

The Impact of Humanity on The Social Life of the Muslim Ummah (An Analytical Study)

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Abstract

The concept of human rights in Islam has a profound impact on the social life of the Muslim community (Ummah). Some of the effects include Promoting justice and equality: Islam emphasizes the equal value of all human life, regardless of race, gender, or social status. Protecting individual freedoms. Islamic teachings safeguard individual rights, such as freedom of worship, speech, and assembly. Encouraging compassion and empathy. Islam emphasis on human dignity and welfare fosters a sense of community and social responsibility. Islamic principles advocate for the protection and care of vulnerable groups, including women, children, and the poor. Fostering a sense of brotherhood and sisterhood, the concept of Ummah emphasizes unity and solidarity among Muslims, transcending geographical and cultural boundaries. Guiding social and economic policies, Islamic human rights principles inform social and economic policies, promoting fairness and justice in areas like trade, employment, and education. Empowering women and marginalized groups, Islamic teachings on human rights have been interpreted to promote women's rights, challenge patriarchal norms, and advocate for marginalized communities. Encouraging accountability and governance, the concept of human rights in Islam holds leaders and governments accountable for upholding justice, transparency, and the rule of law. Promoting education and awareness, Islamic human rights principles emphasize the importance of knowledge, education, and awareness in promoting social justice and human dignity.

Inspiring social activism and reform, the Islamic concept of human rights has inspired social movements and reform efforts throughout history, advocating for justice, equality, and human dignity. By embracing human rights principles rooted in Islamic teachings, Muslim communities can cultivate a more just, compassionate, and equitable social life.

Keywords: Social life, rights, women, teaching, justice, human right

Introduction of the topic

Islam is a religion that is based on humanity, mercy, justice and equality. Humanity means treating every human being with respect, love, sympathy and justice, regardless of race, nation, color or religion. In Islamic teachings, humanity is not just a moral value but a religious obligation. The social life of the Muslim Ummah should be based on above principles of humanity. Quran States that:

يا ايها الناس انا خلقناكم من ذكروانثى وجعلناكم شعوبا وقبائل لتعارفوا ان اكرمكم عند الله اتقاكم ان الله عليم خبير¹.

Translation: O Mankind! Indeed, we have created you from a single male and female, and made you into tribes and nation that you may get to know one another. Surely, the Most honorable from you in the sight of Allah is most purify. Indeed, Allah in Knowing you, All aware.

The Islam rejects superiority on the basis of race, wealth or position and considers purification as the main criterion. This concept creates a sense of equality, brotherhood and shared responsibility in the Muslim society. When the principle of humanity prevails, hatred, prejudice and class differences are reduced in the society.

The Holy Prophet Hazrat Muhammad Peace Be Upon Him has been described as “Rahmat ulil Alamin”. He showed kindness and compassion not only to Muslims but also to non-Muslims. He protected the rights of orphans, the poor, slaves and the weak. This practical humanity is an ideal model for the Muslim Ummah. When kindness and compassion in a society, the family system is strengthened, neighbors are respected and mutual cooperation increases.

Justice is also an important part of humanity. The Quran commands believers to uphold justice, even if it is against themselves. When justice is established in a society, people gain confidence. Honesty in trade, responsibility in governance and impartiality in decision-making lead to social stability. Injustice and oppression tear apart a society.

The Islamic system of Zakat, Sadaqah and Charity is a practical form of humanity. Through it, the wealthy share their wealth with the needy, which reduces poverty and creates social harmony. If this system is

implemented properly in the social life of the Muslim Ummah, economic inequality can be reduced. Similarly, humanity also promotes religious tolerance and peaceful coexistence. There are many examples in Islamic history where Muslims lived with people of other religions in peace and respect. This concept of humanity is very important for the Muslim Ummah in the modern era as well, so that they can avoid problems like extremism, sectarianism and social unrest. It can be said that humanity is the basic pillar of the social life of the Muslim Ummah. If mercy, justice, equality and brotherhood are promoted in the society, the Ummah can become strong, united and peaceful. According to Islamic teachings, practicing true humanity is beneficial not only for Muslims but for all humanity.

Concept of the Humanity in Islam

The concept of "Rights of the Servants" (*Huqooq al-'Ibaad*) is one of the central pillars of Islamic law, as it deals with regulating relationships among people and protecting their dignity and property. The Sharia has emphasized these rights to such an extent that, in some instances, they are considered more important than the rights of Allah Himself. This is because while the rights of Allah can be forgiven through repentance, the rights of the servants cannot be forgiven by mere repentance. Instead, one must restore these rights and pay them back to the rightful owners.

The concept of "Human Rights in Islam" refers to: "All the things that are established for a person, whether worldly or religious benefits, that others should respect or refrain from violating. "The rights that Allah has established for His servants over one another, which must be fulfilled and cannot be transgressed."²

The Hadith says that on the Day of Judgment, rights will be returned to their rightful owners, even the horned goat will be compensated for the harm caused by the hornless goat."³

Rights of Workers

Some countries' legal systems have started adopting laws that protect wealth, life, and honor, similar to the principles of Sharia, such as regulations related to criminal laws, privacy, reputation protection, and workers' rights. Educational and Religious Institutions' Role in Raising Awareness, Spreading awareness about the culture of rights and duties has become an integral part of the educational mission in schools and universities, Violation of Rights through Media and Social Media, The rise of defamation, false news, and violations of people's rights through modern media and social media has made it essential for both Sharia and the law to intervene.

Effects of Ignoring People's Rights

In this world disruption of peace, broken relationships, and widespread injustice and on the day of Judgment will be Standing before Allah for judgment, where one may end up bankrupt of their good deeds, as stated in the Hadith: "Do you know who the bankrupt is? ... He will come on the Day of Judgment with his prayers, fasting, and zakat, but he will have cursed this one, slandered that one, and consumed the wealth of another. His good deeds will be given to those people, and if his good deeds are exhausted, some of their bad deeds will be taken and placed upon him, and he will be thrown into the Fire."

There is no doubt that Islam and Western given great importance to the rights of humanity and fundamentals of freedom. However western countries have different thought from the Islam about human rights. The base of these differences is the main objects of the both about these Human rights. Islamic thought is about the right of humanity is the devotees related to Allah SWT it is the main relation between Allah SWT and His Devotees. The western concept of Human right is secular in which human is a citizen and related only and only to his state. In a broader context, the difference in the approach of the both is that the supreme authority in Islam is Allah SWT, who is the Master of this Universe. His Commandments are exalted and the supreme law for His Devotees. Human being is the caliph of Allah on the earth as Narrated by the Quran:

اذ قال ربك للملاءكة اني جاعل في الارض خليفة⁴

In this way in Islamic state the Human do not possess the total power but collectively they are through the authority of their representatives, whose limits have been determined by Allah SWT. The believers consider the Quran and Sunnah as the supreme Law of their state. On the other hand, on the contrary, the secular of western in their democratic the human being is considered to be the source of power. The constitutions made by their representatives are considered as the supreme law of the country.

On the basis of this fundamental difference related to concept of total sovereignty, there is a great difference in human rights between Islam and western thoughts. In Islam, the human rights and civil liberties are clearly defined by Allah SWT and His Messenger Peace Be upon Him. It is sacred and irrevocable. These rights of humanity which are granted by Islam not be revoked, not be modified at any circumstance or not suspended under any atmosphere. No anyone has to authorize from ruler or commander to violate these rights however the legislative bodies of Islamic states have the authority to further increase the assigned rights in according to social and economic conditions of the state but provided law do not be contradict with the Quran and Sunnah. The human rights granted by Islam are universal in

nature and are not limited to the citizen of any state. Muslims and Non-Muslim can have benefited from it at all over the world.

On the other hand, western concept, the people of the western republic can achieve these rights from ruler after a great struggle. The ruler has recently given concessions to these human rights and freedom which can be revoked for any reason, there rights granted by rulers and legislatures and enriched in the books of the constitution are often suspended and altered. The fundamental rights included in the countries of most the democratic of the developing countries are respected only on paper, and they are rarely implemented. In these modern democratic countries, the scope of fundamental rights is limited so the human rights granted by western are not universal in nature.

It is narrated in Vienna declaration conference held on June 1993: All human rights are universal, invisible, interdependent and interrelated⁵ Certain rights shall be reserved for citizen of the European Union⁶

It is resulted in above narrated narrations that in the western thoughts many rights are limited they are only for to their citizens and not to mention foreigners, even their minorities are not afforded the protection of these rights. the human rights defined by United Nations through its various declarations, conventions and other source are undoubtedly universal, but there is no any legal base for implementations, so their status is nothing without good and happy intention.

The Concept rights of humanity granted by Islam is not only a formal and legal order in terms of effectiveness and implementation is the duty of an effective force but it is so comprehensive in creation that there is no any corner or field of life which is free from effects. The concept of human rights given by Islam played an important role in the individual and collective life in the formation of self –concept and attitudes. The examination of these different traditions formed in Islamic society which is granted by Holy Prophet Hazrat Muhammad SAWW and the result of the formation of this concept established by Holy Prophet SAWW. This concept is expressed by the Holy Quran.

ياايها الناس انا خلقناكم من ذكروانثى وجعلناكم شعوباً وقبائل لتعارفوا ان اكرمكم عند الله اتقاكم⁷

This concept is deeply expressed by Holy Prophet SAWW in His Last Sermon on the occasion of Farewell Hajj on 9th Zil Hajj at 10 A H 632 A D at mount Arafat. Last Sermon (Hajat ul Wida) of the Holy Prophet SAWW is an important event in Islamic history. The main objectives of this sermon are as under which are the slogan of all human rights all over the world not only for Muslims but also non-Muslims can be benefited from them. Equality and Brother hood, No More Usury, Respect and protection of women right, No More Blood Feuds, Pilgrimage, No More idolatry, be

good to neighbors, No More lying and cheating, all sins forgiven, adhere to the Quran and Sunnah are the main aspects of the Last Sermon the Hazrat Muhammad Peace Be Upon Him.

Human Rights and social Traditions

Human society is social Party between humans which established with the collaboration of the human being for the objective of the human being. According to famous historian and philosopher Ibn e Khuldun: "It is impossible for human being without collective living and the scholars are declared to this thought that human wants citizenship by birth".⁸

After the study of pre-Islamic History, the society was in different evils it was the result of evils of the society that there was no respect of women in that society, there was no any right of women, there was no any single right in that society of women and nor any single right of servant which were in slavery of that society. With the name of Nikah women had arrested in different rules in which she suffered whole life in pre-Islamic history. Holy Prophet Peace Be Upon Him granted such a beautiful thought to society where respect of human and right of human are obligatory. In the light of this established society the illiterate Arab also highlighted the right of humanity by this Islamic thought. Where the respect of women, what is the status of mother, daughters, sister, wife, relatives and neighbours. Islam granted the right of women when she is mother Islam has declared that Heaven is under the feet of your mother when she was sister and daughter Islam has declared the she is blessing. When she is wife Islam has given her the right. Another declaration is that when she is mother it has awarded one eighth from the Property, when she is daughter Islam has declared one seconded from the property. As well as the respect of women in this society according to the light of Quran and hadith. In Islamic concept of human rights Respect of humanity, brotherhood, independency, equality, justice and bearness were highlighted in Islamic Society.

Respect of humanity

The Foundation of all over the rights is on the respect of humanity. It is declared that the respect of humanity is the main and important field of human right. Holy Prophet SAWW granted thoughts of the respect of humanity in which the all over the rights of humanity the respect of human being is a significant right. Narrated in Quran one side about the respect of the humanity

ولقد كرمتنا بني آدم و حملتهم في البر والبحر و رزقهم من الطيبات و فضلهم على كثير ممن خلقنا تفضيلاً⁹

On other hand the Quran has heighted about the tribes, colors, nations, homeland, and language are not the merit of respect but it is declared that the most honorable and respectable from you is who most

purify, it means that the honor and respect is on the base of purification. Quran says.

ياايها الناس انا خلقناكم من ذكر و انثى و جعلناكم شعوبيا و قبائل لتعارفوا ان اكرمكم عند الله اتقاكم¹⁰

The Foundation of the honor of humanity is not on the tribes, Nation, and color about this discrimination Holy Prophet Peace be upon Him said that nor white man better than black man and nor black man better than white man and nor an Arab honorable than ajam and nor a ajam honorable than Arab. In presence of Allah SWT is most respectable is he who is most purified¹¹

In the light of Islamic thought there will be no difference between black and white, Arab and ajam but it is only on purification, in this way it is proved from the lives of the followers of the Prophet peace be upon Him that they were call to Hazrat Bilal as “Seyedna”, but on other hand the Bilal was a servant and he was a black color (Habash) but he had granted a most respectable and honorable status of Mauzan, all followers were accepted this by heart and no one had objection on this. This is the educacy of Islam about the human rights that there will be in the lives of the followers of Islam. When these concepts which are granted by Islam not only Muslims but all over the world be followed this society can be like a heaven.

Equality: The social equality is the result of teaching of the honor of Humanity. The concept of human rights granted by Holy Prophet Peace Be upon Him provided the Arab society with revolutionary teaching of equality, which destroys all the idols of ethnic and tribal supremacy. This equality is founded in every field of life While these are in individual life, Private, family life, legal and judicial or state affairs everywhere the equality was considered as a principle in Islamic Society, while rank and superiority were associated with purification and character.

ولكل درجات مما عملوا وما ربك بغافل عما يعملون¹²

ولكل درجات مما عملوا وليوفينهم اعمالهم وهم لا يظلمون¹³

It was a teaching of Islam and Holy Prophet SAWW that when Bait ul Muqadas was conquered, Amir ul Mu`minin Umar bin Khitab R A came, at that time, the servant of Umar Al Farooq R A was riding on camel and he was walking on foot holding a camel despite his position as Amir-ul-Mu`minin .

Freedom: The Holy Prophet Peace Be Upon Him granted the concept of humanity freedom from all forms of slavery and servitude by teaching Oneness of God Almighty. In Islamic Society everyone has complete freedom to receive his right. But it is also enforceable by rules and regulation of Islamic society that no one has should not affect the limits of

that law. The Islamic Society presents a role model of freedom of expression and action that could not be found anywhere else.

Brotherhood: The study of Pre-Islamic History proved that Before Islam, the Arab society was suffering from mutual enmities. Wars broke out over trivial matters and these wars continued many generations. The Holy Prophet Peace Be Upon Him changed these prejudices and enmities into love and brotherhood. Quran Says:

انما المؤمنون اخوة¹⁴

ان المؤمن للمؤمن كالبنيان ، يشد بعضه بعضا¹⁵

Muslims are brothers among themselves, because they are united by religious ties and Islamic love, and this bond is stronger than all worldly ties. So if there is a conflict between the two brothers, then reconcile them, and fear Allah so that He may have mercy on them. For fear of Allah and piety are the cause of love and affection between the believers, and those who fear Allah, may Allah have mercy on them.¹⁶

The concept of human rights granted by the Holy Prophet SAWW created a collective attitude in the Muslim society where every member of the society preferred the protection of others over his own life and property. Under the influence of this tradition, the Ansar divided all their wealth and property equally among the Brothers emigrants on the occasion of the Muwakhat in the state of Madinah.

Abdullah bin Umar R A narrated, that the Messenger of Allah, SAWW said that: “A Muslim is a brother of a Muslim, so let him not be oppressed or humiliated, and whoever is in need of his brother, Allah SWT will be in his need, and whoever relieves a Muslim of distress, Allah SWT will relieve him of distress on the Day of Judgement.”¹⁷

Narrated Nu'man bin Bashir, R A that the Messenger of Allah, SAWW said that A Muslim is like a single man, if his eyes are sick, his whole body is sick, and if his head is hurt, his whole body is hurt¹⁸

Narrated Abu Musa al-Ashaari R A that Messenger of Allah Said that “A Muslim is to another Muslim like a building, each part strengthening the other.”¹⁹

Importance of the topic

The effect of human rights on Muslim Ummah is the topic which needs of research from many aspects in this society in modern period. In this research there are many aspects are studied and results will be finding in last. This overview of this research that human is needed much more respects in this society. Such human in shape of father or mother, brother or sister, son or daughter, husband or wife, male or female and neighbours and other fields of life which related to a person needs much respects and

security and Islam has provided all kinds of security and respects to human being in the shape of human rights. It is much more studied from the Quran and Hadith, life of Prophet SAWW, lives of the companion of the Prophet SAWW all are the symbol of human's respect and security. So their life is in war or in peace, home or in travelling everywhere their lives are fully supported to the respect of humanity and its security.

The relationship between human rights and the Muslim Ummah is not merely an academic or political issue, rather, it is a profound spiritual, social, and civilizational concern that shapes the identity, unity, and future of Muslims around the world. Understanding how human rights impact the Muslim Ummah is essential to fully grasp the broader struggle Muslims face today for justice, dignity, and the right to self-determination. This research is of critical importance due to several interconnected reasons.

At its core, Islam is a religion that emphasizes justice, equality, dignity, and the sanctity of human life. The Qur'an and Sunnah lay down foundational principles that align closely with what modern international human rights frameworks claim to uphold.

Understanding how these rights are promoted, neglected, or violated in the modern world directly affects the well-being, identity, and spiritual integrity of the Muslim Ummah. It invites Muslims to examine how far contemporary societies, both within and outside the Muslim world, are fulfilling or denying these principles.

Literature review

The relationship between human rights and the Islamic nation has become a major topic that attracts the attention of researchers in the fields of international law, Islamic studies, political science, and advocacy of human rights. With the increasing global debates about civil liberties, religious freedom, and justice, the Islamic world finds itself at a crossroads to reconcile traditional Islamic teachings with modern concepts of human rights. This literary review explores the main topics, scientific studies, and experimental results related to the impact of human rights on the Islamic nation.

Research Methodology

In this study, a standard research design utilizing document and content analysis was employed to explore the effects of human rights on the Muslim Ummah. This approach is both descriptive and interpretive, aiming to examine both international human rights frameworks and Islamic perspectives.

Data Structure: The documents analyzed included international human rights instruments (e.g., the Universal Declaration of Human Rights, ICCPR), Islamic declarations (e.g., the Cairo Declaration on Human Rights

in Islam), selected Qur'anic verses, Hadiths, fatwas by recognized Islamic scholars, and academic publications related to human rights in Islam.

Data analysis: A thematic content analysis was conducted. The texts were coded based on recurring themes such as justice, dignity, freedom of religion, women's rights, and collective accountability. Manual coding was used, and themes were compared between Islamic and secular frameworks to highlight areas of convergence and conflict.

The methodology of reference is APA is applied in this research paper and primary and secondary sources are also used in this analytical research.

Objectives of the Research

- ✓ This research provides a law and Islamic instructions that provide conceivable human rights to assist the Muslims society.
- ✓ Human rights are a free act and a story of peace with human dimensions that align with or intersect with parts of society.
- ✓ Legally and socially, identifying the challenges Muslims face in practicing their faith within the human rights system.
- ✓ This is what drives us to exert our utmost efforts for human rights as Muslims, considering ourselves as positive or open-minded individuals.
- ✓ The main and important objective of this research is that it is proved human rights and ethics of peace comes through finding new solutions for the muslims life.
- ✓ The social tradition, Equality, Brotherhood, freedom are main and important aspects of this research paper.
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Conclusion

This study shows that the Human rights are a moral and legal pillar of Islam. Every Muslim must recognize the gravity of violating these rights and the importance of restoring them to their rightful owners. No intercession is accepted for these rights, and they are only forgiven through restoration or payment. With the spread of modern digital and social violations, the Muslim community must revive this aspect in education, legislation, and public life.

Human Rights, Civil Rights, Modern Existence, Legal Policies, Ethical and Legal Guidelines, etc., are all considered modern concepts, yet there exists a comprehensive moral philosophy from fourteen hundred years ago that includes a dignified environment for human beings, justice, and the sanctity of every individual's body. The fundamental aims and principles of

this thought are human rights, and the name of this thought is Islam, whose central subject is the human being.

Islam is a complete code of life that clearly represents human rights. Islam exists as both a moral and legal entity that eliminates all distinctions of color, race, caste, class, or social status. Islam fully embodies the concept of human rights, including the construction of a society in which, if one person suffers, it is as if the entire society is in pain just like when a single part of the body is afflicted, the whole body feels unwell. Such concepts are explained in this research paper in the light of the Quran and Hadith.

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