

## Social Betterment of Man in Pakistan and Islam

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It is necessary to analyze the process of rise and demise of a society for the social betterment of man. Whenever a social study would be carried in Pakistan, in this respect, it would be observed that the people in this place share the common character from generations to generations. The aspect, through which this homogeneity of the character is depicted, is of special importance. These are the aspects on which the ruling class always has a strong hold and tried their best to forbid the public to think about them.

The social system of the Sub-Continent has been subjected to darkness since before and after the creation of Pakistan. The element of this ignorance is prevalent in the rulers and subjects, families and unit of families, economics and principles of earning incomes, moral inclinations and their applications, cultural demonstrations and relations with other countries. The customs of the ignorant Hindu society that had been present before the arrival of Islam in the Sub-Continent are still prevalent in different incarnations. Ignorance is evident from believes as well as ceremonies. For the likelihood of success, populace mostly follow those trends which can bestow upon them social superiority without the expenditure of money or their sweat.

The masses of the Sub-Continent have been convinced that they are the subjugated ones either before the advent or after the spread of Islam. The masses of the Sub-Continent have never achieved Muslim identity. Islam has never tolerated ultimate sovereignty. The masses in such a society are not aware of the shackles of slavery, but this true picture of Islam had not been practiced in the Sub-continent by Muslim rulers. Special emphasis was put upon implementing those laws for the public which did not allow them to attain mental maturity. One of the best examples of this situation is the disuse of the education for the progress. In the same way, we can take the example of subjugated classes, such as women whose rights are ignored. As a result the people were unable to get the mental maturity which would enable them to find solutions of the financial problems which had started to raise their heads. Instead on an individual level people started trying to find shortcuts to alleviate their problems.

Syed Noorullah has written about the educational condition of Sub-Continent in such words:

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The distorted version of Christianity looks at a person's spiritual aspirations, and attempts to crush the bodily desires in order to give the reins to aspirations. On the other hand, Communism stresses individual's material needs; it looks not only at humanity but also at the whole creation and the universe. Islam forms a unity in individual whose spiritual aspirations cannot be separated from the bodily desires, and whose spiritual needs cannot be divorced from the material needs. It looks at the universe and at life with no separation or division.

In the Islamic view, life consists of established, well defined forms of mutual love and respect, co-operation and responsibility between Muslims in particular, and between all human beings in general. The same view of life is held by Christianity, but it is not based on codified, well-defined explicit laws. Communists hold the view that life is a continual struggle between classes which ends in one class overcoming the other. This manifests that Communism is hatred of mankind harbored by people. Christianity is the dream of an abstract world of ideas and imagination, and that Islam is the perpetual dream of humanity, embodied in a reality which exists on earth. <sup>(58)</sup>

Human rights in Islam are bestowed by Allah in the holy Quran. These rights are divine, eternal, universal and absolute and are guaranteed and protected through Shariah. Rights in Islam are not man-made, nor prepared by a parliament and therefore are not subject to change. They are applied equally to all regardless of weakness, caste, language, or religion. <sup>(59-60)</sup>

From Allah's commandments in the Quran, Muslim jurists deduced five fundamental principles belonging to the field of law. The aim of legislation in Islam is to secure compliance with these principles. These principles called "kulyat-i-khams are the protection of life, property, religion, descent, and reason. <sup>(61)</sup>

Human Right is the right of all human beings. It is something which is necessary for life and develops a personality and without it one can't be at his best. Dignity forms the basis of good society and cements the corporate life of a person. Consequently fundamental rights and obligations regarding character are no less important than the same regarding life. It is the dignity which distinguishes a person from beast. Life without dignity is worse than death, and it would be far better to die a noble death than live an immoral life.

The chief mission of every religion worth the name is to inculcate the sense of morality and dignity in the mind of man. The religion of Islam, in particular, lays great emphasis on the development of character, as is said: 'and there must spring from you a nation who invite to goodness and enjoin right conduct and forbid indecency. Such are they who are successful. <sup>(62)</sup>

what he deemed right to think, feel and say and he gulped the hemlock as a protect for disallowing him his right to free expression. With the death of Socrates, the Sage and Seer of Greece began a crusade in the realization of human rights which was supplemented, augmented and strengthened by many illuminated philosophers, politicians and teachers, and the latest contribution is that of Einstein and Bertrand Russell in the vindication of right and the condemnation of wrong.

Classical Muslim scholars use right in general as well as particular sense, particularly, to denote certain varieties of rights. The division of right into the two main categories of the right of God the right of man is quite indicative of the influence of the literal meaning of right on its legal usage<sup>(54)</sup> The notion of human right represents a set of abstract values whose concretization is considered essential for ensuring a life of dignity and respect.

According to Islam the concept of human right is as old as man himself. Just as the Creator of man had supplied air, water, food, light and other necessities of life, He had also given a code of conduct for his life right from the beginning of his life. The Quran furnishes a definite evidence of the fact that long before sending man on earth and honoring him with the envied position of vicegerency on earth, he had been given consciousness of rights and obligations, and with the bestowal of the means of life he had been taught the manner and behavior in life. The first man coming to this world had started his life not in the darkness of ignorance but in the light of knowledge.<sup>(55)</sup>

A formal distinction between fundamental and other rights in the Shariah can be made by referring to the Quran itself. Rights are founded on clear Quranic injunctions i.e., life, property, privacy, movement, justice, personal dignity, honor, equality before the law, and of parents over children. However, the Quran does not provide a list of basic rights and liberties or formally distinguish such categories as fundamental and ordinary rights.

To designate a right as fundamental often means that the court views it as politically essential to the existence of society or essential to individuals and their sense of dignity and self-respect.<sup>(56)</sup>

Islam takes into consideration the basic elements of human nature, and does not, at the same time, disregard human abilities. It aims at striking a balance between rights and duties in such a way to promote the dignity of a person and at the same time ensure that liberty of one is not detrimental to the interests of the community as a whole. However, Islam does not approve of a political or economic organization which aims at merging the identity of the individual into that of the community and depriving a person of the freedom essential for the proper development of personality and talent.<sup>(57)</sup>

Life of an individual is a matter of co-operation and mutual responsibility and not a constant warfare to be lived in a spirit of struggle and hostility. Likewise, it stands for the Dignity of individual and collective abilities, and not for repression, deprivation and imprisonment.

community. While the pursuit of human dignity is universal, its forms are designed by the cultures of people. <sup>(49)</sup>

### Human Rights in the Theological Perspective:

The concept of human right is usually assumed to be a secular notion. The concept emerged in the philosophies of the late 7<sup>th</sup> century, culminating in the French Revolution in the 8<sup>th</sup> century as a secular movement. The American declaration of Independence in 1776 declared 'All human are created equal' or endowed by their creator, with certain unalienable rights'. From a consciously Christian point of view rights are grounded, first of all in the value. <sup>(50)</sup>

Rousseau, in the 18th century supported the democracy based on the general will of the masses, which meant that there can be no government without the expressed consent of the governed. The Americans were the first to prosecute a war of independence against their English masters.

Germans in the 19th century fired the imagination of man to launch a crusade against oppression and cruelty of every type. Shelley and Byron were the foremost amongst those who condemned the age-old institutions of monarchy, religion and tyranny.

An imprecise notion of natural rights was transferred to the Americans by European immigrants, where they were refined and articulated in the American constitution and its subsequent amendments. American judges continued to expound upon and refine them. Their work then influenced the constitutions of various European states and Japan after both the First and the Second World War. In 1948, the General Assembly of the United Nations approved a list of about thirty human rights, which included the more important fundamental rights and liberties. <sup>(51)</sup>

The expression "human rights" is relatively new, having come into parlance only since World War II and the founding of United Nations in 1945. It replaces the phrase "natural rights" which fell into this favor in part because the concept of natural law. Human right is a twentieth-century name for what has been traditionally known as Natural Rights & the Rights of Man. Human right is a twentieth-century name for what was traditionally known as Natural Rights & the Rights of Man. <sup>(52)</sup>

The Holy Prophet Muhammad (peace be upon him) for the first time bestowed all those fundamental rights which were necessary to elevate A person's dignity on the highest pedestal of humanity. He granted humanity Charter of liberty, fraternity equality, justice, and peace, which lent grace, politeness and beauty to the life of person. <sup>(53)</sup>

A vague idea of the right of a person and one's real place in society has always engaged the attention and fired the imagination of man, of every age under situation. When Socrates tried for the charges of corrupting the youth and abusing the officially worshipped gods, he asserted his right to say freely

The very essence of a fundamental right is that it is enforceable either through court or other tribunal against the public authority contravening it. In a representative form of government where power is in the hands of the majority, fundamental rights are intended to protect, and are justified on the ground of their safeguarding the interests of the minority.<sup>(41)</sup>

The rights impose restrictions on legislative powers of a government; they don't exist where the legislature is supreme and not subject to limitations. The United Kingdom does not recognize these rights and they have not been incorporated in its constitution.<sup>(42)</sup>

It is viewed by some of the eminent English judges that the British Parliament, which is a fully sovereign legislature, was subject to some common law restriction.<sup>(43)</sup>

Human Right is said to be the primordial right necessary for the development and expression of human personality. It enables to chalk out one's own life in the manner one likes best.<sup>(44)</sup> In the setting of political, economic and cultural developments, the higher consciousness of the human family is reflected in the enrichment of human rights and their codification<sup>(45)</sup>

The ultimate objective is their incorporation into constitutions worldwide. This occurred in the 19<sup>th</sup> and 20<sup>th</sup> centuries in the constitutions of various States. Sweden adopted it in 1809, Spain in 1812, Norway in 1814, Belgium in 1831, King of Sardinia in 1848, Denmark in 1849 and Switzerland in 1874. The French Constitution of 1848 specifically recognized rights and duties anterior and superior to positive laws. Germany and many new European States adopted fundamental rights only after the horrors of World War. A Declaration of Rights was included in the Russian Constitution in 1918. Provisional Constitution of China proclaimed the rights and duties of a person in 1931. In January 1941, President Roosevelt of the United States supported four freedoms for common citizen: freedom of speech, freedom of religion, freedom from want and freedom from fear. After World War II France in the preamble to the Constitution of 1946 reaffirmed the importance of human rights. The 1946 Constitution of Japan laid down that the "people shall not be prevented from enjoying any of the fundamental rights". The Italian Constitution of 1947 also guaranteed the inviolable rights of man.<sup>(46)</sup>

The provisions of the English Magna Carta were incorporated into Bills of Rights which acted as limitations upon all the powers of Government legislative executive and judicial. The English courts have no power of judicial review of Parliamentary Legislation.<sup>(47)</sup>

Human right is regarded as an integral part of faith. A person cannot be considered religious in the true sense if one does not grant the rights of the fellows.<sup>(48)</sup> Human rights are concerned with the dignity of the individual, the level of self esteem that secures personal identity and promotes human