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Human Rights in Islam: A Way towards Justice for Humanity

ABSTRACT: *Islam is complete code of life, because there is not any single dimension related to human beings which had not been touched and included. Before 14 hundred years, Muslims had human rights; so, saying that human rights are kind of new phenomenon and a new package for humanity, it is wrong and unjustified. This paper is based on strong research data to challenge all anti Islamic views and notions about the Islam. To examine the bunch of rights which Islam had given to human beings from the very beginning, even before the so called genesis of world human rights. And to justify that Islam is the real custodian and guardian of human rights for every human being. And to prove that all anti-Islamic challenges are nothing, but a chimera and myth of the anti-Islamic forces on Islam and Muslims so that they could be successful to mould the people against Islam and Muslim world, whereas Islam is divine religion supported by Allah, the anti-Islamic forces cannot hurt Islam because Islam is based on universal and human principles which cannot be challenged by someone who does not have vision to understand the real philosophy of Islam. Islam is the real solution to the world, a world where justice is totally absent. Islam is the real voice of oppressed and suppressed people and it is a true way for justice and world brotherhood.*

KEY WORD: *Code of life, Islam, human rights, justice, humanity, world order, Islamic forces, and Muslim countries.*

RESUME: *Makalah ini berjudul "Hak Azasi Manusia dalam Islam: Sebuah Jalan Menuju Keadilan bagi Kemanusiaan". Islam merupakan pedoman hidup yang lengkap, karena tidak ada satupun dimensi yang berhubungan dengan manusia yang tidak tersentuh dan tercakup. Sebelum 1400 tahun, umat Islam memiliki hak asasi manusia; maka, perkataan bahwa hak asasi manusia merupakan fenomena baru dan suatu kemasan baru bagi kemanusiaan merupakan hal yang salah dan tidak berdasar. Makalah ini berdasarkan data penelitian yang kuat untuk menantang semua pandangan anti Islam dan keyakinan tentang Islam. Untuk menguji seperangkat hak-hak yang telah diberikan Islam kepada umat manusia mulai dari awal, bahkan sebelum disebut dalam hak asasi manusia dunia. Dan juga untuk meyakinkan bahwa Islam merupakan pemelihara dan pelindung hak asasi manusia bagi setiap umat manusia. Dan untuk membuktikan bahwa semua tantangan anti Islam tidak ada artinya, melainkan gagasan yang tidak masuk akal dan mitos tentang kekuatan-kekuatan anti Islam terhadap Islam dan kaum Muslim sehingga mereka bisa berhasil untuk menciptakan orang-orang yang menentang Islam dan dunia Muslim, sebaliknya Islam merupakan agama yang hebat dan didukung oleh Allah, kekuatan-kekuatan anti Islam tidak dapat mencederai Islam karena Islam berlandaskan prinsip-prinsip universal dan kemanusiaan yang tidak bisa ditentang oleh seseorang yang tidak memiliki visi untuk memahami filosofi Islam yang sesungguhnya. Islam merupakan solusi nyata bagi dunia, suatu dunia dimana keadilan benar-benar tidak ada. Islam merupakan suara nyata dari orang-orang tertindas dan tertekan dan ianya merupakan jalan yang benar bagi keadilan dan persaudaraan dunia.*

KATA KUNCI: *Pedoman hidup, Islam, hak azasi manusia, keadilan, kemanusiaan, ketertiban dunia, kekuatan Islam, dan negeri-negeri Muslim.*

INTRODUCTION

O humanity! Behold, we have created you all out of a male and a female, and have created you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is All-Knowing, All-Aware (Depag RI, 1982/1983, 49:13).

Islam gave to mankind an ideal code of human rights fourteen centuries ago. These rights aim at conferring honour and dignity on mankind and eliminating exploitation, oppression, and injustice. Human rights in Islam are firmly rooted in the belief that God, and God alone, is the Law Giver and the Source of all human rights. Due to

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their Divine origin, no ruler, government, assembly, or authority can curtail or violate in any way the human rights conferred by God, nor can they be surrendered.

Human rights in Islam are an integral part of the overall Islamic order and it is obligatory on all Muslim governments and organs of society to implement them in letter and in spirit within the framework of that order. It is unfortunate that human rights are being trampled upon with impunity in many countries of the world, including some Muslim countries. Such violations are a matter of serious concern

In his book, *Qur'an aur Insani Huquq* (the Qur'an and Human Rights), Muhammad Akhtar Muslim writes that in the Western narration of history, the concept of basic human rights is traced to 500 BC (Before Christian). Greece then to the falling in 500 CE (Christian Era) of the Roman Empire and suddenly to 1100 CE, thus, ignoring the intervening 600 years comprising the rise of Islam. It can safely be said that the modern Western movement for recognising human rights started from 1100 CE in Britain and reached its fruition with the 1948 UN (United Nations) Charter of Human Rights (Akhtar Muslim, 2010).

Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him) and the Al-Qur'an revealed to him introduced a new concept of human rights in the sixth century CE. He is reported to have said the "*the whole of creation is the family of God. The better a person treats his family, the higher he is held in God's esteem*" (cited in Kamali, 2002). The Prophet's landmark sermons and agreements uphold human rights. He was part of the agreement called *Hilf al-Fudhul* at a very young age.

Made in 586 CE, 26 years before the announcement of his Prophethood, its purpose was to establish peace and to support the rights of the downtrodden. The activists of this group would, against all tribal traditions, protect the persecuted, including strangers to the place and strive for peace and economic equality. These qualities made people recognise him as a Prophet later. The clauses of the oath taken

by the knights of Europe centuries later were somewhat similar to the clauses of the *Hilf al-Fudhul*, which is said to be the first document in written history concerned with human rights.

The *Mesag-i-Madina* of 623 CE or 1 AH (Anno Hijriyah), comprising 52 clauses, was drawn up to do away with the chaos of tribal society and introduce the concept of a state. An effort was made to establish peace, remove biases and create justice, freedom, freedom of religion, a classless society, rules for co-existence with non-believers, and to uphold the dignity of human beings. Muhammad Hamidullah calls it, "*the first written constitution of the world*". The Prophet introduced moral and ethical elements to politics and declared that real sovereignty belonged to God alone. The ruler under the system would have to be a democratically elected representative responsible for benefiting all in a welfare state (Hamidullah, 1957).

In 630 CE, the Prophet conquered Makkah, along with his Companions, without any resistance. The Makkans were afraid of revenge, but the Prophet declared a general amnesty and gave a short sermon declaring all human beings equal. He said, "*Today God has ... forbidden the concept of superiority on the basis of family heritage. All human beings were created from Adam and Adam was created from dust*". He also recited from verse Al-Hujrat (49:13), "*O people, indeed, We have created you from a male and a female and made you nations and tribes so that you would recognise each other. Indeed, the most honourable of you, in the sight of God, is the most God-conscious*" (cited in Maududi, 1977; and Depag RI, 1982/1983).

This verse also establishes the basis for the full human rights of women. In 632 CE, the Prophet performed the only *Haj* of his lifetime. In his sermon known as the *Khutba Hajjatul Vidah*, he said, "*No Arab is superior to a non-Arab and neither is a non-Arab superior to an Arab. No black is superior to a white and neither is a white superior to a black. If there is any measure for superiority it is piety*" (cited in Hamidullah, 1957).

He asked his followers to take good care

of their slaves. The Qur'an and the Prophet's example would gradually eliminate slavery. In future, no one would be allowed to make a biased will in favour of an heir, because God has given everyone his due share. He made it clear that the criminal alone will be responsible for his deeds and asked men to be kind to women.

In ancient China, India, Greece, Rome, Persia, and Europe, women had no religious, moral, or legal rights or identity. There was even discussion whether women possessed a soul. The suffragist movement for women's right to vote started in Europe in 1848 CE. It was granted in some countries as late as 1971. The Qur'an gave women the right to vote in the seventh century. The *bai'ah*, or the oath of allegiance to a leader, was the vote of that time. In verse *Al-Mumtahanah* (60:12), the Prophet is asked to take the oath from women when he was satisfied with their faith (Depag RI, 1982/1983). This oath was taken, or the vote was cast by women, independently of their men.

It is for Muslims to revert to the egalitarian model set up by the Prophet; all the agreements he ever made were based on the concept of human rights that form the basis of the social rights of citizens. All prejudices of colour, caste, and tribe were done away with. The Prophet emphasised the values of peace, liberty, equality, and fraternity like none before him and are arousing the conscience of more and more people throughout the world (Maududi, 1977:1-40).

Since times immemorial, man has, at the hand of man, been suffering all kinds of miseries and cruelties; his rights have been violated; he has become alienated from his own species. Today, most of the evils humanity is confronted with are rooted in the violation and deprivation of human rights. No doubt in the dark corridors of history, we hear echoes reverberating protest against human sufferings and exploitation. No doubt in these very corridors sometimes, we also see a chink of light of hope for man in the form of Charters, such as Magna Charta, English Petition of Rights, the Virginian Declaration of Rights, American

Bill of Rights, and so on and so forth.

However, when we critically look at these various documents, we are a bit disappointed. We soon realise that they are not after all what humanity expected them to be. They disappoint not so much in what they say, but in what they leave out to say. They give no redeeming hope to man, or offer any source of perennial light for humanity. They, if not in their letter, at least in their spirit and the way in which they were composed, and have been understood, interpreted and applied, epitomise the Orwellian formula: "*All are equal but some are more equal than others*" (cited in *Dawn*, 7/7/2011).

The UN (United Nations) Human Rights organisations for the past seventeen years and can vouchsafe that in spite of the Charter, the world situation with regard to Human Rights has not changed much since its inception. If anything, it has worsened in many respects as we witness today. The means of subjecting man to all kinds of exploitation and suffering have become more sophisticated and its ways more subtle. Might has become mightier, and the right has become correspondingly weaker. The hypocrisy, the apathy, the selfishness, the arrogance of those who presume to be the spokesmen of human rights, and who regard themselves as their custodians, have bred international terrorism, militancy, religious fundamentalism, and all kinds of psychopathic violence.

We all live under the constant shadow of terror. Man has turned against man, as he never did in the past. With that in mind and in the world of today, the repeated association between Islam, terrorism, and human rights abuses, we have the honour to write on this topic, for Islam truly offers the light, the hope, and the justice and peace for all, without any distinction and discrimination. In the Holy Qur'an, God Almighty says: "*Whosoever killed a person – unless it be for killing a person or for creating disorder in the land – it shall be as if he had killed all mankind*" (Depag RI, 1982/1983, 5:33).

It's very pertinent to mention here that Islam is religion of peace and harmony. It

teaches a lesson to every human being, not to kill any other human being, see the level Islam accepts it that killing any human being is as killing of entire humanity. The concepts of justice, peace, and tolerance which Islam is talking about its amazing in all respects. This is one of the great ingredients of Islamic society to be just.

Justice in Islam can be discussed in this way, that in every system be it political, economic, cultural, and social everywhere you will find Islam maintains a justice. Actually, to say that Islam wants to create a just society without any discrimination would not be wrong. A system where everyone will get his due (Akbarzadeh & MacQueen, 2008).

BASIC HUMAN RIGHTS IN ISLAM

Islam has provided all rights to every human being which is essential for his dignified life. The first thing that we find in Islam, in this connection, is that it lays down some rights for man as a human being. In other words, it means that every man whether he belongs to this country or that, whether he is a believer or unbeliever, whether he lives in some forest or is found in some desert, whatever be the case, he has some basic human rights simply because he is a human being, which should be recognized by every Muslim.

In fact, it will be his duty to fulfil these obligations. There is no doubt in saying this that Islam had given all rights to human beings which are necessary for their better life. All the issues have been included in the book of Allah, the Holy Qur'an, and the Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him) sayings that is the *Hadith*. Now, Muslims need nothing they have everything in advance (Bielefeldt, 2000). Following is the basic human rights in Islam:

First, the Right to Life. The first and the foremost basic right in Islam is the right to live and respect human life. The Holy Qur'an 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*" (Depag RI, 1982/1983, 5:32).

As far as the question of taking life in retaliation for murder or the question of punishment for spreading corruption on this earth is concerned, it can be decided only by a proper and competent court of law. If there is any war with any nation or country, it can be decided only by a properly established government. In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. Therefore, it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. If anyone has murdered a human being, it is as if he has slain the entire human race.

Islam recognizes this right for all human beings. If a man belongs to a primitive or savage tribe, even then Islam regards him as a human being. Man has no right to take his life neither others have right to take life of him. Life is the gift of Allah whenever he wants to take it back he can take it except him nobody else has this right.

If we look Islamic principles and gospels everywhere, it has been emphasised that give respect to human beings. Do mercy with your neighbours, don't kill any human being, and don't hurt anyone. These types of orders are mentioned in the Holy Qur'an as well as in the Prophets prophecy. Indeed, Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him) was the best example of mercy and kindness. There is no example in the history of world like Prophet Mohammad SAW because he was complete man in every respect.

Even one English writer included him the best man upon the surface of earth. The first person on Michael H. Heart (1992) list is the Prophet of Islam, Muhammad SAW. Michael H. Heart asserted that Muhammad was "supremely successful" in both the religious and secular realms. He also believed that Muhammad's role in the development of Islam was far more influential than Jesus' collaboration in the development of Christianity (Heart, 1992).

So, respecting human beings is very important principle which has been emphasized. Right to life is one of the fundamental rights of every human

being in Islam. And the Prophet of Islam, Muhammad SAW, lamented several times about the respect of humanity. So, in Islam everyone has full rights to enjoy his life under the umbrella of Islam. There is equal treatment with all as far as human identity is concerned (Mayer, 1999).

Second, the Right to the Safety of Life. Immediately after the verse of the Holy Qur'an which has been mentioned in connection with the right to life, God has said: *"And whoever saves a life, it is as though he had saved the lives of all mankind"* (Depag RI, 1982/1983, 5:32).

There can be several forms of saving man from death. A man may be ill or wounded, irrespective of his nationality, race, or colour. If you know that he is in need of your help, then, it is your duty that you should arrange for his treatment for disease or wound. If he is dying of starvation, then, it is your duty to feed him so that he can ward off death. If he is drowning or his life is at stake, then, it is your duty to save him.

It becomes clear that Islam gives safety and protection to every person. It is our faith which teaches us that if somebody will be among you will be sick or any kind of trouble and mess, then, it is one Muslim duty to help his brother or sister or any other fellow human besides Muslim; if he is in any problem, we have the same duty here to follow. Islam wants to build a cooperative society where everyone will work for the betterment of others. This society will be free from selfishness and self-centredness. Islamic society is the best example of mutuality, cooperation, and brotherhood.

The Islamic history is full of love, cooperation, conduct, equality, justice, and fraternity of Islamic administration. You will not see any single example of barbarism committed by the Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him) or any other Islamic Rulers (*Khalifah*) during their administration. Everyone, during Islamic rule, was having equal rights. Even non-Muslims were having their own rights under Islamic administration. There was no monopoly of Islamic administration over them, but they were free to enjoy their rights.

But its irony today that Muslims are nowhere safe. See the condition of Palestinian Muslims, they have been marginalised by Jews. They were killed, injured, and massacred without any guilt by the Jewish forces. Their properties were confiscated and they have been undermined by Jews from their rights. We would like to say about Palestine occupation by Jews is illegal. It's totally wrong that if we will say to someone that please come out from your house now, you have no more right to enjoy this right, this is total marginalisation and deprivation committed by Jews over the innocent people of Palestine.

What type of politics, you are talking about if this is politics, then, we will say it's the politics of injustice and barbarism. You cannot justify wrong things. Palestinians land has been captured gradually and slowly by Jewish lobby on the basis of bayonet and barrel of gun. Even the whole creation of Jewish state, that is Israel, is illegal land confiscated by the Jewish lobby from innocent people of Palestine.

This type of monopoly, you will not see in Islamic administration. In Islam, it has mentioned that during war, you have no right to kill any child, woman, and old man. You have no right to cut any tree and no right to destroy any property. These were the commandments of the Prophet Muhammad SAW (Mayer, 1999).

It's true to mention here that today's politics is the politics of haves where have not's have no role to play. It's the game of fittest class where winner is only powerful person, there is nothing for poor man (Huntington, 1996). The so called custodians of democracy and liberalism have forgotten the rights of human beings in practice. This is mockery and injustice. Why world is silent sometimes when the Muslims are being marginalised? No voice is coming from any corner of the world what type of democracy is this. We should call it hypocrisy.

Third, Respect for the Chastity of Women. The third important thing that we find in the Charter of Human Rights granted by Islam is that a woman's chastity has to be respected and protected under all

circumstances, whether she belongs to our own nation or to the nation of an enemy, whether we find her in the wild forest or in a conquered city, whether she is our co-religionist or belongs to some other religion or has no religion at all. A Muslim cannot outrage her under any circumstances. All promiscuous relationship has been forbidden to her, irrespective of the status or position of the woman, whether the woman is a willing or an unwilling partner to the act.

The words of the Holy Qur'an in this respect are: "*Do not approach (the bounds of) adultery*" (Depag RI, 1982/1983, 17:32). Heavy punishment has been prescribed for this crime, and the order has not been qualified by any conditions. Since the violation of chastity of a woman is forbidden in Islam, a Muslim who perpetrates this crime cannot escape punishment, whether he receives it in this world or in the Hereafter. This concept of sanctity of chastity and protection of women can be found nowhere else, except in Islam.

The armies of the Western powers need the daughters of their nation to satisfy their carnal appetites even in their own countries, and if they happen to occupy another country, the fate of its women folk can better be imagined than described. But the history of the Muslims, apart from a few lapses of the individuals here or there, has been free from this crime against womanhood. It has never happened that after the conquest of a foreign country, the Muslim army has gone about raping the women of the conquered people.

In Islam, the rights of women are very safe. Enemies of Islam always criticize over Islam on the issue of women rights; they believe that Islam is rigid as far as the rights of women are concerned but it is not so. Islam has given all rights to women, but Islam does not support Westernization model that woman should be free everywhere. Islam wanted to create a society where women will be safeguarded and protected.

Firstly, if anyone hurt any woman by any reason, he will be punished under Islamic law. Since there are strong laws for adultery in Islam, nobody goes towards it.

Secondly, in Islam there is concept of veil for women, so that she will be respected and protected everywhere. Its veil which shows her simplicity and soberness. Some countries in the world have banned wearing veil for girls such as France veil has been banned (Afkhani, 1999:67-77; and Ali, 2000).

Fourth, the Right to a Basic Standard of Life. Speaking about the economic rights, the Holy Qur'an enjoins upon its followers: "*And in their wealth, there is acknowledged right for the needy and destitute*" (Depag RI, 1982/1983, 51:19). The words of this injunction show that it is a categorical and un-qualified order. Furthermore, this injunction was given in Makkah where there was no Muslim society in existence and where generally the Muslims had to come in contact with the population of the disbelievers. Therefore, the clear meaning of this verse is that anyone who asks for help and anyone who is suffering from deprivation has a right in the property and wealth of the Muslims; irrespective of the fact whether he belongs to this nation or to that nation, to this country or to that country, to this race or to that race.

If you are in a position to help and a needy person asks you for help or if you come to know that he is in need, then, it is your duty to help him. God has established his right over you, which you have to honour as a Muslim. In Islam, the principle of charity has been emphasised very much. It's every Muslim duty to take care of those who are not economically well-off. So, helping disadvantaged and poor people is very important because they should also enjoy their lives by the charity of rich men. Islamic history is full of the stories of charity where Islamic ruler himself carrying things for needy ones. This type of justice system is an example for the present rulers (Ali, 2000).

Fifth, Individual's Right to Freedom. Islam has clearly and categorically forbidden the primitive practice of capturing a free man, to make him a slave, or to sell him into slavery. On this point, the clear and unequivocal words of the Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or 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"(cited in Hamidullah, 1957).

The words of this Tradition of the Prophet are also general, they have not been qualified or made applicable to a particular nation, race, country, or followers of a particular religion.

The Europeans take great pride in claiming that they abolished slavery from the world, though they had the decency to do so only in the middle of the last century. Before this, these Western powers had been raiding Africans on a very large scale, capturing their free men, putting them in bondage, and transporting them to their new colonies. The treatment which they have meted out to these unfortunate people has been worse than the treatment given to animals. The books written by the Western people themselves bear testimony to this fact (Bielefeldt, 2000).

In Islam, slavery is banned by Prophet Muhammad SAW severely criticized that person who enslaves any free man. But it's ironic that modern slavery of human beings is more dangerous in form and in nature. How many people are being punished very harshly in prisons? How many are being killed without any guilt. These types of untold stories of so called modern century are the worst example of slavery and in human treatment of human beings (An-Na'im, 1996).

On the Position of Slavery in Islam.
Briefly we would like to tell you about the position and nature of slavery in Islam. Islam tried to solve the problem of the slaves that were in Arabia by encouraging the people in different ways to set their slaves free. The Muslims were ordered that in expiation of some of their sins, they should set their slaves free. Freeing a slave by one's own free will was declared to be an act of great merit, so much so that it was said that every limb of the man who manumits a slave will be protected from hell-fire in lieu of the limb of the slave freed by him.

The result of this policy was that by

the time the period of the Rightly-Guided Caliphs was reached, all the old slaves of Arabia were liberated. The Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him) alone liberated as many as 63 slaves. The number of slaves freed by 'Aishah was 67, 'Abbas liberated 70, 'Abd Allah ibn 'Umar liberated one thousand, and 'Abd al-Rahman purchased thirty thousand, and set them free. Similarly other Companions of the Prophet liberated a large number of slaves, the details of which are given in the Traditions and books of history of that period (An-Na'im, 1996).

Thus, the problem of the slaves of Arabia was solved in a short period of thirty or forty years. After this, the only form of slavery which was left in Islamic society was the prisoners of war, who were captured on the battlefield. These prisoners of war were retained by the Muslim government until their government agreed to receive them back in exchange for Muslim soldiers captured by them, or arranged the payment of ransom on their behalf. If the soldiers, they captured were not exchanged with Muslim prisoners of war, or their people did not pay their ransom money to purchase their liberty, then the Muslim government used to distribute them among the soldiers of the army which had captured them.

This was a more humane and proper way of disposing of them than retaining them like cattle in concentration camps and taking forced labour from them and, if their women folk were also captured, setting them aside for prostitution. In place of such a cruel and outrageous way of disposing of the prisoners of war, Islam preferred to spread them in the population and thus brought them in contact with individual human beings. Over and above, their guardians were ordered to treat them well. The result of this humane policy was that most of the men who were captured on foreign battlefields and brought to the Muslim countries as slaves embraced Islam and their descendants produced great scholars, *imams*, jurists, commentators, statesmen, and generals of the army. So, much so that later on they became the rulers of the Muslim world.

The solution of this problem which has been proposed in the present age is that after the cessation of hostilities, the prisoners of war of the combatant countries should be exchanged. Whereas Muslims have been practising it from the very beginning and whenever the adversary accepted the exchange of prisoners of war from both sides, it was implemented without the least hesitation or delay.

In modern warfare, we also find that if one government is completely routed leaving her in no position of bargaining for the prisoners of war and the winning party gets its prisoners easily, then, experience has shown that the prisoners of war of the vanquished army are kept in conditions which are much worse than the conditions of slaves. Can anyone tell us what has been the fate of the thousands of prisoners of war captured by Russia from the defeated armies of Germany and Japan in the Second World War in 1939-1945? No one has given their account so far. No one knows how many thousands of them are still alive and how many thousands of them have perished due to the hardship of the Russian concentration and labour camps.

The forced labour, which has been taken from them, is much worse than the service one can exact from slaves. Even perhaps in the times of ancient Pharaohs of Egypt, such harsh labour might not have been exacted from the slaves in building the pyramids of Egypt; as has been exacted from the prisoners of war in Russia in developing Siberia and other backward areas of Russia, or working in coal and other mines in below zero temperatures, ill-clad, ill-fed, and brutally treated by their supervisors (An-Na'im *et al.* Eds., 1995; and Haugen, 2006).

Sixth, the Right to Justice. This is a very important and valuable right which Islam has given to man as a human being. The Holy Qur'an has laid down: *"Do not let your hatred of a people incite you to aggression";* and *"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"* (Depag RI, 1982/1983, 5:2 and 5:8).

Stressing this point, the Qur'an again

says: *"You who believe stand steadfast before God as witness for (truth and) fair play"* (Depag RI, 1982/1983, 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. Their permanent habit and character should be such that no man should ever fear injustice at their hands, and they should treat every human being everywhere with justice and fairness (Kamali, 2002).

In Islam, the concept of justice has been very much emphasised in order to prevent injustice in any form. Allah likes those who are just and merciful. Islamic administration is the best example of justice where everyone is equal. No one is more liking in front Allah, except a person who has the fear of Allah more than others. Justice is the main ingredient of Islam, you will find it everywhere be it the daily life, social matters, political matters, and economic matters everywhere. Islam is the best example of justice.

The concept of justice is more prevalent in Islamic teaching as compared to other religions and other modern philosophies. The Muslim rulers put an example of true justice in front the coming rulers and administrators that what is actually to be done when you are in power. But its irony that present rulers have forgotten everything, they only know how to capture political power and how to deceive people for their petty interests. Islam gives equal, due to every human being be it white race or black race, no comparison once you entered under Islamic umbrella.

There are plenty of examples in the history of the Islamic world where those people had been given powers and positions who were before powerless and suppressed people. Since Islam has given every right to every human being, but we should not

forget that black sheep's are everywhere who create a bad name for any religion of the world. But its noteworthy, Islam is the only religion where people accepted this as a way of life not on the basis of bayonet rather on the basis of conduct of Muslim preachers.

So it's totally concoction and fabrication regarding Islam and Muslim world from the side of enemies and foes of Islam, they only know how to blaspheme Islam and Muslim world by using the words of terror and terrorists over the Islamic world, so that they could be successful in order to prevent Islamic uprising but it's their myth and phobia (Khadduri, 1984).

On an Equality of Human Beings. Islam not only recognizes absolute equality between men irrespective of any distinction of colour, race, or nationality, but makes it an important and significant principle, a reality. The Almighty God has laid down in the Holy Qur'an: "*O mankind, we have created you from a male and female*". In other words, all human beings are brothers to one another. They all are the descendants from one father and one mother. "*And we set you up as nations and tribes so that you may be able to recognize each other*" (Depag RI, 1982/1983, 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*" (Depag RI, 1982/1983, 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, and not on the basis of colour, race, language, or nationality, and even this superiority based on piety and pure conduct does not justify that such people should play lord or assume airs of superiority over other

human beings.

Assuming airs of superiority is in itself a reprehensible vice which no God-fearing and pious man can ever dream of perpetrating. Nor does the righteous have more privileged rights over others, because this runs counter to human equality, which has been laid down in the beginning of this verse as a general principle. From the moral point of view, goodness and virtue is in all cases better than vice and evil. This has been exemplified by the Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him) in one of his sayings thus: "*No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from clay*" (cited in Hamidullah, 1957).

In this manner, Islam established equality for the entire human race and struck at the very root of all distinctions based on colour, race, language, or nationality. According to Islam, God has given man this right of equality as a birthright. Therefore, no man should be discriminated against on the ground of the colour of his skin, his place of birth, the race, or the nation in which he was born.

Malcolm X, the famous leader of African Negroes in America, who had launched a bitter struggle against the white people of America in order to win civil rights for his black compatriots, when he went to perform the pilgrimage, and saw how the Muslims of Asia, Africa, Europe, America, and those of different races, languages, and colours of skin were wearing one dress and were hurrying towards God's House, the *Ka'bah*, and offering prayers standing in one row and there was no distinction of any kind between them, then, he realized that this was the solution to the problem of colour and race, and not what he had been trying to seek or achieve in America so far. Today, a number of non-Muslim thinkers, who are free from blind prejudice, openly admit that no other religion or way of life has solved this problem with the same degree of success

with which Islam has done so (Ramadan, 2001).

Seventh, the Right to Co-operate and Not to Co-operate. Islam has prescribed a general principle of paramount importance and universal application saying: *"Co-operate with one another for virtue and heedfulness and do not co-operate with one another for the purpose of vice and aggression"* (Depag RI, 1982/1983, 5:2). This means that the man who undertakes a noble and righteous work, irrespective of the fact, whether he is living at the North Pole or the South Pole, has the right to expect support and active co-operation from the Muslims. On the contrary, he who perpetrates deeds of vice and aggression, even if he is our closest relation or neighbour, does not have the right to win our support and help in the name of race, country, language or nationality, nor should he have the expectation that Muslims will co-operate with him or support him. Nor is it permissible for Muslims to co-operate with him.

The wicked and vicious person may be our own brother, but he is not of us, and he can have no help or support from us as long as he does not repent and reform his ways. On the other hand, the man who is doing deeds of virtue and righteousness may have no kinship with Muslims, but Muslims will be his companions and supporters or at least his well-wishers.

Islam is the complete code of life there is nothing lacking here because it has already included every remedy of all problems. Islam is based on truthfulness. So, where ever truth lies Islam will be there, Islam does not allow any kind of wickedness and barbarism rather it is the best voice of justice and harmony for everyone of us without any distinction (Khaled, 2003).

CONCLUSION

Islam has provided all rights which are needed for overdevelopment of human growth and prosperity. It's the religion of peace, tranquillity, world brotherhood, mutuality, and cooperation. It has given social, political, economic, cultural, and civic rights to all human beings without

consideration of colour, caste, family, and birth etc. Islam gave to mankind an ideal code of human rights fourteen centuries ago. These rights aim at conferring honour and dignity on mankind and eliminating exploitation, oppression, and injustice.

Prophet Muhammad SAW (*Salallahu 'Alaihi Wassalam* or peace be upon him) says: *"No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from clay"* (cited in Hamidullah, 1957). So, it's the clear declaration here that Islam does not create any difference among people on the basis of colour, caste, family, rather Islam talks about equality for all without any distinction. Islam preached the concept of equality, liberty, justice, before 14th centuries ago. So, saying human rights is the Western creation would be somehow illogical.

In this world, there is only way for the salvation that is Islam and Islamic principles are based on truth, but truth is always bitter for its enemies. Some so called "intellectuals" blaspheme Islam and Muslim world. They say that Muslims are responsible of terrorism why did they forget who attacked over innocent humanity in Iraq, Afghanistan, Palestine, and different parts of the world. Let it be clear that Islam was always a religion of peace and harmony in the world. It's also truth that Islam is against operation and suppression of human beings; Islam is the voice of helpless and suppressed people.

To say this would not be wrong that Islam is the resistance against barbarism, injustices, and suppression. It had helped always to all who were helpless and weak. If supporting human beings when they are being suppressed by some intolerant tyrant ruler and his forces then Islam will prevent that suppression and this is not terrorism, but its support to humanity.

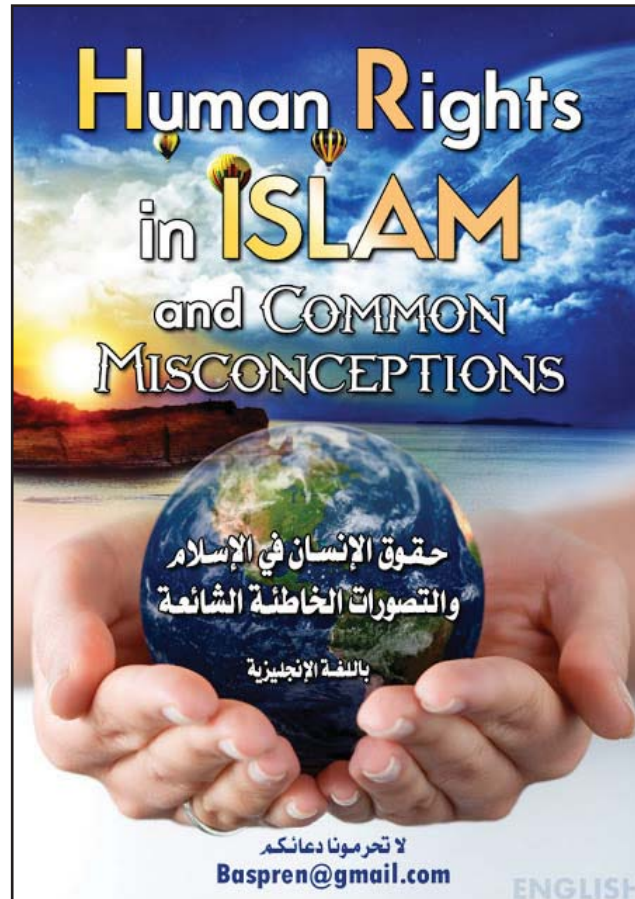
If we turn the pages of the Islamic history, we will find that no innocent was killed ever. But if you put some glances over the so called modern democratic history, you will

find millions of the people have been killed without any reason and guilt by America and her allies; and it was not interpreted as “terrorist” activity, rather it was interpreted a movement against evil, a movement for establishing democracy, and a movement for protecting human rights. Killing innocent people who are weak and then interpreting it a war against terrorism.

Today’s modern politics is controlled by great powers of the world where justice is absent for weak and powerless people here lies only the interest of mighty ones not weak ones, so it’s not democracy rather it’s the worst form of dictatorship which world had never seen. To be very frank in saying this that this world belongs to everyone, but why only few have control over it this is not justice its injustice. Everyone has a right to survive in this world, but presently we have experienced it’s the “survival of fittest”.

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Human Rights in Islam
(Source: www.google.com, 2/5/2013)

Islam is complete code of life, because there is not any single dimension related to human beings which had not been touched and included. Some so called “intellectuals” used to criticize and blaspheme the picture of Islam in the sense that Islam is not a good religion, it has not given rights to its followers, and it is somehow rigid, it’s also a wrong statement. Some anti-Islamic people believe that Islam is curse in the world people should not go for it.