

## Human rights in Islamic perspective

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### Abstract

When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any legislative assembly or any king. The rights granted by the kings or the legislative assemblies, can be withdrawn in the same manner in which they are conferred. The same is the case with the rights accepted and recognized by the dictators. They can confer them when they please and withdraw them when they wish; and they can openly violate them when they like. In Islam human rights have been conferred by God, no legislative assembly in the world, or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them. These are not the basic human rights which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is over or they are not like philosophical concepts which have no sanctions behind them. So it is to be understood very clearly that the basic concept of Islam in regard to the human rights is based upon equality, dignity and respect for humankind. The objective of this paper will be "Whether Islam is compatible with human rights in general, and with the Declaration of Human Rights in particular", which has been both a Muslim issue and a concern of the international community.

**Keywords:** God, Islam, Muslims, Human Rights, Equality, Dignity, Respect, Humankind.

### Introduction

It is to be understood very clearly that the basic concept of Islam in regard to the human rights is based upon equality, dignity and respect for humankind. As is clear from the Holy Quran, God has endowed on human beings the status of being superior to all other creations. In actual practice, it was the first religion in the human history, which gave a charter of human rights and freedom. Islam gave to mankind an ideal code of human rights fourteen centuries ago. These rights aim at conferring honor and dignity on mankind and eliminating exploitation, oppression and injustice. The life, liberty and property of everybody was honored and protected in the light of the Holy Quran. Almost equal rights were granted to the Non Muslims as well.

Human rights in Islam are an integral part of the overall Islamic order and it is obligatory on all Muslim governments to implement within their framework, also in non-Islamic governments the heads of the Muslim societies to implement with the framework. In Islam, the last sermon of Prophet Muhammad (peace and blessings be upon him) is considered as the charter of human rights which are: right to life, right to freedom, right to own property, right to social security, right to education, right to protection against torture, and are considered the most important factors for a human.

Therefore, when we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any legislative assembly or any king. These rights have been conferred by God, no legislative assembly in the world, or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them.

**Right to Life:** Every person has the right to live and respect human Life.

Islam respect a human for being a human not for any other reason; it does not distinguish between two races, or two groups of people, or between two colors. Prophet Muhammad (peace and blessings be upon him) addressed the people signifying that concept during the last pilgrimage to Makkah, saying: "O People! Your God is one; your father is one; no preference of an Arab neither over non-Arab nor of a non-Arab over an Arab or red over black or black over red except for the most righteous. Verily the most honored of you is the most righteous."

Islam teaches that, in the sight of God, all men are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth and so on. Yet none of these differences can by itself establish a status of superiority of one man or race to another. The collection of man, the color of his skin, the amount of wealth he has, and the degree of prestige he enjoys have no bearing on the character and personality of the individual as far as God is concerned. The only distinction which God recognizes is the distinction in piety, and the only criterion which God applies is the criterion of goodness and spiritual excellence. In the Quran, God says: "O mankind, verily We have created you from a single (Pair) of a male and a female, and have made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of God is the most righteous." (49:13)

The foundations of the Islamic value of equality are deeply rooted in the structure of Islam. It stems from basic principles such as the following:

- All men are created by One and the Same Eternal God, the Supreme Lord of all.
- All mankind belong to the human race and share equally in the common parentage of Prophet Adam and his wife Hawa.
- God judges every person on the basis of his own merits and according to his own deeds.

- God is just and kind to all his creatures. He is not partial to any race, age, or religion. The whole universe is His dominion and all people are His creatures.
- God has conferred on man; man as such, a title of honor and dignity.
- All people are born equal in the sense that none brings any possession with him, and they die equal in the sense that none brings any possession with him, and they die equal in the sense that they take back nothing of their worldly belongings.

That means human life is sacred and inviolable and every effort shall be made to protect it. Islam provided the right to life to all humans irrespective of their religion, cast or sex. The differences of race, color, or social status are only accidental. They do not affect the true stature of man in the sight of God.

### Right to Freedom

Man is born free. No restrictions shall be made on his right to liberty except in due process of the Law. Every individual and every person has the immutable right to freedom in all its forms; physical, cultural, economic and political. It also includes: Right to Freedom of Religion, Right to Freedom of Thought and expression, and Right to Freedom of Movement. Islam recognizes complete freedom of religion and belief for every human being, and that, consistently with this principle, it does not prescribe any punishment whatsoever for a person who leaves the religion of Islam to adopt some other faith. The Holy Quran altogether excludes compulsion from the sphere of religion. It lays down in the clearest words:

“There is no compulsion in religion — the right way is indeed clearly distinct from error.” (2:256).

In fact, the Holy Quran is full of statements showing that belief in this or that religion is a person’s own concern, and that he is given the choice of adopting one way or another. If he accepts the truth, it is for his own good, and that, if he sticks to error, it is to his own detriment.

“Clear proofs have indeed come to you from your Lord: so whoever sees, it is for his own good; and whoever is blind, it is to his own harm. And I am not a keeper over you.” (6:104)

“If you do good, you do good for your own souls. And if you do evil, it is for them.” (17:7).

“The Truth is from your Lord; so let him who please believe and let him who please disbelieve.” (18:29).

“We have truly shown him the way; he may be thankful or unthankful.”(76:3)

The duty of the Messenger of Allah, and, following him, the duty of every Muslim is only to deliver the message of truth and no more. This is indicated in the Holy Quran in passages of the following kind:

“If they accept Islam, then indeed they follow the right way; and if they turn back, your duty (O Prophet) is only to deliver the message.” (3:20)

“O people, the truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only to its detriment. And I am not a custodian over you.” (10:108)

“Say (to people): Obey Allah and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if

you obey him, you go aright. And the Messenger’s duty is only to deliver (the message) plainly.” (24:54)

“And obey Allah and obey the Messenger; but if you turn away, the duty of Our Messenger is only to deliver the message clearly.” (64:12)

These verses cancel out the use of compulsion in religion because religious belief is the mightiest thing that a human possesses. This makes it quite clear that compulsion is not tolerated in any other matter. It is also clear that the human being is independent in what he possesses and does without being subjected to the will of anyone else. The individual has free will and free choice.

Freedom of opinion refers to man’s total freedom of creed and thinking, as well as his freedom of declaring and expressing his point of view peacefully. The total freedom of opinion is a principle that was assured by Islam since it emerged, and applied by Prophet Muhammad (peace and blessings be upon him). Islam permits the individual to look into the Creation of things and observe all the phenomena that it may contain. It encourages the individual to experiment, employ reason, and utilize the world around him for the benefit of humanity. The human being is capable of utilizing nature to his own benefit, transforming it and manipulating it to the maximum possible extent. This can only be achieved with a considerable amount of thinking, ideas, contemplation and observation.

The basic teaching of Islam is that every person is under obligation to realize the rights of others in every possible way. The society will become an ideal society where duty of one individual is the right of other. When people are engaged in the fulfillment of their rights with this consciousness, such societies become the paragon of respect for rule of law and human rights.

**Right to Own Property:** Land, property and housing rights are the rights of all human beings.

These rights are generally cross-cultural and asserted within every socio-economic and political system, but the practice regarding their regulation and protection may take many forms. Islam also provides the right of own property by all the citizens of state without any discrimination. No property may be expropriated except in the public interest and on payment of fair and adequate compensation. Both children and their parents inherit from each other according to a prescribed law of inheritance. This law must be adhered to unless there is mutual agreement among those affected to vary it. Otherwise, neither of them can deprive the other of their respective shares in the legacy.

According to Islamic concept three basic conditions of the right of property have been visualized.

- Property should not have been acquired by unlawful means, which is the means repugnant to any definite rule of Islam.
- This acquisition and its continuity should not involve any damage to others.
- This acquisition should not invalidate any valid claim nor should establish an invalid one.

On this basis a person who purchases stolen property will not be regarded its owner, though he may not be aware of the fact of the matter, because it has not come to him through lawful means.

Similarly anything obtained by a person through cheating, forgery or coercion will not become his property and he will have no right to transfer it to anyone else.

No individual or group will be regarded as the rightful owner of the money obtained as a result of the transfer of national sources of wealth to others.

If a person living in a non-Muslim territory decides to embrace Islam and joins the Muslim society his right to the movable and immovable property held by him will be respected. If he was the owner of any land, he will continue to be so.

If the Muslim government in any case deems it in the national interest to assign any plot of land to an individual or a partnership, it can do so. In that case the individual will become the owner of that plot independently or as the member of a partnership.

In Islamic jurisprudence the waste land, which has not been developed and put to any use yet, is called 'dead land' and to reclaim it is called 'giving life to the dead land'. According to the Islamic point of view he who takes action to reclaim such land, has a special claim to it.

The holy Prophet has said:

"He who brought a dead (barren) piece of land to life (brought it under cultivation) is the owner of that land".

"Those who reclaim a piece of land and bring it under cultivation have a better claim to it, and hence it is theirs".

It is evident that with the right of occupying the reclaimable land, the enthusiastic people are encouraged to bring more and more land under cultivation with the result that the level of production naturally goes up.

To reclaim land through cultivation or construction of a building, house, factory, etc. naturally takes a long time and cannot be completed in a day. For example, you decide to turn a hectare of land into a garden or a farm. First you go and select a suitable piece of land and then start making necessary arrangements to secure all that is necessary to carry out the intended job. Obviously all this will require time. Suppose in the meantime someone else selects the same tract of land for his use and starts working on it, then where will you do? To avoid such a situation the economic rules of Islam allow a man who intends to reclaim a tract of land to mark it by stones or fencing. By doing so, he will establish a prior claim to it and nobody else will be able to occupy it while he is making due preparations to reclaim it.

If we look at the Quran to get the definition of it being my right or your right to property, it puts it in the proper framework. In numerous verses in the Quran we find that it gives clear indication that everything is owned by God.

Say: 'O Allah, Lord of all dominion! You give dominion to whom You will, and take away dominion from whom You will, and You exalt whom You will, and abase whom You will. In Your Hand is all good. Surely You are All-Power-ful. (3: 26)

There are many similar references to this in the Quran which give us a clear indication that the right of ownership in the absolute sense belongs to God and to God alone. The admission to God as the owner of the universe does not mean that we as human beings do not have the right to own property. It simply puts this right of ownership within the broader context. Ownership is part of our responsibility as trustees of God on earth. The clear evidence of this can be found in this verse "Know they not that Allah doth accept

repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?" (9:104) it says "receives their gifts of charity." It uses the term "their" property which shows that there is no contradiction between the ownership in the absolute sense which is in the Hand of God and our human right to own within these boundaries and to dispose and use them within the restriction that God has provided. This is not only found within the Quran but we find that in the Prophetic Tradition, the practice of Prophet Muhammad and his companions shows clearly that property rights are to be acknowledged and respected.

### **Right to Social Security**

The term 'social security' denotes the programmes established by law to provide for the economic security and social welfare of the individual and his family. Social security is a fundamental human need. Sudden sickness, death, disability, disease, fire, flood, storm, drowning, accidents related to transportation, and the financial loss caused by them are the reasons, which create this need. The sufferings from these events take the victim and his dependants towards poverty. The economic situation of the affected people becomes so unstable that they need economic help. This actuality requires that social security should be treated as a basic human need over a very wide range of human activities and situations. The modern concept of Social Security has assumed the shape of old-age pension, unemployment benefit, sickness benefit, death grant, disability allowance, family allowance, etc.

In Islam, right from the beginning, fulfillment of the basic needs of everyone whosoever is unable to meet the needs was conceived to be the concern of the State. Poor due (Zakat) is the first institution of social security in Islam. Payment of 2.5 percent of savings for the zakat fund is one of the fundamental duties of every Muslim. The State is responsible to collect zakat and make arrangements for its distribution. Non-Muslims are also included in one of the categories of the recipients of zakat. While prescribing laws for the distribution of zakat, the Quran includes them among those "whose hearts are to be conciliated". (9:60).

The Western concepts of social security systems are the outcome of human mind, but the social security system of Islam is Divine in character and based entirely on the Quran and Hadith. It is a system to accomplish the high standard of morality expressed under the term 'righteousness'. As is mentioned in the Holy Quran "It is not righteousness that ye turn your faces towards East or West; but it is righteousness, to believe in God and the Last Day, and the Angels and the Book, and the Messengers; to spend of your substance, or of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakah, to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic, such are the people of truth, the God-fearing" (11:177).

Keeping in view, the obligations enjoined in the above verse, which man has to fulfill in life, the Quran attaches enormous significance to offer material help to the needy and the poor. So mindful is the Quran of the economically depressed classes of the society that it calls upon every earning member of the society to be sympathetic to the creatures of God by doing the deeds of charity. God says in Quran: "By no means shall ye

attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, Allah knoweth it well" (al-Qur'an, 111:92).

"...say: whatever you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer. And whatever good you do, Allah surely is knower of it." (2:215).

"those who spend their wealth by night and day, privately and publically, their reward is with their lord; and they have no fear, nor shall they grieve." (2:274).

An Islamic State provides social security for the sustenance and comfort to its citizens. In addition to this, every person is held responsible for the welfare of the other. According to some scholars, every poor or handicapped relative, especially if she is a woman, must be cared for by relatives who have the means to do so. There are many injunctions in the Quran and the Hadith that call for provision of maintenance for one's parents, grandparents and poor relatives. Islam also gives special attention to the protection of the interests of orphans by their guardians because the properties of orphans are exposed to many risks. Islam also prescribes the responsibility of members of the community over those who are living in poverty as reflected by the Prophet's saying: "If somebody in a community sleeps hungry until the next morning, Allah will withdraw His security from the community."

In an Islamic economic system, public welfare and social security is the foremost economic obligation of the state. It is the responsibility of the state to provide relief to people in distress and fulfils their needs arising out of any sudden calamity, hereditary deformity, temporary unemployment, old age, or the natural death of the family guardian. Generally, the state should rely on its own revenues to meet these obligations. For example, the employers i.e., factories, institutions and the government, may be required to bear the burden on behalf of their workers and employees, just as the wages and salaries. The employees may also be required to make some contribution to the scheme during their employment. Probably businesses and employers should have their own Zakah funds, which should supplement other measures of social security.

If the funds rose out of zakat and Sadaqah are insufficient to meet the needs of the poor, the State can impose other taxes to realize funds for this purpose. While prescribing the rules of zakat and Sadaqah, the Quran emphasizes that the needs of those who are economically hard-pressed and unwilling to ask for help out of self-respect should be given priority. Thus it is clear that these funds are to be spent primarily to relieve people from immediate hardships without creating a class of social parasites.

In addition, Quranic institutions of zakat and Sadaqah, there are several Prophetic traditions, which hold the State responsible for the fulfillment of the basic needs of all its subjects. Prophet Muhammad (peace and blessings be upon him) is reported to have said:

"I am the guardian of a person who has no guardian".

In another tradition the Prophet (peace and blessings be upon him) is reported to have said: "The son of Adam has basic rights for three things: a house to live in, a piece of cloth to cover his body, a loaf of bread and water".

In the above traditions there is no reference to a particular community. By referring to 'the son of Adam' any ambiguity in defining the scope of these traditions has been removed. Thus it is obvious that the Islamic State is bound to provide

for the basic necessities of its people irrespective of their religion. Islamic Law also assures the basic material needs of the non-Muslim subjects of an Islamic State. The department of social security under the reign of Umar ibn Khatab the second caliph had not only opened its door to the Muslims but also for the non-Muslims. As a matter, of fact, it was a complete system of social insurance. Once, seeing some non-Muslim lepers on his way back from a journey, Umar ibn khatab issued orders that all such kinds of people should be provided sustenance from the State funds. Stipends were given to the poor from the treasury without any distinction of religion. Instructions were sent to the treasury officer that in the Quranic injunctions Sadaqah were for the poor and the needy, the "poor" should be understood to mean the Muslim poor, and the "needy" the poor among the Jews and the Christians".

And another time Umar ibn Khatab on seeing an old Jew begging brought him to his house. He gave him some cash and ordered the treasury officer that such people who could not earn their living should be granted stipends from the public treasury.

The above-mentioned instances bear clear evidence as to how Islamic Law assures the basic material needs of the non-Muslim subjects of an Islamic State. The legal guarantees of the material requirements of the citizens, with which the West became acquainted only in the beginning of this century, were given by Islamic Law fourteen hundred years ago. This attitude towards religious minorities is of great importance in view of the fact that such minorities are deprived of even basic human rights in the welfare states of the twentieth century.

Umar ibn Khatab was the first ruler in the world who introduced the system of social security in his government. A department of social security was established. A careful census and registration of the citizens was done to ensure the provision of the basic necessities of the life to the destitute citizens of the State. The registration for providing social security had different categories. The allowances and stipends for the Muslim community were graded according to their merit with reference to Islam. The aim of the Islamic social security system was to fulfill every possible human need. During that period, the social security system became so strong, that the people wanted to pay Zakah but there was no one to receive it. Expenses of nursing and breeding of the newborn were paid from the treasury, and parents were given allowance for the newborn child.

### **Right to Education**

Every person is entitled to receive education in accordance with his natural capabilities irrespective of sex, and every person is entitled to a free choice of profession and career and to the opportunity for the full development of his personality. In Islam parents are legally responsible for the education and maintenance of children and in turn the children are legally responsible for taking care of their parents.

Education and knowledge are mandatory upon men and women in Islam.

The first verses of the Quran began with the word:

"Read. Read in the name of thy Lord who created; [He] created the human being from blood clot. Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know." (96: 1-5).

The Quran says: "He bestows wisdom upon anyone He wills, and he who is given wisdom is in fact given great wealth, but only those who have common sense learn lessons from these things." (Quran 2: 269)

"Are those who have knowledge equal to those who do not have knowledge? It is those who are endued with understanding that receive admonition. (Quran, 39:9)"

"...Those truly fear God, among His Servants, who have knowledge: for God is Exalted in Might, Oft-Forgiving. (Quran, 35:28)"

The Prophet of Islam (peace and blessings be upon him) has also emphasized the importance of seeking knowledge in different ways:

- **Time:** "Seek knowledge from the cradle to the grave."
- **Place:** "Seek knowledge even if it is far as China."
- **Gender:** "Acquiring of knowledge is obligatory to every Muslim male and female."
- **Source:** "Wisdom is the lost property of the believer, he should take it even if finds it in the mouth of a mushrik."

Knowledge is identified in Islam as worship. The acquiring of knowledge is worship, reading the Quran and pondering upon it is worship, traveling to gain knowledge is worship. The practice of knowledge is connected with ethics and morality with promoting virtue and combating problems, enjoying lights and forbidding wrong. The main purpose of acquiring knowledge is to bring us closer to God.

"God makes the path to paradise easier for him who walks on it for getting knowledge." (Sahih Muslim)

Islam has made it a duty on every Muslim male and female to gain knowledge which is considered to be a superior act of worship in Islam. In Islam therefore both men and women are created with the capacity for learning, understanding and teaching.

Acquiring knowledge will enable Muslim men and women to get a better perception and understanding of the world around them and make them more conscious of God.

Narrated Abud Darda': "Kathir ibn Qays said: I was sitting with AbudDarda' in the mosque of Damascus. A man came to him and said: AbudDarda, I have come to you from the town of the Apostle of Allah (peace be upon him) for a tradition that I have heard you relate from the Apostle of Allah (peace be upon him). I have come for no other purpose.

He said: I heard the Apostle of Allah (peace and blessings be upon him) say: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion. (Translation of Sunan Abu-Dawud, Knowledge (Kitab Al-Ilm), Book 25, Number 3634)"

In the above Verse and Sayings, we clearly see that knowledge and education are a must on all human beings. Those who know are better than those who do not know. Those who are rich in knowledge are the most who fear God, through glorifying Him, appreciating Him and Respecting His Mighty

Power, for they would have more knowledge about Him than those who do not know.

So education in Islam is essential for all human beings. Without it, God's Servants would have no idea about His "Scientific" Miracles and Signs that He Shows some of it to us through our normal science and logic. Also, those who seek good knowledge and education will be granted Paradise and the Angels will lower their wings for them with great pleasure, and forgiveness will be asked for them. The learned are considered the recipients of the Prophets. Everything we seek knowledge for, better be for good cause to humanity.

### Right to Protection Against Torture

Torture is anything which harms a person physically through damage or severe pain or mentally, not prescribed by the law. Torture and forced confessions are prohibited in Islam.

"God tortures those who torture the people in this life". (Sahih Muslim)

Therefore, no person shall be subjected to torture in mind or body, or degraded, or threatened. No one can be forced to confess to the commission of a crime or to consent to an act, which is injurious to his interests.

In Quran God says: "Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust [in the least] to His Servants." (41:46)

The Quran prohibits arbitrary arrest or detention, as the dignity of human being must be respected and any criminal procedure that violates this principle has no legal effect. Furthermore, spying and other forms of illicit interference into the private life of an individual are also prohibited in Islam.

In Islam, the accused has a right to a fair and quick trial before a competent, independent and impartial judge and the right to judicial review of that decision by a higher court or judge. The accused also has all other defense rights, as justice is the basis upon which governance in Islam is based.

"God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructions you that ye may receive admonition." (16:90)

In fact, the Prophet himself was ordered to judge justly, for example:

"But say: I believe in the Book which God has sent down; and I am commanded to judge justly between you (42:15)

Believers are also commanded to judge justly:

"O ye who believe! Stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others make you swerve to wrong and depart from justice. Be just [and judge justly]: that is next to piety: and fear God. For God is well acquainted with all that ye do. (5:8)

Furthermore, the Quran dictates:

"God doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For God is He Who heareth and seeth all things. (4:58)

### Conclusion

To conclude it can be said that the Islamic concept of human rights is comprehensive and compact in that it has proportion and balance between rights and duties. Islam has given different roles and duties to every human being and a human

being has to make possible ways to fulfill those roles and duties. I hope and pray that this discussion will open avenues for those who are keen to know more about the truth of Islam. Unfortunately, it has been severely misconstrued and misinterpreted by some modernist Muslims as well as by the enemies of Islam. The lack of understanding of this basic concept of human rights has given rise to many confusions and misunderstandings in the contemporary world. But when this concept is fully utilized, it will leave no place for prejudice or persecutions. And when the Divine ordinance of equality and dignity is fully implemented, there will be no room for oppression or suppression. Concepts of chosen and gentile people, words such as privileged and condemned races, expressions such as social castes and second – class citizens will all become meaningless and obsolete. As I mentioned in the beginning of this paper that Islam respect a human for being a human not for any other reason; Islam does not distinguish between two races, or two groups of people, or between two colors, or two tribes, or two classes. All are equal in the sight of Almighty God.

### Key Points

1. Every person has the right to live and respect human Life.
2. Social security is a fundamental human need: the head of the State must be conscious about the social security of the citizens.
3. Zakat (poor due) is the principal component of Islamic approach to social security.
4. Liberty and equality is the birth right of all human beings.
5. Every person has the freedom of Opinion, Expression, and Religion.
6. Every person has a right to receive education in accordance with his natural capabilities irrespective of sex.
7. Every person has the right to food; shelter, clothing, and necessary medical care consistent with the resources of the community.
8. Land, property and housing rights are the rights of all human beings.
9. Every person has a right to 'Protection Against Torture'.

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