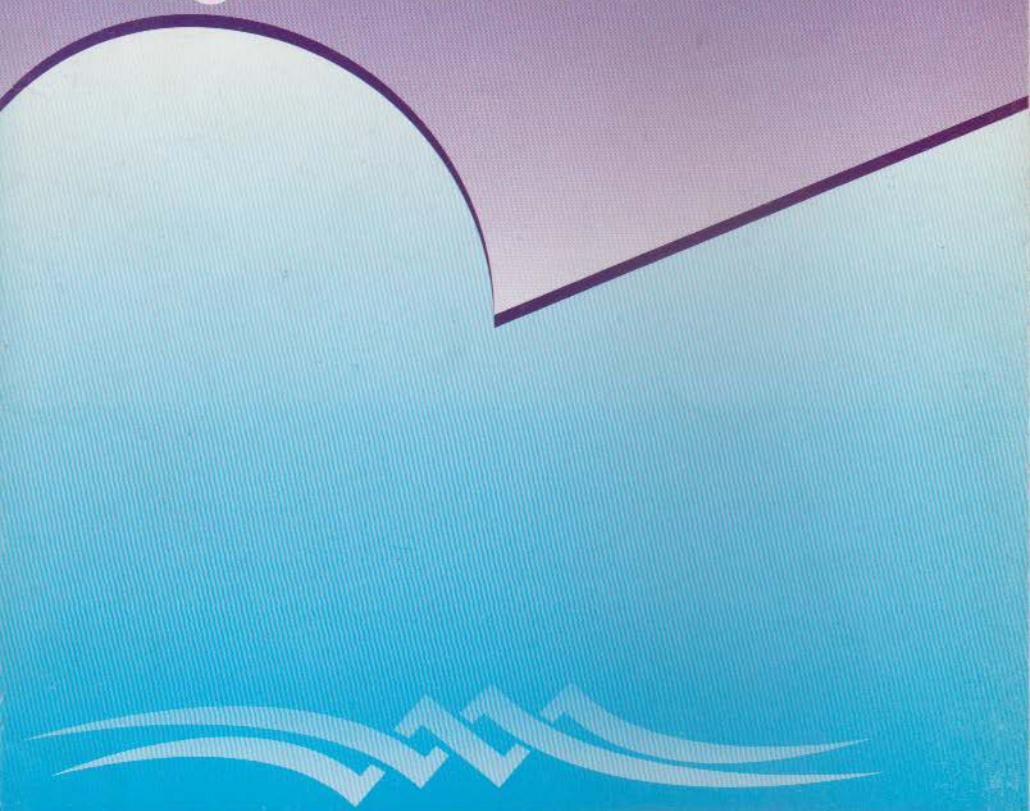


Islam & Rights of Labours



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Published By

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(Bangladesh Labour welfare Federation)
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First Edition

April- 2006
Rabiul Awal- 1427
Baishakh - 1413

Design & Printing

Al Falah Printing Press
423, Bara Moghbazar, Dhaka- 1217
Phone : 9345741, 9358432

Fixed Price- 15.00 (Fifteen) Taka only

Preface

Nahmaduhu wanu salli ala Rasulihil Karim

This small book "Islam and rights of labours" is my first endeavour to write in english language. Though I have completed my graduation with honours in English and also completed my Masters degree in english yet I could not have any scope to write any book in english language before. I observed after coming in the labour field of Islamic movement that there is not a single Islamic book on labour written in english. I requested some of our experienced colleagues to write but failed. In spite of my limitations finding no other alternative I shall have to take this task. When the foreign guest comes they want to know something about our labour movement and desires to take literature written on this topic. But we can not provide the same. Thinking on this I have started to write this book "Alhamdulillah. Mistakes may be found in this book. If readers kindly indicate the mistakes I will be grateful for this and try to improve it later insa Allah.

Language is the bar for a man to contact a foreigner who belongs to another language which is not known to him. Allah subhanahu wa taala says in the holy Quran "O' mankind, we have created you from a male and a female and made you into nations and tribes so that you know one another. The most honourable of you with Allah is he who is the most righteous (Muttaqui), verily Allah is All-knowing and All Aware. (Hujrat- 13)

May Allah help us to be righteous (Muttaqui) and accept us as His beloved servants. We want His satisfaction and nothing else. He orders us to be kind and generous to the distressed people specially to the workers and employees. These working people are very poor, helpless and distressed. We are to be cautious about their rights and help them to protect their rights.

I have taken help from the book "Islamic constitution :- Quranic and sunnatic perspectives" written by Dr. ABM Mahbubul Islam and from the writings of Pakistani Labour leader Prof. Shafi Malik. May Allah give reward to them both in this world and also in the Hereafter-Ameen.

May Allah accept this little work and place us in paradise (Jannatul Firdous) out of His mercy, Ameen

Dhaka
April, 2006
Rabiul Awal, 1427

Prof. Mujibur Rahman
Ex M.P

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Allah is the Creator

In the name of Allah, the most beneficent, the most merciful.

Allah subhanahu wa taala (swt) has created us and all the things that we can see or can not see. Those are created also for the well being of the mankind. In the holy Quran Allah (swt) says in Sura Baqara verse no 29-

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا -

"It is He (Allah) who has created all that is on the earth for you." If we look around us we can see the sun, the moon, the stars, trees, flowers, rivers, birds, insects. All these things created by Allah (swt) for the welfare of the mankind.

So it is our normal obligation to praise Allah sincerely and seriously. Because if He did not give us these things nobody except Him can give it to us. So it is our boundain duty to follow the instructions and orders of Allah.

There is another verse in the holy Quran in Sura Araf verse No 54-

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ -

'Surely, His is the creation and commandment'. If you ask a man about his creator, he will say that his creator is Allah. So, if Allah is the creator of all things, His order is supreme for all.

In many places of the holy Quran we can find that whenever anybody is asked about his creator, he replies that the creator is Allah. In other form if anybody is asked about the creator of the things prevail around him on the earth he will reply that the creator of every thing is Allah. So it is boundain duty of everyone to obey the rules of Allah.

Allah has sent the guidelines for the mankind in every time after the creation of human being. Till today it is said that Allah has sent one lac twenty four thousand prophets for leading mankind to His path. Prophet Adam (Am) is the first prophet and prophet Muhammad Sm is the last Prophet. No Prophet will come after him. Muhammad (Sm) is the Khatimun Nabiyyin, that the seal of all Prophets (Sm).

All the Prophets tried to lead the mankind to the way of Allah. They tried to follow the rules and regulations of Allah. They had to face the sorrows and sufferings for this. Inspite of suffering they did not stop their mission for a single moment.

All the Prophets call the mankind towards the same goal. According to the verse of the holy Quran.

يَقُومُوا لِلَّهِ مِا لَكُمْ مِنْ إِلَهِ غَيْرُهُ -

O my people, Serve Allah, except Him there is none to worship.

The complete code of life :

According to the holy Quran and sunnah, Islam is the complete and balanced code of life. It is sent down to mankind from Allah subhanahu wa taala (swt). Islamic revelation (wahi) has been started to come down to the first man and first Prophet Hazrat Adam (Am). As a code of life Islam is the only code of life coming from Allah (swt) for human being. The history of mankind and the history of Islamic code of life are ancient in the same position. There is not a single moment in the history where Islamic code is absent. The burning example is Prophet Adam (Am) who is the first man and also the first Prophet.

The basic principle of Islam is that human beings must, individually and collectively, surrender to Allah. No one is allowed to pass orders or make commands contrary to Islam. No one is entitled to make laws on his own authority and none is obliged to abide by them. The sources of Islamic law are as follows-

1. The holy Quran
2. The sunnah- The practice and sayings of the porphet (sm).

3. The Ijma of the companions of the prophet (sm).
4. The Ijtihad- Research works to be done in the light of the Quran and Sunnah.

No one can ever reach his goal untill and unless he follows the footprints of Prophet Muhammad (Sm). Obedience to Allah and obedience to Rasul (Messenger) and to Ameer who guides in the light of Quran and Sunnah are the main factors to take initiatives to lead on the royal road of Islam.

Allah has created man. He has created male and female. In order to test the mankind he has created death and life in this world. He has given wealth to some people and He has not given wealth to some others. This is also for the purpose of testing human being.

The man who has wealth and riches are called owner. The man who has no wealth and who works for earning wealth is called worker. Owner and labour are the most used terms in economics and in production fields.

The owners want to get the labour very cheap. They want to get much work and to pay less wages. On the other hand the labours want to get much wages and to work less. If they get much money they do not hesitate to do much work because they severely want money to fulfil their essential needs. Much work, less payment are the slogan of the owner. 'Much wages and less work or much wages, much works are the Slogans of the labours.

Islam has given the owner special obligations towards the labourers. The solvent people will be responsible for the distress of labour section as Allah (swt) says in the holy Quran.

In their property, the beggar and the deprived have the rights (share).

There is a hadith where prophet (sm) said, Feed them (the workers) what you eat and Cloth them what you wear.

So it is very clear that the workers and the owners are brothers. Both should be cautious about the rights and duties of each other.*

* In sura Mulk verse No 2 it is said, (Allah) who has created death and life that He test you which of you is the best in deed. And He is the All-Mighty, the of. Forgiving.

Islam and Slavery

During only one century (from 1680-1786) the total number of free people who were captured and enslaved only for British colonies amounts, according to the estimate of British authors to 20 millions human beings. Over the period of only one year (1790) we are told that 75000 human beings were captured and sent for the slaved labour in the colonies. The ships which were used for transporting them were small and dirty. The wooden shelves in which they were bound to stay, were only eighteen inches apart, kept one on top of other. They were not provided with sufficient food and if they were ill, no attempt was made to provide them with medical treatment.

The result of Islamic labour policy was that by the time of the period of the rightly guided caliphs was reached, all the old slave of Arabia were liberated. The prophet (Sm) alone liberated as many as 63 slaves. The numbers of slaves freed by Aisha (R) was 67, Abbas (R) liberated 70, Abdullah ibn Umar (R). liberated 1000, Abdur Rahman (R) purchased thirty thousand (30,000) and set them free.

Law is there but....

The International Labour Organisation is the United Nations specialized agency which seeks the promotion of labour rights and social justice.

There is ample provision of laws in favour of workers. But the execution is very poor. In our country like Bangladesh, there are 34 ILO conventions which are ratified by the government but its implementing side is very much weak. Here hundreds of cases have got verdict in favour of workers but the verdicts in a great number are not implemented. The number of non-implemented verdicts are increasing day by day.

According to the sayings of Prophet Muhammad (sm) the wages of workers should be paid before drying up their sweats. But what we actually see in our society? Workers are working for the months together but the wages could not be paid. Unpaid

wages accumulate months after months and some time cross the year.

It is understandable that workers generally are poor. They are passing their days from hands to mouths. They can not purchase necessary commodities. Even they can not pay the tuition fee of the educational Institution for their children. Some times they can not purchase medicine for the treatment of the family members. They have to pass their days sometimes even without food and medicine.

There is a hadith regarding workers where Prophet Muhammad (Sm) said "Feed them what you eat, cloth them what you wear. The workers are your brothers and treat them like your brother. Workers are working in the field which is not neat and clean. The total environment is unhealthy both in the eye of hygiene and of civilization. So, if we treat them brotherly we can make their development in this respect.

They are not only ill paid but also prey to ill treatment. In case of talking and dealing they are generally oppressed. Good word is better than donation. If they are habituated in good talk and treatment they will be automatically good people. In our society even a school boy calls the rickshawala in a slang language. This should be totally stopped. Since all men are equal in the eye of Allah (Swt).

Wages

In case of fixing the wages of a labour, We are to consider the following things:

1. His necessary demands
2. Number of his dependable family members
3. Shelter i.e. house rent
4. Nature of job
5. Standard of living of society
6. Skillness and experience

A man always needs to fulfil his basic demands i.e. food, cloth, education, health and residence. The constitution gives the right

of a man to have those five basic needs. International labour organisation ILO also protects the right of having the fulfilment of basic needs.

If anybody fixes the wages of a worker he should consider the above facts of practical life. Some people opines that the minimum wages of a worker should be 3000/- Taka. But the price level of essential commodities varies from time to time. So whenever the price of these essential items rises high, the amount of minimum wages should be high. There should be an expert Board which discusses these facts and fixes the minimum wages.

Islamic State

Islamic state is a welfare state in the real sense of the term. Islam is a complete and balanced code of life as demonstrated practically in the life of prophet Muhammad (Sm). Islam has a clear political, economic, social, moral and legal system. Islamic way of life is not mere a utopian theory. The complete system of Islam was implemented successfully by the final prophet Muhammad (Sm) and four Kholafae Rasheda i.e. four righteous caliphs after him- Abu Bakr (R), Umar (R), Uthman (R) and Ali (R). Allah is pleased with them.

Prophet Muhammad Sm received Wahi i.e series of divine guidances revealed during a long course of twenty three years. Thus he succeeded in organising a society as the model of an welfare state by implementing those instructions coming through 'wahies'.

Islamic system is applicable in all places in all times. It is never obsolete. It is permanently modern. It is so responsible logical and useful that it is capable to fulfill the needs of people.

The man who does not care for moral and spiritual development, only thinks about enjoyment, Islamic way of life may not have any appeal to him.

In sura hajj, 41 verse Allah swt says "Muslims are those who, if we give them power in the land, establish the system of salat & jakat and enjoin virtue and forbid evil and equity."

In Sura Al Emran verse 110, Allah swt says.

"You are the best nation sent forth unto mankind, Ye enjoin the right conduct and forbid the wrong and ye believe in Allah."

The holy Quran aims at developing well balanced system of social justice. Its object to eradicate all forms of evil and to encourage all types of virtue.

In order to make justice among the people both the owners and labours the rules of the Quranic system is a must. To defend the distressed from the torture of the transgressor the rules of Islam is indispensable.

The holy prophet Muhammad Sm always used to pray to have the society of justice and peace. That is why Allah swt has given him the Book of the holy Quran. In the holy Quran in Sura Bani Israil verse 80, Allah swt says,

"Say oh my Lord, let me entry be by the gate of truth and likewise my exit be by the gate of truth, And grant me from thy presence a ruling authority to help me."

That is either grant power to me, or grant me assistance of any ruling authority or state so that I may with that force and the resources of the coercive power of the state establish virtue, eradicate evil put an end to corruption, vulgurity and sin. There is a hadith regarding this, Allah brings to an end through the state what He does not eradicate through the Quran.

Principles of Islamic Society

Every person must obey the injunctions of the Holy Quran and Sunnah. When Prophet Muhammad (Sm) was in his final Hajj (Hajjatul Bida) he said 'I shall leave you very soon and I have kept for you two Books. Nobody will misguide you if you strictly follow those two Books, those are the Book of Allah Al Quran and the Sunnah of His messenger.

So In order to build up the Islamic Society we must obey the instructions given by those two Books Quran and Sunnah.

The principles of Islamic Society are as follows-

1. Allah (swt) alone is the sovereign law-giver who must be obeyed without any question.
2. Prophet Sm must be obeyed unconditionally as he is Allah's Messenger.
3. All other legal authorities will be obeyed conditionally, So long they obey Allah and His messenger Muhammad (sm.) None can be obeyed violating the instructions of Allah and His messenger Muhammad (Sm).
4. None has the right to dispute with the rules of Allah and decision of the prophet Muhammad (Sm). In case of any dispute if arises, that must be settled and referred to Allah and the prophet Muhammad (sm).
5. There must be a body to give verdict of a case of dispute between the government and the governed according to the Holy Quran and Sunnah. This body must enjoin a position to give judgement against the government. In Islam this type of independence of judiciary prevails.

The very first clause of Islamic state and its constitution is reflected in the following verse-

O Mumin obey Allah and obey His Messenger and those from among yourself who hold authority, then if there is any dispute between you concerning any matter, refer it to Allah and His Messenger, if you really believe in Allah and the last Day (of judgement) better as regards the result. (Sura Nesa. verse- 59)

ILO and rights of labour

The International Labour Organization is the UN specialized agency which seeks the promotion of social justice and internationally recognized human and labour rights. It was found in April 1919 and is the only surviving major creation of the Treaty of Versailles, Which brought the League of Nations into being and it became the first specialized agency of the UN in 1946.

The ILO formulates international labour standards in the form of Conventions and Recommendations setting minumum standards of basic labour rights: freedom of association, the right to

organize, collective bargaining, abolition of forced labour, equality of opportunity and treatment, and other standards regulating conditions of work related issues. It provides technical assistance primarily in the fields of :

- * vocational training and vocational rehabilitation;
- * employment policy;
- * labour administration;
- * labour law and industrial relations;
- * working conditions;
- * management development;
- * cooperatives;
- * social security;
- * labour statistics and occupational safety and health.

ILO and its convention

For the welfare of labour ILO (International Labour Organization) established in April 1919 and it has adopted over 180 International Labour Standards conventions which are open to ratification, recommendations and codes of practice in the areas of :

- Freedom of Association;
- Equality of Opportunity and Treatment;
- Employment and Human Resources;
- Labour Administration;
- Industrial Relations;
- Wages;
- Occupational Safety and Health;
- Social Security;
- Employment of Women, Children and Young Persons;
- Migrant Workers; and
- Hours of Work.

ILO Technical Cooperation Programme:-

Implementation of the international Programme of Elimination of Child Labour

Poverty alleviation through self-employment and income-generating activities in rural and urban areas

Management development and productivity enhancement

Upgrading of entrepreneurship and rural technologies

Cottage and handicrafts industries

Skills training and vocational training

Human resource development

Women in development

Family welfare education generating activities in rural and urban areas

Management development and productivity enhancement

Upgrading of entrepreneurship and rural technologies

Cottage and handicrafts industries

Skills training and vocational training

Human resource Development

Women in development

Family welfare Education

Tourism and Catering training

Occupational safety and health

Improvement of working condition.

Global recognition of workers rights

The 1995 world summit for Social Development held in Copenhagen endorsed seven ILO conventions on the basic rights of workers :

C. 29 : Forced labours convention 1930

C. 105 : Abolition of forced labour convention 1957.

C. 87 : Freedom of association and protection of rights to organise convention 1948.

C. 98 : Right to Organise and collective bargaining convention 1949.

- C. 100 : Equal remuneration convention, 1951
- C. 111 : Discrimination (Employment & occupation) convention 1958
- C. 138 : Minimum age convention, 1973.

Beginning of organised struggle

If we look at the long organised struggle we find names of a host of organisations. Nevertheless, we will confine ourselves to the following few as outside these organisations we find little worth mentioning.

1. International Workmen's Association
or
the First International (1864) London.
2. The Second International (1889) Paris.
3. The Third International (1919) or the Red International Moscow.
4. The Labour and Socialist International (1919) Bern.
5. The International Federation of Trade Union (IFTU) Amsterdam (1901)
6. The International Federation of Christian Trade Unions (IFCTU) UTRECHT (1920)
7. World Federation of Trade Unions (WFTU) 1945 London.
8. ICFTU Brussels 1949.
9. International Islamic Confederation of Labour (IICL) GENEVA 1982

A careful study of these nine labour organisations will give the full picture of the progress the trade union movement made so far. With a study of those organisations we will be in a position to comprehend fully the history of the International labour movement in its entirety.

Fundamental Rights at a glance

1. All men are born free and equal in dignity and rights. They should act towards one another in a spirit of brotherhood.

2. Every man has the right to enjoy all the rights and freedoms set forth in the universal declaration of human right, without distinction of race, colour, sex, language, religion, political opinion, social origin, property or birth status.
3. Every man has the right to life, liberty and security of person.
4. No man shall be held in slavery and the slave trade is prohibited in all the forms.
5. No one shall be subjected to torture inhuman treatment or punishment.
6. In the eye of law every one has the right to recognition.
7. All are equal before law and shall have equal protection of the law.
8. No one shall be subjected to arbitrary arrest, detention exile.
10. Every one is entitled in full equality to a fair and public hearing by an independent and impartial tribunal.
11. Every one has the right to be presumed innocent until proved guilty.
12. No one shall be subjected to arbitrary interference with his privacy.
13. Everyone has the right to freedom of movement and residence with the borders of each state. He has also the right to leave any country.
14. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
15. Everyone has the right to have a nationality and no one shall be arbitrarily deprived of his nationality.
16. Everyone has the right to marry and to found a family. Marriage shall be entered into only with the full consent of the spouses.
17. Everyone has the right to own property and no one shall be arbitrarily deprived of his property.
18. Everyone has the right to freedom of thought, conscience and religion.

19. Everyone has the right to express his opinion.
20. Everyone has the right to freedom of peaceful assemble and association.
21. Everyone has the right to take part in the government of his country directly or indirectly, this may be expressed as everyone has the right to vote.
22. Everyone has the right to social security
 - a) everyone has the right to work.
 - b) everyone has the right to equal pay for equal work
 - c) everyone who works has the right to just and favourable remuneration
 - d) everyone has the right to form and to join trade unions for the protection of his own interest.
24. Everyone has the right to rest and leisure.
25. Everyone has the right to a standard of living adequate for the health and well being of himself and of his family including food clothing, housing and medical care and necessary social services.
26. Everyone has the right to education at least elementary education shall be compulsory.
27. Everyone has the right to participate in the cultural life of the community.
28. Everyone is entitled to a social and international order in which the rights can be fully realized.
29. Everyone's rights and freedoms are determined by law and respect for the rights and freedoms of others. These rights in no case be exercised contrary to the principles of United Nations.
30. No state, group or persons can engage in any activity aimed at the destruction of any of the rights set forth herein.

Rights and duties

As regards the right of a labour or a citizen, the government and the governed are to be cautious. The right of a labour is the duty of owner.

The rights of the labour is the duties of the owner and the rights of the owner is the duties of labour. Rights and duties are complementary.

According to Islam rights can not be determined by any one party. Rights must be determined by one who is absolutely neutral. Allah swt is the only authority who is absolutely neutral.

So, Allah swt is the only competent authority to prescribe the rights and duties of labour and owner.

Rights in Islam

According to Islam, we may classify the rights as followings-

1. The first and foremost right is protection of life, property and honour.
2. The second vital right is the protection of personal freedom.
3. The third important right is the freedom of opinion and belief.
4. The fourth vital right is the provision of basic needs or necessities of life.
5. In Islam the purpose of Islamic economics specially of the Zakat system is

"It shall be taken from the rich and distributed amongst the poor and the needy."

The government is the guardian of that person who has no guardian.

Islam has made no distinction between the labour and owner between the muslims and non-muslims. The state is to protect the man who passes the days without food, clothing & medicine.

Right to life

Nobody has the right to kill and injure others illegally or without the sanction of shariah.

In Islamic state through judgement killing (Death penalty) is justified in the following cases

1. Death penalty for intentional killing
2. Death penalty in the just and lawful warfield.
3. Death penalty for the offence of treason against Islamic state.
4. Death penalty of a married adulterer and adulteress.
5. Death penalty of apostate who leaves the religion of Allah.
6. Death penalty of highway robbers.

Allah swt says in sura Almaid verse No. 32-

"If any one killed a person, unless it is for murder or for spreading mischief in the land, it would be as if he killed the whole people and if anyone saved a life it would be as if he saved the life of the whole people."

Allah also says in sura Al anam verse 151

kill not your children on a plea of poverty.

In sura Nisa verse 29-

And do not kill yourself.

in sura takwir verse 8-9-

When the female (infant) buried alive is questioned for what reasons she was killed.

In sura Baqara verse 178-

'O believer, the law of retaliation (QISAS) has been prescribed for you in cases of murder.

In sura Al Nisa verse 93-

'Whoever kills a believer intentionally his recompense is hell.'

In hadith, replying to a man's question regarding the most serious sin Prophet sm said the second serious sin (first sirk- partnership) is to kill your child with the fear that the child would share his food with you. (Bukhari)

The messenger of Allah also says-

"The first case is to be tried in the day of judgement is the unjust killing. (Bukhari)

Right to be free from persecution

A man has the right to be free from any physical or mental persecution.

No authority like police, BDR, military, RAB or any other secret forces are allowed to torture for confession of a crime which he denies of committing it.

In sura Buruj verse No 10,

Those who persecute the believer men and women and do not repent, they will have to go to hell and for them the penalty of burning fire. Punishment can only be awarded upon the commission of actual crime and no punishment is to be given on suspicion.

Rights to equality

According to Islamic concept all men are the children of Adam (Am) who is made from clay and All human being are slaves of Allah swt. Each feels happiness with good treatment and feels sad with maltreatment. There is a word in secular philosophy that the king can do no wrong. So, right to equality is absent in secular philosophy. But in Islam there is no scope of such philosophy. Here everybody is responsible for his deeds, Rather Islamic law puts heavy burden and responsibility on its authoritative persons.

In sura Hujrat verse 13,

The most honourable of you in the sight of Allah is the most righteous one.

In another place sura Nisa, verse 135;

O believers, stand out for justice as witnesses to Allah even it goes against yourselves or your parents, or your kin, or whether it be against rich or poor. For Allah can best protect them.

According to a hadith,

'O people, I warn you that your lives your property and your honour are as sacred to one another as this sacred day, as this sacred month and as this sacred city. (Tabari)

In another hadith, it is said

All men are equal like the teeth of comb

The universal appeal to everyman according to the verse 12 of sura Hujrat is

1. Not to undermine each other
2. Not to defame one another
3. Not to use circustice word to one another
4. Not to call by bad name to one another
5. Not to suspect one another
6. Not to spy against one another
7. Not to backbite one another.

In a hadith as reported by Abu Hurairah R Prophet Sm said that whoever hides the secrets of a person Allah will hide his secrets in the day of judgement. (Muslim)

In another hadith Prophet Sm said if you try to reveal the secrets of the people then you are at least at the door of destruction. (Abu Daud)

Enjoyment of fundamental rights

Food, shelter, education, cloth and healthcare are five welknown rights to the people.

In the holy Quran & Sunnah these five rights are specified in various ways.

In sura Al Hud verse No. 6

There is no moving creature on the earth but its sustenance depends on Allah.

In Sura Dhariat verse No. 19

The poor and the deprived people have the right in the wealth of rich and affluent people.

In Sura Almaarij verse No. 24,

There is a recognized rights of the poor and destitute in the wealth of those (who are rich). Allah commands in sura Taoba verse No 103, "of their goods take alms to purify them and sanctify them.

In Sura Tahaa verse No 118-119

There is therein (enough provisions) for you not to go hungry nor to suffer from thirst nor from sun's heat.

Regarding cloth it can be said that right of clothing is the most vital point in human life. Dress is the mark of civilization. Clothing is used both for covering shame and for adornment.

In Sura Al Ahjab verse 59,

O prophet! tell your wives and daughters and the believing women that they should cast their outer garments over their bodies.

In sura Taha verse 118,

You are here with good facility, you are neither in hungry nor naked.

There is no government in this world who is allowed his people to pass the days without cloth. At the same time government should produce sufficient cloth for all. Each and every worker should get medical facilities during their service period. It has been outrightly written this facility in the constitution.

The workers work in the field. The atmosphere of factory normally is not so healthy. There may be risk of some diseases. So, if the workers become ill he can not work. If he can not do work, there will be no production. If production fails then the whole nation will suffer. For the greater interest of the people and of the economy of the country the workers and their good health are a great necessity. So the government and the administration of the factory should be seriously cautious about the physical condition of the workers who work in the various field of production.

Productivity depends on the works of the workers. So, if the workers can work properly productivity of the nation will be high.

So, Every worker should have got the ample medical facilities. Their mental make up for the work is also needed. So the health care of their family members is also related in this case.

There is a hadith where prophet sm said if we provide food for hungry people, water for thirsty people and medicine for sick people, these deeds amount to satisfy Almighty Allah.

The sick should have got proper treatment. The government will take care of the health of sick people. This is fundamental right that has been known to all people.

Education is the main instrument to know the rights and duties. Educated people is generally conscious about thair rights and duties. Every government should ensure that its citizen are well educated.

The first word of the holy Quran is 'IQRA' i.e. to read. In sura Alaq verse 1.

'Read in the name of your lord who created. In Sura Al Zumar verse 9-

Are those equal who known and those who do not know?

In sura Ai Raad verse 16-

Say, are these blind equal to those who can see?

In sura Al Fatir verse No 28-

Those who truly fear Allah among His servents who have knowledge.

There is a popular hadith that is wellknown to all, seeking knowledge is obligatory on both Muslim male and female.

In another hadith Prophet sm said convey from me to the people though it may be only one sentence.

In another hadith prophet sm said whoever is asked about something and he conceals it, Allah will bridle him with a bridle of fire on the day of judgement. To seek knowledge is Fardze Ain that is individual obligation.

Right to get justice

Men are the creation of Allah swt. There is no 'ilah' except Allah. He has given Law to establish justice and peace among His creations. The purpose of law is to provide justice. Justice is the ultimate target of Islamic judiciary.

In sura Al Araf verse 29, it is said

'Say, my lord commanded (me to do) justice.

In sura Al Hadid verse, 25, it is said

That men may stand forth in justice.

In sura Al Maida verse 69, it is said,

let not the hatred of others to make you swerve to wrong and depart from justice.

There is a hadith regarding judgement. The judge who knowingly concocts the judgement and the judge who passes the judgement ignorantly, both the judges will go to hell. The judge who knows the truth of the case and passes judgement will go to paradise.

Protection from maltreatment

Everyone has right to lead a life free from maltreatment, harassment and tyranny.

In sura Ahjab verse 58, it is said,

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

In sura Buruj verse 10, it is said

'Those who prosecute the believers men and women and do not turn into repentance will have the penalty of hell and they will bear the penalty of burning hell.

There is a hadith regarding this. Prophet sm said, the perfect muslim is he from whose tongue and hands all muslims are saved. The perfect Immigrant is he who leaves those things which Allah has prohibited.

In another hadith prophet sm said, 'Do not produce malice, nor envy, nor enterference, nor cut of relations. All servants of Allah are the brethren to each other.

Freedom of religion

Religion is a matter of belief of heart. Therefore, compelling to believe would not bear any fruit. Allah has already made clear the truth and falsehood, Whoever likes to accept it or to reject it.

Believing in Islam is to be rewarded and rejection is to be punished.

In sura Kahaf verse 29, it is said

I made the things clear for them. The truth is from your lord. Let them either to believe or to disbelieve.

In sura Yunus, verse 99, it is said-

If it had been the will of your lord they all would have believed all who are on earth, Will you then do compel mankind against their will to believe (In Islam)?

Islam also gurantees all the three dimensions of freedom of religion- such as profession practice and propaganda.

If anyone intentionally and voluntarily leaves his religion of Islam he is to be given capital punishment.

In sura Baqara verse 217, it is said

But if anyone of you turn back from your religion and die as disbeliever, their work will be spoiled in this life and in the Hereafter. They will be the companions of the fire and will abide therein.

There is a serious hadith regarding the leaving Deen Islam. Prophet sm said, whoever changes his religion (Deen Islam) - Kill him (Bukhari).

Islam is the only complete and balanced code of life that has sanctioned for mankind by Allah swt.

Freedom of association (Trade Union)

This right means everyone has the right to form an association and has the right to speech. Every one can join an organisation for a united purpose. They have their common aim and purpose and to form a forum or trade union to materialize the legitimate purpose.

In sura Al Imran verse 103, Allah swt says,

'O you beleiver hold fast all together by the rope of Allah and be not divided among yourselves. In sura Assura verse 13, it is said 'and remain stand fast in religion and make no division there in.

In sura Al Imran verse 105, it is said, Be not like those who are

divided among themselves and fall into disputations after receiving clear signs. For them is dreadful penalty.

It is said in a hadith that prophet sm said 'Once three of you are on journey appoint one of them as your Amir. (Abu Daud)

Prophet sm said in another hadith 'It is not permissible for three people living in a desert to live unorganised but to organize themselves and one of them as their Ameer. (leader). (Musnad-e-Ahmad).

There is another hadith where prophet sm said the hands of Allah is with association, who departs himself from the association he let himself to hell. (Tirmiji)

In another place Prophet sm said, Organisation or Association is obligatory on you because a leopard could easily eat up an isolated goat departs from its herd. (Nasai)

Assembly is an integral part of association. Without assembly association is useless.

In Hadith Qudsi Prophet sm said, that Allah said, My love is obliged for those who love one another for Me The most important factor of freedom of speech is the expression of opinion, idea etc. Allah swt wants only good words, not bad words.

In sura Nisa verse 148, it is said Allah loves not the bad words to be spoken in public except where injustice have been done.

In case of speaking the truth prophet sm said in a hadith

'Speak the truth even though it is unpleasant, (A suyuti, Al Jamias Sagir)

Prophet sm said, the best jihad (exertion) in the speaking of truth in front of a oppressive ruler. (Abu Daud)

"The real worshipper of Allah swt are those who listen to their lord, establish regular prayer and conduct their affairs by mutual consultation and spend out what we bestow on them for sustenance. (sura Assura 38)

Prophet sm said, 'If anybody researches according to the holy Quran and Sunnah and reaches into a wrong conclusion he has still one reward if he reaches into right conclusion then he has two rewards.' (Nasai)

In case of labour field, right to form a trade union for the safeguard of their rights, is a part and parcel of right to freedom of association.

Right to form legal family

Family is the basic unit of a society Every citizen has the right to form family and produce children through valid marriage. Both father and mother will have special honour in the family. Nobody is authorized to prevent the others from marrying and producing children at the age of maturity.

In sura Al Noor verse 32 Allah swt says :

"Marry those among you who are single or virtuous among yourselves, male or female, if they are in poverty Allah will give them means out of his grace. For Allah encompasses all and He knows everything."

In Sura Baqara verse 187 it is said,

It is permitted for you to approach your wives on the night of fasting. They are your garments and you are their garments.

There are special protections for the honour and dignity of women in Islamic society.

Right to lead crime free life

Every child comes in this world as unfallible. Society has to control over all types of crimes either in the form of deeds or in printing forms. Most of the publications like newspaper, magazine bulletins of the country have been acting like the agent of wrong doers. If this situation continues a sinless, baby gradually transform into a sinful man. The government has to make a huge budget, to save the innocent children.

In a hadith. Prophet sm said, paradise lies under the feet of your mothers. (Bukhari)

The printing media and the electronic media can play vital role in this respect. But most of the media are merely thinking about their commercial interest.

Islamic government would protect the chastity of good citizen. Women are the mothers, sisters, wives and so on. Honour and dignity of the children depends on mothers honour and dignity. Hazrat Abu Bakr R. the first caliph said to his soldiers "do not kill old folks, women and children, do not cut the limbs of anybody, do not injury and deplete, or burn date palm, do not cut down fruit bearing trees and do not slaughter sheeps or cows except for the purpose of food. (Al Tabari)

The declaration of Allah regarding the demands of mankind in the holy Quran it is said Eat and drink but do not misuse it. Allah does not like who distort and misuse. (Al Araf- 31)

Being the citizen of country the labour and the owner have same rights. There is no difference between the owner and the labour in case of enjoying rights. The owner should be cautious regarding the rights of the labour because the poor labourer can not ensure their rights in the country as there is no proper system to ensure justice. That is why the conscious owner can never make injustice to the labour. Islam stands for creating consciousness both in owners and in labours.

What should be done now

The labour organisations of the third world in general and muslim countries in particular, should thoroughly study the prevailing economic and political situation in the world and decide future course of action. They must take into account the activities and policies of ICFTU and decide whether it would be adviseable to sacrifice the interest of 600 million workers of the Muslim world at the alter of the ICFTU which is serving the cause of the zionists, and would it be a pardonable crime on the part of the muslim labour organisations to mortgage their trade unions with ICFTU in return for some thousand dollars. I am quite confident that this would not happen. There is an awareness among the labour class of the muslim countries and they understand the situation. In the fast changing political and economic scenario in the world today, the muslim labour leaders should come forward

immediately to take the following steps if they really desire to save the muslim Ummah from the destructive designs of the capitalist west.

1. They should prove themselves to be brave enough to alienate themselves from all international labour organisations and try to evolve a common labour forum for the muslim countries.
2. Step should be taken to form a central labour organisation in every muslim country without the help and assistance of the government. If labour organisations can be formed in Europe and America without government being in the picture why not in muslim countries.
3. All muslim labour organisations should work for introducing a scheme of social justice at national as well as international level. They should educate their people on this score and hold conferences to diffuse their message at national as well as International Muslim State level emphasizing the importance and benefits of social justice enunciated in Islam. The proposed international labour forum should also be engaged for this cause.
4. Collective resources of the muslim countries should be utilised to educate general workers and also the trade union office bearers.
5. Cooperation of the government and the employers should be sought to create peaceful and harmonious atmosphere in the industrial area as good as industrial relations are conducive for accelerating industrial growth in the Muslim Countries.
6. The labour leaders of the muslim countries should convince muslim Ummah that they are prepared to play their part to meet the challenge of time.

It is quite probable that if the prominent labour leaders of muslim countries work on these lines they may, in due course, be able to protect the Muslim Ummah and the working class from the mischief of New World Order. They may even become fore

runners and pioneers of a new system based on the Islamic social justice and present to the world a new world order. It is the time that they bury their petty differences, which in majority of cases are very minor and insignificant, eschew their apologetic attitude towards WFTU & ICFTU which had been their syndrome so far, and come forward to lead the muslim labour world boldly and fearlessly. We have been so long at the receiving end, let us reverse the position and be on the delivery side as those who are on the receiving end have no right to stay in the field for a long time. The muslim labour organisations should realise that their affiliation with WFTU and ICFTU has not contributed any thing relating to real welfare of the people in their own countries.

Accountability in the Hereafter

This world is a temporary world. All the living beings are passing their temporary life here. After the definite period every one will have to go to the Hereafter. Nobody can go there a single moment before the appointed time nor a single moment after the appointed time.

In the holy Quran Allah swt says in sura Araf verse No. 34

When their appointed time comes it can neither delay a moment nor advance a moment."

It is very natural and normal thing that every body is to be asked for his deeds. A man is responsible for his deeds. If he does good work he will be rewarded and if he does bad work, he will be punished. This punishment will be given in the Hereafter. Allah's decision is very much justified. There will be no question of injustice.

It is also known that Allah swt is very much merciful. He will show and give His mercy to His creations. His mercy dominates on His anger. If a believer commits sin and ask His forgiveness, He will give His forgiveness to him. But condition is there, that he should not commit Sirk (Partnership). Every sin is to be forgiven except this serious sin of Sirk (partnership).

Death is inevitable. Nobody can escape from death. In the holy Quran Allah swt says in Sura Jumaa verse No. 8

Say, (O Muhammad) verily the death from where you try to fly away, will surely grasp (meet) you. In another Sura Nisa verse No 78, Allah says

Wheresoever you may be death will overtake you even if you are in strong fort.

So there is no way but to face death and after death you will have to account for your deeds. The general ayat of the Holy Quran in many places is-

every soul has to taste death. So we are to be careful about our phenomenon in this world. We are not like those who pass this day as animal. Those people say that this world is big, therefore you eat, drink and be merry. But their slogans and songs are not correct. People will have to leave this life within one hundred years. They usually get the life span of 60 to 70 years, not more than that. So whatever you do, do according to the instruction of Allah swt in the light of Akhirat.

If we follow this instruction we can have the following results.

1. We can satisfy our lord Allah which is the basic target of every man.
2. We can do justice to all in every field of life, specially in the labour field.
3. We get peace in this world and also in the Hereafter.

Our Prophet Muhammad Sm says that try to live here as a passers by and also as an unknown person.

Live in this world as an unknown person and pass your life as a traveller.

Both the owner and labour will have to leave this world with a free hand. Money and wealth will not go to their graves with them. There will be no utility of wealth then. Only good deeds will help the owner and the labour. So let us think and do accordingly. May Allah lead us on this path- Ameen.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

The end

Kalyan Prokashoni