HUMAN RIGHTS FROM KORAN PERSPECTIVE
KUR’AN PERSPEKTİFİNDEN İNSAN HAKLARI
ПРАВА ЧЕЛОВЕКА В СООТВЕТСТВИИ С ПЕРСПЕКТИВОЙ КОРНА

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Abstract
What of the thing which is called" Human Rights" today and it has been claimed in the Human Rights world Manifesto of the United States within thirty articles, is sort of perception and thought which stands on special bases and derives out of special principals. Unfortunately, some of Human Rights defenders and pioneers resort to thought plan motive than thought bases. They suppose that since the Human Rights thought has been stated by means of a world manifesto, to create freedom, justice, peace, and to end up dictatorship, oppression, war, bleeding , thus it should be respected and fulfilled. At times, it relies on its role and functions to create peace and security among human beings and nations and reminds it as a logical reason to necessarily accept it. However efficiency itself cannot state the reason for accuracy and logic of thought.

Key Words: Koran, Human Rights, freedom, justice, peace, world manifesto

Özet

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The thought of human rights is based on a particular supposition of human being and arise out of especial perspectives regarding to ontology, epistemology, and legal rights, therefore, the set of perspectives which the plan of Human Rights thought underlies or has been claimed as an absolute presupposition have been divided into four items of anthropology, ontology, epistemology, and legal rights or the philosophy of rights.

1. Anthropological perspective

The prime and basic principle of human rights anthropology is to believe inherent human dignity. The meaning of human here is not an abstract and fancy one but is a person or character that walks out on his feet and is differentiated from other animals by the name of human. Inherent dignity also means inseparable honor, respect, and value. Therefore the nature of mentioned belief is that the existence of straight stature that is called human has had dignity, worth, and value of whom no other factor can take away, whether it be racial factor or belief or any other factors. To put it in a nutshell, dignity, worth, and value is derived out of human existence. This comment would be taken from the primary paragraph of world manifesto preface which stated that "equal and dispossession lack of inherent prestige and dignity of all human family members and their rights……", and also interpretations like " statue and value of individual human", which demonstrated in the preface of the manifesto or " each one, every individual or each person" which approximately provided in all articles of world manifesto. In the first article of manifesto, for instance, it is read that "all human beings are born free and are equal regarding to prestige and rights and all contain wisdom and conscious". Some inferred from the above mentioned interpretation that that this "respect and dignity" sprang out of personalizing a human". In terms of human rights, it is human genuineness and independence. It means that with respect to human rights, human is supposed as an independent existence that has had his own existence by itself, and is not dependent upon any authority and domination and doesn't seek help from extra power and authority.

Rewine, the Netherlands representative, gave speech in general assembly of the United Nation and mostly regretted that the divine source of human and his soul (evolution) eternality have not been pointed out in the world manifesto. In fact, the origin of all these rights is the exalted God that charged responsibility on those who have demanded their rights. Neglecting this connection means taking a plant apart from its root or building a house without foundation. Although the proposal of the Dutch was firmly supported by some countries especially some European countries, but other countries opposed. This matter shows that the human independence perspective and lack of his dependence to God has been confirmed and proved as a basis in founding human rights. It has been essential and important point that it is specified and benefited as a materialistic thought. Even though, materialists found out that relying human upon God necessitated consequences and other items that differ now with what provided in the world manifesto.
2. Ontological Perspective

The most essential ontological perspectives which have been proposed in forming and compiling human rights, are separating the mortal world from the last day (doom day) and neglecting the consistency between them, and also the role of mortal life in defining final destiny, and from the other side, the role of last day in defining prosperity and also creating desire and special aims in worldly life. In fact it should be admitted that the main purpose of compiling human rights has been ordering the worldly life. The authors wanted to enact and formalize a set of rights sprang out of human dignity to save him out of oppression, discrimination, dictatorship, war and bleeding and to provide freedom, equality, and the authority in order to define destiny that are three axes of the manifesto, to accompany the worldly life peacefully and quietly. Regarding all these through, compiling rights and deducing that are formed from original inherent dignity proved the fact that in the authors' perceptions and insights, bidirectional relation and effects of the mortal world and the last day have not been considered. Whether they did not believe or it has not been considered. The reality could be realized from comment of "the highest desires of human beings" about freedom, security and welfare that was declared in the preface of world manifesto, and also would be achieved regarding to "lack of differentiation in religion" which has been stated in the second article, and emphasis on "freedom in religious verification" claimed in the eighteenth article that both demonstrated unimportance of religion in attaining the prosperity in the last day.

3. Legal Rights Perspective

Apart from the fact that the spirit dominated on the human rights manifesto is natural confess and rights acceptance, and is based on inherent dignity that a set of rights deduced out of it, the most important thing is a particular definition that has been adopted about justice. In the eyes of human rights authors, the justice includes equality. Regarding to, in many cases, it has been emphasized on equality, lack of discrimination, and having equal rights. For instance, following the preface of rights philosophy manifesto, human rights have been introduced in creating freedom, justice, and peace in the world. In the world manifesto, equality in rights and prestige have been mentioned in the first article, indiscrimination in adopting rights which has been mentioned in the second article, equality in front of law in the seventh article, the total equality in taking an action and petition in the tenth article, in the sixteenth article about the equality in spouse's rights, all have been claimed as signs and symbols of justice. However, the equality of rights does not lead the one who deserves that right to achieve it, like where the merits are various.

4. Epistemological perspective

The set off human rights are epistemologically proposed on basic principles, and that is the perception and discovery of the basis of rights, consequences, and its related subjects. Those who compiled the United Nations' Charter believed that the wisdom could absolutely do justice about basic human rights and also human foundation. Otherwise, they could not give speech about human dignity and its given rights. Some supposed that wisdom capability relatively presupposed the thought of human rights, and it was not absolute. Therefore, what of which has been mentioned as human rights is the final product of human wisdom experience, and can be improved and completed with the new experiences. "The collective wisdom of human beings has been dealt with such a discovery and situation
under continuous experience of human society, and do not count his achievements indivertible and final, but is prepared to complete and improve the verdicts according to new experiences”.

Regarding to Islam, human being is unquestionably a valuable creature that should be respectfully considered as an intelligent, voluntary, and authoritative one. The Holy Koran called God "the Best Creator" regarding to the creation of human being. It has regarded human beings as his successor and authority on the earth when stating the creation plan. He has ordered the angles to prostrate and genuflect in front of human and to explicitly respect and honor him. Human freedom, respect to inherent human rights and prestige, and lack of external factors interference as races, languages, complexion, nationality, and etc. have exactly been regarded as human credits and reliance in Islam. Basically the philosophy of delegation as a prophet especially the Holy prophet of Islam was to release humanity out of these conditions and obligations and leading the notice to human inherent prestige, dignity, and self-respect. The Holy Koran, in fact, consider all human beings similar in the essence of humanity, excellence, value, and human inherent prestige, and also regards complexion, race, nationality, and clanship as a means of identification and recognition, not as a means of merits and privileges.

A brief study of verses in Koran shows that the human rights bases and proposes from Koran perspective are neither definitely rejected nor completely accepted, but some of them has been rejected and part of them incurring reforms were accepted by Koran. Following some of these bases has separately been investigated.

1. Anthropological Bases

Undoubtedly, Koran dignified and respected human beings and even considers this respect and dignity for him. Since it is claimed in both sections of the following Holy verse

اﻟـُﺒَﺤْرَ وَاﻟـُﺒَـْرَ ﻓِﻲ وُﺤَـﻤِـﻠْـنَـﺎهـَـﻢُ ﻋِـنْـدَ إِـدَمٍ ﺑَـﻨـَـيِّ إِـاَـرَـْــْــْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~(اﺳْرَاءٍ/70) ﻭَلُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~(اﺳْرَاءٍ/33)

At first honor has been stated and then the honor has been attributed to" mankind". The comment of "mankind" instead of "human beings" demonstrates that the qualifier of "dignity" is human "individuality". Since it has been emphasized in the following Holy Verse:

ولا تفتنوا النفس التي حزم الله إياها بالحق" (اﺳْرَاءٍ/33).

But since Koran sometimes deprived human beings from this dignity and descended him down the level of beasts, and knew its philosophy as cessation of perception channels, on the other hand, neglecting and misunderstanding the reality, it concluded that the reason of dignity does not lie down in individual existence, but lies in individual humanity. As it has been claimed in the Holy Verse that:

ولقد نزلنا الجنين كشراً من الجن والانسان لهم قلوب لا يفقهون بها و لهم أعين لا يبصرون بها و لهم آذان لا يسمعون بما أرسلنا كالمتعلمين بل هم أضل أولئك هم الغافلون" (اﻋْرَافٍ/179).

In fact most of genii and human beings were created for the hell; since they have the soul by which they do not receive the facts and realities, and have eyes by which do not see and have ears by which do not hear. They are not similar to the beast, but are more misled and worse than them. They are in fact those misled. Regarding to Koran perspective, humanity is not concerned with that straight stature creature, but is a potential manner which is gradually formed in him, and is specified with two symbols of right and justice.

Sense of duty and performing a duty is that causes value and dignity in human and this is human moral manifestation before which has been stated. Therefore we come back again
to the fact that the human beings is not valued and respected because of his existence, but has glorified because of his capability and talent for elevation and development. This is not of course, inherently inseparable from him, but what if he loses it. In this situation he has lost the reason and criterion of dignity. But the second perspective of anthropology, say, human independence and self-sufficiency are not obviously admitted by Koran. Regarding to revelation Verses, human being as much as his existence, he depends upon God, and is never self-sufficient and is always needy.

Therefore, neglecting the relationship of human beings with God and His servitude in front of the God that presupposed the human rights thought is inconsistent with Koran culture.

2. Ontological perspective

It is quite vivid that in Koran culture, this world and doom day are considered two parts of a truth that are close relationship between them. At one hand, worldly existence defines the doom day existence; it means that how you live in the world specify how you will be in the doom day. On the other hand, the remembrance and presence of last day in human soul and thought, creates particular desires and goals in worldly life, so specify his orientation and gives it special direction in worldly life. It defines living philosophy in another way. For example, "peace and quietness is not desire and goal for the last day believer, since it has been noted in the human rights manifesto. In fact, he considers peace, freedom, property, and every other value as his own desire and will that will be as a means for his elevation and as a result supplies his last day means. Otherwise, he would like to fight and be in poverty, but not to give up his main goal. Thus, paying important attention to worldly life and neglecting the mutual relationship between this world and the last day which has been presupposed in human rights thought, is unacceptable regarding to Koran. There are such a plenty of verses in Koran that are not necessary to be mentioned here. It is just enough to consider this verse that: He states that "they were satisfied by the worldly life, and the worldly life is not precious with respect to the life in the last day".

3. Legal Rights perspective

With respect to legal rights, two matters have been supposed in the human rights thought; one is admitting natural rights and the other is defining justice equally. Regarding to the first part whether a lot of definitions has been done about natural rights; but if it has been regarded as necessities, expectations, and desires that human nature contains, regardless of the fact that what would be its discoverer and describer, therefore agrees with Koran perspective. Planning "human nature" issue, Koran has accepted the fact by means of special creation that human existence has a set of expectations and necessities that should be met. The set of these inherent expectations and necessities originates a series of musts that are interpreted as Rights. A human being has been created to head evolution; he has the right to develop, he has been created to tend to learning and acquiring awareness and knowledge, he has the right to be taught; he has been created alone; has the right to be liberal, has been created incapable; has the right to have relationship with others and meet his expectations and needs in this way; he has been created with sexual instinct and has the right to marry and also.........therefore, Koran agrees with the natural rights – defined above- and confirms it. If the human rights planners believe on the rights derived out of inherent dignity is the above mentioned definition of natural rights, thus, it does not disagree with Koran perspective.
4. Epistemological perspective

The capability of wisdom in perceiving and recognizing interests and corruptions, and establishing a set of rules upon, if it is considered regarding to the worldly life interests and corruptions will completely be a reasonable and logical word. Basically, one of the philosophies of creating wisdom in human beings is to pave the way for better life in this world, especially if human collective wisdom is considered in mind. That is, collecting historical experiences and using victories and loses during the collective life, he discovers the benefits and loses, and make use of it toward better collective life foundation.

Conclusion:

In fact, the essence and nature of the existing human rights differences of human rights derived from religion lies on the kind of both to human as absolute worldly creature or the creature which is worldly-ethereally one. If in human rights thought, inherent dignity for individual human is supposed as a creature, if wisdom is supposed as capable push factor to discover justice and oppressions signs originated from it, in fact it is the reason that leads to consider human as worldly creature. However, in religious rights human is regarded as the second type. Hence, the field of dignity takes another form, the field in which it could continue after this mortal world is over. The wisdom is also limited in perceiving and recognizing means and consequences of that dignity, say, justice and oppressions.

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