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Individual and collective social rights of members of human society in Islam (An Analytical Study)

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Abstract

Human rights are such an integral part of social life that without them no person can demonstrate his behavior in a good way. Human rights refer to the rights that have been given to humans as human beings. They are found while living in society and they are related to affairs. They grow up in the interrelationship of each other. In fact, Islam builds the basis of these rights on the fact that man is the child of Adam that man's God is one, the concept of good and evil is same, the creature is one and the rights and interests of man are same. The main source of the guarantee of these rights is actually the belief that there is only one true God. Since the creation is one, the source of its birth is the same and then creating it in its own image is also the same, so the laws made by Allah and the instructions given by Him are the guiding light for us. Therefore, according to Islam, all the rights and duties of a human being are determined based on his continuous efforts and his nature. When Cain killed Abel unjustly, Allah Almighty first issued a decree on this right in which he used very harsh words towards this evil matter that whoever caused sedition or killed in the land, So actually he is not a person but he is going to kill the entire humanity and if he saves the life of one person then it is like saving the life of all human beings.

Keywords: Social rights, Duties, Individual, Society, Islamic teachings.

Introduction

Islam covers the whole world in terms of human rights. The teaching of human rights which God started with the birth of Hazrat Adam (AS) is the final completion of this process in the holy person of Prophet Muhammad (AS) and the same teaching of human rights continues today which is free from geographical limitations. Where two people meet, there will be a problem of human rights and respect for humanity will have to be considered there. Administration, Judiciary and Legislature cannot deprive anyone of these rights and it is important for everyone to respect them. Sana Allah says, right (HQ) means compatibility and compatibility. Right and wrong are opposites and both

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are contradictory things. Every right is created according to the law of nature. In other sense, the truth is that which is in accordance with nature which cannot be denied. [7] This Islamic concept of rights and duties plays a fundamental role in social welfare, social stability and plays a key role in economic and social development. In this regard, Syed Sulaiman Nadvi describes his unique perspective. Quran says,

خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا^[8]

Who created for you all that the earth contains

According to this verse, man has an indisputable attachment to everything in the world, with which his benefit is related. For Allah has created it and it should be spent on those occasions in which God has ordered it to be spent and it should be protected from every aspect that would harm its benefit. The name of this responsibility, it is a right that must be paid by oneself.[9] According to Noor al-Hasan Bukhari, the name Islam itself is about knowing the truth and paying the right. The whole dimension of Islam is nothing except that you pay what is due to him [10].

Syed Sulaiman Nadvi writes that when a person is related to everything in the universe, the responsibility of everything is also placed on him. If there are nonliving, they should be spent without time and care should be taken for the growth of nonliving. Animals should not be hurt unnecessarily and their comfort should be taken care of and every need of humans should be fulfilled. Man himself also has a right over himself that every part of his body should do the work for which it was created. In addition to this, living and inanimate objects also have a right on man to take from them the work for which they were created. They have been created and others should not interfere with their breeding and comfort but should do everything possible to provide them with the means of convenience. [11] Due to the closeness of relationships in social life, these rights and duties are mandatory. The Qur'an itself has drawn the attention of man to these responsibilities in many places.

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ^[12]

and be good to parents and to kinsmen and orphans and the needy and the close neighbor and the distant neighbor and the companion at your side and the wayfarer and to those (slaves who are) owned by you.

In sociological life, when the need to sacrifice one's self and the demands of the self for the sake of the goals and objectives of the society appears in us in the form of a feeling, it is the beginning of the conflict of moral life. Based on this feeling, the rights and duties in the society are connected in a coherent chain and all these feelings are related to the intention and thoughts generated in the hearts and minds of human beings and not determined by external actions and appearances. Prophet says,

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ^[13]

Verily, Allah does not see your faces and your actions but He sees your hearts and actions

That's why Islam has included the basis of human intention along with external actions so that your intentions can be evaluated in matters of rights and duties. In the matter of rights and duties, Prophet Muhammad (peace be upon him) said that those who have rights will be given their rights on the Day of Resurrection, even a goat with horns and a goat without horns.

لَتَوَدَّنَ الْحَقُوقُ إِلَى أَهْلِهَا حَتَّى يَقَادَ لِلشَّاةِ الْجُلْحَاءِ مِنَ الشَّاةِ الْقِرْنَاءِ^[14]

(On the Day of Resurrection) the rightful will be given their full due, even a horned goat will be replaced by a hornless goat.

Dr. Burhan Ahmed Farooqui is a philosopher about human civilization that demanding rights without reference to duties is tantamount to inviting conflict. Although life is a process of cooperation and its requirements are fulfilled by giving and receiving and adopting the slogan of rights without reference to duties is against the nature on which it is designed. Therefore, no common point of view can emerge and contradictions, conflicts and clashes become inevitable [15].

Mazharuddin Siddiqui writes that an individual, as an individual, can neither survive nor develop or develop on his own strength alone. Therefore, a person needs the cooperation of others from the beginning to the end. The necessary result of this cooperation is that he imposes some rights and duties on him in relation to others, in the same way he expects help and cooperation from other people. Similarly, other people also have the right to contribute to their survival and development [16]. The issues of rights and duties are very important in civil life and the distinction of Islamic teachings is that these rights and duties are not seen only from the limited perspective of fulfilling the requirements of civil life or society. Rather, on the Day of Resurrection, there will definitely be accountability regarding the payment of these rights and duties.

Individual rights and duties of an individual

The collective life of man consists of rights and duties. As long as the members of the society observe the social, economic, political and legal rights and duties, the atmosphere of unity, agreement and harmony is maintained in the society but as soon as the weak aspect of these social responsibilities starts to become prominent, then the whole society seems to be in chaos. Therefore, according to Islamic teachings, man is the vicegerent of Allah, according to which a dual responsibility is imposed on man. One is that Allah is the creator of the entire universe and His law is ongoing, so following it is one of the first priorities of a human being and the second responsibility is that the entire universe has been subjugated for man, so the living things, plants and animals in it should be used for the purpose for which they were created. The foundation of Islamic society is based on this principle that all human beings are the offspring of one Adam and

Eve. There is no difference and discrimination in human beings in terms of birth and constitution.

With the passage of time, the family system was established and due to its expansion, tribes and nations came into being. All human beings are equal, they are one and the descendants of the same human beings. The concept of superiority based on color and race, blood and language or region does not accept Islam. For this reason, social, economic, political and legal rights of all human beings are equal and the performance of equal duties has been made mandatory for all.

The explanation of these social rights is as follows in the Qur'an,

[17] **وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ**

And in their wealth, there was a right for one who asks and for one who is deprived

[18] **وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ - لِّلسَّائِلِ وَالْمَحْرُومِ**

And those in whose riches there is a specified right. For the one who asks and the one who is deprived

[19] **وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ**

Give the relative his right, and the needy and the wayfarer

[20] **وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا**

And pay its due on the day of harvest, and do not be extravagant

And not only the rights and duties of individuals, but the Prophet ﷺ also emphasized the rights and duties of human organs and ordered to take care of the rights of our body parts. Prophet said,

[21] **فَإِنَّ لِحَسَبِكَ عَلَيْكَ حَقًّا**

Indeed, your body has a right over you

Another hadith says,

[22] **وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرُؤُوسِكَ عَلَيْكَ حَقًّا**

Your body also has a right over you and your eyes also have a right over you

The list of rights that Islam has given to man is very long, among them, the rights and limits of each person have been set from near and far, so let us first talk about the rights and duties that are related to it is with individuality.

Freedom of religious belief

Allah has endowed man with sound intellect and has guided him through revelation to adopt the right perspective. Therefore, every person has the freedom to choose the right path or get stuck in the swamp of wrong beliefs, but no one can be forced to accept the religion of Islam because if creation was meant to do this, then Allah's Self has the power to gather all people to one religion.

In Quran,

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعاً أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ^[23]

Had your Lord willed, all those on earth would have believed altogether. Would you, then, compel people, so that they become believers?

And not only presented the theory of this, but also ordered the implementation of this theory and advised not to coerce about belief.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ^[24]

There is no compulsion in Faith. The correct way has become distinct from the erroneous

And if you want to invite people to your religion or belief or criticize someone's belief, then keep in mind the aspect of good manners and gentleness.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُجْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ^[25]

Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners

The Holy Prophet ﷺ also presented its practical interpretation. Hazrat Rayhana was captured in the battle of Banu Quraizah and came to the country of the Prophet ﷺ. She was jewish when she was captured. She hated Islam but prophet did not force him to accept Islam. She later gladly accepted Islam.

وقد كانت حين سبها قد لعصبت بالاسلام ودا ذانت اليهود فلم يكرها حتى اسلمت من تلقاء نفسها^[26]

At the time she was arrested, she had a great hatred for Islam and her practice was only Judaism, but the Prophet (peace and blessings of Allah be upon him) did not force her to accept Islam, even accepted Islam of her own free will.

Freedom of thought and opinion

Islam is the most supportive of freedom of opinion, even if the authority of the time speaks or says something wrong, then a person has the right to reprimand him and try to stop him by persuasion and reasoning rather, the act of stopping an oppressor from oppressing has been called a great act of worship. Everyone has the right to preach and publish according to their faith whether through speech or writing but since Islam presents a regulated system of life, it also imposes some moral and legal restrictions on speech but their aim is only to protect the honor and dignity of ordinary people, their beliefs and property and life and says that no one's honor should be violated through speech or writing. Do not speak ill of any group or family and one's forefathers. The teachings of the Holy Quran are also the same,

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ^[27]

Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge.

And if you want to call to your religion or faith, then call with goodwill,

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي بِئِيَ أَحْسَنُ^[28]

Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners

Protection of life and property

Islam has ordered the protection of life, it is the trust of Allah, that is why it has ordered its sanctity, and the killing of one human being is the killing of the entire humanity, and the protection of the life of a human being is actually a guarantee of the protection of the entire humanity. Quran says,

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا^[29]

For this reason, We decreed for the children of Isra'el that whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind.

Prophet Muhammad (peace be upon him) advised to protect life and property on the occasion of Hajj,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا^[30]

Your blood and your wealth are as precious to you as today is

And in view of peace, Islam teaches security in some way

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ^[31]

Do not eat up each other's property by false means

Protection of honor and dignity

Islam, being a religion of nature, highlights all the moral aspects which in one way or another cause social stability so it does not allow anyone's honor to be thrown away in the society. When you make fun of someone, it means that you do not respect him in your heart, how will you get respect in return, due to which the spirit of respect will disappear from the society which causes mutual enmity and social rift. That is why Allah forbids making fun of others and no one has the right to insult others, but He has ordered to take care of honor and dignity.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ^[32]

O you who believe, no men should ever scoff at other men. May be, the latter are better than the

former. Nor should women (ever scoff) at other women. May be, the latter women are better than the former ones.

Pir Karam Shah Al-Azhari writes that there are many forms of mocker

1. Making fun of language
2. Taking down duplicates and insulting him
3. Laughing at someone's dress or speech

All are forbidden [33] rather, further warning, it is also forbidden to call by names that cause pain to anyone.

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ^[34]

And do not find fault with one another, nor call one another with bad nicknames

Throwing each other's honor or hurting someone's heart or misbehaving with each other are such things that lead to mutual enmity and hatred and with other reasons, these matters take the form of big temptation. Islam upholds the basic and individual dignity of every person which does not allow anyone else to attack it.

Giving feedback on mistakes

Sometimes in our society, some acts are committed which appear to be something else but the reality is the opposite, so if someone commits such an act, question him, clean it up. should be given full opportunity. Punishing someone without this right is a violation of human rights. As one of the Companions Hazrat Hatib bin Abi Balta'a, in the love of his relatives, tried to convey the news of the battle attack to the polytheists of Makkah which is mentioned in the Qur'an,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدِّ^[35]

O you who believe, do not take My enemies and your enemies for friends, expressing love with them

But despite this serious crime, when he explained the real reason to the Prophet (peace be upon him), he not only forgave this serious crime but also gave him a full opportunity to clean up.

Right to married life

In a pure society, it is also important that those who are capable of marriage should not remain unmarried for long. As a result of marriage, love and mercy for each other with peace and contentment is the main thing that is essential for the survival of the human race. It is the source of human civilization. For this, Allah taught His servants the words of prayer so that the wife and children become a source of coolness for man.

رَبَّنَا بِنِّبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فِرَّةً أَعْيُنَ^[36]

“Our Lord, Give us, from our spouses and our children, comfort of eye

Privacy Protection

One of the most important individual rights of a human being is to take care of his private life. Entering someone's house without permission is an immoral act. Get permission first. As mentioned in the Quran,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا^[37]

O you who believe, do not enter any houses, other than your own houses unless you seek permission and greet their inmates with Salam

Avoiding envy and malice

Jealousy and malice are such evils that hide the beauty of human personality, that limit and devalue individual thinking, which affects not only individual but gradually collective life, and it is evil within man and It inflames the fire of enmity, so Islam has not only declared it as an undesirable act but also prohibited it. Prophet said,

لا تبا غصو ولا تحاسدو ولا تدابرو وكونو عباد الله اخوانا^[38]

Do not hold grudges against each other, do not be jealous of each other, do not turn away from each other, become servants of God and brothers among yourselves.

Allah has said the same thing in the Qur'an,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ^[39]

All believers are but brothers,

Community Rights and Duties

Implementation of justice system in society

The foundation of Islamic society is based on justice and fairness. A society in which justice is not enforced is not a human society, but a habitat for beasts, where the one whose stick is his life as a buffalo. Those who are in power cannot deny the importance of justice, so a society whose foundation is based on Islamic reasoning and which is established in the name of Allah and for the enforcement of His laws and decrees is surely there. There will be more willingness to accept divine revelation and implement its commands. In the Holy Qur'an, there are many emphatic commands regarding justice.

وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ^[40]

But if you judge, judge between them with justice. Surely, Allah loves those who do justice.

The concept presented by Islam is that the spiritual basis of life is eternal and eternal, but it is

manifested in the forms of change that the society is based on such concepts about the absolute reality, so it is necessary that it has There should be permanent and eternal principles for the discipline of our collective life, because wherever there is a period of change in this world, eternal principles can be a firm support. On which people can stand their feet and among these principles, the basis of social stability is justice. The main goal of a successful society is the establishment of collective justice. If a society fails to establish collective justice, it is useless. Not only the Islamic society, but also the Islamic state pays special attention to this important duty. Quran says,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ^[41]

We have indeed sent Our messengers with clear proofs, and sent down with them the Book and the Balance, so that people may uphold equity. And We sent down iron in which there is strong power, and benefits for the people;

The purpose of sending prophets in this verse is to establish collective justice in states and societies. Quran further says,

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ فَاصِلْتُمَا فَاصِلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاصِلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ^[42]

If two groups of the believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah's command. So if it comes back, seek reconciliation between them with fairness, and maintain justice. Surely Allah loves those who maintain justice.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ^[43]

Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice

Raise the knowledge of justice even in matters of measurement, justice in social matters and even in fights between people, even if it is a matter of kinship, justice should not be left out of hand.

إِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ^[44]

and be just when you speak, even though the one (against whom you are speaking) is a relative

وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ^[45]

and say, "I believe in whatever book Allah has sent down. And I have been ordered to do justice among you

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ^[46]

Give full measure and full weight in all fairness

The Prophet ﷺ established the practical example of collective justice that all ancient and modern societies seem to be devoid of this practical aspect, as the importance of collective justice is clear in the actions and words of the Prophet ﷺ. How important is it?

اسامه حكم النبي ﷺ عن امرأ فقيل: انما هلك من كان قبلكم انهم كان يقيمون الحد على الوضيج...كون الشريف والذى نفسى بيده لو فاطمة (بنت محمد ﷺ رسول الله) فعلت ذلك لقطعت يدها [47]

Hazrat Osama (R.A.) asked the Prophet (PBUH) about a woman, and he said, "The first nations that passed away among you were destroyed because they used to punish the lower-ranked people according to the law and spare the higher-ranked people." By the One in Whose hand is my life, if Fatima had done this, I would have cut off her hand.

Islamic Shari'ah declares justice and fairness as the basis of society for the reason that the whole society exists on this basis. If there is any kind of crack in it in this sense, then the whole building of the society will be destroyed. Even today, neither that stability exists in the societies nor can the states of today be called Islamic.

Right to Social Equality

Equality means that every person should have the same opportunities in all areas of life according to his ability without any discrimination. Islam gives equal rights to every person regardless of his status. Even In the eyes of the law, every person, whether he is a slave, a master, a rich person, a poor person, a scholar or an ignorant person, must obey the law equally. [48] There is no room for prejudice, discrimination and casteism in Islam. Islam teaches human equality and human unity. From the Islamic point of view, all human beings are the children of Adam and all have the right to work. The basis of superiority is only faith. A good deed is piety.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ [49]

O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you

In order to achieve social equality, the Prophet ﷺ sent the marriage message of Hazrat Zayd to his paternal sister Hazrat Zainab bint Jahsh who was a slave, and also salutations on the greatness of the Male and the female companions who obeyed the commandments of Allah and His Messenger. Do not shy away from setting an example for the coming peace. Quran says,

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ [50]

It is not open for a believing man or a believing woman, once Allah and His messenger have decided a thing, that they should have a choice about their matter

On this command of Allah, Hazrat Zainab had to bow her head in spite of her ethnic and family pride, and in this way, by breaking the idol of ethnic discrimination. The best practical example of

human equality was presented to the society through prophet hood.

It is important for the Islamic state to make every possible effort to establish social equality among its citizens, because Islam does not recognize the divisions that are established on the basis of color, race, blood, and occupation. The Islamic state has the right to completely erase all these ignorant distinctions. All those who fulfill the conditions of citizenship have the same status.

Islamic encouragement of the rights of neighbors

As it is known that a human being has a social nature and naturally social tendencies and also has such a mixture of emotions that he wants his relationships to be created. To express one's actions, emotions and feelings, another person is needed and in this world every human being is in need of another. Sickness need health, and hunger are in need of generosity. In a society in which a person's relationship with others is pleasant, that person or society has the right to be called happy and civilized. In the social system of Islam, the rights and duties of neighbors have been determined by keeping the same principles in front. Quran says,

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ^[51]

and the close neighbor and the distant neighbor and the companion at your side

Prophet Muhammad ﷺ interpreted this order in different ways. Above all, you ﷺ have described it as a direct effect and result of faith,

ان النبي ﷺ قال، والله لا يؤمن والله لا يؤمن لا يؤمن من قيل ومن يا رسول الله ﷺ؟ قال الذي لا يامن بوائقه^[52]

One day, the Prophet ﷺ was present in the gathering of the Companions, and the Prophet ﷺ said in a very charming way: By God, he will not be a believer, by God, he will not be a believer. The Companions asked who Oh the Messenger of God ﷺ? He said: He whose neighbor is not safe from his mischief.

He said on another occasion,

من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره^[53]

A person who believes in Allah and the Day of Judgment should not harm his neighbor

Regarding the education of Hazrat Aisha, he said that Gabriel (A.S.) emphasized to me the rights of my neighbors so much that I thought that they should not be given the right to inherit.

عن عائشة عن النبي ﷺ ما ذال جبرائيل يوصيني بالجار حتى ظننت انه سيورثه^[54]

Social evils are viewed with hatred in every religion and society, and there is a possibility of these evils everywhere. However, from the Islamic point of view, if these evils are among the neighbors, then their punishment becomes double from the necessary and moral point of view. In response to a question, Prophet said:

الزنا حرام، حرمة الله ورسوله، فقال لان يزنى الرجل بعشر نسيوة، اليسر ليه من ان يزنى بامرأاة جاره وسالهم عن السرقة؟ قال حرام، حرمة الله ورسوله، فقال: لان يسرق من عشرة اهل ابيات اليسر عليه من ان يسرق من بيت جاره^[55]

Adultery is forbidden by Allah and His Messenger, may Allah bless him and grant him peace, but more than ten evil deeds. Fornication is to commit adultery with one's neighbor's wife. Stealing is forbidden, Allah and the Prophet ﷺ forbade it, but stealing something from one's neighbor's house is more than stealing from ten houses.

From the teachings of the Qur'an and Sunnah, it can be concluded that Islam defined every field of human rights. Even by protecting the rights of neighbors and relatives, it helped in establishing an ideal society.

The rights and good treatment with the poor and the weak

In Islamic society, along with other social rights, the well-being of the needy has also been emphasized, because every person, no matter how rich he is, at one time or another, he faces such a difficulty that he One has to be a watcher of others-Islam emphasizes on making such people in the society to fulfill their needs and make them active members of the society in terms of economy and orders to help such people to become active members of the society by standing on their own feet economically. For this, an integrated and comprehensive system of Zakat and charity has been devised, by implementing which no member of the society can remain deprived and helpless forever. If a person is unable to meet the needs of the beggar, it is enjoined to be gentle and kind to him. Harshness and rebuke are forbidden.

وَأَمَّا السَّاءِلَ فَلَآ تُنَازِرُوهُ^[56]

and as for the beggar, do not scold him

The same teachings were also given to the Companions that the one who takes care of his brother's needs, then Allah will take care of his needs. Prophet said,

والله فى عون العبد ما كان العبد فى عون اخيه^[57]

Allah helps his servant as long as he helps his brother

When someone in need came to the Prophet ﷺ, he would say to the Companions, "If you intercede, you too will be rewarded." There is a hadith in Bukhari,

فقال اشفعو فلتؤجرور^[58]

One's neediness is not limited only to financial assistance but Allah forgives human sins by being pleased to save a person from any possible pain.

قال النبى ﷺ بينما رجل يمشى فى الطريق اذا وجد غصن شوك فاجره فشكر الله له فغفر له^[59]

The Prophet ﷺ said that whoever removes a thorn from the path while walking, Allah will appreciate his deed and forgive his sins.

Islam emphasizes the protection of the weaker sections of society, including women, the elderly, children or the sick, and worshiper's. The pathetic condition of the weak before Islam is not hidden from anyone and Islam not only protects the rights of the weak sections of its country but also protects the weak sections of the other country. It is for this reason that Prophet Muhammad (peace be upon him) has expressly prohibited killing the women, children and old people of the war-torn country.

لا تقتلوا شيخا فانياه ولا طفلا ولا صغيراً ولا امرأه^[60]

In short, it is necessary for every member of the Islamic society to help the needy and include them in the social stream so that those people come forward as an active and active member instead of a burden on the society. The reason behind all this discussion is that the protection of human rights and its philosophy in the manner presented to the world by the Holy Qur'an and the Holy Prophet (peace be upon him) cannot be presented by any society. Through their teachings, the world is introduced to an ideal civilization. It happened and the ideal system of rights and duties came out.

Conclusion

1. In sociological life, when the need to sacrifice one's self and the demands of one's self for the sake of society's goals and objectives appears in us in the form of a feeling, it is the beginning of the conflict of moral life. Based on this feeling, the rights and duties in the society are linked by a chain.
2. There are many rights in life that are related to the individual life of a person but Islam also upholds these rights and these rights have been declared obligatory or duty for other people. Islam advises everyone to live within their limits and orders them to fulfill their rights and duties.
3. Islam allows religious freedom to all human beings while respecting individual rights. Islam respects the teachings and worships of other religions. It does not impose strictness on anyone based on their acceptance of religion or religion. If any religion wants to invite Islam, then it should invite preaching with goodness, wisdom and Islam has also explained its principles.
4. Islam guarantees the safety of every human life and property, not only Muslims, but also the safety of non-Muslims is the responsibility of the Islamic government. Losing a human life without any Shariah excuse is tantamount to causing mischief in the land and Islam does not allow it.
5. It is not a tradition of good societies to insult human dignity, calling someone's name wrongly, making fun of someone is not only against human education but also against Islamic culture and civilization.
6. It is not a tradition of good societies to insult human dignity, calling someone's name

wrongly, making fun of someone is not only against human education but also against Islamic culture and civilization and in the same way, everyone has the right to express their opinion in case of any mistake, so that either they can ask for forgiveness or express their guilt, so that no one in the society is punished for their innocence.

7. Wherever in the world there is a period of change, the eternal principles can become the firm support on which man can set his foot, and among these principles, social stability is based on justice and fairness. The main goal of a successful society is the establishment of collective justice. If a society fails to establish collective justice, it is useless. Not only the Islamic society, but also the Islamic state pays special attention to this important duty.
8. Social equality is the best aspect of a good society, so it is important that the Islamic state destroys all such issues that cause social hatred because Islam does not recognize the differences based on color, race and caste.

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