



Rights and Duties: An Islamic Perspective

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Abstract

The concept of 'rights and duties' are dealt in almost in all political institutions, Social Setups, religious denominations, etc. Foundations and frameworks of the rights and duties are elaborately discussed in various religious, ethical, social, political perspectives. Freedom is a birth right of every individual which if snatched is an act of inhumane as per the religious philosophies and sociological framework. This paper 'Rights and Duties: An Islamic Perspective', presents a comprehensive examination of the integrated Islamic framework of rights (Huquq) and duties (Fara'iz). Instead of focusing only on personal freedoms as many modern Western discourses propound, it shows Islam's balanced concept of rights come along with responsibilities in personal as well as social paradigm. Drawing from the Quran and Sunnah, it highlights worth of every person (Karamah) plus their role as caretakers (Khilafah). Rights have been divided into two types - one set toward the Creator (Huquq'Allah), the other toward people (Huquq al-'Ibad) - shaping moral action. Also, by using Maqasid al-Shariah (higher objectives behind Islamic law) it explains how purpose guides decisions about what's fair or required. The application of this framework is illustrated in socio-political contexts and contemporary challenges, including religious freedom, gender equity, labor rights, and environmental ethics. This paper tries to discuss and relocate the fundamentals of Islam vis-a-vis Rights and Duties which honors an individual human being and elevates his/her status in the world we are living in and puts a lot of responsibilities unto him/her so that the world we are living in is beautified with what is befitting to it. The paper concludes that this duty-centric model offers a robust and ethically-grounded vision for human dignity and social justice in the modern world.

Keywords: Rights, Duties, Islamic Law, Social Justice, Maqasid al-Shariah

1. Introduction:

The modern discourse about rights that pervades constitutional, international and ethical literature often privileges individual rights over collective claims. The Islamic moral and legal philosophy conceives rights (*huquq*) and duties (*fara'iz*) as two sides of a unique and single framework. The Quran views people as responsible beings (*mukallafun*), respected yet entrusted with role of a deputy on earth (*khilafah*), bound by promises - to Allah, and among themselves. Rights aren't just what someone can demand; they're held up mainly

through others' responsibilities and the good traits each person should grow. You see this link right from the start in the Quran: 'O you who have believed, fulfill (all) contracts' (Al-Ma'idah:1); 'Indeed, Allāh commands you to render trusts to whom they are due and when you judge between people to judge with justice' (Al-Nisa:58); 'Be persistently standing firm in justice, even if it be against yourselves' (An-Nisa:135). Property, reputation, body safety, family bonds, and personal beliefs take shape in rules guiding how people treat each other. These guidelines hold society together. The teachings of the Prophet ﷺ back them up with sayings such as: 'There should be neither harming nor reciprocating harm' (Ibn Majah, 2341) and 'Give the worker his wages before his sweat dries' (Ibn Majah, 2443). Such phrases transform the ethical and moral aspirations ideas into real-world duties.

The Islamic model of rights plus duties forms a full moral-legal system shaping all parts of daily living. Unlike Western ideas, which tend to focus more on entitlements than obligations, Islam balances personal freedoms with community roles (Kamali 2008). That equilibrium comes from the Quran's outlook, where people are seen as Allah's deputies on Earth (Al-Baqarah: 30), each carrying both rights and responsibilities. Recent research shows how crucial it is to understand Muslim perspectives on these matters beyond outdated colonial biases (Asad 2003). This research paper aims to add value here through structured examination of:

- Theological foundations of Rights and Duties in Islam
- Historical and Doctrinal Concretizations
- The Islamic Concept of Rights: Huq'uq
- The Islamic Concept of Duties: Fara'iz
- Application in Social and Political contexts
- Contemporary challenges and Islamic responses

A conclusion will pull everything together, aiming to build a constructive discourse on Islamic rights and duties. Instead of just listing facts, it digs into original texts- like the Quran and Hadith- to see what they really say. Additionally, the insights from both classical and modern Islamic scholarship will be considered to shape the understanding. Rather than jumping to claims, the approach describes first, then examines closely. The use of descriptive and analytical approaches will provide a holistic view on the subject through articulation.

2. Theological foundations of Rights and Duties in Islam:

The Islamic rules on rights and duties come from religious beliefs and legal thinking, rooted in the Quran, Sunnah, and old scholarly work. The Quran highlights respect for people and fairness; meanwhile, the teachings of the Prophet ﷺ spell out specific rights through Hadith texts. Over time, scholars shaped these concepts into Sharia law, digging deeper in books like *Al-Ahkam al-Sultaniyyah* by Al-Mawardi and *Ilam al-Muwaqqin* by Ibn Al-Qayyim. Rights have been divided into two categories: those owed to Allah (*Haquq'Allah*) and those owed to people (*Huquq al-ibad*), balancing personal faith with social justice. This blending of theology and law builds a more practical and completely ethical-legal framework of Islam.

2.1 Human Dignity and Stewardship

The Quran says Allah honored Adam's descendants (Al-Isra:70), so every person carries an inherent dignity (*karama*)- this stops anyone from being humiliated and treated inferior.

Being Allah's *khalifah* on Earth isn't about enjoying power over others; it's more like caring responsibility for life around us, it should be seen as an honor, not something forced upon humans that steals their freedom. Justice (*adl/qist*) is an obligatory category (An-Nisa: 135) and the compulsion in faith is completely forbidden (Al-Baqarah: 256)- this keeps room for an honest conviction without any pressure. A saying from the Prophetﷺ goes:

"O people! Your Lord is one, and your father is one. Superiority of an Arab over non-Arab, and superiority of non-Arab over Arab, superiority of white over black, and superiority of black over white, is only by piety" (Ahmad Al-Musnad, 22978).

This hadith and the idea directly line up with the concept of innate human dignity mentioned in verse 70 of Surah Al-Isra.

The new concept of Islamic rights comes from considering Allah as the ultimate authority (*Al-Hakimiyya*). As Fazlur Rahman (1980) pointed out that every part of life in Islam follows divine commands rather than rules made by people. In religious terms, this belief lines up with what the Quran says: *"It is the Allah who judges"* (Quran 12:40, 6:57). Because of this view, humans act more like caretakers instead of having full control. The duty people have in Islam works on two connected sides: one is toward Allah (*'Ubudiyyah*), another is toward others and community life (*Mu'amalat*). These together form the base for moral choices in Islam. The old scholar Ibn Taymiyyah (d. 1328 CE), explained this more in his book *Al-Siyasah Al-Shar'iyah*, saying being a deputy (*khalifah*) means doing what's required - rights come after fulfilling tasks. Modern thinkers such as Mawdudi (d.1979 CE) point out this idea still fits now, especially with current issues like caring for nature or fairness in society, showing how Islamic thought stays relevant over time.

2.2 Maqāṣid al-Shariah: The Objectives of Islamic Law

The theory of *maqāṣid al-shariah* provides the teleological framework for understanding rights and duties in Islam. From its foundational articulations by al-Ghazali (d. 1111) to its systematization by al-Shaṭibi (d. 1388) and, in the modern period, its expansion by Ibn 'Ashur and Jasser Auda, jurists have identified the *maqāṣid* as protecting five essential universals (*al-daruriyyat al-khams*): religion, life, intellect, lineage, and property. Contemporary scholarship has extended this list to include critical modern values like human dignity, freedom, and environmental stewardship. Within this framework, rights are understood as teleological claims: they are justified because they serve the preservation and flourishing of these essential goods. On the flip side, responsibilities are how those goals actually get done or kept safe. Newer works - like Ibn Ashur's *Maqāṣid al-Shariah al-Islamiyya* or Auda's take on Islamic law - not only sum up old ideas in a clear way but also tweak the methods so they fit today's real-life issues around rules and right versus wrong.

3. Historical and Doctrinal Concretizations:

The Islamic model comes from divine guidance, shaping life as a complete whole - rights tie closely with duties. Based on the Quran and teachings of Prophetﷺ Muhammadﷺ, these ideas shape personal and community living. Rights cover what people owe to Allah (*Huquq'Allah*) along with duties toward people (*Huquq al-'Ibad*), supporting fairness and care in society. On the flip side, *faraiz* are clear-cut actions each Muslim must carry out without exception. Over time, scholars turned these values into detailed rules for law and ethics, linking sacred commands with well-being while keeping balance between inner faith and public life (Hallaq, 2009).

3.1 The Constitution of Medina (622 CE): Pluralism as Public Duty

One early case of setting up clear roles and rules was the Constitution of Madinah, written by Prophet ﷺ Muḥammad when he reached Yathrib- later called Madinah- in 622 CE. Found in old biographical writings, this agreement formed one united group mixing Muslims and Jewish clans through common city laws (Ibn Ishaq, 1955). Religious freedom got protected- not just for Muslims but also Jews - with each keeping their own faith, while joint protection and fair conflict handling were built in (Lecker, 2004). No matter if seen as a pact, foundational paper, or local deal, what matters is how it tied freedoms like safety, prayer rights, and fairness to responsibilities such as no attacks, helping defend, and settling quarrels properly (Arjomand, 2009).

3.2 “No Harm” (la darar) and the Architecture of Duties

The Prophet ﷺ maxim *lā ḍarar wa-lā ḍirār* means ‘there should be neither harming nor reciprocating harm’ (Ibn Majah, 2341) evolved into a universal legal principle across Islamic jurisprudence. Reported in Sunan Ibn Majah and other Hadith collections, this maxim became the foundation for a tort-like logic of harm prevention and policy review. Classical jurists such as al-Nawawi and Ibn ‘Abd al-Barr extended it to areas of public welfare, determining that state or private actions causing unjustifiable harm are legally void (al-Nawawi, n.d.). This principal anchors rights such as consumer protection, neighborly justice, and labor fairness, showing how individual duties secure communal rights.

3.3 Ḥuquq’Allah & Ḥuquq al-Ibad in Adjudication

Islamic jurisprudence distinguishes between *Huquq’Allah* and *Huquq al-Ibad*. In practice, this duality structured Islamic adjudication: personal claims could be forgiven or compensated by victims, whereas public claims- crimes against Allah and social order - required official enforcement (Hoexter, 1995). This division influenced doctrines of standing, evidence, and penal policy, and shaped the operation of waqf institutions that mediated between private beneficence and public obligation (Hoexter, 1995). Legal historians note that this balance between divine and human claims produced a sophisticated theory of justice integrating moral, procedural, and institutional domains (Moosa, 2001).

3.4 Maqaṣid as Rights-Generating Teleology

The theory of *Maqaṣid al-Shari’ah* (higher objectives of Islamic law) systematized how jurists derived concrete rules from ethical ends. Al-Shaṭibi in *al-Muwafaqat* identified five universal objectives- protection of religion, life, intellect, lineage, and property- that collectively define human welfare. Duties to preserve life imply responsibilities of safety, health, and welfare; duties to preserve intellect demand education and prohibition of intoxicants; duties to preserve property require fair contracts and bans on theft and usury. In modern scholarship, these objectives have been expanded to encompass dignity, freedom, and environmental integrity (Auda, 2008). Writers like Jasser Auda suggest using a system-driven take on maqaṣid, linking old-school Islamic law with modern human rights ideas (Auda, 2008; Kamali, 2002). Because of this goal-focused logic, spiritual purposes become responsibilities that back personal freedoms- showing how ancient rules can shift to fit today’s moral and legal scenes.

4. The Islamic Concept of Rights (Huquq):

The idea of rights (*huquq*) in Islam comes straight from the Qur'an along with the Sunnah, shaping how Islamic law and morals work. Long-ago scholars split rights into two kinds- Huquq'Allah, meaning duties to Allah, also linked to what's best for the whole community- and Huquq al-Ibad, which covers personal rights people have toward each other. One deals with things you owe only to Allah; the other handles disputes between people. Because of this division, rulings depend on context: sometimes pardon fits better, at times payment works, or penalties get applied instead.

This idea plays a key role in today's study of Islamic law, shaping how people view leadership, justice, and daily conduct (Vogel, 2000; Weiss, 1978). Instead of just focusing on rules, it links religious duty with fairness in society- so that personal belief lines up with doing what's right.

4.1 Rights of Allah (Huquq'Allah)

Classical scholars, notably Imam al-Shafi'i (d. 820 CE) defined Huquq'Allah as obligations directed toward Allah, encompassing acts of worship (*'ibadat*) and legal ordinances (*hudud*). These duties, mandated in the Qur'an, promote both spiritual refinement and societal stability (Al-Shafi'i, 1993).

a) Worship and Religious Duties

Prayer matters- *'Establish prayer for My remembrance'* (Qur'an 20:14), yet fasting also counts- *'Fasting is prescribed for you...'* (Qur'an 2:183), and pilgrimage *'Pilgrimage to the House is a duty owed to Allah by all who can make the journey'* (Qur'an 3:97). These acts show personal surrender to Allah, at the same time building fairness among people (Qaradawi, 1985).

b) Legal and Moral Ordinances

The Qur'an also mandates moral and legal prohibitions, sets clear rules people must follow- such as abstaining from intoxicants (Qur'an 5:90) and observing legal punishments (Qur'an 24:2), to keep society in order. So, these religious duties aren't just about belief; they help guide fair leadership and strengthen community bonds (Kamali, 2008).

4.2 Rights of Individuals (Huquq al- Ibad)

Islamic law respects every person's worth, making sure people get certain freedoms while also expecting them to act responsibly within their community- so rights come with real-life obligations.

a) Right to Life and Bodily Integrity

The Qur'an states, *"Whoever kills a soul... it is as if he had slain all mankind"* (Qur'an 5:32). That shows how highly human life must be respected. A teaching from the Prophet ﷺ adds, *"there should be neither harming nor reciprocating harm"*- used in daily rulings and community rules (Ibn Majah, 2341). Duties tied to this involve safeguarding people, stopping violence, also making sure justice works fairly.

b) Right to Human Dignity

The Qur'an says: *"We have certainly honored the children of Adam"* (17:70). Because of this value, people deserve private lives, shelter from lies, also safety from shame in public (Kamali, 2002). So, we must guard each person's dignity, keep secrets intact, while upholding modest behavior around others.

c) Right to Freedom of Religion and Conscience

Religious freedoms backed in Islam- *'There is no compulsion in religion'* (Qur'an 2:256). Back then, the Medina Charter (622 C) set rules so Jews and Muslims could live side by side their own way. People must honor diversity, keep minority faiths safe, yet still follow shared peace - no pushing beliefs on others.

d) Right to Property and Contract

'Do not consume one another's wealth unjustly' (Qur'an 2:188). Allah blocks actions like stealing, lying in deals, or charging unfair interest to keep property safe. As the Prophet ﷺ once put it, pay workers fast, right after they finish their job (Sunnah.com, 2023). On top of that, people must stay truthful when buying or selling, stick to agreements no matter what (Qur'an 5:1), and ensuring distributive justice (*hisba*).

e) Right to Justice and Due Process

The Qur'an says, *"Be steadfast in justice... even against yourselves"* (Qur'an 4:135), stressing fairness in both conduct and process for everyone involved. So, under Islamic law, people must judge fairly, speak honestly when testifying, govern by what's right - according to Weiss (1978).

f) Family, Lineage, and Care

The Qur'an says, *"Your Lord has decreed that you worship none but Him, and show kindness to parents"* (Qur'an 17:23). Marriage duties, raising kids, and honoring elders sit at the heart of home life - backed up by rules about support, passing down property, and keeping one's lineage (*nasab*) clear (Qur'an 2:233; 9:60).

Folks like Al-Na'im back in 1990 looked into how personal freedoms fit today's human rights ideas- focusing on fairness and care instead of rigid rules. Still, they didn't treat those values as fixed; rather, shaped by real-life struggles. Their take leans more on ethics than doctrine, showing how deep-rooted kindness can guide laws. So, while old texts matter, lived experience pushes change forward. Not everything hinges on tradition alone when building fair systems.

4.3 Social and Collective Rights

In Islam, helping others isn't just kindness- it's a duty written into religious belief. Scripture says clearly: rich people's money includes a set share for struggling folks (Qur'an 70:24-25; 51:19). That idea shapes how support works - through required giving called Zakat and lasting donations named Awqaf. Think of Zakat like a built-in economic reset, taking from some to aid the most vulnerable. It goes to specific groups listed in scripture - people with nothing, those drowning in hardship, or buried under debts. Because it's rule-based, not random, help flows where needed without waiting on goodwill. These tools create steady backing for anyone falling behind.

Beyond giving Zakat, Awqaf- meaning multiple Waqfs- kept community support running forever. When people gave their own property, like plots, structures, or money, to serve others through faith-based trusts, it paid for schools, clinics, reading rooms, even drinking spots in old times. Instead of relying on government funds, this setup turned personal riches into lasting help for everyone around. Over time, these practices showed one thing clearly: what you have isn't fully yours - it's lent by Allah, so long as you care for those nearby.

Group rights aren't just about money- they also cover many everyday responsibilities. Take good neighborly ties, seen by Prophet Muhammadﷺ almost like family bonds - this was a big deal. At the same time, non-Muslims living under Muslim rule had clear protections and freedom, in return for paying *zilyah*, a kind of fee. The rules weren't made up on the spot; they were written into the Medinan Charter (*Misak al-Madinah*) drawn up by the Prophetﷺ himself. That document set up a society where different groups lived together based on shared duties and fairness. According to Ramadan (2007), it worked kinda like an early version of a social agreement rooted in Islam - one where peace comes from everyone doing their part. In this setup, leaders must protect people's rights so personal faith can grow alongside public well-being, known as *Maslahah*.

5. The Islamic Concept of Duties: Fara'iz:

In Islam, duties called Fara'iz shape how Muslims live - both spiritually and socially. Instead of just suggestions, they're commands from Allah, found in the Qur'an and shown through Prophet Muhammadﷺ's actions. While covering everything from basic worship like prayer and fasting, they also guide behavior, fairness in society, and family matters. Doing these tasks defines what it means to submit - one might even say surrender - to Allah. This obedience brings inner peace, stronger communities, because it aligns life with divine will. Above all, these responsibilities form the unchangeable heart of both Islamic rules and personal faith.

5.1 Duties toward the Creator- Allah

The main job comes first- staying close to the Creator, shaping how a person connects with Allah.

- a). Monotheism (*Tawhid*): This is the foremost obligation, having absolute belief in the Oneness of God and the exclusive devotion to Him. Islam rests on this truth, turning away from splitting divinity into many Gods or sharing His power with others. As the Quran emphatically commands: '*Worship Allah and associate nothing with Him*' (Quran 4:36). Without this foundation, prayers and rituals lose their worth when mixed with idol-like actions.
- b). Obedience: Believing in Tawhid means sticking closely to what Allah and His Messenger say - no wavering. Doing so shows real faith in action, going along with big ideas and exact rules from the Quran and Sunnah alike. A straight command says: '*O you who believe, obey Allah and also follow the Messenger*' (Quran 4:59). When someone obeys both, their entire life lines up with Allah's direction, no matter the situation.

5.2 Duties towards People

Faith ties how we treat others directly to our relationship with Allah. How people act toward each other affects whether their devotion counts.

- a) Fulfilling deals - whether in trade, marriage, or personal word - is required by faith. Sticking to promises keeps fairness alive and builds real trust between people. The Quran says: '*Keep your commitments, believers*' (5:1). Walking away from a promise? That's seen as showing fake loyalty.
- b) Being honest - both in words and deeds - is key when living among others. Because it builds confidence between people, things stay steady. The Prophet Muhammadﷺ said this mattered more than most things: "When you're truthful, it pushes you

toward doing right, and that path ends up leading to heaven" (Al-Bukhari, 6094). No matter what's going on, a faithful person must always stick to the truth.

5.3 Social Duties

The vision behind Fara'iz is about shaping a fair, kind community - where belief sparks real shift in how people treat one another.

a). Charity (*Sadaqah*): Though Zakat's required, helping others is a wider responsibility. Yet it cleans money while easing someone else's pain - strengthening ties between people. The Prophet ﷺ said that the one who gives charity secretly in this world shall be shaded under the shade of Allah's on the day of judgment (Al-Tirmidhi, 2391), showing how deep this act really runs.

b). Reforming Society (*Islah*): Muslims must step up together - urging kindness while pushing back against harm. It's hands-on work, not just hoping things get better. A team should rise within the people, pulling others toward fairness, standing firm on justice, blocking wrongdoing before it spreads. The Quran says so straight: "*Let there be among you a group calling to good, enjoining what is right and forbidding what is wrong. It is they who will be successful*" (Quran 3:104). This establishes a proactive responsibility for social and moral reform.

The idea of Fara'iz shapes a complete way of living - duties to Allah flow into personal choices, while social roles grow from spiritual ones, tied together by purpose, moving hand in hand toward what's valued above. Each part gains strength because the others exist, building balance through connection rather than force.

6. Application in Socio-Political Contexts:

The Islamic view on rights and responsibilities gives a full picture of how fair societies can work. Not just about personal faith, but also about mutual agreements- where governments must protect basic citizen rights, while people need to support public well-being (Kamali, 2008). Putting this into politics comes from Quran teachings that push fairness and honest leadership: '*Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice*' (Quran 4:58). That passage highlights two key duties- one for leaders to manage with honesty, another for courts to decide without bias.

This model expects people and leaders to work together - through government and community - to build real fairness. Take basic needs, like food or living with dignity: these aren't just personal goals, they come with shared duties carried out by systems like Zakat. It's not seen as optional giving- but more like a required act set by faith (Fard), tied to how wealth moves across society. As the Quran says: "*And in their wealth, there was a rightful share for the beggar and the deprived*" (Quran 51:19). So, authorities must turn this duty into working structures so everyone can access what they need - rights made real through action (Ramadan, 2009).

On top of that, the idea of *Fard al-Kifayah* (collective duty) means people must work together so things like health care, schools, or safety don't fall apart. When enough folks step up, others can back off without guilt; yet if nobody acts, everyone shares the blame. That setup builds a practical way to spread out responsibility across the group - no single person crushed by the load (Audah, 2006). What's more, leaders aren't free to ignore faith choices- they've got to protect space for different beliefs, something past systems gave non-

Muslims. This shows up in old Islamic records - like the Medina Charter and the deal the Prophet Muhammad ﷺ made with monks at Saint Catherine's - that clearly promised safety and self-rule for those groups (al-Mubarakpuri, 2002). Overall, using Huquq along with Fara'iz helps build communities where people answer to one another, stay united, and follow shared duties set by divine guidance.

7. Contemporary challenges and Islamic responses:

The old Islamic framework of rights and duties faces real struggles today- global shifts, non-religious laws, tech advances all play a part. Digital privacy, genetic ethics, climate concerns, fairness between genders bring up problems past scholars didn't tackle directly (Ramadan, 2009). To keep pace, modern Muslim thinkers are reworking rulings using independent judgment, guided by Islam's broader ethical goals.

This way of thinking puts faith, survival, mind, family roots, and belongings first- so it helps build moral guidelines that fit today's challenges without losing sight of basic principles like respect for people and fairness in society (Auda, 2008). Next parts look at how this method works in real cases.

7.1. Freedom of Religion and Minority Protection

The Quran says clearly '*There shall be no compulsion in religion*' (Quran 2:256)- while the old Medina Charter shows how minority groups once managed their own affairs. Because of this, today's governments should guard churches, temples, and mosques; they must back personally laws when it makes sense. People living there? They owe mutual respect as part of shared life. Tough topics such as leaving religion or speech about sacred things are now looked at fresh using maqasid, focusing on intent instead of punishment. This way, belief stays strong by appeal, not pressure. Another lens is *huquq al-'ibad* - meaning people's basic worth- which puts harmony and dignity first (Kamali, 2008).

7.2. Gender Equity as Duty-Driven Justice

Islamic family rules usually balance give-and-take responsibilities. A maqasid-sensitive hermeneutic appraises whether its contemporary application realizes the Shari'ah's ends of justice (*'adl*) and mercy (*rahmah*) or it just imitates historical customs (Barlas, 2002). Today's legal experts apply this lens to fix gaps in financial support after divorce, schooling chances, or job opportunities. Even though reform comes slowly from within, outsiders like Ann Elizabeth Mayer point out flaws; she argued in 2012 that certain government-backed 'Islamic human rights schemes' weaken basic human safeguards. That push makes religious scholars work harder to build stronger, authentic protections for women without breaking from core beliefs.

7.3 Labor Rights and Economic Justice

The Prophet ﷺ said to give workers their pay before the sweat on their skin dries (Ibn Majah, 2443). while the Quran warns not to grab wealth unfairly - like in verse 188 of Surah Al-Baqarah. So, fairness in wages and safety at work isn't optional; it's required. Long ago, Muslims used *hisba* (public accountability) to keep people honest in trade and public life. Today, that idea shows up as job site checks or rules protecting buyers. Looking at maqasid - the deeper goals of Islam- things like base pay levels, labor groups, or insurance make sense because they protect lives, minds, and assets when money moves fast now (Chapra, 2008).

7.4. Privacy, Reputation, and the Digital Spaces

Quranic prohibitions against spying and backbiting (Quran 49:12) provide a foundational ethic for handling personal info today. Such rules point to keeping secrets, getting clear permission, using only what's needed, guarding how people show up online (Alkouatli, 2021). The principle *'la darar wa la dirar* (neither harming nor reciprocating harm) applies here - it pushes platforms to stop damage before it happens while treating users fairly.

7.5. Environmental Stewardship - Caring for Nature

The idea that the man is a vicegerent (*khalifah*) on earth (Quran 2:30), along with the clear warning against corrupting earth and harming nature (*fasad*), supports an entitlement to a healthy planet - matched by responsibilities to protect it and share resources fairly. Old tools such as waqf, which funded things like clean water systems, show how today eco-waqfs or faith-based financial models can uphold our obligation to those who come after us.

7.6 Bioethics: Life, Intellect, and Lineage in the Age of Technology

The goals behind safeguarding life or thinking help shape views on end-of-life care, organ donation (with considerations for public welfare), and mental health parity. Keeping family lineage intact influences talks about helped pregnancies, focusing on clear roles as parents while avoiding treating them like products. Using maqasid based methodology means looking at each situation separately, weighing real need against possible damage plus what's best for everyone.

7.7. Dealing with criticism while creating shared agreement

The talk about Islamic rights faces two primary critiques. One, focusing on duties might give governments too much power while weakening personal freedom. Also, certain declarations - say, the 1990 Cairo one - tie rights to broad interpretations of Shariah law, which weakens consistent protection worldwide (Mayer, 2012). Some experts push back though. Take Abdulaziz Sachedina (2001), who says Islam's idea of innate human worth - or *karamah* - fits just fine with global rights norms, pushing instead for common ground rooted in religious teachings. Instead of picking sides, thinkers use maqasid theory to link rights to Islam's deeper goals, building bridges toward international standards (Auda, 2008). A constructive path forward involves elaborating concrete, non-derogable safeguards for due process and freedom of conscience using classical legal categories.

8. Conclusion:

The moral setup of Islamic law puts duties (*Fara'iz*) first - to make sure rights (*Huquq*), are protected, though it doesn't stop there. Instead, it builds a comprehensive framework where having rights means someone else must carry a duty, whether you're an individual, part of a family, member of society, or governed by the state. system is derived from a synthesis of Qur'anic imperatives about justice, keeping promises, and compassion; alongside Prophet ﷺ teachings that prohibit harm and exploitation; then adding legal ideas like separating Allah's rights (*Huquq'Allah*) from people's rights (*Huquq al-'ibad*); plus, guided aims of Shariah known as *maqasid al-shariaih*, focused on guarding faith, life, intellect, ancestry and wealth. All these elements fit together into a working model of rights based naturally on human worth (*karamah*) and shared duty. The extremely diverse and rapidly evolving contemporary world needs a flexible and dynamic legal thinking derived from the *maqasid* informed jurisprudence. This evolving discourse can turn classical ideas into modern, strong and context-based protections for religious freedom,

gender equality, labor dignity, digital privacy, environmental sustainability, and bioethical integrity. Not total refusal or blind acceptance works best when talking with worldwide human rights views. A better way is thoughtful involvement - using Islam's unique focus on duties within a shared effort across cultures to help people thrive and benefit society (*maslaha*). Rights rooted in divine responsibility will contribute to a more ethically-grounded and socially-responsible conception of human dignity for the modern world.

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