

Chapter 1 : Ch 1: HUMAN RIGHTS, THE WEST AND ISLAM

But since in Islam human rights have been conferred by God, no legislative assembly in the world, or any government on earth has the right or authority to make any amendment or change in the rights conferred by God.

Thursday, 21 May This will enable us to study the issue in its proper perspective and avoid some of the confusion which normally befalls such a discussion. The people in the West have the habit of attributing every good thing to themselves and try to prove that it is because of them that the world got this blessing, otherwise the world was steeped in ignorance and completely unaware of all these benefits. Now let us look at the question of human rights. It is very loudly and vociferously claimed that the world got the concept of basic human rights from the Magna Carta of Britain; though the Magna Carta itself came into existence six hundred years after the advent of Islam. But the truth of the matter is that until the seventeenth century no one even knew that the Magna Carta contained the principles of Trial by Jury; Habeas Corpus, and the Control of Parliament on the Right of Taxation. If the people who had drafted the Magna Carta were living today they would have been greatly surprised if they were told that their document also contained all these ideals and principles. They had no such intention, nor were they conscious of all these concepts which are now being attributed to them. As far as my knowledge goes the Westerners had no concept of human rights and civic rights before the seventeenth century. Even after the seventeenth century the philosophers and the thinkers on jurisprudence though presented these ideas, the practical proof and demonstration of these concepts can only be found at the end of the eighteenth century in the proclamations and constitutions of America and France. After this there appeared a reference to the basic human rights in the constitutions of different countries. But more often the rights which were given on paper were not actually given to the people in real life. In the middle of the present century, the United Nations, which can now be more aptly and truly described as the Divided Nations, made a Universal Declaration of Human Rights, and passed a resolution against genocide and framed regulations to check it. But as you all know there is not a single resolution or regulation of the United Nations which can be enforced. They are just an expression of a pious hope. They have no sanctions behind them, no force, physical or moral to enforce them. Despite all the high-sounding ambitious resolutions of the United Nations, human rights have been violated and trampled upon at different places, and the United Nations has been a helpless spectator. She is not in a position to exercise an effective check on the violation of human rights. Even the heinous crime of genocide is being perpetrated despite all proclamations of the United Nations. Right in the neighbouring country of Pakistan, genocide of the Muslims has been taking place for the last twenty-eight years, but the United Nations does not have the power and strength to take any steps against India. No action has even been taken against any country guilty of this most serious and revolting crime.

Chapter 2 : Human Rights in Islam (book) - Wikipedia

Human Rights in Islam Syed Abul A'la Maududi Table of Index: ❧ CHAPTE R ONE: HUMAN RIGHTS, THE WEST AND ISLAM o The Western Approach o The Islamic Approach ❧ CHAPTER TWO: BASIC HUMAN RIGHTS o The Right to Life o The Right to the Safety of Life o Respect for the Chastity of Women o The Right to a Basic Standard of Life o Individual's Right.

Knowledge, like joy, increases when shared. No student of Political Islam, whether he likes it or not, is able to deny the momentous influence of Syed Abul Ala Maududi in the aforesaid area. He is known to have written extensively on Islam and how Islam should shape every aspect of human life. It would be safe to term him to be the most influential theologian, leader and Islamist thinker of India in the last century. The fact that his ideas have held such widespread impact makes it likely that his legacy will live on for generations to come. It is a generally held perception, mostly among Western audiences, that Islam is not only incompatible with human rights; rather it actively opposes the application of universal human rights. It is as though there is a tug of war going on between Islam and the West to vie as to who was the earliest indisputable pioneer of the introduction of human rights on the world stage. West tends to claim the roots of human rights in the Occidental tradition whereas Islamic thinkers seek to trace human rights back to Quran and Sunna. On the other hand, we also see how Thomas Jefferson invoked God in the Declaration of Independence to establish the rights of humans: Muslims, on the other hand, believe that it was in fact Islam that not only introduced the idea of huquq al-insaniyya i. The idea of invoking God as a means to achieve the ends of justice is, therefore, not new. Therefore he provided his commentary to expound on his perspective of human rights in Islam, and apparently to exonerate Islam from the charge that it is incompatible with human rights. But as an Islamist ideologue, it does not come as a surprise that his position is not one that human rights ought to determine Islamic beliefs, rather, he believes Islam should help to determine human rights. There appears to be an uncharacteristic clemency in his tone in this article which does not agree with his definitive, unyielding style in his other writings and statements. This could be because of two reasons. Firstly, intended target audience: Richard Bonney cites Ishtiaq Ahmed whereby he accuses Maududi of dishonesty on the question of freedom of belief in the pamphlet under discussion Since this article was published in the UK, and was directed towards the Western audience, Maududi made no mention of the doctrine of apostasy, rather emphasized on the Quranic injunction that proclaims no coercion in matters of faith. Ishtiaq Ahmed notices, that in the aftermath of anti-Ahmedi riots of , Maududi declared before the Court of Inquiry that apostasy was punishable by death in Islam. These experiences made Maududi a stakeholder, and therefore personally concerned and interested in the protection of individual rights, due process of law, and freedom of political expression. At this particular juncture, he penned the pamphlet under discussion. Like every other work by Maududi, the starting point of this essay, too, is severe condemnation of the West. Maududi asserts that West attributes every good thing to its own conception, even though there was no Western concept of human rights before the 17th century. In same broad strokes, he also paints UN, as well as UNHR, to be a farce that has no effective moral sanctions behind it. This raises two important questions. Secondly, the assertion that any right given by God has no scope for change assumes no scope for expansion either. These kinds of claims which discourage evolution and adaptation with changing epochal circumstances cast doubts over the claim that Islam is a religion which is meant for all times to come. In celebrating the righteousness of Islam, Maududi does not forget to, again, revile the West terming its declarations to be hypocritical in that they are, according to him, interested in protecting the lives of their own citizens or the white race alone he gives multiple examples such as the destruction of Red Indians in America. Whereas Maududi has written a separate document on women: He maintains that the chastity of a woman must be respected and protected regardless of her nation or religion. He has made his views clear in his writing whereby he believes that equality of women, such as in modern secularized societies, only leads to promiscuity and loosened family values. Protection of chastity does not qualify as a human right; it is neither a civil nor a political right. On the contrary, it has been used as a justification by conservatives and fundamentalists like Taliban to deny women personal freedom that they are

entitled to enjoy, and to keep them restricted to chaadar and chaardiwari " housebound and in purdah. Maududi goes on to claim that the sanctity of chastity of women can be found nowhere except Islam. This is a historically flawed, sweeping claim. Kautaliya wrote Arthashastra, no later than the 2nd century AD, to illustrate the Hindu political philosophy, in which he forbids, and lays out severe punishments for, violating the chastity of female slave girls. Maududi writes that while Western armies have always raped and abused women of their conquered lands, such thing was not perpetrated by any Muslim army. This is a flimsy argument. Crimes against women in wartime are not allowed under any legal or moral system; violations in reality have little to do with what is theoretically permissible. He then narrates, at length, how brutally the Europeans and Americans treated slave labour and now, with all their shameful record, they have the audacity to denounce Muslims for recognizing the institution of slavery. Slavery has now been abolished all over the globe and these kinds of arguments lack any theoretical or practical value. Denigrating Western accomplishments by referring to its deviation, at different historical junctures, from modern human right standards, is akin to holding the golden age under the Prophet responsible for the malpractices that various Muslim societies over the centuries developed. This kind of smokescreen obfuscates the actual problems of oppression in the Muslim world and reflects the unwillingness to deal with them. He cleverly evades the issue of discrimination based on gender and religion by avoiding mentioning equality in these two categories. These two categories are omitted, in this document, in an attempt to avoid answering sensitive questions; while Maududi has made his beliefs clear elsewhere that Islam, according to him, does not deem non-Muslims fit to administer state affairs, and prohibits women to participate in public life. Bielefeldt observes that by not including gender and religion in the criteria of nondiscrimination, and by not acknowledging the conflicts between Shariah and modern human rights, Maududi has reduced his essentialist, i. This is to say that Islamic standards of virtue and duty can lead people to claim a higher degree of dignity than those who fail to meet the religious standard. He also stipulated certain negative freedoms such as restricting the authority of the state with respect to interfering in the sanctity and security of private life. Maududi maintains that government pries on the lives of citizens who are dissatisfied with its official policies. He claims that Islam terms this to be the root cause of all mischief in politics; it makes it difficult for a common citizen to speak freely. In my opinion, the latter is more functional in that the limits on the Western freedom of speech are relatively clear and precise i. Perhaps, his aim is to remain open to the limitations Shariah rules bring about with reference to blasphemy. It is not difficult to foresee that by allowing all Muslims to forbid each other from evil not only leads to self-righteousness galore, but the forbiddance would tend to manifest in the most violent forms. Irene Oh notes that these two injunctions tolerance and the duty to forbid evil lead to inevitable tensions, and Maududi fails to provide guidance as to which principle takes precedence if the two come into conflict, for instance, when a Muslim denounces Islam 4. On the other hand he does not address the question of whether we can extend the right of freedom to religion to include, also, conversion from Islam to another religion. Like the rights of women, Maududi chooses to conveniently evade this contentious issue. He chose not to confess that he supported killing those who convert from Islam, to avoid undermining the credibility of his human rights scheme. He corroborates his stance by adding that if it was desirable to induct non-Muslims in state machinery, then Prophet Muhammad would have set an example by doing so. That the Prophet did not even keep one non-Muslim member in his Shura convinces Maududi to deem non-Muslims unfit to administer state affairs. If something was not the need of the hour years ago and was not implemented, does not entail that it is prohibited. Umma in this context held a wider connotation that signified the idea of a community living together in association Faruki Elsewhere, Maududi also advocates the reimposition of jizya tax on non-Muslims. In Jihad in Islam Maududi writes that Islam will not interfere with the faith and rituals of non-Muslims. And then he also adds that Islam will ban usury, gambling, prostitution and all activities that it deems immoral. It will make it obligatory for even non-Muslim women to observe modesty in dress as required by Islamic Law. Does this not interfere with the rituals and norms of the non-Muslims? Maududi is silent on these matters in his Human Rights pamphlet. Khadduri maintains that reliance on a Divine Legislator, God, who is not communicating to people through prophets anymore, to make contemporary law, makes human rights in Islam static Moreover, the making of derivative laws was also prohibited by the

theologians of 10th century AD which further made Muslim legal system entirely static. They honestly maintain, unlike Maududi, that instead of concealing the contradictions between Shariah and modern human rights, one should candidly confess that the contradictions exist, and strive to make an evolved and reformed Islamic law. It is possible that the proposed reform may diverge from the traditional interpretation of Shariah in its attempt to keep in line with the current times, while also maintaining its Islamic legitimacy in order to be effective in changing Muslim attitudes and policies. Toward an Islamic Reformation: Goteborg University Department of Law, University of Louisville, Louisville, Kentucky, n. Human Rights in Islam. Islamic Publications Pvt , The Islamic Law and Constitution. Islam and Human Rights: Islam and the Reconsideration of Universal Human Rights. Essay by Assistant Professor.

Chapter 3 : HUMAN RIGHTS IN ISLAM

Sayyid Abul A'la Maududi [AbĀ« 'l-AĒġIĀ• MawdĀ«dĀ«) (Urdu: Ø§Ø"Ùˆ Ø§Ù„Ø§Ø¹Ù„Ù%Ù° Ù...ÙˆØˆÙˆØˆÙĈ - alternative spellings of last name Maudoodi, Mawdudi, and Modudi) was a journalist, theologian, Muslim revivalist leader and political philosopher, and a controversial 20th century Islamist thinker in British India, and later Pakistan.

Human beings can exercise freedom of the will because they possess the rational faculty, which is what distinguishes them from all other creatures [5]. Justice introduces the balance in the form of scales that are evenly balanced. Slavery was widely prevalent in Arabia at the time of the advent of Islam, and the Arab economy was based on it. By laying down, in Surah A Book which does not give a king or a prophet the right to command absolute obedience from another human being could not possibly sanction slavery in any sense of the word. As pointed out by Khalid M. Ishaque, an eminent Pakistani jurist: In exercise of their powers, therefore, neither the legislature nor the executive can demand unquestioning obedience The Prophet, even though he was the recipient of Divine revelation, was required to consult the Muslims in public affairs. Allah addressing the Prophet says: The right to freedom includes the right to be free to tell the truth. That knowledge has been at the core of the Islamic world-view from the very beginning is attested to by Surah Right to Sustenance As pointed out by Surah Since God is the universal creator, every creature has the right to partake of what belongs to God [33]. This means that every human being has the right to a means of living and that those who hold economic or political power do not have the right to deprive others of the basic necessities of life by misappropriating or misusing resources which have been created by God for the benefit of humanity in general. The fruits of labour belong to the one who has worked for them - regardless of whether it is a man or a woman. It also states that no person is to be maligned on grounds of assumed guilt and that those who engage in malicious scandal-mongering will be grievously punished in both this world and the next [37]. To fulfill his Prophetic mission, the Prophet Muhammad decided to leave his place of birth, Mecca, and emigrated to Medina. This good life, made up of many elements, becomes possible when a human being is living in a just environment. In a just society, all the earlier-mentioned human rights may be exercised without difficulty. Reference here is to, Surah 6: Reference here is to, Surah 5: For instance, see Surah Reference here is to Surah Reference here is to Surah 2: For instance, see Surah 5: Fyzee, A Modern Approach to Islam, p. Reference here is to Sarah Reference here is to Surah 4: Reference here is to, Surah Reference here is to, Surah 4: For instance, in Surah 4: For instance in Surah 2: A Challenge to Religion, p. Gauher, editor, ; London: The Islamic Council of Europe. For instance, see Surah 6: Reference here is to Surah 9: For instance, see Surah 7: For instance, see Surah 4: Last Updated on November 20,

Chapter 4 : Books by Abul A'la Maududi (Author of Towards Understanding Islam)

*Human Rights in Islam (Perspectives of Islam S) [Syed Abul Ala Maudoodi, A. A. Maududi] on www.nxgvision.com *FREE* shipping on qualifying offers. A short exposition of the value and concept of human rights in Islam as noted in the Quran and Sunnah.*

He founded the Pakistan Jamaat-e-Islami Islamic revivalist party. He believed that the goal of Islamic worship was to prepare Muslims for Jihad, which must be undertaken to bring about the rule of God on Earth in a single Muslim state. These ideas were further refined by Sayyid Qutb. He was named for the founder of the Chisti order. Abul Ala was primarily home schooled. His formal education, mostly in the traditional form, did not include western learning, nor did it include traditional Muslim religious training. He was therefore not schooled systematically in Muslim Fiqh jurisprudence and was evidently largely ignorant of English and Arabic. At age 15 he was forced to leave school when his father died. While a journalist, he also began writing about Islam. In , Maududi left journalism and took up scholarship. Given the paucity of his formal schooling, it is not clear on what sources he drew. He wrote a history of the Asafiyah dynasty of Hyderabad and another history of the Seljuk Turks. In parts, this contained elements of his Jihadist Islamist philosophy and basically declared war between Islam in his version of it and the rest of the world. This was necessary because Islam, according to Maududi was superior and therefore had to dominate the world for the benefit of mankind. Being a collection of essays however, it was apparently not internally consistent. Initially a supporter of Gandhi, Maududi soon turned to Islam rather than Indian nationalism. Maududi used the journal as a platform to spread his ideas about Islam, and later in the s he also turned to Indian politics, for which he had an Islamist solution He opposed both the all-India nationalism of the Indian National Congress and the Muslim nationalism of the Muslim League. His views during this period are published in the three volumes of Muslims and the Present Day Political Struggle. Like the Egyptian Muslim Brotherhood, it was a religiously-based fundamentalist political party, the practical political implementation of Islamism. His contention was that the Arabic language was no longer understood as in the days of Muhammad , eroding the meaning and interpretation of the Quran. He maintained that all the schools were valid but different viewpoints of the law. Maududi had opposed Muhammad ali Jinnah and Pakistani separatism. However, when the Indian sub-continent was partitioned in , Mawdudi moved with some of his followers to Pakistan, where he quickly assumed an important political role as the principal advocate of the Islamic state. His activities invoked the displeasure of the authorities and in was jailed for over a year. The peak of his political influence was achieved in in connection with the controversy over the Basic Principles Report of the Pakistani Constituent Assembly. Maududi was arrested again in for his alleged role in the violent agitation against the Ahmadiyah sect. He was sentenced to death by a military court, but the sentence was commuted. In the elections he supported the presidential candidacy of Fatimah Jinnah against Ayyub Khan, even though he opposed women holding high office. Maududi joined with other right wing and religious parties in in opposition to the socialism of Zulfiqar Ali Bhutto. During the secession of Bengal that led to the creation of Bangladesh, Maududi supported the military action of the government against the Bengalis. In he completed his Tafheem ul Quran in Urdu, since translated into numerous languages as a Tafsir exegesis. In , Maududi published Human Rights in Islam. In it, he argued that Islam supports human rights and equality, since all male believers are equal. He ignored the problem of gender equality and the lack of equality for individuals of other faiths in Islam. Abul ala Maududi died in September in Buffalo, New York, where he had gone to visit a son who was a physician, and to receive medical treatment for a long standing kidney ailment. He was buried in Lahore. Abul ala Maududi wrote over books and pamphlets. Many of his books were collections of essays published in his journals. His works have been translated into numerous languages and are popular among Muslims throughout the world, though he is hardly known among non-Muslims. Why are we the target of calamities from all sides? Why those whom we call Kafir, i. And why we, who claim to be His obedient slaves, are being subjugated everywhere? The more I pondered over the reason of this situation the more I got convinced that the only difference now left between us and unbelievers is that of mere name, otherwise we too

are in no way behind them in neglect of God, in being unafraid of Him and in being disobedient to Him. To revolutionize the intellectual and mental outlook of humanity and to instill the Islamic attitude towards life and morality to such an extent that their way of thinking, ideal of life, and standards of values and behavior become Islamic; 2. To regiment all such people who have accepted Islamic ideals and molded their lives after the Islamic pattern with a view to struggling for power and seizing it by the use of all available means and equipment; 3. To establish Islamic rule and organize the various aspects of social life on Islamic bases, to adopt such means as will widen the sphere of Islamic influence in the world, and to arrange for the moral and intellectual training, by contact and example, of all those people who enter the fold of Islam from time to time. Maududi also laid out a stage-by-stage strategy for Islamic revolution in his many speeches and writings. His first major book, *Al-Jihad fil-Islam* Jihad in Islam, defined the various ways and means of struggle for the perfect Islamic state. In other books, Maududi described the social, economic and political principles of Islam. The state would be have elected officials, but they would be subject to the will of God and Islamic law. Three principles would underly the state: Though Maududi in practice believed in rigid hierarchical rule and regimentation, in theory he believed that the caliphate would not be ruled by one man, but by the collective of Muslims. In such a state no one can regard any field of his affairs as personal and private. This is described as a complete system covering all aspects of life such as: In short it embraces all the various departments of life The Sharia is a complete scheme of life and an all-embracing social order where nothing is superfluous and nothing lacking. Thus, while the state has a legislature which the ruler must consult, its function "is really that of law-finding, not of law-making. He declared Islamic "democracy" to be inherently opposed by definition to that of secular Western democracy, which gives hakimia to the people. Islamic Publications, , pp. The Maududi state would presumably have nothing to do with actual democracy, since there would have to be a ruler or council of Ulema or a ruler who decide what is properly Islamic and what is not. It helped to spawn the two most important Mujahedin factions in the Afghan civil war, that of Ahmad Shah Masud, and Gulbuddin Hikmatyar. Theology of Maududi The theology of Maududi evolved over time, and yet even in revised editions of his books he often did not change assertions that conflicted with what he had written earlier. In the *Risala al Dinyat Toward Understanding Islam*, Maulani presents a relatively mild form of defensive Jihad, and at least at one point in his career he legitimized all the schools of Fiqh: A man who exerts himself physically or mentally or spends his wealth in the way of Allah is indeed engaged in Jihad. It is not known whether he was deliberately presenting a deceptively mild and relatively tolerant view of Islam in this book, or if his views quickly changed. Disbelief in Allah and Islam is contrary to nature: We have seen that all that is in the universe is obedient to God the creator. God has given man power over these things, but it is incumbent in the very nature of these things that they should be used for the fulfillment of His will and not otherwise. But one who disobeys God and resorts to kufr is the person who perpetrates the greatest injustice, for he uses all these powers of body and mind to rebel against the course of nature and becomes an unwilling instrument in the drama of disobedience. He forces his head to bow down before deities other than God and cherishes in his heart the love, reverence, and fear of other powers in utter disregard to the instinctive urge of these organs. Taking up the Islamic belief, according to Maududi, magically imparts correct understanding and morality in all spheres: By the correct use of his knowledge and intellect he recognizes his creator, reposes belief in Him, and, in spite of being under no compulsion to do so, chooses the path of obedience to Him He is intelligent, truthful, and dutiful, for he has chosen light over darkness, and after seeing the light of reality has responded to its call willingly and enthusiastically Such a man will always choose the Right path in every field of knowledge and action Similarly, in history, economics, politics, law, and other branches of arts and science, a Muslim will no-where lag behind a Kafir in the fields of inquiry and struggle A Muslim will study every branch of knowledge in its right perspective, will strive for the right objective, and will arrive at right conclusion The moral life of a Muslim will always be filled with godliness, piety, righteousness and truthfulness Think of the moral excellence of the man who lives with this mental attitude-his will be a life of purity and piety and love and altruism. He will be a blessing unto mankind. His thinking would not be polluted with evil thoughts and perverted ambitions. The later writings are more intolerant and more explicit about the religious basis of violent Jihad, which is rooted in the purpose of Islam, to bring about the rule of God on

Earth. This is necessary because the rule of man is inherently corrupt and oppressive. In the chapter about Jihad in *Let us be Muslims*, he explains: Briefly speaking, it would be enough to state that the real objective of Islam is to remove the lordship of man over man and to establish the kingdom of God on Earth. The name of this striving is Jihad. The purpose of Islam is to set up a state on the basis of this ideology and program, regardless of which nation assumes the role of standard-bearer of Islam, and regardless of the rule of which nation is undermined in the process of the establishment of an ideological Islamic state. It is to serve this end that Islam seeks to press into service all the forces which can bring about such a revolution. To change the old tyrannical system and establish a just new order by the power of the sword is also Jihad, as is spending wealth and undergoing physical exertion for this cause. The Messenger of Allahsa invited the Arabs to accept Islam for 13 years. He used every possible means of persuasion, gave them incontrovertible arguments and proofs, showed them miracles and put before them his life as an example of piety and morality. In short, he used every possible means of communication, but his people refused to accept Islam. When every method of persuasion had failed, the Prophet took to the sword. That sword removed evil mischief, the impurities of evil and the filth of the soul. The sword did something more--it removed their blindness so that they could see the light of truth, and also cured them of their arrogance; arrogance which prevents people from accepting the truth, stiff necks and proud heads bowed with humility. Human relations and associations are so integrated that no state can have complete freedom of action within its own principles, unless those same principles are in force in a neighboring country. Therefore, Muslim groups will not be content with the establishment of an Islamic state in one area alone. Depending on their resources, they should try to expand in all directions. On one hand, they will spread their ideology and on the other they will invite people of all nations to accept their creed, for salvation lies only in it. If their Islamic state has power and resources it will fight and destroy non Islamic governments and establish Islamic states in their place.

Bielefeldt observes that by not including gender and religion in the criteria of nondiscrimination, and by not acknowledging the conflicts between Shariah and modern human rights, Maududi has reduced his essentialist, i.e. rigid and unchanging approach to a "superficial and uncritical 'Islamization' of human rights" ().

History[edit] Various Muslim countries had criticized the Universal Declaration of Human Rights for its failure to take into account the cultural and religious context of non- Western countries. It has been signed by 45 states so far. Contents[edit] The Declaration starts[citation needed] by saying "All human beings form one family whose members are united by their subordination to Allah and descent from Adam. It goes on to proclaim the sanctity of life , and declares the "preservation of human life" to be "a duty prescribed by the Shariah ". The CDHRI also guarantees non-belligerents'such as old men, women and children , the wounded and sick, and prisoners of war "the right to food , shelter, and access to safety and medical treatment in times of war. The CDHRI affords women "equal human dignity", "own rights to enjoy", "duties to perform", "own civil entity", "financial independence", and the "right to retain her name and lineage". Both men and women are given the "right to marriage" regardless of their race, colour, or nationality. The Declaration makes it incumbent upon both parents to protect the child, both before and after birth, while stressing that the husband is responsible for the social and financial protection of his family, including any children and wives. The Declaration recognises the rights to property and privacy for the individuals. 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". Article 10 of the Declaration states: It is prohibited to exercise any form of compulsion on man or to exploit his poverty or ignorance in order to convert him to another religion or to atheism. The Declaration protects each individual from arbitrary arrest , torture , maltreatment, or indignity. Furthermore, no individual is to be used for medical or scientific experiments without his consent or at the risk of his health or of his life. It also prohibits the taking of hostages of any individual "for any purpose whatsoever". Moreover, the CDHRI guarantees the presumption of innocence ; guilt is only to be proven through a trial in "which he [the defendant] shall be given all the guarantees of defence". The Declaration also forbids the promulgation of "emergency laws that would provide executive authority for such actions". Article 19 stipulates that there are no other crimes or punishments than those mentioned in the sharia. Sharia allows corporal punishment whipping, amputation and capital punishment by stoning or decapitation. The CDHRI declares the rule of law , establishing "equality and justice for all", with the limitations provided under Islamic law. 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. Article 22 d states that "It is not permitted to arouse nationalistic or doctrinal hatred or to do anything that may be an incitement to any form of racial discrimination. It also places the responsibility for defending those rights upon the entire Ummah. Criticism of Sharia law , Human rights in Islamic countries , Application of sharia law by country , and Islam and violence The CDHRI has been criticized for being implemented by a set of states with widely disparate religious policies and practices who had "a shared interest in disarming international criticism of their domestic human rights record. It can in no sense be seen as complementary to the Universal Declaration. He argued that the declaration gravely threatens the inter-cultural consensus on which the international human rights instruments are based; that it introduces intolerable discrimination against non-Muslims and women. He further argued that the CDHRI reveals a deliberately restrictive character in regard to certain fundamental rights and freedoms, to the point that certain essential provisions are below the legal standards in effect in a number of Muslim countries; it uses the cover of the "Islamic sharia Law " to justify the legitimacy of practices, such as corporal punishment, which attack the integrity and dignity of the human being. In view of the conditions inside the Islamic Republic of Iran, Egypt, Pakistan, Saudi Arabia, the Sudan, Bangdadesh, Iraq, and Afghanistan, we should expect that at the top of their human rights agenda would be to rectify the legal inequality of women, the suppression of political dissent, the curtailment of free expression, the persecution of ethnic minorities and religious dissenters" in short, protecting their citizens

from egregious human rights violations. Instead, they are worrying about protecting Islam.

Chapter 6 : Human Rights in Islam by Abul A'la Maududi

*Maulana maududi human rights in islam 1. Human Rights in Islam Syed Abul Ala Maududi*Table of Index: q CHAPTE R ONE: HUMAN RIGHTS, THE WEST AND ISLAM r The Western Approach r The Islamic Approach q CHAPTER TWO: BASIC HUMAN RIGHTS r The Right to Life r The Right to the Safety of Life r Respect for the Chastity of Women r The Right to a Basic Standard of Life r Individuals Right to Freedom s.

Chapter 7 : Human Rights in Islam | Books on Islam and Muslims | www.nxgvision.com

The main article on this page is the booklet, "Human Rights in Islam" by Syed Maududi, a great Muslim scholar of the 20th century. The booklet is divided into four chapters with links given on this page at the left column.

Chapter 8 : Human Rights in Islam

Maulana Maududi Human Rights In Islam + Why Nations Rise and Fall (Syed Maudodi) || Australian Islamic Library (www.nxgvision.com) Topics mawdodi, rise and fall of nations, why nations rise and fall, human rights in islam, mawdodi, maudodi, moudodi.

Chapter 9 : Abul Ala Maududi

Human Rights in Islam is a book written by Sayyid Abul Ala Maududi, the founder of Jamaat-e-Islami. [2] In the book, Maududi argues that respect for human rights has always been enshrined in Sharia law (indeed that the roots of these rights are to be found in Islamic doctrine) [3] and criticises Western notions that there is an inherent contradiction between the two.