

Right of Faith and Cairo Declaration of Human Rights in Islam

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Abstract

This paper deals with the right of faith in perspective of the known Cairo Declaration of Human Rights in Islam adopted in 1990 under the umbrella of Organization of Islamic Countries. This declaration gives an overview on human rights in light of Sharia basic sources. Besides this, it reflects a picture of Universal Declaration of Human Rights of UN resolved in 1948. Like the UN Declaration, it recognizes the equality, justice and rule of Law. It condemns the enslavement, exploitation and any others inhuman customs and practices of the world. As there exist contradictory opinions in several sections, so in CDHRI the real status of Sharia has been supported. In this article, the one aspect that is the right of faith has been scholarly discussed. More over, an attempt has been made to clarify the limitations of right of expression, the issue of blasphemy, apostasy and struggles for protection of faith. The CDHRI, contrary to the stands mentioned in UN Declaration, supports the real viewpoint of Islamic Sharia with respect to right of faith.

Key Words: Declaration, human rights, exploitation, faith

Literal meaning of Faith

Amn came from the root word *aman* which has two meanings the first meaning is the truthfulness as it is the reverse meaning of disloyalty, and accuracy secondly it means the declaration of heart, assurance and the belief. These two meanings are close to each other. Al-khalil says that:

“Al-amana (security) comes from the word amn (safety) which means to give protection, whilst amana means the opposite of disloyalty”¹

Al-Azhari said:

“The foundation of amn is to come into a shape of belief in the trust (amana) that God Almighty has given one”².”

Technical Faith means

Technically faith means hard and strong belief on something true, valid

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and real. Faith Specialists have defined it as ‘to believe on something true with the heart and announce it with the tongue, some other experts have added ‘body action’ in it. Abu Ubayd al-Qasim ibn salam said:

“Faith means to have sincere loyalty to God with the heart, to testify it with the words, and to act on it³.”

Word *amn* has occurred a number of times in the Holy Quran.

Methods for the protection of Faith

Allah Almighty sent Prophet Muhammad (S.A.W) as a last Prophet and made his teachings last, complete and everlasting. Allah Almighty made the *ummah* of Prophet (S.A.W) the best among all nations and ordered it to enjoin people to the good and forbid the evil

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ⁴

is the best quality of the prophet Muhammad’s (S.A.W) *ummah* which means that the things came in the category of good things are those which are related to Allah Almighty and his obedience and things came in the evil things are those which forbids *kufr* and majors sins⁵.

Djihad in Islam and CDHRI

Djihad is the word derived from the word *djahd* means effort, endeavor, pains and trouble and technically *djihad* means holy war, struggle, fighting strife and battle in the way of Allah Almighty⁶. Djihad is basically the struggle for the cause of Allah, establishment of the Allah’s sovornithy . Basic objective of *djihad* is to remove cruelty and domination from a non-Muslim society in order to remove all the factors that stop the Divine message from reaching to the followers but *djihad* cannot be practice for commanding Islam on others⁷.

According to Imam Hajar Asqalani:

“Fight with the power and strength against the enemy of Allah is called *Shar’a djihad*⁸.”

Allama Kasani said:

“To serve all the power, strength, wealth in the cause of Allah is known as *jihad*⁹

Allah Almighty ordered prophet (S.A.W) and his *umaah* to practice *jihad* and made it obligatory. *Jihad* is *Farz e kifaya* which means if some people practice *jihad* other are not responsible for it. In some situations *jihad* becomes *farze ain* i.e. if enemy came in the area of Muslims or if the leader of the country selected some people for the battle in this situation *jihad* will be *farze ain* otherwise it will be *Farz e kifaya*.¹⁰

Article 18 of CDHRI supported the fact that everyone have right to protect

his religion against any type of enemy or *fitnah*.

“(a) Everyone shall have the right to live in security for himself, his religion, his dependents, his honor and his property.....¹¹.”

Jihad is obligatory for Muslims in the situation when enemy wants to enslave them and forbid them with the practices of the religious duties. It is the form of slavery which is strictly forbidden in Islam¹² as Allah Almighty states that people and tribes are only created for identification and to be known to each other.

Many ahadiths of Prophet (S.A.W) supported the fact of *jihad* and considered it obligatory in the case of necessity. *Narrated Sahl bin Saad:*

“The Prophet (S.A.W) said, “A single endeavor in Allah’s cause in the afternoon is better than the world and whatever is in it.”¹³ “Narrated Abu Abs and he is Abdur- Raḥmān bin Djabr: Allah’s messenger said, “Anyone whose both feet get covered with dust in Allah’s cause will not be touched by the hell(fire) ¹⁴.”

ARTICLE 11 of CDHRI also supported this fact as:

“(a) Human beings are born free, and no one has the right to enslave, humiliate, oppress or exploit them, and there can be no subjugation but to Allah the Almighty.
(b) Colonialism of all types being one of the most evil forms of enslavement is totally prohibited. Peoples suffering from colonialism have the full right to freedom and self-determination. It is the duty of all States peoples to support the struggle of colonized peoples for the liquidation of all forms of and occupation, and all States and peoples have the right to preserve their independent identity and control over their wealth and natural resources¹⁵.”

Blasphemy in Islam and CDHRI

Blasphemy means the act of utter irreligious, wicked, insulting or foul language for something divine and respected and came in the category of religion or faith. In the Islamic point of view, blasphemy means pronouncing the words and doing acts which cursing or defaming Allah Almighty and the Prophet Muhammad (S.A.W). It also includes disrespect for the holy messengers and other religious beliefs and holy places. It simple means the rejection of Allah Almighty, his revelations and the messengers. Other than this religious opinions that are different with Islamic views also came in the category of blasphemy. The Arabic terms used for blasphemy are ب-س (abuse, insult) and م-ت-ش (abuse, vilification) ن-ع-ل (cursing) and ن-ع-ط (accusing, attacking). So in simple language blasphemy means such acts or wordings which show disrespect for the holy prophet or any religion. Blasphemy actually doesn’t only hurt the emotions of the people but it also spoils the peace and harmony of any state and society. Islam does not allow this even in the case the idols.¹⁶ Allah Almighty says in the Holy Quran verse 108 of Surah

to the believers for not cursing or invoking insult on idols as the non believers will do the same for Allah Almighty out of ignorance. If the Holy Quran does not allow insulting the idols and the disbelievers then how the representatives of different religions and respective leaders can be dishonored? The Holy Quran does not allow Muslims to be blasphemous but if someone whether Muslim or non Muslim committed blasphemy, he/she must be punished so that nobody else ever does that.

The messengers and prophets are Allah's ambassadors and representatives in this world. They were assigned duties and responsibilities regarding religious matters. They followed the divine message and conveyed it to human being that's why their respect and honor is compulsory because they are chosen by Allah Almighty. This respect is also extended to the things associated with them. For Muslims the Personality of Prophet Muhammad (S.A.W) is very honorable being the last Prophet of Allah Almighty on whom the din is completed. Allah Almighty mentions in the Holy Quran that the believers are not allowed to speak loudly in front of him like they talk to each other¹⁷

It clearly shows that raising the voice above the voice of Prophet (S.A.W) is strictly forbidden in Islam. Therefore, how is it possible for the Muslims to tolerate and hear anything foul or disrespect against Prophet Muhammad (S.A.W). It is also clear that acts and words which are going to insult the Prophet alone is sufficient to destroy all of the good deeds of a man.

The main reason behind this order of Allah Almighty is to inform everyone that no one is allowed to talk something foul and using inappropriate language against prophet (S.A.W) and it is the universal duty of every one no matter that he/she belongs to which religion and culture. Any intelligent person who has some knowledge about Prophet Muhammad (S.A.W) and his religious teachings will never try to use any form of insulting language against Him. Allah Almighty says in the Holy Quran that if the disbelievers defame your religion, then you may fight against them to stop them¹⁸.

Opinion of Imam Abu Ibrahim bin Serizajaj (d. 311 AH) regarding the above mentioned Verse is:

“This verse allows to the killing the people of book because they promised that they will not use rude and ill-mannered language against Muslims or Islam. If they will try to break the their promise it will lead to nullification of the very agreement¹⁹

Imam Ibn Kaseer said about the above mentioned verse:

“When they criticize your religion” is describing the ruling about the punishment of blasphemy²⁰.”

According to Imam Abu Abdullah Muhammad bin Aḥmad Qurtubi:

“Most of the Muslim scholars believe that the person who commits blasphemy against the Prophet Muhammad (S.A.W), whether he be a Christian or Jew, he should be put to the death²¹.”

Form the above verse of the Holy Quran and different interpretations of the renowned scholars on it shows that the person should be killed who commits blasphemy. This is because the one who denies the greatest of Allah Almighty and respect for the Prophet (S.A.W) is the one who could not recognize the true and real meanings of the Holy Quran and teachings of the Prophet (S.A.W). Such people always try to misguide others. There is not clear verses of Holy Quran related to the punishment of blasphemy. But there are a lot of the words of Allah referring to such situation and Allah Almighty ordered the Muslims to kill and fight against those who break their promises and who try to hurt prophet Muhammad (S.A.W).

Ibn Taimayyah said:

“Scholars have consensus on it that such person must be punished who shows a disrespectful behavior against Prophet (S.A.W), or Allah, his harmony will be broken, because he is disrespectful and mocking Islam.²²”

Now it is clear that if a person is not allowed to break the promise than how he is allowed to say blasphemous words against the Prophet (S.A.W). Sunnah, the second primary source, is filled with many traditions highlighting the respect of Prophet (S.A.W). Here few of these are mentioned.

“Narrated Abdullah bin Masood (R.A): The prophet (S.A.W) faced the Kabah and invoked evil on some people of Quraish, on Saiba bin Rabia, Utba bin Rabia, Al Waleed bin utba and Abu Jahl bin Hashim. I bear witness, by Allah, that I saw them all dead, putrefied by the sun as that day was a very hot day (day of battle of Badr).”²³

“An incident cited is the case of the “blind man who had a slave woman, Umm Walad, from whom he had children. She used to curse the Messenger of Allah (S.A.W) and he would warn her to stop, but she would not. One night she was carrying on with cursing the Messenger of Allah (S.A.W), and so her husband took a dagger, put it in her stomach, pressed it in and killed her. In the morning, the news reached the Messenger of Allah (S.A.W), and so he gathered the people and said: “I ask you in the name of Allah, whoever did that, should stand up”. So the blind man stood up and came walking to the Messenger of Allah (S.A.W) until he sat in front of him and said “O Messenger of Allah (S.A.W) I am the one who did that. She used to curse you and I used to tell her to stop that but she would not! I have from her two children like pearls and she was very kind to me. But last night, she started cursing you so I took a dagger and I stuck it in her belly and killed her!” At this, the Prophet replied “bear witness that her blood is invalidated!” meaning that there was to be no punishment for the blind man for his act²⁴.”

Here it shows that the Prophet (S.A.W) did not ask anyone for murdering the woman. He could have disapproved this act but he (S.A.W) did not give any judgment or decision against it because she was killed by the man who stopped and warned on her evil act several times. Killing that woman by a loyal follower of Prophet (S.A.W) was the act of love. Ali (R.A) narrates:

“That a Jewish woman used to insult the Prophet (S.A.W) and say foul things about him, so a man strangled her until she died, and the Prophet (S.A.W) ruled that no blood money was due in this case²⁵”

Prophet Muhammad (S.A.W) sent few *Ansar* for the murder of Abu Rafy because he mocked him and supported his enemies²⁶.

All these examples show that using inappropriate and foul language against Prophet Muhammad (S.A.W) is to be reciprocated with a horrible punishment in form of death sentence. Punishment of Blasphemy is explicitly mentioned in the Holy Quran and Sunnah and there is a consensus of the Muslim Scholars on blasphemy against the Prophets of Allah²⁷.

Blasphemy and Different Schools of Thought

There are some conditions for the blasphemer that includes; maturity, sound mind and lack of pressure, and it is not important whether the offender is a Muslim or not. If the blasphemy occurs accidentally then he/she will not be executed, as the Ḥanafī jurists allow doubtful statements can be taken innocently. The Mālikī School allow a justification to be made for one who has converted to Islam from another religion, but otherwise views blasphemy as lead to apostasy (*Riddah*)²⁸.

The punishment for blasphemy is differs from one school to another. According to Ḥanafī School, all the blasphemous statements are the acts of unfaithfulness and disloyalty (kufr) , all the official and legal rights should be excluded from blasphemer, his marriage should be unacceptable, his all religious acts should be worthless, and his declarations to any property/inheritance should be consider invalid. Most authorities try to avoid the death penalty, especially in the case of any doubt or accident. The Mālikī jurists treated the act of blasphemy as apostasy, and they are in the favor of death penalty for the wrongdoer, they do not in the favor of repentance. In cases of minor blasphemies, or cases supported by only a single witness, the Mālikī jurists prescribe a flexible punishment in place of the death penalty²⁹. The jurist of eighth century Malik b. Anas said that blasphemers of Prophet Muhammad (S.A.W) should not give the chance of repentance whether they are Muslims or people of book³⁰. Shafiees, believe that if the blasphemer

repents his repentance can be established. A Muslim who uses insulting language against prophet or an angel is generally considered an unbeliever (kafir). According to Hanafī, Hambali and Maliki, such person does not required repentance and should be killed. Even if the person repents, his repentance cannot be accepted³¹ Shi'i scholars are also in the favor to execute one who insults the Prophet (S.A.W) actually Shi'is, believes that this ruling is apply in the result of insulting against their twelve Imams and Hazrat Fatima (R.A) who is the daughter of the Prophet (S.A.W)³².

Blasphemy and Major Religions

Major religions in the world Islam, Christianity, Judaism and Hinduism do not allow Blasphemy at all. Different countries have made some laws for blasphemy to control it on some aspects. All the major religious books also give the rulings not to go against any religious god, thing, holy personality or Prophet³³

Quran and Blasphemy

This is a common view that if the book of Allah Almighty do not give any ruling regarding the blasphemy than why jurists prescribe the punishment for it. This misunderstanding can be deal with from the following explanations. Firstly the principles and judgments of the Holy Quran are obvious and well defined. When the Holy Quran was revealed on Prophet Muhammad(S.A.W) the people of that time were incapable to recognize the real position and status of Prophet (S.A.W), even they had not memorized the previous divine messages and revelations of Allah (S.W.T), which were revealed on the previous prophets that why they were rejecting the teaching of last Prophet (S.A.W). Allah Almighty says in the Holy Quran that the message of Quran was sent with clear proofs and to make clear what was sent to them previously, so that they may ponder³⁴.

Allah Almighty is responsible for His book and he selected the best person for its revelation. It is very clear that the selection of Allah Almighty is perfect and it was the duty of the Prophet Muhammad (S.A.W) to explain the meaning of the Holy Quran according to the motivation of Allah Almighty. It is also clear that the explanation of the Holy Quran is not achievable without ahadith. There are many verse of holy Quran where only necessary rules or commands are given and their details were clarify by the ahadith of the Holy Prophet (S.A.W)³⁵. As Allah Almighty says that the Holy Prophet (SAW) is sent as an exemplary figure to the mankind in Surah Ahzab, Verse 21.

In Surah i-Nisa, Verse 63of the Holy Quran describes that the obedience of the

Muhammad(S.A.W) is considered as the obedience of Allah.

“Abu Hurairah narrated that he heard the messenger of Allah (S.A.W) say: whatever I forbid to you-refrain from it and whatever I order you, do as much of it as you can. Those who came before you were only destroyed because of their excessive question and differences with their Prophets³⁶.”

Traditions of Prophet (S.A.W) show that how much the respect of Prophet (S.A.W) is important: “*Abu Hurairah said:*

“The messenger of Allah (S.A.W) said: ‘I will be the leader of the sons of Adam on the day of Resurrection. The first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted³⁷’”

The Holy Quran made clear in Surah i-Nadjm, verse 3 and 4 that the Muhammad (S.A.W) does not speak of his own but his words or actions based on that revelation which has send by the creator of the universe. The explanation of Quran is not a common thing that everybody cannot explain the verses of the Holy Quran according to his desires and wishes. The above verse focused that Prophet Muhammad (S.A.W) does not say anything of his own desired but it the revelation on him and he do this with the concern of Allah Almighty³⁸. Therefore, these verses clearly show that the respect of prophet (S.A.W) is very valuable in the eye of Allah Almighty and he focused this concept again and again in his book. Prophet Muhammad(S.A.W) is very important for Allah Almighty and it is very clear by the verses of the Holy Qur’an so who do any Blasphemy act against Prophet (S.A.W) definitely Allah almighty will never forgive him . Secondly, a number of verses lay down the punishment of Blasphemy. Allah Almighty has specified in the Holy Quran the punishment of blasphemy as killing, cruxification, amputation of hands or exile³⁹. One of the most important verse of the Holy Quran verse 56 of Surah clears the thing that Allah Almighty will not forgive such person who disrespects him and Prophet (S.A.W).

Qazi Sanu Ullah pani patti says in his tafseer:

“It is kufr if someone talks anything related to prophet’s (S.A.W) name, family and faith. Allah Almighty becomes angry on such person and cursed him in this world and hereafter⁴⁰.”

According to Ibn-e- hamam:

“If someone dislikes Prophet (S.A.W) he is apostate (murtad).⁴¹”

Everyone knows that such person is considered mischief who tries to create trouble or difficulty for other people and for society. Then that person who exercised abusive and irreligious language regarding Prophet Muhammad (S.A.W), he is absolutely considered the greatest offender and troublemaker. Allah Almighty describes the qualities of disbelievers in the Holy Quran verse 12 of Surah Toba, in such way that if the non believers break their oaths, then there is nothing on you (believers) if you fight against them. Muslims only

want that no one should use insulting and foul language against the Prophet Muhammad (S.A.W). Disbelievers should not taunt towards Muslims, their religious practices or even to break their own promise after making an agreement. If they violate their agreements and covenant, they will be killed. Article 22 of CDHRI say:

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

1. Everyone shall have the right to advocate what is right, and propagate what is good, and warn against what is wrong and evil according to the norms of Islamic Shariah.”

No doubt that Islam is a religion of freedom so it does not believe on any type of coercion, force and oppression.⁴² Islam doesn't like to convert a disbeliever to be a Muslim through use of force. People argue that religion is a person's private matter so others should not interfere on it. They also say that if a man is using foul language against Muhammad (S.A.W), it is his personal matter so why he should be killed. Those who create this misconception should keep in mind that this is not something which is relate to a common person it is something which relates to Prophet Muhammad (S.A.W)'s respect and value.

Apostasy in Islam

As it is clear in the Holy Quran that:

“There is no compulsion in the religion⁴³.”

This verse carry on with the words that “*Surely the Right Path is clearly distinct from the crooked path.*” So Muslims can guide others about the right and wrong paths, but they cannot force disbelievers to believe in Islam. The Prophet Muhammad (S.A.W) has also been declared as a Reminder in the Holy Quran, he was not allowed to force Islam on people⁴⁴.

In another place Allah Almighty says that the Holy Prophet (SAW) was sent to give glad tidings to the believers and to warn the disbelievers in Surah Baqarah, Verse 119. The duty of Prophet Muhammad (S.A.W) was just to get back the people to their natural feeling of accepting the Allah Almighty but he cannot Force them for it. Even during the conquest of Mecca, the disbeliever were given four months to learn Islam, and after that this was their choice whether they become Muslim or remain idols and leave the holy city so this is clear that Muslims cannot force others to accept Islam. Islam cannot be enforced on any person or society. Article 10 of CDHRI also supported this fact that:

“Islam is the religion of true unspoiled nature. It is prohibited to exercise any form of pressure on man or to exploit his poverty or ignorance in order to force him to change his religion to another religion or to atheism.”⁴⁵

Now here the question is raised that if a person rejects polytheism and atheism and accepts Islam by his own will can such type of person reject it? Or can he rejects on believing on Allah Almighty, Prophet Muhammad (S.A.W) or the Day of Judgment actually the rules changes when Once person enters into the fold of Islam⁴⁶. If someone becomes a Muslim by his own choice, he actually submits himself to Allah fully and completely and if he rejects it after accepting it he is known as apostate or *murtad*⁴⁷. Allah says in the Holy Quran to the believers to adopt the path of Allah completely and to refrain from flowing the footsteps of Satan (Surah Baqarah: 208). When a person becomes a true believer of Islam, he actually gives authority of making judgment to Allah, as stated in Surah Ahzab, verse 36. Apostasy is not just present among people from other faiths but Muslims had also fallen into it, as has been mentioned in the Holy Quran Surah Baqarah verse 217 that one who reverts from his religion will die as a non believer and his abode will be Hell to stay in there eternally.

The title 'apostate' is apply exclusively to a Muslim who renounced Islām. But this is not for the non-Muslims like Jews or a Christians whether they exchanged their religion with another or became wholly irreligious.⁴⁸ Islam doesn't apply the term 'apostate' to them. But when a believer converts from the Islam and to another one he is known as 'Apostate'. *Irtidād* and *Riddah*' are the two Arabic words used for apostasy there root word is '*radd*' which means of "going back, turn around, moving back from the position."⁴⁹ The '*murtadd*' (apostate) is one who born Muslim but when he achieved puberty he converted from his religion, and chose another one. According to Raghīb al Asfahānī:

“Riddah' means the apostasy from Islam to unbelief 'kufr'. But irtidād means apostasy from Islam to some other religion i.e. Christianity and Judaism.”⁵⁰

According to Imam Abu Hanīfa:

“Apostasy is "the expression of Kufr by words after faith had been clearly present”⁵¹

According to Imam Malīk:

“They give particular importance to the murtadd's clear vocation of Islamic faith prior to his apostasy. Therefore, this school defines 'riddah' as *kufrun baada islāmin taqarrar*' - "unbelief (of the Muslim whose) after Islam has been established beyond all doubt'. Moreover, his Islam must be clear in both words and actions. Once who without performing the obligatory religious duties (such as the five daily prayers, accepted Islam by pronouncing the '*shahādah*' would be regarded as incompetent to perform a lawfully valid acts of apostasy”⁵².

According to Shafī school of thought:

“The 'Riddah' is "the separate the tie with Islam intentionally, with verbally and deed. And it is all the same whether one's apostatical words are spoken disapprovingly or disobediently or even merely conceived (in his mind)⁵³.”

The Hanbali School has the same opinion with the Shafi school of thought but it adds the element of doubt in it. According to Hanbali school:

“The meaning of 'murtadd' is one who rejects the Islam by expressions (of unbelief), disobedience, doubts (about its principle) or actions (different to the principle of Islam)⁵⁴.”

Another prominent School Zahirayyah which is not practice now explained the word '*murtadd*' as:

"One who have isolated from Islam and hold another religion no matter it is religions of book (Judaism and Christianity) or another one.”

This is the definition of Ibn ʿazm, who is the most famous promoter of the Zahiries School (Zahities focused on the literal and explicit meaning of the Holy Quran and Sunnah). This school also states that:

“Once must be seen or shows to have deserted his faith and embraced another then he is known as apostatize⁵⁵.”

A lot of definitions of apostasy have been discussed but the question is what are those conditions on which one can be considered as apostates. A ʿanafī scholar Shaykh Zadeh in his book highlighted the unbeliefs on which one can be considered as apostate. Those unbeliefs include who deny the personality of God and associated some partners with him. To deny the prophet hood of Muhammad (S.A.W) and to consider oneself a prophet; to belief that angel Izrail does not complete his job properly, and some time it chooses the wrong one, to reject some of the verse of the Holy Quran or to add something in it; to declare that the Quran is created (as *mu'tazalities* did)⁵⁶ to mock scholars and does not respect them and to discard the authority of the *Shariah* courts⁵⁷. If someone uses the insulting words and terms in joke, even if he is not intended to do so may also known as apostasy⁵⁸. Allah Almighty says in the holy Quran, verse 65 and 66 of Surah Toab, that making fun of Allah and his messengers even in joke amounts to same punishment and torment of hell.

Amongst other synonyms used for apostasy in the Holy Quran include the word *at-tawalli*; and from the verb '*tawalla*' which means to retreat, to move away, to reverse and to turn away. The word *irtidād* is found in the Holy Qur-ān only in the form of verbs. Imam Muslim says whoever done apostasy and makes a blasphemous statement against Allah Almighty and Prophet Muhammad (S.A.W) he/she must be killed because Allah Almighty is the God of this universe and Prophet Muhammad (S.A.W) is the most honorable personality for the Muslims and the Holy Quran reiterated these facts several

times. Muslims should fight against those who speak insulting words against Allah Almighty and Prophet Muhammad (S.A.W).

“Narrated Anas: some people from the tribe of Ukl came to the Prophet (S.A.W) and embraced Islam. The climate of Al- Madīna did not suit them, so the Prophet (S.A.W) ordered them to go to the (herd of milch) camels of charity and to drink their milk and urine (medicine), they did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The prophet (S.A.W) sent (some people) in their pursuit and so they were (caught and) brought, and the prophet (S.A.W) ordered that their hands and legs should be cut off and their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they died⁵⁹.”

Article 22 of CDHRI cleared this concept of Islam that it is not allow to say any type of insulting words against the respectable leaders of any religion:

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

(d) It is not permitted to excite nationalistic or doctrinal hatred or to do anything that may be an incitement to any form or racial discrimination⁶⁰.”

Conclusion

Protection of faith is very important in Islamic Shariah and the things Which protect faith including jihad, apostasy and blasphemy have been discussed in the holy Quran and Sunnah many times. Cairo Declaration of human Rights in Islam also supported the rulings of Islamic Shariah and clears the fact that it is prohibited to spoil the religions emotions of people and to insult the religion leaders, prophets and divine qualities. It is unethical and immoral.

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