

HUMAN RIGHTS IN ISLAM

I. INTRODUCTION

1. The item “Human Rights in Islam” was included in the agenda of the AALCO at the initiative of the Kingdom of Saudi Arabia at its 41st Session (Abuja, 2002). The Saudi Government had proposed for its inclusion in the 40th Session (New Delhi, 2001), however, a formal proposal along with an Explanatory Note was submitted by the Government of Saudi Arabia prior to the 41st Session. Accordingly, this item was included in the Agenda of the 41st Session. During the session a brief discussion on the item was held. The resolution adopted at the Session decided to include it on the agenda of the 42nd Session of the Organization. The resolution also requested Member States “to forward to the Secretariat their views and observations on the topic, so as to facilitate the preparation of an in-depth study”. As a follow-up the Secretariat sent letters to the Member States on 10th December 2002, 14th January 2003 and 13th May 2003. The Secretariat has, however, till 25th May 2003, not received views and observations on this topic from any of the Member States.

2. This Secretariat Report therefore focuses upon the consideration of the topic at the 41st Session. In addition, based upon some secondary references it seeks to elaborate upon the topic.

II. CONSIDERATION OF THE TOPIC AT THE 41ST SESSION OF THE ORGANIZATION

A. The Proposal of the Kingdom of Saudi Arabia

3. As the topic “Human Rights in Islam” was placed on the agenda of the AALCO at the initiative of the Government of the Kingdom of Saudi Arabia, it would be useful to recall herein the proposal of the Ministry for Justice, the Kingdom of Saudi Arabian. The proposal is as follows:

“Nowadays there is much talk about the issue of human rights regarding its safeguarding and violation. The issue is being raised from time to time, sometimes in a scientific and realistic manner and at times in a provocative and strange way. Apart from press and media, even many world leaders, establishments and organizations expressed their opinions about the issue, hence it was necessary to discuss at length this vital and important topic and explain the just and comprehensive system from the Islamic perspective which comes straight from the Creator of mankind, since he knows the best about what serves his interests and protects his rights.

We would like to give a brief summary of the human rights in Islam, before starting the presentation of the issue in this conference.

First: Right to Respect

According to the text of Holy Qur'an, in Islam man is dignified and honorable. He has distinction over the rest of the creatures, as Allah the Almighty said in His Holy Book “We have given the sons of Adam dignity and grace and carried them over land and sea and provided them with good subsistence and made them better than many of our creatures”. It is also the dignity of a man that he was guaranteed a noble life in this world and the world hereafter, when he will become straight in his course “so let us greet him for a good life”. He the Almighty has made use of every animal and solid things on the earth to serve the man and provide him with the means of a noble life. He also ordered the man to work and search for the wealth of this universe and exploit it.

Second: Man's Right to Life

Islamic Shari'ah has principally and by birth made the human soul innocent and has permitted no one to make aggression on a man or kill him so long as he follows the right path. Islam also prescribed hell, great punishment and Almighty's anger for those who kill this innocent life deliberately without any right, and rated this act among greatest sins and offenses.

Third: Man's Right to Security

In addition to preserving human life, Islam has called for improvement of human life, and this improvement is possible only when complete peace

prevails in all its forms. Therefore Islam prescribed saying Salaam and ordered the Muslims to say “ peace on you” whenever they meet a Muslim. Prophet Mohammed (PBUH) said that “Muslim is a person from whose tongue and hand, other Muslims are unharmed”. Islam also forbade terrorism, terrifying people, robbery and theft of properties and prescribed a befitting punishment for those who disturb peace and security.

Fourth: Right to Property

Islam has given every man right to property ownership, and connected one of its five pillars to the property and its distribution in a responsible and merciful manner. It also ordered to cut the hand of the wrongdoer of the property of people, who picks up the fruits of others’ labor and hardworking and makes people suffer by his act of theft without having any mercy and compassion towards others.

Fifth: Man’s Right to Safeguard His Dignity

Islam has attached great importance to the dignity of man and laid down great emphasis so that no mischievous or spoiler can inflict harm upon him or no scandalmonger can dare to harm him because the purity of nature and complete chastity and protection of dignity from filth and obscenity are considered natural, undisputed and unquestionable matters which is prescribed by every religion. And that is why it has been made mandatory to protect the dignity from five necessary things. And different punishments were prescribed for violations, some of them even leads to the death penalty. Similarly, Islam prescribed punishment of stone pelting for a person who says baseless things about the chastity of a man or woman. Islam also termed the person martyr, who losses his life defending his dignity and said that he will deserve the best rewards in the life hereafter.

Sixth: Man’s Right to Education

Islam respects scholars and motivates them to learn to the extent where many religions and nations have no match to it. Islam calls scholars the successors of Prophets, and these scholars are high-ranking people to Allah in this world and the world hereafter. They have distinction over the others. Allah also made the path of knowledge the passage to heaven.

Seventh: Woman’s Right And her Status In Islam

Since its dawn, Islam has given woman the greatest historical shift, earlier in pre-Islamic period, she was being killed at the time of her birth and was being sold out and inherited. Then Islam made heaven beneath her feet and, according to her level of faith and God-fearing, made her equal with man in terms of dignity and religious status. Islam also orders man to respect her and treat her well and live with her amicably. It also says that the best among you are those who are the best to their women and advised men to behave women well.

Eighth: Child's Right in Islam

Islam takes care of the right of a child, his happiness, his protection since before he was a foetus in the womb of his mother till the time of his birth and becomes a liability on his parents. Before his development as a foetus his parents duty towards him is to choose for himself a pious mother with a good nature and chastity. Similarly, his mother's duty towards him is to choose as her husband a God-fearing man with good nature so that the child will not get spoiled. And after his birth Islam has guaranteed him right to prove his lineage that will have an impact on his physical, mental and psychological growth. The parents' duty towards him is to give him a good and suitable name, Islam also prescribed breast-feeding and made it a compulsory duty of his mother. Islam has also given him right to upbringing, maintenance, education and guidance and guaranteed him right to mercy and compassion and not to burden him with an unbearable task.

The main issue

After this short summary about human rights in Islam, it becomes clear for every impartial person that these rights are neither conferred upon by a ruler or a nation nor issued by an international organization or a local authority but these are compulsory rights imposed by a divine source, hence they are not subject to any deletion, alteration or abolition. These rights also don't accept any violation by people. Similarly, the mankind has no right to surrender them as they are a part of the religion and faith.

For all these reasons the Kingdom of Saudi Arabia which applies the Islamic shar'iah, abides by a firm and sound principle and the Kingdom has no option but to abide by it. It has also no option in implementing these rules and had no objection at the rightness and soundness and results of the Islamic rules in its judiciary and all affairs. But the problem is that many international organizations whether they are related to the UN or other organizations and committees which take interest in human rights have not understood the issue, and did not thoroughly study the system, because these rules have not been laid down and imposed by a man or countries, but they are rules imposed and revealed by the Creator of mankind as I have just mentioned.

The criteria of human rights in Islam is based on divinity of the source and necessary commitment and abiding by the religious rules as it is a part of it and no ruler and authority is allowed to play with it or try to amend or abolish it and it is also our conviction and admission.

Therefore, the Kingdom requests the dignitaries participating in this consultative meeting to express their point of view to deliberate the issue, besides suggesting appropriate solutions to explain the convincing justifications for those who did not understand the Kingdom's stand on it.

Let me cite a single example, which is being raised by those who don't believe in our undisputed and unquestionable matters.

These opponents of Shari'ah rules think that in establishing punishment for theft, like cutting off body part there is a cruelty and insult to the dignity of human being.

We inform them that these rules are not laid down by a person or a ruler but they are revealed by Allah the Almighty in the Holy Qur'an. He said (And as for the male thief and female thief, cut off their hands as a recompense for what they committed)

Muslims are unanimous since the beginning of Islam till the present time on the truth and implementation of this rule and no Muslim ever objected at the truth of this rule and its flawlessness. I also request you to ponder over the safety of property in a country which applies these divine rules, and compare this country to one which does not apply these rules and also think the incidents of robbery and theft taking place round the clock in those countries. So if as a deterrence to crime, the Islamic Shari'ah pronounces the punishment of cutting off hand it is not cruelty. This Shari'ah is famous for its compassion and even its Prophet (PBUH) was sent to the entire mankind as a mercy. Allah said (We only sent you as a mercy to the mankind) and he said "mercy will not be shown to one who does not have mercy on others".

The prevention of theft in this manner is the best way to fight the theft crime and the reality stands an evidence for it. From the time, the Kingdom applied these rules the result was that a very limited number of people were given the punishment of cutting off their body parts during the period of hundred years. As a result the Kingdom has become an example in terms of security and safety where shopkeepers leave their shops open and go faraway for hours and hours and when they come back they find they no one had dared to enter their shop or steal something from it.

The undisputed and unobjectionable matters which are object of contention and conviction for us, differ from the people of East to the people of West and from the people of North to the people of South. Every one is happy with his undisputed matter that are based on traditional heritage or deep-rooted customs. But for us the matter is different, because our conviction and undisputed matters concerning the topic of human rights are a part of our religion and belief. And they are not merely a tradition or custom which are subject to revision and deliberations. Therefore we want to make concerned people in the field of human rights to know the fact. While presenting the issue in a meeting where experts of law and judiciary have gathered, we hope that this suggestion will be considered in a just and fair way which will help us in convincing others.

At the end, we thank in advance all the participants for understanding this issue and their good advice concerning the matter.

Wassalamu Alai Kum"

B. Discussion at the 41st Session

4. The Secretary-General Amb. Dr. Wafik Z. Kamil introduced the topic by offering some preliminary remarks on the inclusion of this topic on the agenda of 41st Session of AALCO. In his introductory remarks, he inter alia stressed upon the high importance of this item. Thereafter, statements were made by the delegates of **Saudi Arabia, Pakistan, Indonesia, Kuwait, United Arab Emirates, Qatar, Islamic Republic of Iran, Oman and Sudan.**

5. It would be appropriate to reproduce herein excerpts from the address of **H. E. Dr. Aabdullah Ibn Mohammed Ibn Ibrahim Al-Sheikh, the Minister of Justice in the Kingdom of Saudi Arabia.**¹

“All praises due to Allah, the Lord of the World, and peace and blessings be upon the noblest of all his prophets and messengers, our prophet Mohammed, peace be upon him, his family and all his companions.

[...]

[M]y presentation ... in this meeting will be different from the familiar presentation during other meetings and conferences. The said case is “Human Rights”. I mean Human Rights in Islam, since my country, the Kingdom of Saudi Arabia, represents a distinguished model in reflecting, dealing and maintaining these human rights. Based on a firm concept represented by the divine principle in manifesting and protecting such rights.

Verily human rights in Islam are a part and parcel of the Islamic religion and Muslim beliefs. Human rights in Islam are not an offer/(concession) from a governor (ruler) or any legislative body, it is not a decree or convention by an international organization or local or regional authority. It is indeed – as mentioned earlier – a part of Islam and its belief system not valid for deletion, replacement or being kept dormant and relegated. Therefore, the Kingdom of Saudi Arabia while applying Islamic legal system, abides by an impeachable principle, settled religiously as a part of Islamic belief system and is left with no option and there isn’t any problem or doubts concerning its accuracy and results emanating from applying Islamic rules in their judiciary or other aspects.

Verily the problem which we are presenting today in this conference, is that most of the international organizations, either connected to the U.N. or any other organizations or committees, which are concerned with human rights, couldn’t understand the true dimension of this case, and could not comprehend this procedure. As it were these laws are not man made or laws and rules legislated by states and imposed on their citizenry, but are verily divine laws, ordained by the Lord of the Universe, as we have clarified earlier.

Certainly the criteria in human rights in Islam is based on the divine origination of the initiator and the fact that it is compulsory to abide by the laws

¹ The address was delivered by H.E. Mr. Mohammed Ibn Abdullah Al-Nafee the President of the Monitoring and Investigation Board Kingdom of Saudi Arabia.

(tenets) of the religion, as they are part and parcel of it, and no ruler (governor) or authority is expected to tamper with them or attempt to change or impede them. This is our belief and conviction.

For this purpose, the Kingdom of Saudi Arabia verily hopes that the distinguished participants of this consultative meeting, to come up with views which will address this issue and propose appropriate solutions to convincingly clarify the justifications for others who could not comprehend this firm position from the Kingdom.

Please permit me to illustrate one example, which is usually raised by those who do not share our beliefs and convictions. Those who are opposed to the doctrines of Allah, regarding the implementation of the punishment for theft and burglary by arm amputation, as an act of cruelty and degradation of human dignity and cutting off of limbs.

For such claims, we say “this rule is not a law legislated by an individual or a ruler (governor), but verily it is a rule ordained by the creator in the Holy Quran when He the Almighty revealed: (The thief (male or female) – cut off their hands as a punishment of what they did).

All Muslims from the rise of Islam to date have agreed to execute this rule without ever having any objection to its righteousness and flawlessness of imperfection by any Muslim. You should also ponder over the safety/(security) of wealth in countries where such Divine rules are implemented to compare with those where such rules are not being implemented (applied), where cases of thefts and robberies are rampant by day and night.

When the Islamic legislation decided on cutting the arm of a thief as punishment, the intention wasn't cruel, as the doctrine is known to be very merciful. Moreover, the messenger of Allah “Peace be upon Him” was sent by Allah as a mercy for mankind as clearly revealed in the Quran by Almighty Allah – “we have not sent you to mankind except as a mercy”. It is he (the messenger) who informed in his sayings that “he who does not have mercy on others should not expect mercy from God”.

The punishment of theft crime in this manner is the best remedy ever in combating theft. Facts and realities on the ground testify to this, when the Kingdom of Saudi Arabia implemented these rules pertaining to theft. The result showed a very limited number of people were affected by this legislation – within a period of one hundred years. So the Kingdom became a role model in issues of security. Consequently owners of commercial outfits have the courage to leave the doors of their shops opened while roaming about far for hours, with nobody attempting to trespass or daring to steal anything from such commercial places.”

6. Excerpts from the statement made during the deliberations on this item by delegates from other Member States is reproduced herein:

7. The **Delegate of Pakistan** thanked the Kingdom of Saudi Arabia for having requested the inclusion of the item “Human Rights in Islam”. He felt that the present moment was opportune, when the whole world was irreversibly committed to the protection of human rights and determined to reduce their violations. He hoped that in the years to follow, a befitting discussion would entail from the present Saudi initiative. The delegate noted that Muslims are in general governed in their lives by the infinite wisdom of the Almighty Allah and there was no room for deviation from categoric dictates as enshrined in the Holy Quran.

He recalled that a great Western thinker had made a very pertinent and apt observation and quoted “in democracy nothing is imitable, everything is dilatable”. This, however, is not the case in Islam. There are numerous immutable dictates that were beyond debate. He noted that in Western societies there were certain “human rights” which were simply abhorrent to the conscience of a Muslim.

He then quoted a verse from the Al-Quran, “Allah is pleased with them and they are pleased with him and this is the greatest success”. The Muslims, he said, were guided by the infinite wisdom of this verse which meant that Muslims had fulfilled their duties, hence Allah was pleased with them, and for that reason they had been ensured their rights, as a consequence of the fulfillment of their duties. The greatest success would be the establishment of an ideal society, where each one first performed his duties and then rewarded with the ensuring of his rights.

Furthermore, a Muslim was also guided by the wisdom of the sayings of Prophet of Islam, about the rights of neighbours. If every neighbour performed his duties towards his neighbour the resultant ideal society would emerge.

8. The **Delegate of Indonesia** informed the meeting that his country has the largest Muslim population in the world and was currently mainstreaming human rights dimensions in their democratization and transformation process to civil society and good governance. He noted that the concept of human rights was not new to Indonesian people, the commitment of the Government to promote the protection of human rights formally began with the promulgation of the 1945 Constitution. Though not as comprehensive as the Universal Declaration of Human Rights 1948, the 1945 Constitution guaranteed the human rights of the citizens of Indonesia.

From this perspective, he said, Human Rights in Islam appeared very relevant to be adopted by other religions as well. He emphasized, that it would be fruitful if this exercise could address the root causes of social conflicts taking place in many parts of the world.

The human right values are indeed the inherent values of Islam, which need to be promoted. Thus, human rights from any religious perspective appeared to be very relevant and the item needed to be comprehensively discussed at the next session.

9. The **Delegate of Kuwait** said human rights had assumed international dimensions and attracted concern at internal as well as international levels. He stated that the concept of human rights was deeply rooted in Islam, which forbade people to have any sort of relations with people who did not respect Islam. The Holy Quran and Sunna, he said took into account all the elements of human rights. There is ample

evidence that this topic was being considered more and more in the international arenas. He informed the meeting that a representative of Kuwait was on the committee of Sharia which had conducted a study of Human Rights in Islam.

10. The **Delegate of United Arab Emirates** emphasized the need to scientifically and judicially implements God's rules and called upon all Member States to discuss the item in the coming sessions.

11. The **Delegate of the Islamic Republic of Iran** gave a few preliminary points for consideration. He said that Human Rights issue was a diverse and extensive issue which covered a numerous rights including primarily, the right to life, right to freedom of thoughts and expression, right to education, right to practice any religion etc. These issues were important for all the countries including the Islamic countries and his country needed sufficient time to be able to deal with this topic. He suggested that AALCO could get considerable help from many seminars conducted on this topic between the OHCHR and the OIC in Jeddah and Geneva. Various aspects of human rights from the Islamic point of view needed to be discussed in detail at the next session.

12. The **Delegate of Oman** noted with regret that Human Rights in Islam have always been misunderstood. On the contrary there are numerous human rights embodied in the Holy Quran and to give an example or two would not do justice to the divine rights which cover social, economic & political rights.

13. The **Delegate of Sudan** said discussion on this topic could go a long way in removing misunderstanding from the minds of non-Muslims in relation to Islam. It could also go a long way in religious harmonization. A study by the AALCO could find common grounds, which could help in surpassing all crises.

14. In his concluding remarks, the **President** of the 41st Session emphasized that it required a lot of courage to speak on the subject Human Rights in Islam and courage should not fail us to dwell in detail on the subject. He quoted a verse from the famous Arab Philosopher Sayed Ali who said 'leave aside your rights and think about rights of others'. If this philosophy could be adhered to and if all the religions thought in terms of each others rights the world would be a much more peaceful place to stay in. He hoped the item would be discussed vigorously during the coming sessions of the organization.

C. Resolution Adopted at the Session

15. The text of the resolution² adopted at the Session on the agenda item **Human Rights in Islam** states as under:

“The Asian-African Legal Consultative Organization at its Forty-First Session,

Having taken note of the reference by the Kingdom of Saudi Arabia and its proposal to include the item “Human Rights in Islam” on the agenda of AALCO’s Work-programme,

Having heard the statement of the Delegate of the Kingdom of Saudi Arabia and other delegations on this subject,

Recognizing the importance of this subject,

1. **Decides** to include the item entitled “Human Rights in Islam” on the agenda of AALCO’s work-programme; and
2. **Requests** Member States to forward to the Secretariat their views and observations on the topic, so as to facilitate the preparation of an in-depth study on this item;
3. **Decides** to place the item on the agenda of its forty-second Session.”

² RES/41/15.

III. ISLAMIC STATES PARTICIPATION IN HUMAN RIGHTS REGIME UNDER THE UNITED NATIONS

16. The Charter of the United Nations in its Preamble reaffirms “faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small”. Further, one of the purpose of the UN is to promote and encourage “respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion”. Ever since its inception, the Member States of the UN have adopted many instruments to ensure the realization of these goals. The first and most important step in this direction had been the adoption of the *Universal Declaration of Human Rights* on 10 December 1948. In addition, the international community has adopted numerous conventions/covenants with the objective of protection of human rights. The important ones may be enumerated as under:³

- Convention on the Prevention and Punishment of the Crime of Genocide, 1948
- International Convention on the Elimination of All Forms of Racial Discrimination, 1966
- International Covenant on Economic, Social and Cultural Rights, 1966
- International Covenant on Civil and Political Rights, 1966
- International Convention on the Suppression and Punishment of the Crime of Apartheid, 1973
- Convention on the Elimination of All Forms of Discrimination Against Women, 1979
- Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, 1984
- Convention on the Rights of the Child, 1989
- International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990

17. In order to discern, the participation of Islamic States in the UN evolved human rights regime, it may be useful to know the status of signature/ratification of the above-mentioned instruments by Member States of the Organization of Islamic Conference.⁴ The status is given as under:

³ The UN publication entitled *Multilateral Treaties Deposited with the Secretary-General, Status as at 31 December 1999* under the section “Human Rights” includes thirteen such instruments. Four of these, namely, (i) Optional Protocol to the International Covenant on Civil and Political Rights, 1966; (ii) Convention on the Non-Applicability of Statutory Limitations to War Crimes and Crimes Against Humanity, 1968; (iii) International Convention Against Apartheid in Sports, 1985 (iv) Second Optional Protocol to the International Covenant on Civil and Political Rights, Aiming at the Abolition of the Death Penalty, 1989 are excluded from the preparation of these tables.

⁴ The Organization of the Islamic Conference (OIC) is an inter-governmental organization grouping fifty-six States. These States decided to pool their resources together, combine their efforts and speak with one voice to safeguard the interest and ensure the progress and well-being of their peoples and those of other Muslims in the world over. The Organization was established on 25th September 1969 and its headquarters is at Jeddah, pending the liberation of Jerusalem, which would be the permanent headquarters.

Table I

**CONVENTION ON THE PREVENTION AND PUNISHMENT OF THE
CRIME OF GENOCIDE, 1948**

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan		22 March 1956 a
2.	Albania		12 May 1955 a
3.	Algeria		31 October 1963 a
4.	Azerbaijan		16 August 1996 a
5.	Bahrain		27 March 1990 a
6.	Bangladesh		5 October 1998 a
7.	Benin		
8.	Brunei Darussalam		
9.	Burkina Faso		14 September 1965 a
10.	Cameroon		
11.	Chad		
12.	Comoros		
13.	Cote d' Ivoire		18 December 1995 a
14.	Djibouti		
15.	Egypt	12 December 1948	8 February 1952
16.	Gabon		21 January 1983 a
17.	Gambia		29 December 1978 a
18.	Guinea		
19.	Guinea-Bissau		
20.	Guyana		
21.	Indonesia		
22.	Iran	8 December 1949	14 August 1956
23.	Iraq		20 January 1959 a
24.	Jordan		3 April 1950 a
25.	Kazakhstan		26 August 1998 a
26.	Kuwait		7 March 1995 a
27.	Kyrgyzstan		5 September 1997 a
28.	Lebanon	30 December 1949	17 December 1953
29.	Libyan Arab Jamahiriya		16 May 1989 a
30.	Malaysia		20 December 1994 a
31.	Maldives		24 April 1984 a
32.	Mali		16 July 1974 a
33.	Mauritania		
34.	Morocco		24 January 1958 a
35.	Mozambique		18 April 1983 a
36.	Niger		
37.	Nigeria		
38.	Oman		
39.	Pakistan	11 December 1948	12 October 1957
40.	Palestine		
41.	Qatar		

42.	Saudi Arabia		13 July 1950 a
43.	Senegal		4 August 1983 a
44.	Sierra Leone		
45.	Somalia		
46.	Sudan		
47.	Suriname		
48.	Syria		25 June 1955 a
49.	Tajikistan		
50.	Togo		24 May 1984 a
51.	Tunisia		29 November 1956 a
52.	Turkey		31 July 1950 a
53.	Turkmenistan		
54.	Uganda		14 November 1995 a
55.	United Arab Emirates		
56.	Uzbekistan		9 September 1999 a
57.	Yemen		9 February 1987 a

Table II

**INTERNATIONAL CONVENTION ON THE ELIMINATION OF ALL
FORMS OF RACIAL DISCRIMINATION, 1966**

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan		6 July 1983 a
2.	Albania		11 May 1994 a
3.	Algeria	9 December 1966	14 February 1972
4.	Azerbaijan		
5.	Bahrain		27 March 1990 a
6.	Bangladesh		11 June 1979 a
7.	Benin	2 February 1967	
8.	Brunei Darussalam		
9.	Burkina Faso		18 July 1974 a
10.	Cameroon	12 December 1966	24 June 1971
11.	Chad		17 August 1977 a
12.	Comoros		
13.	Cote d' Ivoire		4 January 1973 a
14.	Djibouti		
15.	Egypt	28 February 1966	1 May 1967
16.	Gabon	20 September 1966	29 February 1980
17.	Gambia		29 December 1978 a
18.	Guinea	24 March 1966	14 March 1977
19.	Guinea-Bissau		
20.	Guyana	11 December 1968	15 February 1977
21.	Indonesia		25 June 1999 a
22.	Iran	8 March 1967	29 August 1968
23.	Iraq	18 February 1969	14 January 1970
24.	Jordan		30 May 1974 a
25.	Kazakhstan		26 August 1998 a
26.	Kuwait		15 October 1968 a
27.	Kyrgyzstan		5 September 1997 a
28.	Lebanon		12 November 1971 a
29.	Libyan Arab Jamahiriya		3 July 1968 a
30.	Malaysia		
31.	Maldives		24 April 1984 a
32.	Mali		16 July 1974 a
33.	Mauritania	21 December 1966	13 December 1988
34.	Morocco	18 September 1967	18 December 1970
35.	Mozambique		18 April 1983 a
36.	Niger	14 March 1966	27 April 1967
37.	Nigeria		16 October 1967 a
38.	Oman		
39.	Pakistan	19 September 1966	21 September 1966

40.	Palestine		
41.	Qatar		22 July 1976 a
42.	Saudi Arabia		23 September 1997 a
43.	Senegal	22 July 1968	19 April 1972
44.	Sierra Leone	17 November 1966	2 August 1967
45.	Somalia	26 January 1967	26 August 1975
46.	Sudan		21 March 1977 a
47.	Suriname		15 March 1984 d
48.	Syria		21 April 1969 a
49.	Tajikistan		11 January 1995 a
50.	Togo		1 September 1972 a
51.	Tunisia	12 April 1966	13 January 1967
52.	Turkey	13 October 1972	
53.	Turkmenistan		29 September 1994 a
54.	Uganda		21 November 1980 a
55.	United Arab Emirates		20 June 1974 a
56.	Uzbekistan		28 September 1995 a
57.	Yemen		18 October 1972 a

Table III

**INTERNATIONAL COVENANT ON ECONOMIC, SOCIAL AND
CULTURAL RIGHTS, 1966**

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan		26 January 1983 a
2.	Albania		4 October 1991 a
3.	Algeria	10 December 1968	12 September 1989
4.	Azerbaijan		13 August 1992 a
5.	Bahrain		
6.	Bangladesh		5 October 1998 a
7.	Benin		12 March 1993 a
8.	Brunei Darussalam		
9.	Burkina Faso		4 January 1999 a
10.	Cameroon		27 June 1984 a
11.	Chad		9 June 1995 a
12.	Comoros		
13.	Cote d' Ivoire		26 March 1992 a
14.	Djibouti		
15.	Egypt	4 August 1967	14 January 1982
16.	Gabon		21 January 1983 a
17.	Gambia		29 December 1978 a
18.	Guinea	28 February 1967	24 January 1978
19.	Guinea-Bissau		2 July 1992 a
20.	Guyana	22 August 1968	15 February 1977
21.	Indonesia		
22.	Iran	4 April 1968	24 June 1975
23.	Iraq	18 February 1969	25 January 1971
24.	Jordan	30 June 1972	28 May 1975
25.	Kazakhstan		
26.	Kuwait		21 May 1996 a
27.	Kyrgyzstan		7 October 1994 a
28.	Lebanon		3 November 1972 a
29.	Libyan Arab Jamahiriya		15 May 1970 a
30.	Malaysia		
31.	Maldives		
32.	Mali		16 July 1974 a
33.	Mauritania		
34.	Morocco	19 January 1977	3 May 1979
35.	Mozambique		
36.	Niger		7 March 1986 a
37.	Nigeria		29 July 1993 a
38.	Oman		
39.	Pakistan		
40.	Palestine		

41.	Qatar		
42.	Saudi Arabia		
43.	Senegal	6 July 1970	13 February 1978
44.	Sierra Leone		23 August 1996 a
45.	Somalia		24 January 1990 a
46.	Sudan		18 March 1986 a
47.	Suriname		28 December 1976 a
48.	Syria		21 April 1969 a
49.	Tajikistan		4 January 1999 a
50.	Togo		24 May 1984 a
51.	Tunisia	30 April 1968	18 March 1969
52.	Turkey		
53.	Turkmenistan		1 May 1997 a
54.	Uganda		21 January 1987 a
55.	United Arab Emirates		
56.	Uzbekistan		28 September 1995 a
57.	Yemen		9 February 1987 a

Table IV

INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS, 1966

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan		24 January 1983 a
2.	Albania		4 October 1991 a
3.	Algeria	10 December 1968	12 September 1989
4.	Azerbaijan		13 August 1992 a
5.	Bahrain		
6.	Bangladesh		
7.	Benin		12 March 1992 a
8.	Brunei Darussalam		
9.	Burkina Faso		4 January 1999 a
10.	Cameroon		27 June 1984 a
11.	Chad		9 June 1995 a
12.	Comoros		
13.	Cote d' Ivoire		26 March 1992 a
14.	Djibouti		
15.	Egypt	4 August 1967	14 January 1982
16.	Gabon		21 January 1983 a
17.	Gambia		22 March 1979 a
18.	Guinea	28 February 1967	24 January 1978
19.	Guinea-Bissau		
20.	Guyana	22 August 1968	15 February 1977
21.	Indonesia		
22.	Iran	4 April 1968	24 June 1975
23.	Iraq	18 February 1969	25 January 1971
24.	Jordan	30 June 1972	28 May 1975
25.	Kazakhstan		
26.	Kuwait		21 May 1996 a
27.	Kyrgyzstan		7 October 1994 a
28.	Lebanon		3 November 1972 a
29.	Libyan Arab Jamahiriya		15 May 1970 a
30.	Malaysia		
31.	Maldives		
32.	Mali		16 July 1974 a
33.	Mauritania		
34.	Morocco	19 January 1977	3 May 1979
35.	Mozambique		21 July 1993 a
36.	Niger		7 March 1986 a
37.	Nigeria		29 July 1993 a
38.	Oman		
39.	Pakistan		
40.	Palestine		
41.	Qatar		

42.	Saudi Arabia		
43.	Senegal	6 July 1970	13 February 1978
44.	Sierra Leone		23 August 1996 a
45.	Somalia		24 January 1990 a
46.	Sudan		18 March 1986 a
47.	Suriname		28 December 1976 a
48.	Syria		21 April 1969 a
49.	Tajikistan		4 January 1999 a
50.	Togo		24 May 1984 a
51.	Tunisia	30 April 1968	18 March 1969
52.	Turkey		
53.	Turkmenistan		1 May 1997 a
54.	Uganda		21 June 1995 a
55.	United Arab Emirates		
56.	Uzbekistan		28 September 1995 a
57.	Yemen		9 February 1987 a

Table V

**INTERNATIONAL CONVENTION ON THE SUPPRESSION AND
PUNISHMENT OF THE CRIME OF APARTHEID, 1973**

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan		6 July 1983 a
2.	Albania		
3.	Algeria	23 January 1974	26 May 1982
4.	Azerbaijan		16 August 1996 a
5.	Bahrain		27 March 1990 a
6.	Bangladesh		5 February 1985 a
7.	Benin	7 October 1974	30 December 1974
8.	Brunei Darussalam		
9.	Burkina Faso	3 February 1976	24 October 1978
10.	Cameroon		1 November 1976 a
11.	Chad	23 October 1974	23 October 1974
12.	Comoros		
13.	Cote d' Ivoire		
14.	Djibouti		
15.	Egypt		13 June 1977 a
16.	Gabon		2 February 1980
17.	Gambia		29 December 1978 a
18.	Guinea	1 March 1974	3 March 1975
19.	Guinea-Bissau		
20.	Guyana		30 September 1977 a
21.	Indonesia		
22.	Iran		17 April 1985 a
23.	Iraq	1 July 1975	9 July 1975
24.	Jordan	5 June 1974	1 July 1992
25.	Kazakhstan		
26.	Kuwait		23 February 1977 a
27.	Kyrgyzstan		5 September 1997 a
28.	Lebanon		
29.	Libyan Arab Jamahiriya		8 July 1976 a
30.	Malaysia		
31.	Maldives		24 April 1984 a
32.	Mali		19 August 1977 a
33.	Mauritania		13 December 1988 a
34.	Morocco		
35.	Mozambique		18 April 1983 a
36.	Niger		28 June 1978 a
37.	Nigeria	26 June 1974	31 March 1977
38.	Oman	3 April 1974	22 August 1991
39.	Pakistan		27 February 1986 a
40.	Palestine		
41.	Qatar	18 March 1975	19 March 1975

42.	Saudi Arabia		
43.	Senegal		18 February 1977 a
44.	Sierra Leone		
45.	Somalia	2 August 1974	28 January 1975
46.	Sudan	10 October 1974	21 March 1977
47.	Suriname		3 June 1980 a
48.	Syria	17 January 1974	18 June 1976
49.	Tajikistan		
50.	Togo		24 May 1984 a
51.	Tunisia		21 January 1977 a
52.	Turkey		
53.	Turkmenistan		
54.	Uganda	11 March 1975	10 June 1986
55.	United Arab Emirates	9 September 1975	15 October 1975
56.	Uzbekistan		
57.	Yemen		17 August 1987 a

Table VI

**CONVENTION ON THE ELIMINATION OF ALL FORMS OF
DISCRIMINATION AGAINST WOMEN, 1979**

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan	14 August 1980	
2.	Albania		11 May 1994 a
3.	Algeria		22 May 1996 a
4.	Azerbaijan		10 July 1995 a
5.	Bahrain		
6.	Bangladesh		6 November 1984 a
7.	Benin	11 November 1981	12 March 1992
8.	Brunei Darussalam		
9.	Burkina Faso		14 October 1987 a
10.	Cameroon	6 June 1983	23 August 1994
11.	Chad		9 June 1995 a
12.	Comoros		31 October 1994 a
13.	Cote d' Ivoire	17 July 1980	18 December 1995
14.	Djibouti		2 December 1998 a
15.	Egypt	16 July 1980	18 September 1981
16.	Gabon	17 July 1980	21 January 1983
17.	Gambia	29 July 1980	16 April 1993
18.	Guinea	17 July 1980	9 August 1982
19.	Guinea-Bissau	17 July 1980	23 August 1985
20.	Guyana	17 July 1980	17 July 1980
21.	Indonesia	29 July 1980	13 September 1984
22.	Iran		
23.	Iraq		13 August 1986 a
24.	Jordan	3 December 1980	1 July 1992
25.	Kazakhstan		26 August 1998 a
26.	Kuwait		2 September 1994 a
27.	Kyrgyzstan		10 February 1997 a
28.	Lebanon		16 April 1997 a
29.	Libyan Arab Jamahiriya		19 July 1984 a
30.	Malaysia		5 July 1995 a
31.	Maldives		1 July 1993 a
32.	Mali	5 February 1985	10 September 1985
33.	Mauritania		
34.	Morocco		21 June 1993 a
35.	Mozambique		21 April 1997 a
36.	Niger		8 October 1999 a
37.	Nigeria	23 April 1984	13 June 1985
38.	Oman		
39.	Pakistan		12 March 1996 a

40.	Palestine		
41.	Qatar		
42.	Saudi Arabia		
43.	Senegal	29 July 1980	5 February 1985
44.	Sierra Leone	21 September 1988	11 November 1988
45.	Somalia		
46.	Sudan		
47.	Suriname		1 March 1993 a
48.	Syria		
49.	Tajikistan		26 October 1993 a
50.	Togo		26 September 1983 a
51.	Tunisia	24 July 1980	20 September 1985
52.	Turkey		20 December 1985 a
53.	Turkmenistan		1 May 1997 a
54.	Uganda	30 July 1980	22 July 1985
55.	United Arab Emirates		
56.	Uzbekistan		19 July 1995 a
57.	Yemen		30 May 1984 a

Table VII

**CONVENTION AGAINST TORTURE AND OTHER CRUEL, INHUMAN OR
DEGRADING TREATMENT OR PUNISHMENT, 1984**

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan	4 February 1985	1 April 1987
2.	Albania		11 May 1994 a
3.	Algeria	26 November 1985	12 September 1989
4.	Azerbaijan		16 August 1996 a
5.	Bahrain		6 March 1998 a
6.	Bangladesh		5 October 1998 a
7.	Benin		12 March 1992 a
8.	Brunei Darussalam		
9.	Burkina Faso		4 January 1999 a
10.	Cameroon		19 December 1986 a
11.	Chad		9 June 1995 a
12.	Comoros		
13.	Cote d' Ivoire		18 December 1995 a
14.	Djibouti		
15.	Egypt		25 June 1986 a
16.	Gabon	21 January 1986	
17.	Gambia	23 October 1985	
18.	Guinea	30 May 1986	10 October 1989
19.	Guinea-Bissau		
20.	Guyana	25 January 1988	19 May 1988
21.	Indonesia	23 October 1985	28 October 1998
22.	Iran		
23.	Iraq		
24.	Jordan		13 November 1991 a
25.	Kazakhstan		26 August 1998 a
26.	Kuwait		8 March 1996 a
27.	Kyrgyzstan		5 September 1997 a
28.	Lebanon		
29.	Libyan Arab Jamahiriya		16 May 1989 a
30.	Malaysia		
31.	Maldives		
32.	Mali		26 February 1999 a
33.	Mauritania		
34.	Morocco	8 January 1986	21 June 1993
35.	Mozambique		14 September 1999 a
36.	Niger		5 October 1998 a
37.	Nigeria	28 July 1988	
38.	Oman		
39.	Pakistan		

40.	Palestine		
41.	Qatar		
42.	Saudi Arabia		23 Sept 1997 a
43.	Senegal	4 February 1985	21 August 1986
44.	Sierra Leone	18 March 1985	
45.	Somalia		24 January 1990 a
46.	Sudan	4 June 1986	
47.	Suriname		
48.	Syria		
49.	Tajikistan		11 January 1995 a
50.	Togo	25 March 1987	18 November 1987
51.	Tunisia	26 August 1987	23 September 1988
52.	Turkey	25 January 1988	2 August 1988
53.	Turkmenistan		25 June 1999 a
54.	Uganda		3 November 1986 a
55.	United Arab Emirates		
56.	Uzbekistan		28 September 1995 a
57.	Yemen		5 November 1991 a

Table VIII

CONVENTION ON THE RIGHTS OF THE CHILD, 1989

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan	27 September 1990	28 March 1994
2.	Albania	26 January 1990	27 February 1992
3.	Algeria	26 January 1990	16 April 1993
4.	Azerbaijan		13 August 1992 a
5.	Bahrain		13 February 1992 a
6.	Bangladesh	26 January 1990	3 August 1990
7.	Benin	25 April 1990	3 August 1990
8.	Brunei Darussalam		27 December 1995 a
9.	Burkina Faso	26 January 1990	31 August 1990
10.	Cameroon	25 September 1990	11 January 1993
11.	Chad	30 September 1990	2 October 1990
12.	Comoros	30 September 1990	22 June 1993
13.	Cote d' Ivoire	26 January 1990	4 February 1991
14.	Djibouti	30 September 1990	6 December 1990
15.	Egypt	5 February 1990	6 July 1990
16.	Gabon	26 January 1990	9 February 1994
17.	Gambia	5 February 1990	8 August 1990
18.	Guinea		13 July 1990 a
19.	Guinea-Bissau	26 January 1990	20 August 1990
20.	Guyana	30 September 1990	14 January 1991
21.	Indonesia	26 January 1990	5 September 1990
22.	Iran	5 September 1991	13 July 1994
23.	Iraq		15 June 1994 a
24.	Jordan	29 August 1990	24 May 1991
25.	Kazakhstan	16 February 1994	12 August 1994
26.	Kuwait	7 June 1990	21 October 1991
27.	Kyrgyzstan		7 October 1994 a
28.	Lebanon	26 January 1990	14 May 1991
29.	Libyan Arab Jamahiriya		15 April 1993 a
30.	Malaysia		17 February 1995 a
31.	Maldives	21 August 1990	11 February 1991
32.	Mali	26 January 1990	20 September 1990
33.	Mauritania	26 January 1990	16 May 1991
34.	Morocco	26 January 1990	21 June 1993
35.	Mozambique	30 September 1990	26 April 1994
36.	Niger	26 January 1990	30 September 1990
37.	Nigeria	26 January 1990	19 April 1991

38.	Oman		9 December 1996 a
39.	Pakistan	20 September 1990	12 November 1990
40.	Palestine		
41.	Qatar	8 December 1992	3 April 1995
42.	Saudi Arabia		26 January 1996 a
43.	Senegal	26 January 1990	31 July 1990
44.	Sierra Leone	13 February 1990	18 June 1990
45.	Somalia		
46.	Sudan	24 July 1990	3 August 1990
47.	Suriname	26 January 1990	1 March 1993
48.	Syria	18 September 1990	15 July 1993
49.	Tajikistan		26 October 1993 a
50.	Togo	26 January 1990	1 August 1990
51.	Tunisia	26 February 1990	30 January 1992
52.	Turkey	14 September 1990	4 April 1995
53.	Turkmenistan		20 September 1993 a
54.	Uganda	17 August 1990	17 August 1990
55.	United Arab Emirates		3 January 1997 a
56.	Uzbekistan		29 June 1994 a
57.	Yemen	13 February 1990	1 May 1991

Table IX

**INTERNATIONAL CONVENTION ON THE PROTECTION OF THE
RIGHTS OF ALL MIGRANT WORKERS AND MEMBERS OF THEIR
FAMILIES, 1990**

S. No	Participant	Signature	Ratification Accession (a) Succession (d)
1.	Afghanistan		
2.	Albania		
3.	Algeria		
4.	Azerbaijan		11 January 1999 a
5.	Bahrain		
6.	Bangladesh	7 October 1998	
7.	Benin		
8.	Brunei Darussalam		
9.	Burkina Faso		
10.	Cameroon		
11.	Chad		
12.	Comoros		
13.	Cote d' Ivoire		
14.	Djibouti		
15.	Egypt		19 February 1993 a
16.	Gabon		
17.	Gambia		
18.	Guinea		
19.	Guinea-Bissau		
20.	Guyana		
21.	Indonesia		
22.	Iran		
23.	Iraq		
24.	Jordan		
25.	Kazakhstan		
26.	Kuwait		
27.	Kyrgyzstan		
28.	Lebanon		
29.	Libyan Arab Jamahiriya		
30.	Malaysia		
31.	Maldives		
32.	Mali		
33.	Mauritania		
34.	Morocco	15 August 1991	21 June 1993
35.	Mozambique		
36.	Niger		
37.	Nigeria		
38.	Oman		
39.	Pakistan		

40.	Palestine		
41.	Qatar		
42.	Saudi Arabia		
43.	Senegal		9 June 1999 a
44.	Sierra Leone		
45.	Somalia		
46.	Sudan		
47.	Suriname		
48.	Syria		
49.	Tajikistan		
50.	Togo		
51.	Tunisia		
52.	Turkey	13 January 1999	
53.	Turkmenistan		
54.	Uganda		14 November 1995 a
55.	United Arab Emirates		
56.	Uzbekistan		
57.	Yemen		

Annex I

THE CAIRO DECLARATION ON HUMAN RIGHTS IN ISLAM 5 AUGUST 1990.

The Nineteenth Islamic Conference of Foreign Ministers (Session of Peace, Interdependence and Development), held in Cairo, Arab Republic of Egypt, from 9-14 Muharram 1411H (31 July to 5 August 1990),

Keenly aware of the place of mankind in Islam as vicegerent of Allah on Earth;

Recognizing the importance of issuing a Document on Human Rights in Islam that will serve as a guide for Member states in all aspects of life;

Having examined the stages through which the preparation of this draft Document has so far, passed and the relevant report of the Secretary General;

Having examined the Report of the Meeting of the Committee of Legal Experts held in Tehran from 26 to 28 December, 1989;

Agrees to issue the Cairo Declaration on Human Rights in Islam that will serve as a general guidance for Member States in the Field of human rights.

Reaffirming the civilizing and historical role of the Islamic Ummah which Allah made as the best community and which gave humanity a universal and well-balanced civilization, in which harmony is established between hereunder and the hereafter, knowledge is combined with faith, and to fulfill the expectations from this community to guide all humanity which is confused because of different and conflicting beliefs and ideologies and to provide solutions for all chronic problems of this materialistic civilization.

In contribution to the efforts of mankind to assert human rights, to protect man from exploitation and persecution, and to affirm his freedom and right to a dignified life in accordance with the Islamic Shari'ah.

Convinced that mankind which has reached an advanced stage in materialistic science is still, and shall remain, in dire need of faith to support its civilization as well as a self motivating force to guard its rights;

Believing that fundamental rights and freedoms according to Islam are an integral part of the Islamic religion and that no one shall have the right as a matter of principle to abolish them either in whole or in part or to violate or ignore them in as much as they are binding divine commands, which are contained in the Revealed Books of Allah and which were sent through the last of His Prophets to complete the preceding divine messages and that safeguarding those fundamental rights and freedoms is an act of worship whereas the neglect or violation thereof is an abominable sin, and that the safeguarding of those fundamental rights and freedom is an individual responsibility of every person and a collective responsibility of the entire Ummah;

Do hereby and on the basis of the above-mentioned principles declare as follows:

ARTICLE 1

(a) All human beings form one family whose members are united by their subordination to Allah and descent from Adam. All men are equal in terms of basic human dignity and basic obligations and responsibilities, without any discrimination on the basis of race, colour, language, belief, sex, religion, political affiliation, social status or other considerations. The true religion is the guarantee for enhancing such dignity along the path to human integrity.

(b) All human beings are Allah's subjects, and the most loved by Him are those who are most beneficial to His subjects, and no one has superiority over another except on the basis of piety and good deeds.

ARTICLE 2

(a) Life is a God-given gift and the right to life is guaranteed to every human being. It is the duty of individuals, societies and states to safeguard this right against any violation, and it is prohibited to take away life except for a shari'ah prescribed reason.

(b) It is forbidden to resort to any means which could result in the genocidal annihilation of mankind.

(c) The preservation of human life throughout the term of time willed by Allah is a duty prescribed by Shari'ah.

(d) Safety from bodily harm is a guaranteed right. It is the duty of the state to safeguard it, and it is prohibited to breach it without a Shari'ah-prescribed reason.

ARTICLE 3

(a) In the event of the use of force and in case of armed conflict, it is not permissible to kill non-belligerents such as old men, women and children. The wounded and the sick shall have the right to medical treatment; and prisoners of war shall have the right to be fed, sheltered and clothed. It is prohibited to mutilate or dismember dead bodies. It is required to exchange prisoners of war and to arrange visits or reunions of families separated by circumstances of war.

(b) It is prohibited to cut down trees, to destroy crops or livestock, to destroy the enemy's civilian buildings and installations by shelling, blasting or any other means.

ARTICLE 4

Every human being is entitled to human sanctity and the protection of one's good name and honour during one's life and after one's death. The state and the society shall protect one's body and burial place from desecration.

ARTICLE 5

(a) The family is the foundation of society, and marriage is the basis of making a family. Men and women have the right to marriage, and no restrictions stemming from race, colour or nationality shall prevent them from exercising this right.

(b) The society and the State shall remove all obstacles to marriage and facilitate it, and shall protect the family and safeguard its welfare.

ARTICLE 6

(a) Woman is equal to man in human dignity, and has her own rights to enjoy as well as duties to perform, and has her own civil entity and financial independence, and the right to retain her name and lineage.

(b) The husband is responsible for the maintenance and welfare of the family.

ARTICLE 7

(a) As of the moment of birth, every child has rights due from the parents, the society and the state to be accorded proper nursing, education and material, hygienic and moral care. Both the fetus and the mother must be safeguarded and accorded special care.

(b) Parents and those in such like capacity have the right to choose the type of education they desire for their children, provided they take into consideration the interest and future of the children in accordance with ethical values and the principles of the Shari'ah.

(c) Both parents are entitled to certain rights from their children, and relatives are entitled to rights from their kin, in accordance with the tenets of the shari'ah.

ARTICLE 8

Every human being has the right to enjoy a legitimate eligibility with all its prerogatives and obligations in case such eligibility is lost or impaired, the person shall have the right to be represented by his/her guardian.

ARTICLE 9

(a) The seeking of knowledge is an obligation and provision of education is the duty of the society and the State. The State shall ensure the availability of ways and means to acquire education and shall guarantee its diversity in the interest of the society so as to enable man to be acquainted with the religion of Islam and uncover the secrets of the Universe for the benefit of mankind.

(b) Every human being has a right to receive both religious and worldly education from the various institutions of teaching, education and guidance, including the family, the school, the university, the media, etc., and in such an integrated and balanced manner that would develop human personality, strengthen man's faith in Allah and promote man's respect to and defence of both rights and obligations.

ARTICLE 10

Islam is the religion of true unspoiled nature. It is prohibited to exercise any form of pressure on man or to exploit his poverty or ignorance in order to force him to change his religion to another religion or to atheism.

ARTICLE 11

(a) Human beings are born free, and no one has the right to enslave, humiliate, oppress or exploit them, and there can be no subjugation but to Allah the Almighty.

(b) Colonialism of all types being one of the most evil forms of enslavement is totally prohibited. Peoples suffering from colonialism have the full right to freedom and self-determination. It is the duty of all States peoples to support the struggle of colonized peoples for the liquidation of all forms of and occupation, and all States and peoples have the right to preserve their independent identity and econol over their wealth and natural resources.

ARTICLE 12

Every man shall have the right, within the framework of the Shari'ah, to free movement and to select his place of residence whether within or outside his country and if persecuted, is entitled to seek asylum in another country. The country of refuge shall be obliged to provide protection to the asylum-seeker until his safety has been attained, unless asylum is motivated by committing an act regarded by the Shari'ah as a crime.

ARTICLE 13

Work is a right guaranteed by the State and the Society for each person with capability to work. Everyone shall be free to choose the work that suits him best and which serves his interests as well as those of the society. The employee shall have the right to enjoy safety and security as well as all other social guarantees. He may not be assigned work beyond his capacity nor shall he be subjected to compulsion or exploited or harmed in any way. He shall be entitled - without any discrimination between males and females - to fair wages for his work without delay, as well as to the holidays allowances and promotions which he deserves. On his part, he shall be required to be dedicated and meticulous in his work. Should workers and employers disagree on any matter, the State shall intervene to settle the dispute and have the grievances redressed, the rights confirmed and justice enforced without bias.

ARTICLE 14

Everyone shall have the right to earn a legitimate living without monopolization, deceit or causing harm to oneself or to others. Usury (riba) is explicitly prohibited.

ARTICLE 15

(a) Everyone shall have the right to own property acquired in a legitimate way, and shall be entitled to the rights of ownership without prejudice to oneself, others or the society in general. Expropriation is not permissible except for requirements of public interest and upon payment of prompt and fair compensation.

(b) Confiscation and seizure of property is prohibited except for a necessity dictated by law.

ARTICLE 16

Everyone shall have the right to enjoy the fruits of his scientific, literary, artistic or technical labour of which he is the author; and he shall have the right to the protection of his moral and material interests stemming therefrom, provided it is not contrary to the principles of the Shari'ah.

ARTICLE 17

(a) Everyone shall have the right to live in a clean environment, away from vice and moral corruption, that would favour a healthy ethical development of his person and it is incumbent upon the State and society in general to afford that right.

(b) Everyone shall have the right to medical and social care, and to all public amenities provided by society and the State within the limits of their available resources.

(c) The States shall ensure the right of the individual to a decent living that may enable him to meet his requirements and those of his dependents, including food, clothing, housing, education, medical care and all other basic needs.

ARTICLE 18

(a) Everyone shall have the right to live in security for himself, his religion, his dependents, his honour and his property.

(b) Everyone shall have the right to privacy in the conduct of his private affairs, in his home, among his family, with regard to his property and his relationships. It is not permitted to spy on him, to place him under surveillance or to besmirch his good name. The State shall protect him from arbitrary interference.

(c) A private residence is inviolable in all cases. It will not be entered without permission from its inhabitants or in any unlawful manner, nor shall it be demolished or confiscated and its dwellers evicted.

ARTICLE 19

(a) All individuals are equal before the law, without distinction between the ruler and the ruled.

(b) The right to resort to justice is guaranteed to everyone.

(c) Liability is in essence personal.

(d) There shall be no crime or punishment except as provided for in the Shari'ah.

(e) A defendant is innocent until his guilt is proven in a fast trial in which he shall be given all the guarantees of defence.

ARTICLE 20

It is not permitted without legitimate reason to arrest an individual, or restrict his freedom, to exile or to punish him. It is not permitted to subject him to physical or psychological torture or to any form of maltreatment, cruelty or indignity. Nor is it permitted to subject an individual to medical or scientific experiments without his consent or at the risk of his health or of his life. Nor is it permitted to promulgate emergency laws that would provide executive authority for such actions.

ARTICLE 21

Taking hostages under any form or for any purpose is expressly forbidden.

ARTICLE 22

(a) Everyone shall have the right to express his opinion freely in such manner as would not be contrary to the principles of the Shari'ah.

(b) Everyone shall have the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms of Islamic Shari'ah.

(c) Information is a vital necessity to society. It may not be exploited or misused in such a way as may violate sanctities and the dignity of Prophets, undermine moral and ethical Values or disintegrate, corrupt or harm society or weaken its faith.

(d) It is not permitted to excite nationalistic or doctrinal hatred or to do anything that may be an incitement to any form or racial discrimination.

ARTICLE 23

(a) Authority is a trust; and abuse or malicious exploitation thereof is explicitly prohibited, in order to guarantee fundamental human rights.

(b) Everyone shall have the right to participate, directly or indirectly in the administration of his country's public affairs. He shall also have the right to assume public office in accordance with the provisions of Shari'ah.

ARTICLE 24

All the rights and freedoms stipulated in this Declaration are subject to the Islamic Shari'ah.

ARTICLE 25

The Islamic Shari'ah is the only source of reference for the explanation or clarification of any of the articles of this Declaration.

Annex II

Select References on Human Rights in Islam

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