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## IMPLEMENTATION OF HUMAN RIGHTS IN ISLAM: A SOLUTION TO MUSLIMS' CONTEMPORARY POLITICAL AND SOCIAL PROBLEMS

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Right is otherwise termed in Arabic as “*al-ḥaqq*”. *Al-ḥaqq* is used for a variety of meanings, one of which is “right”.<sup>1</sup> In Islam, right is defined as a valuable entitlement of an individual with the exclusion of others which may be corporeal or incorporeal.<sup>2</sup> Rights in Islam are not merely claimed by the people, but rather they are specially enshrined by law, and each citizen – depending on the nature of the right – is indiscriminately entitled to enjoy.

Allah Himself declares the civil rights of His creatures and hence, Islamic law leaves no stone unturned in the declaration and prescription of human rights. This is in line with the provision of a prophetic tradition: “Allah has appointed for everyone who has a right what is due to him”.

In the western perspective, rights are considered as legal, social, or ethical principles of freedom or entitlement; that is to say, rights are the fundamental normative rules about what is allowed of people or owed to people, according to some legal system, social convention, or ethical theory. Rights are often considered fundamental to civilization, being regarded as established pillars of society and culture, and the history of social conflicts can be found in the history of each right and its development. The connection between rights and struggle cannot

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<sup>1</sup> Muhammad Ibn Manḍūr al-Ifrāḡī al-Misrī, *Lisān al-‘Arab*, (Beirut: Dar Sadir, n.d), Vol. 10, at 49

<sup>2</sup> *Mafhūm al-ḥaqq fī al-Islām*, (<http://www.darululoom-deoband.com/arabic/magazine/1173849463/fix4sub3file.htm>) (Accessed Oct. 3 2011)

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be overstated; rights are not as much granted or endowed as they are fought for and claimed, and the essence of struggles past and ancient are encoded in the spirit of current concepts of rights and their modern formulations.<sup>3</sup>

In this paper, we are concerned with major issues of rights in general and human rights in particular. In order to make it brief and summarized, not all rights will be discussed, but rather examples of the most important ones which are general and public in nature.

**UNITED NATIONS DECLARATION OF HUMAN RIGHTS**

On December 10, 1948, the General Assembly of the United Nations proclaimed the Universal Declaration of Human Rights, consisting of 30 clauses with a Preamble which stated:

"Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world..."Now, therefore, the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all people and all nations."<sup>4</sup>

No doubt, all these rights so declared simply aim at assuring freedom and dignity of the individual, and achieving justice and equality between all people. Yet the Shari'a of Islam and its wisdom preceded the United Nations not only in proclaiming and insisting on these human rights by fourteen long centuries, but it revealed and asserted the divine origin of these rights in wider and deeper dimensions which laid down the foundation pillars of freedom, justice and equality and honored all human beings with no distinction or discrimination.<sup>5</sup>

The object of the Shari'ah of Islam is the liberation of man through unshaken belief in pure and uncompromising monotheism,

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<sup>3</sup> Wikipedia: The Free Online encyclopedia <http://en.wikipedia.org/wiki/Rights> (Accessed Oct. 1 2011)

<sup>4</sup> UDHR <http://www.udhr.org/UDHR/default.htm> (Accessed Oct. 2 2011)

<sup>5</sup> Zakariyya al-Berri, *Man's Right in Islam*, ([http://www.witness-pioneer.org/vil/Books/ZB\\_MRI/Default.htm#Intro](http://www.witness-pioneer.org/vil/Books/ZB_MRI/Default.htm#Intro)) (Accessed Oct. 5 2011)

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thus honoring man and raising him (above all creatures) and providing him with the factors of dignity, self-esteem and honor all of which is implied in the Qur'anic words:

"Verily we have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment."<sup>6</sup>

### **CATEGORIZATION AND HIERARCHY OF RIGHTS IN ISLAM**

Rights in Islam may be broadly categorized into two.

1- The rights of the Creator (Allah)

2- The rights of human beings

These categories are arranged according to their importance and hierarchy. There are several other rights considered by Islam, but all such other rights may fall part of these broad categories.

#### **The Rights of Allah**

Allah SWT says: "O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire piety (*taqwÉ*)."<sup>7</sup> Commenting on this verse, Ibn KathÊr said: "The meaning that is reiterated here is that Allah is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone has the right to be worshipped, and no one and nothing is to be associated with Him".<sup>8</sup>

In his authenticated book of Hadith, Bukhari reports: Narrated Mu'adh:

"I was a companion rider of the Prophet on a donkey called 'Ufair. The Prophet asked, "O Mu'adh! Do you know what Allah's right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allah and His Apostle know better." He said, **"Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him.** And slave's

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<sup>6</sup> (Q 17:70)

<sup>7</sup> (Q 2:21)

<sup>8</sup> Ibn KathÊr, Isma'Êl ibn 'Umar al-DimashqÊ, *TafsÊr al-Qur'Ên al-AÐÊm*, (Beirut: dar Taiba, 1999), Vol. 1, at 194

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right on Allah is that He should not punish him who worships none besides Him." I said, "O Allah's Apostle! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (absolutely)."<sup>9</sup>

In the light of this Hadith, we can see clearly the significance and superiority of the rights of Allah. All creatures are slaves before God (Allah). The blessings of Allah to His slaves are innumerable.

Attached to the right of Allah are the rights of His messenger. The most important right of the Messenger on us is to obey him. Thus Allah says: "Whoever obeys the Messenger has indeed obeyed Allah".<sup>10</sup> Among the rights that the Messenger has over us are that we should love him, obey him and send blessings upon him. Loving him (peace and blessings of Allah be upon him) is achieved by obeying his commands and believing what he told us, avoiding that which he forbade and not worshipping Allah except in the ways that he prescribed.<sup>11</sup>

### **The Rights of Human Beings**

Human beings have rights which can be classified into two.

- 1- Rights of human beings upon Allah
- 2- Rights of human beings upon themselves

Rights of human beings on Allah are those which He imposes on Himself out of his blessing and mercy to mankind. These rights include spiritual rights and temporal rights. Spiritual rights are those rights that relate to the guidance of mankind in this world through conveying them His messages and laws and teaching them how to apply them. It extends to the fact that whoever follows His messages and applies his laws enjoys the right of eternal life and tremendous reward of the Paradise and freedom from the doom of Hell. This is carried out through His special vicegerents and missionaries, the

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<sup>9</sup> Muhammad Ibn Isma'il al-Bukh ri, *Sal   al-Bukh r  *, (Cairo: Dar al-Sha'b, 1987), Vol. 4. at 35. Hadith no. 2856

<sup>10</sup> (Q 4:80)

<sup>11</sup> Muhammad Ibn Ibrahim al-Tuwaijr  , *Us  l al-D  n al-Isl  mi*, (<http://islamqa.com/en/ref/11413>) (Accessed Oct. 5 2011)

messengers and prophets. In the Hadith mentioned earlier, the Prophet SAW says: "And slaves' right on Allah is that He should not punish him who worships none besides Him."

## **ISLAMIC RECOGNITION OF HUMAN RIGHTS**

**Rights of human beings among themselves** are those that Allah has decreed for every individual and must be taken care of and respected by fellow human beings collectively and individually. All the human rights declared by international conventions or enshrined in various constitutions or agitated by human rights activists have their basis in Islam. However, Islam may ignore some odd views and aspirations claiming for some rights which are in essence not supposed to be a human right.<sup>12</sup>

In an effort to display their concern to human rights, the Muslim countries under the United Nations held a conference in Egypt in 1990, reaffirming their recognition and declaration of human rights.<sup>13</sup> Here are some of the most important human rights in both Islamic law and civil law.

### **1. The Right to Life**

The first and the foremost basic right is the right to live and respect human life. The Holy Qur'an lays down: "Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind."<sup>14</sup>

Article 2 of the Cairo Declaration on Human Rights provides: (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 safeguard this right against any violation, and it is prohibited to take away life except for a Shari'ah prescribed reason. (b) It is forbidden to resort to any means which could result in the genocidal annihilation of mankind. (c) The preservation of human life throughout the term of

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<sup>12</sup> AbdullÉh Ibn 'Abdul-MuÍsin al-TurkÊ, *×uqËq al-InsËn fÊ al-IslËm*, (Riyadh: Ministry of Religious Affairs, Endowments, Da'wa and Guidance), 1419 AH., at 40

<sup>13</sup> Cairo Declaration on Human Rights in Islam, Aug. 5, 1990, U.N. GAOR, World Conference on Human Rights, 4th Sess., Agenda Item 5, U.N. Doc. A/CONF.157/PC/62/Add.18 (1993) [English translation]

. (<http://www1.umn.edu/humanrts/instree/cairodeclaration.html>).

Accessed 27 November, 2011.

<sup>14</sup> (Q 5:32)

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time willed by Allah 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 Shari'ah-prescribed reason.<sup>15</sup>

As far as the question of taking life in retaliation for murder or the question of punishment for spreading corruption on this earth is concerned, it can be decided only by a proper and competent court of law. If there is any war with any nation or country, it can be decided only by a properly established government. In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. In the pursuit of this right, Islam makes even a person's life sacred to himself, so much so that he cannot even kill himself.<sup>16</sup> "And do not kill yourselves (nor kill one another), Allah is most Merciful with you."<sup>17</sup>

Homicide has been distinguished from destruction of life carried out in pursuit of justice. Only a proper and competent court will be able to decide whether or not an individual has forfeited his right to life by disregarding the right to life and peace of other human beings. The Prophet, may God's blessings be on him, has declared homicide as the greatest sin only next to polytheism. The Tradition of the Prophet reads: "The greatest sins are to associate something with God and to kill human beings."<sup>18</sup> In all these verses of the Quran and the Traditions of the Prophet the word 'soul' (*nafs*) has been used in general terms without any distinction or particularization which might have lent itself to the elucidation that the persons belonging to one's nation, the citizens of one's country, the people of a particular race or religion should not be killed. The injunction applies to all human

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<sup>15</sup> See page 13.

<sup>16</sup> Ibid.

<sup>17</sup> (Q 4:21)

<sup>18</sup> Al-Bukh  r  , Vol. 9, p. 4. Hadith no. 6871

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beings and the destruction of human life in itself has been prohibited.<sup>19</sup>

### **2. The Right of Religion**

Islam gives preference to the right of practicing religious rites without any hindrance. Every individual must be given the right to profess his own religion - even not Islamic – so long as he will not infringe the rights of others. Thus, Allah commands:

“There is no compulsion in religion”<sup>20</sup>. The verse means: "Do not force anyone to become Muslim, for Islam is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islam. Rather, whoever Allah directs to Islam, opens his heart for it and enlightens his mind, will embrace Islam with certainty. Whoever Allah blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islam."<sup>21</sup>

Islam is the complete and perfect Divine Revelation from Allah Almighty to mankind for his prosperity and salvation. All the previous prophets of Allah, like Noah, Abraham, Moses and Jesus (AS) were Muslims sent to their respective peoples with the general religion of Islam - worship of Allah without partner or idolatry - and the specific code of laws suitable for their peoples. Allah, the Exalted says:

“And we did not send any Messenger before you but We revealed to him (the saying): none has the right to be worshipped except I (Allah), so worship Me (alone).<sup>22</sup>

This day I have perfected your religion for you, and completed my favor upon you, and have chosen for you *al-Islâm* as your religion.(Q 5:30)

And He says:

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<sup>19</sup> Abu al-'A'îÊ MawdÊdÊ, *Human Rights in Islam*, ([http://www.witness-pioneer.org/vil/Books/M\\_hri/index.htm](http://www.witness-pioneer.org/vil/Books/M_hri/index.htm)) (Accessed Oct. 6 2011)

<sup>20</sup> (Q 2: 256)

<sup>21</sup> Ibn KathÊr, Vol. 1. P. 682

<sup>22</sup> (Q 21:25)

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Truly, the religion before Allah is *al-Islām*.<sup>23</sup>

And He says:

And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers.<sup>24</sup>

All humanity agrees in the general principle that truth, justice and goodness must be upheld and defended in the face of attack by the forces of falsehood, tyranny and evil. Muslims take this obligation very seriously, and strive to promote the truth, justice and goodness by all legal means available. For secular societies, religion is considered purely a private affair. Public life legally must be guided by secular principles and institutions and never by religion or religious law. We must remember that the development of secularism itself was a reaction to the extravagances and conflicts of the Christian Churches and various Monarchs and Kings in Europe.<sup>25</sup>

### **3. Right of Personal Liberty and Dignity**

In the light of the verse quoted earlier, ("And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *Al-Ùaiyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preference),<sup>26</sup> Islam dignifies human beings and liberates them from all kinds of inhumane treatment.

Article 4 of the Cairo Declaration on Human Rights in Islam declares that every human being is entitled to human sanctity and the protection of one's good name and honour during one's life and after one's death. The state and the society shall protect one's body and burial place from desecration.

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<sup>23</sup> (Q 3:19)

<sup>24</sup> (Q 3:85)

<sup>25</sup> Abd al-RaġmĒn al-Sheha, *Human Rights in Islam and Common Misconceptions*, at 16-17, (<http://www.islamhouse.com/p/50418>). Accessed November 11, 2011.

<sup>26</sup> (Q 17:70)



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Many western critics have attacked Islam considering its recognition of slavery. But the fact is that Islam came when slavery was a widespread institution, and it sought to relieve humanity, through a gradual process, from its evils and vigorously called for the emancipation of the slaves. 'Umar once said, "How can you enslave people whereas they were born free?". Moreover, Islam has opened many avenues for the liberation of slavery. One is that Islam has made emancipation of a slave a mandatory expiation on commitment of certain legal violations. Another avenue is that emancipation is one of the channels of dispensing of the proceedings of the zakat. A wide gate is that God has made freeing a slave one of the most charitable acts that brings a person closer to his Lord and assured him great rewards in Paradise.<sup>27</sup>

### **4. The Right to Justice and Fair Hearing**

This is a very important and valuable right which Islam has given to man as a human being. The Holy Quran has laid down:

“And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just; that is nearest to heedfulness”<sup>28</sup>.

Stressing this point the Quran again says:

"O you who believe ! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allâh is Ever WellAcquainted with what you do.”<sup>29</sup>

This makes the point clear that Muslims have to be just not only with ordinary human beings but even with their enemies. In other words, the justice to which Islam invites her followers is not limited only to the citizens of their own country, or the people of their own tribe, nation or race, or the Muslim community as a whole, but it is meant for all the human beings of the world. Muslims therefore, cannot be unjust to anyone. Their permanent habit and character

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<sup>27</sup> Zakariyya al-Berri, *Man's Right in Islam*, (<http://www.witness-pioneer.org>)

Accessed October 3 2011.

<sup>28</sup> (Q 5:8)

<sup>29</sup> (Q 4:135).

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should be such that no man should ever fear injustice at their hands, and they should treat every human being everywhere with justice and fairness.<sup>30</sup>

### **5. Equality of Human Beings**

Islam not only recognizes absolute equality between men irrespective of any distinction of colour, race or nationality, but makes it an important and significant principle, a reality. The Almighty God has laid down in the Holy Quran: "O mankind, we have created you from a male and female."<sup>31</sup> In other words all human beings are brothers to one another. They all are the descendants from one father and one mother.

"And we set you up as nations and tribes so that you may be able to recognize each other".<sup>32</sup> This means that the division of human beings into nations, races, groups and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with the people belonging to another race or tribe and cooperate with one another. This division of the human race is neither meant for one nation to take pride in its superiority over others nor is it meant for one nation to treat another with contempt or disgrace, or regard them as a mean and degraded race and usurp their rights.

"Indeed, the noblest among you before God are the most heedful of you"<sup>33</sup>. In other words the superiority of one man over another is only on the basis of God-consciousness, purity of character and high morals, and not on the basis of colour, race, language or nationality.

This has been exemplified by the Prophet in one of his sayings thus: "No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was

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<sup>30</sup> Maududi, p. 25

<sup>31</sup> (Q 49:13)

<sup>32</sup> (Q 49:13)

<sup>33</sup> (Q 49:13)

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created from clay".<sup>34</sup> In this manner Islam established equality for the entire human race and struck at the very root of all distinctions based on colour, race, language or nationality. According to Islam, Allah has given man this right of equality as a birthright. Therefore no man should be discriminated against on the ground of the colour of his skin, his place of birth, the race or the nation in which he was born.<sup>35</sup>

### **7. Right of Acquisition and Disposal of Lawful Property**

Property is the subject-matter of civil economy. Islam guarantees the protection to the wealth and personal assets of the individuals. Islamic law imposes the corporal punishment of cutting off the hand of the thief who steals the property of others, in according to strict requirements and due process of law.<sup>36</sup> This is based on the verse in the Glorious Qur'an: "And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully."<sup>37</sup>

Therefore, the transgressor will be subjected to a tremendous and severe penalty on the Day of Requit. This is based on the statement of Allah's Messenger (s.a.w.):

"Whosoever unjustly takes any money or the wealth of another Muslim without a due right, Allah will meet such a person in a state of anger."<sup>38</sup> Another statement of Allah's Messenger (s.a.w.) is:

"Whosoever usurps a hand span of land, Allah will have this oppressor to be surrounded with seven earths (around his neck) on the Day of Requit."<sup>39</sup> Islamic law demands that the oppressor must return the amount he unjustly confiscated from other Muslims' land or property, or alternatively he is forced to pay the value of such unjustly confiscated property. Furthermore, the oppressor in such a situation is subjected to a lashing penalty determined by the Muslim judge. Islam

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<sup>34</sup> Ahmad Ibn Hanbal al-Shaibani, *al-Musnad*, (Cairo: Cordoba Foundation, n. d), Vol. 5, at 411. Hadith no. 23536

<sup>35</sup> Maududi, p. 27

<sup>36</sup> Al-Sheha, at 44

<sup>37</sup> (Q 2:188)

<sup>38</sup> Ahmad, hadith no. 3946

<sup>39</sup> Muslim, Vol. 5, at 57

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entitles the owner of wealth to defend all that he owns, even to the point of killing the aggressor, if that is the only means of stooping the aggression. If the owner kills the aggressor he is not to be killed for killing him, if he can prove that he killed him while defending his ownership. If the aggressor, on the other hand, killed the defending owner, owner is a martyr and the attacker a murderer. This is based on the statement of Allah's Messenger (s.a.w.),

"Whosoever is killed defending his wealth is a martyr."<sup>40</sup>

### **8. Freedom of Expression**

Allah says in the Qur'an: "He (Allah) created man. He taught him *al-Bayan*."<sup>41</sup> Imam al-Hasan al-Basri said it means: "Eloquent speech."<sup>42</sup>

Article 22 of Cairo Declaration on Human Rights provides: (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.

Islam gives the right of freedom of thought and expression to all citizens of the Islamic State on the condition that it should be used for the propagation of virtue and truth and not for spreading evil and wickedness. This Islamic concept of freedom of expression is much superior to the concept prevalent in the West. Under no circumstances would Islam allow evil and wickedness to be propagated. It also does not give anybody the right to use abusive or offensive language in the name of criticism. The right to freedom of expression for the sake of propagating virtue and righteousness is not only a right in Islam but an obligation. One who tries to deny this right to his people is openly at war with God, the All-Powerful. And the same thing applies to the attempt to stop people from evil. Whether this evil is perpetrated by an individual or by a group of people or the government of one's own country, or the government of some other country; it is the right of a

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<sup>40</sup> Bukhari, Vol. 3. at 179

<sup>41</sup> (Q 55:3-4)

<sup>42</sup> Ibn Kathir, Vol. 7. at 499

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Muslim and it is also his obligation that he should warn and reprimand the evil-doer and try to stop him from doing it. Over and above, he should openly and publicly condemn it and show the course of righteousness which that individual, nation or government should adopt.<sup>43</sup>

The Prophet (s.a.w) has said: "If any one of you comes across an evil, he should try to stop it with his hand (using force), if he is not in a position to stop it with his hand then he should try to stop it by means of his tongue (meaning he should speak against it). If he is not even able to use his tongue then he should at least condemn it in his heart. This is the weakest degree of faith"<sup>44</sup>

### **RESTRICTION OF HUMAN RIGHTS IN ISLAM**

It is good to note here that in Islam, human rights are restricted where they should be.<sup>45</sup> For instance, right to life is withheld against a person on whom death sentence is pronounced by the court as a result of a felony he committed. Right to practice the religion of one's choice is restricted against a person who has already become a Muslim. Certain rights of a woman (e.g. movement) are restricted when she gets married. Right pertaining to property is restricted for the sake of public interest as in *zakĒt*. Right of expression is confined within what is *khair* or good as the Prophet peace be upon him said: "Let him who believes in Allah and the Last Day speak good, or keep silent".<sup>46</sup>

Article 24 of the Cairo Declaration on Human rights in Islam provides that all the rights and freedoms stipulated in the Declaration are subject to the Islamic Shari'ah.

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<sup>43</sup> MaudĒdĒ, at 39

<sup>44</sup> Muslim, Vol. 1. at 50

<sup>45</sup> Restriction of human rights is not peculiarly applicable in Islamic law. Fundamental human rights enshrined in the constitutions of the United Nations also contain restrictions. See Cap. 4 of the Nigerian Amended Constitution (1999), Part II of the Malaysian Constitution, and The Bill of Rights, U.S. Constitution Amendment XIV. For more information, visit:

(<http://www.nigeria-law.org/ConstitutionOfTheFederalRepublicOfNigeria.htm>),

(<http://www.usconstitution.net/const.html>),

(<http://confinder.richmond.edu/admin/docs/malaysia.pdf>) (Accessed November 26, 2011)

<sup>46</sup> BukhĒrĒ, Vol. 8 at 13.

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**CONCLUSION**

The sphere of human rights in Islam is a very wide one and its significance cannot be overemphasized. No legal system in the history of man honors human being as did Islam. In the light of Qur'anic verses like Q 2:29-35, Q 17:70, Q 95:4, man is believed to be the most honorable creature of Allah. The life, blood, property and dignity of man are made the most sacred under Islamic law than any other legal system in history.

Human rights recognized by the western laws in 1948 under the UNDHR are mostly in existence in Islamic law, enshrined 14 centuries ago. In an effort to display the role of Islam in recognition of human rights, Muslim countries under the United Nations held a conference in Egypt in 1990, reaffirming the significance of human rights in Islam. The result was this, rights considered as fundamental to human beings such as the right to life, dignity, equality, justice, freedom of speech, acquisition of property etc, are all enshrined in Islam.

Rights under Islamic law are considered in hierarchy according to their importance. Thus, human rights shall come after the rights of the Creator of human beings. Any right inconsistent with the laws of the Creator should therefore not be considered as a right of man.

Any government that violates such rights which are inherent in man is bound to fall. The more such rights are considered and implemented, the more good governance is guaranteed. The more good governance is guaranteed, the more political and socio-economic stability reign in the Muslim world.

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