al-aas asked the Holy Prophet “What is at that is most beloved to Him, the Holy Prophet answered to pray on the right time, than he good to the parents and this day do Jihad for the favour of Allah.”<sup>23</sup> So all those who had their parents alive at an old age. The Holy Prophet said that taking care of them is more important then Jihad Hadrat Abdullah bin Umer stated that one person approached the Holy Prophet to take his permission to go for Jihad. The Holy Prophet asked him that are his parents alive? He replied that they are. Go and serve them this is also Jihad.

Hadrat Abdul Rehman Bin Abibakra stated his father’s words, once the Holy Prophet asked, shall I tell you which is the biggest sin? The people gave a positive reply. He said that to enjoin anybody as equivalent to Allah, show disobedience to your parents, He was sitting at ease, he straightened up and said, talk falsely or be a false witness and keep on repeating thus then I thought he will not calm down.<sup>24</sup> Quran and Sunnat’s teachings have guided us that the biggest priority given in Hukook-ul-Ibad is obedience, caring and loving one’s own parents.

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<sup>21</sup> Surat Alanaam, Aayat 151

<sup>22</sup> Surat Alankaboot, Aayat 8

<sup>23</sup> Bukhari Muhammad Ismaael, Aljameolsahieh

<sup>24</sup> Same ref. , 2/282