

Human Rights in Holy Qur'an

- ▶ **Editorial:** ■ Human Caliph between two Rights-Based Systems
- **Focus:** ■ Values, General Principles of Human Rights System in Qur'an
- Rights of Parents, Family according to Imam Zayn al-Abidin
- Elderly Dignity from Verses, Hadiths Perspectives
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- Thematic Interpretation of Holy Qur'an from Relational Perspective

▶ **Reading in Book**



- Human Rights According to Imam Ali bin Abi Talib



Human Rights in Holy Qur'an

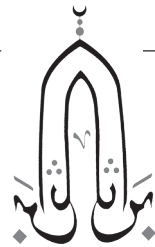
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At Upcoming issue

Intellectual Security in Holy Qur'an

Magazine Message:

- 1 - Returning to Holy Qur'an and confirming the authority of its verses in addressing the issues of the contemporary nation.
- 2 - Spreading Qur'anic culture on a large scale and linking the nation to its Holy Book (Qur'an) to overcome leaving the Qur'an cognitively.
- 3 - Emphasizing the ability of Holy Qur'an to revive the spirit and renew effectiveness in the mind and conscience of the nation to achieve the desired renaissance.
- 4 - Consolidating the authority of Ahl al-Bayt (Prophet Family) (peace be upon him) in understanding and interpreting the Qur'an based on the Hadith of al-Thaqalayn (statement attributed to the Islamic prophet Muhammad, that introduces the Qur'an), due to the importance of this in paving the way for the promised Mahdist society.

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Reviewed by: Nabil Ali Saleh



Human Caliph between two Rights-Based Systems

Editor-in-Chief:

◆ **Dr. Mohammad Mortada**

Human rights have always been the focus of philosophical, religious, and legal debate, where visions have differed regarding the foundations, nature, and objectives of these rights. While the Western legal system is based on a secular perspective, based on the individual as the central focus of the universe, the Islamic perspective offers a unique approach, viewing man as Allah's successor [caliph] on earth, where he is responsible for its development, according to a divine approach, achieving a balance between rights and duties. This duality in perception raises the question: How are human rights formed according to the Western view? How does this differ from the Islamic view based on the principle of Caliphate?

What are the fundamental differences between the two systems? In modern Western philosophy, rights are based on "rational" and empirical foundations, as they have evolved through main historical milestones, such as:

- The British Declaration of Rights (1689).
- The Declaration of Independence of the United States (1776).
- The French Declaration of the Rights of Man and Citizen (1789).
- The Universal Declaration of Human Rights (1948).

Jean-Jacques Rousseau, for example, believes that man is born free, but society binds him with controls imposed by laws and traditions.⁽¹⁾

According to John Locke, the main human rights include the right to life, liberty, and property, which are rights prior to the state, and are not granted by political authority.⁽²⁾

Immanuel Kant also asserts that ethics should be based on reason alone, without

1 - Jean-Jacques Rousseau, *The Social Contract*, translated by: Abdel Aziz Labib, Dar Al Tanweer, Beirut, 2nd ed. - 2019, p. 54.

2 - John Locke, *Two Treatises Civil Government*, translated by: Haidar Haj Ismail, Dar Al-Kitab Al-Arabi, Beirut, 1st ed. - 2005, p. 98.

the need for any religious authority; because "the moral law is within me, not in an external text".⁽³⁾

The West has promoted individual freedoms, but this system suffers from fundamental problems, such as:

- The imbalance between rights and duties, where individual rights are emphasized without corresponding responsibilities.
- The tendency towards moral relativism, where there is no fixed standard to determine right and wrong.
- The gradual exclusion of religion as an ethical reference, leading to dismantle social values in some Western societies.⁽⁴⁾

In contrast to the Western perspective, the Islamic concept of human rights is based on the concept of the caliphate; since humankind is a being who is not independent of the cosmic system, but rather he is charged with implementing justice according to divine rulings.

The Holy Qur'an confirms that humankind is not just a free individual, but also a caliph who tasked for achieving justice on earth. Allah Almighty said: {when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority"} [Al-Baqarah, verse: 30]. Allah, Almighty, also honored humankind with a special honor, as He said: {And We have certainly honored the children of Adam} [Al-Isra, verse: 70].

In the midst of this philosophical and legal theorizing, the Holy Qur'an stands out as a unique source in its presentation of the concept of rights. It does not view rights as a system of laws that can be changed according to whims, but rather as part of an integrated divine law that is linked to justice, duty, and responsibility. The Holy Qur'an deals with human rights based on its fundamental honoring of humankind as Allah's caliph on earth. Allah Almighty said: {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} [Al-Isra, verse: 70]. This divine honor makes rights in the Qur'anic conception not a human gift, but rather part of the origin of human formation, which makes them fixed rights that cannot be cancelled, or diminished under no circumstances. The positive legislation changes with the change of eras and societies, but the Qur'anic values remain a constant reference that reflects sound human innate nature.

The Holy Qur'an does not present human rights as abstract legal concepts, but rather presents them in an integrated context that links rights to duties, and individual practice to social responsibility. Among the basic rights affirmed by the Holy Qur'an:

3 - Immanuel Kant, Critique of Practical Reason, translated by: Fouad Zakaria, Dar Al Nahda, Beirut, 1st ed. - 2017, p. 176.

4 - John Rawls, Theory of Justice, translated by: Ali Sharaf Al-Din, Dar Al-Tanweer, Beirut, 3rd ed. - 2019, p. 203.

1- The right of life and security: Allah Almighty said: {And do not kill the soul, which Allah has forbidden, except by right.} [Al-Isra, verse: 33]. This verse establishes the principle of the sanctity of human life and the rejection of any aggression against the soul, except within the framework of just legislation.

2- The right of dignity and equality: The Qur'an confirms that distinction between people can only be based on piety and good deeds. Allah Almighty said: {The most noble of you in the sight of Allah is the most righteous of you.} [Al-Hujurat, verse: 13]. This means that equality is not just a social slogan, but also an authentic Qur'anic rule that eliminates all forms of racial, class, or sexual discrimination.

3- Freedom of belief and thought: Allah Almighty said: {There shall be no compulsion in acceptance of the religion.} [Al-Baqarah, verse: 256]. He stressed that intellectual and religious freedom is a right guaranteed to every human being, and faith cannot be imposed by force. Moreover, the dialogue in the Qur'an is based on logic and argument, not on oppression and coercion; as Allah, Almighty, addressed His Prophet saying: {And argue with them in a way that is best} [Al-Nahl, verse: 125].

4- Social and economic justice: The Qur'an confirms the necessity of achieving justice in the distribution of resources, and preventing monopoly and economic injustice. Allah Almighty said: {So that it will not be a perpetual distribution among the rich from among you.} [Al-Hashr, verse: 7] This establishes the principle of equal opportunities and combating social and economic injustice.

5- Women's right to dignity and participation: The Qur'an guarantees women's rights to inheritance, education, work, and social participation. Allah, Almighty said: {And due to the wives is similar to what is expected of them, according to what is reasonable.} [Al-Baqarah, verse: 228]. The Qur'an also confirmed women's legal and financial independence, thus contradicting the pre-Islamic customs that deprived them of these rights.

One of the fundamental issues raised by the Qur'an is the relationship between rights and duties. Humankind is not viewed as a passive beneficiary of rights only, but also as a being responsible for practicing them, within moral and societal controls, as follows:

1- Freedom is not absolute without restrictions: Allah, Almighty, says: {And do not pursue that of which you have no knowledge.} [Al-Isra, verse: 36]. This confirms that freedom must be enjoyed within a framework of responsibility and awareness.

2- Justice does not mean chaos: The Qur'an CONFIRMS the necessity of achieving justice without disrupting the social order. Allah, Almighty, says: {And when you judge between people to judge with justice.}[Al-Nisa, verse: 58].

Thus, the Qur'an presents a unique model that combines individual rights and collective responsibility, freedom and controls, and equality and justice.

This is a comparison between the two legal systems:

| Aspect | The Islamic System | The Western System |
|--|--|---|
| Source | Divine revelation and legal assignment | Human reason and positive legislation |
| Basic | Humankind as a caliph and responsible person | The individual and his absolute rights |
| Freedom | Freedom restricted by divine values | Absolute, without moral restrictions |
| Equality | Based on justice and piety | Based on individual liberalism |
| Relationship between rights and duties | Every Right is Corresponded to a Duty and a Responsibility | Affirmation of rights without clear obligations |

Thus, while the Western system focuses on individual rights, without linking them to higher values, the Islamic system presents a balanced vision that makes rights moral responsibilities that are in harmony with the cosmic system. Hence, any global approach to human rights must take into account the spiritual and moral aspects; so that humankind is not just an individual demanding his rights, but also a caliph responsible for achieving justice on earth. However, studying human rights in the Holy Qur'an is not just a theoretical contemplation, but also a call to restore the authentic Qur'anic concepts in building society. Therefore, in a world witnessing increasing violations of human rights, and the dominance of material concepts over moral values, the Qur'an presents a balanced vision that combines spiritual values and social justice.

Based on the above, the management of "Tabyin" magazine chose the topic of human rights in the Holy Qur'an as the focus of this issue, to reveal in detail the Qur'anic vision of human rights, and to show its uniqueness, characteristics and distinction from the Western vision of humankind and his rights. This is through a group

of researches and studies that dealt with the general principles and values, on which this vision is based, and its vision of humankind and his role. Then, it made a detailed disclosure of the legal system, based on the Holy Qur'an, where it addressed the rights of: parents, women, children, and religious opponent, in addition to discussing the objective interpretation in the research and studies section, and reading the book "Human Rights According to Imam Ali (peace be upon him)."

We hope that this issue will contribute to enriching the discussion on this important topic, at a time when the Western legal system has begun to struggle with the crisis of double standards in legal application and implementation, as it has fallen into a state of instability and continuous change, which made it clash with human nature itself.

Allah is the Grantor of success.



Values, General Principles of Human Rights System in Holy Qur'an

◆ Sheikh Mohammad Asaad Nasser

Specialist in Religious Sciences, teacher at the Scientific Seminary - Holy Qom – Iran.

■ Abstract

The human rights issue is considered one of the important issues that captured the world's attention in our contemporary history and present. This issue has become more discussed after the bloody wars that humanity has witnessed and is witnessing, where human rights have been subjected to horrific violations. Muslim researchers have paid great attention to this issue, and have tried to uncover the Islamic rights system based on the Holy Qur'an and the Sunnah.

In this research, we try to shed light on this issue in a way that establishes values such as justice, equality, freedom, etc., and general principles such as the right of Allah, the human position, and human qualities, etc. The research also shows what could be valid, such as the Qur'anic principles, from which Islamic human rights legislation is based, and the lofty values and goals that are intended to be achieved, reached, and consecrated based on these principles. The link between principles and values was also shown, and how to reach them to deduce human rights, in light of the Holy Qur'an.

Keywords: Holy Qur'an - Human Rights - Values - Freedom - Human Choice.



Features of Human Rights in Holy Qur'an Reading in Fields, Foundations and Characteristics

◆ **Dr. Abdul Rahim Al-Qoujiri**

Researcher in Islamic Thought – Morocco.

■ Abstract

The research addresses a current problematic issue in contemporary Islamic thought, under the title: "Features of Human Rights in Holy Qur'an, Reading in Fields, Foundations and Characteristics". It examines the verses of the Holy Qur'an, and the statements of the explainers, which related to the concepts of "human" and "rights", through an analytical and foundational approach. The study of the research framed the topic in two parts: The first defines the concept of human beings and rights in the Holy Qur'an. The second part presents examples of rights classified according to their importance in the Qur'an, including public rights and private rights. It also discusses the principles and characteristics on which the concept of human rights is based. The study concludes that the Holy Qur'an presents a comprehensive and universal vision of human rights, based on governing value principles and eternal moral characteristics.

Keywords:

Human - Rights - Natural Innate - Comprehensiveness - Divine.

Rights of Parents, Family according to Imam Zayn al-Abidin (peace be upon him)

Approach based on Quranic logic

◆ Samir Tawfiq Ajami

Researcher and writer in educational thought and family studies - Lebanon

■ Abstract

This research deals with the rights of the mother, father, brothers, and children, based on the intellectual heritage of Imam Ali bin al-Hussein Zayn al-Abidin (peace be upon him), especially in accordance with "Message of Rights" [Risalat al-Huquq], and "Prayer Manual of Imam Zayn al-Abidin" [Sahifa al-Sajjadiyya] that narrated from him. The issues were approached in a manner consistent with the Qur'anic vision, because the content, of what he (peace be upon him) issued, emanated from the Qur'an, the Book of Allah Almighty, and taught and explained it. The most important thing that the researcher notices in the legal texts of the prostrator [Sajjad] (peace be upon him), is that they do not focus on the purely legal aspect, but rather view the law as the apparent, which must depend on the hidden in three courses. The first is knowledge and science, the second is moral traits, and the third is innate tendencies and feelings. These three courses, along with the apparent that depends on them, form four aspects based on one reference, which is the unified cosmic vision for building a complete human being and a righteous society, moving towards the existential goal for which man was created, enabling him to achieve his happiness in this worldly life and the hereafter.

Keywords:

The Book of Allah - Imam Sajjad (PBUH) - The Message of Rights - Sahifa al-Sajjadiyya - Parents - Rights.



Elderly Dignity from Verses, Hadiths Perspectives⁽¹⁾

◆ Sheikh Mohammad Amin Sadeghi Arjani

Writer and researcher in Islamic sciences - Islamic Republic of Iran

◆ Translated by: Mohammad Firas al-Halbawi

PhD in Persian Language and Literature, Lecturer at Damascus University, Sworn Translator

■ Abstract

This article is about the status of the elderly (fathers, mothers and grandparents) in Islam. It reveals that this blessed group is a treasure for future generations, as they go through many material and moral experiences. According to Islamic verses and narrations, this group enjoys a set of rights that are legally obligatory. On the human level, they have rights that guarantee the continuation of life within the family and society with dignity, respect and appreciation. The most important of these rights are being kind and good to them, meeting all their needs, being compassionate to them, praying for them, and visiting them if they are in nursing homes. The article called for paying attention to this group, and ensuring that this status and special treatment are passed on to future generations.

Keywords:

Rights - Dignity of the Elderly - Parents - Kindness - Mercy - Blessing.

1- Rah Tosheh (Travel Provisions), a specialized scientific quarterly for missionaries, Issue 9, Spring 2022

Women's Rights based on Holy Qur'an

◆ Sheikh Ibrahim Hassan

PhD student in Comparative Interpretation, Al-Mustafa (PBUH) International University in Qom, Iran.

■ Abstract

The issue of women, their status and rights is still a subject of controversy among civilizations and cultures. The Holy Qur'an was the first to declare the status of women, which according to the verses is no less than that of men. Human dignity is for women and men, as in the origin of creation, the obligation of respect is confirmed for the mother more than the father. The Qur'an has strongly confronted the injustice suffered by women since their first birth and what they were subjected to in the pre-Islamic era of humiliation and even murder. It frankly announced the feminist models that rose to the level of perfection, until they became an example for all believers. The Qur'an respects women and considers them in the moral and spiritual position like men. Among the rights of women mentioned in the Qur'an are: A decent life and its requirements of food, clothing and housing, good treatment in an atmosphere of tranquility, affection and mercy, the right to education, own and dispose of what she owns, the right to dowry and inheritance that is distributed fairly based on the responsibilities that are due. In addition, the Qur'an mentioned her right to social participation by exercising appropriate responsibilities within and outside the family, political participation, and other rights that the article discussed in detail.

Keywords:

Women - Women's Status - Women's Rights - The Qur'anic Vision of Women.



Children's Rights in Holy Qur'an

Fundamental, Analytical Study of Selected Models

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■ Abstract

The study addresses the rights of the child in the Holy Qur'an from an authentic and analytical perspective, focusing on the Qur'anic verses that highlight the interest in human rights in general, and in children in particular. It also clarified the role of the Qur'an in setting the foundations for protecting, and caring for children in the face of the challenges that childhood suffers from globally, by benefiting from Qur'anic models such as the story of Luqman, and its approach to protect children and preserving their rights. The study concludes by presenting an integrated vision of the child's rights in the Holy Qur'an, including physical, psychological and educational care. It also recommends activating these rights in contemporary reality to address childhood crises and promote a culture of justice and mercy in societies.

Keywords:

Rights - Child - Holy Quran - Luqman the Wise - Psychological and Physical Care.



Religious Brotherhood, its Rights

◆ **Al-sayed Bilal Wahba**

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■ Abstract

This research sheds light on the topic of religious brotherhood, as an Islamic great value, and a legal duty that Allah, Almighty, has imposed on Muslims. It presents the noble verses indicating the obligation, after searching for the linguistic and technical meaning of brotherhood. It also presents the uses of this term in the Holy Qur'an, then talks about its necessity for building a stable faith society. The research discusses the foundations on which religious brotherhood is based. In addition to that, it presents human brotherhood, the difference between it and religious brotherhood. It concludes by talking about the rights that result from it.

Keywords:

Religious Brotherhood, Human Brotherhood, Rights, Islamic Unity, Brotherhood.



Rights of the Religious Opponent

Qur'anic Approach

◆ **Sheikh Mohammad Mahmoud Al-Zoubi**

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■ Abstract

This research includes an approach to the rights of non-Muslims in the Holy Qur'an. The researcher explains the meaning of the word "right" in the Holy Qur'an, to prove that preserving rights is a major goal of existence, the universe, life, and messages. Then he explains that enmity should not arise from differences in religion or belief, because your enemy is the one who attacks you or your community, whether the religion is the same or not. The Holy Qur'an addressed the causes of religious hostilities, which are the result of the absence or weakness of awareness of three pillars: human dignity, the unity of human origin, and the wisdom of diversity and difference. The researcher also reviews a number of rights for non-Muslims, touching on historical abuses that the Holy Qur'an does not tolerate.

Keywords:

The Quran - The Truth - The Other - The Covenant - Religious Diversity.



Thematic Interpretation of Holy Qur'an from Relational Perspective Study of Proposed Trends

◆ Sheikh Lubnan Hussein al-Zein

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■ Abstract

The visions and perspectives presented by interpreters in the thematic interpretation of the Holy Qur'an have varied. Their applications in this regard differed, depending on the difference in their theoretical trends on the one hand, and the existence of a knowledge gap in the interpretive theory for some of them, or a methodological defect in the application of the theory on the other hand. Despite the efforts made by interpreters, especially recently, to develop the theoretical and applied approach to thematic interpretation, there are still horizons for cognitive and methodological development. Hence, this study comes to evaluate some of these theoretical trends proposed in thematic interpretation, gather their strengths, and draw attention to their methodological, scientific and applied weaknesses. It also sheds light on the study of interpretive trends that start in objective research, taking into account the factor of correlation between the topics of the Qur'an, or between its themes in objective interpretive research. On the other hand, the study shows what is meant by these two trends in thematic interpretation, the justifications for their presentation, their methodological steps, some of their applications, and their evaluation.

Keywords:

Thematic Interpretation - Theoretical Interpretation - Applied Interpretation -
Thematic Relational Interpretation - Qur'an's Topics.



Human Rights According to Imam Ali bin Abi Talib (peace be upon him)

Scientific Perspective

◆ Reviewed by: Nabil Ali Saleh

Syrian writer and researcher

■ Abstract

Contemporary Islamic thought has been interested in the subject of "human rights in Islam." This demand became an essential part of the literature and the Islamic legal values system. Part of those came in response to the Western Orientalisms' accusations against Islam that it is without human content, and the claim that Islam has no subjective and objective relationship with the principles of human rights, which appeared in the modern West, who claims that it was the first to do so!

The book- that we read - presented an important current historical and modern intellectual vision about a period in our Islamic history. The human rights principle was the most prominent practical manifestation in the context of social and political dealings, transactions, and relations, which is the stage of Imam Ali's (peace be upon him) rule over the Islamic state. During his leadership and political and non-political practices, Imam Ali (peace be upon him) gave a living and unique model of the meanings of human values before they appeared in the West by several centuries. We have noticed that the writer succeeded in reviewing these valuable human and legal practices of the leader of the state, its men and its institutions, and presenting a developed and contemporary vision of Imam Ali's (peace be upon him) legal and human thought.

Keywords:

Imam Ali - Human Rights - Islamic Civilization - The West.