

Islam and Human Rights¹

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Abstract: *in the present article , the author starts with explaining the point that why God, the Almighty is the only Possessor of everything, including human beings and further she categorized mankind according to their submission to God or their non-submission into 6 categories.*

Keywords: *divine religions, acceptance, non-acceptance*

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Since the end of rightful divine religions is enabling the human souls to achieve development and perfection in their respective field of “pure innate nature” (fitrat), God the Glorified, has conveyed all the basis of this innate right to all the human-beings via religion.

In this divine system, individuals from one hand seek their own rights while on the other hand feel responsible before God and their fellow-beings. Therefore, considering the inseparability between social responsibilities and rights of others, the subject of responsibility aside from being a divine pivot with fortified rational backing also enjoys lofty value due to its role in safeguarding individual rights in the society.

For more explanation, it could be said that:

First, the claim that one is in the right but without any responsibility is mere contradictory claim because right and responsibility are two sides of one coin and the reality of one right and observance of others’ inquiry may not be separated.

Second, from innate divine aspect, we believe God to be the source of all existences and He is the Creator and Master of all human-beings and the world. He is the Master of the universe.

And the human-beings have been created equally. The criterion over which proves one’s superiority over others is piety as lofty human value.

“O people! Surely We have created you of a male and a female, and grouped you in tribes and families that you may know each other; surely the most honorable of you with Allah is the most pious among you (careful of his duty).” (The holy Quran 49:13)

On the other hand, we have two vital and authentic traditions which lay down the basis of man’s universal visage vis-à-vis mutual rights.

The holy Prophet (as) says: “The people are all like God’s family and the most beloved amongst them before God is the one who is most beneficial to God’s family.”¹

In the second tradition, the holy Prophet (as) says, “**Anyone who hears someone crying for help seeking assistance but the latter does not respond, then he is not a Muslim.**”²

Taking into account the above-mentioned traditions and all other aforesaid points came down in divine verses and traditions, we perceive that:

Therefore, for the noble Prophets, it has been aiming chiefly to remind people about this lofty fact they should not only relate spiritually together as the organs of one body but also strive on the path of “rational life”, a life which is steadfast on the pillars of divinity and servitude. The invitation of divine prophets, too, has been steadfast on the pivot of “divinity of God” and “servitude of His slaves.”

“And certainly We raised in every nation an apostle saying: Serve Allah and shun the Satan.” (The holy Quran 16:36)

Considering creation point, God is the Master and Sustainer of human-beings. From the viewpoint of divine legislation too, He possesses full authority and command i.e., the right of sovereignty belongs solely to God and to whom He has vested authority comprising of the immaculate prophets and Imams. All are responsible before the divine commandments; moral and legal values that are fixed by the Almighty God are steadfast and their bounds and limits are specified by God. In other words, divinity of divine legislation is the result and offshoot of divinity of creation Therefore, none but only to God belongs the right to legislation and lawmaking.

¹ Al-Kulaini, *Al-Kafi*, Vol. 2, p. 164

² *Ibid*

By the divine religions' viewpoint, acceptance and implementation of these very essential rules come down in the divine laws (Shari'ah). They are the factors leading to man's development and step in perfection process.

In the Islam religion, on the basis of being acceptance or non-acceptance, and considering the individual trait, human-beings are grouped in 6 categories:

*F*irst group: People who have not reached the stage of personal growth and development and lack any acquaintance, culture and deed save that which is merely related to his or her natural life.

*S*econd group: people who have, to some extent, set on the path of growth and gained some degree of acquaintance, culture and action. Besides, they have accepted the social life along with its required regulations and they keep respect for his fellow beings.

*T*hird group: people who have gone beyond the second class and perceived that this life and the world they live in cannot be interpreted without relying on the world beyond this one. While reasons and their innate nature emphasize the necessitate of this life and the world they live in to be interpreted and explained. So, for ensuring man's relationship with the world beyond, it is this very world of existence that, aside from fulfilling certain actions in governing the natural life, it places certain duties and responsibilities as well.

*F*ourth group: people who are inclined to one of the divine religions like Jewish, Christianity, Zoroastrianism etc. They have accepted and act upon the beliefs of that particular religion.

*F*ifth group: Muslims who aside from having belief in all divine earlier prophets and faith in the original text of Ibrahim's religion. They have accepted and act upon the religion

brought by Muhammad ibn Abdullah (as) on behalf of God. As per the verses of Quran, this religion is known as “Islam”.

*S*ixth group: People who have flourished in Islam and have reached to the level of piety (Taqwa) in Islam. They gain the merit of values pointed out by the holy verse as follows:

“Surely the most honorable of you with Allah is the one among you most pious (careful of his duty).” (The holy Quran 49:13)

In all the above mentioned groups, the proof of merit is human development and perfection. Thus, the more features of development and perfection among them the greater would be the values of the people of that group. The essentiality of piety and virtue concerning values would be extends to all the above different groups of people. Anyone who follows the invaluable principle and basis of life is better than a person who does not follow that principle even though he may claim to believe in Islam.

If human-beings used to strengthen their reason (Aql) and inner sense (Vijdaan) and accept the Islamic beliefs by virtue of those two aforesaid divine powers and perform good deeds, they have, then, set themselves on right path.

“So whoever submits, these aim at the right way.”(The holy Quran 72:14)

For this reason, God, too, places all the required contingencies and His favours at his disposal.

“He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.”(The holy Quran 2:29)

God equips him with the power of ‘reasoning’ and special faculty. So on the one hand, he can utilizes correctly His bounties and remains a manifestation of God’s attributes and perfection

and on the other hand acts as a guide and leader on behalf of God.

It is worthy to mention that reliance on mere ‘reason’ (or intellect) will pave the way for real freedom and isolate religion. Thus, there would not be any places left behind for duties and responsibilities. This is because in such atmosphere case, man is a ‘researcher’ and not a ‘duty-bound’ creature. So he is not even responsible before his Creator. Amusingly, such a reflection springs from the West.

Amongst the forerunners of this movement are ‘Garasius’ from Holland and ‘John Lock’ from England. In their reflection, vis-à-vis, the law of nature, and particularly in John Lock’s reflection, phrases like “God’s Will” or “Divine law” can be found thinking by law of nature, they mean the law of reason. Besides, they reckon reason’s duty to be revelation and interpretation in Divine Will. They claim that ‘reason’ enjoins how a civil society should be formed and to what extent are the rights and its limits and boundaries in that society.

In this way, as per their beliefs, ‘reason’ replaces divine and natural laws where the most vital consequences of such reflection is excess and intellectual self-sufficiency and real freedom. This is while intellect, in spite of all its credibility, and capability fails to perceive all the elements that lead to man’s prosperity.

Thus, the most important result of this reflection and thought particularly John Lock’s thought is galloping freedom such as “Russu” while perfecting John’s reflection says:

“Man steps into this world freely and he should live too freely. Undoubtedly, life in a society limits an individual’s freedom; but this limitation is lawful to such extent that it supports his own consent.”

However, we should declare frankly that such absolute freedom has not only failed to serve a ground for man's prosperity and assure him of his true rights and inquiries but has rather turned into an instrument for unjust rule and tyranny over the people.

Observing a slight pause over man's self-love which is amongst his innate and true desires comes us to conclude that if man's freedom is not controlled by the auspices of religious teachings and legal and moral values then his reason and intellect would come under the influence of self-love and its effects particularly sentiments, anger and lust that would not only make him commit any type of treason but he would even try to justify his acts in a rational and intellectual manner.

The holy Quran and traditions bring up the point that if men become separated from revelation, their separation will pave the ground for their community ruin and destruction.