

QURANIC ELABORATION OF THE INTERPRETATION OF HUMAN RIGHTS VERSES

Discourse On Human Rights In The Quran

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Abstract: Basically human rights in Islam are centered on five main things which are summarized in *al-dloruriyat al-khomsah* or also called *al-huquq al-insaniyah fi al-islam* (human rights in Islam). This concept contains five main things that must be guarded by every individual, namely *hifdzu al-din* (respect for religious freedom), *hifdzu al-mal* (respect for property), *hifdzu al-nafs wa al-'ird* (respect for the soul, rights to life and individual honor) *hifdzu al-'aql* (respect for freedom of thought) and *hifdzu al-nasl* (the obligation to protect offspring). Every human being has basic (fundamental) rights that cannot be revoked and relinquished simply because of differences in race, skin color, religion, gender, language, politics, nationality, and other statuses. Islam as a universal religion has taught the importance of human rights in general regardless of religion, race, ethnicity and language. In writing this writing using qualitative research methods. As for the results of research in this writing is to provide an explanation related to human



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rights in the Koran along with the interpretation and legal protection of human rights according to the interpretation of the Koran in accordance with Islamic teachings.

Keywords: *Al-Qur'an, Human Rights, Tafsir Al-Qur'an*

A. Introduction

Prophet Muhammad peace be upon him has given guidance and example in the enforcement and protection of human rights. This, for example, can be seen in the Prophet's command to preserve human rights and the rights of honor, even towards people of different religions, through his words:¹ "Whoever wrongs a mu'ahid (a person who has been protected by a peace agreement) or diminishes his rights or burdens him beyond his capacity or takes something from him unwillingly, then I will fight against him on the Day of Resurrection."

In the preamble to the Universal Declaration of Human Rights, human rights are explained as: "Recognition of the entire natural dignity of human beings and the equal and inalienable rights of all members of the human family is the basis freedom and justice in the world."²

In QS. At-Tin: 4, it is explained that human rights are that humans in Islam have been perfectly created. Which means: "Indeed, We have created man in the best form." The brief interpretation is: "Indeed, We have created human beings in the best possible physical form, far more perfect than animals. We also provide them with intelligence and superior qualities. It is with these advantages that We have entrusted humanity as caliphs on earth.

There are at least three human perfections: *First*, that human perfection is in his conscience. The source of feelings, intuition, enthusiasm, spirit, and psychological sources is in the heart. The heart is there, but not visible. It's unseen stuff only Allah knows. Whoever remembers Allah in his heart will be calm. *Second*, man was given a brain. The brain can be seen with medical devices as long as the brain is healthy then the brain can be used to think. If you drink a lot of alcohol and like to lie, then it can damage your heart and brain, including corruption. Corruption is mostly carried out by dishonest officials or state apparatus. Every item; food and drink produced from something that is not halal, for example corruption. So, it can damage the liver as well as the brain. *Third*, human perfection because it is given a material element, namely the body. There are eyes, ears, nose and more. Everything complements each other.

¹ Ash Siddieqy, T. Muhammad Hasbi. (1999). Islam and Human Rights. Semarang: PT Pustaka Rizki Putra. matter. 23

² Son, Dalizar. (1995). Human Rights according to the Qur'an. Jakarta: PT Al-Husna Zikra. matter. 32.

Human rights are the most basic rights bestowed by Allah SWT. towards humans. This right is inherent in humans and cannot be removed by humans themselves. Even though in Islam, human rights do not specifically have a charter, the Qur'an and Sunnah focus on rights that are ignored in other nations. There are many texts, including: In the Koran there are about 40 verses that talk about coercion and hatred. More than 10 verses prohibiting forced speech, to guarantee freedom of thought, belief and expressing aspirations. The Qur'an has presented an attitude against tyranny and people who do wrongdoing in the Koran around 320 verses and commands to do justice in 54 verses which are expressed in words; ' *adl*, and *qisht*. The Koran recommends about 80 verses about life, maintenance of life and provision of means of life. The Koran describes about 150 verses about creation and creatures and the similarities of creation. Human Rights, covering many aspects including the right to life, the right to freedom, the right to knowledge, the right to self-respect and the right to own³.

The human rights that exist in humans such as freedom, equality, justice, protection, and so on are not a gift from a person, organization, or state, but are a gift from Allah SWT that has been brought from birth to the natural world. If humans do not understand the rights they have, humans cannot carry out their duties and obligations as caliphs on earth. Muslims must be aware of and understand the rights they have as stated in the Koran. This may be due to low education or socio-political and cultural systems in society. Human Rights have been regulated based on or guided by the Al-Qur'an and Hadith as a guide for human life. Therefore, we must know our rights and always fight for them as long as we do not take or exceed the limits of other people's rights.⁴

It has been factually proven that from the beginning the Islamic treatise has included human rights rules in its basic teachings which can be found in the sources of its teachings. Islam is able to offer actual human rights implementation steps and preventive efforts against various violations committed by certain countries. And actually Islamic teachings are able to answer current or future human rights issues. This paper will trace the concept of human rights in Islam.⁵

The actualization of human rights must be seen as a formulation that is based on fulfilling various basic rights that are in line with the tendencies and instincts that are inherent in every human being. To make this happen, it must be ensured that there are no obstacles in the form

³ J, Jahada. (2013). Human Rights According to the Qur'an. *Al-'Adl Journal*. Vol. 6 no. January 1st

⁴ H, Hafniati. (2018). Human Rights in Islam. Volume 13, Number 1, July-December. DOIs:<http://dx.doi.org/10.24042/adyan.v13i2.3843>

⁵ Mo'u, Dahlia H. (2003). Human Rights (HAM) In Islam. *Scientific Journal of Al-Syir'ah*. Vol 1, No 1

of barriers to belief, culture, traditions and so on which become stumbling blocks in obtaining their rights.

B. Research Method

In this writing the writer uses qualitative research methods. Research is a scientific effort related to analysis and construction, research is carried out methodologically, systematically, and consistently. Methodology can be understood as a method that is in accordance with a system, while consistency is that there is nothing that is contrary to a particular system.⁶ Legal research is a scientific activity, which is based on certain methods, systematics, and thoughts, which has the aim of understanding one to several legal phenomena, then analyzing them. However, checking can be carried out to the root of the legal reality, so that further solutions to problems that occur with related symptoms can be carried out.⁷ This type of research is normative juridical, namely the type of research where the system of norms is in the position of law. The purpose of this system of norms is the basis and rules contained in the law.

C. Findings And Discussion

1. Interpretation of the Qur'an on Human Rights

To understand how human rights are in the Qur'an, a special study is required. Nilah's efforts should be dug back into the authoritative source of Islam, namely the Qur'an. Although it has been studied from various aspects, there is no harm if it is studied from the point of view of mawdhū'iy methodology.⁸ The right to life is so valuable for humans that Allah equates one life with all lives if it is arbitrarily removed, and vice versa, if saving one life is equivalent to saving all lives [Q.S. al-Mā'idah (5): 32].

In developing countries, efforts to broaden acceptance of universal humanitarian ideas, such as those embodied in human rights, are often hampered. One of the obstacles comes from the view that the concept of human rights is a Western creation, with connotations as a continuation of colonialism and imperialism. In the rhetoric concerning the issue of outlook on life, human rights, which is a Western concept, are considered the same as secularism, if not even atheism.⁹

⁶ Cholid Narbuko and H. Abu Achmadi, "*Research methods*", (Jakarta: PT. Bumi Aksara, 2002) p. 1.

⁷ Soerjono Soekanto, "*Introduction to Legal Research*", (Jakarta: UI-Press, 1986) hlm. 42-43.

⁸ Aminah, Siti. (2010). Human Rights (Ham) in the Perspective of the Koran. *Journal of Dictum Law*. Volume 8, Number 2, July. pp. 161-173

⁹ Madjid, Nurcholish. (1999). *Scholars and Community Religiosity*. Cet. 1. Jakarta: Paramadina. p.: 151

One of the principles of Islam states that all of us are leaders who will be held accountable for their leadership. Leaders are responsible for being fair, namely guaranteeing that whatever and whoever they lead will get all their rights without exception. And because everyone is a leader, it is obligatory to guarantee the rights of everyone. And this is the basic teachings about human rights and other creatures.¹⁰

Human rights (HAM) are basic rights that are inherent in every human being because these rights are not gifts from a person, organization or state but are invaluable gifts from Allah SWT. However, many people, including Muslims, are not aware of the existence of these rights. The Koran'an and as-Sunnah as a way of life for all human beings has regulated these rights. Therefore, every human being must know their rights and be ready to fight for them as long as they do not take and exceed the limits of other people's rights.¹¹

Divine instructions containing rights and obligations have been conveyed to mankind since humans existed. The sending of the first human (Adam) to the world indicated that God had given instructions to humans. Then, when mankind forgot about these instructions, Allah sent His Prophets and Messengers to remind them of its existence. The Prophet Muhammad SAW was sent to mankind as the last Prophet to convey and provide an example of a perfect life for mankind throughout the ages in accordance with the way of Allah. This clearly shows that according to the Islamic view, the concept of human rights is not the result of the evolution of human thought, but is the result of divine revelation that has been sent down through the Prophets and Messengers from the very beginning of human existence on earth.

2. Legal Protection of Human Rights According to Islam

Islam provides protection for human rights including:

a. Right to Life

Assuming that one person's blood is the same as everyone's blood, the goal is to understand how great a sin it is to kill another person intentionally and torturing, and how utterly heinous it is. So, like killing all beings, it is an extraordinary cruelty and a great sin in the eyes of any human being. So, killing someone is the same as being extremely cruel and a big sin. How could it not be, if Allah Ta'ala Himself has said:

¹⁰ Hussain, Shaykh Syaukat. (1996). *Human Rights in Islam*. Translated by Abdul Rochim C. H. Cet. I; Jakarta Gema Insani Press. matter. 144

¹¹ Asiah, Nur. (2017). *Human Rights Perspective of Islamic Law*. *Journal of Sharia and Legal Dictum*, Volume 15, Number 1, June

And whoever kills a believer deliberately, his recompense is Hell to abide therein, and God's wrath and curse are upon him, and He has prepared for him a grievous chastisement.

“And whoever kills a believer intentionally, then his recompense is Hell, he will remain in it and God is angry with him and curses him and prepares a great punishment for him”.(An-Nisa' 4:93).

And whoever saves it, it is as though he saved all mankind. And whoever becomes the cause of someone's life by saving him from the danger of death that almost destroys him, then it is as if he revived the entire human being. Because, the impulse that exists in him to save, which is a sense of compassion and the executioner of Sharia law, is proof that if he is able to save the entire human race from destruction, he will not hesitate to do so without saving even the slightest bit of his ability.

In the verse above, there is also guidance for realizing unity between human beings as it should be, and so that everyone is determined to defend life together, and not to put anyone in danger. Because, trampling on one's honor means also trampling on the honor of all. While defending one's rights in accordance with the provisions of syara', means also defending the rights of all people. Meanwhile, we have previously said that the Al-Qur'an often recommends the realization of the unity of the people and the obligation of cooperation between them, to the point where he considers the actions of the older generation of a people as the responsibility of the next generation. And he said, too, that one person's crime against another person is also a crime against the whole human race.¹²

According to the rules of the Book of Genesis chapter 4, the story about the two sons of Prophet Adam is mentioned as follows: That after Cain brought the produce of his land to offer to God, while Abel brought his offering in the form of first-born and fat goats, then God was pleased with Abel and his offering, but not to Cain. Therefore, Cain got angry and killed Abel. So, God asked him, "Where is Abel, your brother? "Then he said, "I don't know, I'm my brother's keeper?"¹³

So, Cain was cursed by God, and He expelled him from the face of the earth. Cain regretted it in the end, and begged God for mercy. He was afraid of being killed by everyone he met. And for that, God said to him, "Whoever kills Cain, the reward will be sevenfold: And by God a mark was placed on Cain, so that he would not be killed by anyone who met him. So,

¹² Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 6,188.

¹³ Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 6, 188.

Kian retreated from the presence of God, and he settled in the land of Nod, on the east side of Eden. (Genesis chapter 4: 3-16).

After the verse above, Allah SWT. then told that the Children of Israel are a nation that is rude and excessive in committing murder and other sins. Even so, many messengers came to them. His Word: Indeed, Our Messengers came to them with clear proofs, and after that many of them were extravagant in the land.

Indeed, messengers have come to them with clear explanations, stating the decrees that We have made obligatory on them, and insisting that all of them must be preserved and fulfilled properly. However, those explanations are of no use to most of them, because their souls still do not want to be guided, and their morals are still dirty. That although they had been warned, which was so severe about the matter of murder, yet they still did it excessively. Likewise in committing various kinds of persecution and other sins. While the lesson we can learn from the story of the two sons of Prophet Adam above, that envy is the generator, from the occurrence of the first evil committed by mankind, seems to remain a source of damage in society until now. You see that the envious person does not want his relatives of the same race, race and religion to receive the favor of God. Then, he mistreated his brother, even though his actions harmed him and his hated brother.¹⁴

Any nation whose citizens are infected by this plague, then it is difficult for their will to be directed to efforts that can improve their status among other nations. It is also difficult to help each other to do things that can improve their fate and bring their progress in the field of life. Until those who were originally free will become slaves of other nations, and they fall from the success and splendor of life into a despised nation.¹⁵

b. Right to Religious Freedom

Based on the understanding of this verse, not a few progressive Islamic thinkers have concluded that Islam is a religion that fully supports religious freedom. They deny that Islam is considered to negate the idea of freedom of religion. Freedom of religion and belief has a clear and definite guarantee in Islam. From an Islamic perspective, the Qur'an has clearly and emphatically stated, "*Lâ ikrâha fi al-din* (there is no compulsion to enter Islam). Islam strictly prohibits forms of coercion to adhere to a particular religion. Human freedom in choosing religion and belief is the most fundamental principle of the Islamic creed. Thus, the Qur'an's

¹⁴ Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 6, 189.

¹⁵ Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 6, 189.

affirmation of human freedom to believe or disbelief without coercion is a principle that is no longer negotiable. "So, whoever wants to (believe), let him believe, and whoever wants (infidel) let him disbelieve." Thus, the statement of the Qur'an.¹⁶

Q.S Al-Baqarah: 256

No Compulsion in religion Righteousness has become clear from error, so whoever disbelieves in the tyrant and believes in God has grasped the most trustworthy handle. There is no schizophrenia for it, and God is Hearing, All-Knowing.

Meaning: "There is no compulsion to (enter) the religion (Islam), indeed the right path is clear from the wrong path. Therefore, whoever disbelieves in taghut and believes in Allah, he has indeed fought against a very strong rope that will not break. And Allah is All-Hearing and All-Knowing".

Interpretation of Difficult Words¹⁷

No compulsion in religion *La ikraha fiddin*: there is no compulsion in entering the religion. built the thing *Banasy-Shai'u* and *Istaban*: clear and bright. In the saying stated, *Tabayyanasubhu li zi Ainain* (The morning light appears to one who has eyes).

Rightness - Rightness *Ar-Risydu* and *Ar Rasyudu*: guidance and all goodness. His opponent is *Al-Gayyu* this is equal to *Al-Jahlu*. However, the latter word shows a meaning related to belief (itikad), while the first word relates to the problem of behavior (deeds). Hence it is said, the loss of ignorance (*Al-Jahlu*) it was with knowledge, and loss *Al-Gayyu* with pointers (*rushd*).

Alta gut - *At-tagut*: originally said *surrender*, which means to go beyond the limits in one respect. This word can be in *mudzakkar*-kan or *mu'annats*-kan, can also be used for the singular or plural, according to the meaning, according to the word of God:

Their guardians are the juggernaut

“(And those who disbelieve) their protectors are Satan..”.(Al-Baqarah, 2: 257).

c. Right to Justice

The justice commanded by God includes justice towards His rights and justice towards the rights of His servants. The way is to fulfill his obligations perfectly. To Allah Subhaanahu wa Ta'aala, for example by uniting Him and not committing shirk, obeying Him and not

¹⁶ Zaqzouq, Mahmoud Hamdi. (2008). Islam Is Blasphemed Islam Answers. South Tangerang: Lantern of the Heart. matter. 169

¹⁷ Al-Maraghi, Ahmad Al-Mustafa. (1993). Tafsir Al-Maraghi 3. Semarang: PT. By Toha Putra Semarang. matter. 29.

disobeying Him, remembering Him and not forgetting, and being grateful to Him and not disbelieving.

To humans, for example by fulfilling their rights. If as a leader, then he fulfills his obligations to those under his leadership, whether he is a leader in a large scope (imamah kubra), serves as qadhi (judge), deputy caliph or deputy qadhi.

Fairness also applies in muamalah, that is by muamalah in the contract of sale and exchange by fulfilling our obligations, not reducing the rights of others (such as reducing measures and weights), not cheating and not oppressing.

In this regard, there are many verses in the Qur'an and the Sunnah that call for upholding justice, among which can be seen in Surat Al-Nahl verse 90, which means: "Indeed, Allah commands you to act justly and to do good, to give to relatives, and God forbids abomination, evil and enmity."

Qs An-Nahl Ayat 90

God commands justice, kindness, and giving to relatives, and He forbids indecency, evil, and transgression. He admonishes you to You remember

"Indeed, Allah commands (you) to act justly and to do good, to give help to relatives, and He forbids (doing) abomination, evil, and enmity. He gives you lessons so that you can take lessons".

d. Equal Rights

The building of the theory of Human Rights (HAM) which has been built based on the recognition of the existence of plurality of human beings which has been explained in the paragraph above, is followed up by providing a clear concept as attitudes and social ethics or a kind of rules of the game in association, mu'amalah and social interaction among human beings to become a gaiden (guide) to reduce unnecessary social turmoil and commotion, which can lead to violations of Human Rights (HAM), both mild and serious. The Qur'an provides the concept of ethics and social attitudes¹⁸ referred to above is stated in verse al-Hujurât/49:11-12.

Q.S Al-Hujurat :

O people, indeed We created you from a male and a female, and made you into nations and tribes so that you may know each other. Indeed, the most honorable of you in the sight of God God is All-Knowing, All-Aware

Meaning: "O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know each other. Indeed, the most noble among you in

¹⁸ Kurniasih, Imas; Sandi, Berlin. (2014). Attitude is an expression of the values or outlook on life that is owned by a person. Attitudes can be formed, so that the desired behavior or action occurs, (Imas Kurniasih and Berlin Sani 2013 Curriculum Implementation: Concept & Application, Surabaya: Pen Word. p. 65)

the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing and All-Knowing".

Interpretation of Difficult Words¹⁹

مِنْ ذَكَرٍ وَأُنْثَى – *Min zakarin wa usna*: from a man and a woman.

It means from Adam and Eve., Ishaq Al-Mushili said: People in the world of finance are equal, their father Adam and their mother Eve Mud and water

"Human beings in this real world are the same. Their father is Adam and their mother is Eve. If they have glory in their origin that is worth being proud of, then it is nothing more than land and water".

الشُّعُوب – *Asy Syu'ub*: plural of Sha'ab, which is a large tribe that is related to an ancestor, such as the Rabi'ah and Muhdar tribes. While the tribes are even smaller, such as the Bakar tribe which is part of Rabi'ah, and the Tamim tribe which is part of Muhdar.

Abu Ubaidah narrates that there are seven levels of descent known to the Arabs, viz *Sya'ab* Then *Tribe*. Then *'Imarah*, Then *Bath*, then *Fakhz*, Then *Fasilah*, Then *'Aisyirah* each of which is sufficient at the previous level. It means that the tribes are under Sha'ab. *'Imarah-imarrah* are under the tribe. The baths are under the *'imarah*. *Fakhz-fakhz* is under *Bath*, and *Fasilah-fasilah* is under *Fakhz* and *'Aisyah-'aisyah* is under *Fasilah*. For example, *Khuzaimah* is *Sha'ab*, while *Kinannah* is *Kabila* and *Quraish* is *'Imarah* or *'Amarah* (hurugf'*Ain is cursed-right ordifatahah*), and *Qusyay* is *Bath*, *Abdu Manaf* is *Fakhz*, *Hasyim* is *Fasilah*, and *Al-Abbas* is *'Aisyirah*. *Sha'ab* is called that (meaning branch, pen.) because it then branches into tribes, just as it branches in the process.²⁰

Explanation²¹

O people, we created you from male and female

O mankind, verily We have created you from Adam and Eve. So why do you make fun of each other, some of you ridicule some of the others, even though you are brothers by lineage and it is very surprising if you criticize each other or mock each other or call each other ugly names.

It is narrated from Abu Mulaikah that he said, on the occasion of *FathuMakkah*, Bilal went up to the Kaaba and called the call to prayer. Then said 'Attab bin Said bin Abil 'Ish, "All praise be to God who took my father's life, so that he did not witness this day. Meanwhile, Al-Haris bin Hisyam said, "Muhammad did not find anything other than this black crow to be a *mu'azin*". And Suhail bin Amr said, "If God wills something then He can change it. "Then

¹⁹Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 26, Semarang: PT. Karya Toha Putra Semarang: 1993, 234.

²⁰ Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 26, 235.

²¹ Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 26, 236.

Gabriel came to the Prophet, peace be upon him. and told him what they said. Then they were called to come, asked what they had done, and they confessed.

So, Allah also sent down this verse as a deterrent for them from boasting of lineage, exalting their wealth and insulting the disbelievers. And Allah explains that the virtue lies in piety.

At-Tabari said, Rasulullah saw. preached in Mina in the middle of the days of Tasyriq, while he was on his camel. He said, "O people, know that your God is One and your father is one. Know that there is no advantage for an Arab over a non-Arab, nor for an Arab over an Arab, or for a black person over a red person, or for a red person over a black person, except by piety. Know what I said? They answered, "Yes," the Messenger said, "Then let those who witnessed today convey it to those who were not present."

It is also narrated from Abu Malik Al-Ash'ari, he said that the Messenger of Allah, peace be upon him. said, "Indeed, God does not look at your ranks, nor at your lineages, nor at your body, nor at your wealth, but He looks at your heart. So whoever has a pious heart, God will have mercy on him. You are none other than Adam's grandchildren. And the one whom Allah loves most among you is the most pious among you."²²

And made you into nations and tribes so that you may know one another.

And We have made you into tribes and tribes so that you may know each other, that is, know one another, not deny one another. While ridiculing, ridiculing and backbiting lead to mutual denial of it.

Then Allah mentions the reason for prohibiting boasting of one another with His words: *إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ*

Indeed, the most noble in the sight of God and the highest position in his sight '*Azza Wal Jalla* in the hereafter and in this world is the most pious. So if you want to be proud then be proud of your piety. It means that anyone who wants to obtain high degrees should be pious.

Ibn Umar ra. narrates that Nabi peace be upon him. used to preach to many people *Conquer Makkah*, while he was on his vehicle. He praises and flatters God with the praise and flattery that He deserves. Then he said, "O people, God has truly removed from you the arrogance and arrogance of ignorance with their ancestors. Because there are two types of human beings, those who are good and pious and noble in the eyes of God, and those who are sinful, miserable and despised in the eyes of God Almighty. Truly God "*Azza wa jalla berfirman, 'Inna khalawnakum min zakarin wa unsa...al-ayah'.*"²³

²² Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 26, 237.

²³ Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 26, 238.

Then he said "I say these words and I ask God for forgiveness for me and for you."

God is All-Knowing, All-Aware

Indeed, Allah is All-Knowing about you and about your deeds, and He is also All-Wise about the attitudes of your heart. Therefore, make piety your provision for your afterlife.²⁴

e. Right to Get Education

God also gives appreciation to knowledgeable people, in where in Surat Al-Mujadilah verse 11 it is stated that God raises the ranks of those who believe and those who have knowledge.

Interpretation:

In this verse God ﷻ teaches the believers to perform an act that brings them closer to one another, that is, to give space to others, which in the previous verse Allah ﷻ forbid them to do something that can cause enmity and prejudice, namely نَجْوَى (whispers) as explained by إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا "Indeed, those whispers are among the (acts) of the devil so that the believers are saddened", then after Allah ﷻ forbid God's wrath ﷻ advocating an act that can unite the hearts of the believers²⁵ that is, they should make room for others when they are in the assembly and the assembly is still sufficient for the others. They should make room for their friends who come late so they can sit in the assembly with them.

In his words إِذَا قِيلَ لَكُمْ "if it is said to you", al-Alusy said here it is not mentioned who said or ordered to widen the assembly, therefore whoever said or ordered to widen the assembly should be the person who was ordered to widen the assembly. obey him to widen the assembly²⁶. It should not need to look at who said it, because the person who said it could be an honorable person and could be an ordinary person, so one should submit to God's commands. ﷻ regardless of who said it.

Then His word تَفَسَّحُوا "you should widen out" that is you should move closer together so that the others get a roomy place to be able to sit together in the assembly.

Mentioned by some scholars of tafsir as the reason for the revelation of this verse is one of those mentioned by Al-Qurthubi in his tafsir, from Muqotil bin Hayyan:

The Prophet, may God's prayers and peace be upon him, was in a row, and the place was cramped on Friday, and the Prophet, may God's prayers and peace be upon him, was honoring uh. The Muhajireen and the Ansar came to Badr, so there came people from the people of Badr, including Thabit bin Qais bin Shammas. O Prophet,

²⁴ Ahmad Al-Mustafa Al-Maraghi, TAFSIR AL-MARAGHI 26, 238.

²⁵ See: Tafsir Al-Alusy 14/223

²⁶ See: Tafsir Al-Alusy 14/223

peace be upon God peace be upon him He said to those around him from [other than »] the people of Badr: (Stand up, O so-and-so, and you, O so-and-so) according to the number of those who stood up from the people of Badr. , so it was broken on whom It was established, and the Prophet, may God's prayers and peace be upon him, recognized the hatred in their faces, so the hypocrites winked and spoke by saying: What if They lined up, and they loved to be close to their Prophet, so they raced to the place, so God Almighty revealed this verse.

"That the Prophet, may God bless him and grant him peace, was in Shuffah. And the place becomes narrow if it's Friday. And he honored the Ahlu (war participants) of Badr from the Muhajirin and Anshor. So on that day came the companions of Ahlu Badr among them Thabit bin Qois bin Shammas, and they were preceded in their seats, so they just stood in front of the Messenger of Allah, peace and blessings of Allah be upon him, waiting to be cleared for them. But those who had sat first did not make room for them. This condition burdened the Prophet sallallaahu 'alaihi wa sallam and he said to the companions who were around him other than Ahlu Badr: stand up oh so and so, and you too oh so and so, and he continued to make the companions stand up a number of the companions of the Ahlu Badr who were standing (that is so that they made room for the people of Badr who were standing). This burdened the companions who were told to stand by the Prophet, and the Prophet sallallahu 'alaihi wa sallam knew the dislike from their faces. Then the hypocrites blinked their eyes and said, "Muhammad did not do justice to them (the companions who were told to stand), indeed they had loved to be close to their Prophet and hurried to go to their Prophet's place". Then God revealed this verse."²⁷

In this narration it is stated that the Prophet sallallaahu 'alaihi wa sallam loved the companions who participated in the badr war, and they had special privileges with the Prophet sallallaahu 'alaihi wa sallam, because the badr war was not the same as other wars, and companions who participated in the war badr was given the title al-Badry, namely people who had participated in the badr war, in contrast to other wars there was no mention of friends who participated in the uhud war with al-uhudy and people who took part in the khondaq war with al-khondaqy, by hence God ﷻ naming the war of Badr as *يَوْمَ الْفُرْقَانِ* "the day of difference", because that day is a special day in Islam. And the companions have levels of glory, and among the most noble are those who participated in the battle of Badr.

f. The Right to Freedom of Opinion

Freedom of opinion and expressing opinions is also guaranteed by the shura board, the board of consultation with the people, which God explained in Surat Ash-Shura verse 38, which means: "And their affairs are decided by consultation between them." The principle of consultation is very important in Islam, because according to the Qur'an, everyone is commanded to hold consultation in solving various worldly affairs that they face.

²⁷ Tafsir Al-Qurthubi 17/296-297

In Surah As-Shura verse 38 Allah gives instructions about deliberation in relation to social affairs²⁸. In terms of the text, this verse relates to the beginning of the Prophet Muhammad's migration from Mecca to Medina by bringing his followers, known in history as the Muhajirin (immigrants), arriving in Medina they were warmly welcomed by a group of believing Muslims known as the Ashar (helpers).). While in Medina the Prophet together with the Muslims had built a society (civil society) with a consensus known as the Medina Charter. The Medina Charter has established a peaceful life in harmony between the Muslims (Ansar and Muhajirin) and the Jews and a number of tribes who have not converted to Islam. In the process of forming civil society, there have been various views on each side that feel more meritorious in helping develop Muhammad's apostolic mission. At that time the Ansar wanted to nominate a leader from their group and put forward an option if they were not appointed from among the Ansar then the Muhajirin and Ansar should have their own leader²⁹. In order not to dissolve in differences in understanding, God recommends deliberations based on a strong sense of faith through a process that establishes prayer. After establishing the prayer, the sense of faith increases and in the depths of each heart there is a call to build the common good without distinguishing which group it belongs to, because the main consideration is ummatan wahidah, so that we are encouraged to seek the common good through forums of deliberation.

g. Property Rights

The previous verse explained about fasting which contained prohibitions on eating and drinking, as well as advocating various activities that could bring a person closer to Allah SWT. food needs. Islam guarantees legal ownership rights and forbids the use of any means to obtain other people's property that is not rightfully theirs, as Allah says in Surat Al-Baqarah verse 188, which means: "And do not some of you eat the property of some of the others among you by falsehood and do not bring matters of wealth to the judge so that you can eat other people's property by sinning even though you know it."

Interpretation of the Verse:

His Word: Do not eat up your wealth among you in a vanity way and lower your bucket to the judge, namely the one who has the authority to decide, with the aim that you can eat a part of other people's property by sinning, even though you already know the bad deeds That³⁰.

²⁸ Ministry of Religion of the Republic of Indonesia. Al Qu'anul Karim and its translation, p. 389.

²⁹ Kahldun, Ibn. (2001). Muqaddimah Ibn Khaldun. trans. Masturi Ilham et al. Preamble. Jakarta: Al-Kautsar Library. matter. 344

³⁰ Shihab, M. Quraish. (2011). Tafsir al-Mishbah, Pesan, Kesan, and Keserasian al-Qur'an. Jakarta: Lentera Hati. Vol.1. hal 499

The verse above can also mean that some of you do not take other people's property and control it without rights, and also do not hand over property matters to judges who have the authority to decide cases not for the purpose of obtaining your rights, but to take other people's rights by committing sins, and in circumstances knowing that you really don't have the right.

h. The Right to Get a Job

Even within the country, human rights are highly respected, especially in Islam, these human rights cannot be separated from human beings. Islam is a teaching that places humans in a very high position. Even the Al-Qur'an guarantees the existence of glorification rights and human priority. In the letter Al-Isra mentioned by the word of Allah SWT:

And do not kill your children for fear of poverty

"And do not kill your children for fear of poverty (Al-Isra, 17: 31).

Meaning: Do not kill them for fear of falling into poverty in the future.³¹ That is, it was caused by the difficulties of life and the narrowness of the rizki as it existed during the harsh and tyrannical period of ignorance. If they are prohibited from killing them under these conditions, while they are their children, then killing them without reason or killing other people's children is more appropriate and more appropriate to be prohibited.³²

That's why in the next word it says:

We provide for them and you

"We are the ones who will provide sustenance for them and also for you (Al-Isra, 17: 31).

In this Al-Isra letter, Allah begins to mention the guarantee of sustenance for their children, because that is the main problem. In other words, don't be afraid of falling into poverty by feeding them; indeed their sustenance is borne by Allah. As for this letter Al-An'am, given that poverty already exists, what is mentioned is as follows:³³

(We provide for you and them)

"We will provide sustenance for you and for them"

That is, We (Allah) guarantee all sustenance. You are not the one who gives sustenance to your children, you are not even the one who gives sustenance to yourself. They don't get you into trouble.³⁴

³¹ Li Yaddabbaru Ayatih / Markaz Tadabbur under the supervision of Shaykh Prof. Dr. Umar bin Abdullah al-Muqbil, professor of syari'ah faculty at Qashim University - Saudi Arabia, <https://tafsirweb.com/2275-quran-surat-al-anam-ayat-151.html> accessed on 3 May 2020 at 21.30

³² Tafsir as-Sa'di / Shaykh Abdurrahman bin Nashir as-Sa'di, commentator in the 14th century H, <https://tafsirweb.com/2275-quran-surat-al-anam-ayat-151.html>

³³ Li Yaddabbaru Ayatih / Markaz Tadabbur under the supervision of Shaykh Prof. Dr. Umar bin Abdullah al-Muqbil, professor of syari'ah faculty at Qashim University - Saudi Arabia, <https://tafsirweb.com/2275-quran-surat-al-anam-ayat-151.html>

³⁴ Tafsir as-Sa'di / Shaykh Abdurrahman bin Nashir as-Sa'di, commentator in the 14th century H, <https://tafsirweb.com/2275-quran-surat-al-anam-ayat-151.html>

(And do not approach the indecency)

"and do not approach the abominable deeds." Do not approach the heinous acts which are major bad sins and major immorality such as adultery and liwath (homosexuality), because Allah strongly forbids it.³⁵

(What appeared and what was hidden)

"both the visible in between and the hidden"

Namely the open and the secret. That is, do not approach (abominable deeds) that are visible from him and are vague or related to the heart and the inner. The prohibition against approaching an abominable act is deeper than committing it because it includes a prohibition against its introduction and means through which it becomes a bridge.³⁶

(And do not kill the soul that God has forbidden, except for justice.)

"and do not kill a soul that Allah has forbidden (to kill) except for something (reason) that is true". And Allah has forbidden you to kill people whose lives are protected by Allah. That is, the souls of Muslims, male and female, big and small, good people and bad people, and the souls of unbelievers who get asylum and peace agreement.³⁷ Unless there is a valid reason.

D. Conclusion

Detailed and detailed conceptions relating to Human Rights developed by Islam can be found from its main source, namely the holy book of the Qur'an and the Hadith of the Prophet Muhammad SAW. The application of the concept of Human Rights taught by Islam can be seen easily in its application in the life of the Prophet Muhammad throughout his life. The history of civilization related to human rights contained in Islam is not new, in fact, the history of human rights in Islam conceptually and in its development preceded human rights in the West. Islamic efforts in overcoming human rights violations do not only rely on repressive measures which usually rely more on formal legal laws. This requires material evidence, but earlier Islam prioritized taking preventive action through a persuasive approach.

³⁵ Tafsir Al-Wajiz / Sheikh Prof. Dr. Wahbah az-Zuhaili, jurisprudence and tafsir expert in Syria, <https://tafsirweb.com/2275-quran-surat-al-anam-ayat-151.html> accessed on May 4 2020 at 13.45

³⁶ Tafsir as-Sa'di / Shaykh Abdurrahman bin Nashir as-Sa'di, commentator in the 14th century H, <https://tafsirweb.com/2275-quran-surat-al-anam-ayat-151.html>

³⁷ Tafsir as-Sa'di / Shaykh Abdurrahman bin Nashir as-Sa'di, commentator in the 14th century H, <https://tafsirweb.com/2275-quran-surat-al-anam-ayat-151.html>

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