

HUMAN RIGHTS IN ISLAM AND THE WEST

(THE LAST SERMON OF THE PROPHET AND UDHR)

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Abstract: The Human Rights have become a most significant issue of the modern history in Muslim and the Western perspectives. It can generally be defined as “those rights that are inherent in human nature and without which human beings cannot live a decent life”. There is a basic deference in Islamic and Western concept of human rights. According to Islamic claim Almighty Allah has granted the human rights to human being due to his honour and dignity. The western human rights are acquired after a long and enduring human struggle and demands. Another important difference is that in Islam the sources of human rights is divine revelation (Wahi) but in West the source of human rights is human mind and experience. This Article provides an over view and comparison of human rights from Islamic and the Western perspectives as a concept and a practice in the perspective of the Last sermon of the Prophet and the UDHR. I hope it will be proved an excellent struggle for those who interested in committed to the cause of human rights and establishing Justice, peaceful, tolerant and model humane societies throughout the Globe. It will be introduced the readers to some of the themes of Human Rights in the Light of UDHR and the Last Sermon of the Prophet towards creating a better understanding and awareness about human rights in modern societies. This article elaborates and analyzes the definition, approaches to the human rights, human rights in the UDHR and the last sermon of prophet and the analytical comparison of two documents.

(Key Words: Introduction to the human rights, Islamic and western claims , Background of the UDHR and the Last Sermon, Human rights in the UDHR and the Last sermon, comparison of the UDHR and the last sermon of the Holy Prophet and conclusions etc.)

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Introduction:

The concept of human rights is as mature as human history itself but the first bold and practical step was made by Islam in 7th Century AD (10th AH). Now a day, it has become a most significant issue of the modern history especially in the Islamic and the Western perspectives. Human rights have become most discussable issues in the contemporary socio-political context. Islam gives importance to human rights due to human honour and dignity.

In Islamic perspective, all kind of rights and freedoms are granted by Almighty Allah and the revelation (*Wahi*) is a sole base of them. Many verses of the Holy Quran and *Abadiths* (sayings) of the Holy Prophet Mohammad (*Sallallaho Alaihe Waalibe Wasallam*) describe these rights. According to Islamic scholars the fundamental human rights are given by Islam from fourteen hundred years ago in 10 AH/632 AD with the deliverance of the Last sermon of the Holy Prophet (*Sallallaho Alaihe Waalibe Wasallam*).

In Western perspective¹, the renaissance movement is a strong base of all kinds of modern freedoms and rights. We do not find any kind of rights and freedoms before renaissance. Although some Western historians and scholars consider the Magna Carta as a basic document of human liberty, rights and freedoms in the Western thought in 1215. But some western scholar does not own it as a basic document of human rights in the West.

According to a reputed Western scholar Henry Mash:

The Magna Carta was no more rather than a charter of landlords and Funerals.²

Another important issue is that the history of human rights in the western perspective is not older concept. It is a new phenomenon and started after renaissance in the 18th centaury.

According to the encyclopedia of social sciences:

The expression “human rights” as a term of arts is of recent origin. Even in his French- inspired from “rights of man, it goes back only to the last decade of eighteen century.³

According to the encyclopedia of Britannica:

It was during from period of renaissance until the 17th century that the beliefs and practices of society so changed that the idea of human rights could take hold as a general social need and reality.⁴

According to a contemporary renowned scholar of human rights the globalization of human rights in the modern ages is not an ancient activity but it is a totally modern issue.

As we read in a book of Professor N Sanjaoba:

The process of Universalization of the human rights is a recent event (experience)⁵.

It means the actual movement of freedom and rights were begun after the western renaissance movement in Europe. But as compare to in Islamic perspective, the word *Haq* (right) is used many times in the Holy Quran and in the *Abadiths* of the Prophet (*Sallallabo Alaihe Waalibe Wasallam*). The tern *Haqooq-ul-Ebad* (Human Rights) is a permanent and constant term of Islamic Sharia’h (law).

In this way, there is found a basic deference in Islamic and Western concept of human rights. According to the Islamic claim Almighty Allah has only granted the human rights to human being due to honour and dignity. Meanwhile, the western human rights are acquired after a long and endurable human struggle and demands. Another important difference is that in Islam the sources of human rights is divine revelation (Wahi) but in west the source of human rights is human mind and experience.

Definition of Human Rights:

Due to different school of thoughts the scholars define the human rights in different ways. Some important definitions of human rights are as follows:

As a renowned Muslim scholar Abdul Hakeem says about this difference:

General human rights are collective rights. Any power do not ban or stop them, but their perception is different in different areas. So there is deficiency to define them.⁶

According to the scholars of social sciences the English word Right and Arabic word *Haq* has numerous meaning but when it used in a specific sense as a concept of social sciences it implies as a free from error or compulsory:

According to a research article of social sciences:

Rights in many languages, including English and Arabic denote the meaning of ‘compulsory’, ‘free from error’ or ‘immediately’.⁷

According to the Western point of view:

The Western scholars define the human rights in the sense of contemporary term. In the Western context human rights is a new phenomenon. According to the Western point of view the human rights in could be define this way:

A Western philosopher H. J. Laski defines human rights as:

Those conditions of social life without which no man can seek in general to be his best self.⁸

According to the Oxford English Dictionary:

Usually human rights a right which is believed to belong to every person: a flagrant disregard for basic human rights⁹

According to Black Law Dictionary:

Right means justice, ethical correctness, or consonance with the rules of law or the principles of morals. It is the opposite of wrong, unjust and illegal. It can also be defined as a power, privilege or immunity guaranteed under a Constitution, statute, decisional law or claimed as a result of long usage.¹⁰

In Encyclopedia of Britannica the Human rights are define as:

Rights that belong to an individual or group of individuals as a consequence of being human: They refer to a wide continuum of

values or capabilities thought to enhance human agency and declared to be *universal* in character, in some sense equally claimed for all *human beings*.¹¹

According to the online standard encyclopedia of Philosophy:

Human rights are international norms that help to protect all people everywhere from severe political, legal, and social abuses. Examples of human rights are the right to freedom of religion, the right to a fair trial when charged with a crime, the right not to be tortured, and the right to engage in political activity. These rights exist in morality and in law at the national and international levels¹²

The United Nations Organization (UNO) defines the human rights in this way:

Those rights, which are inherent in our nature and without which we cannot live as human beings¹³

This is an overview of the human rights in Western perspective. There is noted during western definition that the western scholar define as a term of social sciences and law with out its mortal and ethical background.

According to the Islamic point of View:

In Islamic context, the concept of human rights is as old as Islam itself. There is found constantly the term *Haqooq-al-Ebad* in the Quran, Hadith, Fiqh and Islamic History from its beginning.

A renowned Islamic jurist Dr. Hassan *Kerrah* said about right in Islam:

Right as the legal bond under which the authorized person, for monopolizing and his exclusive command on something or a specific requirement of another person.¹⁴

Dr. Tahirul-Qadiri defines the human rights as:

The Human Rights are those Rights which are given by the Creator (Allah) of the humanity through His Messengers. These Rights are immutable but have reciprocal relationship to the Duties.¹⁵

According to the HEC official web site's research article:

Human rights can generally be defined as those rights that are inherent in human nature and without which human beings cannot live a decent life.¹⁶

Another important thing in Islamic point of view is that these rights are given to human being for his dignity and respect.

As Almighty Allah states in the Holy Quran:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.¹⁷

As Almighty Allah says in the Holy Quran:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We have certainly created man in the best of stature¹⁸

As a renowned scholar of Malaysia Dr. Mohammad Hashim *Kamali* says:

Freedom of expression (A Fundamental human right) also compliments human dignity, for the essence of character and personality is reflected in a person's opinion and judgment.¹⁹

Another important issue regarding Islamic human rights is that the rights are bounded with duties. According to the Islamic teachings, every Muslim is accountable in this world and in the hereafter about his actions.

As the holy prophet (*Sallallaho Alaihe Waalibe Wasallam*) said:

Every one is responsible about his duties and actions to Almighty Allah²⁰

It means the Islamic concept of human rights is different from the west. According to the above definitions the Western philosophy of human rights are unlimited and without any terms and conditions of duties. So we do not find any relationship between Rights and Duties. But in Islamic philosophy, the human Rights are not unlimited and have a reciprocal relationship to the Duties.

Claims to the Human Rights:

There are two major claims towards the issue of human rights: the Western and Islamic. It is not easily possible us to study the matter without its proper perspective and context. As for as avoid some of the confusions which normally can be created after such a discussion. Therefore, it is necessary issue to analyze the two major claims and approaches toward human rights.

The Western scholar have the routine to declare every good thing to them and try to prove that it is because of them that the world got this blessing; otherwise the world was abrupt in ignorance and completely unaware of all these benefits.

According to Moulana Moududi:

It is 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.”²¹

Therefore, it can be said as a story that the people who drafted the Magna Carta²²if they have been living today; they would have been really surprised to know that their document also contained all kinds of modern human rights and freedoms. Infect, they had no such objective, nor were they aware of all these concepts which are now being credited to them in anti Islamic phobia.

According to the observation of a western scholar Henry Marsh:

The Magna Carta was no more rather than a charter of landlords and Funerals.²³

Another important issue is that the idea of human rights in west is not older then Islam.

According to Mubashir Nazir:

As far as my knowledge dictates the Westerners had no concept of human rights and civil 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.²⁴

Consequently, the western claim of human rights is different from Islamic approach. Islam gave the human rights without any protest and demand to the all mankind with out any discrimination. Another important issue is that Islamic human rights are equal for all human kind and provided with out any demand.

The second claim which is used for human rights is Islamic claim. It means the human rights are not granted by any king or lord but these rights are granted by Almighty Allah.

According to a research article:

When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly.²⁵

Another important thing which differentiates the Islamic claim from the western claim is that Islamic human rights are given to human being for his dignity and respect from Allah almighty.

According to a modern Muslim scholar Dr. *Tabirul-Qadri*:

The concept of human rights in Islam consists of human dignity, honor and equality of human being.²⁶

Dr. Muhammad Hashim Kamali said about the dignity of man:

Dignity of a person is regarded as fundamental and inalienable right, which is universal and essential for life. It has evolved and been subject to change with the changing times and generations.²⁷

This thing keeping in mind that Islamic concept of human rights is different from the west due to some valid reasons.

As a Famous Muslim Scholar Shafique Ali Khan said in his Book:

The Islamic concept of thought cannot and should not be studied in the light of western ideas ...both the old and new. Islam being a unique ideology has its own standards of excellence truth and efficiency, right and wrong²⁸.

In Islamic approach the human rights are equally provided to every person because there is no aristocracy in Islam.

As the last prophet Muhammad (*Sallallabo Alaihe Waalibe Wasallam*) said:

There is no superiority for an Arab over a non-Arab. There is no superiority for a non-Arab over an Arab. There is no superiority for a red (race) person over a white person. Likewise, there is no superiority of a white over a red (race) person, except for the piety and God consciousness.²⁹

It means the Islamic approach of human right is different from western approach because Islamic approach consists of revelation and western approach consists of human mind. As the above statements proves this issue strongly.

Human Rights and the Universal Declaration of Human Rights:

Background: The most important and notable document which has been developed regarding the Human rights is the Universal Declaration of Human Rights, 1948. This was mainly drawn up in the aftermath of World War II and some extraordinary post-colonial developments such as the independence and partition of India and formation of the new State of Pakistan. The colossal human suffering and the largest human displacement in 1947 was witnessed by humanity that forced nations to develop a legal document laying down the parameters for human behavior for the peace in the world. The global society had to draw up a broad framework of human rights and actions defining the boundaries or a set of collective and individual responsibility.

The document which was developed as a result is known as the Universal Declaration of Human Rights, 1948(UDHR). The Universal

Declaration of Human Rights is the basic international pronouncement of inalienable and indivisible rights of all members of the human family. The declaration was proclaimed in a resolution of the UNO General Assembly on December 10, 1948 as the “common standard of achievement for all peoples and all nations” regarding human rights. The Universal Declaration of Human Rights, states that all human beings in order to safeguard their dignity and self respect should enjoy freedom of speech and belief, and freedom from fear. It laid down the foundations of the universality and indivisibility of human rights in the legal and formal structures of societies and governments.

The principle of indivisibility is an essential part of the philosophical, ethical and legal foundations of the human rights. Moreover, human rights are not about individuals in isolation, but a system for ensuring mutual responsibility, therefore, the Universal Declaration is a two way document. This Declaration is considered as the great success of human kind in human rights issue because according to western scholars this is a prosperity and dignity of human freedoms.

Important Human Rights in UDHR:

The Universal Declaration of Human Rights (UDHR) describes the importance of human rights in these words:

The General Assembly proclaims this Universal Declaration of Human rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society.³⁰

The important Human Rights in the Universal Declaration of the Human rights are given below in the points:

1. Right of liberty and security
2. Right of Freedom from slavery and servitude.
3. . Freedom from torture and punishment.
4. Right of Equality in any Case and position.

5. Right of Justice.
6. Right of fair trial by an independent and impartial tribunal.
7. Right of innocence until guilt has been proved.
8. Right of privacy, family, house or correspondence.
9. Right of Asylum in case of political and social persecution.
10. Right of nationality.
11. Right of Contract a marriage and found a family.
12. Right of Own property.
13. Freedom of thought, conscience and religion.
14. Freedom of opinion and expression.
15. . Freedom of peaceful assembly and association.
16. Participation in the government of one's country.
17. Right to Work and free choice of employment
18. Right of favorable reward ensuring an existence worthy of human dignity
19. Right to Rest, leisure and peace
20. Right of health and medical care.
21. Right to security in the event of unemployment, sickness, disability, widowhood, old age or other circumstances beyond one's control.
22. Right to the Protection of motherhood and childhood.
23. Right of Education.
24. Freedom of Participation in the cultural life of one's community.
25. Right to the Protection of the moral and material interests resulting from one's authorship of scientific, literary pr artistic production.

Human rights in the Last sermon of the Holy prophet:

Background: The farewell Pilgrimage of the Holy Prophet may rightly be called the concluding point in his Prophetic career. It was the sixty-third year of the Prophet's life which coincided with the close of the 10th of *Hijra* that he decided to perform Hajj, which in history, goes by the name of *Khutba-e-Hajjatul-Wada*. The Prophet's mission, had, by this time, been completed to all intents and purposes.

According to renowned Islamic scholar Khalid *Aalvi*:

The prophet (Sallalloho Alaihe Waalihe Wasallam) now wanted to give final instructions to his followers because the end of his life was near, towards the end of the 10th Hijrah.³¹

To a people steeped in ignorance, he gave light and inspired them with belief in Allah, the sole Creator, Master and Sustainer of the Universe. To a disunited mass, engaged in perpetual warfare, he gave unity of thought and action. He had revealed the love of God and His will to mankind and had given it a visible expression by founding a society on the basis of righteousness, piety and God-consciousness, the like of which is not to be found in the whole history of mankind. In short, *Hazrat* Muhammad (Sallalloho Alaihe Waalihe Wasallam) had delivered to human race the final Truth with all its necessary implications.

The sermon of the Holy Prophet is remarkable not only for its eloquence, but also for the sublime message for the whole of the human race. It was a declaration of Human Rights and moral values, a charter of Women Rights. The world has not been able to lay down better principles of ethics and morality than those enunciated in it.

Every word of it breathes a spirit of magnanimity and aims at establishing righteousness and fair dealing among men on a workable basis. It establishes brotherhood among Muslims irrespective of the divergence of their geographical, racial and colour backgrounds and provides an outline of a social order, perfectly free from oppression and injustice.

In fact , it was the declaration of Finality of *Hazrat Muhammad's (Sallallabo Alaihe Waalihe Wasallam)* Prophet hood, the religion was being perfected by this Final Message from The Creator to his creatures for all times to come.

Important Human Rights in the Last Sermon of the prophet:

The last Sermon of the Holy Prophet (*Sallallabo Alaihe Waalihe Wasallam*) is a most important document in human history in the perspective of human Rights. It has very much important in Muslim as well as Non-Muslim Perspective because the text and language of the Sermon is general not Specific. It was delivered in the end of the prophet hood of the Holy Prophet Muhammad (*Sallallabo Alaihe Waalihe Wasallam*).

As Moulana Safi-Ur-Rahman said in his Book:

It was delivered in 632 AD / 10 AH at the Last Hajj of the Holy Prophet (*Sallallaho Alaihe Waalihe Wasallam*).³²

The Important Human Rights of the Last Sermon are given below: These rights are derived from the famous book of the *Seerah* of the Prophet (*Sallallabo Alaihe Waalihe Wasallam*) *Rahmatul-lil-Alameen*³³ written by a famous author Qazi M Selman Mansur Puri.

1. Equality of Human rights
2. Obedience of Rights
3. Right of life
4. Eradication of Ethnicism
5. Right of Property
6. Right of Society Members
7. Rights of Slaves and Servants
8. Eradication of Lawlessness
9. Economic rights
10. Right of inheritance
11. Newborns Right of ancestral sanctity

12. Right of social Identity
13. Right to receive the Debt
14. Right of Ownership
15. Woman's Rights
16. Husband's Rights
17. Constitutional Rights
18. Rights of State
19. Right of law observance
20. Rights of Justice
21. Right of awareness
22. Divines Rights (Rights of Allah, Book and the Prophet
(*Sallallabo Alaihe Wasallam*)).

Comparison of Human Rights in UDHR and the Last Sermon:

Islam is a Religion of Rights and Duties and saves the Rights of all the communities collectively and individually. The last Sermon of the Holy Prophet (*Sallallabo Alaihe Waalihe Wasallam*) is a most significant document in human history in human Rights perspective. The UDHR is also considered as the top of Human rights in the human history. In this point I shall try to compare the Human rights in the light of UDHR and the Last Sermon of the Holy Prophet (*Sallallabo Alaihe Waalihe Wasallam*).

According to the commencement and ancient point of view:

This is keeping in mind, Islam provides the Human rights hundreds years ago and the Last Sermon was delivered in 10 AH/632 AD.

As a famous Islamic Scholar Dr. Selman bin Abdul Rehman said:

The history of Human Rights in the West is new, as we know the first document of western history is Magna Carta in 1215. The Uninvited Nation Deceleration of Human Rights was presented in 1948.³⁴

According to another Islamic Scholar:

Islam legislated for the principle of human rights fourteen centuries ago. Its legislation was thorough and profound. Islam gives all assurance and protection to human rights on the basis of stipulation of Islamic Sharia'h.³⁵

According to the Islamic scholar's point of view, the UDHR do not present a new thing. All of UDHR provisions are already available in Islam with detail. Infact it is a revival of Islamic teachings in the perspective of human rights.

According to a renowned Islamic scholar Sultan Hussein Tabandeh:

Most of the its [UDHR] provisions were already inherent in Islam, and were proclaimed by Islam's lawgivers and preceptors. The Universal Declaration of Human Rights has not promulgated anything that was new nor inaugurated" since "every clause of it already existed in a better and more perfect form in Islam".³⁶

In this way the Human Rights of the Last Sermon are more ancient than the UDHR by 1309 years. Even Some Scholars say the Last Sermon of the Holy Prophet is the First Universal Charter of Human Rights in the World. So we can say these rights are not new but these are the renascence of the Islamic Rights.

According to the practical and enforcement point of view:

Another important feature of the Islamic human rights is that these are practical and has ability to enforcement then western human rights.

According to a scholar of social sciences:

The UNO Declaration of Human Rights (UDHR) is a simply statement of beautifully worded human aspirations and wishes; it is not supported by moral, legal or executed authority to make it observance imperative. The UNO has no power to enforce it³⁷

In Islamic perspective, these rights are morally, legally and executively are practicable and enforceable by Islamic state.

Dr. Abdul Qadir Khan strongly recommended that:

In contrary to this the sermon of the prophet (Sallallaho Alaihe Waalihe Wasallam) not only sets forth the detail of the fundamental human rights, it also provides a mechanism to make implementation possible. All Islamic states are duty bound to implement these rights and all the Muslims are individually answerable to Allah in respect to them.³⁸

According to Dr. Anis Ahmad:

The fact is that the UN has failed to effect a realization of human rights in its own member states underscores the need for a critical study of human rights in the West, focused on the problems in their implementation, as well as the very philosophy and concept on which they are based.³⁹

According to the depth and universality point of view:

The other most significant characteristic of the Last Sermon's Rights is depth and universality. We find more depth and Universality in the Human rights of the Last Sermon of the Holy Prophet (*Sallallabo Alaihe Waalihe Wasallam*). We see the language and Text of the Sermon is general not Specific. Other important issue is the source of Islamic Rights is The Revelation but the Source of UDHR is Human mentality.

According to an Islamic Scholar Abu Salman Deya ud-Deen Eberle:

These rules and principles were set forth by Allah's Messenger (r) some fourteen hundred years ago in the best form and manner and will remain relevant forever."⁴⁰

Consequently, after this discussion it can easily be observed that the Islamic Rights are deeper and more universal from the UDHR.

According to the Security and Guaranty point of view:

Another important thing is the Islamic Rights are more secured and guaranteed than UDHR because these Rights are given by Almighty Allah and announced by the Holy prophet (*Sallallabo Alaihe Wasallam*). Allah and his Prophet is the Guaranteer of these Rights. It means these Rights are provided constitutionally and ethically. The Prophet SAW was announced

the implementation of these Human Rights at their deceleration day. But the UDHR's Rights have not these securities and guarantees, because the sources of Islamic and Western human rights are different.

As we read in the Cairo Declaration of Human Rights (CDHR⁴¹) of OIC:

The Islamic Shari'ah is the only source of reference for the explanation or clarification of any of the articles of this Declaration.⁴²

According to Balancing and clash point of view:

The more significant characteristic of Islamic human rights is that it is not contradict to other rights due to its limits and boundaries. It means from Islamic perspective, there is no contradiction on freedom with other fundamental human rights because every issue has its specific limits and place.

According to a research article:

The Islamic human rights are not given by an emperor or reformer; these are given by the Creator of all mankind, Almighty Allah, so we see a kind of balance in Rights and Duties.⁴³

According to the Dr. Mohammad Hamad khoder:

Rights are not an end themselves; they are simply a means to fulfill the duties of life.⁴⁴

In Western perspective, there is found a kind of clash in rights and freedom due to unlimited concept of freedom and rights. There are many controversies between freedoms other fundamental human rights in western theory of rights and freedom. For example; freedom of speech and freedom of religion, freedom of criticism and dignity of man, freedom of information and state security, media and right of privacy etc.

According to the bindings and limitations point of view:

The back draw of the UDHR's Rights is they have no any boundaries and parameters with Duties. So we find a kind of indiscipline in

these rights because these Rights have no relevant to Duties. But the Islamic Rights are relevant to Duties. It means if you have some rights than you have also some Duties. If you violate these Duties then you have not any right to Rights. It means Islamic concept of Human rights has belonged to Duties and Rights for a peaceful society. This thing keep in mind Islam gives lot of Human rights but most of them are unknown for us.

According to Dr. Abdullah bin Abdul Muhsin *Al-Turki*:

In fact, due to the ignorance about these human rights and lack of proper knowledge about them, the reputation of Islam and the Islamic ruling and governing is distorted in the eyes of the rest of the world.⁴⁵

According to the Islamic teachings and Muslim scholars point of view the Last sermon of the Prophet (*Sallallaho Alaihe Wasallam*) is a complete code of human rights for ever.

As Dr. Sultan Khan said in his book:

After these facts, we can say that the Last sermon of the prophet (*Sallallaho Alaihe Wasallam*) is a comprehensive and complete charter of human rights. In this charter provides equality to all human kind. Every kind of discrimination is eliminated.⁴⁶

Conclusion:

According to the sufficient reasons, the Islamic human rights are deeper more universal, more guaranteed and more secured then the UDHR human rights, because these rights have no any moral or strong guarantee. These Rights are immutable and cancelable by the nations and governments. Every scholar and Nation has its own interpretation of these human rights.

Furthermore, if we keenly observe the UDHR's Human Rights are the re-voice of those rights which Islam has provided fourteen hundred years ago. It means the UNO Rights are not new but these are revision of those which Islam has already provided in the shape of the Last Sermon of the Holy Prophet (*Sallallaho Alaihe Waalibe Wasallam*).

Islam presented the complete concept of human rights at such a time when humanity almost forgotten the teachings of the prophets of Allah and there were no found any concept of human rights in the society. At that time, Islam granted the fundamental rights to the people in the shape of the Last Sermon of the Prophet (Sallallahu *Alaihe Waalibe Wasallam*).

In Western perspective of Human Rights, the people of England got their fundamental human rights for the very first time in the year 1215 AD under a charter of demands between landlords and the king, called as Magna Carta .Indecently this came six centuries after the Last Sermon of the Prophet (Sallallahu *Alaihe Waalibe Wasallam*).

The journey of development and improvement of humanity is caring on in a very fast way. But the status of Human Rights is going to fall with passage of time also very fast. If we want true performance of human rights for peaceful and humble society then we may obey the divine rules of the Almighty Allah and the Holy Prophet (Sallallahu *Alaihe Waalibe Wasallam*) in every sphere of life.

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