



## Human Rights; specifically, Right to Life in perspective of Islamic injunctions

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### Abstract

The Right-to-Life is regarded as important significant fundamental freedom under international Human Rights law which recognised by all as a necessary or essential "Human Right". In sense enjoy all other human rights, one must have the right to life, which is an essential prerequisite, it is basic or vital. Everyone has an unalienable right to have their life respected, according to what is known as the "substantive principle" of human's right of living. The "procedural principle" of the human Right-to-Life asserts that no one has the right to take another person's life without a reason. In this regard; rest of the Muslim world all others take negative perspective for the Islam, mostly say that Islam does not follow the basic roots of fundamental rights specifically Right-to-Life, that is why we have sketched the map of fundamental rights in Islam by following The Holy Quran, The Hadeth and other Islamic perspectives. In light of this, the papers contend that a worldwide system of government based Human Rights specifically Right-to-Life which is ideal of the Rightly Guided by Almighty Allah, Prophet Muhammad (PBUH) and Caliphs; would protect human rights, eventually of Islam; rest of the world follow those rules and rights in their own domestic laws and international laws.

**Keywords:** Almighty God, Holy Quran, Prophet (PBUH), Hadeth, Islam, Right-to-Life, Human Rights; Violation of Human Right

### 1. Introduction

Islam and human rights may be viewed as a specific illustration of the greater subject of how human rights and religion interact. This issue is exacerbated in part by the concept of human rights; concurrently it is strongly asserted that Islam is a comprehensive rule of conduct since it touches and encompasses all aspect of human existence. It is incorrect and unfair to claim that human rights are a relatively recent development and a new package for humanity when Muslims have enjoyed them for more than fourteen centuries.

Islam is the true keeper and protector of each person's human rights and to show that all objections to Islam are unfounded more than a fabrication and fantasy created by anti-Islamic forces in order to turn people against Islam and the Muslim world, whereas Islam is a divine religion backed by Allah, cannot be harmed by anti-Islamic forces since it is built on universal and human principles that cannot be questioned by someone who lacks the vision to comprehend Islam's true philosophy. Islam is the actual answer to a world that completely lacks justice. Islam is the actual advocate for those who are oppressed and silenced, and it is the path to global justice and fraternity.

### 2. Two Version of Human Rights (Right-to-Life) (1) Islam (2) Rest of the World

#### 2.1. Western philosophy about Human Rights

The Magna Carta of Britain is frequently and vehemently cited as the source of the notion of basic rights of human-being, although it was developed 600 years after the introduction of Islam, on other hand, In actuality, it wasn't until the seventeenth century that anybody even realised The notions of Trial by Jury and Habeas Corpus were established in the Magna Carta, & Parliament's Control over the Taxation Power. If the authors of the Magna Carta were still alive today, they will profoundly startled hear as all of these objectives and tenets were really included in their charter.

#### 2.2. Islamic philosophy about Human Rights

Islam provided fourteen centuries ago, a flawless set of human rights were granted to humanity. These rights aim to put an end to injustice and exploitation, while offering mankind regard and dignity, injustice.

Islam strongly emphasises the notion that all laws and all human rights are derived from God, and from God alone. Due to their Divine origin, the rights conferred by God cannot be restricted or infringed in any way, and they also cannot be abandoned. In Islam, human rights are a fundamental part-of overall Muslim structure, & Islamic management & within the confines of this order, organisations of society are obliged to uphold them in letter and spirit.

Unhappily, many countries across the world, including some Muslim countries, abuse human rights without suffering any repercussions. Such offences are a source of great concern and are provoking conscience-raising in individuals all around the world. I really hope that the U.N. Declaration of Human Rights would inspire Muslims to express themselves and fearlessly protect the rights that God has given them.

The first fundamental statement issued by the Universal Islamic Declaration was issued by the Islamic Council to herald the beginning of the 15th century of the Islamic period, which was presented during the April 12–15, 1980, London-based International Conference on the Prophet Muhammad (peace and blessings be upon him) and His Message.

<sup>3</sup>O men! In order for you to get to know one another, look at how We produced you all from a man and a female and divided you into countries and tribes. In fact, the one who has the greatest awareness of God is the most honourable among you in God's eyes. Look, God is all-aware and all-knowing. Al-Hujurat 49:13 in the Qur'an.

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### 3. What the religions says about right-to-life?

<sup>4</sup> The basic, divinely-granted [Human Rights] or Right-to-Life in Islam. We list the Fundamental Rights enshrined as follows, fourteen centuries ago, in Islam:

#### 3.1. The Right-to-Life

Most crucial & essential necessary right is the right to life and respect to other people. The Holy Qur'an states:

<sup>5</sup>*Anyone who murders a person without a justifiable reason, such as manslaughter or earthly corruption, is considered to have slain all of humanity. (5:32)*

Whether someone should be killed in retaliation for murder must be decided by a competent & suitable judicial system or Whether they ought to be deterred from promoting corruption on this world. The decision to declare war on any other country or nation rests alone with a lawfully recognized administration, any kind of issue nobody has the authority to kill another person for personal reasons like retaliation or trouble-making on this world. as a result, It is required of every human being to never, ever take another person's life. When an individual is slain, it is as though the human race as a whole has been wiped off.

In the Holy Quran, these instructions are repeated elsewhere with the following statement:

<sup>6</sup>*Killing a soul that Allah has deemed precious without following the proper legal procedures is prohibited.... (6:151)*

Homicide has also been separated in this instance from the taking of life for the sake of justice. If a person disregards the Right-to-Life and the harmony of others, It will only be possible for a genuine and capable to determine whether or whether that person has lost his right to life in a court. Second-greatest sin is homicide, next to polytheism, May God bless him, according to the Prophet. According to the Prophet's tradition, killing people and equating anything with God are the two worst crimes. The word "soul" (nafs) has been used in all of these verses of the Quran and in the traditions of the Prophet in a generic meaning without any differentiation or specificity that may have helped to clarify that those who are citizens of a country or members of a nation, or that killing members of a certain race or religion is wrong. All humans are subject to the prohibition, and it is against the law to take human life.

First of all, only Islam has granted humans the "Right-to-Life." There is an implied suggestion that these rights only pertain to its residents or were developed with the white race in mind. These occurrences all help to show that they don't care about human life in general. If they do, it will only be on the grounds of someone's race, colour, or nationality. Islam, on the other hand, upholds this right for everyone. Islam nevertheless sees a man as a human being, regardless of whether he belongs to a tribe that is primitive or brutal.

#### 3.2. Security of Life and Property

<sup>7</sup>The Right-to-Life is most significant fundamental right. According to Holy Quran, anybody who kills a person—apart from those who commit murder or cause mayhem—is equivalent to killing the entire population; similarly, anyone who saves a life is equivalent to saving the lives of the entire populace. (5:35)

Only a competent court of law may determine whether it is acceptable to kill someone in retaliation for a crime or to propagate corruption. Just legitimately created government may make decisions during a conflict. A person's life can be saved in a variety of ways. We must get a man medical attention if he is injured or unwell. We must provide for him if he is starving to death. We must save him from drowning if that is the case. Therefore, it is our responsibility to uphold the Holy Quran's directive to safeguard the safety & safety of each and every human existence. Holy Quran also discusses holiness on living in paragraph that follows:

<sup>8</sup>*Be kind to your parents, don't murder your kids on the pretext that you don't have enough money to feed them, and only take life when it is necessary to uphold justice and the law. These are the things God commands you to do so that you might gain wisdom. (6:151)*

<sup>9</sup>*No one is permitted to unlawfully take or steal someone else's property, according to the Quran. What males make goes to them, and what women earn goes to them (4:32).*

Even a husband does not have the authority to take his wife's possessions. Your life and your property are forbidden to one another until the Day of Resurrection, when you will meet your Lord, the Prophet declared in the speech he gave with regard to the Final Hajj. Additionally, Hazrat Muhammad made a statement on dhimmis, or non-Muslim residents in Muslim countries:

*"Whoever A person who murders a dhimmi (a guy under covenant) won't even be able to savour the scent of heaven."*

### 4. Equality of Mankind

O humanity! We created you from a single (pair) of male and female beings before dividing you into countries and tribes so that you may get to know one another rather than harbour animosity towards one another. God actually holds

<sup>4</sup> Fundamental Rights- in-Islam

by Iqbal Ahmad Rashid on Mar 4, 2003

<http://storyofpakistan.com/fundamental-rights-in-islam/#sthash.yPMtEtTp.dpuf>

<sup>5</sup> Ayat 32 of Surah Al-Ma'ida (5:32 in the Quran)

<sup>6</sup> Surah Al-An'am Ayat 151 (6:151 Quran)

<sup>7</sup> Al-Ma'idah, Surah 5, Ayat 35–35

<sup>8</sup> Quranic Surah Al-An'am Ayat 151, verse 6:151

<sup>9</sup> Ayat 32 of Surah An-Nisa (Qur'an, 4:32)

the one who is the most upright among you in the highest respect. Furthermore, God fully comprehends everything and is totally aware of everything. (49:13).<sup>10</sup>

## 5. Right to Acquire Knowledge

<sup>11</sup>Interestingly, the first revelation that the Prophet Muhammad received places a strong emphasis on the value of knowledge at the outset: Proclaim! (Read, too!) In the name of the One who created, your Lord and Cherisher; a (mere) clot of congealed blood was used to create man; proclaim! Furthermore, You have a Most Generous Lord; He taught the man how to use a pen and taught him things he was ignorant of. (96:1-5) Is there any difference between those who know and those who don't? The Quran commands believers to pray for wisdom to grow (39:9). Before the Qur'an has been fully revealed to you, do not rush it; instead, say, "O my Lord! Help me learn more (20:114).<sup>12</sup>

## 6. The Right to Basic Human Needs

<sup>13</sup>*Holy-Quran exhorts that believers into relation to economic rights: And there is (acknowledged) right for the poor and needy in their money, too. (51:19)*

This injunction's language is vague and categorical. Furthermore, this command was delivered at Makkah, when there was no Muslim community and the Muslims largely interacted with non-Muslims. It is clear from this that anybody who is in need and is destitute has a right to receive a portion of the wealth and property owned by Muslims, regardless of whether they practise Islam or another religion. It is one's responsibility to assist someone in need if they seek for assistance or if one becomes aware of their need.

## 7. Freedom to All Religions

<sup>14</sup> Anyone who acts righteously, believes in God & final-day, & receives their Lord will reward them with will not feel fear or grief. This includes people who follow the Jewish (scriptures), Christians, Sabians, and those who believe in the Quran. (2:62)

Islam protects a person's right to religious freedom and conscience while also guaranteeing that his religious beliefs will be respected and that nothing will be spoken or done that would infringe on those rights.

## 8. The Defense of Honor and Prestige

As per the Holy Qur'an: The Qur'an recognises people's rights to be safeguarded from sarcasm, backbiting, unpleasant nicknames, and slander. The Qur'an declares that everyone has the right to be protected from slander, backbiting, insults, and mockery. O you who have faith! Do not let any of the men among you mock them. It's possible that the latter are superior to the former: And don't let certain ladies mock other women:

It's possible that the latter are superior to the former: Nor disparage one another, use sarcasm, or address one another by (offensive) nicknames: After one has believed, the term "ill-seeming" is used to describe someone as being wicked: And those who persist in their wicked deeds are in fact evildoers. (49:11)<sup>15</sup>

O you who have faith! Avoid suspicion as much as you can since, in particular circumstances, it might be sinful: And don't snoop on one another behind each other's backs. Would any of you like eating his deceased brother's flesh? No, you would detest it. But be afraid of God since He is a kind and omnipotent being. (49:12)

### 8.1. <sup>16</sup>Sanctity and Security-O-Privacy

The Qur'an specifies rules for preventing inappropriate intrusion into a person's life within their home from both the inside and the outside and acknowledges Privacy is a human right that must be respected:

O you who have faith! It is recommended for you to avoid entering any homes but your own first asking permission and saluting everyone within. This will allow you to pay attention to (what is seemly). If there is no one home, don't enter until you have been granted permission; if you are requested to leave, do so. This will help you maintain more purity, because God is aware of all you do. (24:27-28)

## 9. The Individual-Right-to-Freedom

Islam's outright forbade archaic practise as kidnapping at no cost individual and selling him or forcing him to become a slave. This was a point on which Hazrat Muhammad Mustafa was quite explicit, it has three categories of persons who I will be suing on the Day of Judgement, according to Bukhari and Ibn Maja; He who sells a free man after making him his slave and then consumes the proceeds is one of these individuals. Prophet's statements in this tradition have not been qualified or limited to members of a specific race, nation, or religion.

Even though they just achieved so in the middle of the previous century, Europeans take great delight in saying that they are to blame for the abolition of slavery worldwide. Prior to that, Western powers had previously conducting

<sup>10</sup>Surah Hujurat Ayat 13 (49:13 Quran)

<sup>11</sup> Surah Ta-Ha Ayat 114 (Qur'an, 20:114)

<sup>12</sup> Surah Al-'Alaq - 1-5 (Al-Quran)

<sup>13</sup> Adh-Dhariyat Verse 19 | 51:19

<sup>14</sup> Ayat 62 of Surah Al-Baqara (2:62 of the Quran)

<sup>15</sup> 49:11 of the Quran, Surah Al-Hujurat Ayat 11.

<sup>16</sup> Surah An-Nur Ayat 27 (24:27 Quran)

widespread raids at Africa, seizing and bringing free persons into servitude before sending them to their new colonies. They treated these unlucky humans worse than they would have treated animals. The accounts in Western literature itself attest to this.

## 10. Freedom of Conscience

*No one should be forced to practise a religion. (2:256)*

It makes it quite apparent that there won't be any compulsion in regards to matters of faith.

### 10.1. <sup>17</sup>Rule of Law

*And when you make decisions amongst people, do so justly. How good is the instruction He gives you! Because God is the All-Hearing, All-Seeing Being. (4:58)*

Islam grants its people the right to complete and total equality under the law. A woman from a wealthy, noble family was detained in relation to stealing. The Prophet was informed of the situation, and it was suggested that she be absolved of the theft penalty. The Prophet said, God destroyed the nations that came before you because they punished the common person for his misdeeds but freed their nobility from punishment due to their misdeeds. I swear by the One who has my life in His hands that Fatima, Muhammad's daughter, had her hand amputated even if she hadn't committed this deed.

## 11. The Right to Justice

Islam has bestowed to man a very significant and precious right. Do not let the animosity of certain individuals who once prevented you from entering the Sacred Mosque cause you to act improperly or with anger, the Holy Qur'an states. Fear God because He is severe in his punishment, and support each other in righteousness & faithfulness rather than in immorality and hostility. (5:3). You who believe, 'O! Do not let the animosity of others cause you to err or deviate from justice. Rather, stand up boldly for God as witnesses of fair dealing. Be just, which is the next step after piety, and have fear of God since He knows all you do. (5:9). This idea is reaffirmed in the Qur'an when it says, O you who have faith! Even when it's against you and your parents, fearlessly advocate for justice as witnesses to God, or other family members, God can best safeguard both the rich and the needy, after all. In order to avoid swerving, resist your desires. If you pervert justice or refuse to uphold the law, rest assured that God is aware of all you do. (4:135).<sup>18</sup>

### <sup>19</sup>No Liability for Actions of Others

Islam likewise recognises the right of the person not to be detained or imprisoned for the crimes of others and holds that there is no responsibility for the conduct of others. This rule is plainly stated in the Holy Quran:

*No burden bearer shall be forced to carry another's load. (35:18)*

## 12. The Right to Protest Against Tyranny

The ability to protest against oppressive government is one of the rights that Islam has granted to people. The Quran makes reference to it by saying: Except in cases of injustice, God does not enjoy hearing about evil in public discourse; after all, He is the One who hears and knows all. (4:148)<sup>20</sup>

### 12.1. <sup>21</sup>Free Trade

O you who have faith! A trade made with goodwill and mutual permission is the only way to waste your possessions among one another: Do not murder (or destroy) yourselves since God has been very forgiving to you. (4:29)

## 13. Freedom of Expression

All citizens of an Islamic state are granted the freedom of thought and speech, but only under the condition that it be utilised to advance virtue and truth rather than negative and wicked. Western understanding of Freedom of speech is very important inferior on Islamic idea. Islam forbids spread of evil and wickedness under any conditions. Additionally, it does not grant someone the freedom to criticise others by using vulgarity or other objectionable terms. The Muslims had a custom of asking the Holy Prophet if he had received any heavenly instructions on a particular issue.

The Muslims openly voiced their opinions if he claimed not to have received any heavenly directives. People are all equal as comb teeth, according to the Holy Prophet Muhammad (S.A.W.). In his own words, he advocated for freedom of speech and thought: The ultimate kind of Jihad (Holy War) is to stand up for the truth against a Sultan (King of Government) who veers from the path of righteousness. Right to cultivate aesthetic qualities and take pleasure in God's blessings.

## 14. Conclusion

Islam's approach to human rights is intricate and nuanced, and any conclusion reached must take into account various perspectives and interpretations. While Islam as a religion promotes principles of justice, equality, and compassion, the practical implementation and understanding of human rights within Islamic societies vary.

<sup>17</sup> Surah An-Nisa Ayat 58 (4:58 Quran)

<sup>18</sup> Surah An-Nisa Ayat 135 (4:135 Quran)

<sup>19</sup> Surah Fatir Ayat 18 (35:18 Quran)

<sup>20</sup> Surah An-Nisa Ayat 148 (4:148 Quran)

<sup>21</sup> Surah An-Nisa Ayat 29 (4:29 Quran)

One of the fundamental principles in Islam is the concept of regardless of one's ethnicity, gender, or socioeconomic standing, everyone has value and deserves to be treated with respect. Islam affirms the intrinsic worth of every person and advances the notion In God's view, all humans are created equally. Islamic teachings emphasise the importance of justice, fairness, and the respect for human rights.

Many scholars argue that Islam provides a comprehensive framework for human rights, as it covers a diverse array of aspects, including social, economic, and political-rights. Islamic legal traditions, such as Sharia law, aim to protect the rights of individuals and ensure justice in society. These customs include, among other rights, the right to life, the freedom of religion, the freedom of expression, and the right to a fair trial.

Nevertheless, it's crucial to acknowledge that different people's views of Islamic teachings, and said interpretations can lead to different practices and understandings of human rights. In some cases, cultural and societal factors may influence the implementation of Islamic principles, leading to inconsistencies in upholding human rights within Muslim-majority countries.

Contemporary debates surrounding human rights in Islam often focus on areas where there are perceived tensions between Islamic teachings and internationally recognized human rights standards. These areas may include issues related to gender equality, freedom of speech, apostasy, & rights of minorities of religion. Different interpretations of Islamic texts and traditions result in diverse perspectives on these matters.

Ultimately in the discussion of above, the conclusion regarding human rights in Islam should reflect the complexity and diversity of interpretations within the Muslim world. While Islam as a religion provides a strong foundation for the defence of human rights, now it is need for ongoing dialogue, engagement, and critical analysis to ensure that human rights are upheld in line with universally accepted standards and principles. It is essential to strive for a balance between the values and teachings of Islam and the internationally recognized human rights framework to advance justice, equality, and dignity for all people, regardless of their environment's religion or culture.

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