

## **Human and Civilizational Aspects of Islamic Values in Human Rights**

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**Abstract:** *This research discussed Islamic education, civilizational values, and the relevance to human rights. This research used the library research method. The results of this research were divided into two parts. The first part provided a conceptual framework of values and their relation to people and civilization. The second part discussed eight examples of civilizational and human values of human rights in Islam. These eight values included tolerance, peace, freedom, Shura (mutual consultation), justice, equality, labor, and tolerance. In general, it concluded that Islam ensured people get to know one another within a perfectly controlled system that warrants human rights and conditions of happiness and purposeful human existence on earth. These values stem from the sources of Islam and the true Islamic vision of man, the universe, and life.*

**Keywords:** *Civilizational values, Human values, human rights, Islam*

**Abstrak:** *Tulisan ini membahas nilai-nilai pendidikan Islam manusia dan peradaban serta relevansinya dengan hak asasi manusia. Metode penelitian yang digunakan adalah penelitian kepustakaan. Hasil penelitian ini adalah Ini terutama memiliki dua bagian. Bagian pertama memberikan kerangka konseptual nilai-nilai dan hubungannya dengan manusia dan peradaban. Bagian kedua membahas delapan contoh peradaban dan nilai-nilai kemanusiaan dalam hak asasi manusia dalam Islam. Kedelapan nilai tersebut meliputi toleransi, perdamaian, kebebasan, Syura (konsultasi timbal balik), keadilan, kesetaraan, kerja dan toleransi. Secara umum disimpulkan bahwa Islam memastikan orang untuk saling mengenal dalam sistem yang dikendalikan dengan sempurna yang menjamin hak asasi manusia dan kondisi kebahagiaan dan keberadaan manusia yang terarah di bumi. Nilai-nilai ini berasal dari sumber-sumber Islam dan visi Islam sejati tentang manusia, alam semesta dan kehidupan.*

**Kata Kunci:** *Nilai peradaban, Nilai kemanusiaan, HAM, Islam*

### **INTRODUCTION**

Islam and even the preceding divine religions exist for human's sake, to make humans happy and preserve their dignity. Islam acknowledges human rights. Like

the other religions, Islam treats all Man's affairs, e.g., oppression, tyranny, violation of rights, and degrading dignity. The violation of those rights has increased, particularly in societies governed by autocratic, social, political, and economic regimes with international powers and global organizations. Paradoxically, some of those parties endorsed the principles and statements of human rights.

Islam preserved human rights, promoted civilizational values, highlighted their importance, and ensured their application. Human rights are fundamental in Islam. Human values are standards that express man's real existence, fulfill humanity, respect dignity, freedom, sanctity, and rights, and safeguard the honor, and property of human beings as an important component of society. However, the civilizational values expressed those values relevantly and intricately connected to the civilizational structure and were of a social human nature that guided the movement of human and controls civilizational behavior, and gave people the right to a decent life, regardless of their ethnicity, race, religion, and social class. It also called for cooperative living with each other and civilizational treatment. Islam has preceded many others in that field. Hoffman stated that "Islam includes different laws to guarantee man's rights, especially the right to live, the body's safety, freedom, equality in dealings. Islam insured all these rights 1400 years ago"<sup>1</sup> (p. 191).

This research focused on educational human and civilizational values, which have been foundational to human rights from the Islamic perspective. The main objectives were two. First, it aimed to outline basic concepts relevant to the topic, including values, civilization, and human rights. Second, it covered eight significant value instances inclusions in human rights constitutions.

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<sup>1</sup> Hoffman, Murād (1997). *Al-Islām ka badīl [Islam as an Alternative]*. Riyadh: Maktabt Al-'Obikān ,191

## RESULTS AND DISCUSSION

### Conceptual Framework of Values

Values can be defined as a set of rules that reflect man's actual existence and realize humanity through behaviors that influence Man's view, actions, culture, conflicts, situations, and events in the outside world. It included values of peace, equality, freedom, compassion for the weak, care for the elderly, rejection of oppression and injustice, renunciation of violence, rejection of discrimination and racism, and humility.<sup>2</sup>

In this particular study, values are defined from the viewpoint of Islam as "the group of principles, rules, and ideals included in the revelation which people believe in and because of which his behavior is determined, and they became a benchmark for all his words, deeds, and acts that are relevant to Allah and the universe"<sup>3</sup> The comparison between the general concept of values in contemporary Western thought and its concept in Islamic education found some differences<sup>4</sup> The Islamic concept of values is derived from the Law of Allah and its elements are judged against the Qur'an and Sunnah, not against human thinking or human interaction with an undisciplined community of people who do not abide by the Islamic controls and all the social and individual experiences that result consequently. Different from the Western concept of values which is characterized by equivocalness and vagueness, the Islamic one is characterized by

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<sup>2</sup> Aqel, M. H. (1428). *Al-qiam almihaniyyah* (Occupational values). Riyadh: Maktab AlTarbiyah Al-‘Arabī li Duwal Al-Khalīj.

<sup>3</sup> Bakrah, A. (1993). *Al-wa‘i al-tanmawī wa alqyam al-intājiyyah ladā tulāb al-Jāme‘āt* (Developmental Awareness and Productive Values among University Students). *Majallat Al-Derasāt Al-Tarbawiyya. Journal of Education Studies*, 49.

<sup>4</sup> Al-Māne, M. M. (2006). *Al-qiam bayn Al-Islām wa al-gharb* (Values Between Islam and the West). Riyadh: Dār al-Faṣ ḫlah.

clarity and moderation<sup>5</sup>. Researchers and Muslim scientists fall short of highlighting the Islamic concept of values and its applications at a time when Western studies elaborate on the issue of values and their perceptions.

Given definitions of values in Islam, values represent standardized benchmarks against which the individual or group behavior is judged as right or wrong. It guided the options, preferences, and choices that one makes from the available things or issues. Values adopted by an individual can be explored through his behavioral actions in various situations. The concept of values implies the property of selectivity; it represented a negative or positive attitude toward things and situations. It is formulated through interaction with various situations and experiences. It is affected by the social, cultural, and civilizational environment in which the individual lives. Values adopted by an individual combine to formulate a system of values or a pattern, and this pattern is subject to change and alteration. Islamic values stem from the sources of Islam and the true Islamic vision of man, the universe, and life, as conceived, but not from the individual self and society alone.

### **Human and Values**

The strength of the relationship between human beings and values stems from the fact that values are a significant component of human personality. Human beings, in general, are creatures of Allah. They are distinguished from all the other creatures. They are rational and have cognition with the cultural aspect, which makes the quality of being human one of the essential qualities of values. Moreover, values represent a reference framework around which individual choices, ideas, and behaviors revolve; they play a pivotal functional role in the lives of individuals and groups. Accordingly, the relationship between humans and values may be stated that values are human components, and man is a creature of values and morals. For this reason, values constitute one of the most significant

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<sup>5</sup> Al-Māne, M. M. (2006). *Al-qiam bayn Al-Islām wa al-gharb* (Values Between Islam and the West). Riyadh: Dār al-Faṣ ḫlah, 23

human common characteristics that contribute to preserving human dignity and realizing humanity. Throughout history, debate on human values contends that they guaranteed human rights before they were developed into today's agencies and organizations that pass laws and regulations.

The intermingling between man and values has constituted a complete integration as each protects the other; man protects values and vice versa. Human values of dignity were mentioned clearly in the Holy Qur'an. Allah Almighty says, "...indeed we have honored the children of Adam, and we have carried them on land and sea, and have provided them with At Taiyibat (lawful good things) and have preferred them above many of those whom We have created with a marked preference" (Al-Isra: 70). The glorified God also says, "...and has given you shape and made your shapes good (looking)..." (The Holy Qur'an: Ch. 40, V. 64). These values reveal man's high status in the Sight of Allah. In addition, He, the Almighty, created inherent values in men to which he naturally aspires, such as dignity, freedom, righteousness, and desire<sup>6</sup>. Furthermore, values control man's deeds and behavior, balance feelings, emotions, achieve goals, and aspirations. Human is assessed by values and morals as much as Man is assessed by knowledge and deeds.

### **Human and Civilization**

Civilization is indeed the creation of man. Abbūd (1991) mentioned that the position of the relationship between humans and civilization is the impact and counter impact or take and give. According to Abbūd, human is the maker of civilization and also leaves his/her impression on it. In addition, it is through a

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<sup>6</sup> Al-Zahrānī, F. G. (2011). uq ūq al-insān al-tarbawīyah wa al-ta'limīyah wa al-thaqāfiyah fī al-mawāthiq al-dawliyah (Man's Educational and Cultural Rights in International Charters). Institute of Academic Research and Revival of Islamic Heritage, Umm Al-Qura University, Mecca. p. 17

human that the features and broad characters of civilizations are defined and set. Meanwhile, civilization is viewed in human behavior and actions, for he/she behaviors are limited by the civilization givens<sup>7</sup>. What materializes the relationship between human and civilization is the fact that human is the most outstanding component and element of civilization, in addition to his/her civilizational act, is part of it. Therefore, the researcher stressed that human's civilizational act comes under the mission for which he/she was created, that is, fulfilling the succession of Allah, the Almighty, on the earth in one of its aspects.

The unique Islamic civilization is characterized by the fact that it paid special attention to humanity of speech and viewed the human brain as its field and product. The motive behind it is seeking wisdom wherever found. That is why researcher found it universal to address all mankind. It elevated the status of humans, honored them, and preserved their dignity to allow them to feel completely free in making the choices of their life and creed safely and peacefully in a frame of love, coexistence, and peace.

Ibn Āshūr (2005) stressed the humanitarian aspect of the Islamic civilization, for it is distinguished from all other civilizations by the fact that is based on a human's essence before being based on his/her status, rank, or position. It viewed human as human being without consideration for all the subsequent human traits that he has acquired. Furthermore, it called upon him/her to participate with others in creating a community which related to an open social bond. It depends on the fact that people are equal and all material, as well as non-material related facts, are within the reach of man<sup>8</sup>. This leads us to ask about the relationship between civilization and human values.

Civilizational values are closely related and associated with the civilizational construction represented in both mental and physical development. They are

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<sup>7</sup> Abbūd, A. (1991). *Fī al-tarbiyah al-islāmiyyah* (On Islamic education). Cairo: Dār Al-Fikr Al-Arabī. p. 35

<sup>8</sup> Ibn 'Āshūr, M. A. (2005). *Rūḍ al-hadārat Al-Islāmiyyah* (Spirit of the Islamic civilization). Beirut: Al-Dār Al-'Arabiyya li al-'Ulūm. p. 20

social and urban, such as succession, responsibility, freedom, equality, knowledge, strength, security, peace, and beauty”<sup>9</sup> referred to them as “values reflected in education, health, religion and solidarity ... and under those values are the epistemological values that include the various academic and intellectual fields and those which are related to research and innovation; then comes the artistic and aesthetic values; and the material values related to money”

In Islam, civilizational values are known as the standards and benchmarks directing the movement of a human, as well as guiding and controlling civilizational action in all its various forms and types to keep it in alignment with the vision and objectives of Islam. They aimed to run life to realize the divine company, established the human self, and dealt with the elements and blessings of the universe straightforwardly through balanced jurisprudence. It was a jurisprudence that focused on observing rights; preserving the sanctities, sublime manners, generosity, and selflessness; doing favors; seeking and giving livelihood; and combating civilizational tyranny, urban monopolization, all forms of illusion and civilizational oppression ethics<sup>10</sup>

Based on the definitions above, there are some common features of human and civilizational values. First, they are standards and controls that direct human behavior and action. They distinguish humans from other creatures, are consistent with divine honor, and express humanity. Moreover, they are linked to the legitimate objectives targeting man and the perseverance of his interests, rights, and dignity. However, despite this agreement, there is an overlap and divergence

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<sup>9</sup> Al-Māne, M. M. (2006). *Al-qiam bayn Al-Islām wa al-gharb* (Values Between Islam and the West). Riyadh: Dār al-Faṣ ḫlah. p. 24

<sup>10</sup> Al-Khaṣ ḫb, Ma m ṣ ūd ‘Abdelfattāḥ (2011). *Qiam Al-Islām al-ha ṣ āriyya: Na wa ins ṣ āniyyaten jadīdah* (Civilizational values of Islam: Towards a new humanity). Holy Mecca: Da‘wat Al- aqq Series. p. 23

between the two terms because human values are those relating to the human self and character and represent a common human element that controls behavior and directs man. In contrast, civilizational values are those connected with human activity within the construction of the civilizational and urban framework and embody a common human factor that guides the civilizational movement.

### **Values and Civilization**

Values are an essential pillar in the civilizational framework as its highest pillar. Progress of civilization relies on three pillars: material, political, and spiritual. Moral values are the implications of the spiritual pillars. The components of civilization were never disconnected from values, morals, and virtues. In contrast, They have accompanied them in all cases, be they apparent or hidden. That is why it is viewed as one of its symbols and foundations<sup>11</sup>. On the other hand, if civilization loses its values and moral corruption spread in it, it will be considered bad tidings. In this regard, Allah, exalted be He, says, “And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with destruction” (The Holy Qur'an: Ch. 17, V. 16).

What Muslims suffer today of violation of their rights, exclusion of their culture, abolishing of their human entitlements, waging of wars against them, and occupation of their sacred places disclose the flagrant contradiction between the factual application of the human rights principles and their Holy values. At the same time, it shows that humanity needs to deal with human rights according to the Islamic methodology which does not have a such contradiction between the supremacy of theory and the reality of application.

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<sup>11</sup> Al-Ahdal, H. (2008). *Uḍūl al-tarbiyah alhāḍariyyha fī Al-Islām* (Principles of civilizational education in Islam). Deanship of Academic Research, Al-Imam Muhammad ibn Saud Islamic University, K.S.A.



Values work within the framework of civilization on organizing the relationship with the other with all its multitude and diversity of colors, ethnicities, and civilizational orientations. Additionally, they determine the interactive situation between humans and the world of things surrounding him/her in their urban pursuit and cosmic relationships. The civilization of Islam has been built on moral values which caused it to develop until it became an excellent moral civilization, for values and morals are the foundations upon which it has been based. Islam has obliged its followers and institutions to adhere to an avalanche of values, standards and principles known as legal ethics which act as a moral blog with no counterpart as stated in history. This code of ethics enjoins Ma‘rūf (all the good and useful things using which humanity will be better or at least be preserved) and called to it. Moreover, it forbids Munkar (all the harmful and useless things using which humanity will degrade) and revokes it<sup>12</sup>. This does not sound strange because the message of Islam was revealed to perfect the good character. In this regard, the Prophet (Peace and blessings be upon him) is reported to have said, “I was only sent to perfect good character”<sup>13</sup> The values of the Islamic civilization and their features which the Messenger of Allah (Peace and blessings be upon him) and all Prophets and reformers throughout history called for are the ones people with sound minds from all nations are attempting to apply in their societies<sup>14</sup>. In fact, this is what reveals the other aspect of the relationship between values and civilization. Great and pioneering civilizations

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<sup>12</sup> Al-Khaṣīb, Ma m ṣ ūd ‘Abdelfattāh (2011). Qiam Al-Islām al-ha ṣ āriyya: Na wa ins ṣ āniyyaten jadīdah (Civilizational values of Islam: Towards a new humanity). Holy Mecca: Da‘wat Al- aqq Series. p.30

<sup>13</sup> Al-Albānī, M. N. (1995). Daḍīḍ aljāmi‘ al-saghīr wa ziādātuḥu al-fatḍ al-kabīr (The authentic narrations of the minor collection and its supplement from the major collection). Beirut: Al-Maktab al-Islāmī.

<sup>14</sup> Zanjīr, M. (2003) . Al-qiam al-ha ṣ āriyya al ‘ uliā fīal-da ‘ awt Al-Islāmiyyah (The supreme civilizational values in the Islamic call). Damascus: Dār al-Tawfīq, p. 6.

pay considerable attention to values, safeguard their role, reinforce their status and work on exporting them.

### **Human and Civilizational Values, and Human rights**

There is strong interference between the concepts of human rights, human, and civilizational values. There are some questions about whether it is a relationship between interference of divergence. Human rights may be defined as those rights entitled to humans because of their humanity. They are necessary for human to live independently in a free community and away from despotism, injustice, and interference in human personal affairs unless there is a public interest for the whole community or even a private interest for the individual themselves. From the Islamic point of view, they may be defined as “those rights guaranteed by Islam to humans because of his/her humanity. They are fulfilled through the objectives of the Sharia including necessities, needs, and improvements.

There is a close connection between the human rights, values, and morals. This is crystal clear that the foundations upon which these human rights have been built are essentially philosophical and moral; a matter that indicates its strong connection to values. The development in the human rights field takes place under an umbrella of moral human motives which brings them under natural legitimacy. Consequently, human rights are principles in the form of formulae expressing human needs, all of which revolve around human dignity. It was considering the Islamic values and their universal features, it is conceivable that human rights are a message of morals which works for achieving human’s interest, preserving his/her dignity, and accomplish his/her happiness. The relationship between human values and human rights seems closer and stronger from the Islamic perspective.

The relationship between the human and civilizational values, and the human rights is viewed in the following: Human rights are, in essence, civilizational, moral, human principles, and values. Values and principles are considered the most significant philosophical principles upon which human rights are built. In

Islam, human rights guarantee all civilizational and human values. Islamic civilizational and human values are international guarantees of the human rights.

### **Islamic Civilizational and Human Values in Human Rights**

There are some well-known examples of values in the international accords and agreements, to emphasize the fact that they are included under the umbrella of human rights in Islam. The Islamic concept of human and civilizational values depends on the divine sources, i.e., the Holy Qur'an and the Sunnah and this is reflected in the values related to and included in the human rights. It makes it different from the positive human-made Western values and their reflections on their values and culture. The relationship between human and values is reflected in the fact that man is a mortal creature, and values, at the same time, are one of the human components. Human values affect each other and, at the same time, directly influence the reality of civilizational and human life. The human and civilizational values result from the interaction between their components: man, values, and civilization. They control a man's behavior and his/her civilizational act.

The Islamic Sharia has objective as a pioneer in approving human rights, including the civilizational and human values that ensure its fulfillment. Human rights in Islam include all the civilizational and human values necessary for preserving human dignity and rights. The most significant examples shown by this study are freedom, tolerance, equality, justice, mutual consultation, knowledge, labor, and peace. They are presented as examples of all the human and civilizational values.

### ***Tolerance***

Tolerance is a great civilizational and human value of great significance to human life in general. Besides, it plays an outstanding role in combating all forms of intellectual extremism, fanaticism, and racism. It is a life necessity which is essential for coexistence, knowledge and completing the human civilizational structure. The human rights in Islam as well as similar accords and laws have included calls to attain this value. From the Islamic point of view, tolerance is one of the most significant human rights in Islam that aspect of tolerance relates to coexistence with non-Muslims. This virtue is a methodology of life whose strong effect makes room for achieving the unity of man and clearing all the differences. It does not acknowledge superficial tendencies. This explains why the value of tolerance is widely spread in all walks of Muslims' life. Tolerance is a value included in Islam, not to speak about human rights Islam which are, in essence, an embodiment of the values of Islam. Allah, exalted be He, says, "Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)" (The Holy Qur'an: Ch. 7, V. 199).

Tolerance is a value that is implied in all human rights, especially those stressing equality. That is because acceptance of this right requires a great deal of permissiveness to ensure its fulfillment, for equality is meant with combating racism, segregation and take pride in one's genealogy; all of which are social diseases that resulted from the absence of tolerance and the human unity principle in the community. Allah Almighty says, "O mankind! We have created you from a male and a female, and made you into nations and tribes, so that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [i.e., one of the Muttaqun (pious)]. Verily, Allah is All-Knowing, All-Aware" (The Holy Qur'an: Ch. 49, V. 13).

### ***Freedom***

Freedom is considered one of the Holist and highest human values. It is the value of freedom more than others that fulfill the truest meaning of humanity which man aspires to in acknowledgment of his/her honor and dignity. This is the actual perspective of freedom in Islam. Islam guarantees freedom of thought and

thinking except for thinking freely about religion. It views as one of the natural components of humans. There is no doubt that adopting the value of freedom in the community is a civilizational act. The value of freedom prevailed widely in the early Muslim community since the era of the Prophet (peace and blessings be upon him). The prophets' companions used to state their opinions freely, politely, and faithfully in different situations, even if those views were contrary to the opinion of the Prophet himself. This is obvious in the situation of Al-Khabbāb ibn Al-Mundhir, one of the prophet's companions, in the battle of Badr when he politely asked the Prophet if the location where the army stopped was a wahi [revelation] of Allah, or a question of tactics. The conversation continued till the Prophet told him, "You have provided the best opinion"<sup>15</sup>

Regarding freedom of action and behavior from the Islamic viewpoint, the original ruling for human doings and actions is permissibility; human is free to do whatever they want in the light of the objectives and rulings of the Sharia. Accordingly, the objectives of Sharia and human rights in Islam include the value of freedom and view it as the basis for fulfilling the objectives and performing the rights. In this connection, Islam preceded man-made laws and legislations, including the Universal Declaration of Human Rights issued in 1948. Islam asserted that freedom fulfills human's humanity and including it in culture makes civilizations flourish. The more the margin of freedom in the community increases, the more it encourages creativity, labor and production and sets people's potential free.

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<sup>15</sup> Al-Mubārkafurī, *afī Al ṣ -Dīn* (2004). *Raw at al ṣ -anwār fī sīrat Al-Nabī Al-Mukhtār* (PBUH) (Meadows of Light in the Biography of the Chosen Prophet (PBUH)). Riyadh: Dār AlSalām.

### ***Peace***

Peace values have become an international and civilizational demand before being human. It has become peoples' hope after the afflictions of wars and conflicts terrorized them. Moreover, this rapid armament and its accompanying military, atomic and nuclear technologies that destroyed peoples' provisions and wealth have made intellectuals extremely obsessed with a fear of the unknown future. From the Islamic point of view, peace is of great importance because Allah, Glory be to Him, is the source of peace. Besides, the term 'subul alSalām' [ways of peace] has been mentioned in the Qur'an. Allah said, "Wherewith Allah guides all those who seek His Good Pleasure to ways of peace. He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islamic Monotheism)" (The Holy Qur'an: Ch. 5, V. 16). Furthermore, paradise is the home of peace. Allah, Glory be to Him, said, "Allah calls to the home of peace (i.e., Paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path" (The Holy Qur'an: Ch. 10, V. 25).

The value of peace and security is one of the important human values the humanitarian communities call for. That is why promoting peace and security nationally and internationally has become one of the most significant factors contributing to civilizational development and progress, the improvement of the life quality for all humans, and the solution to all conflicts peacefully and humanly<sup>16</sup>

### ***Mutual Consultation***

The value of Ash-shūra, meaning mutual consultation, is a civilizational and human. It is rather an educational, moral, and behavioral rule that religion obliges. It is somewhat close to the western term – democracy. In Islam, Ash-shūra is a deeply rooted social notion. Islam called for consultation before taking any

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<sup>16</sup> Aqel, M. H. (1428). Al-qiam almihaniyyah (Occupational values). Riyadh: Maktab AlTarbiyah Al-'Arabī li Duwal Al-Khalīj.

serious decision. This value is widely practiced in the life of individuals, families, and communities. Allah, the Almighty, says, "...and who (conduct) their affairs by mutual consultation ...” (The Holy Qur'an: Ch. 42, V. 38). The prophet, too, used to consult his companions. He did it and taught his nation this virtue. It is a civilizational value through which fateful decisions in the life of nations and communities are made. It is also through which every individual in this large social entity guarantees his/her right. It is a value of a psychological dimension and social impact. It made humans feel how important and valuable he/she is, thus shouldering his/her social responsibility and putting the national interest on equal feet with their self-interest.

The importance of consultation lies in the fact that it preserves human dignity and guarantees the consideration of his/her opinion. That is why the West called it democracy which means people rule and take over the legislative authority. Democracy is thus different from consultation in Islam, which means consulting qualified people. As for the political affairs, they are delegated to decision-makers [in Islam they are called *ahl al-hill wa al-'aqd*], who are obliged to adhere to the principles and rules of the Islamic Sharia. It explained why the democracy of the West is free. In contrast, consultation in Islam is restricted by the Sharia, which is based on the Holy Qur'an and the purified Sunnah of the Prophet.

It is viewed as a civilizational indicator and a human value the community should promote and preserve. Being a survey of the people's opinions or those who represent them, the reason for its legislation has ensued from the fact that it guarantees peoples' right to participate in the light of the standards and rules of the Sharia. It also helped make fateful decisions in the lives of nations and communities. Besides, it creates emotional warmth and intellectual integration

among the country's individuals and makes a man feel his/her intellectual value<sup>17</sup>. The consultation allows for people to participate politically. It is the basis of the relationship between the ruler and the subjects. Furthermore, consultation indicates that all those who meet the legal conditions and rules are entitled to assume the office of the ruler and that the nation has the right to hold him accountable for his actions. In essence, these are the requirements of the human rights that Islam enjoined, and the Islam approved in its rulings and dealings.

International charters have emphasized this value of consultation. The Universal Declaration of Human Rights declared it in its terms (20), (21), and (22), which emphasized peoples' right to participate in running the state's public affairs, directly or through freely chosen representatives. In addition, they stressed man's freedom of participation in peaceful assemblies and that he/she has the right to social security and protection (The Universal Declaration of Human Rights, 1948).

### ***Justice***

Justice is an absolute civilizational value and a Holy human moral upon which the heavens and the earth have been founded. International charters and human rights laws view justice as a right to man which is guaranteed and adhered to by international agencies as stated in Articles (8), (9), (11) and (12) in the Universal Declaration of Human Rights. Ibn Taymiyyah says, "civilizations and nations that are based on justice and establish it last and continue to exist even if they are non-Muslims. Nations which abandon justice, and its rights standards

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<sup>17</sup> Al-Ḥuqayl, S. (2001). *uq šūq al-insān fī Al-Islām wa ta b š īqātiha fī al-mamlakat* (Human rights in Islam and their applications in the Kingdom). Riyadh: Mu'ssasat Al-Mumtāz li al-ib š ā'ah.



will vanish and collapse even if they are Muslims. Justice is the reason for the existence of civilizations, and it is the peak of human morals”<sup>18</sup>

Due to its highly prestigious position, justice is one of the most beautiful names of Allah and one of Islam's most important characteristics and rituals. Allah said, “Verily, Allah enjoins Al-Adl (i.e., justice and worshipping). Likewise, the prophet’s biography and his prophetic traditions give us a model example of justice. For the life of people to be based on justice, he maintained that “for every day on which the sun rises there is a reward of *ḍadaqa* (charitable gift) for the one who establishes justice among people” (Al-Bukhārī, Hadith No. 2707).

Human rights in Islam paid particular attention to justice and paved the way for it. Justice has different forms. First, Man’s justice to him/herself is achieved by having faith in Allah and following His Sharia righteously. If a man transgresses these limits, he/she has committed injustice to him/herself. In this regard, Allah, the Almighty, says, “Verily! joining others in worship with Allah is a great *Zulm* (wrong) indeed” (The Holy Qur'an: Ch. 31, V. 13). Second, justice within the family is obvious in treating children fairly and equally. The case of polygamy, Islam stipulates the fulfillment of justice among wives; otherwise, he shall be sufficient with just woman (that is, if he fears that he shall be unable to deal justly with them). Also, justice in rights and duties should be fulfilled between the husband and the wife. Add to that justice in passing judgments and rulings. Allah, the Almighty, says, “...and that when you judge between men, you judge with justice” (The Holy Qur'an: Ch. 4, V. 58).

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<sup>18</sup> Ibn Taymiyyah, A. A. (2003). *Majmū‘ al-fatāwa* (The collection of the legal verdicts). Compiled and arranged by ‘Abdulra m ṣ ān Qāsem. Riyadh.

More samples of the virtual of justice include dealings and transactions: Allah, said, "...and give full measure and full weight with justice" (The Holy Qur'an: Ch. 6, V. 152). Additionally, justice in one is saying: This indicates the fact that the word is of great importance in the Sharia of Islam. This is based on the Saying of Allah, "And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth even if a near relative is concerned" (The Holy Qur'an: Ch. 6, V. 152). Last but also equally important, justice in all affairs that Allah, the Almighty, says, "let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety" (The Holy Qur'an: Ch. 5, V. 8).

### ***Knowledge (Freedom of Education)***

Values of knowledge and learning constitute one of the most reliable guarantees for establishing and applying human rights in Islam<sup>19</sup> AlZahrānī argued that education plays a vital role in human rights. This role can be fulfilled by spreading the basic human rights principles and teaching the young generations to respect human rights, the values of tolerance and the law, and reject violence and fanaticism. Those principles can be included in the content or courses of the educational systems. The spread of education among people, the emphasis of its programs on human rights, and the warning against violating those rights in the political and social fields help establish a more humanitarian and just community. As such, the importance of the values of knowledge is evident in human rights. The wisdom behind including these rights in Islam, or in Western thinking in the late centuries may be evident.

Human rights in Islam include the right to learn that Islam makes an obligation under what is known as *knowledge seeking*. 'Ilm [knowledge] is one of the most incredible human and civilizational values. In Islam, the term 'ilm is of sacredness as it indicates all that makes the life of people progress and good.

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<sup>19</sup> Al-Zahrānī, F. G. (2011). uq ṣ ūq al-insān al-tarbawīyah wa al-ta'limīyah wa al-thaqāfiyah fī almawāthīq al-dawliyah (Man's Educational and Cultural Rights in International Charters). Institute of Academic Research and Revival of Islamic Heritage, Umm Al-Qura University, Mecca. p. 146.

Allah, the Almighty, favored humanity with ‘ilm through which man deserves the divine honor to be the successor of Allah on earth. Islam orders and urges its followers to learn. The Holy Qur’an talks a lot about knowledge, its virtues, and values. The term knowledge has been mentioned 80 times in the Qur’an in the indefinite form. As well, its derivatives *ya‘lamūn* [they know], *ya‘lam* [he knows] and *‘alīm* [knowledgeable] have been mentioned hundreds of times in the Qur’an. As for those values relating to knowledge, the call of the Prophet (peace and blessings be upon him) in the Qur’an was “...and say: "My Lord! Increase me in knowledge” (The Holy Qur'an: Ch. 20, V. 114). This means clearly that getting more and more knowledge indicates its value and virtue to man and to his/her mission in life which reflects the difference between those who know and those who do not know. Allah, exalted be He, says, “Say: "Are those who know equal to those who know not?” (Holy Qur'an: Ch. 39, V. 9). This verse talks about the prominent position of knowledge and scholars as proven in the saying of Allah, the Almighty, “Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is well acquainted with what you do” (Holy Qur'an: Ch. 58, V. 11).

Accordingly, the Holy Qur’an views knowledge as one of man’s components and one of the secrets behind his/her honor. Knowledge in the Qur’an is of two meanings; namely: all knowledge that man realizes through pondering over the heavens and the earth; and the awareness of how to do things perfectly, which is known as the methodology of thinking and research. In response to the call of the Qur’an to seek knowledge, the Prophet (peace and blessings be upon him) verbally and practically called for and encouraged us to adopt the values of knowledge. He (peace and blessings be upon him) further linked it to the Muslim’s supreme values. In this regard, he (peace and blessings be upon him) is

reported to have said, “Allah makes the way to Jannah (Paradise) easy for him who treads the path in search of knowledge” (Al-Tirmidhī, Hadith No. 2647, p. 719).

In short, Islam is distinguished from other religions by considering the attainment of knowledge as a human necessity for man. That is, he/she is free to learn whatever he/she wants and to choose the appropriate methods of learning and teaching. Equality between men and women in the right to learn is obvious. A man or a woman is free to choose what to learn. Much evidence encourages Muslim men and women to get knowledge without discrimination between them.

### ***Labor***

Labor is one of the pillars of the civilizational structure. Communities that do not work will not build a civilization. The civilizations that do not continue working will vanish and collapse. Seeking provision, earning one’s living, and the perfection of work is valued intricately connected to the nature of human existence and the fulfillment of its requirements. Since Adam descended to the earth, he and his progeny were ordered to work hard to earn their living. When Allah, the Almighty, created the human life on the earth's surface, He, Glory be to Him, had prepared all elements necessary for serving man. Then, He, exalted be He, asked man to walk in the land, seek provision, and build and construct, considering that all of this can only be achieved through work. The ultimate objective behind all of this is to meet the requirements of man and guarantee his/her existence in the best way.

Islam acknowledges the right to work. In Islam, every person irrespective of race, color, language, or religion has the right to work and live honorably. In this regard, the Prophet is reported to have said, “Nobody has ever eaten a better meal than that which one has earned by working with one’s hand. The prophet of Allah, David used to eat from the earning of his manual labor” (Al-Bukhārī, p. 8, Hadith No. 1870). The Prophet (peace and blessings be upon him) stresses that work for achieving worldly benefit is from religion. All prophets and messengers alike used

to work in agriculture, industry, trade, crafts, or even regular jobs<sup>20</sup>. In a similar vein, the Muslim caliph, ‘Umar ibn Al-Khazzāb, may Allah be pleased with him, is considered one of the best examples to encourage labor values. He used to order people to work if the work is lawful. He also used to address people from the pulpit saying, “None of you shall seek provision, saying, “O Allah, grant me provision! You know that the sky will rain neither gold nor silver.” Furthermore, he used to encourage those who work with their own hands and not rely on people. He used to say, “I used to admire a man until I asked about his job. If they told me that he does not work, I would no longer be in admiration of him”<sup>21</sup>.

Likewise, Islam gives man the freedom to work whatever he wants and does not prevent him/her from working; however, this freedom is bound by the general regulations relating to the lawful and the unlawful. Man shall work in the light of the rulings of the Sharia that allow him/her to work on the condition that there shall be no harm to others or the community. In addition, Islam guarantees the right to work for both men and women in the light of the standards of the Sharia. It further encourages parents to teach their children a profession or a craft that suits their nature and ability. The Islamic texts in this regard are too many to be mentioned in this discussion. However, the researcher emphasizes that the values of labor are included in the human rights in Islam.

Furthermore, these values of work have been included in the Universal Declaration of Human Rights in the Articles (23) and (24), which read, “Everyone has the right to work, to free choice of employment, to just and favorable

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<sup>20</sup> Al-Ghazālī, Muḥ ammad, (1422). *Khulq al-muslim* (Manners of the Muslim). Damascus: Dār Al-Fikr. p. 126

<sup>21</sup> Aqel, M. H. (1428). *Al-qiam almihaniyyah* (Occupational values). Riyadh: Maktab AlTarbiyah Al-‘Arabī li Duwal Al-Khalīj.

conditions of work and to protection against unemployment. Everyone, without any discrimination, has the right to equal pay for equal work. Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity.” In this regard, ‘Aqel views the following values as among the most significant values relevant to the value of labor in the future system of values: The value of institutionalism is “the collaborative and cooperative work”: This value is achieved through the conviction that collective work, which is based on awareness of the goals and aspirations of the community, and plans for achieving those goals, is the most significant priority and the most potent factor in making the prospective change. However, this value does not ignore the individual effort, which is the channel through which individual differences appear. This value supports other values such as respecting the rules, self-realization and reducing corruption, nepotism and abuse of power. Likewise, it supports the values of public interest and social loyalty so that it does not negatively affect man’s interest. The value of challenge and risk: This value is considered one of the most important values of innovators that reinforce self-confidence and urge man to accept tasks regardless of their difficulty. It requires values such as diligence and expression of opinions; highlights the fact that serious work is the criterion of competence and efficiency of the individual; deepens the love of success; and dispels the fear of failure. The value of self-realization: This value is represented in man’s persistent and diligent labor to fulfill his/her goals and aspirations, and the reasons behind his/her existence in life are represented in the value of construction and the fulfillment of succession.<sup>22</sup>

### *Equality*

Equality is one of the most significant and supreme civilizational and human values which fulfill humanity and establish civilization. According to Islamic

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<sup>22</sup> Aqel, M. H. (1428). *Al-qiam almihaniyyah (Occupational values)*. Riyadh: Maktab AlTarbiyah Al-‘Arabī li Duwal Al-Khalīj.

values, people are equal. None is better than the other because of his/her race, color, tribe, or nationality. Islam's criterion of preference is obvious in Allah's saying "Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious)]. The basis of this human value is that Islam pays respect to man and dignifies him/her because of humanity without considering any further considerations. According to Islam, all people are equal. That is, there is no difference whatsoever between the rulers and the subjects, nor is there any difference between the rich and the poor.

As a human value, equality goes in line with nature. It is considered one of man's components to which he/she aspires, desires and practices in the same framework. Besides, it is a civilizational value that is considered from the basics of the civilizational construction and social contract for all the civilized communities. There is no doubt Islam's call to equality has preceded all the man-made charters and positive principles. Equality is considered one of the essential human rights approved by international charters and laws and guaranteed by international organizations. As such, it is not but an extension to that right stated by the divine legislation of the religion and law of Islam.

Accordingly, the notion of 'equal opportunities is a natural result of the supremacy of the values of equality and justice. The Muslim community has opened its doors to all those who live in it and want to participate in building the human civilization according to their energy, ability, and talents. Opportunities are available for every individual to find a job, innovate, use his/her abilities, show his/her talents, and demonstrate capabilities.

Human rights in Islam pay special attention to the value of equality. Islam's confirmation of the principle of equality in the human value is reflected in what

Allah says, “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taḳwa [i.e. one of the Muttaḳun (pious). Verily, Allah is All-Knowing, All-Aware” (The Holy Qur'an: Ch. 49, V. 13). He, Glory be to Him, also says, “And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things) and have preferred them above many of those whom We have created with a marked preference” (Holy Qur'an: Ch. 17, V. 70). The Prophet, may Allah's peace and blessings be upon him, says in The Farewell Pilgrimage, “O people! Your Lord is one, your father is one; all of you are sons and daughters of Adam and Adam was created from dust”<sup>23</sup>.

Islam protects all people without discrimination. In this regard, Abū Bakr Alẓiddīq, may Allah be pleased with him, says, “Indeed, the weakest among you is the strongest until I bring him his right; and the strongest among you is the weakest until I take a right from him” (Ḥassan, 1997, 1/35). This conforms the Universal Declaration of Human Rights in articles (1), (2) and (7), as follows: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Everyone is entitled to all the rights and freedoms outlined in this Declaration, without distinction. All are equal before the law and are entitled to equal protection of the law without discrimination. All are entitled to equal protection against discrimination in violation of this Declaration and any incitement to such discrimination<sup>24</sup>. Furthermore, laws and charters that adopted the Islamic point of view have expressed the value of equality. Equality is a supreme universal value that requires it to be included in education and advocated for it. Education systems should give it priority in their educational curricula and programs.

<sup>23</sup> Al-Mubārkaḳūrī, aḳī Al ṣ -Dīn (2004). Raw at al ṣ -anwār fī sīrat Al-Nabī Al-Mukhtār (PBUH) (Meadows of Light in the Biography of the Chosen Prophet (PBUH)). Riyadh: Dār AlSalām p. 201

<sup>24</sup> United Nations (1984). The Universal Declaration of Human Rights. Media and Publishing Administration.p. 6



## CONCLUSION

This research has provided an account of eight central Islamic civilizational and human values. These values are incorporated into what is nowadays known as human rights. It elaborated on eight values: tolerance, freedom, peace, shura (mutual consultation), justice, knowledge, labor, and equality. Islam teaches its followers to tolerate other religions and coexistence with non-Muslims. It considers freedom as the central value that contributes to developing other civilizational and human values such as tolerance, cooperation, and justice. Likewise, values of peace organize the coexistence of humans with others. Besides, mutual consultation engages all citizens in a dialogue to achieve the most significant agreement on the level of individuals, families, and all humanitarian communities. As well, justice guarantees human's rights. Muslims and non-Muslims alike are equal in rights and values. Equally important, the value of knowledge is one of the human civilizational components that Islam urges followers to obtain. Islam has put women on an equal footing to men regarding all civil rights. What is more, labor values are indeed connected with religious and scientific values. Last but also significant, equality is a supreme universal value that requires it to be included in education and advocated for it. Education systems should give it a priority in their educational curricula and programs.

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