

## **Islam is the Culture of Human Rights: Role of Education in the Promotion of its Values as a Social System Generator**

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### **Abstract**

Making safe the humanity from the clutches of exploitation and barbaric action the voice of Human Rights is to be a shield. To dividend the idea of Human Rights in to Western and Islamic is to dividend the shield of defense and exposes humanity against the sword of brutes. The question is how to promote and implement this idea into practice and to preserve the universality of the rights in to integrated character? Considering that fundamental rights according to Islam are an integral part of the Islamic religion and always on the apex of the Islamic culture. The aim of the study was to understand the essence of human rights in the Islamic and western perspectives and to investigate the role of education in the promotion of human rights. The study was conducted in district Mardan, one of the central districts of Khyber Pakhtunkhwa. All government schools teachers (male) of district Mardan constituted the population of the study. 150 government schools' teachers (male) of district Mardan were selected as convenient sample and interview was conducted for data collection, as in-depth information was needed. Informal interviews were conducted and codification was made, themes were developed and patterns were drawn from the interviews. Data were refined, unified and the conclusion was drawn. The study found out that there was no difference in the essence of Human Rights in both of the Islamic and western concepts. The only difference is the culture setting and the implementation problem. The hypocritical and double faced actors or elements are hinder in the promotion of Human Rights development. It was also found out that the role of education is not up to the mark in the promotion of Human Rights.

**Key words:** Qur'an, Human Rights, Islam, West, Education

### **Introduction**

Twist in the priorities of the individuals, nations and states twisted the world around. Technological development is taking place in every walk of the

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life. Morality is displacing by the materialistic trends, as result values in between are on molesting and crushing point. Efforts are going on to make the world safe for the universal values and the individual, groups, nations and even states rise their voice for the survival of these values. This idea and efforts were given the name of Human Rights to be preserved and keep safe the world society form the humiliation and disaster.

Human rights are the rights, without it an individual's survival might be less than human being especially of the right of freedom and security<sup>1</sup>. The rights which are given by the creator of the universe through his messenger i.e. Prophet (ﷺ), are unchallengeable and absolute but reciprocal to the duties<sup>2</sup>. According to Donally<sup>3</sup>, Human Rights are the rights because it is related the human beings.

According to the western thoughts the movement of reawakening provides the base for contemporary freedom and rights. They are of the opinion that before the renaissance movement there were no concepts of Human Rights. However some of the western scholar says that Magna Carta was the first documents of the freedom and rights which was signed in 1215. But Henry Marsh is of the opinion that Magna Carta was only the charter of Landlord and Funerals. It is new phenomenon which was started after the reawakening movement in eighteen century<sup>4</sup>. Some of the scholars considered Human Rights as new concept. According to Sanjaoba as a process, Human Right is the new concept and experience<sup>5</sup>. According to Britannica, it was about the 17<sup>th</sup> century in the era of reawakening that the ideas and practices of society changed the notion of Human Rights and received to take hold as a common social need and the reality to be achieved<sup>6</sup>. David Sills, another scholar expresses his views as the phrase "Human Rights" as a term of arts is new origin, and started in last decade of the 18<sup>th</sup> century<sup>7</sup>.

Islamic views about the origin of Human Rights are somewhat different from the western. Islam granted all the rights and freedom to Al Mighty Allah and the revelation is the exclusive source of it. Many Quranic verses and Ahadeeth of the Prophet (ﷺ) describe these rights and duties. These fundamental and basic rights are given by Islam in the 10<sup>th</sup> hijra as the holy sermon was delivered by the Prophet Muhammad (ﷺ). The notion of Human Rights is grown-up as the history itself but the first practical, courageous, confident and realistic move has been taken by Islam in the 7<sup>th</sup> Century AD, about 10<sup>th</sup> Hajri. Nowadays days' human rights become one of the most debatable issues in the Islamic and western world. It becomes the

central point of discussion all over the world in the social and political arena. Human Rights are one of the main concerns of Islam due to the honor and dignity provide to the human being by Islam<sup>8</sup>.

## **Concept of Human Rights**

There is universality in the notion of Human Rights and it should be given universal status. The concept is one i.e. welfare of the human beings and the society and to save the humanity from the brutal action of the oppressor.

### **1. Western Concept of Human Rights**

According to Black's Law Dictionary<sup>9</sup>, right is stand for justice, to correct ethics or make consonance with rules of law of morality, it is contrast to unjust and wrongness. It is also identified as granted power or privilege under constitution and alleged due to long period of usage. According to Khan<sup>10</sup> UNO define Human Rights are the innate rights provided by the nature without human being cannot live. Laski, the champion of human rights define the rights as the essential conditions of the social life without no individual can attain happy and prospers life<sup>11</sup>. Encyclopedia of philosophy<sup>12</sup> defined Human Rights are international norms that give protection to individual all over the world from the humiliation of threats of legal, political and social abuses. It is the right to chose religion, the right of free and fair trail and the right against the agonized actions. It confers the right to take part in any political activities. It is existed in law, morality and national and international level.

According to Hornby, Oxford English Dictionary defines Human Rights as the rights that are alleged to belong to every individual and manifest for basic human right<sup>13</sup>. The west is of the opinion that it is of the western people that initiate the term Human Rights and strive for its achievement. UDHR (the Universal Declaration of Human Rights) expresses that the General Assembly declare the universal declaration of human rights as the common standard for all the individuals and all the nations to be accomplished to the end that every person and organ of the social order<sup>14</sup>.

Before the 17<sup>th</sup> century there was no concept of Human Rights or such notions. However it gets started after the 18<sup>th</sup> century after the declaration and constitution of US and France<sup>15</sup>. Liberty is also used in the meaning of rights, freedom means to do an act which is supported by others rights and which is claims that other individual don't obstruct the exercise of such an act<sup>16</sup>.

## **2. Islamic Concept of Human Rights**

Molana Moududi <sup>17</sup> said that very proudly the western world asserts that they got the notion of human right from Magna Carta, the great document. In fact this treaty was come to advent some six hundred years after the advent of Islam. Magna Carta is restricted only the trail of jury, control of parliament on taxation and act of Habeas Corpus. According to a Muslim scholar Muhammad the term “HAQQ” is relevant and gives the sense of duty, property, ownership etc. The Ahadith show that the word “HAQQ” is used in Islam in different connotation including rights. Haqq occurred about 287 times in the holy book the Quran and used for about 18 different meaning such as justice, truth, reality, and conformity<sup>18</sup>.

According to Muhammad Muhsin Khan and Muhammad Taqi-ud-Din al-Hilali, who translated the Holy Book (Quran, 4: 1) Allah says, O mankind! Be dutiful to your Lord, the creator who created you from a single individual (Adam) and wife from him (Eve) and many men and women and fear Allah whom require your mutual rights<sup>19</sup>. The holy book Quran says that the son of Adam was honored, transport on the land and sea were granted to them. Good and pure things were given to them for sustenance and special favors are conferred on them, above the enormous part of our creation (Al-Quran 17:70)<sup>20</sup>. Islam gives protection to the mankind, regardless of the religion, race, cast, color, and origin. Muhammad (ﷺ) the Prophet of Allah said that Allah will torment those who anguish other in the world<sup>21</sup>.

Kamali is of the opinion that freedom to express as the basic human right also give respect to human dignity for the soul and spirit of the character that is imitate in individual’s judgment and thoughts<sup>22</sup>. The notion of Human Rights in Islam is very clear, human dignity; honor and equality of individuals are the basic theme of human rights in Islam<sup>23</sup>. The last Prophet (ﷺ) said:

“There is no supremacy of Arab over Non Arab and vice versa and no supremacy of white over black and vice versa; the only supremacy is for piousness in character and Consciousness of God<sup>24</sup>.”

### **Kinds of Human Rights in Islam**

There are some universal and basic rights in Islam which are to be exercised and respected by everyone in all situations i.e. the sacredness of human blood or killing is forbidden unless without proper justification. Repression of woman, children and old should be eliminated. The sick and injured should be looked after, the needy and starving should to noshed,

dressed and housed. Muhammad (ﷺ) the Prophet of Allah says the faithful will be recognizing by mutually compassionate and empathetic actions. They are like a body one part suffered other suffered<sup>25</sup>. The basic principles of the shariah are that the individual has the right and duties to accomplish the aspiration and needs and to develop their interests and attain the blessing and happiness<sup>26</sup>.

Qazi Selman Mansurpuri derived Islamic human rights from the last sermon of holy Prophet (ﷺ). The summary of the Islamic Human Rights are:

- Equality of human beings, right of life, right of property and right of inheritance
- Rights of education, family and social status.
- Eradication of ethnicity, Right of slaves, servants and membership of the society.
- Eradication of lawlessness, rights of economics, and right of social identification
- Right of ownership
- Women's rights, husband rights, newborn, constitutional rights and rights of the state.
- Observation of law, obedience of rights, justice, right of awareness.
- Divine rights i.e. Allah, Holy Book and Holy Prophet ( Sallallohu Alaihe Wasallam).

The aim of rights in Islam is to bestow honor and dignity on human being and to eradicate the injustices, exploitation, coercion and repression from society. Main aims of the shariah is to guarantee the well of the nation as whole irrespective of any status etc in the commune and abide the limits that Allah has ordered<sup>27</sup>. Islam is a universal religion and always stress on the Human Rights. Few of them according to the Holy book and Sunnah are the following:

1. **Right of Living:** The most important Human Right that cannot be denied is the right of living and safety of life. Allah says in His Book don't kill yourself nor others, indeed Allah is the most Merciful<sup>28</sup>.
2. **Protection of Family:** Islam gives full protection to the family life in Quran, Allah says that:

“Do not enter any houses except your own homes unless you are sure of their occupants’ consent”<sup>29</sup>.

3. **Right of Equality:** Islam is the religion where equality has been stressed several time. Allah says;  
“O people, we created you from the same male and female, and rendered you distinct peoples and tribes, that you may recognize one another”<sup>30</sup>.  
Another place Allah says in the holy book that the Pharaoh “had divide his people into several classes and he suppressed one group of them (for others)”<sup>31</sup>.
4. **Freedom of Religion:** In Islam there is perfect freedom for the choice of religion. Islam denies the use of force for conversion of religion or such other action. Quran says that there is no compulsion in religion<sup>32</sup>. Another verse the Holy Book says:  
“To you be your Way, and to me mine”<sup>33</sup>.
5. **Right of Education:** In various verses of the Quran the significance of education and knowledge is clear. Right in the first verse revealed on the Holy Prophet (ﷺ) make clear this importance “READ”<sup>34</sup>. Another place Allah says in the holy Quran that Allah will raise the position of the believer and of those who get knowledge (58:11)<sup>35</sup>. Some other verses of the Quran are: And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving”<sup>36</sup>. And say:  
“My Lord! Increase me in knowledge”<sup>37</sup>. Qur’an says ‘are those who know equal to those who know not?’ It is only those who are endured with understanding that will take heed”<sup>38</sup>.
6. **Needy and Poor:** Islam is perfect religion and provide so many value for the survival of human beings Allah says:  
“And in their wealth (they have an) recognized right (to) the needy and poor”<sup>39</sup>.
7. **Prohibition of illegal wealth:** Islam prohibits us to get illegal wealth of other people. Allah says:  
“Do not engulf one another’s wealth by false and illegal means”<sup>40</sup>.
8. **Right of Secrecy:** Islam forbade us not to spy one another so Islam confer human the right of secrecy, “Do not spy on one another”<sup>41</sup>.
9. **Rights of Orphan (Property Protection):** Islam give full protection to the orphan and their property as said the Quran:  
“Come not near to the orphan’s property, except to improve it until he or she gets the age of full strength (maturity)”<sup>42</sup>.

10. **Property:** Muhammad (ﷺ) says the person is martyred who dies while protecting his property<sup>43</sup>.
11. **Justice:** In Islam there is a system of adalah i.e. justice which is stand for giving to the right man in the right manner, who must be given<sup>44</sup>.
12. **Equity:** Kaifi and Mujtaba say that there is no categorization on the base of gender, color, race are creed and nationality in Islam<sup>44</sup>.
13. **Security:** The Prophet (ﷺ) of Allah says the blood, honor and property of a believer is Haram to other Muslim<sup>45</sup>.

### **Education as a Social System Generator**

Learning and education plays always a pivotal role in the development of individual as well as of the whole society. It is a character building process and a value generator of the social set up. In Islam the importance of education has been envisaged from the very first word that revealed on Prophet Muhammad (ﷺ) is the:

“READ” and read with the help of pen (The Qur’an 96:1-5)<sup>46</sup>.

There are so many Hadith on the importance of learning and education. Hence it is clear that education and learning has got a special place in Islam.

Learning and education starts from cradle and ends to the grave. When Black Box (Cognitive learning) opens or Tabula Rasa (Behaviorist learning) starts working, learning process begins. Education is the right of every human being since born. Although a child learns from his environment informally yet formal education is the significant contributor in his growth and development. A systematic education provides and creates opportunities for children to be developed intellectually, physically, emotionally, aesthetically and socially fitted. Above all education is a complex process of formatting and developing the human personality to all its perfection. Education and learning that promotes social equity, empathy, commiseration and human rights and responsibilities. It promotes harmony among the cultures, environmental, personal care and peace, and to ward off the war and aggression<sup>47</sup>. What is the role of education in issue Human Right development, what the curriculum said and what the educator doing in this connection? Education is the powerful changing behavioral tool. Human rights are issues that also related to behavior created by the behavior and have to be resolved by the behavior.

Learning academies get more importance when it is connected to the role of moral- cognitive development. It is the schools where for the first time

the young people realized that they are the part of the larger society and they have to serve the mankind. Great efforts are needed to be done to grown up, because this young generation is to plant the seeds of humanity and inculcate develop them in such universal values which is acceptable to all.

### **Significant of the Study**

Human Rights are the burning phenomenon of the age. Nations, states, individuals, groups and different organizations are striving for its preservation and promotion. Islam has very rich culture of Human Rights, more strong and universal in character. Islam as a religion possesses the universal characteristics and is a religion for all the humanity. Education is the most effective tool for the changing of behavior. This study is of great worth not only for educators but for all the society as whole because of the universality of the problem. As a changing agent what the role is playing education in the development of the human value and how to preserve the human rights in real and true sense.

### **Objectives of the Study**

The objectives of the study were:

1. To understand the essence of Human Rights in the Islamic and western prospective.
2. To investigate the role of education in the promotion of Human rights.

### **Methodology**

It was a qualitative and phenomenological study. Modified analytical induction approach was applied. The data collection was started from a specific question and identified all the causes of the phenomenon under the investigation. The main focus of this kind of study is to investigate things or events from the lens of veteran and experience people. The aim is to gain insight in to the phenomena and provides plenty of stuff based on facts for description of lived practices and experiences. The study was conducted in district Mardan, one of the central districts of Khyber Pakhtunkhwa, Pakistan. The entire Government high / higher secondary schools teachers for boys of District Mardan constituted the population of the study. There were total numbers of 101 working high/ higher Secondary Schools for boys in district Mardan. There were total numbers of 1836 high/higher Secondary Schools working teacher for boys in District Mardan<sup>48</sup>. 150 government schools teachers (male) of district Mardan were selected as convenient sample.



Iterative process of data collection was applied until it was focused on the specific findings. An informal interview was used as instrument for data collection as in-depth information was needed for the research study. Raw data was codified; themes and patterns were drawn from the codified data and conclusions and findings were drawn at the end.

### **Findings**

150 Teachers were interviewed to find out the facts about the universal idea of Human Rights in Islamic and western culture. The findings were divided into two parts i.e. essence of Human Rights and the others was the role of education in the promotion and preservation of human rights as universal entity.

### **Human Rights**

1. **Core values:** The study revealed that human rights are actually the core values of humanity. Its preservation and promotion in the true sense can be the survival of the humanity from the brutal actions against the mankind. It is totally the question of morality and human rights are the sum total of moral values in one form or other, standardization in morality is standardization in Human rights.
2. **Universality:** Human rights are universal in character and should be followed above the restriction in one form or other. If someone divides it into western or Islamic then the universality will be lost. Essence is the same but interpretation is different.
3. **Implementation defects:** The problem is not the recognition of the human rights but is of implementation. Who is realistic and who is making fun of it, is clear from the actions. It was found out that some of the actors raising the voice of human rights in the national and international arena but in action they are totally against. Secondly in some of the cases individually they are stressing upon human rights but as collectively or organizationally they totally ignoring it, as one can see it in the form of Sham, Kashmir or Lebanon etc. Havoc is going on there but some of the states actors and international organization are totally silent against it. So, the hypocritical character of these elements is hindered in the achievement of Human Rights in the true spirit.
4. **Cultural understating:** Human Rights are needed to be understood in culture prospective. There are some basic values that are not the breach of Human Rights if it looks and considered in the context of particular culture. For example in Islam there is “PARDA” system and in western

there is not such system exist. The western is highlighting it the breach of Human Right and the controversy get started. So, this type of rights should be look in culture and religion context.

5. **Essence is the same:** Interpretation might be different but the essence is the same, it stands for the humanity not for particular society, creed, nation or state. The aim is to survive the humanity from the clutches of the oppressors and to bring peace and prosperity in society.
6. **Molesting:** The study revealed that so often the defenders of Human Rights are the molesters of the phenomenon. Theoretically they are crying and making show or drama for the human right, but in fact they are the real molesters of the human rights by themselves.
7. **Materialistic VS Moralistic approach:** The study revealed that the materialistic approaches and trends in the society are hurdle in the achieving of the Human Rights. Material is eating the spirits and thus morality is replacing by the materialism.

### **Role of Education**

There is various type of learning or education in Pakistan. These are full systematic learning which is taking place in well established learning institutions. There are other forms of learning which is called informal and non formal learning. There are also institutions for religious education called Madrassa. This particular finding is here related the government schools.

### **Formal Learning**

- a) The study revealed that in the formal learning institution more stress are given to the core subjects and above than 90 % of the focuses are given the subject as per annual examination point of view. The performance is always looked in the term of degrees and certification and not morality or values promotion.
- b) It was found out that there were no specific subjects under the title of Human Rights are taught yet Islamic studies and Islamic education compulsory as subjects are playing the role in the development of values and human rights.
- c) There are some integrated subjects that promote human value according to nature of the relevant subjects such as social studies and history etc.

### **Informal Learning**

- a) It was found out that government neither conducts workshops nor seminar in the respect of Human Right for the teachers, students or parents nor provides them any sort of training. The education department did not providing any other such materials or literature that is helpful in the promotion of Human Rights.
- b) In some of schools there are library but very little attention is given to them due to burden of subjects and exams system.
- c) Teachers are playing their parts; especially the theology and social sciences teachers are providing lectures and advices on the human rights.

### **Summary and Conclusion**

Islam is a perfect religion and there is solution of everything in it. The contribution of Islam is very great and significant in the efforts made for generating of human rights to give protection to the mankind from the persecution and exploitation of human beings. Islam affirms the dignity and exaltation of human beings in accordance to the Islamic Shariah. Facts shows that all the so called Human rights agenda which is propagating these days by the western has been derived from the golden teaching of Islam.

To summarize, rights are existed in both Islamic and western jurisdiction and also the concepts of duties are existed in both side of the pole. It seemed that western and Islamic philosophy of human rights is based on the same notion and concept. From the context of both it seemed that there is harmonization and synchronization. The question is of acceptance and legal implementation<sup>49</sup>. According to Brems, Islam might be pro human rights to the degree that human rights are pro Islam. However, the slight gap or variance is still there. This difference is due to stillness of some specific issues in Islamic culture, yet by thoroughly discussion the principles of rights by the international and Islamic rights declarations are being apportioned and share out by both of the culture<sup>50</sup>.

The study found out that Islam is stands for the best community and well balanced civilization. It is universal in character and for every one everywhere and for all time. There is harmonization established between the mundane world and world after here. In Islam there is combination of knowledge and faith and it provide guidance for all the humanity. The study also found out the role of educational academies is not up to the mark. Less importance has been given to the promotion and preservation of Human Rights as compared to the other subjects. Government should take steps to develop a

system of education that promote and preserve the values of morality on the same footing they are doing for other subjects, as these institutions provide new stuff to the society for development.

So, the education system should be focused and directed for the realization and development of the human character and personality building. It should be focused to strengthen the bonds of respect for the human rights, basic freedom and welfare of the people. Educational institutions should promote the tolerance, friendship and understanding among the entire sects, races, religious and ethical groups and finally among the nations to bring peace and prosperity in the society.

Finally the crux of the study is that Islam acknowledges the significance and highly valued the dignity of human beings. This dignity and esteem of the individual can be best preserved if it is implemented under the umbrella of interconnected and relevant norms, beliefs and institutions<sup>51</sup>.

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