

United Nation’s Universal Declaration of Human Rights and Islam¹

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Introduction

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act, the Assembly called upon all member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories." Since then, "UN's Declaration of Human Rights" is considered as the policy guidelines all over the world.

Over 55 years have passed since our world has adopted the UN's charter to human rights. There are several independent international organizations working for the enforcement of this charter in almost all the countries. Despite of this, every day there are thousands of human rights violations, reported and unreported throughout the world, by above-law individuals, organizations as well as nations. Although these violations are taking place equally in both, Muslim and non-Muslim world, however, the international media being dominated and controlled by non-Muslims is conveying a biased message. The purpose of this paper is not to indulge in to the politics of the media, but rather is meant to address Muslims in particular to win over their support to the UN Charter.

TEXT OF UNITED NATIONS' UNIVERSAL DECLARATION OF HUMAN RIGHTS² <i>(Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948)</i>	WHAT ISLAM³ SAYS ABOUT IT? <i>(Note: The salient points of the original text of the document in the left column are numbered and cross-referenced with the Islamic point of view on the same, in this column.⁴written in italics. Writing without italics are author's comments.</i>
Preamble <input type="checkbox"/> Whereas <u>recognition of the inherent dignity⁵</u> and of the <u>equal and inalienable</u>	1. Man is honored by the Creator: <i>We have honoured the sons of Adam; provided them with transport on land and</i>

¹ The article is based on the TEXT OF UNITED NATIONS' UNIVERSAL DECLARATION OF HUMAN RIGHTS, *(Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948)*.

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³ Exactly as in the original document.

⁴ Including Holy Qur'an – the divine book of Muslims as well as the sayings of the Prophet Muhammad^{PBUH}, which forms the integral part of Islamic teachings as revealed by Allah Himself in the Holy Qur'an: "And obey God and the Apostle; that ye may obtain mercy" (3: 132) and "Obey God and His Apostle: But if they turn back, God loveth not those who reject Faith." (3: 32).

⁵ The references in parenthesis with numbers inside are from the Noble Qur'an's translation by Abdullah Yusufali. The digits before the colon are the Sura or the chapter number and the digits after the colon represents the verse number. All other references are sayings of the Prophet Muhammad^{PBUH}, taken from different editions of authentic *Hadith* sources as mentioned in parenthesis. Any reference, which contains the name of the Prophet Muhammad^{PBUH} in the parenthesis, instead of the name of the source, is the reference that the author has personally been using for years and is sure that he has read it somewhere, but has lost the source. Therefore the reference is thus being included because the author is convinced that it is not in contradiction with the teachings of the Holy Qur'an.

<p><u>rights of all members</u>⁶ of the human family is the foundation of freedom, justice and peace in the world,</p>	<p><i>sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation. (17: 70) and called the vicegerent (the deputy): Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (2: 30). Man is also created in the best of shapes: We have indeed created man in the best of moulds. (95: 4) and the proof of his dignity and superiority over other creations is that angles were asked to bow in front of the man: It is We Who created you and gave you shape; then We bade the angels bow down to Adam, and they bowed down; not so Iblis; He refused to be of those who bow down. (7: 11). Man is also superior being because Allah has breathed into him His own spirit: Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape; "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him." So the angels prostrated themselves, all of them together: Not so Iblis: he refused to be among those who prostrated themselves. (God) said: "O Iblis! what is your reason for not being among those who prostrated themselves?" (Iblis) said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape." (God) said: "Then get thee out from here; for thou art rejected, accursed. "And the curse shall be on thee till the day of Judgment." (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised." (God) said: "Respite is granted thee "Till the Day of the Time appointed." (15: 28-38)</i></p> <p>2. <i>All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action.. (The Prophet Muhammad's (PBUH) Last Sermon. This sermon was delivered on the Ninth Day of Dhul Hijjah 10 A.H. in the 'Uranah valley of Mount Arafat' in Mecca). Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things). (49:13)</i></p>
<p><input type="checkbox"/> Whereas <u>disregard and contempt for human rights</u>⁷ have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,</p>	<p>3. <i>The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous. (42: 42)</i></p>
<p><input type="checkbox"/> Whereas it is essential, if man is not to be <u>compelled to have recourse, as a last</u></p>	<p>4. <i>If human rights are not protected then the man will have no choice but to rebel against tyranny at his own. This</i></p>

<p><u>resort, to rebellion against tyranny and oppression</u>⁸, that human rights should be protected by the rule of law,</p>	<p>situation could only be halted if justice is assured to all by governments. <i>And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God; but if they cease, Let there be no hostility except to those who practise oppression. (2: 193) And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from God: for (God) loveth not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.(42: 39-41)</i></p>
<p><input type="checkbox"/> Whereas it is essential to promote the development of <u>friendly relations between nations</u>⁹,</p>	<p>5. Promotion of friendly relations between people and nations is essential for the world peace: <i>The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive Mercy. (49: 10) And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other). (23: 52)</i></p>
<p><input type="checkbox"/> Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the <u>equal rights of men and women</u>¹⁰ and <u>have determined to promote social progress and better standards of life</u>¹¹ in larger freedom,</p>	<p>6. Men and women are equal human beings and have equal rights:<i>And women shall have rights similar to the rights against them.....(2: 228)</i> 7. The ultimate purpose for the creation of human race is to serve the Lord which can only be done through the service to each other for the greater benefit of the human race: <i>If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute; (5: 51)</i></p>
<p><input type="checkbox"/> Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, <u>the promotion of universal respect for and observance of human rights and fundamental freedoms</u>¹²,</p>	<p>8. Allah has ordained on each and every one of us to help and assist each other in all that is good (and not in bad deeds) for the greater benefit of the human race: <i>Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear God: for God is strict in punishment. (5: 3) To each is a goal to which God turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are, God will bring you Together. For God Hath power over all things. (2: 148)</i></p>
<p><input type="checkbox"/> Whereas a common understanding of these rights and freedoms is of the greatest importance¹³ for the full realization of this pledge,</p>	<p>9. The common objective could not be achieved unless each and every individual understands the common purpose and all human beings have the same understanding of the purpose and their rights and obligations:<i>See how We explain the signs by various (symbols); that they may understand. (6: 65) We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand? (21: 10)Thus does God make clear the signs to you: that ye may understand. (24:61) And such are the Parables We set forth for mankind, but only those understand them who have knowledge. (29: 43) And We have left thereof an evident Sign, for any people who (care to) understand. (29: 35)</i></p>

<p>□ Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS <u>as a common standard of achievement for all peoples and all nations</u>¹⁴, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, <u>shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international</u>¹⁵, <u>to secure their universal and effective recognition and observance</u>¹⁶, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.</p>	<p>10. A common standard of achievement and an agreement thereon is absolutely critical. And what other could be the greatest standard of achievement than the divine standard: <i>Here is a plain statement to men, a guidance and instruction to those who fear God! (3: 138) O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy. (10: 57) And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe. (16: 64)</i></p> <p>11. Therefore each and everyone of us must strive to educate people about this common standard of achievement to develop a common understanding of the purpose of our creation and the success thereafter: <i>A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers). (7: 2) By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the Mutual teaching of Truth, and of Patience and Constancy. (103: 1-3)</i></p> <p>12. Unless we agree on the common purpose of life and develop a common understanding as how to achieve it, the human race as a whole will never achieve peace: <i>But teach (thy Message) for teaching benefits the Believers. (51: 55) Or that he might receive admonition, and the teaching might profit him? (80: 4)</i></p>
<p>Article 1 All human beings <u>are born free and equal</u>¹⁷ in dignity and rights. They <u>are endowed with reason and conscience</u>¹⁸ and should act towards one another in a <u>spirit of brotherhood</u>¹⁹.</p>	<p>13. All human beings are equal and free to choose: <i>And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other). (23: 52) Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things). (49:13)</i></p> <p>14. Human beings are rational beings by default. If however, they seem to behave otherwise, it could be due to their sheer ignorance about the consequences of their acts. In this case, they need to be educated and made aware of the evil consequences of their wrong deeds: <i>Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition. (39: 9) Nor can a bearer of burdens bear another's burdens.....And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to God. (35:18) By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right;- Truly he succeeds that purifies it, And he fails that corrupts it! (91: 7-10)</i></p>

	<p>15. If the purpose is same and we are interdependent on each other, and without each other's help, the purpose could be never be realized, then it makes a lot of sense to act with the spirit of brotherhood than to work against each other: <i>And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other). (23: 52)</i></p>
<p>Article 2</p> <p>Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status²⁰.</p> <p>Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs²¹, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.</p>	<p>16. When we are equal, the purpose is same and the success criteria i.e. service to humanity is common then why to despise each other: <i>Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of God is (always) near to those who do good. (7: 056) Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things). (49:13)</i></p> <p>17. All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action.. (The Prophet Muhammad's (PBUH) Last Sermon. This sermon was delivered on the Ninth Day of Dhul Hijjah 10 A.H. in the 'Uranah valley of Mount Arafat' in Mecca).</p>
<p>Article 3</p> <p>Everyone has the right to life, liberty and security of person²².</p>	<p>18. No deputy can perform his duties to his fullest unless he is given sureties of 1) life and 2) sustenance. Allah being our Creator knew it that is why that He gave each and every one of His deputies these two securities: <i>...Allah is your Protector, and He is the best of helpers. (3:150) Say: "It is Allah Who gives you life then gives you death....but most men do not understand. (45: 26) It is Allah that gives Life and Death.... (3: 156) How many are the creatures that carry not their own sustenance? It is Allah Who feeds (both) them and you: for He hears and knows (all things). (29: 60) There is no moving creature on earth but its sustenance dependeth on Allah... (11: 6) Know they not that Allah enlarges the provision or restricts it for any he pleases? Verily in this are signs for those who believe! (39: 52) Or who is there that can provide you with sustenance if he were to withhold His provision? (67: 21). Then what is wrong with us that we deny these two basic securities to each other. Say: "Come, I will rehearse what God hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. (6: 151) Nor take life - which God has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds</i></p>

	<i>in the matter of taking life; for he is helped (by the Law). (17: 33)</i>
Article 4	
No one shall be held in <u>slavery or servitude</u> ²³ ; slavery and the <u>slave trade</u> shall be <u>prohibited</u> ²⁴ in all their forms.	<p>19. No form of slavery either the conservative or I the modern (i.e. child labor, forced labor, etc.) is allowed as man has been created free: <i>And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them: yea, give them something yourselves out of the means which God has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is God, Oft-Forgiving, Most Merciful (to them).</i>(24: 33)</p> <p>20. It is a big virtue to free slaves or to help people in earning their freedom: <i>Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God, and God is full of knowledge and wisdom. (9: 60) Narrated Ibn `Umar: That he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn `Umar used to say in such a case, "The manumitted should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other shareholders are to take the price of their shares and the slave is freed (released from slavery)." Ibn `Umar narrated this verdict from the Prophet. (Sahih Bukhari) Of all the things, which Allah has created on this earth, the best thing I love is to set a slave free. (Tirmidhi, Abu-Da`ud) You should treat your slaves (servants) just as your own children; whoever maltreats his slave will not enter Paradise. (Tirmidhi, Ibn Maja) Treating those under one's authority will produce prosperity, but an evil nature produces evil fortune. (Abu Da`ud)</i></p>
Article 5	
No one shall be subjected to torture or to cruel, inhuman ²⁵ or degrading treatment ²⁶ or punishment.	<p>21. No form of torture or oppression is allowed in any form as it will almost always have dire repercussions: "<i>Tumult and oppression are worse than slaughter..... (2: 217) God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. (16: 90) Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah. (Sahih Bukhari)</i></p> <p>22. Even an act of disgrace and humiliation could lead to dreadful consequences and therefore must be avoided: <i>O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And</i></p>

	<p><i>those who do not desist are (indeed) doing wrong. (49: 11) Ibn Mas'ud (Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The believer is neither a taunter, nor a curser, nor indecent, nor abuser." (Tirmidhi) I said, 'O Prophet of God! Teach me (something); The Prophet said, 'Abuse no one.' I never abused after this any freeman, or slave, or camel, or sheep. (Abu Da'ud, Tirmidhi)</i></p>
Article 6	
<p>Everyone has the right to recognition everywhere as a person before the law²⁷.</p>	<p>23. Everyone must have a prompt excess to the law and must be recognized as a person before law. Those who help in providing justice either as witness, judges or advocates must be appreciated and respected: <i>Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance) God doth command you to render back your trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For God is He Who heareth and seeth all things. (4: 58) O ye who believe! stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do. (5: 9) The witnesses should not refuse when they are called on (For evidence). (2: 282) And he who brings the Truth and he who confirms (and supports) it - such are the men who do right. (39: 33) Show respect to the witness because they are the ones with the help of whom Allah maintains justice and relegates injustice. (Nehjal Fasahat)</i></p>
Article 7	
<p><u>All are equal before the law and are entitled without any discrimination to equal protection of the law²⁸.</u> All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.</p>	<p>24. Everyone (both the elite and the masses) should be treated equally before the law and no special treatment to be given due to social or any other status: <i>And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For God is He Who heareth and seeth all things. (4: 58) O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do. (4: 135) O ye who believe! stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do. (5: 9)</i></p>
Article 8	
<p>Everyone has the right to an effective remedy by the competent national tribunals²⁹ for acts violating the fundamental rights granted him by the constitution or by law.</p>	<p>25. Nations should ensure a mechanism to report and for a prompt remedy of human rights violations: <i>Narrated AbuHurayrah: The Prophet PBUH said: If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell. (Abu Dau'd) Take care! Each one of you is a governor, and each of you shall be asked concerning his</i></p>

	subjects... (Agreed Upon)
Article 9	
No one shall be subjected to arbitrary arrest, detention or exile ³⁰ .	26. Any form of arbitrary punishment is not allowed: <i>Narrated An-Nu'man ibn Bashir: Azhar ibn Abdullah al-Harari said: Some goods of the people of Kila' were stolen. They accused some men of the weavers (of theft). They came to an-Nu'man ibn Bashir, the companion of the Prophet PBUH. He confined them for some days and then set them free. They came to an-Nu'man and said: You have set them free without beating and investigation. An-Nu'man said: What do you want? You want me to beat them. If your goods are found with them, then it is all right; otherwise, I shall take (retaliation) from your back as I have taken from their backs. They asked: Is this your decision? He said: This is the decision of Allah and His Apostle PBUH (Abu Da'ud)</i>
Article 10	
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal ³¹ , in the determination of his rights and obligations and of any criminal charge against him.	27. Nations are responsible for developing proper mechanism to ensure fair and prompt public hearing by impartial courts: <i>Abu Hurayrah said: O Allah, I do not say this, except that I heard a woman who came to the Apostle of Allah PBUH while I was sitting with him, and she said: My husband wishes to take away my son, Apostle of Allah, and he draws water for me from the well of Abulnabah, and he has been good to me. The Apostle of Allah PBUH said: Cast lots for him. Her husband said: Who is disputing with me about my son? The Prophet PBUH said: This is your father and this your mother, so take whichever of them you wish by the hand. So he took his mother's hand and she went away with him. (Abu Da'ud) Narrated Ibn 'Abbas: Hilal bin Umaiyya accused his wife of illegal sexual intercourse and came to the Prophet to bear witness (against her), (taking the oath of Lian). The Prophet was saying, "Allah knows that either of you is a liar. Will anyone of you repent (to Allah)?" Then the lady got up and gave her witness. (Sahih Bukhari) Amr b. al-'As reported that he heard Allah's Messenger PBUH him as saying: When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him. (Sahih Muslim)</i>
Article 11	
(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public ³² trial at which he has had all the guarantees necessary for his defence ³³ .	28. Everyone is and will be treated and respected as innocent until proved guilty: <i>Narrated Ibn Abbas: Hilal bin Umaiya accused his wife before the Prophet of committing illegal sexual intercourse with Sharik bin Sahma.' The Prophet said, "Produce a proof, or else you would get the legal punishment (by being lashed) on your back." Hilal said, "O Allah's Apostle! If anyone of us saw another man over his wife, would he go to search for a proof." The Prophet went on saying, "Produce a proof or else you would get the legal punishment (by being lashed) on your back." The Prophet then mentioned the narration of Lian (as in the Holy Book). (Surat-al-Nur: 24) (Sahih Bukhari) If there is some doubt in a case, it is better for a judge to make mistake by forgiving,</i>

	<p>than to make mistake by punishing an innocent person. (Tirmidi, Mishkat)</p> <p>29. An Ansari man accused his wife (of committing illegal sexual intercourse). The Prophet made both of them takes the oath of Lian, and separated them from each other (by divorce). (Sahih Bukhari)</p>
<p>(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence³⁴, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed³⁵ than the one that was applicable at the time the penal offence was committed.</p>	<p>30. Ibn Abbas said: A man who had drunk wine and become intoxicated was found staggering on the road, so he was taken to the Prophet PBUH. When he was opposite al-Abbas's house, he escaped, and going in to al-Abbas, he grasped hold of him. When that was mentioned to the Prophet PBUH, he laughed and said: Did he do that? and he gave no command regarding him. (Abu Da'ud)</p> <p>31. Narrated Qabisah ibn Dhuwayb: The Prophet PBUH said: If anyone drinks wine, flog him; if he repeats it, flog him, and if he repeats it, flog him. If he does it again a third or a fourth time, kill him. A man who had drunk wine was brought (to him) and he gave him lashes. He was again brought to him, and he flogged him. He was again brought to him and he flogged him. He was again brought to him and he flogged him. The punishment of killing (for drinking) was repealed, and a concession was allowed. (Abu Da'ud)</p>
<p>Article 12</p> <p>No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence³⁶, nor to attacks upon his honour and reputation³⁷. Everyone has the right to the protection of the law against such interference or attacks.</p>	<p>32. Privacy of every individual and family is sacred and must be protected: <i>Ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and God knows well all that ye do. (24: 27-28) He who pulls the curtain and looks into a house before he is granted permission to enter has committed an offense. Ahmad, Tirmidhi) Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty(24: 30-31)And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear God: For God is Oft-Returning, Most Merciful. (49:12) Do not try to pry into the private affairs of other people, nor go after the secret affairs of others people. Do not find fault with others. (Sahih Bukhari, Sahih Muslim)</i></p> <p>33. Honor and reputation of all people is sacred will be protected: <i>Do not accuse or defame anyone and keep people way from your mischief. (Mishkat) Ibn Mas'ud (Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The believer is neither a taunter, nor a curser, nor indecent, nor abuser." (Tirmidhi)</i></p>
<p>Article 13</p>	

<p>(1) Everyone has the right to <u>freedom of movement</u>³⁸ and <u>residence</u>³⁹ within the borders of each state.</p>	<p>34. Everyone has the right to travel at one's free will: <i>Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts. (22: 46) Say: "Travel through the earth and see how God did originate creation; so will God produce a later creation: for God has power over all things. (29:20) (Charity is) for those in need, and who, in God's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work) ... (2: 273) He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of God's bounty..... (73: 20)</i></p> <p>35. And a right to reside at any place: <i>And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and care out homes in the mountains; so bring to remembrance the benefits (ye have received) from God, and refrain from evil and mischief on the earth. (7: 74) And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And God has power over all things. (33: 27) But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations. (21: 71) It is He Who has spread out the earth for (His) creatures. (55: 10) And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. (15: 19)</i></p>
<p>(2) Everyone has the right to leave any country⁴⁰, including his own, and to return to his country⁴¹.</p>	<p>36. Everyone has a right to leave one's country and then return and in no circumstances, these rights could be denied: <i>Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of God, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another.(8: 72) Those who believe, and adopt exile, and fight for the Faith, in the cause of God as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous. (8: 74) Nor does any one know in what land he is to die. Verily with God is full knowledge and He is acquainted (with all things). (31: 34)</i></p> <p>37. <i>Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account. (21: 13) "Nay, ye thought that the Apostle and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost (in wickedness)." (48: 12) They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner." But honour belongs to God and His Apostle, and to the Believers; but the Hypocrites know not. (63: 8) He who forsakes his home in the cause of God, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for God and His Apostle, His reward</i></p>

	<i>becomes due and sure with God: And God is Oft-forgiving, Most Merciful. (4: 100)</i>
Article 14	
(1) Everyone has the right to seek ⁴² and to enjoy in other countries asylum ⁴³ from persecution.	<p>38. Right to seek asylum in other countries cannot be denied: <i>Those who believed and those who suffered exile and fought (and strove and struggled) in the path of God,- they have the hope of the Mercy of God: And God is Oft-forgiving, Most Merciful. (2: 218) Those who believe, and suffer exile and strive with might and main, in God's cause, with their goods and their persons, have the highest rank in the sight of God: they are the people who will achieve (salvation). (9: 20) When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of God spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! – (4: 97)</i></p> <p>39. <i>The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is God with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity. (9: 100) But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity. (59: 9)</i></p>
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations ⁴⁴ .	<p>40. The right can be denied in case of a criminal offence: <i>As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) God seeth all that ye do. (8: 72) O ye who believe! When there come to you believing women refugees, examine (and test) them: God knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers.(60: 10) The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous. (42: 42)</i></p>
Article 15	
(1) Everyone has the right to a nationality ⁴⁵ .	<p>41. <i>If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute; (5: 51)</i></p>
(2) No one shall be arbitrarily deprived of his nationality nor denied the <u>right to change his nationality</u> ⁴⁶ .	<p>42. <i>All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority</i></p>

	<p>over black nor a black has any superiority over white except by piety and good action. (The Prophet Muhammad's (PBUH) Last Sermon delivered on the Ninth Day of Dhul Hijjah 10 A.H.</p>
<p>Article 16</p>	
<p>(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry⁴⁷ and to found a family⁴⁸. They are entitled to equal rights as to marriage, during marriage and at its dissolution⁴⁹.</p>	<p>43. <i>Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, God will give them means out of His grace: for God encompasseth all, and he knoweth all things. (24: 32) When a servant (of Allah) marries, he perfects half (his) religion; and let him fear Allah in regard to the remaining half. (Agreed Upon) Four are of the characteristics of the apostles: modesty, perfuming oneself, marriage, and brushing the teeth. (Tirmidhiy) He is indeed a poor man who has no wife, although he has plenty of wealth. And poor indeed is a woman who has no (help) male, although she be so rich. (Razin) Let those who find not the wherewithal for marriage keep themselves chaste, until God gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them: yea, give them something yourselves out of the means which God has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is God, Oft-Forgiving, Most Merciful (to them). (24: 33)</i></p> <p>44. <i>It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things). (25: 54) And among His signs is this that He created for you mates from among yourselves that ye may dwell in tranquility with them and He has put love and mercy between your (hearts); verily in that are signs for those who reflect. (30: 21)</i></p> <p>45. <i>.....And women shall have rights similar to the rights against them.....(2: 228) O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;-reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you. (4: 1) There is no divorce and no emancipation under compulsion. (Abu-Da'ud, Ibni Majah) A woman came to the Prophet, and said, 'I have no complaint against (my husband) in respect of his natural disposition and judgment, but I am averse to infidelity in Islam: (I cannot love him as my husband). The Prophet said, 'Wilt thou then give him back his garden?' She said, 'Yes'. Then the Prophet said to her husband, 'Accept the garden, and divorce her by a divorcement.' (Bukhari, Nasa'iy) And when you have divorced women and they have reached their term, place not difficulties in the way of their marrying their (new) husbands if it is agreed between them in kindness. (2: 231)</i></p>
<p>(2) Marriage shall be entered into only with the free and full consent⁵⁰ of the intending</p>	<p>46. Marriage cannot be entered without the full and free</p>

<p>spouses.</p>	<p>consent of both partners: <i>O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good. (4: 19) A woman came to the Prophet, and said, 'I have no complaint against (my husband) in respect of his natural disposition and judgment, but I am averse to infidelity in Islam: (I cannot love him as my husband). The Prophet said, 'Wilt thou then give him back his garden?' She said, 'Yes'. Then the Prophet said to her husband, 'Accept the garden, and divorce her by a divorcement.'</i> (Bukhari, Nasa'iy)</p>
<p>(3) The family is the natural and fundamental group unit of society⁵¹ and is entitled to protection by society and the State⁵².</p>	<p>47. <i>Thou wilt see nothing conducive of love like marriage. (Ibni Majah) (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things). (42: 11) Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For God is Most High, great (above you all). (4: 34)</i></p> <p>48. <i>Three men have a right to the help of Allah: the doer of Jihad in the service of Allah, the slave who desires to pay for his manumission, and the man who marries (a woman) desiring to live chastely with her. (Tirmidhiy, Nasa'iy) (Remember) Noah, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress. (21: 76) Narrated `Urwa bin Al-Musaiyab, Alqama bin Waqqas and Ubaidullah bin Abdullah: About the story of `Aisha and their narrations were similar attesting each other, when the liars said what they invented about `Aisha, and the Divine Inspiration was delayed, Allah's Apostle sent for `Ali and Usama to consult them in divorcing his wife (i.e. `Aisha). Usama said, "Keep your wife, as we know nothing about her except good." Buraira said, "I cannot accuse her of any defect except that she is still a young girl who sleeps, neglecting her family's dough which the domestic goats come to eat (i.e. she was too simpleminded to deceive her husband)." Allah's Apostle said, "Who can help me to take revenge over the man who has harmed me by defaming the reputation of my family? By Allah, I have not known about my family-anything except good, and they mentioned (i.e. accused) a man about whom I did not know anything except good." (Al Jaami Al Saheeh) He who makes a wife disaffected towards her husband...is not one of us. (Mishkat Al-Masabih)</i></p>

<p>Article 17</p> <p>(1) Everyone has the <u>right to own property</u>⁵³ alone as well as in association with others.</p>	<p>49. <i>Those who spend their wealth for increase in self-purification, And have in their minds no favour from anyone for which a reward is expected in return, But only the desire to seek for the Countenance of their Lord Most High; and soon will they attain (complete) satisfaction. (92: 18-21) Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them. (2: 3) Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief. (65: 7) If someone wants to buy a house and being afraid that the neighbor (of the house) may buy it through preemption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbor can only have the right of preemption for the first share but not for the rest of the house; and the buyer may play such a trick in this case. (Sahih Bukhari) Abu Rafi' sold a house to Sa'd bin Malik for four-hundred Mithqal of gold, and said, "If I had not heard the Prophet saying, 'The neighbor has more right to be taken care of by his neighbor (than anyone else),' then I would not have sold it to you." (Sahih Bukhari)</i></p>
<p>(2) No one shall be arbitrarily deprived of his property⁵⁴.</p>	<p>50. <i>O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful! (4: 29) And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. (2: 188) O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. ALLAH has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allah has judged that there shall be no interest and that all the interest due to Abbas ibn 'Abd'al Muttalib (Prophet's uncle) shall henceforth be waived... (The Prophet Muhammad's (PBUH) Last Sermon. This sermon was delivered on the Ninth Day of Dhul Hijjah 10 A.H. in the 'Uranah valley of Mount Arafat' in Mecca).</i></p>
<p>Article 18</p> <p>Everyone has the <u>right to freedom of thought</u>⁵⁵, <u>conscience</u>⁵⁶ and <u>religion</u>⁵⁷; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.</p>	<p>51. <i>Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps God will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts. (5: 55) Know they not that God doth know their secret (thoughts) and their secret</i></p>

	<p><i>counsels, and that God knoweth well all things unseen? (9: 78) Think not that God doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror. (14: 42) Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about God! (33: 10) Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our messengers are by them, to record. (43: 80) To harbour good thoughts is a part of well-conducted worship. (Ahmad)</i></p> <p>52. <i>If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord. (45: 15) Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants. (41: 46) And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to God. (35: 18)</i></p> <p>53. <i>Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things. (2: 256) Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. To you be your Way, and to me mine. (109: 1-6)</i></p>
<p>Article 19</p> <p>Everyone has the right to freedom of opinion and expression⁵⁸; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers⁵⁹.</p>	<p>54. <i>By (the Token of) Time (through the ages), verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual saying of Truth, and of Patience and Constancy. (103: 1-3) The Prophet said, "Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered." (Sahih Bukhari)</i></p> <p>55. Although Islam has bestowed freedom of choice, freedom of adopting religious beliefs, freedom of opinion and expression on an individual as elaborated in various Qura'nic versus and hadith sources earlier, however, this freedom is not exclusive and puts certain restrictions on the individual for the greater benefit of the humanity. Islam is a balanced deen and to this end, every "right" is balanced with an "obligation". As in the case of freedom of expression, it is a basic human right that an individual is free to have an opinion and is free to express it. However, the same right is balanced by putting some obligations on the individual for the greater good of the society. These obligations are:</p> <p>1) It should be the truth. <i>They attribute to God what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it! (16: 62) But say not - for any false thing that your tongues may put forth, - "This is lawful, and this is forbidden," so as to ascribe false</i></p>

things to God. For those who ascribe false things to God, will never prosper. (16: 116) Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of God. (24: 15) Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him. (Sahih Bukhari) Sufyan bin Abdullah ath Thaqafi told when he asked God's messenger what he feared most for him, he took hold of his tongue and said, "This." (Tirmidhi). If you guarantee me six things on your part, I shall guarantee you paradise: speak the truth when you talk, keep a promise when you make it, when you are trusted with something fulfil your trust, avoid sexual immorality, lower your eyes and restrain your hand from injustice. (Baihaqi). The Muslim is he from whose tongue and hand the Muslims are safe, and the Emigrant is he who abandons what God has prohibited. (Sahih Bukhari). The Prophet of Alláh - peace and blessing of Alláh be upon him and his descendants - said: "The belief of a person cannot be firm unless his heart is firm, and his heart cannot be firm unless his tongue is firm." So whoever of you can manage to meet Alláh, the Sublime, in such a position that his hands are unsmearred with the blood of Muslims and their property and his tongue is safe from exposing them, he should do so. (Sahih Bukhari)

2) Cannot taunt, curse or abuse. Do not curse anyone, not even wind because it is under the command of God. (Tirmidhi, Abu Da'ud) Ibn Mas'ud (Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The believer is neither a taunter, nor a curser, nor indecent, nor abuser." (Tirmidhi) Abuse no one.' I never abused after this any freeman, or slave, or camel, or sheep. 'And despise not anything good,' the Prophet said; 'and speak to thy brother with an open countenance; verily that is of good acts and kindnesses; and if a man reviles thee, and reproaches thee for what he knows in thee, then reproach not him for what thou knowest in him, so that thou mayest have the reward thereof and the sin thereof be against him.' (Abu Da'ud, Tirmidhi)

3) Cannot laugh or make fun or give offensive nick names. Mocked were (many) apostles before thee; but their scoffers were hemmed in by the thing that they mocked. (6: 10) Ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. (49:11) Do not rejoice in the misfortunes of your brother. For God may show him compassion, but create difficulties for you. (Tirmidhi)

4) Cannot defame or slander anyone. The most evil among Allah's slaves are those who go about spreading gossip dividing those who love each other and desiring to defame those who are innocent.

(Ahmad) Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: God knows, and ye know not. (24: 19) Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- God will throw back their ridicule on them: and they shall have a grievous penalty. (9:79) Do not accuse or defame anyone and keep people away from your mischief. (Mishkat Al-Masabih)

5) Cannot spy or be suspicious. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it. But fear God: For God is Oft-Returning, Most Merciful. (49: 12)

6) Simple saying the truth is not enough. It must also be said decently, in the best of manner. Invite to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. (16: 125) It is part of the Mercy of God that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in God. For God loves those who put their trust (in Him). (3: 159)

7) Say it on the person's face. Woe to every (kind of) scandal-monger and-backbiter. (104: 1) 'Do ye know what backbiting is? It is the speaking of one of you what he hates in his brother.' A man said, 'But what if it be in my brother?' If it be in him as thou sayest,' the Prophet replied, 'thou hast backbitten him; and if it be not in him as thou sayest, thou hast falsely accused him of it.' (Abu Da'ud, Tirmidhi) Backbiting is more grievous than adultery: Allah will not pardon the backbiter until his companion (Whom he has wronged) pardons him that. (Prophet Muhammad, PBUH)

8) Say nothing more than one has to. Narrated Uqbah ibn Amir: The Prophet (PBUH) said: He who sees something which should be kept hidden and conceals it will be like one who has brought to life a girl buried alive. (Abu Da'ud) If a person finds some weakness in a Muslim and he keeps it a secret, its reward is as if he saves the life of a little girl buried alive. (Mishkat Al-Masabih) Any one who knows about the defect of his another Muslim brother and he has concealed it, then Allah will cover (his defects) on the Day of Judgment. (Agreed Upon)

9) It is everyone's right to disagree with others' opinions. Don't expect people to agree with you all the times. You have the right to continue sharing your point of view in the best of manner without jeopardizing others' right of disagreement. Say what you think is right but never get into arguments. To every people have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right

	<p><i>Way. (22: 67) Hadrat Ibn 'Abbas (Allah be pleased with him) has reported the Prophet (peace and blessings of Allah be upon him) as saying, "Don't dispute with your brother; do not make joke with him; don't make him a promise which you break. (Tirmidhi) The man who is most hateful to God is the one who quarrels and disputes most. (Sahih Bukhari, Sahih Muslim) Invite to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. (16: 125)</i></p> <p>10) If someone does not want to listen the truth, back-off. And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!" (25: 63) And when they hear vain talk, they turn away there from and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant." (28: 55) But turn away from them, and say "Peace!" But soon shall they know! (43: 89)</p>
<p>Article 20</p>	
<p>(1) Everyone has the right to freedom of peaceful assembly and association⁶⁰.</p>	<p>56. In Islam, an individual is free to associate with people of his or her choice as obvious from the following hadiths. However, Islam also educates the individual about the consequences of such choice to ensure that such decision is a conscious and an informed one.</p> <ul style="list-style-type: none"> • <i>When you choose your friend, you must be careful and judge whom you are seeking for friendship. (Tirmidhi, Abu Da'ud, Bayhaqi)</i> • <i>Everyone will be raised in the Hereafter along with the person whom he loves. (Sahih Bukhari, Sahih Muslim)</i> • <i>A man follows his friend religion (way of life, faith), so each one should consider whom he makes his friend. (Mishkat Al-Masabih)</i>
<p>(2) No one may be compelled to belong to an association⁶¹.</p>	<p>57. No one could be compelled to belong to an association (a group, organization, party, etc.) in Islam.</p> <ul style="list-style-type: none"> • <i>Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things. (2:256)</i> • <i>If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of God; and then escort him to where he can be secure. That is because they are men without knowledge. (9: 6)</i> <p>Although no one could be forced to be a part of an association in Islam, there are some consequences in special circumstances.</p> <ul style="list-style-type: none"> • <i>Narrated Anas: There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the</i>

	<p>people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Sahih Bukhari)</p> <ul style="list-style-type: none"> • <u>Those of you who turned back on the day the two hosts met, it was Satan who caused them to fail, because of some (evil) they had done. But God has blotted out (their fault): For God is Oft-Forgiving, Most Forbearing.</u> (3: 155) • (They are) the ones that say, (of their brethren slain), while <u>they themselves sit (at ease): "If only they had listened to us they would not have been slain."</u> Say: "Avert death from your own selves, if ye speak the truth." (3: 168) • <u>And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to God and His Apostle (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.</u> (9: 90)
<p>Article 21</p>	
<p>(1) Everyone <u>has the right to take part in the government of his country</u>⁶², directly or through freely chosen representatives.</p>	<p>58. <u>...and who (conduct) their affairs by mutual consultation (42:38) It is part of the Mercy of God that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in God. For God loves those who put their trust (in Him).</u> (3: 159) Take to an affair by deliberation and if thou see any good in bringing it to a successful issue, then persist in it, and if thou fear to be led into error, withhold thyself. (Bayhaqi)</p>
<p>(2) Everyone has the <u>right of equal access</u>⁶³ to public service in his country.</p>	<p>59. Narrated Jabir bin Abdullah: While Allah's Apostle was distributing the booty at Al-Ja'rana, somebody said to him "Be just (in your distribution)." The Prophet replied, "Verily I would be miserable if I did not act justly." (Sahih Bukhari)</p>
<p>(3) <u>The will of the people shall be the basis of the authority of government</u>⁶⁴; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be <u>held by secret vote or by equivalent free voting procedures</u>⁶⁵.</p>	<p>60. Islam values the will of people and hence is a big supporter of democracy as mentioned in # 58 above and this hadith. "My nation cannot agree upon an error and if a conflict persists, be with the majority (Ibn Maja)". However in a Muslim society, this rule of being with the majority applies only if the decision is not against the Shariah as clearly stated in this verse of the Qur'an: "Not equal are</p>

	<p><i>things that are bad and things that are good even though the abundance of the bad may dazzle thee; so fear Allah O ye that understand! That (so) ye may prosper (5:100)". To this end, Islam considers a "vote" to be a sacred responsibility and cautions the individual to use this right appropriately:</i></p> <ul style="list-style-type: none"> • <i>The one who is consulted is in a position of trust. (When one is consulted it is his duty to give good advice). (Mishkat)</i> • <i>Wert thou to follow the common run of those on earth, they will lead thee away from the way of God. They follow nothing but conjecture: they do nothing but lie. (6: 116)</i> • <i>Ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the way of God. ... announce unto them a most grievous penalty. (9: 34)</i> <p>61. Confidentiality is a hallmark of Islam.<i>And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear God: For God is Oft-Returning, Most Merciful. (49:12) Do not try to pry into the private affairs of other people, nor go after the secret affairs of others people..... (Sahih Bukhari, Sahih Muslim)</i></p>
<p>Article 22</p> <p>Everyone, as a member of society, has the right to social security⁶⁶ and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality⁶⁷.</p>	<p>62. <i>Narrated Jabir bin Abdullah: While Allah's Apostle was distributing the booty at Al-Ja'rana, somebody said to him "Be just (in your distribution)." The Prophet replied, "Verily I would be miserable if I did not act justly." (Sahih Bukhari)</i></p> <p>63. <i>Take care! Each one of you is a governor, and each of you shall be asked concerning his subjects. (Agreed Upon)</i></p>
<p>Article 23</p> <p>(1) Everyone has the right to work⁶⁸, to free choice of employment⁶⁹, to just and favourable conditions of work⁷⁰ and to protection against unemployment⁷¹.</p>	<p>64. In Islam work is not a choice but an obligation: <i>For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work! (3: 136) Namely, that no bearer of burdens can bear the burden of another; That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight: Then will he be rewarded with a reward complete. (53: 38-41) Rafi'i b. Khadij said that someone asked: "O Rasulullah which gain is best?" He said : "A man's work by his hand, and every honest business" (Ahmad) No one has ever eaten better food than what he eats from the work done by his hands ... (Sahih Bukhari) Narrated Abu Burda: from his father from his grandfather that the Prophet said, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even</i></p>

	<p>that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds." (Sahih Bukhari)</p> <p>65. <i>But God has created you and your handwork! (37: 96) Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants. (41: 46) But any of you that is devout in the service of God and His Apostle, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance. (33: 31)</i></p> <p>66. <i>If you show kindness to your servant while employing him in some task, this will weight heavily in your favour on the Day of Judgment. That will be your reward. (Prophet Muhammad PBUH)</i></p> <p>67. <i>Narrated Abu Masud Al-Ansar: Whenever Allah's Apostle (p.b.u.h) ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and to-day some of us have one hundred thousand. (Sahih Bukhari)</i></p>
<p>(2) Everyone, without any discrimination, has the <u>right to equal pay for equal work</u>⁷².</p>	<p>68. <i>Do not underestimate and underpay the good work done. Similarly do not overpay a work simply because it has been done by a very important person and do not let his position and prestige be the cause of overvaluation of the merit of his work and at the same time do not undervalue a great deed if it is done by a very ordinary person or a commoner. Let equity, justice and fairplay be your motto. (Letter to Maalik al-Ashtar, Governor of Egypt by Imam Ali)</i></p>
<p>(3) Everyone who works has the <u>right to just</u>⁷³ and <u>favourable remuneration</u>⁷⁴ ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.</p>	<p>69. <i>And withhold not things justly due to men, nor do evil in the land, working mischief. And fear Him Who created you and (who created) the generations before (you) (26: 183-84) The Prophet said, "Allah said, 'I will be an opponent to three types of people on the Day of Resurrection: 1. One who makes a covenant in My Name, but proves treacherous; 2. One who sells a free person and eats his price; and 3. One who employs a laborer and takes full work from him but does not pay him for his labour.'" (Sahih Bukhari)Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith. (7: 85)</i></p> <p>70. <i>If you show kindness to your servant while employing him in some task, this will weight heavily in your favour on the Day of Judgment. That will be your reward. (Prophet MuhammadPBUH) You should treat your slaves (servants) just as your own children; whoever maltreats his slave will not enter Paradise. (Tirmidhi, Ibn Maja) Treating those under one's authority will produce prosperity, but an evil nature produces evil fortune. (Abu-Da'ud)</i></p>
<p>(4) Everyone has the <u>right to form and to join trade unions</u>⁷⁵ for the protection of his interests.</p>	<p>71. <i>If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses.</i></p>

	<p><i>The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive Mercy. (49: 9-10) If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of God on those who lie!" (3:61) Ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do. (4: 135)</i></p>
<p>Article 24</p> <p>Everyone has the <u>right to rest and leisure</u>⁷⁶, including reasonable limitation of working hours and periodic holidays with pay.</p>	<p>72. Narrated 'Abdullah bin 'Amr bin Al-'As: Allah's Apostle said, "O 'Abdullah! Have I not been formed that you fast all the day and stand in prayer all night?" I said, "Yes, O Allah's Apostle!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you." (Sahih Bukhari) O ye who believe! When the call is proclaimed to prayer on Friday, hasten earnestly to the Remembrance of God, and leave off business (and traffic): That is best for you if ye but knew! And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of God: and celebrate the Praises of God often (and without stint): that ye may prosper. (62: 9-10)</p>
<p>Article 25</p> <p>(1) Everyone has the <u>right to a standard of living</u>⁷⁷ adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the <u>right to security</u>⁷⁸ in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.</p>	<p>73. Allah has put your brethren under your authority, so he who has his brother put under his authority by Allah must feed him from what he eats, clothe him for what he wears, and not impose on him work that is too much for him, but if he does so he must help him with it. (Sahih Muslim) By Him in whoso stands my life! no servant (of God really) believes until he loves for his brother what he loves for himself. (Sahih Bukhari, Sahih Muslim, Tirmidhi, Nasa'i) The son of Adam has a right to the following: a house in which he lives, a garment with which he covers his private parts, dry bread and water." (Mishkat)</p> <p>74. (Charity is) for those in need, who, in God's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured God knoweth it well. (2: 273) By Allah, we are not just if we benefit from a person in his youth but neglect him when he is old. (Ibn Maja, Mishkat) They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -God knoweth it well. (2: 215) But it is righteousness- to believe in God and the Last</p>

	<p><i>Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; (2: 177)</i></p>
<p>(2) <u>Motherhood</u>⁷⁹ and <u>childhood</u>⁸⁰ are entitled to special care and assistance. All <u>children, whether born in or out of wedlock</u>⁸¹, shall enjoy the same social protection.</p>	<p>75. <i>Let the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf. (65: 6) The Prophet came to some of his wives among whom there was Um Sulaim, and said, "May Allah be merciful to you, O Anjasha! Drive the camels slowly, as they are carrying glass vessels!" Abu Qalaba said, "The Prophet said a sentence (i.e. the above metaphor) which, had anyone of you said it, you would have admonished him for it". (Sahih Bukhari)</i></p> <p>76. <i>Yahya said that he heard Malik say, "The best of what I have heard about the testament of a pregnant woman and about what settlements she is permitted in her property is that the pregnant woman is like the sick person. When the illness is light, and one does not fear for the sick person, he does with his property what he likes. If the illness is such that his life is feared for, he can only dispose of a third of his estate." He said, "It is the same with a woman who is pregnant. The beginning of pregnancy is good news and joy. It is not illness and no fear because Allah the Blessed, the Exalted, said in His Book, 'We gave her good news of Ishaq and after Ishaq, Yaqub.' (Sura 11 ayat 71). And He said, 'She bore a light burden and passed by with it, but when she became heavy, they called upon Allah, their Lord, "If you give us a good-doing son, we will be among the thankful." '(Sura 7 ayat 189). "When a pregnant woman becomes heavy, she is only permitted to dispose of a third of her estate. The beginning of this restriction is after six months. Allah, the Blessed, the Exalted, said in His Book, 'Mothers suckle their children for two complete years.' And He said, 'his bearing and weaning are thirty months.' (Sura 2 ayat 233). "When six months have passed for the pregnant woman from the day she conceived, she is only permitted to dispose of a third of her property." Yahya said that he heard Malik say, "A man who is advancing in the row for battle, can only dispose of a third of his property. He is in the same position as a pregnant woman or an ill person who is feared for, as long as he is in that situation." (Malik Muwatta)</i></p> <p>77. <i>Malik related to me from Yahya ibn Said from Sulayman ibn Yasar that Umar ibn al-Khattab used to attach the children of the Jahiliyya to whoever claimed them in Islam. Two men came and each of them claimed a woman's child. Umar ibn al-Khattab summoned a person who scrutinized features and he looked at them. The scrutinizer said, "They both share in him." Umar ibn al-Khattab hit him with a whip. Then he summoned the woman, and said, "Tell me your tale." She said, "It was this one (indicating one of the two men) who used to come to me while I was with my</i></p>

	<p>people's camels. He did not leave me until he thought and I thought that I was pregnant. Then he left me, and blood flowed from me, and this other one took his place. I do not know from which of them the child is." The scrutinizer said, "Allah is greater." Umar said to the child, "Go to whichever of them you wish." (Malik Muwatta) Yahya said that Malik related from Ibn Shihab that Sunayn Abi Jamila, a man from the Banu Sulaym, found an abandoned child in the time of Umar ibn al-Khattab. Sunayn took him to Umar ibn al-Khattab. He asked, "What has induced you to take this person?" He answered, "I found him lost, so I took him." Umar's advisor said to him, 'Amir al-Muminin! He is a man who does good." Umar inquired of him, "Is it so?" He replied, "Yes." Umar ibn al-Khattab said, "Go, he is free, and you have his wala' inheritance, and we will provide for him." (Malik Muwatta) The child is attributed to him on whose bed he is born; but they did not mention this." For a fornicator there is stoning." (Sahih Muslim)</p>
<p>Article 26</p> <p>(1) Everyone has the <u>right to education</u>⁸². Education shall be free⁸³, at least in the elementary and fundamental stages. <u>Elementary education shall be compulsory</u>⁸⁴. Technical and professional education shall be made generally available and <u>higher education shall be equally accessible</u>⁸⁵ to all on the basis of merit.</p>	<p>78. To seek knowledge is the duty of every Muslim woman and man. (Ibn Maja, Darmi)</p> <p>79. The best charity is to teach your Muslim brother who then teaches another one. (Mishkat) After I depart from this world, whenever you see some students, pay them reverence and welcome them. (Tirmidhi, Ibn Maja)</p> <p>80. A father gives his son nothing better than a good education. (Mishkat)</p> <p>81. He who goes out in search of knowledge is in God's path till he returns. (Tirmidhi, Darimi). Seek knowledge from birth unto death. (Mishkat, Ahmed) Help each other in acquiring knowledge. (Ahmed, Tirmidhi, Ibn Maja, Abu-Da'ud)</p>
<p>(2) Education shall be directed to the <u>full development of the human personality</u>⁸⁶ and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.</p>	<p>82. The best gain and fine gift are words of wisdom which you remember and teach to your Muslim brother; you will get a reward of one year's worship. (Tibrani, Mishkat) A person who has a female slave in charge and takes steps to give her a sound education and trains her in arts and culture, and then frees her and marries her, he will be doubly rewarded. (Sahih Bukhari) Narrated Abu Musa Al-Ashari: The Prophet said, "He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward; and any slave who observes Allah's right and his master's right will get a double reward." (Sahih Bukhari)</p>
<p>(3) Parents <u>have a prior right to choose the kind of education</u>⁸⁷ that shall be given to their children.</p>	<p>83. No present or gift of a parent, out of all the gifts and presents to a child, is superior to a good liberal education. (Tirmidhi, Bayhaqi) According to Abdullah ibn Mas'ud, the Prophet is reported to have said; "If a daughter is born to a person and he brings her up, gives her a good education and trains her in the arts of life, I shall myself stand between him and hell-fire. (Kanz al-Ummal)</p>
<p>Article 27</p>	

<p>(1) Everyone has the right freely to participate in the cultural life of the community⁸⁸, to enjoy the arts⁸⁹ and to share in scientific advancement⁹⁰ and its benefits.</p>	<p>84. <i>Proclaim marriage and solemnize it in the mosque and beat daffs over it. (Tirmidhi) Narrated Abdullah ibn Amr ibn al-'As: The Prophet (peace_be_upon_him) said: I have been commanded to celebrate festival ('Id) on the day of sacrifice, which Allah, Most High, has appointed for this community. A man said: If I do not find except a she-goat or a she-camel borrowed for milk or other benefits, should I sacrifice it? He said: No, but you should clip your hair, and nails, trim your moustaches, and shave your pubes. This is all your sacrifice in the eyes of Allah, Most High. (Abu' Daud)</i></p> <p>85. <i>In poetry, there is wisdom. (Mishkat) Narrated Aisha: Allah's Apostle (p.b.u.h) came to my house while two girls were singing beside me the songs of Buath (a story about the war between the two tribes of the Ansar, the Khazraj and the Aus, before Islam). The Prophet (p.b.u.h) lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet (p.b.u.h) ?" Allah's Apostle (p.b.u.h) turned his face towards him and said, "Leave them." When Abu Bakr became inattentive, I signaled to those girls to go out and they left. It was the day of 'Id, and the Black people were playing with shields and spears; so either I requested the Prophet (p.b.u.h) or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet (p.b.u.h) made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Bani Arfida," till I got tired. The Prophet (p.b.u.h) asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave. (Sahih Bukhari)</i></p> <p>86. <i>Learn science (knowledge) because striving for it is the fear of God, endeavouring for it is worship; teaching of it is adoration of God, its teaching to the uneducated is like almsgiving; its discussion is like waging war in the way of God (i.e. Jihad), its teaching to the deserving is nearness to God. It is learning and knowledge which, in solitude is a friend in journey, it is a companion in loneliness, it is the one to converse with. Learning and knowledge are the guide of the faith. It is a source of light in affluence and poverty. It is an assistance in the company of friends. It is a cause of friendliness with the strangers. It is a weapon against the enemy. It is a tower in the path to Paradise. It is due to knowledge and learning that God gives honour and high ranks and creates leaders and guides for noble deeds; others find the true way and guidance from them; people walk in their footsteps and make their deeds as model, the angels long for their friendship and nearness and cleanse them with their wings and every living thing on the land and in water asks forgiveness for them, even as much as that the fish in the sea, the insects, the wild animals, the domestic animals and the heaven and all the stars, all pray for them. (Jilani)</i></p>
<p>(2) Everyone has the <u>right to the protection of the moral and material interests</u>⁹¹ resulting from any scientific, literary or artistic production of which he is the author.</p>	<p>87. Although Islam makes it mandatory for every Muslim to acquire and spread knowledge, it does not necessarily mean that he must not be rewarded for his work. Any type</p>

	<p>of a literary work or scientific intervention that a person has spent his time and resources on, becomes his personal property and must be protected and treated like it. If he is not protected from its theft and/or rewarded for his efforts in any form, then it will not be motivating enough for others to invest personal time and resources to do the research.</p> <ul style="list-style-type: none"> • <i>And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. (2: 188)</i> • <i>People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. (The Prophet Muhammad's (PBUH) Last Sermon. This sermon was delivered on the Ninth Day of Dhul Hijjah 10 A.H. in the 'Uranah valley of Mount Arafat' in Mecca).</i> • <i>A person who usurps the rights of other, how little it may be, even if it be a little piece of wood from a peelo tree, Allah has ordained hell from him. (Sahih Muslim) Men will unjustly acquire for themselves property which belongs to Allah, and on the Day of Resurrection they will go to Hell. (Mishkat)</i>
<p>Article 28 Everyone is <u>entitled to a social and international order</u>⁹² in which the rights and freedoms set forth in this Declaration can be fully realized.</p>	<p>88. <i>Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in God. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. (3: 110) Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity. (3: 104) Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom God has cursed ... (47:22-23) We have sent a foretime Our apostles with clear signs and sent down with them The Book and The Balance (Of Right and Wrong), that men may stand forth with justice. (57:25)This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your Deen... (5:4) This is no less than a Message to (all) Worlds. (38: 87)</i></p>
<p>Article 29 (1) Everyone has <u>duties to the community</u>⁹³ in which alone the free and full development of his personality is possible.</p>	<p>89. <i>If anyone of you finds a wrongful act being committed, he shall stop it with his hand, if he has no such power, then forbid verbally, if he has no such power even, then he should condemn it in his heart, this is the weakest form of faith. (Sahih Muslim) By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. (103: 1-3) In a nation, when people are committing evils and the number of such people is not great, and the people having power to eradicate evil does not do it, the whole nation will face the vengeance of Allah (in this world. (Abu' Daud)</i></p>
<p>(2) In the exercise of his rights and freedoms,</p>	<p>90. Although Islam gives freedom to make a personal choice:</p>

<p>everyone shall be <u>subject only to such limitations as are determined by law</u>⁹⁴ solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.</p>	<p>Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do." (34: 25), but we must not forget that we are free only for as long as our right to choose for ourselves does not forfeit others' rights. <i>A Muslim is the one from whose tongue and hands, others are safe. (Sahih Bukhari, Sahih Muslim) He who summons others to party-spirit does not belong to us; he who fights out of party-spirit does not belong to us; and he who dies upholding party-spirit does not belong to us. On being asked does a man's love of his people indicate party-spirit, Allah's Messenger Muhammad PBUH replied, "No, but when a man helps his people in wrong-doing, it indicates party-spirit."</i> (Mishkat)</p>
<p>(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles⁹⁵ of the United Nations.</p>	<p>91. Nothing is free in this world. The same way human rights too, are not exclusive. They bring with them obligations. The ultimate purpose of the creation of human beings is serving the Lord by serving His creation bestowed by the Creator, not by the United Nations. <i>To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do. (6:132) If anyone removes (one of the) anxieties of this world from a believer, God will remove (one of the) anxieties from him on the Day of Resurrection; if one smoothes the way for one who is destitute, God will smooth the way for him in this world and the next; and if anyone conceals the faults of a Muslim, God will conceal his faults in this world and the next. God helps a man as long as he helps his brother. If anyone pursues a path in search of knowledge God will thereby make easy for him a path to paradise. (Sahih Muslim).</i> The human beings thus can claim and exercise their rights as long as they are not contrary to the overall purpose of their creation.</p>
<p>Article 30</p>	
<p>Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the <u>rights and freedoms</u>⁹⁶ set forth herein.</p>	<p>92. For achieving the above-mentioned purpose of life, we are ordained by the Lord to assist and help each other. <i>And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves..... (3:103) To each is a goal to which God turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, God will bring you Together. For God Hath power over all things. (2: 148).</i> Every State, group or a person is free to choose at his/her own free will what he/she deemed is right as long as his/her choice does not forfeit the rights of other people around and the society and the human race at large.</p>

Conclusion

I hope that by now you must have been convinced that much earlier than the UN's Charter of Human Rights, a much more comprehensive Charter was given to the humanity in the form of Islam. Although the majority of the guidelines listed in this Charter, are in accordance with the teachings of Islam, on a few places, you would also have noticed some contradictions. The reason is very simple. The Charter of Human Rights of the United Nations is a human effort to educate people about their rights and obligations. Although it is a very good attempt, however, like any human attempt, it cannot be free of errors. If we accept this declaration as a final word, we would run in the risk of going wrong as we had experienced many times in the past. One of the greatest blunders of the humanity was the "Theory of Evolution" by Charles Darwin as opposed to the "Big Bang Theory" of Qur'an.

Theory of Evolution became popular instantly as it suited the needs of the social elite. This theory has been criticized lately by the West, originally being a big supporter of the theory. Even the evidences in the forms of various fossils that Charles Darwin presented to support his theory are found to be fabricated. Charles Darwin originally known as one of the greatest genius this world had produced had caused loss of millions of lives and his misguided theory of evolution wasted over one hundred years of the precious time of this world. Although the world has realized this blunder but can we undo the damages this theory caused.

Our Creator has warned us that many "man-made" ideas and theories might gain popularity among the masses: *For every message is a limit of time, and soon shall ye know it. (6:67)*. All Mighty also warned us that what the majority of people might like or do may not necessarily be right and good: *Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear God, O ye that understand; that (so) ye may prosper. (5: 103)*. Our Lord made it very clear in the Qur'an that only the Divine laws will stay unchanged: *(Such has been) the practice (approved) of God already in the past: no change wilt thou find in the practice (approved) of God. (48:23)*. Not only that, but the Lord also promised that if we accept anything that is contrary to the divine laws, we shall soon see the truth as we saw in the case of Theory of Evolution: *They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at. (26:6)*.

Every day various scientific inventions are revealing centuries-old divine truths yet, many seems totally aloof of divine teachings and still prefers man-made rules and regulations. Well, let those who are ignorant choose to do what they want to do and pay the price of their ignorance but at least those who are "men of understanding" should think twice before accepting a man-made idea: *Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them? (47:24)*. Remember, that Islam is not just a collection of religious belief, but a complete code of life: *We have put forth men, in this Qur'an every kind of parable in order that they may receive admonition. (39:27) and nothing else but the truth will be accepted of us: If anyone desires a Deen (way of life) other than Islam, never will it be accepted of him. (3:85)*. Remember our personal likes and dislikes cannot change the truths of life, so why to try?

But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)." (10:15)