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Cell : 9595 359 435, Ph No: 02172372010 Email: ayisrj@yahoo.in Website: www.aygrt.isrj.net**



A STUDY ON HUMAN RIGHTS IN ISLAM

Imran Yousuf and Bikash Sharma

Ph.D Research scholar, Department of Political Science and Public Administration Annamalai University,
Ph.D research scholar, Department of Economics, Annamalai University,

Abstract:- Human rights are those rights which belong to an individual as a result of being human. They are based on uncomplicated human needs as imperatives, some of these human needs are elements for absolute physical continued existence and health other is elemental for spiritual endurance and well being. These rights are linked with the established concept of natural law. These rights belong to human beings because of their very existence they become operative with their birth, human rights being the birth right are therefore inherit in all the persons irrespective of their class, creed, religion, Gender and race. Human Rights are universal rights; these cannot be bind by any particular country or religion. Human rights in Islam are based on the revelations from the holy book of Muslims (The Holy Quran) and from the practices of God's messenger (Prophet Mohammad) the two are the main source of Islamic law and human rights. In this paper the researcher has discussed the various human rights in the light of holy Quran and hadith, Cairo conference as a landmark event in the history of Islamic human rights.

Keywords: Islam, Human Rights, Al-Quran, Hadith, Shari'ah (Islamic law).

INTRODUCTION:

Human rights come from a universal set of moral principles which seek to ensure the equal worth of each individual life, and which are related to all peoples at all times in all places. By virtue of being human, we own some unchallengeable rights, equal to all and universal in their applicability. While civil, political and socio-economic rights are depended on an individual's status as a citizen of a particular state, his human rights are not determined by this condition. The issue of human rights is one of the most fundamental human issues and also one of the most sensitive and controversial issue. During the recent decades this problem was more political than ethical or legal. In the modern times Human rights and gender awareness have become buzzwords, when the whole world is concerned about the human rights and the protection of these rights different conventions are being made for years now, a systematic effort has been made at the United Nations (UN) to overcome the problems of human rights in the whole universe.

Throughout history, the philosophy of human rights has been to ensure human dignity, irrespective of race, religion, creed, caste and colour. Theories, codes and behaviours have been established to ensure this basic principle. However, as Thomas Hobbes wrote, "human beings are fallible." Hence, such theories and laws were not always sensible and were often full of contradictions. People try to trace the genesis of human rights back to ancient Greece and Rome where natural law governed the institutions, but these rights are not in due order process of law. The Magna Carta (1215) of England is seen as a remarkable achievement, but it has its own defects. It has been established through case law, that members of Judaism and Sikhism are fully protected; under the Race relation act, but no such defence exists for members of other faiths. More recently, the Bill of Rights of the United States was written but it too has shortcomings. The U.S. considers itself to be a honourable nation but it is prejudiced toward other nations and minority races. Despite the so-called established laws of Human rights, there is much discrimination in the world on the basis of colour, caste and creed and Gender etc.

Going back through history, the concept of human rights in Islam and its practical applications to human beings is totally neglected. However, Islam, with its divine dependence upon the prophet Mohammad (PBUH) contains a message of human rights as its basic law and injects the values of interest which fully normalize the claims and demands and needs in every society for which laws and provisions were made for the interest of individual human beings.

Islam has been from its inception very much concerned about the importance of human rights. Usually we speak about human rights, women rights or animal rights. However, Islam goes into far more details and in categorical order as to

what rights are really about. Being all inclusive and for all times, all places, all of creation, Islam provides the understanding of human rights. The Quranic version of human rights is very much in tune with the modern philosophy of human rights. Islam teaches that human beings have a moral obligation to live in harmony with one another. Islam also recognizes and accords rights to all human beings regardless of race, colour or creed. Islam requires its followers to show respect and tolerance even to those who do not share their faith. Prophet Muhammad said: *“God has no mercy on one who shows no mercy to others”* Freedom of conscience is guaranteed by the Qur'an itself. It states: *“There is no compulsion in religion”* (2:256). Prophet Mohammad (PBUH), which Muslims believe is the final messenger worked day and night for the preservation of human rights. He acted very determinately against human rights atrocities. Moreover, after migration in 622 A.D., he introduced the charter in Madina which guarantees full protection of religion, life, and also safeguards property. After the conquest of Makka, (birth place of Prophet Mohammad) where many atrocities were perpetuated against Muslims, the Prophet Mohammad showed forbearance and great statesmanship by forgiving everyone. Divine guidance guarantees these rights and obligations and has been conveyed to humanity ever since the origin of mankind.

Every human being is thereby related to all others and all become one community of brotherhood in their honourable and pleasant servitude to the most compassionate Lord of the Universe. In such a heavenly atmosphere the Islamic confession of the oneness of God stands dominant and central, and necessarily entails the concept of the oneness of humanity and the brotherhood of mankind. Islamic law stipulates that Muslims should protect the status of minorities. Therefore the life and property of all citizens in an Islamic state are considered sacred, whether a person is a Muslim or not. Islam further encourages Muslims to respect the rights of all living things. Therefore, the teachings of Islam reveals that we should not do harm to any of the creature in the universe. The Quran reveals that *“O mankind! We created you from a single pair of male and female and we made you into tribes and nations that you may recognize each other. Verily the most noble among you, in the sight of Allah is he who is most righteous among you. Surely Allah is all knowing and all aware”* (49:13).

There are two types of human rights in Islam one is haqooq ul Allah, these are the rights of Allah upon mankind and second is called haqooq ul ebad, and these are the rights of human being. Each of the rights of Allah correspond to public rights and, because Muslim laws regards observance of necessary devotional acts as being beneficial in the community, there is no hindrance of all rights vested to Allah for the service of humanity. Both categories of rights – Haqooq ul Allah and Haqooq ul Ebad – are originally vested to Allah. It is explicitly clear in Islam that duties towards other human beings are vested to Allah alone. Now the concept has emerged from the divine guidance, which leads both to preserve the rights of Allah on men and women. These are clear from the tradition of Prophet Mohammad (PBUH), when he said Allah will enquire from you about human rights on the Day of Judgment. It is written, *“O children of Adam! (Adam is an Arabic word for Human Being) I asked you for food, but you didn't feed me. The man will reply, 'O Allah how could I feed you when you are the sustainer of all men.' Allah will say 'such and such of my servants asked you for food but you did not feed him. Do you not know that if you had given him food you would have found that food here with me?’* And again, Allah asked, *“O children of Adam, I asked you water and you didn't give it to Me. Man will say, 'O Allah how can I give you water, when you are the Lord of worlds?’* Allah says *'such and such of my servants asked you for water, but you did not oblige him. If you had given water to him, you would have found it here with me.’*⁹

Now human rights which are explored within the Haqooq ul Ebad would be grouped into two sections, one section needs the establishment of a state. We can say these are state sponsored human rights. Another would be called moral rights, which requires individual emphasis and everyone has to work for the establishment of these rights. The goal of Islamic rights is to preserve the rights of human beings who have been deprived from these rights. The first caliph of Islam, (Caliph is a Arabic word of ruler) Abu Bakr, when elected as Amir Ul Mumeneen in Madina, said *“The weak shall be strong in my eyes until I restore to them their rights and the strong shall be weak in my eyes until I have restored the rights of weak from them.”*

These rights cannot be considered as the products of socio-economic conditions as per Marxist or Freudian concepts. For both of these thinkers assume that man is the creation of his own complex ideas. Life with human rights is the natural condition; they are innately needed by man in order to continue on the path towards perfection. Before determining the proper criteria of rights, two conditions concerning the nature of man and of rights should be visualized. The criteria for rights should be universal, and impartial with respect to color, caste and creed. Now the only criteria we had to find is human conscience in the general sense which includes both moral and conscious awareness so that human beings should be conscious to preserve the rights of others in the community. Without consciousness, a body has no humanity. It is just like a piece of log for which there can be no hope for rights.

METHODOLOGY

The present study makes an attempt to examine the human rights in Islam. It is primarily a fact finding study based on the exploratory method. This study evaluates the long term human rights in the perspective of Quran and Hadith. Thus this study is based on the Descriptive and Historical approach.

A Brief Discussion on Human Rights in the Holy Quran:

Muslims believe that the Qur'an is the Magna Carta of human rights. A large part of its concern is focused on freeing human beings from the bondage of traditionalism, authoritarianism (religious, political, economic, etc.), tribalism, racism,

sexism, slavery, or anything else that prohibits or inhibits human beings from actualizing the Qur'anic vision of human destiny. This vision is embodied in the following classic proclamation: (And that to your Lord is the final goal) (An-Najm 53:42). The Glorious Qur'an affirms the fundamental rights that all human beings possess. These rights are so deeply rooted in our humanness that denying or violating them is tantamount to a negation or degradation of that which makes us human. From the perspective of the Qur'an, these rights came into existence when we did. They were created by Allah (just as we were) so that our human potential could be actualized. Not only do these rights provide us with an opportunity to develop all our inner resources but also they hold before us a vision of what Allah would like us to be — what Allah wants us to strive for and live for and die for. The rights created or given by Allah cannot be abolished by any temporal ruler or human agency. Eternal and immutable, these rights ought to be exercised, because everything that Allah does is for a just purpose.

Right to Life:

Sanctity and absolute value of human life are upheld in the Qur'an. Almighty Allah says,
(*And that you slay not the life, which Allah has made sacred, except for the requirements of justice. This He has enjoined you with, in order that you may discern.*) (Al-An'am 6:151)
The Qur'an points out that, in essence, the life of each individual is comparable to that of all humankind and should therefore be treated with the utmost care:
(*For this reason did we decree for the children of Israel that (for) whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though they slew all humankind, and (for) whoever keeps it alive, it is as though they kept alive all humankind.*) (Al-Ma'idah 5:32)

Right to Respect:

Almighty Allah says, (*Verily we have honoured the Children of Adam*) (Al Israa' 17:70). Human beings are deemed worthy of esteem because, of all creation, they alone chose to accept the Trust, one aspect of which is freedom of the will. Almighty Allah says,
(*Verily we offered the Trust unto the heavens and the earth and the mountains, but they shrank from bearing it and feared from it, and man undertook it; indeed he is unjust, ignorant.*) (Al-Ahzab 33:72)
Human beings can exercise freedom of the will because they possess the rational faculty that distinguishes them from all other creatures. In the Glorious Qur'an, Almighty Allah says,
(*And when your Lord said to the angels, "I will place a vicegerent in the earth."*) (Al-Baqarah 2:30) Although human beings can become "the lowest of the low" (by doing evil deeds), Almighty Allah declares that they have been made "in the best make":
(*Indeed we created man in the best make. Then we render him the lowest of the low, except those who believe and do righteous deeds: They shall have a reward unfailing.*) (At-Tin 95:4–6)
Human beings have the ability to think, discern right from wrong, and do well and avoid evil. Thus, on account of the promise contained in being human (*namely, the potential to be Allah's vicegerents on earth*), all human beings are to be respected and their humanness is to be considered an end in itself

Right to Justice:

The right to seek justice and the duty to do justice are greatly emphasized in the Qur'an. Almighty Allah says,
(*O you who believe, be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to deal justly. Deal justly — that is nearer to piety, and be careful of (your duty toward) Allah; surely Allah is Ever-Aware of what you do.*) (Al-Ma'idah 5:8)

And again, in Surat An-Nisaa', the importance of upholding justice is emphasized:

(*O you who believe, be maintainers of justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) near relatives, whether (the case be of) a rich or a poor, for Allah is nearer unto both (than you are). Therefore, do not follow (your) low desires, lest you deviate, and if you swerve or turn aside, then surely Allah is Ever-Aware of what you do.*) (An-Nisaa' 4:135)
In the context of justice, two concepts are used in the Qur'an: `adl (Arabic for justice) and ihsan (Arabic for goodness and perfection). Almighty Allah says,
(*Verily Allah enjoins the doing of justice and the doing of good and the giving to the kindred, and He forbids lewdness and abomination and wickedness.*) (An-Nahl 16:90)
Both concepts are enjoined, and both are related to the idea of *balance*. However, the two concepts are not identical in meaning. `Adl is defined by A.A.A. Fyzee, a well-known Muslim scholar, *as to be equal, neither more nor less*. Explaining this concept, Fyzee wrote, In a court of justice, the claims of the two parties must be considered evenly, without undue stress being laid upon one side or the other. Justice introduces the balance in the form of scales that are evenly balanced. `Adl was described

in similar terms by Abul Kalam Azad (1888–1958), a noted writer and famous translator of the Qur'an: What is justice but the avoiding of excess? There should be neither too much nor too little, hence the use of scales as the emblems of justice. Lest anyone try to do too much or too little, it is pointed out in the Qur'an that no human being can carry another's burden or attain anything without striving for it. Almighty Allah says,

(Or has he not been informed of what is in the Scriptures of Moses and (of) Abraham, who fulfilled (the commandments), that no bearer of burden shall bear the burden of another and that man shall have nothing but what he strives for?)(An-Najm 53:36–39)

As individual merit is part of *'adl*, the Qur'an teaches that merit is not determined by lineage, sex, wealth, worldly success, or religion; it is rather determined by righteousness. Righteousness consists of both right *iman* (faith or belief) and just *'amal* (actions or deeds), as clearly indicated by Almighty Allah:

(It is not righteousness that you turn your faces toward the east and the west, but righteous are those who believe in Allah and the Last Day and the angels and the Book and the Prophets, and give away wealth, out of love for Him, to the kinfolk and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the slaves, and keep up Prayer and pay the poor rate, and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts. Such are they who are true (to themselves), and such are they who guard (against evil).)(Al-Baqarah 2:177)

(Verily the most honored of you in the sight of Allah is the most righteous of you.)(Al-Hujurat 49:13)

Surat An-Nisaa' clearly distinguishes between passive believers and those who strive in the way of Allah:

(Not equal are those of the believers who sit still — other than those who have a (disabling) hurt — and those who strive in the way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above the sedentary, and unto each Allah has promised good, but Allah shall grant to those who strive a great reward above the sedentary.)(An-Nisaa' 4:95)

In the spirit of *'adl*, just as special merit is considered in the context of rewards, special circumstances are also considered in the context of punishments. For instance, for crimes of unchastity, identical punishments for a guilty man or woman are prescribed in the Qur'an. However, the Qur'an differentiates between different classes of women: For the same crime, slave women were given half of the punishment, while the Prophet's wives were warned of double the punishment given to a "free" Muslim woman.

Here, it is self-evident that the Qur'an upholds high moral standards, particularly in the case of the Prophet's wives, whose actions had a normative significance for the community. However, such a distinction also reflects Allah's compassion for slave women, who were socially disadvantaged. While *'adl* is constantly enjoined in the Qur'an, the Qur'anic context goes beyond this concept to *ihsan*, which literally means *restoring the balance by making up a loss or deficiency*. Understanding this concept necessitates the perceptive of the nature of the ideal Ummah or society envisaged in the Qur'an. The word ummah comes from the root umm (Arabic for mother). The model Ummah cares about all its members, just as an ideal mother cares about all her children, knowing that all are not equal and that each has different needs. While showing undue favour to any child would be an unjust act, a mother who gives a disabled child more care than the care she gives to other children is not considered unjust. In fact, such a mother exemplifies the spirit of *ihsan* by helping to make up for the deficiency of a child who is unable to perform some or all the basic tasks of daily life.

Thus, *ihsan* is the embodiment of sympathy for the "disadvantaged" segments of human society, such as women, orphans, slaves, poor and infirm people, and minorities. In the perspective of Quran and in the light of hadith all are equal in front of Allah, and the justice Islam has give to man and women the equal rights,

The Cairo Declaration on Human Rights in Islam:

The Cairo conference is one of the landmarks about human in Islam, this was the nineteenth Islamic conference held in Cairo, Arab Republic of Egypt on 31 July to 5th of August 1990. The main aim of the conference was to recognize the importance of human rights among the member states. A document on human rights in Islam that will serve as a guide for member states in all aspects of life was released in this conference. The conference Convinced that mankind which has reached an advanced stage in materialistic science is still, and shall remain, in dire need of faith to support its civilization and of a self motivating force to guard its rights Believing that fundamental rights and universal freedoms in Islam are an integral part of the Islamic religion human rights and no one as a matter of principle has the right to suspend them in whole or in part or violate or ignore them in as much as they are binding divine commandments, which are contained in the Revealed Books of God Quran and were sent through the last of his Prophet to complete the preceding divine messages thereby making their observance an act of worship and their neglect or violation an abominable sin, and accordingly every person is individually responsible and the Ummah collectively responsible for their safeguard.

The conference declared the following principles:

ARTICLE 1:

(a) All human beings form one family whose members are united by submission to God and descent from Adam. All men are

equal in terms of basic human dignity and basic obligations and responsibilities, without any discrimination on the grounds of race, colour, language, sex, religious belief, political affiliation, social status or other considerations. True faith is the guarantee for enhancing such dignity along the path to human perfection.

(b) All human beings are God's subjects, and the most loved by Him are those who are most useful to the rest of His subjects, and no one has superiority over another except on the basis of piety and good deeds.

ARTICLE 2:

(a) Life is a God-given gift and the right to life is guaranteed to every human being. It is the duty of individuals, societies and states to protect this right from any violation, and it is prohibited to take away life except for a Shari'ah prescribed reason.

(b) It is forbidden to resort to such means as may result in the genocidal annihilation of mankind.

(c) The preservation of human life throughout the term of time willed by God is a duty prescribed by Shari'ah

(d) Safety from bodily harm is a guaranteed right. It is the duty of the state to safeguard it, and it is prohibited to breach it without a Sharia-prescribed reason.

ARTICLE 3:

(a) In the event of the use of force and in case of armed conflict, it is not permissible to kill non-belligerents such as old man, women and children. The wounded and the sick shall have the right to medical treatment; and prisoners of war shall have the right to be fed, sheltered and clothed. It is prohibited to mutilate dead bodies. It is a duty to exchange prisoners of war and to arrange visits or reunions of the families separated by the circumstances of war.

(b) It is prohibited to fell trees, to damage crops or livestock, and to destroy the enemy's civilian buildings and installations by shelling, blasting or any other means.

ARTICLE 4:

Every human being is entitled to inviolability and the protection of his good name and honour during his life and after his death. The state and society shall protect his remains and burial place.

ARTICLE 5:

(a) The family is the foundation of society, and marriage is the basis of its formation. Men and women have the right to marriage, and no restrictions stemming from race, color or nationality shall prevent them from enjoying this right.

(b) Society and the State shall remove all obstacles to marriage and shall facilitate marital procedure. They shall ensure family protection and welfare.

ARTICLE 6:

(a) Woman is equal to man in human dignity, and has rights to enjoy as well as duties to perform; she has her own civil entity and financial independence, and the right to retain her name and lineage.

(b) The husband is responsible for the support and welfare of the family.

ARTICLE 7:

(a) As of the moment of birth, every child has rights due from the parents, society and the state to be accorded proper nursing, education and material, hygienic and moral care. Both the fetus and the mother must be protected and accorded special care.

(b) Parents and those in such like capacity have the right to choose the type of education they desire for their children, provided they take into consideration the interest and future of the children in accordance with ethical values and the principles of the Shari'ah

(c) Both parents are entitled to certain rights from their children, and relatives are entitled to rights from their kin, in accordance with the tenets of the Shari'ah.

ARTICLE 8:

Every human being has the right to enjoy his legal capacity in terms of both obligation and commitment, should this capacity be lost or impaired, he shall be represented by his guardian.

ARTICLE 9:

(a) The question for knowledge is an obligation and the provision of education is a duty for society and the State. The State shall ensure the availability of ways and means to acquire education and shall guarantee educational diversity in the interest of

society so as to enable man to be acquainted with the religion of Islam and the facts of the Universe for the benefit of mankind.
(b) Every human being has the right to receive both religious and worldly education from the various institutions of, education and guidance, including the family, the school, the university, the media, etc., and in such an integrated and balanced manner as to develop his personality, strengthen his faith in God and promote his respect for and defence of both rights and obligations.

ARTICLE 10:

Islam is the religion of unspoiled nature. It is prohibited to exercise any form of compulsion on man or to exploit his poverty or ignorance in order to convert him to another religion or to atheism.

ARTICLE 11:

(a) Human beings are born free, and no one has the right to enslave, humiliate, oppress or exploit them, and there can be no subjugation but to God the Most-High.
(b) Colonialism of all types being one of the most evil forms of enslavement is totally prohibited. Peoples suffering from colonialism have the full right to freedom and self determination. It is the duty of all States and peoples to support the struggle of colonized peoples for the liquidation of all forms of colonialism and occupation, and all States and peoples have the right to preserve their independent identity and exercise control over their wealth, and natural resources.

ARTICLE 12:

Every man shall have the right, within the framework of Shari'ah, to free movement and to select his place of residence whether inside or outside his country and if persecuted, is entitled to seek asylum in another country. The country of refuge shall ensure his protection until he reaches safety, unless asylum is motivated by an act which Shari'ah regards as crime.

ARTICLE 13:

Work is a right guaranteed by the State and Society for each person able to work. Everyone shall be free to choose the work that suits him best and which serves his interests and those of society. The employee shall have the right to safety and security as well as to all other social guarantees. He may neither be assigned work beyond his capacity nor be subjected to compulsion or exploited or harmed in any way. He shall be entitled - without any discrimination between males and females - to fair wages for his work without delay, as well as to the holiday's allowances and promotions which he deserves. For his part, he shall be required to be dedicated and meticulous in his work. Should workers and employers disagree on any matter, the State shall intervene to settle the dispute and have the grievances redressed, the rights confirmed and justice enforced without bias.

ARTICLE 14:

Everyone shall have the right to legitimate gains without monopolization, deceit or harm to oneself or to others. Usury (riba) is absolutely prohibited.

ARTICLE 15

(a) Everyone shall have the right to own property acquired in a legitimate way, and shall be entitled to the rights of ownership, without prejudice to oneself, others or to society in general. Expropriation is not permissible except for the requirements of public interest and upon payment of immediate and fair compensation.
(b) Confiscation and seizure of property is prohibited except for a necessity dictated by law.

ARTICLE 16:

Everyone shall have the right to enjoy the fruits of his scientific, literary, artistic or technical production and the right to protect the moral and material interests stemming there from, provided that such production is not contrary to the principles of Shari'ah.

ARTICLE 17:

(a) Everyone shall have the right to live in a clean environment, away from vice and moral corruption, an environment that would foster his self-development and it is incumbent upon the State and society in general to afford that right.
(b) Everyone shall have the right to medical and social care, and to all public amenities provided by society and the State within the limits of their available resources.
© The State shall ensure the right of the individual to a decent living which will enable him to meet all his requirements and those

of his dependents, including food, clothing, housing, education, medical care and all other basic needs.

ARTICLE 18:

- (a) Everyone shall have the right to live in security for himself, his religion, his dependents, his honour and his property.
- (b) Everyone shall have the right to privacy in the conduct of his private affairs, in his home, among his family, with regard to his property and his relationships. It is not permitted to spy on him, to place him under surveillance or to besmirch his good name. The State shall protect him from arbitrary interference.
- (c) A private residence is inviolable in all cases. It will not be entered without permission from its inhabitants or in any unlawful manner, nor shall it be demolished or confiscated and its dwellers evicted.

ARTICLE 19:

- (a) All individuals are equal before the law, without distinction between the ruler and the ruled.
- (b) The right to resort to justice is guaranteed to everyone.
- (c) Liability is in essence personal.
- (d) There shall be no crime or punishment except as provided for in the Shari'ah.
- (e) A defendant is innocent until his guilt is proven in a fair trial in which he shall be given all the guarantees of defence.

ARTICLE 20:

It is not permitted without legitimate reason to arrest an individual, or restrict his freedom, to exile or to punish him. It is not permitted to subject him to physical or psychological torture or to any form of humiliation, cruelty or indignity. Nor is it permitted to subject an individual to medical or scientific experimentation without his consent or at the risk of his health or of his life. Nor is it permitted to promulgate emergency laws that would provide executive authority for such actions.

ARTICLE 21:

Taking hostages under any form or for any purpose is expressly forbidden.

ARTICLE 22:

- (a) Everyone shall have the right to express his opinion freely in such manner as would not be contrary to the principles of the Shari'ah.
- (b) Everyone shall have the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms of Islamic Shari'ah
- (c) Information is a vital necessity to society. It may not be exploited or misused in such a way as may violate sanctities and the dignity of Prophets, undermine moral and ethical values or disintegrate, corrupt or harm society or weaken its faith.
- (d) It is not permitted to arouse nationalistic or doctrinal hatred or to do anything that may be an incitement to any form or racial discrimination.

ARTICLE 23:

- (a) Authority is a trust; and abuse or malicious exploitation thereof is absolutely prohibited, so that fundamental human rights may be guaranteed.
- (b) Everyone shall have the right to participate, directly or indirectly in the administration of his country's public affairs. He shall also have the right to assume public office in accordance with the provisions of Shari'ah.

ARTICLE 24:

All the rights and freedoms stipulated in this Declaration are subject to the Islamic Shari'ah.

ARTICLE 25:

The Islamic Shari'ah is the only source of reference for the explanation or clarification of any of the articles of this Declaration

CONCLUSION:

Keeping in view the above facts, one can conclude that the concept of human rights in Islam is so unique that it did not

make any distinction on the biases of color, caste, gender region etc. It not only guarantees the security of life but also preserves the chastity of woman without any difference between Muslims and non-Muslims. In Islam many ways of worship are allowed but the whole lifestyle under the moral and ethical scheme is immutable. There is no match to it in the world history from Greek, and Roman, down to the present age so-called civilized world, Islam believes in peaceful existence and depends on the philosophy of live and let live peacefully.

In theory, Islam has protected all the basic rights of human beings in their capacity of being human and in relation to the various roles and responsibilities in the society. However a look into the practical aspects concerning the implementation of these rights in the present day Islamic societies suggests that these rights are grossly violated on many accounts. There are people who knowingly or unknowingly deviate from the commands and guidance of Islam.

In the above ongoing discussion an attempt was to highlight the already established human rights in Islam in the light of Holy Quran and Hadith. The outcome is not new from the research point of view rather it is the additional effort to strength the already existing knowledge. The Cairo conference which has come to being as a landmark in this regard was an effort to strength the human rights in Islam so as to protect the rights of human beings and the above discussed human rights in Islam if implemented will bring the message of peace and harmony among the human beings which is much needed in the present world.

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Imran Yousuf

Ph.D Research scholar, Department of Political Science and Public Administration Annamalai University,

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