



Human Rights in Islam-A Comprehensive Package of Sanctity & Equality

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Abstract- Islam was established as a religion by the Almighty for this country. He designated Muhammad (PBUH) as the final prophet. He has declared it a responsibility of His servants to safeguard and care about one another's rights. He declared it illegal for the humans to violate or misuse those rights. The definition of human freedom in Islam is not confined to this earthly life. It continues to the Day of Judgement, since humans' rights are not confined to his or her life only. In Islam, man is valued in both this life and the life hereafter. Moreover, the Almighty has blessed man with Islam i.e. submitting or surrendering to the Almighty. Nobody could therefore enslave, embarrass, or abuse him. Nobody is permitted to drive him apart from the Almighty in order for him to worship someone or something else. Humans have the absolute right to gain a reasonable living without exploitation, fraud, theft, or causing damage to people or their assets. Humans have the right to survive in their culture and handle their life affairs independently without interference from anybody or anything, as far as their activities are within the limits of Islamic jurisprudence. These rights cannot be violated by others unless they have a legal right to do so.

Key words: Human rights, Islam, Quran, Sunnah, Sanctity, Equality

I. INTRODUCTION

Research aim

The fundamental aim of conducting this comprehensive research is the discussion about the basic human rights bestowed upon the humans of the whole globe bestowed upon Almighty Allah SWT. Also, this study discusses the endorsements of all these rights by Hazrat Muhammad Mustafa SAWW as mentioned in His SAWW Ahadith and is evident from his acts- the Sunnah. This research is embellished with the texts of the Holy Quran mentioning the human rights in every domain. Also, the Ahadith acknowledging these rights have also been authored. By this discussion we anticipate reviewing the blessings of Almighty Allah in the form of sound rights He SWT has blessed us with. Furthermore, it is very important to revive our basic teachings of Islam in order to combat the violence that we are facing in the contemporary world. It is stated in a Hadith that Allah will forgive His SWT rights, but not the rights of His SWT people. This is how much giving the people their due rights is important.

Research plan

This study is a comprehensive discussion design in which the Holy Quran and Ahadith of Hazrat Muhammad Mustafa SAWW are utilized as the primary sources. Moreover, the epitome of Human rights in Islam, authored Abu Ala Al-Maudoodi is also used as a primary source for conducting this research. The research tools used are books and journal articles. The human rights in the domain of political, economic, and civil specialties are being discussed in this study.

Human dignity has existed from the moment man was created. Allah Almighty created man in most ideal and perfect manner. Remember this verse where Allah Almighty states:

وَالَّذِي خَلَقَكَ فَسَوَّبَكَ فَعَدَلَكَ

وَوَضَعَكَ عَلَى سَوَابِغٍ مَّا شَاءَ رَغَبَكَ

“Who created you, shaped you, and made you well-proportioned, and set you in whatever form He pleased?”(Al-Infitar: 7-8)

He also states:

وَالَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ وَإِلَيْهِ الْمَصِيْرُ

“He created the heavens and the earth with Truth and shaped you, giving you excellent shapes. And to Him is your ultimate return.”(At-Taghabun: 3)

Despite man's weaknesses and the fact that Allah Almighty does not need anybody, He has blessed humans by offering them the opportunity to serve Him. There is nobody to be worshipped except Allah, Who says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the jinn and mankind except to worship Me.”(Adh-Dhariyat: 56)

The Almighty says in Qur'an:

قُلْ إِنَّا صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded and I am the first of the Muslims.’(Al-An'am: 162-163)

Allah Almighty has blessed man by protecting his faith, self, wealth, and integrity by forbidding him from violating any of them. Muhammad (PBUH) once said, ***“All subjects of a Muslim are inalienable for other Muslims: his life, his property, and his dignity.”***(Sahih Muslim)

It is prohibited to insult a person by words or actions, as commanded by Allah in Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا. أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ. إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

“Believers, avoid being excessively suspicious, for some suspicion is a sin. Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. Have fear of Allah. Surely Allah is much prone to accept repentance, is Most Compassionate.”(Al-Hujurat: 12)

He says in Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَكُم مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّقَابِ بئس الاسم الفسوق بعد الإيمان. ومن لم يتب فأولئك هم الظالمون

“Believers, let not a group scoff at another group, it may well be that the latter are better than they; nor let a group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames. It is an evil thing to gain notoriety for ungodliness after belief. Those who do not repent are indeed the wrong-doers.”(Al-Hujurat: 11)

Allah is the most knowledgeable of His creation. He respects His servants' desires more than they do. There are religious decrees that must be followed. Allah Almighty has shown them to His Prophets and in Holy Books.

II. LITERATURE REVIEW:

Rights of Humans in Islam

Haq (right) is a linguistic term that means "the definite thing without any question." It is the specified obligation, either for the person or for the society. Haq is characterised as something centered on freedom, equity, and moral values. According to Islam, Haq corresponds to Allah, since it is one of His Glorious Names.

By exploring the association between Islam and civil rights, we can find that Islam, as a faith, is stated in two holy sources: the Holy Qur'an and Sunnah. The Islamic ideology is based on the equality of the humans. The purpose of human distinctions, whether in health, wealth, age, colour, or ethnicity, is to

create this world within the context of coexistence, harmony, and unity. Allah says in Qur'an,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”(Al-Nisa: 1)

The Almighty has also mentioned,

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Islam emphasizes the complete freedom of belief. This is a clear-cut fact that is manifest in what Allah (SWT) says in the Qur'an, “...so whoever wills - let him believe; and whoever wills - let him disbelieve.” (Al-Kahf: 29)

Human rights are recognised as fundamental for all human beings by Islam. They must be maintained and implemented. Islam has bestowed all rights to live a decent life and create a system based on fairness, dignity, and solidarity. Over 14 decades earlier, Islam claimed all the rights that are still listed in various constitutions, including the charter of rights and freedoms.

Human rights can be classified into three groups: political and civil rights, social and economic rights and ecological and social rights.

1- Civil Rights

Independence of choice is led by the right to worship. This is consistent with the following verse:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

“There shall be no compulsion in religion. The right course has become clear from the wrong.” (Al-Baqarah: 256)

The Qur'an documents the most brutal abuses of human rights, in which tyrants had all kinds of violence on believers solely for their religion. Allah (SWT) declares,

فُقِيلَ أَصْحَابُ الْأُخْدُودِ

النَّارِ ذَاتِ الْوُقُودِ

إِذْ هُمْ عَلَيْهَا قُعُودٌ

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

“Cursed were the companions of the trench. [Containing] the fire full of fuel, When they were sitting near it. And they, to what they were doing against the believers, were witnesses. And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy.” (Al-Buruj: 4-8)

- Prohibition of Oppression

Slaves are the subject of several Islamic rulings. Those judgments were intended to provide slavery with some security at a period when slavery was an oppressive global practise. Islam has adopted a host of measures to end slavery. Among these measures is the freedom of slaves as a repentance from any moral violations. The Messenger of Allah said, ***“I will be against three persons on the Day of Resurrection...[among which he mentioned]one who sells a free person (as a slave) and eats the price...”*** (Shah Bukhari)

- Prohibition of Murder:

Murder is regarded as one of the biggest crimes in Islam. Allah (SWT) declares:

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا. وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“...that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.”(Al-Ma'idah: 32)

- Prohibition of Suicide:

No person has the right to take his life or to abuse his body. Many holy texts have shown the severe implications on someone doing it.

2- Political Rights

Islam has bestowed general concepts that were implemented by experienced professionals over time. It advocated for two fundamental values of political life:

a) Shura (consultation):

Islam regards shura as clear and reasonable path that will lead humanity and people to the right system and perspective as well as to peace in life. Each member of a society, therefore, has a responsibility to consult others and to be accessible to other perspectives, even on smaller issues. Allah Almighty says,

وَ الَّذِينَ اسْتَجَابُوا لِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.”(Ash-Shura: 38)

Allah has stated in Qur'an:

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

“So pardon them and ask forgiveness for them and consult them in the matter.”(Al-Imran: 159)

b- Bay'a (surety of commitment):

Allah Almighty mentions:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ. يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

“Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.”(Al-Fat'h: 10)

Islam has put a high emphasis on bay'a and has used it to preserve social discipline by state law, focused on shared commitments between the governor and the governed. There is no disparity among men and women underneath the banner of Islam with respect to bay'a. Allah has stated in Holy Qur'an:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.”(Al-Mumtahanah: 12)

Freedom Right

Freedom life is as important to humans as their own lives. Hence, it secured liberty of self as well as liberty of speech.

- Freedom of Self:

It is a natural right in which every human being is raised. This is apparent in various verses and ahadith.

The Messenger of Allah said, **“Whoever frees a Muslim slave, Allah will save all the parts of his body from the Hellfire as he has freed the body-parts of the slave.”**(Sahih al-Bukhari)

Mukatabah is a specific amount of cash that a slave owes to his owner, and after providing this amount, he is released. The Qur’an ordered Muslims to assist their fellows in paying their dues, and this was regarded as a charitable act. Allah Almighty says:

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ

“And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness, and give them from the wealth of Allah which He has given you.” (An-Noor: 33)

- Freedom of expression:

Islam guarantees free expression, which ensures that any human being has full right to speak the truth and give advice to other Muslims. However, Allah has defined certain restrictions to keep it under those boundaries, though liberty does not involve turmoil. These limits are intended to discourage abuse of this privilege, ensuring that no one is allowed to let his words or knowledge divert from right path. Allah (SWT) states:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ

“Repel, by [means of] what is best,”(Al-Mo’minoan: 96)

Allah (SWT) has stated in Qur’an:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَن ظَلِمَ ۖ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

“Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.”(Al-Nisa’: 148)

One of the restrictions on freedom of speech is the need for interpersonal improvement. He or she should not wish to challenge Allah or to be cruel to Islam or Muslims. One should not get engaged in something that is not his/her concern in first place, particularly if he/she do not know much about it. The Almighty says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

“And do not pursue that of which you have no knowledge.”(Al-Isra’: 36)

One should not spread misinformation that might damage the state. It is illegal to spread rumours among people as part of expression liberty. Allah says in Qur’an:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.” (Al-Hujurat: 6)

3- Social and Economic Rights

The foundation of Islamic State founded in Madina declared unity from the start, with no contrast between the various elements of Islamic State. The Prophet (PBUH) stated, **“All of you are guardians and responsible for your wards and the things under your care.”** The Prophet mentioned that: **“Whoever has a surplus mount, let him give it to one who has no mount, and whoever has surplus provisions, let him give them to one who has no provisions.”** Muslims also perform their worship services in the best manner they can in terms of economy. They developed a social structure that enabled them to endure the most heinous disasters, such as the one that occurred in the Ramadah year i.e. famine.

- Right of Ownership:

As long as one has the potential, he/she has the power to sell, purchase, and take action in respect to his own resources. Potential in this context means that he is free, mature, sensible, and logical. All human

beings, men, or women, who meet these criteria have the freedom to own, purchase, sell, and participate in all other lawful acts. This is known as rightful earning. Personal belongings have been secured by Islam from all sort of transgression. It banned extortion, stealing, and unlawfully taking people's property. Man was ordered by Islam to protect his own assets. The Holy Prophet (PBUH) once said, ***“When a person is killed while defending his belongings then he is considered a martyr,”***(Sahih al-Bukhari). In the event of causing serious damage, Islam allows restitution. It is all for the sake of retaining possession. It also made it illegal for a spouse to seize land from his wife without her consent. Sad to say, many husbands do that anyway, they misuse their wealthy wives as well as seize their assets against their consent, despite the fact that it is well recognised that holding a Muslim's wealth against his or her consent is prohibited. A husband is also not permitted to take any action on his wife's premises without her permission. This is one of Islam's principles, but we can notice in other rules and traditions that a spouse is entitled to take ownership of his wife's belongings. He has the authority to bring her into his sole custody. All such actions were prohibited by Islam. It also gave the women the right to manage their dowry as they wish, since it is in their custody. Her spouse is not permitted to deliberately misinterpret any of her assets without her permission.

III. FINDINGS AND RECOMMENDATIONS

Allah Almighty admires His creation:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with preference.”(Al-Isra: 70)

Such an approach has provided human rights in Islam with unique aspects and benefits, the most prominent of which is their equality. Political, financial, religious, and educational rights are among them. They are general rights for all humanity whether Muslims or non-Muslims, and there is no distinction depending on race, caste, or gender. Since they are associated with the teachings of Allah, they are inviolable and unchangeable.

Prophet (PBUH) mentioned in his Final Speech, “... No wonder, Allah declared your life, your wealth, and your dignity sacred to each other such as the sacredness of this day of yours, in this month of yours, in this town of yours, until the day you reach your Creator.” (Sahih Bukhari)

Islam has provided all the rules and restrictions for the humans to follow. Muslims of today need to follow the life of the Holy Prophet (PBUH) for their guidance. In his final speech, Muhammad (PBUH) had mentioned the sacred rights of a person i.e. his life, his wealth and his honour. The Prophet (PBUH) had also mentioned that a person must not kill himself whatsoever. It is indeed against the blessings that have been bestowed onto him by his Creator. Every person is blessed with the right to live, so he must live his life until Allah Almighty wills.

No person should be harmed, humiliated or beaten by another person, nor should his wealth be taken from him against his will. His life and wealth is granted to him by his Creator. A person must also respect another person and protect his rights as his own rights. Prophet (PBUH) mentioned: ‘Indeed, Almighty tortures those who torture others.’”

The state has the responsibility towards its people. No citizens should be wronged, whether Muslims or non- Muslims, men or women, rich or poor, educated or uneducated. Security of life, wealth and dignity must be assured by the state. All people must have access to the resources i.e. education, jobs, health, travels etc.

The rights of the non- Muslims must be protected by the state. They should be allowed to perform their rituals and offer prayers according to their wish. They must not be commanded to follow Islam by force, as Islam is the religion of peace, so peace should be observed in all conditions.

IV. CONCLUSION

Islam protects not only private assets. but also public assets. The penalty for breaching public estate is worse since it is viewed as a corruption to the entire country. Allah Almighty declares,

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلَّ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوْفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“And whoever betrays, will come with what he took on the Day of Resurrection,”(Al-Imran: 161)

There are also other rights, like giving the indebted a relief, as Allah Almighty states:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“But if the debtor is in straitened circumstance, let him have respite until the time of ease; and whatever you remit by way of charity is better for you, if only you know.”(Al-Baqarah: 280)

Furthermore, rights are provided to orphans, the poor, the sick, individuals with physical disabilities, and the homeless. Islam has strengthened these individuals and has instructed us to handle them with compassion. Allah Almighty says:

فَمَا لِلْيَتِيمِ فَلَا تَقْهَرْ

“So as for the orphan, do not oppress [him].” (Ad-Dhuha: 9)

The Messenger of Allah said: **“I and the one who cares for an orphan and looks after him will be in Heaven like this (placing his index and middle fingers next to each other).”**

However, in some pre-Islamic cultures, there was a lot of disgrace, humiliation to the poor, and forcing them through sacrifices. The powerful were favoured over the poor.

Islam's stance toward humanity in all areas of life is distinctive. It is an innate right shared by Muslims, the members of the agreement, and others who have made an agreement with Muslims. These privileges are inherent and cannot be violated unless any legal cause.

Another most wonderful feature of Islam is that it guaranteed humans the right to self-defense. Allah Almighty declares,

فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ

“But whoever transgresses after that will have a painful punishment.”(Al-Baqarah: 194)

The Almighty has commanded that a human being has the right to give forgiveness while he is able to do so:

وَإِنْ تَعْمُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

“But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.”(At-Taghabun:14)

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