

## **Commonalities between the universal declaration of Human Rights (UDHR) 1948 and Seerat e Tayeba**

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### **Abstract**

The World have experienced the role of Islam. Islam, an ideal and perfect code of life, came in the century of common Era. It gave a new way of Life to the world. The Holy Quran is the basic scripture in Islam .In the last few centuries, the western world has witnessed a new way of life, based on their rational approach to social of man. They got a success in technology and material development. Thus, the secular Europe and Islamic way of life came in contact geographically and ideologically and have effected each other to some extent. Islam which is divine way of life is a natural code for humans but secular world insists on their rational and materialistic way of thinking. Our concern is to find the roots of both narratives and give a balanced synthesis for the survival of human civilization.

**Key words:** Justice, UDHR, Equality, Islam, Freedom, HolyQuran, Seerah.

### **Introduction**

Universal Declaration of Human rights is a documents of Rights, passed in UNO on Desember 10, 1948. It has given thirty rights to every person living in the world. The background of the declaration is a long history and experience of Europe. Europe was in dark ages between 5<sup>th</sup> to 15<sup>th</sup> centuries and the papal authorities have exploited people on the name of religious . That is why, Europe is hesitant in religious matter. But the fact is that Islam is code of lie, given in the century, by our Holy Prophet Muhammad S.A.W. Islam is a balanced and natural way of thinking and life and every order of Islam is based on logic and argument.

Islam and UDHR have also many similarities. Both of their documents are good and true in their spirits. The basic themes of these documents are equity, justice, equality and personal liberty.

Islam is ordering every follower to do justice, equity, and kindness to everyone. Equity is the distinctive point of Islam. UDHR is also stressing on the individual's liberty in every aspect of life and of human dignity which Islam supports it.

Islam is best understandable by reading the life of the prophet SAW. The seerah is full of such events are proofs are Islamic Equity, justice and liberty.

Looking at the manifesto of the Universal Declaration of Human Rights (UDHR) 1948 which is a milestone document in the history of human rights, consists of thirty articles. The crux of this declaration are the following three key points.

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### 1. Justice 2. Equality 3. Individual Freedom

According to law experts, these are the main characteristics of this declaration and the one who gets all these three rights is considered to be a free and liberated person and can avail all the deserved freedom.

Human rights have always been an essential issue in the history of Islamic civilization and even in primitive Islamic Societies. Arabs were considered the most degraded and ignorant people in the world before Prophet Muhammad (SAW), who elevated human entity and provided them the due status in the world. Our beloved Prophet (SAW) framed the first constitution in the name of “The Constitution of Medina” “Mithaq-e-Medina” which guaranteed the freedom and rights of all humans irrespective of religion, color, caste, creed and sex and announced it to the whole community and all times. From the *seerah* of Prophet Muhammad (SAW), we know that in address at the time of *Fatha Makkah* the following three historical and important rights were declared, which then became the part of UN’s Universal Declaration.

- Declaration of Freedom
- Declaration of Peace
- Declaration of Human Equality

There are common accords between UNDH and Islamic teachings regarding Human Rights but the discords are more propagated and prevailed which can be discussed. There are no such big differences in the core features but in the interpretation and elucidation. These three Rights are explained according to Serit Tayyeba as follow.

#### 1. Justice

According to Quran

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ<sup>1</sup>

Verily, ALLAH commands justice and kindness”.

Aadil (عَادِل) is one of the names of ALLAH (SWT) as well as Prophet (SAW) which mean, Honest, Fair and Just and it shows that the Prophet Muhammad was the icon of fairness and always did justice.

The literal meaning of Justice (ADAL) in ISLAM is to place something on the right place as opposed to (ZULM) injustice, unfairness and dishonesty which literal meaning is to put something in the wrong place. According to "Al-Qamishli al-Baqi al-Faheeh" literal meaning of (ZULM)

الظلم وضع الشيء في غير محله<sup>2</sup>

As it is known that “ADIL” has been used for ALLAH (SWT) and Muhammad (SAW) adjectivally, therefore they (ALLAH (SWT) and Muhammad (SAW)) will call the people to the way of Justice and Fairness. So Islam emphasis on Justice and forbid unfairness and injustice. Justice and Oppression have vast scope and boundaries.

All the best attributes and qualities mentioned in the teachings of Islam about justice and fairness belong to our beloved Prophet and proved and implement all those practically in His personal life and social life. He is on the

top of all Judges of this Universe and best arbiter. Narrated in book of Zakat Sahih Muslim and Bukhari "IbnMas'ud (May Allah be pleased with him) reported"

*During the distribution of booty after the battle of Hunain, Rasullulah S.a.w showed his faour for certain people among the sahaba. The messenger of ALLAH gifted 'Uyainah bin Hisn Al-Agra' bin Habisa a hundered camels each. Some other respectable persons were also treated on the same way and were fovoured. Someone got upset with such distribution and declared it as unjustice and commented that such distribution was not intended to win the Pleasure of Allah." When Ibni Masood R.A observed this felling, he informed Rasoollah S.A.W about these feelings. Rasoollah's Face became red when He heard about it and said , who else can do (better) justice than the justice of allah and his rasool<sup>3</sup>.*

In other narration of Sahih Muslim, the name of the person is clearly mentioned as

أَنَّ أَبَا سَعِيدٍ الْخَدْرِيِّ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- وَهُوَ يَتَّقِيمُ قَسْمًا أَنَا ذُو الْحَوْبِصَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ فَقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ. قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « وَتَيْلَكَ وَمَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ قَدْ جَبَّتْ وَخَسِرْتِ إِنْ لَمْ أَعْدِلْ<sup>4</sup>

Prophet (SAW) distributed the spoils of Hunain in some special circumstances. It is one of the fundamental believes of Islam that Prophet Muhammad (SAW) is the most just and fair personality of all creatures who explained the Justice and Oppression in very broad terms.

Justice has been divided into following types and every single has been explained through instruction from Sirat e Tayeba.

### **1: Justice with ALLAH**

Islam orders to be Just with ALLAH and don't transgress and oppress. Here the transgression or oppression with ALLAH cannot be used in its literal meaning but instead used in broad terms as mentioned in the words of Quran:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ<sup>5</sup>

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided."

It is clear from the verse that EMAN (Belief in ALLAH) cannot be authenticated if combined with Zulm (Shirk) and can be purified by only rejecting the Shirk. When this verse revealed, the companions of Muhammad (SAW) frightened that it is a very strict condition to be Faithful because they were taking ZULM in its literal meaning as commonly use. They were of thought that the Ayate Kareem describes the relations with relatives, friends and general public and were scared that if applies to their social and domestic life then it would be difficult to fulfil this condition.

So Sahaba (Companions) planned to discuss their feelings with Prophet (SAW) and met him. Sahaba said O, our beloved Prophet we have been killed. Muhammad (SAW) asked, how? The companions stated the mentioned verse

and the strict conditions in it to be faithful as none is innocent except Prophets on face of the universe. The Prophet replied that here the meaning of ZULM is polytheism (Shirk). Also narrated in Bukhari "Narrated 'Abdullah:

*"When these verses of Quran revealed, meaning that: It is those who believe and confuse not their belief with Zulm (wrong) (6:82). These verses bothered some of the companions of Rasoollah S.A.W, and they asked: 'O Messenger of Allah! Which of us has not wronged himself?' He replied: 'It does not mean what you people have understood (from the word Zulm), actually it means only Shirk. Nabi quoted verse no 13 of Surah Luqman when Luqman said to his son: O my son! Do not commit Shirk with Allah. Verily Shirk is a marvelous Zulm<sup>6,7</sup>*

There are different types of tyranny like one person transgress with another person but the most serious one is polytheism.

Tawheed (Believe in oneness of ALLAH) is a form of Justice due to which Mu'tazilawere calling their selves as owner of Justice and Tawheed. Tawheed is the belief in the existence of ALLAH, his oneness and that there is no deity other than Him and that nothing can be compared to Him.

## **2: Justice with Prophets**

Islam teaches us that all Prophets are the most pious and innocent personalities of this universe but ALLAH has also ranked them accordingly as mentioned in the Quran:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ  
الْقُدُسِ<sup>8</sup>

"Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Ruh-ul-Qudus (Gabriel)"

Quran and Hadiths clearly mentioned that Prophet Muhammad (SAW) is the most highly blessed and top ranked of all apostles. The ranking does not mean to start comparing, distinction and grading among the Messengers as some people always discuss this non-issue. Even Islam forbid us from doing so as clear from Bukhari Sharif:

"The Prophet said, "No slave (of Allah) should say that I am better than Yunus bin Matta<sup>9</sup>."

The mentioned hadith was said in the light of discussion between two persons regarding some issue and one said that if our beloved Prophet (SAW) were there instead of Yunis (AS) then it would have not happened. Therefore, Muhammad (SAW) warned, not to prefer Him on Yunis or any other prophets.

Once it happened in Medina, when Jews and Muslims were together as narrated in a Hadith:

"Once while a Jew was selling something, he was offered a price that he was not pleased with. So, he said, "No, by Him who gave Moses superiority over all human beings!" Hearing him, an Ansari man got up and slapped him on the face and said, "You say: By Him Who Gave Moses superiority over all

human beings although the Prophet (Muhammad) is present amongst us!" The Jew went to the Prophet and said, "O Abu-l-Qasim! I am under the assurance and contract of security, so what right does so-and-so have to slap me?" The Prophet asked the other, "Why have you slapped". He told him the whole story. The Prophet became angry, till anger appeared on his face, and said, "Don't give superiority to any prophet amongst Allah's Prophets, for when the trumpet will be blown, everyone on the earth and in the heavens will become unconscious except those whom Allah will exempt. The trumpet will be blown for the second time and I will be the first to be resurrected to see Moses holding Allah's Throne. I will not know whether the unconsciousness which Moses received on the Day of Tur has been sufficient for him, or has he got up before me. And I do not say that there is anybody who is better than Yunus bin Matta<sup>10</sup>."

### **3: Justice with Law or Adherence to the Law**

As per the Universal Declaration all humans are and should be equal but in reality it is denied most of the time. According to Sharia Law, it is the pillar component that all humans should be treated with justice. It has been proven through examples in the life of Muhammad (SAW). It is mentioned in a Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّ الْيَهُودَ حَاوُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَأَمْرَأَةً زَنِيًّا فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ فَقَالُوا نَقَضْخُهُمْ وَيَجْلِدُونَ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ فَأَتَوْا بِالتَّوْرَةِ فَشَرُّوْهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ ارْفَعْ يَدَكَ فَرَفَعَهَا يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ فَقَالُوا صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ فَأَمَرَ بِمَا رَسُوهُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَجِمَا قَالَ عَبْدُ اللَّهِ فَرَأَيْتُ الرِّجْلَ يَجْتَأُ عَلَى الْمَرْأَةِ يَتَّقِيهَا الْحِجَارَةَ<sup>11</sup>

“Abdullah b. 'Umar reported that a Jew and a Jewess were brought to Allah's Messenger (ﷺ) who had committed adultery. Allah's Messenger (ﷺ) came to the Jews and said:What do you find in Torah for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring Torah if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, the person who was reading placed his hand on the verse pertaining to stoning, and read (only that which was) between his hands and what was subsequent to that. Abdullah b. Salim who was at that time with the Messenger of Allah (ﷺ) said: Command him (the reciter) to lift his hand. He lifted it and there was, underneath that, the verse pertaining to stoning. Allah's Messenger (ﷺ) pronounced judgment about both of them and they were stoned. Abdullah b. 'Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her (the Jewess) with his body.

Abdullah b. Salim (RA) told Prophet Muhammad (SAW) that stoning is mentioned in Torah for fornication but with passage of time Jews amended that in their interests.

In Islam all humans including relatives of Prophet (SAW) should be treated equally as per the law. It is clear from one example mentioned in a Hadith<sup>12</sup> Narrated `Aisha:

The people of Quraish worried about the lady from BaniMakhzum who had committed theft. They asked, "Who will intercede for her with Allah's Messenger (ﷺ)?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Messenger (ﷺ)." When Usama spoke about that to Allah's Apostle Allah's Messenger (ﷺ) said, (to him), "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand<sup>13</sup>."

As mentioned in the previous Hadith Jews manipulated and amends the rules of Torah for elite and then for all. Opposed to the Jews Muhammad (SAW) instructed that the destruction of a nation is in the infliction of rules and laws on poor's and sparing high rankers.

#### **4: Justice with oneself**

Islam is a universal religion and has established rights for everyone. According to Messenger of ALLAH no one should inflict hardship on one selves because your own self has also rights and should be respected and even forbad it. This has been shown in Al- Bukhari " *Abu Juhaifah (May Allah be pleased with him) reporte*"

The Prophet (ﷺ) made a bond of brotherhood between Salman and Abud-Darda'. Salman paid a visit to Abud-Darda' and found Umm Darda' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Darda' is not interested in (the luxuries of) this world. In the meantime, Abud-Darda' came in and prepared a meal for Salman. Salman requested Abud-Darda' to eat (with him) but Abud-Darda' said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud-Darda' ate (with Salman). When it was night and (a part of the night passed), Abud-Darda' got up (to offer the night prayer) but Salman asked him to sleep and Abud-Darda' slept. After some time Abud-Darda' again got up but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer. Then Salman told Abud-Darda': "You owe a duty to your Rubb, you owe a duty to your body; you owe a duty to your family; so you should give to every one his due. Abud-Darda' came to the Prophet (ﷺ) and reported the whole story. Prophet (ﷺ) said, "Salman is right"<sup>14</sup>.

Hazrat Abdullah bin Amro bin Aas (RA) intended to fast during the day and offer prayers all the night for whole life. When Prophet (SAW) heard this, He called Abdullah and instructed him about his body and family rights. As narrated in SahihBukhari:

“Narrated `Abdullah bin `Amr bin Al-`As:

Allah's Messenger (ﷺ) said to me, "O `Abdullah! Have I not been informed that you fast during the day and offer prayers all the night." `Abdullah replied, "Yes, O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) said, "Don't do that; fast for few days and then give it up for few days, offer prayers and also sleep at night, as your body has a right on you, and your wife has a right on you, and your guest has a right on you. And it is sufficient for you to fast three days in a month, as the reward of a good deed is multiplied ten times, so it will be like fasting throughout the year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Allah's Messenger (ﷺ)! I have power." The Prophet (ﷺ) said, "Fast like the fasting of the Prophet (ﷺ) David and do not fast more than that." I said, "How was the fasting of the Prophet (ﷺ) of Allah, David?" He said, "Half of the year," (i.e. he used to fast on every alternate day). Afterwards when `Abdullah became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to fast only three days a month"<sup>15</sup>”

One can find lot of narrations regarding the rights of your body and to do justice in everything related to you.

### **5: Justice with Family of Justice in Relations**

Family is the most fundamental unit of a society and life. It has been emphasized in Islam to be just and fair with every individual of your family and their due rights. The Apostle has proved it from Serat e Tayeba that He established fairness at His home in spite of having 9 or 11 wives. As the attraction to someone is not in the hands of human, in those situation Prophet said:

“Narrated Aisha, UmmulMu'minin: The Messenger of Allah (ﷺ) used to divide his time equally and said: O Allah, this is my division concerning what I control, so do not blame me concerning what You control and I do not. Abu Dawud said: By it meant the heart<sup>16</sup>.

Muhammad (SAW) was attracted to Hazrat Ayesha but always remain just and fair with all UmmuHatulMonminean (Mothers of Muslims) in physical and tangible requirements and even divided the time equally for all wives. It is clear from this Hadith:

قَالَتْ عَائِشَةُ ، رَضِيَ اللَّهُ عَنْهَا ، لَمَّا تَعَلَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُرْمَضَ فِي بَيْتِي فَأَذِنَ لَهُ  
فَخَرَجَ بَيْنَ رَجُلَيْنِ تَحْتَ رِجْلَيْهِ الْأَرْضِ<sup>17</sup>

“Narrated 'Aisha: The Messenger of Allah (ﷺ) used to ask our permission on the day he had to stay with one of his wives (by turns) after the following Qur'anic verse was revealed: "You may distance those whom you like, and draw close to those whom you like" [33:51]. The narrator Mu'adhah said: I said to her: What did you say to the Messenger of Allah (ﷺ)? She said: I used to say: If had an option for that, I would not prefer anyone to myself.”

It was difficult in the last days of Prophet (SAW) due to illness to visit all the UmmulMominean therefor sent the message and asked permission from all to allow Him to stay at Hazrat Ayesha house. Narrated in a Abu Daud:

“A’ishah said The Apostle of Allah (ﷺ) sent for his wives during his illness.

When they got together, he(ﷺ) said “I am unable to visit all of you. If you think to permit me to stay with A’ishah you may do so.” So they permitted him (to stay with A’ishah)”

Quran gives permission of marrying maximum of four wives but is concomitant to the justice among them and is clearly mentioned in SuraNisa:"

فَأَنكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِن جِئْتُمْ أُلا تَعْلَمُوا فَوَاحِشَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعْلَمُوا<sup>18</sup>

And if you fear that you will not deal justly with orphan girls, then marry those that please you of (other) women, two or three or four. But if you fear that you will not be just, then (marry only) one or those your right hand possesses. That is more suitable that you may not incline (to injustice)”

The outcome is to be fair and just with all the wives if someone has and giving all of them their full rights. It is mentioned in Abu Daud:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ -صلى الله عليه وسلم- قَالَ « مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَىٰ إِحْدَاهُمَا حَاءَ يَوْمَ الْقِيَامَةِ وَشِعْهُ مَائِلٌ<sup>19</sup>

“Narrated Abu Hurayrah: The Prophet (ﷺ) said: When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down.”

The close family rights i.e. wife/wives are not limited to sexuality but encompass a wide range of responsibilities and affairs. It includes the daily life matters like expenses, food, health, shelter and respect etc. Islam does not allow to be unfair in any circumstance and all the wives should be treated in the same way with justice, fairness and kindness. Therefore, it is mentioned in the Quran SurhaNisa quoted in the above lines that if you fear that you cannot do justice and may inclined to one among wives then it is better to have one, to avoid injustice. Quran and Prophet teach us to take responsibility what you can do and to avoid thins which you cannot.

Children are also the part of a family and Islam enjoins to be just and fair with them. Justice must be maintained in everything, even in how often we look at or speak to each of our children. The following Hadeeth shows us how important it is to avoid favoritism when dealing with our kids:

Nu'maanibnBasheer said: “My father gave me a gift of some of his wealth, but my mother, ‘AmrahbintRawaahah, said, ‘I will not approve of it until you ask the Messenger of Allaah (Sal AllaahuAlaiyihiwaSallam) to bear witness to it.’ So my father went to the Prophet (Sal Allaahu Alaiyihi waSallam) to ask him to bear witness to the gift. The Messenger of Allah (Sal AllaahuAlaiyihiwaSallam) said to him, ‘Have you done the same for all of your children?’ He said, ‘No.’ He said, ‘Fear Allaah and treat your children justly.’ So my father came back and took back that gift<sup>20</sup>.”



In fact, it is one of the rights of our children that we treat them equally. The Prophet (SAW) said:

Your children have the right of receiving equal treatment, as you have the right that they should honor you.” (Abu Dawoud) And he (SAW) also said: “Do justice among your sons (kids),’ and repeated it thrice.” (Muslim)

The bottom line is to be just and fair with yourself, family, society, and above all in rights of ALLAH (belief in on God) and this is considered as justice.

## **2:Equality**

Equality is also one of the important features of Universal Declaration of Human Rights (UDHR) 1948. Serat e Tayeaba is full of such examples in which equality has been shown, practiced and proved practically. The social system of Islam has been founded on the conception that all humans are equal before the law and belong to one universal brotherhood.

The modern technology has made the world so connected that one can be aware of what happens on the opposite pole of the world in few minutes or seconds and is termed as global village. Education, degrees, researches, invention and discoveries are prevalent and are proclaiming about social justice, equality, human rights, women rights etc. The reality is opposite and can be observed by anyone and everyone that tyranny, terrorism, barbarism, inequality, hypocrisy have become and becoming common on daily basis due personal interests, inhuman attitudes and misuse of power. Eventhough all the facilities and resources of leading a happy life are available but still people do not have mental satisfaction, peace of mind, trust, love and affection. The whole world is in search of solution for these problems and try to depends on human brain for resolving which is imperfect and flawed. Islam is the complete code of life and has solution for all the problems, humanity is facing now. Islam is the religion of peace and equality and it always spread the message of equality among Muslims because all Muslims are equal in the eyes of Almighty Allah. Equality in Quran:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا<sup>21</sup>

“O mankind, verily We have created you from a single (Pair) of a male and a female, and have made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of Almighty Allah is the most righteous”

The Prophet (SAW) the most exalted in this universe and his teaching are the only solution to the present and future days’ problem as it encircles every sphere of life. The Quran say that

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ<sup>22</sup>

And ( O Muhammad (SAW)) We have sent you mercy for mankind”

Another verse of Quran says

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ<sup>23</sup>

Indeed, in the messenger of ALLAH, you have good example to follow”.

Not only Muslims but Non Muslims also accept the truthfulness, justice and fairness of Prophet (SAW). Muhammad (SAW) is last messenger of ALLAH for all mankind and not only for specific group therefor His teachings are also universal and for all. The Quran explains:

“And we have not sent you except comprehensively to mankind as a bringer of good tidings and a warner.”

Even the enemies of the Prophet (SAW) praise his justice and fairness. It is narrated in SahihBukhari: “ *Narrated Ata bin Yasar*

فُلْتُ أُخْبِرُنِي عَنْ صِفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرَةِ قَالَ أَجَلُ وَاللَّهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِي فِي الْقُرْآنِ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا لِلْأُمِّيِّينَ أَنْتَ عَبْدِي وَرَسُولِي سَيِّدُكَ الْمُتَوَكِّلَ لَيْسَ بِقَطْ ، وَلَا غَلِيظٌ ، وَلَا سَخَّابٌ فِي الْأَسْوَاقِ ، وَلَا يَذْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَغْفِرُ وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُتِمَّ بِهِ الْعَمَلَةَ الْعَوْجَاءَ بِأَنْ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَيَفْتَحَ بِهَا أَعْيُنًا غَمِيًّا وَأَذَانًا صُمًّا وَقُلُوبًا غُلْفًا وَالْغُلْفُ كُلُّ شَيْءٍ فِي غَلَابٍ سَيِّئٍ أَغْلَفُ وَقَفُوسٌ غُلْفَاءُ وَرَجُلٌ أَغْلَفٌ إِذَا لَمْ يَكُنْ مَحْتُونًا<sup>24</sup>

*I met `Abdullah bin `Amr bin Al-`As and asked him, "Tell me about the description of Allah's Messenger (ﷺ) which is mentioned in Torah (i.e. Old Testament.)" He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Qur'an as follows: "O Prophet ! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noisemaker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts."*

The Prophet instruct us to be kind, fair and behave best with your family members to get the peace of mind and happiness in this world as well hereafter. Our Prophet's says:

“The best among you are those who behave best toward their wives. I am the best among you toward his wives. The best among you is the one who is the kindest to his wife and the worst among you is the one who treats his wife badly.”

Narrated in another hadith“AbuHurairah narrated that the Messenger of Allah said:

تعلموا من **أنسابكم** ما تصلون به أرحامكم فإن صلة الرحم محبة في الأهل مثرة في المال منسأة في الأثر<sup>25</sup>

*"Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the lifespan."*

The clemency and mercifulness of our Prophet was out of question even with non-believers. The following Hadith explain mercy and kindness“ *Narrated Abu Huraira:*

The Prophet (ﷺ) said, "Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, "(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kith and kin). Allah said, 'Yes, won't you be pleased that I will keep good relations

with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you ' "Allah's Messenger (ﷺ) added. "Read (in the Qur'an) if you wish, the Statement of Allah: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?'<sup>261</sup>

The equality exercised by Muhammad (SAW) can be elaborated from Truce of Madin( Mithaq e Madina). Following are some of the significant features of this charter:

1. All parties (Muslims, Jews, Christians) are considered to be as one nation or tribe
2. All will have freedom to practice their religion
3. In case of attack or war from outsider, all the signatories are obliged to fight and defend each other.
4. To create an environment of cooperation and respect.
5. All people will have equal rights.
6. Help must be provided to victims and sufferers.

The last sermon of the Holy Prophet (SAW) is remarkable for its eloquence as well sublime message for all human race. The world has not been able to lay down better declaration or principle of humanity, morality and ethics. Prophet Muhammad (SAW) said “All mankind is from Adam, and an Arab has no superiority over a non-Arab nor a non-Arab has no superiority over an Arab; also a white has no superiority over a black nor does a black have any superiority over a white, except by the piety and good actions”

### **3:Individual Freedom**

The third salient feature Universal Declaration of Human Rights (UDHR) 1948 is individual or personal freedom. It is considered as the best achievement of present day so called think tanks, human rights and social activists are very proud of it. But it shows their lack of knowledge or ignorance that this issue had been raised and has been solved by Islam 1438 years ago. The humans were in depth of ignorance and tyranny and only males of rich, feuds or ruler families were considered as humans. Women were buried alive and were considered as shame for families and parents. Killing without reason in the name of honors was normal and pride. It is Islam who give equal rights to women and poor. Taught the people to find heaven under the feet of your mothers and the willingness of father is equal to willingness of ALLAH. The culture of slavery and suppression was discouraged and enlightened the people with fruits of freedom.

ALLAH has created men and women free and a good society as envisaged by ALLAH is with order, just and liberty. Human is the most valuable creatures of all creations and have the natural tendency to be free and

unrestricted. Human behavior in Islam is subject to a person's discretion. Disagreement is allowed and expected between and among people:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ<sup>27</sup>

“And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing; Save him on whom thy Lord hath mercy; and for that He did create them”.

The freedom must also have some limitations and should not be unrestricted as it is in the present day. Nowadays in the name of freedom, the freedom of others and sensitive issues are humiliated. The reality of this new slogan is to be free from religious virtues and restrictions imposed by CREATOR. According to Islamic teaching human beings should not be restricted but should be accountable and responsible collectively and individually for their decisions and actions to make the society safe and peaceful. It seems to limit the individual freedom but in reality it is of great benefit for society. The freedom of one ends where the freedom of others begins. The unrestricted freedom usually becomes curse instead of blessing.

### **Scope of Freedom in Islam**

Islam has given freedom to everyone according to one's spheres and strengths as discussed in the following lines.

#### **Freedom in Belief**

Islam always discourage coercive implementation of believes and thoughts. According to Quran

لَا إِكْرَاهَ فِي الدِّينِ<sup>28</sup>

“There is no compulsion in religion”

#### **Freedom of Religion**

It was declared in Madinah Agreement that everyone has the right to practice his/her religion.

#### **Freedom of Expression or Opinion**

Islam grants the freedom of expression to all citizens. It allows the citizens to express their feelings and views without any coercion and pressure. The Prophet Muhammad (SAW) trained his companions and allowed them to fully express their views without any hesitations. During the battle of Ahzab, the Prophet (SAW) asked for suggestions and the companions express their view freely. Hazrat Salman Farsi suggested that there are mountains on three sides of Madina which can work as protector or barrier against enemy and the forth side can be protected by digging a trench. The Prophet agreed to his suggestion and ordered companions to do as he (Salman) said:

إن سلمان الفارسي أشار بخفر الخندق على رسول الله صلى الله عليه وسلم<sup>29</sup>

The freedom of speech is granted but within some limitations and obligations. If freedom would be unrestricted, it would have devastating effects on the societies and the world. Even the present day preacher of human rights and freedom are also having of the views that there must be some limitations. Then

why they are blaming Islam for demarcation of limits for everyone and in every sphere of life. Every country is free to have laws and limitations for their masses to make the society and environment safe and peaceful. In the same way Islam, which is a universal law, cannot allow the followers to be free absolutely without any restrictions.

Here are some examples from the champions of freedom and their policies in this regard.

In Canada freedom is not absolute. There are restrictions on speech in the criminal code in relation to blasphemy, disruption of worships, fake news, obscenity, sedation, hate speeches, public mischiefs and indecency etc.

Daily Telegraph published a cartoon of Israeli PM on Jan 23, 2003 about crushing Palestinians' skulls. Israel and its allies showed grave concerns about the cartoon and the newspaper in last apologized. Uncle SAM the champion of freedom is also not letting people to talk freely and record telephonic conversations.

The United Nation call the meeting abruptly on this very sensitive issue after the American embassy was set on fire by protestors due to the anti-Muslim video. The American president said “the blasphemy and derogatory statements about holy Quran and Islamic places is a form of freedom of speech and American constitution support this. The majority of the Americans are Christians and even we cannot ban any insulting or belittling statement about Jesus Christ”. The American dual standard is clear here that no one is allowed to insult American flag, made the national bird captive or defame the courts but when it comes to other then it is against freedom of speech.

In many European and western countries like Belgium, Canada, Norway, France, Holland and England, it is prohibited to discuss or deny Holocaust and also cannot talk about others beliefs and sentiments in defaming way. It is also prohibited in Indian to incite the people and humiliate others cast, religion or beliefs.

Presently America banned seven Muslims countries citizens which was challenged in a court and gave verdict against the president order. The court ordered to remove the ban but still the government and judiciary are playing hide and seek and it shows how Islamophobic is America. It indicates that how a country which is so much hostile to Muslims can have freedom of speech and opinions.

Social and electronic media is full of news regarding ban on Islamic veil in different countries, universities and colleges as well as ban on Quran or some verses of Quran. In India some colleges and universities have banned the veil and even some banks, it is prohibited to enter with veil. The Indian home minister Rajnathsingh while addressing the Lok Saba, interpret the word “Secular” as “PanthNirpekshta” instead of “Dharma Nirpekshta”. It means secular state cannot give freedom of religion but only freedom of beliefs.

Rajnath tried to explain that the majority religion will be the religion of the state while minorities will be free in their beliefs.

The above lines clarify the reality of freedom of speech in westerns as well as our so-called free societies. When it comes to violate their own standards and limitation then it is prohibited but when someone else complain about their behavior regarding self-styled free speech, then it is propagated as restriction and ban on free speech. European and Israel outlaw certain kinds of speech as Nazi symbols, anti-Semitic slur and Holocaust denial and so on. The Pop on the occasion of attack (Charliehebdo satirical magazine) said that freedom of speech has its limits and not to mock religion. The anti-Islam lobbies and think tanks have planned intentionally to portray Islam as the enemy of freedom and western civilization because Islam is the only formidable obstacle to their vested imperialistic hegemonic interests. Unfortunately, our so called educated class propagates the western secular agenda knowingly or unknowingly and blaming Islam for not allowing freedom of speech. This shows the bigotry, prejudice and mindset of anti-Islamic lobbies. Like all the countries and societies have their rules and laws for the freedom of individuals as well as societies, Islam immensely emphasize the right to freedom of expression and opinions, to build up love, tolerance, social harmony and peaceful coexistence<sup>30</sup>.

### ***Conclusion***

We may conclude that both Islam and UDHR are not only same in spirit but supportive to each other. Islam, in its spirit wants an ideal society in which every person would be happy and in peace. The same is the case of UDHR. The letters and spirit of UDHR are humanistic, rational and secular in approach. UDHR is giving full liberty in matter of religion and faith. Islam is cautious in matter reality with faith and beliefs. Faith and beliefs are one's own assets. Faith is very sensitive and any public criticism of faith may cause bloodshed, so Islam forbids to be free in criticism of faith. Indeed, Islam gives right to have any faith is not allowed. The same is in some non-muslims are secular countries, where you are not allowed to speak publically on some issues i.e., Holocaust .etc

### ***Recommendations***

Islam is a universal religion and a code of life. It is for all time and places. There is no geographical boundaries of Islamic teachings and faith. The west is also claiming their documents to be universal and ideal in perfection. Both texts should be given a read in order to understand the roots of both documents. Islamic teachings are natural, practical and good for human civilization because they have been revealed by Allah, which knows us better than any experts of laws or anthropology. But we should read and understand the backgrounds of European intellectual works. Islam and the west are same

in spirit and in letters, we should study secular European treaties for our own understanding.

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