

**RESEARCH PAPER****Islam and Legislation of Human Rights: A Study into its Orientation, Evolution and Progression****¹Dr. Muhammad Mumtaz Ali Khan, ²Dr. Mazher Hussain and ³Dr. Muhammad Danyal Khan**

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Human Rights are universal in nature and scope and so is the Islam. After 9/11, the issue of security and sanctity of these rights was raised, especially in the Western scholarship. Some pointed out that there was a wide gap between East and West; hence the scholars like Samuel P. Huntington termed it a “Clash of Civilization” that will ultimately lead towards the supremacy of the Western Culture. Some called it the “End of History. Especially; Islam was considered as the main focus and target and was called a barbaric religion incompatible with the modern-day needs. The research in hand is an effort to discuss the history and evolution of the Human Rights through ages and it has been proved with examples that the modern-day Human Rights legislation or enactment and a number of Internationally developed and acclaimed documents contain almost all the ingredients which are found in the documents of Hudaibiya and Medina treaties, and the Last Sermon of the Holy Prophet (PBUH). Comparisons have also been made where it had been deemed necessary. In the end the summative history of Human Rights development and the postulates of aforementioned sermon have also been discussed to show the impact.

Keywords: Conrad II's Legislation, Enactments of UK Parliament, Human Right Legislation, Last Sermon, Magna Carta, Treaty of Medina**Introduction**

In modern societies the argument of Human Rights and its realization have taken form of three distinct trends:

- Liberalization of Human Rights (phenomenon of the individual rights overlapping the society, individual enjoys full freedom in the society)
- Stripping of the Human Rights (Advocacy of Society Rights over Individual)
- Phenomenon of ‘Due’ Rights (Balanced Approach)

Islam adopts the third approach and gives ‘divine set of laws’ as per socio-economic, moral and psychological needs of human and the society in which he lives. These rights ensure tranquility and harmony as nobody crosses limits. One can firmly believe that individual and social doctrine of the ‘third trend’ are based on the divine light—guided by the perfect revealed laws from Allah in the form of Quran and Sunnah of the Holy Prophet (PBUH). This trend will never fail as this is not the result of any emergency or immediate course of action, even not the result of previous human experiences or social ideologies, political drives or motives. Allah knows the concurrent and future needs of human society so his laws are what suit the best to humanity.

As a matter of fact, human life needs society and living in a society one needs some necessities. Success or failure in achievement of these necessities glorifies his wisdom and

mind. He tries to possess it with his kind as a part of it. From here different rights emerge. These rights are being used since centuries and this story goes very long. Rights are given statutes in a society with different names. Their sacredness and sanctity has remained an essential part of a society (Rehman, 2011, pp.25-26). Human rights can be categorized from different aspects i. e. social, legal, political, moral or spiritual, religious, economic, regional or international view-points (Adil, 2004, pp-2-11 & pp. 21-54).

Essence of human rights came into existence with mankind. But the term Human Rights was formally in vogue since 1789, the age of French Revolution (Sheraz, 1993, pp.51-53). The term "Human Rights" in the light of above mentioned different points of view (Ghauri, 1993, p.110) can be described as under:

Spiritual Point of View: Those rights, which belong to the character of an individual, his mind and mutual spiritual values, are called Human Rights.

Political Point of View: Those rights which make partner belonging to a state.

Legal Point of View: Those rights, opposing them results in a punishment by court.

Social Point of View: Rights which are granted to anyone belonging to a society equally.

Religious Point of View: Rights which are confirmed religiously, and are regarded.

Economic Point of View: human economic necessities which are granted equally to all.

Historical Point of View: Those rights which are with man relating to history.

International Point of View: Those rights which are granted to a person by birth as an individual of a world without restriction of geographic limitations (Ibid, p.26).

Types of Human Rights

Here following Major types or categories of Human Rights will be discussed:

Natural Rights: These rights are man's rights due to his birth and are according to law of nature. They cannot be differentiated. i.e.

- All the men equal and free
- Everyone has a right to defend his life
- Everyone has a right to defend his property

Spiritual Rights: "Spiritual Right, belong to man's character, mind and spiritual values found in a society. To act upon them is our spiritual duty. They are the part of every society. Among them are Rights of Allah, Rights of Prophets, Rights of Pious People, Rights of Parents, Rights of Relatives, Rights of Neighbors and Rights of Common People".

Legal Rights: "Legal Rights are those rights which a state grants to a person in the light of laws established by it" (Sheraz, 1993, p.56).

Human Rights: There are the rights which are granted to him due to the best creature. These rights are granted all the men, all the time and everywhere equally.

These are rights by birth. They could not be injured or cancelled (Ghauri, 1993, p.46).

Individually Rights: These are the right which belongs to one's caste. In them, others could not interfere. These rights can be said between Allah and man. Anyone could not compel to perform individual rights. For example, to pray, if there is anyone, it is his personal matter. But in Islam, parents could compel to say prayer (Adil, 2004, p.58).

Collective Rights: These are the rights which are related to men collectively. In vast meaning, they can be called, social and political rights. Law and constitutions provides a defense to these rights (Ibid, p.60).

Social Rights: These are those rights which are very necessary for the upbringing of personality. Purpose of these rights is to provide all those facilities without them he could not perform his duties (Najeeb, 1985, p.225). Those rights include rights of life, possession, transportation, religion, settlement, marriage, education, opinion, speech, union, etc (Ibid, p.226)

Political Rights: these rights are granted to those persons whom, organization of state, law and order constitution allows for giving opinion. They are granted to vote and serve the state. To participate in the organization of the state is right of people. These rights are included in them (Ibid, p.249)

International Rights: These are those rights which are free of limitations of geography. One retains them due to an individual of world. These rights are given equally without any discrimination. They are as under:

- All the men are equal and possess equal rights.
- All the men have a right to live freely on equal basis.
- All the individuals have a right of defense of life and wealth.
- Everyone is equal in the eyes of law.
- All the men have a right to use rights within the limitations of law.
- All the men have a right of freedom, to promote his opinion, making an organization, to meet with domestic matters, inhabitation and to spend domestic life etc on equal basis.
- All the men have an equal right for employment, to spend life with own will and to possess property.
- All the men have a right to participate in government, defense of kids and to get education (Ghaznavi, 1982, pp.36-37)

Literature Review

Along with Quran and Sunnah, a good deal of research work is available whose review can be beneficial for both the determination of the significance of the theme as well as the research in hand. Since last 20 years, the core theme of human rights within social, a political, legal and moral domain have been in focus and provides fulsome insight to both the readers and experts in different fields of social research. A number of works appeared and are available on the internet and manual archives throughout the world which in itself

marks the dominance of the theme. For example, Joseph Runzu and Nancy Martin edited a valuable volume with the title "Human Rights and Responsibilities in the World Religions" (2003) which provides, among others, the human rights commitment in modern Islam, Islamic discourses on human rights, Islam and Human Rights in International perspective, etc. Likewise a delineated discussion on the theme can be found in Anis Ahmad's research published in 'Policy Perspectives in 2006, highlighting the human rights in Islamic perspective. On continuum, one can find such details in Mohamed Berween's "The Fundamental Human Rights: An Islamic Perspective" (2002) published in The International Journal of Human Rights". Its significance lies in the fact that he discussed all the basic ingredients of human rights in the light of Islamic injunctions. As per cross reference, in the same journal appeared another valuable work by Ahmed Almutawa and Konstantinos Magliveras in 2021 focusing the Women's rights under the Arab Charter on Human Rights. As far as the Islam and UN Declaration of Human Rights is concerned, Abdullah Abobakr Ahamed Al-Nagiri provides a compact between human rights and what appeared in UNDHR in 1948 in quite befitting manner in his research published in 2020 in International Journal of Islamic Studies. Similarly; Mohammad Assaf and Jum'a Hamdan relate human rights to the objectives of Islamic Law in a research paper published in Al-Qasemin Journal of Islamic Studies in 2021. Likewise different aspects of Human Rights and Islam binary have been discussed in voluminous research which is quite helpful in understanding the core theme of the research in hand. They include human rights in the noble Quran; human rights between Sharia and law; freedoms and human rights between Islam and heavenly religions; human rights in multicultural world; Islam and human rights, clashing normative orders; Islam and authoritarianism; political Islam; Islam and human rights, a growing rapprochement; gender equality in Islamic Inheritance Law; and many other relevant themes.

Material and Methods

The research in hand is purely a social domain of research. However; as some facts have been gathered from the historical point of view, so research methodology also encompasses documentation method at the base with qualitative and descriptive mode of argumentation and analysis. The discussion is supported through references and cross references. Moreover; an effort has been made to cover all possible themes under the main domain of research in hand.

Results and Discussion

Western Historians and Philosophers on Human Rights

According to European historians, the beginning of basic human rights began from Europe since 5th century AD and was promoted in Rome. But since 5th century to 11th century, there is no hint about human rights in history of Europe. In fact, it was the golden period in which rights were given to man and consequently people got awareness after many hundred years. Islam gave human rights at that time when the concept of human rights was unknown to human kind. According to Western thinkers Magna Carta and UN Declaration of Human Rights 1948 are such documents which are obvious source of human rights (Alam, 2012, p.8).

The history of human rights which the Holy Quran presented to us can be realized from the time when the first man stepped in this world and awareness of basic rights was even present at that day. After this, when Caine (Qabeel) killed Abel (Habeel), the first severe reaction was recorded in the Holy Quran in these words: "Whosoever killed a human being for any reason other than corruption on the earth, it shall be as if he had killed all mankind,

and whosoever saved the life of one it shall be as if he had saved the life of all mankind" (Al-Quran, 5:32).

If it is said that beginning of human rights in Europe was promoted by the Roman and Greek thinkers would not be false. There was the period of uneasiness in Greek around 500BC because of the series of wars between Greek and Persia (today's Iran)

Evolution of Human Rights vis-a-vis Islam:

-Some Greek Thinkers on Human Rights (399-370 BC)

Here is a resume of the efforts of Greek thinkers:

- Socrates (470-399 BC) was convinced to give everyone his rights. Concept of Socrates about human rights was not very much clear.
- Aristotle (384-322 BC introduced two kinds of rights i.e. natural and human
- Stoics from Hellenistic Philosophy, later, presented an obvious concept of Human Rights. According to these thinkers, God conferred upon man the basic rights and people cannot deprive any person from his or her rights (Malik, 1992, p.35).

Era of Christianity and Human Rights

After this, domination of Christianity began and Jesus the Christ arrived and gradually religion prevailed at Roman and Greek territories. Later, the Church appeared as the torchbearer of Human Rights (Ibid, p.43). In other words, religion being a divine light and torchbearer of Human Rights step forwarded and ensured its prevalence in forthcoming centuries and finally Islam appeared as staunch advocate of Human Rights till date. Later, with the appearance of nationalism every nation was stood responsible for the surety and sanctity of Human Rights in its geographical domains. By the time of World War I (1914-1918), Human Rights were ensured under the umbrella of Nationalism and the First World War was begun in 1914 AD which was the utmost limit of opposition of Human Rights. US President Woodrow Wilson (1856-1924) presented a concept of human rights consisting upon 14 points on 8 January 1918. Likewise; during the World War II (1939-1945) H. G. Wells (1866-1946), the British statesman presented proposal for gradation of Human Rights. In 1941, US President Franklin D. Roosevelt (1882-1945) raised voice for sanctity of Human Rights.

Brief History of Human Rights in Britannia

- Magna Carta 1215.
- Britain Parliament passed a bill to seek legal help by confirming Magna Carta in 1255.
- Application of Human Rights (Section 3 and 4 of Human Rights Act)
- Bill of Rights (1689) in UK Parliament
- The Act of Settlement (1701)
- Act of Unification of England and Scotland 1707
- The Reform Act 1832
- Parliament Act 1911
- Statute of Westminster 1937
- Law of the Republic of Ireland 1940
- The Human Rights Act 1998 (Laws for liberty, privacy, freedom of conscience and expression, etc)

Establishment of UNO after the World War II and Progress on Globally Acclaimed Preservation of Human Rights (1948 and afterwards)

After the World War II, the statesmen and politicians of the world sat together and chalked out the roadmap of international peace and as a result of continuous struggle, the United Nations Organization was established with its basic institutions and fellow organizations to work globally for the defense and preservation of Human Rights (Ghauri, 1993, p.28).

Islam and Human Rights: A Compendium

Since the times of the Holy Prophet (PBUH), Muslim rulers, especially after securing the throne, managed peace and tranquility in the Muslim Empire. They looked after their subjects and human rights regardless of color, creed and region were safeguarded (Siddiqui, 2002, p.16). Islam allows struggle for attainment and defense of human rights in any case. Negotiations are devised as the best strategy in this connection. The famous Hudaibiya Agreement is quoted as prime example from the early days of Islam and it is even effective today. Moreover; Treaty of Medina is also a glaring effort for ensuring Human Rights for all communities, nationalities, tribes and religions of the first Muslim State of Medina under the command of the Holy Prophet (PBUH) (Ibid, p.23)

John Locke (1632-1704), the English Philosopher, was one of the great admirers of the Human Rights ensured by God. He said that God granted mankind basic rights due to His unlimited knowledge and mercy. According to Locke, they are as such natural as they are a part of human nature granted by God (Ibid, p.33)

Basic human rights in Islam are categorized and briefly discussed as under:

Defense of Life

Man's life is very sacred in Islam. Islam declares one killing as the whole humanity killing. Islam has stressed to defend human life. As per Islamic injunctions, whosoever killed a human being for other than end of rebellion or unrest on earth, it shall be as if he had killed the whole mankind, and who saved the life of one it shall be as if had saved the life of all mankind (Al-Quran, 5:32). Allah Almighty clearly announces in the Holy Quran; "and slay not the life which Allah has forbidden save with right (Ibid, 17:33).

Property right:

An obvious order relating to the possession of property is found in the Holy Quran in these words: "Oh you who believed: squander not your wealth among yourselves in vanity" (Ibid, 4:19)

Protection of Women's Prestige

Lo, as for those who tradue Virtuous believing women (who are) careless cursed are they in the world and the Hereafter there will be an awful doom, On the day when their tongues and their hands and their feet testify against them at to what they used to do" (Ibid, 24:23-24).

Freedom of Trade

Except the unlawful trade, there is freedom of joining any profession, commerce or trade in Islam. The only limitation on the trade is that there should be no squandering of wealth and vanity. The Holy Quran, in this case, has described the clearly in this verse: "O ye

who believe! Squander not your wealth among yourselves in vanity, except it be a trade be mutual consent" (Ibid, 4:29).

Rule of law

Allah says in the Holy Quran that "if ye judge between mankind, that ye judge justly (Ibid, 4:58). Moreover; it is binding upon both individual and society that: "deal justly, that is nearest to your duty" (Ibid, 4:135). Following verse from chapter Nisa can be quoted in this connection:

"O! Ye who believe! Stand out firmly, for justice as witness to God, even as against yourselves or your parents or your kin and whether it is against rich or poor. For god can best protect both follow not the lust of your hearts, lest ye distort justice or decline to do justice, verify. God is well-acquainted with all that ye do." (Ibid, 4:135)

The word "verify God is well acquainted with all that you do" is the most important. They distinguish that those who will do justice, they will be awarded by God, and those who twister or refuse to do justice should also know and be cautions of the grist of God which in fact is most rigorous.

No Liability for the Actions of Others:

It is true that every person on earth is responsible for his or her actions or deeds and God confirms this notion in these words: "No bearer of burdens can bear the burden of another" (Ibid, 6:164). This verse of the Holy Quran has made it obvious that there is no vicarious liability for the acts done by a person. Each one is responsible for own in deeds and an open violation of law. In the time of ignorance it was a bad custom of the ignorant society that one man's misdeed was put on another relative man's shoulders which was unjustifiable. The Holy Quran has thus guaranteed the safety of life of a common man who is not guilty.

Inviolability of Homes:

God forbids people from undue interference in the lives of others and thus ensures the rights of liberty and privacy. This fact can further be cleared from these words of the Holy Quran: "O! Ye who believe! Enter not houses than your own without first announcing your presence and invoking peace upon the folk there of. That is letter for you, that ye may be heedful" (Ibid, 24:27). The reverence and dignity has been secured for all mankind and it has been ordered that permission be taken while entering the houses of others and the way of asking has been taught to invoke peace upon the folk there off.

The Right of Equality and Criteria for Honor

The Holy Quran equally guides man in the matters of human equality and honor and expects from humanity to show utmost reverence to Human Rights: "O! Mankind! Lo! I have created male and female and have made you nations and tribes that you may know one another. Lo! The noblest of you, in the sight of Allah is the best in conduct, Lo! Allah is knower aware" (Ibid, 49:13)

The above verse of Surah Al-Hujrat has made it obvious that there should no distinction because of race, color or global difference among the people. But it does not mean that all the human being had got the equal degree of discrimination. The criteria of honor that has been told in the Holy Quran is Taqwa i.e. fear of God.

Freedom to all Religions

It is saying of God: "Lo! Those who believe in that which revealed unto thee Muhammad PBUH) and those who are Jews, Christians and Worshippers of Fire; whosoever believes in Allah and the last day and doeth right. Surely their reward is with their Lord and there should no fear com upon them neither shall they grieve" (Ibid, 2:62)

Here in the above-quoted verse, it has been said that no doubt Islam is the way of life that has been approved by Allah Almighty and no other way of life is accepted by Him that does not conform to Islamic teachings. Yet freedom to declare openly any way of life is still there. These shall be no compulsion (in Islam) in the matter of religion not shall it offend any other religion.

Injunctions against Suspicion and Spying

Islam forbids people from secret interference into the lives of other though suspicion and spying. This authority cannot be granted at individual level. Rather it is the domain of the State to shun any secret anti-state activity or rebellion through the national level institutions created for the specific purposes: "O! Who believe! Shun much suspicion, for lo some suspicion is a crime, and spy not neither backbite, one another. Would one of love to eat the flesh of his dead brother? Ye abhor that (so abhor the other) and keep your duty (to Allah) Lo! Allah is relenting merciful." (Ibid, 49:12)

To uphold international order and to protect against external attack suspicion should be avoided. Superfluous and quite unnecessary suspicion sometimes causes terrible combats. Spying and backbiting are also other evils which cause the destruction in the society. Islam has discouraged these types of social evils.

The Right of Raising Voice against Offence

Islam has given right to citizens against offence. The Holy Quran has given obvious guidance to Muslims that they should not obey any tyrant, or a person acting against command of virtue and prohibitions: "And obey not the command of the prodigal who spread corruption in the earth and reform not" (Ibid, 26:151-152). Another Saying of God in this connection is: "Obey not of them any guilty one of disbeliever" (Ibid, 76:24).

Right of Employment

It is the duty of an Islamic state to provide surety to provide basic necessities to all the individuals of society. Muslims and non Muslims both are included in it. Second Caliph of Islam, Hazrat Umar RA had sanctioned scholarship to all the disabled persons of society (Sarwar, 1998, p.141).

Right of Education

An Islamic prosperous state which is also ideological state is responsible for the education of citizens. Hazrat Umar Ra had mad provincial governors responsible for teaching (Ibid, p.142)

Right for Dignity

Islam admits a right for everyone of dignity. This is why to accuse anyone is a capital offence, crime and its punishment is so (Ibid, p.143)

Right of Family Life

The foundations of a healthy society are based on strong family system and God bids humanity to respect family life and the social status of fellow beings in the society: "O

mankind! Lo and behold we (God) have created you from a male and female and have made you in nations and tribes that you may know one another. Lo, the noblest amongst you is who is noblest in conduct. Lo Allah is All-Knower and All-Aware.” (Al-Quran, 49:13).

Islam has covered all the parts of life. One person has a right of free opinion, right of gathering, right of defense from religious cruelty, avoiding from sins, and inducement for virtuous deeds etc. There is no part of life left about whom Islam has not provided guidance. This is why Islam is termed as a natural religion ensuring the success in this world and the world hereafter.

Right of Slaves

The word “slavery” has been used in the Holy Quran for the prisoner of war. Anyone could not find permission of making other slaves in the Holy Quran. Buying and selling of slaves is obviously forbidden in Islam. In this way co-habitation with maidservants has been forbidden without matrimony. It is saying of God Almighty: “And marry such of you as are solitary and the pious of your slaves and maid servants. If they be poor, Allah will enrich them of his bounty. Allah is of ample means aware.” (Ibid, 24:32)

The meaning of a *Hadith* relating to the rights of slave and maid servants, in this Hadith, believers are obviously ordered that they should not ask slaves to bring meal or water for ablution. They should not be asked as slave or maid servant but the slaves and maid servants should be asked my son or my daughter. Eat your slave or maid servants with yourself. If the meal is insufficient for two, provide with him some morsels, and the Holy Prophet said, one who will free one slave, Allah will forbid the fire of Hell upon one people of his family. A famous tourist Josef Thomson went to Africa once. He printed a letter in the Newspaper London times on Nov 14, 1887; title was “slavery in East Africa” context of the letter was this. “I testify without any doubt and say with the experience of Middle East and Africa which I possess instead of your correspondent that the trade of slaves in these territories is in abundance due to not reaching Islam. With the preaching of Islam, trade of slaves will be got rid of.” (Thomson, 1887, p.3)

To free slaves has been said the highest state of generosity by Holy Quran. It is saying of God: “It is not righteousness that you turn your faces to the East and the West, but righteous is being who believes in Allah and the last day and the angels and the scripture and the Prophets and gives his wealth for love of him. To kind folk and the orphans and the needy and the wayfarer and those who ask and to set slaves free and observes proper worship and pays the poor-due. And those who their treaty when they make one and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the God fearing.” (Al-Quran, 2:177)

Discussion

By examining the brief history of human rights, we see that the Western historians and philosophers historians set the evolution of human rights five hundred years before Christ from Greek and mingle then with Romans of 5th century AD and with only one leap enter in 11th century. They intentionally miss the details of Islamic injunctions and especially the Treaties of Hudaibiya and Medina and ignore the Last Sermon of the Holy Prophet (632 AD). The summary of history of human rights can be summed up as under:

- Struggle began for basic rights in 11th century AD in Britannia.
- By royal mandate, Conrad II, the Holy Roman Emperor seized the jurisdiction of Parliament by force in 1037 AD.
- *Habeas Corpus* law was established in 1188 AD.

- King John of England (1166-1216) released a great charter which was famous with the name Magna Carta on 15 June 1215. It comprised 63 parts. Its status was as an agreement among 25 chiefs. There was nothing except the defense of benefits of chiefs and their status and regards in this charter. A Western scholar and philosopher Henry Marsh says about Magna Carta that the status of Magna Carta was nothing except a defensive charter of by landlords.
- In 1255, Britain Parliament passed a law of seeking legal help by confirming Magna Carta.
- Concepts of famous thinker Machiavelli (1469-1527) dominated the Europe during 14th century to 16th century AD. His political thoughts overcame the politics of Europe. His book, "The Prince" guided the political leaders of Europe. In this period, dictatorship was strengthened. Grip of rulers over the subjects also became strong. Achievement of authority became the foremost purpose of life.
- Concept of Natural Rights flourished in 17th century AD and as a result, Britain Parliament passed the bill of *habeas corpus*
- In 1684, dignified powers and the limitations of Britain Parliament were fixed.
- In 1689, Britain Parliament passed Bill of Rights. This bill is told to be the completion of human rights in Britannia. This bill has been considered the foundation stone of basic human rights in Western World.
- Declaration American Independence was announced on 12 June 1776. This announcement was made in American State Virginia and in it limitations of natural human rights were fixed.
- In 1789, American Congress made 10 amendments in it and passed a law of human rights which became famous as Bill of Rights.
- In 1789, charter of human rights was passed. Important parts of this charter are as under:
 - All the men are born free and their rights are equal.
 - All the people are equal without discrimination of colour, race and religion.
 - Freedom means one is a permission to do every work by which other are not damaged.
 - Law is the disclosure of will of people and wishes of people. Law will be the same for all and all the people will be equal in the eyes of law.
 - Everyone a right of free opinion in which religious freedom is also included.
 - Everyone has a basic right of disclosing of thoughts and opinions.
 - This charter belonged to France but later on it was related to whole Europe.

- In 19th and 20th centuries, basic human rights were included in the constitutions of all the states, Human Rights are also found in the three constitutions of Pakistan, 1956, 1962, and 1973.

On 10th December 1948, charter of human rights of United Nations was furthered and in it there was declared that the coming human generation should be avoided from destruction, solidity by terribleness of war, which had destructed two times to human race, and descended unbearable destructions. Moreover; in this declaration the value of human rights, men and women, and equal rights of small nations were also confirmed.

This is a considerable thing that people of west did not try to provide the rights which they considered for themselves. France after including charter of human rights in constitution would not be applied French occupied territories in Africa and America. Likewise; the Dutch occupants did not respect this rule in the Indian Subcontinent, the English and the Far East.

Conclusion

Contrary to the above discussion, the Last Sermon of the Holy Prophet (PBUH), all the human rights in a complete and compact package were ensured and the Human Rights which the West claims today are totally based on the outcomes and impact of the Last Sermon through centuries. As per comparison one can go through the summary of this dignified and exemplary charter of human rights (The Last Address of the Holy Prophet also known as *Khutba Hajjatul Wada*) which is as follows:

- All the men are equal but in the sight of Allah, standard of superiority is only Taqwa (Allah-Fearing).
- Heredity law is issued by Allah.
- Storehouse and origin of Righteousness, guidance and success is the Holy Quran.
- Instructions for hyperbole in religion because hyperbole is a cause of destruction and importance X dignity of Prayer, Fastening, Hajj and Zakat.
- Obedience of Ameer who acts upon the teachings of Islam.
- Defense of human life, property, dignity and sacredness.
- Defense of offspring.
- Paying of a thing or property committed to the trust and care of a person.
- Paying of debt and right of defense of property.
- Historical announcement of banning of usuary.
- Right for peaceful life and mutual life.
- Right for defense of possession, sacredness and official rank.
- Defense of human life and laws of retaliation and blood money.
- Right of equality legally.
- End of racic aggorance and classic division.

- Historical announcement of rights for women.
- A revolutionary announcement for rights of slaves:-

As far as the rights of women are concerned Islam has given the women, respect, dignity and glorious. Any other religion has not provided such as a woman is born by Allah, she is equal to men. Which rights Islam has given to women. There is right for earning and right for receiving full remunerations. Meaning of a Quranic verse is whatever earns men, should avail themselves and whatever earns women, and should avail them. Islam has declared obviously a woman has full power upon his property and upon that property which she gets from relatives. Meanings of one Hadith of the Holy Prophet are, the best Muslim is he, who deals bitterly with his wife. It is also a Hadith "heaven is under the feet of mothers". In short, the Last Sermon of the Holy Prophet (PBUH) is a glorious, authenticated and comprehensive guide for human kind and the summary of all the Islamic teachings. This dignified address bestows respect, dignity and lawful place to the whole classes of society especially to the oppressed classes (slaves and womenfolk) and has gifted such rights which are not present in any other charter of the world. Hence; it can safely be concluded that the human rights which now are acclaimed globally are based on the Islamic injunctions and teachings and they provide the best security and sanctity to the mankind.

Recommendations

The delineated research on the core theme leading to possible results and conclusion suggest the following policy points to ponder:

- Islam as a complete code of life encompasses all the possible aspects of Human Rights in a crystal clear manner
- As far as the application, enforcement and results are concerned, Islamic concept of human rights is cosmopolitan in nature and efficacy
- The rapprochement of both Islamic and Western worldviews is the need of the time; sooner or later this goal will be achieved through the historical process
- An effective international consortium is required to be established as the experiments in the fields of interfaith harmony and rapprochement have been done in the near past like the CAICIID 2017, etc.

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