CHAPTER -III

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CHAPTER-III

HUMAN RIGHT IN ISLAM AND BUDDHISM

A. HUMAN RIGHT IN ISLAM

Say the Holy Quran

We have honoured the sons of Adam, provided them with transport on land and sea, given them for sustenance things good and pure, and conferred on them special favours, above a great part of our creation.¹

Because Allah the Almighty himself has honoured the children of Adam (Human being) Muslim and non-Muslim hence, it is binding on any Muslim authority whether he a Khalifah (Caliph) or a king or president or prime minister, or any other local authority and of any cadre or level that he should not only protect the natural or God given rights to each and every human being to him by the creator of the universe but should also give him due respect and all these right should be given to each and every human being in an Islamic state by the concern authorities according to the divine constitution (The Holy Quran) and the practice of the Holy Prophet (MOhammad),
if he does not follow the divine law as ordained by God he would be considered as the appressor and wrong doer, unbeliever and rebellions.

The Holy Quran says

"And if any fail to judge by which Allah hath revealed they are wrong-doers".2

and again says the Holy Quran

"If any fail to judge by what Allah hath revealed, they are unbelievers".3

"If any fail to judge by what Allah bath revealed they are those who rebel."4

Hence the natural human right must be protected in each and every conditions. Under the Islamic dispensation (Islamic state) whether the Islamic authority likes or dislikes observence of human right does not depend on the sweet well of the Islamic administration but it is divine sanction which should be acted upon (by the concern authority) even be dislikes to give the concern human right to a non-Muslim.

The Holy Quran says:
"Will thou then compel mankind against their will, to believe".\(^5\)

If some body goes to the Holy Quran Hadith he will find very easily the following basic human right to be observed or acted upon by Islamic authorities:

1) The right to life
2) The right to safety life.
3) Respect for the chastity of woman
4) Individual's right of freedom
5) The right to justice
6) Equality of human being
7) The sanctity and security of private life.

The brief explanation of above mentioned rights is following:

1) **Right to Life**

The Holy Quran says

"Whoever kills a human being (without any reason like) manslaughter or corruption on earth, it is though he had killed all mankind".\(^6\)
Hence, no life should be taken until and unless there is some other Islamic injunction order to take life in retaliation.

The Holy Quran say

"Take not life which Allah hath made sacred, except by way of justice and law. Thus, doth he command you that ye may learn wisdom"\(^7\)

2. Right to Safety of Life

The Holy Quran says that life of everybody in the Islamic state should be saved irrespective of his identity or citizenship because saving the life of one human being is equivalent to the saving of the lives of all human beings.

The Holy Quran say

"And if any one saves a life it would be as if he saves the life of the whole people"\(^8\)

3. Respect for the Chastity of Woman

According to Islam the modesty and chastity of woman must be respected or protected irrespective of her nationality.
The Holy Quran say

"Do not approach (the bounds) of adultery"^9

Violation of this right invites the punishment by means of stoning to death (in general).

4. Individual's right of Freedom

Islam does not permit a free slave or to sale him into slavery. The Prophet says

"There are three categories of people against when I shall myself be plaintiff on the Day of Judgement. Of these three, one is he who slaves a free man, then sells him and eats this money".10

While many nations European in particular and India also made slavery and organize institution, Islam from the very beginning tried its best to finish or atleast to decrease the intensity of this institution, Islamic theory is replete with the emancipated slaves occupying higher spiritual and administration position. For example, Syedina Bilal, Salman and Qutbuddin Aibak and how Islam finished or lessened or decreased the effect of slavery is clear from the Islamic policy to world slavery.
Say the Holy Quran in the Surai al-mujadalaha 3; in the sura al0maidah 89; and in the sura al-Nisa, 92. Maa'riful Quran Urdu commentary by Mufti shafie, Pakistan Tafsir sura Mohammad.

5. Right to Justice

The Holy Quran says:

"And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just, that is nearest to headfulness".11

and again say the Holy Quran

"You who believe stand stead fast before God a witness for (truth) and fairplay".12

6. Equality of Human Being

According to Islam all human being are absolutely equal because all of are children of Adam and Hawwa (Eva). the Holy Quran say

"O mankind we created you from a single (pair) of a male and female and made you into nations and tribes that ye may know each other. Verily the most honoured of you
in the sight of Allah is the most righteous of you and Allah has full knowledge and is well acquainted.\textsuperscript{13}

The Prophet himself is reported to have said:

"No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man has any superiority over a black man, or the black man have any superiority over the white man. You are all the children of Adam and Adam was created from clay".\textsuperscript{14}

7. The sanctity and security of private life

According to Islam, there should be no under interference or encroachment on the privacy of his life.

The Holy Quran says:

"Do not spy on one another".\textsuperscript{15}

and again says the Holy Quran

"Do not enter any houses except your own house unless you are sure of their occupants consent."\textsuperscript{16}

8. Right to protest against the oppression

Islam gives the right to the oppressed one to openly protest against injury or oppression.
The Holy Quran says "God does not love evil talk in public unless it is by some one who has been injured thereby".\(^{17}\)

9. **Right of Expression Freely**

Islam gives this right and freedom of expression to everybody. The Prophet is reported to have said

"If any one of you comes across an evil, he should try to stop it with his hand (using force), if he is not in a position to stop it with his hand then should try to stop it by means of his tongue (means he should speak against it). If he is not even able to use his tongue then he should atleast condemn it in his heart. This is the weakest degree of faith".\(^{18}\)

10. **Freedom of Conscience and conviction**

Islam does not compel anybody to oppose his conviction even in the field of religions (embracing Islam).

The Holy Quran say

"There should be no coercion in the matter of fath"\(^{19}\)

(Al-Baqarah, 256)

11. **Protection of religions sentiments**
The Holy Quran says that the elder of other religion should not be criticised. Do not abuse those they appeal to instead of God.... thus have no made allowing to each people.20

12. Right to basic necessity of life

Islam take care much even for the down trodder. The Prophet is reported to have said

"The head of state is the guardian of him who has nobody to support him".21

13. In the field of war and peace

Islam gives the following right even to the soldiers and general public of the enemy.

This new revolution of Islam was not only in the field of religion, where it broke as under, all chains which denied the benefits of religion to the laity, but in all the other aspects of the socio-economic life of man. Islam is a harbinger of peace and therefore it has no room for an ill-balanced and an depsided society. Where one section enjoys all the fruits and the others, the real workers, are denied even a square meal a day. Islam's object is to
resume the Rule of justice. In Islam there is nobody above law, however highly placed he or she may be.

It will be clear from the above that Islam does not only teach dogma and doctrine but aims at establishing peace on the basis of justice in all aspects of man's life, both as an individual and as a member of a corporate society. It is because of this that Islam is also treated as a way of life and as a code of healthy human conduct. Islam is interested in raising the standard of all mankind and in all branches of life. Islam does not believe in taking but in giving in restoring what has been snatched away by the caprice of the powerful one. That is the reason why in Islam there is no room for monopolies. For rights being held by a selected few: Yes, according to Islam genuine rights cannot and should not be denied to any one however poorly placed. Islam believe in providing cover and protection to all who are weak and downtrodden. Suppression and oppression thus have no place in a true Islamic society. If we do not live up in the noble principle of Islam the fault lies with us and not with Islam.

Islam do not believe the world to be only men's world. Women also live here. And in the words of Holy
Quran the book of guidance each is a garment upto the other and the Holy Prophet Mohammad (peace be upon him) spoke of women as the twin halves of men. A woman is not a piece of crockery. She is neither a cattle nor a piece of furniture. She exist as an individual in her own right. She has as much a soul as the best of men. The Holy Prophet therefore gave her a place of honour in human society, giving her an individuality and an entity of her own. And nothing nobler could have been said of the women than when the Holy Prophet declared "Paradise lies at the feet of the mother". Yes the woman in Islam enjoys a place of pride in the human race. Thus Islam believes in a smooth-sailing, just and balanced society, for the alone lies the betterment of mankind. Once that happy era is reached the world will be rid of petty jealousies, meaningless quarrels, little differences, petulant and peevish fights and similar other cheapthings.22

B. Human Right in Buddhism

"Cirature jivaloke Klesavyadhipapidite vaidyarat tvam samtpannah sarvavgadhi pramocakan"

(O Buddha) the human world has long been sick and it has
suffered from disease of passions and forments - but you have appeared (on earth) as the supreme physician to heal all these disease".\textsuperscript{23}

Buddha due to its high emphasis or in a priority and almost no or least concern to outward or external face\textsuperscript{24} of life considers that all problems of human beings world be solve not by the availability of rights but by means of internal purity of heart and mind\textsuperscript{25} and by means of removing suffering\textsuperscript{26} (pain) with effort according to the path showing by Lord Buddha i.e. believe in three Buddhistic games (refugee in Buddha, Dhamma and Sangha and Eight Fold Path).\textsuperscript{27}

Buddhism does not force or visualize the solution of the Human problems by means of rights but by means of unity, friendship, compassion, love, devotion, love services to fellow man and perfect wisdom.\textsuperscript{28}

According to Buddhist and some scholars in the west Lord Buddha is the personification of universal law and perfect wisdom and imposition and certain duties on one own self and their everybody by showing universal law and perfect wisdom can remove all his problems and if all
human being follow the Buddhistic path then the world according to Buddhist will be good place to live in. Lord Buddha says

"An happily do we live without hate amongst the hateful. Amidst the hateful man, we live without hate". It should be remember that any feeling of heart may be remove by means of balance of mind people are hurt only by the mental attitude adopted by them worse than others, according to Buddhism. If another person speaks ill of us and we are following the Dhamma (Truth). The Dhamma will protect us from the unjust attack.

The Buddha says

"Whoever harms a harmless person, who are pure and guiltless upon that very fool the evil recoils like fine dust thrown against the wind." Removal of Troubles

Worry and Troubles can be removed by not comparing ourselves with others as long as we regard others as our 'superiors' we will continue to have problems. If we think we are better than others we may become
proud; if we think we are equal to other we may stagnate; if we think we are inferior to other we may become unless to ourselves and to other. Comparing ourselves with other can be a source of unnecessary worry. We must try to realise that superiority, equality and inferiority are all changing, relative states, at one time we may be beggars, at another time, we may be rich. In the endless rounds within the oceans of life and death (Samsara), we are all equal, inferior and superior to each other at different times. So why worry of

World as a better living place in buddhist way

According to some scholars Buddhism is based on a sense and obligation. Buddhism teaches that human beings are given life and sustained by everything in the universe. Of all our obligations, the one we feel most strongly is to our ancestors. Our gratitude makes them glad and grateful in return. This interchange of gratitude is the basis of ancestor veneration. There is no doubt that if this beautiful heart warming spirit spreads among many people and many families our desolate world will recover, becoming fright and harmonious.
As already stated Buddhism tries to solve the human problems not by means of provision of rights but by means of performance and duty, obligation and by means of morality and ethics.

The following Five Points Pancah Sheel or Panca-Sila (Five Precepts are recognised as the rock of the maintenance of world peace) these are

1) I undertake the rule of training to refrain from killing or injury to living things

2) I undertake the rule of training to refrain from taking that which is not given.

3) I undertake the rule of training to refrain from excessive sensuality.

4) I undertake the rule of training to refrain from false and harmful speech.

5) I undertake the rule of training to refrain from drinks and drugs which fuddle the mind and reduce mindfulness.34

**Highest Blessing for Human Being**

According to Lord Buddha
1) Not to associate with fools but to associate with wise
man and to rever people who are worthy of reverence
is the highest blessing.

2) To live in a suitable place, to have accumulated
merits and virtues in previous lives, and to have
correct wishes is the highest blessing.

3) To be learned and skillful, to be trained and to have
studied much and to speak words of good teaching is
the highest blessing.

4) To care for parents, to provide well for wife and
children and to have a way of making a living that is
pure and correct is the highest blessing.

5) To give alms, to perform correct actions to care
lovingly for and to protect relatives and to do
nothing that is blame worthy is the highest blessing.

6) To take no pleasure in wickedness and to refrain
from evil acts, to control one's own consumption and
intoxicants, and to be selfless in all things is the
highest blessing.

7) To respect other, to be humble, to know what is
sufficient, to be grateful for what others do, and from
time to time to hear the law 'taug\'ht is the highest
blessing.

8) To be forbearing, to speak gently, to meet with
people of religion and occasionally to discuss the law
and teaching is the highest blessing.

9) To make effort, to be trained in the Buddha's way, to
comprehend the Noble Truth, and to Find
enlightenment in nirvana is the highest blessing.

10) To remain unshaken by contact with the things of the
secular world, to be free of anxiety, to be undefiled,
and to be tranquiled is the highest blessing.

11) Those who do these things undefeated in all things,
prosperous in all things is the highest blessing.\(^{(35)}\)

Moreover, according to Sutra of reverence to six
directions, Lord Buddha explains the following rights or
rules for the teacher, student, parent, children, husband,
wife, employees servants, man and religion and the general
people and the friend mutually.\(^{(36)}\)

Buddha the personification of peace and harmony,
amity and friendship gave the world a universal religion or Buddhism with the three games (or treasures) sufficient enough according to Buddhism, to make the life of individual pleasant and the world a pleasant place to live in.

Let us know the importance of these three games of Buddhism in the words of "Nikkyo Niwano" President of Rissho Kosei-Kai :

Modern people seem to lack the conviction of an infallible principle on which to rely for the will to live. Because of this deficiency, they are wanting in serenity of spirit and magnanimity of heart, demanding their rights, living to fulfill unlimited passionate cravings. No thoughts of aspiring to a spiritual peace ever cross their mind.

Most of us are tossed here and there by changing circumstances. We are overjoyed when our wishes are momentarily gratified but in a transitory world that joy cannot last long and we become captive to frustrations and restlessness.

Our life without a spiritual foundation sways pendulum-like between elation and despondency. We tend
to look for a shortsighted momentary solution to the vicissitudes of life and are prone to be snared by temptations which lead to our ruination.

With the revelation of buddha-nature within us we will be able to move forward to pinpoint the way by which we can activate the spiritual forces within.

With this goal in mind 1977 was named the 'Year of Devotion to Three Treasures.'

Devotion denotes an unswerving and affectionate dedication to the right object of worship.

One who can devote himself completely to something does not falter with the change of his environment; he is sure of his destination even if he faces hardships at times. But one who is devoid of an object of devotion wanders from the straight and royal road to happiness and suffers needlessly. He may inadvertently come across the right road but he is likely to stray again because of his inconstancy.

There are numerous roads in the barren field of life. If devotion is extended to the wrong choice his confidence, though self-satisfying, becomes but self-righteousness
fraught with prejudice and pride, contaminating his environment and bringing on his own torture.

So it is the duty if those who believe in the Law to help others make the right choice which will lead to their happiness.

But where is this precious road that leads to peace and prosperity for individuals as well as nations? The Buddha bequeathed us the road map-'The devotion to the Three Treasures.' (Refuge in the Buddha. Refuge in the Law. Refuge in the Sangha.)

Devotion to the Buddha means to believe in the possibility of becoming a buddha through the buddha-nature in us and to take a vow to make every efforts to realize it with the Buddha as our teacher.

Devotion to the Law means immersion in the eternal and universal truth of Eternal Buddha that exists from the beginningless past to the endless future.

Devotion to the Sangha means to be in communion with the fellowship that guards the Buddha and the Law.

What a pity to be one who has never had stirring
adulation for a spirit higher than his own, a burning adoration that transcends his own self interest.

If we could continuously possess that intense yearning be! Our hearts would be unconditionally offered to the Buddha for complete obedience to the Law, the eternal Life, which moves and gives life to everything in the universe, and to the Sangha with which we share the universe in common.

When the Devotion to the Three Treasures vibrates in unison in the hearts of the people of the world it will become the driving force for world peace.

How are we supposed to live having once been given life? It naturally follows we live in conformity with the universe we are immersed in.

But the universe the astronomers fathomed is no more than a few billion light years from the earth and there seem to be endless galaxies extending beyond their ken. The number of stars within the compass is so staggering that even the sands of the beaches are beyond comparison. The number of unseen planets within the universe are more than the number of stars; the sum of the number of planets
is beyond our imagination. We are living then on one of these as a speck of dust in the universe. How can we dare say we will know the law of the universe through scientific investigation. So we are forced to depend on the intuition of the highest spiritually developed human being, Sakyamuni Buddha, for the conception of the Law of the Universe (Impermanence and egolessness).

It is fortunate that the Buddha, out of his compassion for us, analyzed the way of right living for our own good that conforms to the Law of the Universe.

Although we may realize the importance of walking in the Law and in the guidance of the Buddha, we must live in a community with numerous temptations and trials and we are often unable to meet the challenge alone. We need the helping hand of similarly minded sangha to advise, admonish, and encourage one another to remain serene in the Law.

If we train alone, we have no standard to measure the extent of our spiritual enrichment, but when we are in the sangha we can compare and weigh with others, reflecting on our own improvement and that of others.
We have heard Ananda asking the Buddha if the sangha assumes half the importance as the means of attaining enlightenment., The Buddha's answer was that sangha accounts for the whole route to enlightenment.

We cannot see the workings of the Buddha or the Law in action but the sangha helps us to understand this invisible spirit and the Law through praise and criticism in the light of the Law.

This sangha is not divided simply into leaders and followers; rather, each one respects the buddha-nature in the others so they are teachers to one another. Sangha puts complete trust in the Buddha no matter what trials may come; we offer thanks for the opportunity of practicing the Law. No evil can overtake us knowing we are vested with the power to extend the Buddha's compassion to all existences in the world without prejudice and without partiality. And to spread this tranquil state of mind to all mankind we all must give our full support so that the Buddha-land can come to be realized through our faith in the Buddha following the Law and we must respect our fellow men as partners in inheriting these Three Treasures bequeathed by the Buddha.
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