

Issue 71 [**@1:15:31**]: Robert Spencer – Director, DhimmiWatch.org – “In no way is Islamic *Shariah*, Islamic government is Western understanding of human rights and freedom of conscience...”

Rebuttal 71: When Robert Spencer speaks of “Western understanding of human rights and freedom of conscience” it begets him to tell the world as to which “West” is he talking about. It was the West which gave to the world – Colonialism, Slavery, Apartheid, Communism, Nazism, Fascism, World I, World War II, Iron Curtain, Cold War, Israel, Vietnam, Korea, Grenada, Iran-Contra, Panama, Afghanistan I and II, Iraq I and II, Veto power in Security Council, Wall Street, Mussolini, Hitler, Stalin, Zia, Saddam, Mubarak to name a few in last one hundred years alone. Before we forget, Crusades, witch burnings and Inquisition are a few more feathers in the cap of the “Western understanding of human rights and freedom of conscience”.

It would have made more sense if Robert Spencer had referred to some standardization of human rights and freedom of conscience that we find in “[The Universal Declaration of Human Rights](#)” of United Nations, instead of Western values. He should feel secure that this Declaration was [drafted by authors](#), barring one Asian, all of whom have Christian names. So, he cannot brush aside this document to discuss the issue at hand as no Muslim had any bearing on the said document.

Similar to [Issue 65](#), where comparison was drawn between “Bill of Rights” of the Constitution of the United States and the Holy Quran, this Declaration too will be compared against Quran. Scores of Hadiths and examples from life of Prophet Muhammad and the men in power in Muslim rule, notably the *Khulafa-e-Rashideen* could be quoted to draw parallels with the said Declaration, but we will limit ourselves to direct quotes from Quran alone which fully encapsulate the Declaration. Before we tread on the topic at hand, it is prudent to clarify Islam as a religion, which is nothing but:

30:30. So set yourself for religion, being upright, the nature made by Allah in which He has created mankind. There is no altering Allah’s creation. That is the right religion — but most people do not know...

The collective human conscience, European in particular, after a tumultuous path has finally converged on morals and values that is none but reflection of Quranic edicts. The reader of Quran is challenged to find in its message any injunction contrary to human values and conscience, because Quran openly states:

2:185. ...Quran was revealed, a guidance to people and clear proofs of the guidance and the Criterion [of truth from falsehood].

16:89. ...And We have revealed the Book to you explaining all things [for spiritual, moral, intellectual, social and economic wellness of mankind], and a guidance and mercy and good news for those who submit [to the moral laws outlined in Quran].

In classical sense the said Declaration is the human formulation equivalent of *Fiqh* based upon the laws in Quran, the *Shariah*. Under *Shariah*:

17:15. Whoever goes aright, goes aright only for the good of his own soul; and whoever goes astray, goes astray only to its detriment. And no bearer of a burden can bear the burden of another...

The *Shariah* provides broad and universal principles. It leaves it to individual jurisdictions to formulate their own rules and regulations that contextually befit a given culture, time and region:

5:101-102. O you who believe, do not ask about things which, if made known to you, would give you trouble; and if you ask about them when the Quran is being revealed, they will be made known to you. Allah pardons this; and Allah is Forgiving, Forbearing. A people before you indeed asked such questions, then became disbelievers in them.

The adoption of this Declaration by United Nations is not too surprisingly based upon moral principles as outlined in Quran:

42:36-40. So whatever you are given is but a provision of this world's life, and what Allah has is better and more lasting for those who believe and rely on their Lord; and those who shun the great sins and indecencies, and whenever they are angry they forgive; and those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend (on good works) out of what We have given them; and those who, when great wrong afflicts them, defend themselves. And the recompense of evil is punishment like it; but whoever forgives and brings about reform, his reward is with Allah. Surely He does not love the wrongdoers.

Human rights, formulated by humans, not only seek calibration, but also ask for constant improvements in step with advancement and changing needs of time. While the said Declaration will need constant evolvement on one hand, Quran on the other hand is an everlasting standardized message:

18:109. Say: If the sea were ink for the words of my Lord [– the message in Quran], the sea would surely be exhausted before the words of my Lord were exhausted [i.e. Quran is a perpetual miracle], even if We brought as much again to add (to it) [implying that for all times to come, newer truths and fresh guidance will emerge for all needs of mankind, a dynamic Constitution that self-evolves without needed amendments or newer testaments].

41:41-42. ...and [while Quran is a dynamic book – v. 18:109] surely it is an Invincible Book: falsehood cannot come at it from before or behind it — a revelation from the Wise, the Praised One.

One aspect lacking in this Declaration is that it presents itself either as a wish list that nations might choose to ignore as optional or resist it merely for its authority. Whereas, Quran in its message shuns authority and appeals to human conscience based upon reason, nature and history, while giving full freedom of choice:

12:108-111. Say: This is my way; I call to Allah, with certain knowledge [based upon reason] — I and those who follow me. And glory be to Allah! and I am not of those who set up partners (with Allah [for his Laws and Attributes]). And We did not send before you any but men, from the people of the towns, to whom We sent revelation. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the Hereafter is best for those who keep their duty. Do you not then understand? Until, when the messengers despaired and (the people) thought that they were told a lie, Our help came to them, and whom We pleased was delivered. And Our punishment is not averted from the guilty people. In their histories there is certainly a lesson for those who have understanding. It is not a narrative which could be forged, but a verification of what is before it, and a distinct explanation of all things, and a guide and a mercy to a people who believe.

38:29. (This is) a Book that We have revealed to you abounding in good, that they may ponder over its verses, and that those who have understanding may be mindful.

18:29. And say: The Truth is from your Lord; so whoever wishes, let him believe, and whoever wishes, let him disbelieve...

The said Declaration is only a start and not the end for outlining human rights, whereas, any fair read of Quran will conclude that there are significant aspects missing in the said Declaration. If nothing else, its implementation is left to individual nations as to how they deem fit. Its fundamental lack of “God Consciousness” and consequent personal check on the moral deviations of the subjects and enforcers will take many more centuries to arrive at some uniformity of values that hold its enforcement necessary. Can humanity afford to bear further human experimentation on itself while under its belt are destructive forces never imagined before. Forces that can annihilate and dampen any future human prospects on this earth. This all can be averted with the simple concept and belief in self-accountability, because none will avoid the Divine Judgment based upon cause and effect of one’s actions, in this life and hereafter, while God is Himself is the Dispenser of the verdict:

32:21. And certainly We will make them taste the nearer [– earthly] punishment before the greater punishment [of the hereafter], that perhaps they may turn.

23:16. Then on the day of Resurrection you will surely be raised up.

1:3. [God –] Master of the day of Recompense

At the most it is hoped that the Declaration will influence the local laws in the land that bring out the humanity of man, but only under threat of punishment, whereas, the laws in Quran provide incentive for a virtuous behavior and living:

2:25. And give good news to those who believe and do good deeds, that for them are [in parables –] Gardens in which rivers flow. Whenever they are given a portion of the fruit of these (Gardens), they will say: This is what was given to us before [in the earthly life];

and they are given the like of it. And they will have therein pure companions and therein they will abide.

Any country that digresses from the morals embedded in Quran of which some are enumerated in this Declaration, must be cognizant of:

7:34-36. And every nation has a term; so when its term comes they cannot postpone it an hour, nor can they bring it forward. O children of Adam, if messengers come to you from among you relating to you My messages, then whoever guards against evil and acts aright — they shall have no fear, nor shall they grieve. And those who reject Our messages and turn away from them haughtily — these are the companions of the Fire; they shall abide in it.

PREAMBLE

WHEREAS RECOGNITION OF THE INHERENT DIGNITY AND OF THE EQUAL AND INALIENABLE RIGHTS OF ALL MEMBERS OF THE HUMAN FAMILY IS THE FOUNDATION OF FREEDOM, JUSTICE AND PEACE IN THE WORLD,

WHEREAS DISREGARD AND CONTEMPT FOR HUMAN RIGHTS 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,

24:32. ... If they are needy, Allah will make them free from want out of His grace. And Allah is Ample-giving, Knowing. ...

2:37-38. Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this (state) all. Surely a guidance from Me will come to you, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

7:35. O children of Adam, if messengers come to you from among you relating to you My messages, then whoever guards against evil and acts aright — they shall have no fear, nor shall they grieve.

WHEREAS IT IS ESSENTIAL, IF MAN IS NOT TO BE COMPELLED TO HAVE RECOURSE, AS A LAST RESORT, TO REBELLION AGAINST TYRANNY AND OPPRESSION, THAT HUMAN RIGHTS SHOULD BE PROTECTED BY THE RULE OF LAW,

22:39-41. Permission (to fight) is given to those on whom war is made, because they are oppressed [for mere fact that MAN IS NOT TO BE COMPELLED TO HAVE RECOURSE, AS A LAST RESORT, TO REBELLION AGAINST TYRANNY AND OPPRESSION]. And surely Allah is Able to assist them — Those who are driven from

their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, surely cloisters and churches and synagogues, and mosques in which Allah's name is much remembered, would have been pulled down. And surely Allah will help him who helps Him. Surely Allah is Strong, Mighty. Those who, if We establish them in the land, will keep up prayer and give the due charity and enjoin good and forbid evil [thus, THAT HUMAN RIGHTS SHOULD BE PROTECTED BY THE RULE OF LAW]. And Allah's is the end of (all) affairs.

4:75. And what reason have you [–the individual and the government] not to fight in the way of Allah, and of the weak among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors, and grant us from Yourself a friend, and grant us from Yourself a helper! [so that THAT HUMAN RIGHTS SHOULD BE PROTECTED BY THE RULE OF LAW]

WHEREAS IT IS ESSENTIAL TO PROMOTE THE DEVELOPMENT OF FRIENDLY RELATIONS BETWEEN NATIONS,

2:139. Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are sincere to Him? Or do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Do you know better or Allah? [Nay, they all believed in the same God and the same morality]

3:64. Say: O People of the Book, come to an equitable word between us and you [because IT IS ESSENTIAL TO PROMOTE THE DEVELOPMENT OF FRIENDLY RELATIONS BETWEEN NATIONS], that we shall serve none but Allah and that we shall not set up any partner with Him, and that some of us shall not take others for lords besides Allah. But if they turn away, then say: Bear witness, we are Muslims.

2:62. Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve.

60:7-9. It may be that Allah will bring about friendship between you and those of them whom you hold as enemies [because IT IS ESSENTIAL TO PROMOTE THE DEVELOPMENT OF FRIENDLY RELATIONS BETWEEN NATIONS]. And Allah is Powerful; and Allah is Forgiving, Merciful. Allah does not forbid you, with regard to those who do not fight you for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice. Allah forbids you only with regard to those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers.

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 EQUAL RIGHTS OF MEN AND

WOMEN AND HAVE DETERMINED TO PROMOTE SOCIAL PROGRESS AND BETTER STANDARDS OF LIFE IN LARGER FREEDOM,

3:104. And from among you there should be a community who invite to good and enjoin the right and forbid the wrong [as they REAFFIRM THEIR FAITH IN FUNDAMENTAL HUMAN RIGHTS, IN THE DIGNITY AND WORTH OF THE HUMAN PERSON AND IN THE EQUAL RIGHTS OF MEN AND WOMEN AND HAVE DETERMINED TO PROMOTE SOCIAL PROGRESS AND BETTER STANDARDS OF LIFE IN LARGER FREEDOM]. And these are they who are successful.

WHEREAS MEMBER STATES HAVE PLEDGED THEMSELVES TO ACHIEVE, IN CO-OPERATION WITH THE UNITED NATIONS, THE PROMOTION OF UNIVERSAL RESPECT FOR AND OBSERVANCE OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS,

WHEREAS A COMMON UNDERSTANDING OF THESE RIGHTS AND FREEDOMS IS OF THE GREATEST IMPORTANCE FOR THE FULL REALIZATION OF THIS PLEDGE,

NOW, THEREFORE THE GENERAL ASSEMBLY PROCLAIMS THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS AS A COMMON STANDARD OF ACHIEVEMENT FOR ALL PEOPLES AND ALL NATIONS, TO THE END THAT EVERY INDIVIDUAL AND EVERY ORGAN OF SOCIETY, KEEPING THIS DECLARATION CONSTANTLY IN MIND, SHALL STRIVE BY TEACHING AND EDUCATION TO PROMOTE RESPECT FOR THESE RIGHTS AND FREEDOMS AND BY PROGRESSIVE MEASURES, NATIONAL AND INTERNATIONAL, TO SECURE THEIR UNIVERSAL AND EFFECTIVE RECOGNITION AND OBSERVANCE, BOTH AMONG THE PEOPLES OF MEMBER STATES THEMSELVES AND AMONG THE PEOPLES OF TERRITORIES UNDER THEIR JURISDICTION.

3:110-115. You are the best nation raised up for mankind: [only if] you enjoin good and forbid evil [and SHALL STRIVE BY TEACHING AND EDUCATION TO PROMOTE RESPECT FOR THESE RIGHTS AND FREEDOMS AND BY PROGRESSIVE MEASURES, NATIONAL AND INTERNATIONAL, TO SECURE THEIR UNIVERSAL AND EFFECTIVE RECOGNITION AND OBSERVANCE, BOTH AMONG THE PEOPLES OF MEMBER STATES THEMSELVES AND AMONG THE PEOPLES OF TERRITORIES UNDER THEIR JURISDICTION] and you believe in Allah. And if the People of the Book had believed, it would have been better for them. [Fact of the matter is that] Some of them are believers [of these values] but most of them are transgressors. They are not all alike. Of the People of the Book some are upright — they recite Allah’s messages in the night-time and they adore (Him [for His attributes, bounties and moral laws]). They believe in Allah and the Last Day [— the concept of requital], and they enjoin good and forbid evil and hasten in (doing) good deeds. And those are among the righteous. And whatever good they do, they will not be denied it. And Allah knows those who keep their duty.

ARTICLE 1. ALL HUMAN BEINGS ARE BORN FREE AND EQUAL IN DIGNITY AND RIGHTS. THEY ARE ENDOWED WITH REASON AND CONSCIENCE AND SHOULD ACT TOWARDS ONE ANOTHER IN A SPIRIT OF BROTHERHOOD.

75:2. ...I swear by the self-accusing spirit! [the seedling for REASON AND CONSCIENCE]

75:14-15. Indeed, man is evidence against himself, though he put up excuses [despite endowed with self-accusing spirit 75:2].

4:1. O people, keep your duty to your Lord, Who created you from a single being [i.e. ALL HUMAN BEINGS ARE BORN FREE AND EQUAL IN DIGNITY AND RIGHTS. THEY ARE ENDOWED WITH REASON AND CONSCIENCE] and created its mate of the same (kind), and spread from these two [i.e. married pairs] many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you.

4:36-37. And serve Allah, and do not set up any partner with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour [– not of same faith, race, region or language as yours because in Islam ALL HUMAN BEINGS ARE BORN FREE AND EQUAL IN DIGNITY AND RIGHTS. THEY ARE ENDOWED WITH REASON AND CONSCIENCE AND SHOULD ACT TOWARDS ONE ANOTHER IN A SPIRIT OF BROTHERHOOD], and the companion in a journey and the traveller and those whom your right hands possess. Surely Allah does not love such as are proud, boastful, who are miserly and tell people to be miserly and hide what Allah has given them out of His grace...

16:72. And Allah has made wives for you from among yourselves, and has given you sons and daughters from your wives, and has provided you with good things. Will they then believe in falsehood and deny the favour of Allah [by believing in idols of prejudices, hate, discrimination, racial and class differences]?

4:107. And do not contend on behalf of those who act unfaithfully to their souls [i.e. against REASON AND CONSCIENCE]. Surely Allah does not love him who is treacherous, sinful.

4:110-112. And whoever does evil or wrongs his soul [– REASON AND CONSCIENCE], then asks forgiveness of Allah, will find Allah Forgiving, Merciful. And whoever commits a sin, commits it only against himself. And Allah is ever Knowing, Wise. And whoever commits a fault or a sin, then accuses of it one innocent [thus violating DIGNITY AND RIGHTS of others], he indeed takes upon himself the burden of a slander and a manifest sin.

3:103. And hold fast by the covenant of Allah [– Quran] all together and do not be disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren [AND SHOULD ACT TOWARDS

ONE ANOTHER IN A SPIRIT OF BROTHERHOOD]. *And you were on the brink of a pit of fire, then He saved you from it.*

24:61. There is no blame on the blind man, nor any blame on the lame, nor blame on the sick, nor on yourselves that you eat in your own houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or (houses) of which you possess the keys, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly. Thus does Allah make clear to you the messages that you may understand [because ALL HUMAN BEINGS ARE BORN FREE AND EQUAL IN DIGNITY AND RIGHTS...AND SHOULD ACT TOWARDS ONE ANOTHER IN A SPIRIT OF BROTHERHOOD].

ARTICLE 2. 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 STATUS. 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 BELONGS, WHETHER IT BE INDEPENDENT, TRUST, NON-SELF-GOVERNING OR UNDER ANY OTHER LIMITATION OF SOVEREIGNTY.

30:22. And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned.

49:13. O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allah is the most dutiful of you [and not by mere association with certain RACE, COLOUR, SEX, LANGUAGE, RELIGION, POLITICAL OR OTHER OPINION, NATIONAL OR SOCIAL ORIGIN, PROPERTY, BIRTH OR OTHER STATUS]. Surely Allah is Knowing, Aware.

3:103. And hold fast by the covenant of Allah [i.e. Quran] all together and do not be disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren [WITHOUT DISTINCTION OF ANY KIND, SUCH AS RACE, COLOUR, SEX, LANGUAGE, RELIGION, POLITICAL OR OTHER OPINION, NATIONAL OR SOCIAL ORIGIN, PROPERTY, BIRTH OR OTHER STATUS.]. And you were on the brink of a pit of fire [of mutual hate, enmity and wars], then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.

49:11-12. O you who believe, do not let a people laugh at (another) people [i.e. mock, ridicule or DISCRIMINATE on basis of RACE, COLOUR, SEX, LANGUAGE, RELIGION, POLITICAL OR OTHER OPINION, NATIONAL OR SOCIAL ORIGIN,

PROPERTY, BIRTH OR OTHER STATUS], *perhaps they may be better than they; nor let women (laugh) at women, perhaps they may be better than they. Neither find fault with one another, nor call one another by (offensive) nick-names. Evil is a bad name after faith; and whoever does not repent, these it is that are the wrongdoers. O you who believe, avoid most of suspicion, for surely suspicion in some cases is sin; and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah, surely Allah is returning (to mercy) again and again, Merciful.*

ARTICLE 3. EVERYONE HAS THE RIGHT TO LIFE, LIBERTY AND SECURITY OF PERSON.

5:29. O you who believe, do not swallow up your property among yourselves by false means except that it be trading by your mutual consent. And do not kill your people [or yourselves by suicide].

17:31. And do not kill your children [by infanticide or keeping them ignorant by not providing them education, because EVERYONE HAS THE RIGHT TO LIFE, LIBERTY AND SECURITY OF PERSON] for fear of poverty — We provide for them and for you. Surely the killing of them is a great wrong.

17:33. And do not kill the soul which Allah has forbidden except for a just cause [because EVERYONE HAS THE RIGHT TO LIFE, LIBERTY AND SECURITY OF PERSON]. And whoever is killed unjustly, We have indeed given to his heir authority — but let him not exceed the limit [of the Law] in [committing extra-Judicial revenge] killing. Surely he will be helped [by the due process of the Law].

81:8-9. and when the one buried alive is asked for what sin she was killed [while her RIGHT TO LIFE, LIBERTY AND SECURITY OF PERSON was trampled at the altar of false societal prejudices],

5:32. ...whoever kills a person, unless it is for manslaughter or for mischief in the land, it is as though he had killed all mankind. And whoever saves a life, it is as though he had saved the lives of all mankind [because EVERYONE HAS THE RIGHT TO LIFE, LIBERTY AND SECURITY OF PERSON]. And certainly Our messengers came to them with clear arguments, but even after that many of them commit excesses in the land.

6:151-153. Say: Come! I will recite what your Lord has forbidden to you: Set up no partner with Him, and do good to parents, nor kill your children for (fear of) poverty — We provide for you and for them, nor go near to indecencies, open or secret, nor kill the soul which Allah has made sacred except in the course of justice. This He enjoins upon you that you may understand. And do not approach the property of the orphan except in the best manner [with the object of improving it or making it profitable], until he attains his maturity. And give full measure and weight with equity — We do not impose on any soul a duty beyond its ability. And when you speak, be just, even (against) a relative. And fulfil Allah's covenant. This He enjoins on you that you may be mindful; and (know) that

this is My path, the right one, so follow it, and do not follow (other) ways, for they will lead you away from His way. This He enjoins on you that you may keep your duty.

16:90-91. Surely Allah commands (the doing of) justice and the doing of good (to others) and the giving to the near of kin, and He forbids indecency and evil and rebellion. He instructs you that you may be mindful. And fulfil the covenant of Allah, when you have made a covenant, and do not break (your) oaths after making them firm, and you have indeed made Allah your surety. Surely Allah knows what you do.

2:83. ...And do good to (your) parents, and to the near of kin and to orphans and the needy, and speak good (words) [i.e. do kind dealings] to (all) people...

ARTICLE 4. NO ONE SHALL BE HELD IN SLAVERY OR SERVITUDE; SLAVERY AND THE SLAVE TRADE SHALL BE PROHIBITED IN ALL THEIR FORMS.

Note: In Quran there is no permission for slave raids which was the usual practice to capture “new” slaves both in world at the time of the Prophet and during the colonization of Africa and Americas by Europeans. Instead, there are clear injunctions to emancipate the “existing” ones in a manner that avoids “American Civil War” as well.

24:33-34. ...And those of your slaves who ask for a contract (to buy their freedom), give them the contract [because NO ONE SHALL BE HELD IN SLAVERY OR SERVITUDE; SLAVERY AND THE SLAVE TRADE SHALL BE PROHIBITED IN ALL THEIR FORMS], if you know any good in them, and give them something out of the wealth of Allah which He has given you [both, the individual and the sitting government and is obligatory for them to emancipate]. And do not compel your slave-girls to prostitution when they desire to keep chaste, in order to seek the frail goods of this world's life. And whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful. And certainly We have sent to you clear messages and a description of those who passed away before you, and advice for those who guard against evil.

*9:60. (The due) charity is only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and **(to free) the captives**, and those in [SERVITUDE of] debt, and in the way of Allah and for the traveller — an ordinance from Allah. And Allah is Knowing, Wise.*

*90:8-20. Have We not given him two eyes, and a tongue and two lips, and pointed out to him the two conspicuous ways? But he does not attempt the uphill road. And what will make you comprehend what the uphill road is? (It is) to **free a slave**, or to feed in a day of hunger an orphan near of kin, or the poor man lying in the dust. Then he is of those who believe and exhort one another to patience, and exhort one another to mercy. These are the people of the right hand. And those who disbelieve in Our messages, they are the people of the left hand. On them is Fire closed over.*

*4:92. And a believer would not kill a believer except by mistake. And he who kills a believer by mistake should **free a believing slave**, and blood-money should be paid to his*

*people unless they forgo it as charity. But if he is from a tribe hostile to you and he is a believer, the **freeing of a believing slave** (is sufficient). And if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the **freeing of a believing slave**; but he who has not the means should fast for two months successively: a penance from Allah. And Allah is ever Knowing, Wise.*

ARTICLE 5. NO ONE SHALL BE SUBJECTED TO TORTURE OR TO CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT.

20:47. So go to him [– Pharaoh, by implication, those in power] and say: Surely we are two messengers [– Moses and Aaron] of your Lord, so send forth the Children of Israel with us, and do not torment them [– the subjugated Israelites who were SUBJECTED TO TORTURE OR TO CRUEL, INHUMAN OR DEGRADING TREATMENT OR PUNISHMENT]. Indeed we have brought you a message from your Lord, and peace [in letter, spirit and blessing] be on him who follows the guidance [of peace which forbids TORTURE of any kind, both emotional and physical].

3:26. Say: O Allah, Owner of the Kingdom, You give the kingdom to whom You please, and take away the kingdom from whom You please, and You exalt whom You please and degrade whom You please. In Your hand is the good. Surely You are Powerful over all things [thus the onus of exaltation and degradation of man is solely with God, not humans].

ARTICLE 6. EVERYONE HAS THE RIGHT TO RECOGNITION EVERYWHERE AS A PERSON BEFORE THE LAW.

4:65. ...then find no reluctance [and demur] in their hearts as to what you [– Muhammad or the judicial process] decide and submit with full submission [i.e. the judgment is to be followed by acceptance by heart and action because in Islam EVERYONE HAS THE RIGHT TO RECOGNITION EVERYWHERE AS A PERSON BEFORE THE LAW].

ARTICLE 7. ALL ARE EQUAL BEFORE THE LAW AND ARE ENTITLED WITHOUT ANY DISCRIMINATION TO EQUAL PROTECTION OF THE LAW. ALL ARE ENTITLED TO EQUAL PROTECTION AGAINST ANY DISCRIMINATION IN VIOLATION OF THIS DECLARATION AND AGAINST ANY INCITEMENT TO SUCH DISCRIMINATION.

42:15. To this then go on inviting, and be steadfast as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you [WITHOUT ANY DISCRIMINATION TO EQUAL PROTECTION OF THE LAW]. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no contention between us and you.

5:2: ...And do not let hatred of a people — because they hindered you from the Sacred Mosque [i.e. place of worship] — incite you to transgress [and become a source of DISCRIMINATION]. And help one another in righteousness and piety, and do not help one another in sin and aggression, and keep your duty to Allah. Surely Allah is Severe in

retribution [– thus conclusively in Islam ALL ARE EQUAL BEFORE THE LAW AND ARE ENTITLED WITHOUT ANY DISCRIMINATION TO EQUAL PROTECTION OF THE LAW. ALL ARE ENTITLED TO EQUAL PROTECTION AGAINST ANY DISCRIMINATION IN VIOLATION OF THIS DECLARATION AND AGAINST ANY INCITEMENT TO SUCH DISCRIMINATION].

ARTICLE 8. EVERYONE HAS THE RIGHT TO AN EFFECTIVE REMEDY BY THE COMPETENT NATIONAL TRIBUNALS FOR ACTS VIOLATING THE FUNDAMENTAL RIGHTS GRANTED HIM BY THE CONSTITUTION OR BY LAW.

*4:58 Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you **judge with justice** [because EVERYONE HAS THE RIGHT TO AN EFFECTIVE and timely REMEDY]. Surely Allah instructs you with what is excellent. Surely Allah is ever Hearing, Seeing.*

4:105. Surely We have revealed the Book to you with truth that you may judge between people by means of what Allah has taught you [– COMPETENT NATIONAL TRIBUNALS]. And do not be one pleading the cause of the dishonest,...

2:159. Those who conceal [driven by rancor, enmity, prejudices or secondary gain or passivity] the clear proofs [and evidence of any sorts] and the guidance that We revealed after We have made it clear in the Book for people, these it is whom Allah curses, and those who curse, curse them (too).

25:72. And they [including judges] who witness no falsehood [i.e. shun false evidence], and when they pass by what is vain, they pass by nobly.

5:8. O you who believe, be upright for Allah, bearers of witness with justice; and do not let hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do.

4:135. O you who believe, be maintainers of justice, bearers of witness for Allah, even if it is against your own selves or (your) parents or near relatives — whether he is rich or poor, Allah has a better right over them both [i.e. they should be dealt with justly]. So do not follow (your) low desires, that you deviate. And if you distort (the truth) or turn away (from it), surely Allah is ever Aware of what you do [–thus conclusively in Islam EVERYONE HAS THE RIGHT TO AN EFFECTIVE REMEDY BY THE COMPETENT NATIONAL TRIBUNALS FOR ACTS VIOLATING THE FUNDAMENTAL RIGHTS GRANTED HIM BY THE CONSTITUTION OR BY LAW].

ARTICLE 9. NO ONE SHALL BE SUBJECTED TO ARBITRARY ARREST, DETENTION OR EXILE.

See below

ARTICLE 10. EVERYONE IS ENTITLED IN FULL EQUALITY TO A FAIR AND PUBLIC HEARING BY AN INDEPENDENT AND IMPARTIAL TRIBUNAL, IN THE DETERMINATION OF HIS RIGHTS AND OBLIGATIONS AND OF ANY CRIMINAL CHARGE AGAINST HIM.

See below

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 TRIAL AT WHICH HE HAS HAD ALL THE GUARANTEES NECESSARY FOR HIS DEFENCE.

See below

(2) NO ONE SHALL BE HELD GUILTY OF ANY PENAL OFFENCE ON ACCOUNT OF ANY ACT OR OMISSION WHICH DID NOT CONSTITUTE A PENAL OFFENCE, UNDER NATIONAL OR INTERNATIONAL LAW, AT THE TIME WHEN IT WAS COMMITTED. NOR SHALL A HEAVIER PENALTY BE IMPOSED THAN THE ONE THAT WAS APPLICABLE AT THE TIME THE PENAL OFFENCE WAS COMMITTED.

35:18. And no bearer of a burden can bear another's burden. And if one weighed down by a burden calls another to carry his load, nothing of it will be carried, even though he be near of kin.

49:6. O you who believe [i.e. a citizen or the government, prosecutor or the judge], if an unrighteous person brings you news, look carefully into it, in case you harm a people in ignorance [by your decisions and actions], then be sorry for what you did [because NO ONE SHALL BE SUBJECTED TO ARBITRARY ARREST, DETENTION OR EXILE, EVERYONE IS ENTITLED IN FULL EQUALITY TO A FAIR AND PUBLIC HEARING BY AN INDEPENDENT AND IMPARTIAL TRIBUNAL, IN THE DETERMINATION OF HIS RIGHTS AND OBLIGATIONS AND OF ANY CRIMINAL CHARGE AGAINST HIM, EVERYONE CHARGED WITH A PENAL OFFENCE HAS THE RIGHT TO BE PRESUMED INNOCENT UNTIL PROVED GUILTY ACCORDING TO LAW IN A PUBLIC TRIAL AT WHICH HE HAS HAD ALL THE GUARANTEES NECESSARY FOR HIS DEFENCE, NO ONE SHALL BE HELD GUILTY OF ANY PENAL OFFENCE ON ACCOUNT OF ANY ACT OR OMISSION WHICH DID NOT CONSTITUTE A PENAL OFFENCE, UNDER NATIONAL OR INTERNATIONAL LAW, AT THE TIME WHEN IT WAS COMMITTED. NOR SHALL A HEAVIER PENALTY BE IMPOSED THAN THE ONE THAT WAS APPLICABLE AT THE TIME THE PENAL OFFENCE WAS COMMITTED].

ARTICLE 12. NO ONE SHALL BE SUBJECTED TO ARBITRARY INTERFERENCE WITH HIS PRIVACY, FAMILY, HOME OR CORRESPONDENCE, NOR TO ATTACKS UPON

HIS HONOUR AND REPUTATION. EVERYONE HAS THE RIGHT TO THE PROTECTION OF THE LAW AGAINST SUCH INTERFERENCE OR ATTACKS.

24:27-28. O you who believe, do not enter houses other than your own houses, until you have asked permission and greeted their inhabitants. This is better for you that you may be mindful. But if you find no one therein, do not enter them, until permission is given to you; and if it is said to you, Go back, then go back [because NO ONE SHALL BE SUBJECTED TO ARBITRARY INTERFERENCE WITH HIS PRIVACY, FAMILY, HOME OR CORRESPONDENCE, NOR TO ATTACKS UPON HIS HONOUR AND REPUTATION]; this is purer for you. And Allah is Knower of what you do.

2:189. ...And it is not righteousness that you enter houses by their backs, but he is righteous who keeps his duty. And go into houses by their doors; and keep your duty to Allah, that you may be successful.

ARTICLE 13.

(1) EVERYONE HAS THE RIGHT TO FREEDOM OF MOVEMENT AND RESIDENCE WITHIN THE BORDERS OF EACH STATE.

(2) EVERYONE HAS THE RIGHT TO LEAVE ANY COUNTRY, INCLUDING HIS OWN, AND TO RETURN TO HIS COUNTRY.

Note: No right is conferred in the Declaration to enter another country other than asylum from persecution, nor does it address the rights of stateless.

34:18. And We made, between them [– kingdom of Saba] and the towns [of Syria] which We had blessed, (other) towns within sight, and We determined the journey between them (to be easy): Travel [– because in Islam EVERYONE HAS THE RIGHT TO FREEDOM OF MOVEMENT across international borders] through them nights and days, secure.

22:27. And proclaim to mankind the Pilgrimage [of Kaaba at Makkah]: they will come to you on foot and on every lean camel [by covering long distances], coming from every remote path [of the world, because in Islam EVERYONE HAS THE RIGHT TO LEAVE ANY COUNTRY, INCLUDING HIS OWN, AND TO RETURN TO HIS COUNTRY],

22:45-46. How many a town We destroyed while it was unjust, so it is fallen down upon its roofs; and (how many) a deserted well and palace raised high! Have they not travelled in the [God's] land [far and wide to acquire knowledge, witness the morals of history and draw lessons] so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

3:137. Indeed there have been examples before you; so travel in the [God's] earth [far and wide] and see what was the end of the deniers [of truth and justice and draw lessons from it].

30:9-10. Have they not travelled in the earth and seen what was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it more than these have built. And their messengers came to them with clear arguments. So it was not Allah, Who wronged them, but they wronged themselves. Then evil was the end of those who did evil, because they rejected the messages of Allah and mocked at them.

ARTICLE 14.

(1) EVERYONE HAS THE RIGHT TO SEEK AND TO ENJOY IN OTHER COUNTRIES ASYLUM FROM PERSECUTION.

(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.

4:97-100. (As for) those whom the angels cause to die while they are unjust to themselves, (the angels) will say: What were you doing? They will say: We were weak in the earth. (The angels) will say: Was not Allah's earth spacious, so that you could have migrated in it [because in Islam EVERYONE HAS THE RIGHT and mandated TO SEEK AND TO ENJOY IN OTHER COUNTRIES ASYLUM FROM PERSECUTION]? So these it is whose refuge is hell — and it is an evil destination [— thus it is mandatory to migrate to escape religious PERSECUTION]. Except the weak from among the men and the women and the children who do not have the means, nor can they find a way (to escape); so these, it may be that Allah will pardon them. And Allah is ever Pardoning, Forgiving. And whoever flees in Allah's way, he will find in the earth many a place of escape and abundant resources. And whoever goes forth from his home fleeing to Allah and His Messenger, then death overtakes him, his reward is indeed with Allah. And Allah is ever Forgiving, Merciful.

16:41-42. And those who flee for Allah's sake after they are oppressed, We shall certainly give them a good abode in the world [because in Islam EVERYONE HAS THE RIGHT TO SEEK AND TO ENJOY IN OTHER COUNTRIES ASYLUM FROM PERSECUTION]; and the reward of the Hereafter is much greater, if only they knew — those who are steadfast and on their Lord they rely.

16:110. Then surely your Lord, to those who flee after they are persecuted, then struggle hard and are patient, surely your Lord after that is Protecting, Merciful.

22:58-59. And those who flee in Allah's way and are then slain or die, Allah will certainly grant them a goodly sustenance. And surely Allah is the Best of providers. He will certainly make them enter a place which they are pleased with. And surely Allah is Knowing, Forbearing.

59:9-10. And those who made their abode in the City (of Madinah) and in faith before them [— the asylum providers] love those who have fled to them [— the asylum seekers], and find in their hearts no need of what they are given, and prefer (them [— the asylees]) before themselves, though poverty may afflict them. And whoever is saved from the

greediness of his soul, these it is that are the successful [despite apparent influx of refugees among their midst]. And those who come after them [– the later generations] say: Our Lord, forgive us and our brethren who preceded us in faith, and leave no spite in our hearts towards those who believe. Our Lord, surely You are Kind, Merciful.

9:6. And if anyone of the idolaters seek your protection [–ASYLUM], protect him [because irrespective of one’s religion EVERYONE HAS THE RIGHT TO SEEK AND TO ENJOY IN OTHER COUNTRIES ASYLUM FROM PERSECUTION] till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who do not know.

ARTICLE 15.

(1) EVERYONE HAS THE RIGHT TO A NATIONALITY.

(2) NO ONE SHALL BE ARBITRARILY DEPRIVED OF HIS NATIONALITY NOR DENIED THE RIGHT TO CHANGE HIS NATIONALITY.

The Declaration is bound by political and racial borders when it uses the word “Nationality.” Whereas, in Quran there is a broader meaning to same term which is not confined to borders of a country, because borders can change, but fundamental human values, which are the onus of Quran, do not. The current article is related to Articles 13 and 14 above, which when read in perspective of Quran, make each human a citizen of the world.

ARTICLE 16.

(1) MEN AND WOMEN OF FULL AGE, WITHOUT ANY LIMITATION DUE TO RACE, NATIONALITY OR RELIGION, HAVE THE RIGHT TO MARRY AND TO FOUND A FAMILY. THEY ARE ENTITLED TO EQUAL RIGHTS AS TO MARRIAGE, DURING MARRIAGE AND AT ITS DISSOLUTION.

Note the shortcomings: In the Declaration, there are no limitations as to who cannot enter into marriage contract, e.g. father and daughter. At the time of divorce, 'equal rights' might be usurpation of justice for the children and spouses, when claims are conflicting. Marriage is the singular civic institution that is heavily influenced by religion and needs to be considered both at inception and dissolution of marriage.

4:23-24. Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brother’s daughters and sister’s daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your stepdaughters who are in your guardianship (born) of your wives with whom you have had sexual relations — but if you have not had sexual relations with them, there is no blame on you — and the wives of your sons who are of your own loins; and that you should have two sisters together, except what has already passed. Surely Allah is ever Forgiving, Merciful, And all married women except those whom your right hands possess (are forbidden); (this is) Allah’s ordinance to you.

4:22. *And do not marry women whom your fathers married, except what has already passed. This surely is indecent and hateful; and it is an evil way.*

2:221. *And do not marry female idolaters until they believe; and certainly a believing maid is better than a female idolater even though she please you. Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he please you. [Because, such marriages as] These [due to their fundamental incongruities of philosophy of life] invite to the Fire [i.e. negation of v. 7:189, 30:21, 4:34, 4:4, 2:228 besides others – see verses quoted below] and Allah invites to the Garden and to forgiveness by His will and He makes clear His messages to people that they may be mindful. [for comparison, see v. 5:5 below]*

4:34. *Men are [duty bound] the maintainers of women, with what Allah has given some of them above others and with what they spend out of their wealth...*

4:4. *And give women their [mandatory nuptial] dowries as a free gift [and without asking]. But if they of themselves are pleased to give you a portion from it, consume it with enjoyment and pleasure.*

2:228. *...And women have rights similar to those against them [in marriage and divorce] in a just manner [–thus conclusively in Islam MEN AND WOMEN OF FULL AGE, WITHOUT ANY LIMITATION DUE TO RACE, NATIONALITY OR RELIGION, HAVE THE RIGHT TO MARRY AND TO FOUND A FAMILY. THEY ARE ENTITLED TO EQUAL RIGHTS AS TO MARRIAGE, DURING MARRIAGE AND AT ITS DISSOLUTION],...*

2:227. *And if they [–the couple] resolve on a divorce [because THEY ARE ENTITLED TO EQUAL RIGHTS AS TO MARRIAGE, DURING MARRIAGE AND AT ITS DISSOLUTION], Allah is surely Hearing, Knowing.*

2:229. *Divorce may be (pronounced) twice; then keep (them) in good fellowship or let (them) go with kindness. And it is not lawful for you to take any part of what you have given them [–the dowry as prenuptial gift before],...*

4:20-21. *And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold, take nothing from it. Would you take it by slandering (her) and (doing her) manifest wrong? And how can you take it when you have been intimate with each other and they have taken from you a strong covenant?*

(2) MARRIAGE SHALL BE ENTERED INTO ONLY WITH THE FREE AND FULL CONSENT OF THE INTENDING SPOUSES.

5:5. *...And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their dowries [that are agreed upon as part of marriage contract after reaching (age of) majority by each party. Thus the marriage they contracted is ENTERED INTO ONLY WITH THE FREE*

AND FULL CONSENT], *taking (them) in marriage, not fornicating nor taking them for lovers in secret.*

5:6. And test the orphans until they reach the age of marriage [i.e. majority, when they can ENTER INTO ONLY WITH THE FREE AND FULL CONSENT]. Then if you find in them maturity of intellect, make over to them their property,...

(3) THE FAMILY IS THE NATURAL AND FUNDAMENTAL GROUP UNIT OF SOCIETY AND IS ENTITLED TO PROTECTION BY SOCIETY AND THE STATE.

25:54. And He it is Who has created man from water [as species], then He has made for him blood-relationship and marriage-relationship [thus creating a SOCIETY]. And your Lord is ever Powerful.

7:189. He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort [of body and mind] in her [and vice versa]...

30:21. And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion [which all are necessary for spiritual growth]. Surely there are signs in this for a people who reflect.

24:32-33. And marry off those among you who are single (to spouses), and those who are fit among your male slaves and your female slaves [– thus conclusively in Islam THE FAMILY IS THE NATURAL AND FUNDAMENTAL GROUP UNIT OF SOCIETY for all segments of the populace]. If they are needy, Allah will make them free from want out of His grace. And Allah is Ample-giving, Knowing. And those who cannot find a match must keep chaste, until Allah makes them free from want out of His grace...

4:1. O people, keep your duty to your Lord, Who created you from a single [stock of] being and created its mate of the same (kind), and spread from [pairs of] these two many men and women [– thus conclusively in Islam THE FAMILY IS THE NATURAL AND FUNDAMENTAL GROUP UNIT OF SOCIETY].

2:187. ...They [– wives] are an apparel for you [– husbands] and you are an apparel [functioning as cover, comfort, protection, confidant and beauty – see v 7:26 below] for them.

7:26. O children of Adam, We have indeed sent down to you clothing [– apparel of marriage as well] to cover your shame and (clothing) for beauty; and clothing that guards against evil — that is the best. This is of the messages of Allah that they may be mindful.

4:19. [because THE FAMILY IS THE NATURAL AND FUNDAMENTAL GROUP UNIT OF SOCIETY AND IS ENTITLED TO PROTECTION BY SOCIETY AND THE STATE] O you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you cause them hardship by taking part of what you have given

them, unless they are guilty of manifest indecency. And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

4:35. And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people [because marriage is ENTITLED TO PROTECTION BY SOCIETY AND THE STATE]. If they both desire agreement, Allah will effect harmony between them. Surely Allah is ever Knowing, Aware.

ARTICLE 17.

(1) EVERYONE HAS THE RIGHT TO OWN PROPERTY ALONE AS WELL AS IN ASSOCIATION WITH OTHERS.

(2) NO ONE SHALL BE ARBITRARILY DEPRIVED OF HIS PROPERTY.

Note: In Quran EVERYONE = both men and women, husband and wife, young and old, mentally competent or incompetent, strong and weak, rich and poor.

Note: In the Declaration there is no specific mention of inheritance, which is addressed in Quran in significant detail – see “Religion of Islam” p. 517 - 527.

2:188. And do not swallow up your property [of others] among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of (other) people wrongfully while you know.

*4:20. ...and you have given one of them [– your **wife**] a heap of gold, take nothing from it [– thus conclusively in Islam EVERYONE HAS THE RIGHT TO OWN PROPERTY ALONE AS WELL AS IN ASSOCIATION WITH OTHERS and NO ONE SHALL BE ARBITRARILY DEPRIVED OF HIS PROPERTY]...*

4:29-31. O you who believe, do not swallow up your property among yourselves by false means except that it be trading by your mutual consent. And do not kill your people. Surely Allah is ever Merciful to you. And whoever does this aggressively and unjustly, We shall soon cast him into fire. And this is ever easy for Allah. If you shun the great things which you are forbidden [which includes ARBITRARILY DEPRIVING ANY ONE OF HIS PROPERTY], We shall do away with your evil (inclinations) and make you enter an honourable place of entering.

*4:32. And do not hanker after what Allah has given some of you above others. For **men** is the benefit of what they earn [and OWN]. And for **women** is the benefit of what they earn [and have THE RIGHT TO OWN PROPERTY ALONE AS WELL AS IN ASSOCIATION WITH OTHERS]. And ask Allah of His grace. Surely Allah is ever Knower of all things. And to everyone [– men and women] We have appointed heirs of whatever parents and near relatives leave. And as to those with whom your right hands have ratified agreements, give them their due. Surely Allah is ever Witness over all things.*

4:5-6. *And do not make over your property, which Allah has made a (means of) support for you, to the **weak of understanding**, and maintain them out of it, and clothe them and give them a good education. And test the **orphans** until they reach the age of marriage. Then if you find in them **maturity of intellect**, make over to them their property, and do not consume it extravagantly and hastily against their growing up. And whoever is rich, let him abstain, and whoever is poor let him consume reasonably [– management fees]. And when you make over to them their property, call witnesses in their presence. And Allah is enough as a Reckoner.*

4:7. *For **men** is a share of what the parents and the near relatives leave, and for **women** a share of what the parents and the near relatives leave, whether it is little or much — an appointed share.*

4:8. *And when **relatives** and the **orphans** and the **needy** are present at the division, give them out of it and speak to them kind words.*

4:9. *And let those fear who, if they should leave behind them **weakly offspring**, would fear on their account; so let them observe their duty to Allah and let them speak right words.*

4:10. *Those who swallow the property of the **orphans** unjustly, they swallow only fire into their bellies. And they will burn in blazing fire.*

2:282. *...But if he who owes the debt is **unsound in understanding or weak, or (if) he is not able to dictate himself**, let his guardian dictate with fairness.*

ARTICLE 18. EVERYONE HAS THE RIGHT TO FREEDOM OF THOUGHT, CONSCIENCE AND RELIGION; 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.

2:256. *There is no compulsion in religion — the right way is indeed clearly distinct from error [– thus conclusively in Islam EVERYONE HAS THE RIGHT TO FREEDOM OF THOUGHT, CONSCIENCE AND RELIGION; 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]...*

18:29. *And say: The Truth is from your Lord; so whoever wishes, let him believe, and whoever wishes, let him disbelieve...*

10:99. *And if your Lord had pleased, all those who are in the earth would have believed, all of them. Will you then force people till they are believers?*

10:108-109. Say: O people, the Truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever goes astray, goes astray only to its detriment. And I am not a custodian over you. And follow what is revealed to you and be patient till Allah give judgment, and He is the Best of the judges.

39:41. Surely We have revealed to you the Book with truth for (the good of) people. So whoever goes aright, it is for his own soul, and whoever goes astray, goes astray only to its detriment. And you are not in charge of them.

39:18-24. And no bearer of a burden can bear another's burden. And if one weighed down by a burden calls another to carry his load, nothing of it will be carried, even though he be near of kin. You can only warn those who fear their Lord in secret and keep up prayer. And whoever purifies himself, purifies himself only for his own good. And to Allah is the eventual coming. And the blind and the seeing are not alike, nor the darkness and the light, nor the shade and the heat. Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves. You are only a warner. Surely We have sent you with the Truth as a bearer of good news and a warner. And there is not a people but a warner has gone among them.

53:29-30. So shun him who turns his back upon Our Reminder, and desires nothing but this world's life. That is their goal of knowledge. Surely your Lord knows best him who strays from His path and He knows best him who goes aright.

2:217. ...And they will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion, then he dies while an unbeliever — these it is whose deeds are fruitless in this world and the Hereafter [as there is no temporal penalty for apostasy, only a spiritual loss]...

5:54. O you who believe, if anyone of you should turn back from his religion, then Allah will bring a people whom He loves and who love Him, humble towards the believers, mighty against the disbelievers, striving hard in Allah's way and not fearing the censure of any censurer. This is Allah's grace — He gives it to whom He pleases. And Allah is Ample-giving, Knowing.

4:137. Those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will never forgive them nor guide them in the (right) way [thus suffering a spiritual damage].

3:90. Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.

3:72. And a group of the People of the Book say: Affirm belief in what has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back [and they do so knowing fully well that there is FREEDOM

TO CHANGE ONE'S RELIGION OR BELIEF in Islam and there is no temporal penalty associated for apostasy]...

11:29. ...Can we compel you to (accept) it [- Islam] while you dislike it?...

22:39-40. Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is Able to assist them — Those who are driven from their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others [so that people can profess and practice their faith in freedom], surely cloisters and churches and synagogues, and mosques in which Allah's name is much remembered, would have been pulled down.

ARTICLE 19. EVERYONE HAS THE RIGHT TO FREEDOM OF OPINION AND EXPRESSION; THIS RIGHT INCLUDES FREEDOM TO HOLD OPINIONS WITHOUT INTERFERENCE AND TO SEEK, RECEIVE AND IMPART INFORMATION AND IDEAS THROUGH ANY MEDIA AND REGARDLESS OF FRONTIERS.

Note: Quran covers freedom of speech across full spectrum of one's thinking to expression with betwixt logic and arguments. For brevity it encapsulates this article in simple words – “reflect,” “understand,” “mindful” etc.

*16:43-44. And We did not send before you any but men to whom We sent revelation — so ask the followers of the Reminder if you do not know — with clear arguments and Scriptures. And We have revealed to you the Reminder that you may make clear to people what has been revealed to them, and that perhaps they may **reflect** [- thus conclusively in Islam EVERYONE HAS THE RIGHT TO FREEDOM OF OPINION AND EXPRESSION; THIS RIGHT INCLUDES FREEDOM TO HOLD OPINIONS WITHOUT INTERFERENCE AND TO SEEK, RECEIVE AND IMPART INFORMATION AND IDEAS THROUGH ANY MEDIA AND REGARDLESS OF FRONTIERS.].*

*13:3-4. And He it is Who spread the earth, and made in it firm mountains and rivers. And of all fruits He has made in it pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect. And in the earth are tracts side by side, and gardens of vines, and corn, and palm trees growing from one root and distinct roots — they are watered with one water; and We make some of them to excel others in fruit. Surely there are signs in this for a people who **understand**.*

*30:7-8. They know the outward of this world's life, but of the Hereafter they are heedless. Do they not **reflect** within themselves? Allah did not create the heavens and the earth and all that is between them but with truth, and (for) an appointed term. And surely most of the people are deniers of the meeting with their Lord.*

*38:29. (This is) a Book that We have revealed to you abounding in good, that they may ponder over its verses, and that those who have **understanding** may be **mindful**.*

39:9. ...*Say: Are those who know and those who do not know alike? Only those who have understanding are mindful.*

4:148-149. *Allah does not love the public utterance of hurtful [and defamatory] speech, except by one who has been wronged. And Allah is ever Hearing, Knowing. If you do good [including non-hurtful speech] openly or keep it secret or pardon an evil, Allah surely is ever Pardoning, Powerful.*

31:18-19. *And do not turn your face away from people in contempt, nor go about in the land exultingly. Surely Allah does not love any self-conceited boaster. And pursue the right course in your going about and lower your voice. Surely the most hateful of voices is braying of donkeys.*

22:30. ...*shun false words* [–speech, both in thinking and expression].

ARTICLE 20.

(1) EVERYONE HAS THE RIGHT TO FREEDOM OF PEACEFUL ASSEMBLY AND ASSOCIATION.

(2) NO ONE MAY BE COMPELLED TO BELONG TO AN ASSOCIATION.

5:2. ...*And help one another in righteousness and piety* [as EVERYONE HAS THE RIGHT TO FREEDOM OF PEACEFUL ASSEMBLY AND ASSOCIATION], *and do not help one another in sin and aggression* [and evils of blind patriotism and unconditional support for one's own people even when they commit injustices against others and NO ONE MAY BE COMPELLED TO BELONG TO AN ASSOCIATION], *and keep your duty to Allah. Surely Allah is Severe in retribution.*

58:8. *Do you not see those who are forbidden secret counsels, then they return to what they are forbidden, and hold secret counsels for sin and revolt and disobedience to the Messenger [and the government]. And when they come to you they greet you with a greeting with which Allah does not greet you, and say within themselves: Why does not Allah punish us for what we say? Hell is enough for them, they will burn in it, and evil is the destination!*

58:9. *O you who believe, when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, but give to each other counsel of goodness and observance of duty. And keep your duty to Allah, to Whom you will be gathered together. Secret [and subversive] counsels are only of the devil that he may cause to grieve those who believe, and he cannot hurt them at all except with Allah's permission. And on Allah let the believers rely.*

58:11. *O you who believe, when it is said to you, Make room in assemblies, make room. Allah will give you ample (room). And when it is said, Rise up, rise up. Allah will exalt those of you who believe, and those who are given knowledge, to high ranks. And Allah is Aware of what you do.*

4:114. There is no good in most of their secret counsels except (in) him who enjoins charity or goodness or reconciliation between people. And whoever does this, seeking Allah's pleasure, We shall give him a mighty reward.

ARTICLE 21.

(1) EVERYONE HAS THE RIGHT TO TAKE PART IN THE GOVERNMENT OF HIS COUNTRY, DIRECTLY OR THROUGH FREELY CHOSEN REPRESENTATIVES.

(2) EVERYONE HAS THE RIGHT OF EQUAL ACCESS TO PUBLIC SERVICE IN HIS COUNTRY.

(3) THE WILL OF THE PEOPLE SHALL BE THE BASIS OF THE AUTHORITY OF GOVERNMENT; THIS WILL SHALL BE EXPRESSED IN PERIODIC AND GENUINE ELECTIONS WHICH SHALL BE BY UNIVERSAL AND EQUAL SUFFRAGE AND SHALL BE HELD BY SECRET VOTE OR BY EQUIVALENT FREE VOTING PROCEDURES.

Note: Sub-section 1 and 2 are embedded in 3 as the last is the culmination of the first two. Hence, 3 assures 1 and 2.

4:58-59. Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice. Surely Allah instructs you with what is excellent. Surely Allah is ever Hearing, Seeing. O you who believe, obey Allah and obey the Messenger and those in authority from among you [that you appoint and delegate by PERIODIC AND GENUINE ELECTIONS WHICH SHALL BE BY UNIVERSAL AND EQUAL SUFFRAGE AND SHALL BE HELD BY SECRET VOTE OR BY EQUIVALENT FREE VOTING PROCEDURES]; then if you quarrel about anything, refer it to Allah and the Messenger [i.e. the Constitution of the Land based upon Quran and Sunnah/Hadith], if you believe in Allah and the Last Day. This is best and more suitable to (achieve) the end.

3:159. Thus it is by Allah's mercy that you [-the government] are gentle to them [because the very basis of the government is when – EVERYONE HAS THE RIGHT TO TAKE PART IN THE GOVERNMENT OF HIS COUNTRY, DIRECTLY OR THROUGH FREELY CHOSEN REPRESENTATIVES]. And if you had been rough, hard-hearted, they would certainly have dispersed from around you [by de-electing the government and people in authority]. So pardon them and ask protection for them, and consult them in (important) matters [because EVERYONE HAS THE RIGHT OF EQUAL ACCESS TO PUBLIC SERVICE IN HIS COUNTRY]. But when you have determined, put your trust in Allah [by action]. Surely Allah loves those who trust (in Him).

Note: This verse was originally addressed to Prophet Muhammad PBUH.

42:37-43. and those who shun the great sins and indecencies, and whenever they are angry they forgive [i.e. the elected government has to be patient]; and those who respond to their Lord and keep up prayer [that imbues self-accountability in each], and whose affairs are (decided) by counsel among themselves [by elected assemblies], and who

spend (on good works [– public works and policies]) out of what We have given them [in their treasuries and resources]; and those who, when great wrong afflicts them, defend themselves [against threats both external and internal]. And the recompense of evil is punishment like it; but whoever forgives and brings about reform [in persons and the society], his reward is with Allah. Surely He does not love the wrongdoers. And whoever defends himself after his being oppressed, these it is against whom there is no way (of blame). The way (of blame) is only against those who oppress people [by non-democratic rule] and revolt in the earth unjustly [by creating tyranny and chaos]. For such there is a painful punishment. And whoever is patient and forgives — that surely is an affair of great resolution.

ARTICLE 22. EVERYONE, AS A MEMBER OF SOCIETY, HAS THE RIGHT TO SOCIAL SECURITY 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 PERSONALITY.

Note: Social Security starts with individual charity and expands to state institutions. Social Security as a public policy can be assured only if each individual to its capacity is a productive member of the society.

57:27. ...And (as for) monkery [– an unproductive occupation], they [– non-Islamic religions] innovated it — We did not prescribe it to them [for the mere fact that in Islam, EVERYONE, AS A MEMBER OF SOCIETY has to be productive and only then one HAS THE RIGHT TO SOCIAL SECURITY 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 PERSONALITY]...

20:118-119. Surely it is granted to you that you are not hungry therein, nor naked, and that you are not thirsty therein, nor exposed to the sun's heat [because in a democratic society – EVERYONE, AS A MEMBER OF SOCIETY, HAS THE RIGHT TO SOCIAL SECURITY 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 PERSONALITY].

7:32-33. Say: Who has forbidden the adornment of Allah, which He has brought forth for His servants, and the good provisions? Say: These [including the SOCIAL SECURITY] are for the believers in the life of this world, purely (theirs) on the day of Resurrection. Thus do We make the messages clear for a people who know. Say: My Lord forbids only indecencies, such of them as are apparent and such as are concealed, and sin and unjust

rebellion, and that you set up with Allah partners for which He has sent down no authority, and that you say of Allah what you do not know.

ARTICLE 23.

(1) EVERYONE HAS THE RIGHT TO WORK, TO FREE CHOICE OF EMPLOYMENT, TO JUST AND FAVOURABLE CONDITIONS OF WORK AND TO PROTECTION AGAINST UNEMPLOYMENT.

(2) EVERYONE, WITHOUT ANY DISCRIMINATION, HAS THE RIGHT TO EQUAL PAY FOR EQUAL WORK.

(3) EVERYONE WHO WORKS HAS THE RIGHT TO JUST AND FAVOURABLE REMUNERATION ENSURING FOR HIMSELF AND HIS FAMILY AN EXISTENCE WORTHY OF HUMAN DIGNITY, AND SUPPLEMENTED, IF NECESSARY, BY OTHER MEANS OF SOCIAL PROTECTION.

(4) EVERYONE HAS THE RIGHT TO FORM AND TO JOIN TRADE UNIONS FOR THE PROTECTION OF HIS INTERESTS.

Note: This Article is essentially embedded in Article 22 above.

46:19. And for all are degrees according to what they do, and that He may pay them for their deeds and they will not be wronged.

39:70. And every soul is paid back fully for what it did, and He knows best what they do.

ARTICLE 24. EVERYONE HAS THE RIGHT TO REST AND LEISURE, INCLUDING REASONABLE LIMITATION OF WORKING HOURS AND PERIODIC HOLIDAYS WITH PAY.

Note: This Article is essentially embedded in Article 22 above.

ARTICLE 25.

(1) EVERYONE HAS THE RIGHT TO A STANDARD OF LIVING ADEQUATE FOR THE HEALTH AND WELL-BEING OF HIMSELF AND OF HIS FAMILY, INCLUDING FOOD, CLOTHING, HOUSING AND MEDICAL CARE AND NECESSARY SOCIAL SERVICES, AND THE RIGHT TO SECURITY IN THE EVENT OF UNEMPLOYMENT, SICKNESS, DISABILITY, WIDOWHOOD, OLD AGE OR OTHER LACK OF LIVELIHOOD IN CIRCUMSTANCES BEYOND HIS CONTROL.

(2) MOTHERHOOD AND CHILDHOOD ARE ENTITLED TO SPECIAL CARE AND ASSISTANCE. ALL CHILDREN, WHETHER BORN IN OR OUT OF WEDLOCK, SHALL ENJOY THE SAME SOCIAL PROTECTION.

Note: This Article is essentially embedded in Article 22 above.

ARTICLE 26.

(1) EVERYONE HAS THE RIGHT TO EDUCATION. EDUCATION SHALL BE FREE, AT LEAST IN THE ELEMENTARY AND FUNDAMENTAL STAGES. ELEMENTARY EDUCATION SHALL BE COMPULSORY. TECHNICAL AND PROFESSIONAL EDUCATION SHALL BE MADE GENERALLY AVAILABLE AND HIGHER EDUCATION SHALL BE EQUALLY ACCESSIBLE TO ALL ON THE BASIS OF MERIT.

See sub-section below.

(2) EDUCATION SHALL BE DIRECTED TO THE FULL DEVELOPMENT OF THE HUMAN PERSONALITY 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.

96:1-8. Read [and comprehend and discover knowledge] in the name of your Lord Who creates — creates man from a clot (of blood [from its humble beginning]) — read and your Lord is most Generous [and then rises to high pinnacles because as a Law, knowledge is rewarded], Who taught by the pen [– emblem of most schools and universities], taught man what he did not know. No! Man is surely inordinate [who denies himself the full knowledge and its purpose], because he looks upon himself as self-sufficient. Surely to your Lord is the return.

Note: The above verses are the first revelations to Prophet Muhammad, which in modern understanding are mandating Oxfords, Cambridges, Harvards and Princetons.

(3) PARENTS HAVE A PRIOR RIGHT TO CHOOSE THE KIND OF EDUCATION THAT SHALL BE GIVEN TO THEIR CHILDREN.

4:5. And do not make over your property, which Allah has made a (means of) support for you, to the weak of understanding [i.e. children], and maintain them out of it, and clothe them and give them a good education.

Note: This Article is essentially embedded in Article 22 above.

ARTICLE 27.

(1) EVERYONE HAS THE RIGHT FREELY TO PARTICIPATE IN THE CULTURAL LIFE OF THE COMMUNITY, TO ENJOY THE ARTS AND TO SHARE IN SCIENTIFIC ADVANCEMENT AND ITS BENEFITS.

(2) EVERYONE HAS THE RIGHT TO THE PROTECTION OF THE MORAL AND MATERIAL INTERESTS RESULTING FROM ANY SCIENTIFIC, LITERARY OR ARTISTIC PRODUCTION OF WHICH HE IS THE AUTHOR.

Note: This Article is essentially embedded in Article 22 and 26 above.

ARTICLE 28. EVERYONE IS ENTITLED TO A SOCIAL AND INTERNATIONAL ORDER IN WHICH THE RIGHTS AND FREEDOMS SET FORTH IN THIS DECLARATION CAN BE FULLY REALIZED.

Note: This Article is essentially embedded in Article 22 above.

ARTICLE 29.

(1) EVERYONE HAS DUTIES TO THE COMMUNITY IN WHICH ALONE THE FREE AND FULL DEVELOPMENT OF HIS PERSONALITY IS POSSIBLE.

(2) IN THE EXERCISE OF HIS RIGHTS AND FREEDOMS, EVERYONE SHALL BE SUBJECT ONLY TO SUCH LIMITATIONS AS ARE DETERMINED BY LAW 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.

(3) THESE RIGHTS AND FREEDOMS MAY IN NO CASE BE EXERCISED CONTRARY TO THE PURPOSES AND PRINCIPLES OF THE UNITED NATIONS.

7:56. And do not make mischief in the earth after its reformation... [This verse is squarely aimed at both the government and governed, because (1) EVERYONE HAS DUTIES TO THE COMMUNITY IN WHICH ALONE THE FREE AND FULL DEVELOPMENT OF HIS PERSONALITY IS POSSIBLE. (2) IN THE EXERCISE OF HIS RIGHTS AND FREEDOMS, EVERYONE SHALL BE SUBJECT ONLY TO SUCH LIMITATIONS AS ARE DETERMINED BY LAW 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. (3) THESE RIGHTS AND FREEDOMS MAY IN NO CASE BE EXERCISED CONTRARY TO THE PURPOSES AND PRINCIPLES OF THE UNITED NATIONS.]

7:85. ...Clear proof indeed has come to you from your Lord, so give full measure and weight and do not diminish to people their things [by not depriving or defrauding people of their rights], nor make mischief in the land after its reform.

3:103. And hold fast by the covenant of Allah [of delivering this Quran to others] all together and do not be disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.

ARTICLE 30. 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 RIGHTS AND FREEDOMS SET FORTH HEREIN.

2:2-5. This Book [of Laws and Guidance], in which there is no doubt, is a guide to those who keep their duty, who believe in the Unseen [i.e. that which is beyond ordinary cognizance] and keep up prayer and spend (on good works) out of what We have given them, and who believe in what has been revealed to you and what was revealed before you, and of the Hereafter [i.e. accountability] they are sure. These are on a right course from their Lord and these it is that are successful.

2:6-7. Those who disbelieve — to whom it is the same whether you warn them or do not warn them — they will not believe. Allah has sealed their hearts and their hearing; and there is a covering on their eyes, and for them is a grievous punishment.

References:

Note: [text enclosed in square brackets above is not part of the original quoted sources. Some of the comments are excerpted quotes from the footnotes of “English Translation of the Holy Quran with Explanatory Notes” – Muhammad Ali, ed. Zahid Aziz]

[The Universal Declaration of Human Rights](#) – United Nations

[The Drafters of the Universal Declaration of Human Rights](#) – United Nations

[Islam and Human Rights](#) (pdf) – Sir Zafarullah Khan [– jurist, attorney, diplomat, foreign minister, translator of Quran, *a recommended read*]

[Religion of Islam](#) (pdf) – Muhammad Ali

[Holy Quran](#) – Muhammad Ali, edited by Zahid Aziz