



Islamic Council
What it stands for



IN THE NAME OF
ALLAH, MOST GRACIOUS
MOST MERCIFUL

Islamic Council
What it stands for

Contents
Universal Islamic Declaration

	Page
Foreword	5
I Preamble	7
II Islam's Approach to Life	8
III The Crisis of Contemporary Civilisation	14
IV Framework for an Islamic Order	15
(1) State Policy	15
(2) Economic Policy	16
(3) Education Policy	18
(4) Social Policy	19
(5) Defence Policy	19
V Cooperation among Muslim States	20
VI Liberation of Muslim Lands	22
VII Unity of the Ummah	22
Declaration and Resolve	23

Contents

Universal Islamic Declaration of Human Rights

	Page
Foreword	27
Preamble	29
I Right to Life	33
II Right to Freedom	33
III Right to Equality and Prohibition Against Impermissible Discrimination	33
IV Right to Justice	34
V Right to Fair Trial	34
VI Right to Protection Against Abuse of Power	35
VII Right to Protection Against Torture	35
VIII Right to Protection of Honour and Reputation	35
IX Right to Asylum	35
X Rights of Minorities	36
XI Right and Obligation to Participate in the Conduct and Management of Public Affairs	36
XII Right to Freedom of Belief, Thought and Speech	36

XIII	Right to Freedom of Religion	37
XIV	Right to Free Association	37
XV	The Economic Order and the Rights Evolving Therefrom	37
XVI	Right to Protection of Property	38
XVII	Status and Dignity of Workers	38
XVIII	Right to Social Security	39
XIX	Right to Found a Family and Related Matters	39
XX	Rights of Married Women	40
XXI	Right to Education	41
XXII	Right to Privacy	41
XXIII	Right to Freedom of Movement and Residence	41
	Explanatory Notes	42
	Glossary of Arabic Terms	43
	References	44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلّٰتِي هِيَ أَقْوَمُ

*Verily, this Qur'an shows the way to
all that is most upright...*

(Al-Qur'an, Al-Isra 17:9)

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

*And upon them (too) We bestowed from on high this
reminder, so that thou might make clear unto mankind
all that has ever been thus bestowed upon them*

(Al-Qur'an, Al-Nahl 16:44)

Introduction

In the name of Allah, the Merciful, the Compassionate

The most evident feature of the contemporary Islamic era is the world-wide awakening among the Muslim peoples to their Islamic heritage; an awakening which is growing daily both in intensity and in extent. This heralds, Allah willing, the return of Muslims to an Islamic order which would unite them into one *Ummah* and demolish the artificial barriers that are currently dividing them and their lands.

The unity of the Muslim *Ummah* and the establishment of an Islamic order in Muslim lands are inextricable and strongly interdependent. In fact, the one cannot exist without the other. Moreover, nothing but Islam, and Islam alone, can bring unity to the Muslim peoples on a global scale. History is witness to the fact that when Muslims were steadfast in their faith and true in the practice of their religion, they flourished as a united *Ummah*. On the other hand, discord and disunity have afflicted them whenever they have deviated from the true path of Islam and shown apathy towards its teachings.

The Islamic Council is committed to strive for the promotion of unity of Muslim peoples and for the establishment of an Islamic order under which the Muslim *Ummah* might function and thrive.

The Council saw the beginning of the 15th century of the Islamic era (Hijra) as an auspicious occasion on which to remind the world, Muslim and non-Muslim alike, of the truth of Islam and of its potential to save the world from the many dangers that beset it, a world where too often might is right, and selfishness is rapidly becoming the force behind human behaviour, leading inevitably to perplexity in the individual soul and conflict between peoples.

To contribute to the achievement of these aims, the Council decided to formulate and publish two documents, which now appear for the first time under one cover: the *Universal Islamic Declaration* (first proclaimed in London on 12th April, 1980) and the *Universal Islamic Declaration of Human Rights* (Paris, 19th September, 1981), both based in their entirety on the Qur'an and the Sunnah. The first *Declaration* outlines the fundamental characteristics of Islam, defines the salient features of an Islamic order, and ends with a direct appeal to Muslims to unite in one *Ummah* under the banner of Islam.

The second *Declaration* sets out succinctly a code of human rights and obligations, reminds Muslim governments of the Divine origin of these rights, and draws people's attention to the fact that it is their duty to struggle and prevail upon their governments to respect these rights, any violation of which is a direct repudiation of Islam.

Taken together, these two documents indicate what the Islamic Council stands for, and by their world-wide distribution in several languages, seek to emphasise the teachings of Islam to the contemporary man, and to draw the attention of Muslim rulers to their sacred duty to conduct the affairs of their states in accordance with these teachings.

Our present-day world is beset with anxiety and suffering, and faces a desperate future if it remains confined in mind, feeling and consciousness to the man-made secular ideologies and systems. It is our firm belief that there is no hope for humanity except to turn to Allah and to establish a way of life conforming to His laws. Every individual Muslim, group of Muslims, organisation and movement is invited to cooperate with and support the Council in this mission. With the faith of believers, we see the breaking of a new dawn, Allah willing. We look for the day when the re-emergence of one *Ummah*, embracing all Muslims, will become a reality, to renew its mission, the mission of Islam, to give guidance and mercy to all mankind, and to strive for a better world.

May Allah guide us along the right path

Paris 5 Dhul-Hijjah 1402
22 September 1982

Salem Azzam
Secretary General

1

UNIVERSAL ISLAMIC DECLARATION

2

26th Jumad Al-Ula 1400

12th April 1980

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of God, Most Gracious, Most Merciful"

وَإِنَّ هَذِهِ أُمَّةٌ مُّتَكَبِّرَةٌ وَاحِدَةٌ وَإِنَّا لِرَبِّكُمْ فَانْتَقُولُ

*"And verily this brotherhood of yours is a single brotherhood,
and I am your Lord, so keep your duty unto Me."*

(Al Qur'an, Al-Muminun 23:52)



Foreword

During the momentous International Islamic Conference organised by the Islamic Council of Europe in London in April, 1976, a young man approached me and asked if I could explain to him very briefly the fundamental principles and salient features of the Islamic order.

Since then I found that the desire for such an explanation was not only confined to the Muslim community but was also shared by peoples of other faiths.

To satisfy this keen and widespread desire, the Islamic Council requested a number of eminent Muslim scholars and leading figures in the field of Islamic Da'wah to compile a document on the subject. The result of their efforts is this Universal Islamic Declaration. May Allah reward them for their contribution.

I earnestly hope that this document will be useful in enlightening all people. I hope that it will not only help Muslims in realising their cherished goal of establishing the Islamic order but would also help to dispel from the minds of many people the confusion and misapprehensions caused by the spread of false and misleading notions about Islam.

Let us all hope and pray that the dawn of the 15th century of the Hijra will herald an era of peace and prosperity, righteousness and justice throughout the world. Allah has placed a great responsibility on the Muslim Ummah to strive for such an era, as Allah says in Al Qur'an:

You are the best qualified community that hath been raised by mankind.
Ye enjoin right conduct and forbid wrong doing,
and ye believe in Allah (Al Imran 3-110).

London 26th Jumad Al-Ula
12th April 1980

Salem Azzam
Secretary General

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مِّنْ نَا

فَإِنَّمَا الَّذِينَ آمَنُوا بِاللَّهِ وَأَعْصَمُوا بِهِ فَسَيُذْخَلُهُمْ فِي جَهَنَّمَةَ
مِنْهُ وَقَضِيلٌ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا

*O mankind! Now hath a proof from your Lord come unto you,
and We have sent down unto you a clear Light;*

*As for those who believe in Allah, and hold fast unto Him,
them He will cause to enter into His mercy and grace, and will
guide them unto Him by a straight path.*

(Al Qur'an, An-Nisa: 4:174, 175)



I. PREAMBLE

WHEREAS mankind's covenant with Allah — may He be praised and glorified (*Al Qur'an, Al-A'raf* 7:172) — binds us all in an unbreakable relationship of complete and abiding submission to His will and His commands, and whereas this commitment was reaffirmed in *Al Qur'an* when Allah made His Covenant with the prophets saying:

'Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him', and asking: "Do you agree, and will ye take up My burden (which I lay upon you), in this matter?"

They answered: "We agree". He said: "Then bear witness.

I will be a witness with you".

(*Al Qur'an, Al-Imran* 3:81);

WHEREAS this covenant makes the believers the bearers and trustees of the Divine Message, enjoins them to establish that which is good and to forbid that which is evil, builds human personality and society on justice and establishes religion (*din*) in its completeness. (*Al Qur'an, Al Shura*, 42:13);

WHEREAS Islam is a complete code of life suitable for all people and all times, and Allah's mandate is eternal and universal and applies to every sphere of human conduct and life, without any distinction between the spiritual and the temporal;

WHEREAS Islam enjoins the Muslim *Ummah* to establish a just and humane world order, providing every opportunity for the all-round development of man and society in an environment free from all forms of exploitation and inequity;

WHEREAS Islam is a dynamic faith, making the believers conscious of their destiny and providing them with guidance for the maximum development of their talents and potentialities;

WHEREAS the Islamic law (*Shariah*) not only confers generous rights and privileges upon the believers but also places upon them certain obligations and responsibilities;

WHEREAS the Muslim *Ummah* is duty-bound to fulfil its covenant with Allah by establishing the Islamic order and translating into practice the ideals and principles of Islam in its own life, thus presenting the message and model of Islam to others.

II. ISLAM'S APPROACH TO LIFE

In the light of the above and sharing the widespread longing among Muslim people for the establishment of a truly Islamic order, we, Muslims, as humble servants of Allah and as members of the universal brotherhood of Islam, at the beginning of the fifteenth century of the Islamic era,

DO HEREBY BEAR WITNESS TO AND IN FULL CONSCIOUSNESS OF
OUR FAILINGS AND LIMITATIONS SOLEMNLY AFFIRM THAT:

Islam approaches life and its problems in their totality. Being a complete and perfect code of life, it holds no brief for partial reforms or compromise solutions. It starts by making man conscious of his unique position in the universe, not as a self-sufficient being but as a part, a very important part, of Allah's creation. It is only by becoming conscious of their true relationship with Allah and His creation that men and women can function successfully in this world.

Islam brings man close to Allah and enables him to gain a true perception of reality and builds, on that basis, his relationship in harmony with the entire creation. Islam emphasises that man has been created as Allah's vicegerent (*Khalifa*) (*Al Qur'an* 2:30), and all that exists is there for him to harness. Allah has endowed him with great potentialities and has provided all that he needs in the world around him. However, to make the best use of Allah's bounties, man needs Divine guidance. Allah has provided this guidance in its final form in *Al Qur'an* and the traditions of the Prophet Muhammad (*Sunnah*). This guidance is an unfailing recipe for success in this world and in the hereafter. Islam is a faith, a way of life, and a movement for the establishment of the Islamic order in the world. It is in this context that the believers must study and resolve all issues in every age and place.

Oneness of Allah (*Tawhid*) is the foundation of Islam. It affirms that Allah and Allah alone is our Creator, Sustainer, Guide and Lord; that He has no partners; that His will and authority is supreme and encompasses the entire universe; that He is the Law Giver, and to Him we must submit and surrender.

Tawhid has its corollary in the unity of His creation. It demolishes all distinctions based on

race, colour, caste, lineage, wealth and power. It leads to the establishment of relationships between human beings on the basis of equality. It integrates man and nature, which complement each other in Allah's scheme of creation.

Oneness of Allah also means the unity of life which leads to the elimination of all distinctions between the spiritual and the physical, the religious and the secular. Under this concept the whole fabric of life is governed by one law and the goal of the believers becomes the realisation of the Divine will.

Ever since the beginning of creation, Allah has sent prophets who conveyed His message to mankind. Thus we have a chain of prophets beginning with Adam and ending with Muhammad (Peace be upon them). He also revealed Books of Guidance to the Prophets Moses, David, Jesus and Muhammad (Peace be upon them). *Al Qur'an*, the Book revealed to the Prophet Muhammad (Peace be upon him), is the last and final Book of Guidance, and the Prophet Muhammad (Peace be upon him), is the last and final Prophet, after whom there will be none other.

Al Qur'an is the word of Allah. In it is preserved the Divine revelation unalloyed by human interpolation of any kind. It is the essence of all the messages previously sent to mankind by Allah. In it is embodied a framework for the conduct of human affairs. It contains explicit criteria for judging between right and wrong and principles for the individual and collective conduct of men and women. In it are warnings for mankind as well as a promise of guidance and support for those who seek Allah's help. *Al Qur'an* presents a path — the Straight Path (*Sirat al mustaqim*) — which, when followed, revolutionises life and leads to the establishment of an order based on truth, justice, virtue and goodness.

Man, as Allah's *Khalifa*, has a pivotal role to play in this world. Islam prepares him well for

this role and provides him with guidance for the development of his character and for the establishment of a just society. For purification of the self, he is required to offer prayers (*Salat*) five times a day. Prayers strengthen man's commitment to Allah, refresh his loyalty to truth and invigorate him to work for the realisation of his ideals.

Prayer is supplemented by fasting (*Sawm*) in the month of Ramadan to discipline and control his life. Alms (*Zakah*) commit man's worldly possessions to the achievement of the Divine purposes in the socio-economic field.

The above are the methods by which man's body, his soul and his possessions are harnessed in the service of virtue, truth and justice. It is also obligatory on Muslims who are able to do so, to perform pilgrimage (*Hajj*) once in their lifetime. This obligation, among other things, is an index of unity of the Muslim *Ummah* — a community of faith and a symbol of the unity of mankind.

A universal order can be created only on the basis of a universal faith and not by serving the gods of race, colour, territory or wealth. The ideal of man's brotherhood seeks and finds its realisation in Islam.

Establishment of justice on earth is one of the basic objectives for which Allah sent His prophets and His guidance (*Al Qur'an, Al Hadid* 57:25). All human beings have rights upon all that Allah has provided, and as such Allah's bounties are to be shared equitably. The poor and the needy have the right to share in the wealth of the rich (*Al Qur'an, Adh Dhariyat*, 51:19). It is the religious duty of Muslims to harness these resources to serve the ends of justice, to promote goodness and virtue, and to eliminate evil and vice (*Al Qur'an, Al Imran* 3:110). Allah's resources must not be allowed to become instruments of oppression and exploitation by any individual or section of society or state.

It is only the mandate of Allah which confers legitimacy on governments, rulers and institutions, and legitimate power and authority can be derived only in accordance with the mandate laid down in *Al Qur'an* and *As Sunnah* of the Prophet Muhammad (Peace be upon him).

Islam urges the believers actively to pursue, acquire and advance knowledge and fully approves the intuitive, rational and empirical methods of so doing. It confers on all human beings the right to an honourable life, freedom of worship, expression, movement and thought and the guaranteed right to retain legitimately acquired wealth.

Any system of government is Islamic as long as it upholds the mandatory principles laid down by *Al Qur'an* and *As Sunnah*. Apart from this mandatory requirement there is considerable flexibility in the form which an Islamic government may adopt. It is through this flexibility that Islam caters to the requirements of every age and place.

The objective of the Islamic movement is not simply to come to power by any means, but to see that the institutions of state and society are mobilised to serve mankind by pursuing policies which further the distinctive objectives of Islam. It is therefore, imperative that Islam's policy guidelines are spelt out and translated into practice.

The primary duties of state are to establish justice in all spheres of life and to nurture and strengthen the unity of the *Ummah*. These objectives can only be achieved when the just expectations of people are fulfilled; and when differences in rank, power, wealth and family ties are not permitted to undermine the socio-political process of Islam.

There are no intermediaries between Allah and man. Allah's guidance is available to all in the form of His Book, *Al Qur'an* and in the life example of His Prophet, the *Sunnah*. They clearly state the ideals, values and principles that man needs in order to build his individual and collective life on truth and justice. There exists in this guidance a built-in mechanism to

meet the demands of changing times and evolution is possible within this framework.

Islam aims at creating a model society. Its strategy is to mould the individual in accordance with the tenets of Islam, to organise and mobilise him within a social movement for progress and development, and to establish an Islamic Order by building society and state, their institutions and policies, at national and international levels.

Islam's primary focus is on the individual. By inspiring the individual with a new consciousness (*Iman*), social development is achieved. By making the individual righteous, trustworthy and duty-conscious (*Muttaqi*), he is enabled to change the world for the better.

Islam has emphasised the importance of institutions but has made it clear that institutions cannot yield the best results unless the men who manage them have a firm commitment to Islam and are capable of bearing the trust that has been placed in them.

Individuals inspired by this idealism and fortified by moral training become the prime movers in the establishment of an Islamic World Order. The *Ummah* is not expected to be a passive spectator of human exploitation, nor of the perpetration of tyranny and injustice. It is called upon to organise itself in the form of a movement for social change and reconstruction, and to come forward to help the oppressed and the persecuted of the world, Islam exhorts the believers to strive incessantly to establish Allah's will on earth. It makes it obligatory on all Muslims to struggle against every obstacle that stands in the way of achieving this goal. This effort is known as *Jihad*.

III. THE CRISIS OF CONTEMPORARY CIVILISATION

It is a matter of deep concern that the contemporary world is passing through a period of grave crisis threatening human civilisation. It is not that man lacks the resources that are needed to maintain high levels of culture and honourable living. The threat to civilisation comes from the fact that man today is unable to utilise fully and righteously the vast resources he has come to acquire. With the help of science, technology, and economic power, he has made impressive material progress, but has not been able to achieve fraternity, equity, and piety. Man's historic experiments with secular systems, such as capitalism and communism, have failed to realise that just and humane society for which he has yearned and sacrificed so much.

The capitalist system inevitably leads to exploitation of the poor and the establishment of hegemony of the rich and the privileged. It has been the root cause of various forms of imperialism.

The communist system, a secular alternative to capitalism, views society's problems in materialistic terms and sacrifices all freedoms in order to implement its policies. It leads to regimentation and authoritarianism, and state monopoly of the means of production leads to the creation of a bureaucratic control of thought and initiative, and a new oligarchy.

Both capitalism and communism have failed to create that balanced society wherein the demands of freedom, justice, respect for the individual and socio-economic efficiency, are achieved in harmony. The imperialisms, of both the capitalist and the communist type, seek to control the world by relentless economic and political exploitation, often under attractive slogans and labels.

IV. FRAMEWORK FOR AN ISLAMIC ORDER

(1) State Policy

Muslims are committed to the sincere and effective pursuit of the guiding principles of state policy as ordained by Allah and His Prophet, which include the following:

- a) The *Shariah* is the supreme law of the Muslim community and must be enforced in its entirety in all aspects of life. Each and every Muslim country must explicitly make *Shariah* the criterion by which to judge the public and private conduct of all, rulers and ruled alike, and the chief source of all legislation in the country.
- b) Political power must be exercised within the framework of *Shariah*. It is neither valid nor exercisable except by and on behalf of the community through the process of mutual consultation (*Shura*). No one is authorised to arrogate to himself the right to rule by personal discretion.
- c) It is the obligation and right of every person to participate in the political process, and political authority is to be entrusted to those who are worthy of it according to the Islamic criterion of knowledge, trustworthiness and capability.
- d) All political power, whether legislative, executive or judicial, is exercisable within the limits set out by Allah and His Prophet for the promotion and enforcement of the values prescribed by Islam.
- e) Obedience to the legitimately constituted authority is obligatory on people so long as it is in conformity with the *Shariah*.

- f) All persons in authority are bound by the rules of the *Shariah*, both in regard to their personal as well as public conduct.
- g) All citizens are equal before the law.
- h) People have the right to question the decisions of their rulers and to seek and obtain remedies for wrongs committed by them.
- i) The rights of people to life, liberty, honour and property as guaranteed by Allah and His Prophet can in no circumstances be abrogated or suspended.
- j) The civil and religious rights of minorities shall be upheld and protected.

(2) Economic Policy

The Islamic economic system is based on social justice, equity, moderation and balanced relationships. It is a universal system embodying eternal values which safeguard man's rights while constantly reminding him of his obligations to himself and to society. It forbids all forms of exploitation and honours labour, encourages man to earn his living by honest means, and to spend his earnings in a rational way. Its salient features are:

- a) All natural resources are a trust (*Amanah*) from Allah and man is individually and collectively custodian (*Mustakhlif*) of these resources. Man's economic effort and its reward are determined within the context of this framework of trust.
- b) Wealth must be acquired through effort and by lawful means. It should be saved,

retained and used only in ways approved by Allah and His Prophet.

- c) Wealth should be justly distributed. When personal wealth has satisfied the legitimate needs of its owner, the surplus is required to satisfy the needs of others.
- d) All resources available to man in general and to the *Ummah* in particular, must always be put to optimum use; no one has the right to hoard them or to keep them idle, or to squander them or to use them for wanton display, be it the individual, the community or the state.
- e) Development is an essential requirement, and participation in economic activity is obligatory on every Muslim. He must labour hard, and always seek to produce more than is necessary for his personal needs, because then alone would he be able to participate in the process of *Zakah* and to contribute to the well-being of others.
- f) Every worker is entitled to a fair recompense for his or her work. There must be no discrimination based on race, colour, religion or sex.
- g) The procurement of wealth and the production of goods must be lawful in terms of the *Shariah*. Usury (*Riba*), gambling, hoarding, etc are forbidden sources of income.
- h) The principles of equality and brotherhood require the just sharing of resources in prosperity as well as in adversity, *Zakah*, *Sadaqat*, *Al'Afw* and inheritance are some of the means for the equitable distribution of wealth and resources in society.
- i) Persons incapable of looking after their own needs, owing to permanent or temporary

incapacity, have a just call upon the wealth of society. They are the responsibility of society which must ensure supply of basic necessities of food, clothing, shelter, education and health care, to all of them irrespective of their age, sex, colour or religion.

j) The economic power of the *Ummah* shall be structured in such a way that there is co-operation and sharing within the *Ummah* and maximum self-reliance therein.

(3) Educational Policy

Education is an important corner-stone of the Islamic system. Pursuit of knowledge is obligatory for all Muslims, including knowledge of skills, crafts and vocations. Some of the basic principles of Islamic educational policy are:

- a) There shall be universal basic education for all men and women in society, and adequate national resources shall be made available for this purpose.
- b) The purpose of education shall be to produce people who are imbued with Islamic learning and character and are capable of meeting all the economic, social, political, technological, physical, intellectual and aesthetic needs of society.
- c) The two parallel streams of secular and religious education prevailing today in the Muslim World should be fused together so as to provide an Islamic vision for those engaged in education, and to enable them to reconstruct human thought, in all its forms, on the foundations of Islam.

(4) Social Policy

The social institutions of mosque, family, local community, social consultative bodies, socio-economic cooperatives, etc, are an integral part of the Islamic system, and should be established and strengthened on the Islamic principles of brotherhood (*Ukhuwwah*) and mutual help (*Takaful*). The fundamental objectives of Islamic social policy are:

- a) Affirmation, restoration and consolidation of the dignity, integrity and honour of the individual.
- b) Protection and strengthening of the family as the basic unit of society, with particular emphasis on kindness and respect to parents.
- c) Ensuring that women enjoy full rights — legal, social, cultural, economic, educational and political — which Islam has guaranteed to them.
- d) Self-reliance, mutual consultation, social cohesion and cooperation in all aspects of national life.

(5) Defence Policy

Defence of Islam and Muslim lands is the sacred duty of all Muslims. While Islam stands for peace, it also enjoins Muslims to be ever ready to deter and repulse aggression. To fulfil this duty, the Muslim countries should:

- a) Develop their defence potentials to the maximum.
- b) Strive for the earliest achievement of self-sufficiency in defence production.
- c) Establish the closest possible cooperation in every field of defence activity.
- d) Consider aggression against any Muslim country as aggression against the entire Muslim world.

V. COOPERATION AMONG MUSLIM STATES

Further cooperation among Muslim states requires that:

- a) The Muslim states should establish an Islamic Fund for Mutual Assistance (*Baitul Mal*), through which assistance to Muslim countries should be administered.
- b) The Muslim states should set up a monetary reserve of its own and take expeditious steps to establish a common currency system.
- c) A common market among Muslim states should be established.
- d) The Muslim states should establish their own institutions to control and operate the "service sector" viz. banking, insurance, travel, shipping, packaging, transport, advertising, and marketing, etc.

e) The Muslim states should coordinate production policies and agreed programmes for improving and developing the techniques and quality of agricultural and industrial production in different countries. The primary aim in this regard should be:

- (i) To create sufficient agricultural capacity and food reserves.
- (ii) To produce raw materials for consumption in the industrial sector and,
- (iii) To rationalise the development of industry, particularly heavy and basic industries, in order to make the Muslim world self-sufficient in essential supplies of capital goods and defence equipment.

f) The Muslim states should formulate a joint approach to secure fair and stable prices for their raw material and natural resources. It must enjoy and exercise complete sovereignty with regard to their production, pricing, marketing and usage. The Muslim states may also establish a common fund in order to acquire effective capability for market intervention and price support.

g) The Muslim states should seek a fundamental restructuring of the present international monetary and economic system so as to make its operation fair and equitable for the developing countries and to give them their due share in decision-making.

h) The Muslim states should establish a Muslim World Court to resolve and/or adjudicate on all inter-state disputes.

- i) The Muslim states should establish a Permanent Commission to formulate information and educational policies for the Muslim world as a whole, and should develop the full range of expertise, techniques and production facilities in mass media.
- j) The Muslim states should take an active interest in the welfare of Muslim minorities. It is incumbent upon them to see that they are not denied human rights, and enjoy full freedom to practise their Islamic way of life.
- k) Arabic, the language of *Al Qur'an*, should be developed as the lingua franca of the Muslim *Ummah* and every effort should be made to achieve this objective.

VI. LIBERATION OF MUSLIM LANDS

The subjugation of Muslim people and the occupation of their lands in certain parts of the world is a matter of grave concern to us. The most painful of these is the usurpation and occupation of the holy city of Jerusalem (*Al Quds*). It is the sacred duty of the *Ummah* to mobilise itself fully and strive relentlessly to liberate Jerusalem and all other Muslim lands.

VII. UNITY OF THE UMMAH

The people of the Muslim world should prevail upon their governments to adopt this framework as a principle of state policy, to be followed by statutory treaty arrangements leading to greater unity of the *Ummah* as envisaged by Islam.

DECLARATION AND RESOLVE

The affairs of the *Ummah*, divided into nation-states, are presently in disarray because:

- a) In spite of public declarations of commitment to Islam, Islamic principles have not been implemented in the life of its people and institutions.
- b) Real power is, by and large, in the hands of people whose hearts are not imbued with the teachings of Islam and the spirit of Muslim solidarity, and who tend to put their own interests above those of the Muslim *Ummah*.
- c) The vast resources of the *Ummah* are being grossly wasted. In many cases they are being used for purposes held to be illegal and immoral by *Al Qur'an*. Instead of being utilised for the removal of economic imbalance and social injustice in the *Ummah*, wealth is used in a manner that benefits forces that are inimical to Islam and the Muslim *Ummah*.

We therefore, declare that the objectives of the Islamic Order can be achieved only *IF*:

- a) The Muslim *Ummah* dedicates itself to practising the principles of Islam at

the individual and collective levels, and abolishes all forms of domination, exploitation, all distinctions, discriminations and all un-Islamic systems, laws and customs that have permeated Muslim society.

b) A truly Islamic leadership emerges in the Muslim *Ummah* in all fields; capable of leading the people through the strength of its moral calibre and not through force, coercion or manipulation; which trusts its people and is trusted by them; which regards itself as accountable to the *Ummah* and above all to Allah.

It is under such an inspiring leadership and with a clear commitment to Islamic principles that Muslims all over the world would be integrated into one organic community, and would be able to transform the mandate of Allah into reality.

O people of the Muslim Ummah, in every Muslim country where the prevailing order does not fully conform to the teachings of Islam, it is your sacred duty to struggle for change.

O people of the Muslim Ummah, stand firm and do your utmost to fulfil your obligation to build a truly Islamic society.

So help us Allah, You are the best Protector and the best Helper.

2

*Universal Islamic Declaration
of
Human Rights*

19 September 1981

21 Dhul Qaidah 1401

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُذَا بَيَانٌ لِّلْتَّابِيسِ وَهُدًى وَمَوْعِظَةٌ لِّلنَّقْتَيْنِ

This is a declaration for mankind, a guidance and instruction to those who fear God.

(Al Qur'an, Al-Imran 3:138)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Islam gave to mankind an ideal code of human rights fourteen centuries ago. These rights aim at conferring honour and dignity on mankind and eliminating exploitation, oppression and injustice.

Human rights in Islam are firmly rooted in the belief that God, and God alone, is the Law Giver and the Source of all human rights. Due to their Divine origin, no ruler, government, assembly or authority can curtail or violate in any way the human rights conferred by God, nor can they be surrendered.

Human rights in Islam are an integral part of the overall Islamic order and it is obligatory on all Muslim governments and organs of society to implement them in letter and in spirit within the framework of that order.

It is unfortunate that human rights are being trampled upon with impunity in many countries of the world, including Muslim countries. Such violations are a matter of serious concern and are arousing the conscience of more and more people throughout the world.

I sincerely hope that this *Declaration of Human Rights* will give a powerful impetus to the Muslim peoples to stand firm and defend resolutely and courageously the rights conferred on them by God.

This *Declaration of Human Rights* is the second fundamental document proclaimed by the Islamic Council to mark the beginning of the 15th Century of the Islamic era, the first being the *Universal Islamic Declaration* announced at the International Conference on The Prophet Muhammad (peace and blessings be upon him) and his Message, held in London from 12 to 15 April 1980.

The *Universal Islamic Declaration of Human Rights* is based on the Qur'an and the Sunnah and has been compiled by eminent Muslim scholars, jurists and representatives of Islamic movements and thought. May God reward them all for their efforts and guide us along the right path.

Paris 21 Dhul Qaidah 1401
19th September 1981

Salem Azzam
Secretary General

سْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَا يَرَكُوكُمْ إِنَّا خَلَقْنَاكُمْ مِّنْ ذِكْرٍ وَأُنْثٍ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِيلَ لِتَعَاوَرُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَقْرَبُكُمْ إِذَا اللَّهَ عَلِمْتُمْ خَيْرًا

O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all aware.

(Al Qur'an, Al-Hujurat 49:13)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preamble

WHEREAS the age-old human aspiration for a just world order wherein people could live, develop and prosper in an environment free from fear, oppression, exploitation and deprivation, remains largely unfulfilled;

WHEREAS the Divine Mercy unto mankind reflected in its having been endowed with super-abundant economic sustenance is being wasted, or unfairly or unjustly withheld from the inhabitants of the earth;

WHEREAS Allah (God) has given mankind through His revelations in the Holy Qur'an and the Sunnah of His Blessed Prophet Muhammad an abiding legal and moral framework within which to establish and regulate human institutions and relationships;

WHEREAS the human rights decreed by the Divine Law aim at conferring dignity and honour on mankind and are designed to eliminate oppression and injustice;

WHEREAS by virtue of their Divine source and sanction these rights can neither be curtailed, abrogated or disregarded by authorities, assemblies or other institutions, nor can they be surrendered or alienated;

Therefore we, as Muslims, who believe

- a) in God, the Beneficent and Merciful, the Creator, the Sustainer, the Sovereign, the sole Guide of mankind and the Source of all Law;
- b) in the Vicegerency (Khilafah) of man who has been created to fulfil the Will of God on earth;
- c) in the wisdom of Divine guidance brought by the Prophets, whose mission found its culmination in the final Divine message that was conveyed by the Prophet Muhammad (Peace be upon him) to all mankind;
- d) that rationality by itself without the light of revelation from God can neither be a sure guide in the affairs of mankind nor provide spiritual nourishment to the human soul, and, knowing that the teachings of Islam represent the quintessence of Divine guidance in its final and perfect form, feel duty-bound to remind man of the high status and dignity bestowed on him by God;
- e) in inviting all mankind to the message of Islam;
- f) that by the terms of our primeval covenant with God our duties and obligations have priority over our rights, and that each one of us is under a bounden duty to spread the teachings of Islam by word, deed, and indeed in all gentle ways, and to make them effective not only in our individual lives but also in the society around us;
- g) in our obligation to establish an Islamic order:
 - i) wherein all human beings shall be equal and none shall enjoy a privilege or suffer a disadvantage or discrimination by reason of race, colour, sex, origin or language;

- ii) wherein all human beings are born free;
- iii) wherein slavery and forced labour are abhorred;
- iv) wherein conditions shall be established such that the institution of family shall be preserved, protected and honoured as the basis of all social life;
- v) wherein the rulers and the ruled alike are subject to and equal before the Law;
- vi) wherein obedience shall be rendered only to those commands that are in consonance with the Law;
- vii) wherein all worldly power shall be considered as a sacred trust, to be exercised within the limits prescribed by the Law and in a manner approved by it, and with due regard for the priorities fixed by it;
- viii) wherein all economic resources shall be treated as Divine blessings bestowed upon mankind, to be enjoyed by all in accordance with the rules and the values set out in the Qur'an and the Sunnah;
- ix) wherein all public affairs shall be determined and conducted, and the authority to administer them shall be exercised, after mutual consultation (*Shura*) between the believers qualified to contribute to a decision which would accord well with the Law and the public good;
- x) wherein everyone shall undertake obligations proportionate to his capacity and shall be held responsible pro rata for his deeds;
- xi) wherein everyone shall, in case of an infringement of his rights, be assured of appropriate remedial measures in accordance with the Law;

- xii) wherein no one shall be deprived of the rights assured to him by the Law except by its authority and to the extent permitted by it;
- xiii) wherein every individual shall have the right to bring legal action against anyone who commits a crime against society as a whole or against any of its members;
- xiv) wherein every effort shall be made to
 - (a) secure unto mankind deliverance from every type of exploitation, injustice and oppression,
 - (b) ensure to everyone security, dignity and liberty in terms set out and by methods approved and within the limits set by the Law;

Do hereby, as servants of Allah and as members of the Universal Brotherhood of Islam, at the beginning of the Fifteenth Century of the Islamic Era, affirm our commitment to uphold the following inviolable and inalienable human rights that we consider are enjoined by Islam.

I Right to Life

- a) Human life is sacred and inviolable and every effort shall be made to protect it. In particular no one shall be exposed to injury or death, except under the authority of the Law.
- b) Just as in life, so also after death, the sanctity of a person's body shall be inviolable. It is the obligation of believers to see that a deceased person's body is handled with due solemnity.

II Right to Freedom

- a) Man is born free. No inroads shall be made on his right to liberty except under the authority and in due process of the Law.
- b) Every individual and every people has the inalienable right to freedom in all its forms—physical, cultural, economic and political—and shall be entitled to struggle by all available means against any infringement or abrogation of this right; and every oppressed individual or people has a legitimate claim to the support of other individuals and/or peoples in such a struggle.

III Right to Equality and Prohibition Against Impermissible Discrimination

- a) All persons are equal before the Law and are entitled to equal opportunities and protection of the Law.
- b) All persons shall be entitled to equal wage for equal work.
- c) No person shall be denied the opportunity to work or be discriminated against in any manner or exposed to greater physical risk by reason of religious belief, colour, race, origin, sex or language.

IV Right to Justice

- a) Every person has the right to be treated in accordance with the Law, and only in accordance with the Law.
- b) Every person has not only the right but also the obligation to protest against injustice; to recourse to remedies provided by the Law in respect of any unwarranted personal injury or loss; to self-defence against any charges that are preferred against him and to obtain fair adjudication before an independent judicial tribunal in any dispute with public authorities or any other person.
- c) It is the right and duty of every person to defend the rights of any other person and the community in general (*Hisbah*).
- d) No person shall be discriminated against while seeking to defend private and public rights.
- e) It is the right and duty of every Muslim to refuse to obey any command which is contrary to the Law, no matter by whom it may be issued.

V Right to Fair Trial

- a) No person shall be adjudged guilty of an offence and made liable to punishment except after proof of his guilt before an independent judicial tribunal.
- b) No person shall be adjudged guilty except after a fair trial and after reasonable opportunity for defence has been provided to him.
- c) Punishment shall be awarded in accordance with the Law, in proportion to the seriousness of the offence and with due consideration of the circumstances under which it was committed.
- d) No act shall be considered a crime unless it is stipulated as such in the clear wording of the Law.

- e) Every individual is responsible for his actions. Responsibility for a crime cannot be vicariously extended to other members of his family or group, who are not otherwise directly or indirectly involved in the commission of the crime in question.

VI Right to Protection Against Abuse of Power

Every person has the right to protection against harassment by official agencies. He is not liable to account for himself except for making a defence to the charges made against him or where he is found in a situation wherein a question regarding suspicion of his involvement in a crime could be *reasonably* raised.

VII Right to Protection Against Torture

No person shall be subjected to torture in mind or body, or degraded, or threatened with injury either to himself or to anyone related to or held dear by him, or forcibly made to confess to the commission of a crime, or forced to consent to an act which is injurious to his interests.

VIII Right to Protection of Honour and Reputation

Every person has the right to protect his honour and reputation against calumnies, groundless charges or deliberate attempts at defamation and blackmail.

IX Right to Asylum

- a) Every persecuted or oppressed person has the right to seek refuge and asylum. This right is guaranteed to every human being irrespective of race, religion, colour and sex.
- b) Al Masjid Al Haram (the sacred house of Allah) in Mecca is a sanctuary for all Muslims.

X Rights of Minorities

- a) The Qur'anic principle "There is no compulsion in religion" shall govern the religious rights of non-Muslim minorities.
- b) In a Muslim country religious minorities shall have the choice to be governed in respect of their civil and personal matters by Islamic Law, or by their own laws.

XI Right and Obligation to Participate in the Conduct and Management of Public Affairs

- a) Subject to the Law, every individual in the community (*Ummah*) is entitled to assume public office.
- b) Process of free consultation (*Shura*) is the basis of the administrative relationship between the government and the people. People also have the right to choose and remove their rulers in accordance with this principle.

XII Right to Freedom of Belief, Thought and Speech

- a) Every person has the right to express his thoughts and beliefs so long as he remains within the limits prescribed by the Law. No one, however, is entitled to disseminate falsehood or to circulate reports which may outrage public decency, or to indulge in slander, innuendo or to cast defamatory aspersions on other persons.
- b) Pursuit of knowledge and search after truth is not only a right but a duty of every Muslim.
- c) It is the right and duty of every Muslim to protest and strive (within the limits set out by the Law) against oppression even if it involves challenging the highest authority in the State.

- d) There shall be no bar on the dissemination of information provided it does not endanger the security of the society or the state and is confined within the limits imposed by the Law.
- e) No one shall hold in contempt or ridicule the religious beliefs of others or incite public hostility against them; respect for the religious feelings of others is obligatory on all Muslims.

XIII Right to Freedom of Religion

Every person has the right to freedom of conscience and worship in accordance with his religious beliefs.

XIV Right to Free Association

- a) Every person is entitled to participate individually and collectively in the religious, social, cultural and political life of his community and to establish institutions and agencies meant to enjoin what is right (*ma'ruf*) and to prevent what is wrong (*munkar*).
- b) Every person is entitled to strive for the establishment of institutions whereunder an enjoyment of these rights would be made possible. Collectively, the community is obliged to establish conditions so as to allow its members full development of their personalities.

XV The Economic Order and the Rights Evolving Therefrom

- a) In their economic pursuits, all persons are entitled to the full benefits of nature and all its resources. These are blessings bestowed by God for the benefit of mankind as a whole.
- b) All human beings are entitled to earn their living according to the Law.

- c) Every person is entitled to own property individually or in association with others. State ownership of certain economic resources in the public interest is legitimate.
- d) The poor have the right to a prescribed share in the wealth of the rich, as fixed by Zakah, levied and collected in accordance with the Law.
- e) All means of production shall be utilised in the interest of the community (*Ummah*) as a whole, and may not be neglected or misused.
- f) In order to promote the development of a balanced economy and to protect society from exploitation, Islamic Law forbids monopolies, unreasonable restrictive trade practices, usury, the use of coercion in the making of contracts and the publication of misleading advertisements.
- g) All economic activities are permitted provided they are not detrimental to the interests of the community (*Ummah*) and do not violate Islamic laws and values.

XVI Right to Protection of Property

No property may be expropriated except in the public interest and on payment of fair and adequate compensation.

XVII Status and Dignity of Workers

Islam honours work and the worker and enjoins Muslims not only to treat the worker justly but also generously. He is not only to be paid his earned wages promptly, but is also entitled to adequate rest and leisure.

XVIII Right to Social Security

Every person has the right to food, shelter, clothing, education and medical care consistent with the resources of the community. This obligation of the community extends in particular to all individuals who cannot take care of themselves due to some temporary or permanent disability.

XIX Right to Found a Family and Related Matters

- a) Every person is entitled to marry, to found a family and to bring up children in conformity with his religion, traditions and culture. Every spouse is entitled to such rights and privileges and carries such obligations as are stipulated by the Law.
- b) Each of the partners in a marriage is entitled to respect and consideration from the other.
- c) Every husband is obligated to maintain his wife and children according to his means.
- d) Every child has the right to be maintained and properly brought up by its parents, it being forbidden that children are made to work at an early age or that any burden is put on them which would arrest or harm their natural development.
- e) If parents are for some reason unable to discharge their obligations towards a child it becomes the responsibility of the community to fulfil these obligations at public expense.
- f) Every person is entitled to material support, as well as care and protection, from his family during his childhood, old age or incapacity. Parents are entitled to material support as well as care and protection from their children.

- g) Motherhood is entitled to special respect, care and assistance on the part of the family and the public organs of the community (*Ummah*).
- h) Within the family, men and women are to share in their obligations and responsibilities according to their sex, their natural endowments, talents and inclinations, bearing in mind their common responsibilities toward their progeny and their relatives.
- i) No person may be married against his or her will, or lose or suffer diminution of legal personality on account of marriage.

XX Rights of Married Women

Every married woman is entitled to:

- a) live in the house in which her husband lives;
- b) receive the means necessary for maintaining a standard of living which is not inferior to that of her spouse, and, in the event of divorce, receive during the statutory period of waiting (*Iddah*) means of maintenance commensurate with her husband's resources, for herself as well as for the children she nurses or keeps, irrespective of her own financial status, earnings, or property that she may hold in her own right;
- c) seek and obtain dissolution of marriage (*Khul'a*) in accordance with the terms of the Law. This right is in addition to her right to seek divorce through the courts.
- d) inherit from her husband, her parents, her children and other relatives according to the Law;

- e) strict confidentiality from her spouse, or ex-spouse if divorced, with regard to any information that he may have obtained about her, the disclosure of which could prove detrimental to her interests. A similar responsibility rests upon her in respect of her spouse or ex-spouse.

XXI Right to Education

- a) Every person is entitled to receive education in accordance with his natural capabilities.
- b) Every person is entitled to a free choice of profession and career and to the opportunity for the full development of his natural endowments.

XXII Right to Privacy

Every person is entitled to the protection of his privacy.

XXIII Right to Freedom of Movement and Residence

- a) In view of the fact that the World of Islam is veritably *Ummah Islamia*, every Muslim shall have the right to freely move in and out of any Muslim country.
- b) No one shall be forced to leave the country of his residence, or be arbitrarily deported therefrom, without recourse to due process of Law.

Explanatory Notes

- 1 In the above formulation of Human Rights, unless the context provides otherwise:
 - a) the term 'person' refers to both the male and female sexes.
 - b) the term 'Law' denotes the *Shari'ah*, i.e. the totality of ordinances derived from the Qur'an and the Sunnah and any other laws that are deduced from these two sources by methods considered valid in Islamic jurisprudence.
- 2 Each one of the Human Rights enunciated in this Declaration carries a corresponding duty.
- 3 In the exercise and enjoyment of the rights referred to above every person shall be subject only to such limitations as are enjoined by the Law for the purpose of securing the due recognition of, and respect for, the rights and the freedom of others and of meeting the just requirements of morality, public order and the general welfare of the Community (*Ummah*).
- 4 The Arabic text of this *Declaration* is the original.

Glossary of Arabic Terms

<i>SUNNAH</i>	The example or way of life of the Prophet (peace be upon him), embracing what he said, did or agreed to.
<i>KHILAFAH</i>	The vicegerency of man on earth or succession to the Prophet, transliterated into English as the Caliphate.
<i>HISBAH</i>	Public vigilance, an institution of the Islamic State enjoined to observe and facilitate the fulfilment of right norms of public behaviour. The "Hisbah" consists in public vigilance as well as an opportunity to private individuals to seek redress through it.
<i>MA'ROOF</i>	Good act.
<i>MUNKAR</i>	Reprehensible deed.
<i>ZAKAH</i>	The 'purifying' tax on wealth, one of the five pillars of Islam obligatory on Muslims.
<i>IDDAH</i>	The waiting period of a widowed or divorced woman during which she is not to re-marry.
<i>KHULA</i>	Divorce a woman obtains at her own request.
<i>UMMAH</i>	
<i>ISLAMIA</i>	World Muslim community.
<i>SHARIAH</i>	Islamic law.

References

NOTE: The Roman numerals refer to the topics in the text. The Arabic numerals refer to the Chapter and the Verse, of the Qur'an, i.e. 5:32 means Chapter 5, Verse 32.

- | | | | |
|------------|--|------------|--|
| I | 1 Qur'an Al-Maidah 5:32 | V | 26 Hadith narrated by Bukhari, Muslim
27 Qur'an Al-Isra 17:15 |
| | 2 Hadith narrated by Muslim, Abu Daud, Tirmidhi, Nasai | | 28 Qur'an Al-Ahzab 33:5 |
| | 3 Hadith narrated by Bukhari | | 29 Qur'an Al-Hujurat 49:6 |
| II | 4 Hadith narrated by Bukhari, Muslim | | 30 Qur'an An-Najm 53:28 |
| | 5 Sayings of Caliph Umar | | 31 Qur'an Al-Baqarah 2:229 |
| | 6 Qur'an As-Shura 42:41 | | 32 Hadith narrated by Al Baihaki, Hakim |
| | 7 Qur'an Al-Hajj 22:41 | | 33 Qur'an Al-Isra 17:15 |
| III | 8 From the Prophet's address | | 34 Qur'an At-Tur 52:21 |
| | 9 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai | | 35 Qur'an Yusuf 12:79 |
| | 10 From the address of Caliph Abu Bakr | | 36 Qur'an Al-Ahzab 33:58 |
| | 11 From the Prophet's farewell address | VI | 37 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai |
| | 12 Qur'an Al-Ahqaf 46:19 | | 38 Hadith narrated by Ibn Majah |
| | 13 Hadith narrated by Ahmad | VII | 39 From the Prophet's farewell address |
| | 14 Qur'an Al-Mulk 67:15 | | 40 Qur'an Al-Hujurat 49:12 |
| | 15 Qur'an Al-Zalalah 99:7-8 | | 41 Qur'an Al-Hujurat 49:11 |
| IV | 16 Qur'an An-Nisa 4:59 | IX | 42 Qur'an At-Tawba 9:6 |
| | 17 Qur'an Al-Maidah 5:49 | | 43 Qur'an Al-Imran 3:97 |
| | 18 Qur'an An-Nisa 4:148 | | 44 Qur'an Al-Baqarah 2:125 |
| | 19 Hadith narrated by Bukhari, Muslim, Tirmidhi | | 45 Qur'an Al-Hajj 22:25 |
| | 20 Hadith narrated by Bukhari, Muslim | X | 46 Qur'an Al-Baqarah 2:256 |
| | 21 Hadith narrated by Muslim, Abu Daud, Tirmidhi, Nasai | | 47 Qur'an Al-Maidah 5:42 |
| | 22 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai | | 48 Qur'an Al-Maidah 5:43 |
| | 23 Hadith narrated by Abu Daud, Tirmidhi | | 49 Qur'an Al-Maidah 5:47 |
| | 24 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai | XI | 50 Qur'an As-Shura 42:38 |
| | 25 Hadith narrated by Bukhari | | 51 Hadith narrated by Ahmad |
| | | | 52 From the address of Caliph Abu Bakr |
| | | XII | 53 Qur'an Al-Ahzab 33:60-61 |
| | | | 54 Qur'an Saba 34:46 |

- 55 Hadith narrated by Tirmidhi, Nasai
 56 Qur'an An-Nisa 4:83
 57 Qur'an Al-Anam 6:108
XIII 58 Qur'an Al-Kafirun 109:6
XIV 59 Qur'an Yusuf 12:108
 60 Qur'an Al-Imran 3:104
 61 Qur'an Al-Maidah 5:2
 62 Hadith narrated by Abu Daud, Tirmidhi, Nasai, Ibn Majah
XV 63 Qur'an Al-Maidah 5:120
 64 Qur'an Al-Jathiyah 45:13
 65 Qur'an Ash-Shuara 26:183
 66 Qur'an Al-Isra 17:20
 67 Qur'an Hud 11:6
 68 Qur'an Al-Mulk 67:15
 69 Qur'an An-Najm 53:48
 70 Qur'an Al-Hashr 59:9
 71 Qur'an Al-Maarij 70:24-25
 72 Sayings of Caliph Abu Bakr
 73 Hadith narrated by Bukhari, Muslim
 74 Hadith narrated by Muslim
 75 Hadith narrated by Muslim, Abu Daud, Tirmidhi, Nasai
 76 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai
 77 Qur'an Al-Mutaffifin 83:1-3
 78 Hadith narrated by Muslim
 79 Qur'an Al-Baqarah 2:275
 80 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai
XVI 81 Qur'an Al-Baqarah 2:188
 82 Hadith narrated by Bukhari
 83 Hadith narrated by Muslim
 84 Hadith narrated by Muslim, Tirmidhi
XVII 85 Qur'an At-Tawbah 9:105
 86 Hadith narrated by Abu Yala—Majma Al Zawaiid
 87 Hadith narrated by Ibn Majah
 88 Qur'an Al-Ahqaf 46:19
 89 Qur'an At-Tawbah 9:105
 90 Hadith narrated by Tabarani—Majma Al Zawaiid
 91 Hadith narrated by Bukhari
XVIII 92 Qur'an Al-Ahzab 33:6
XIX 93 Qur'an An-Nisa 4:1
 94 Qur'an Al-Baqarah 2:228
 95 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi, Nasai
 96 Qur'an Ar-Rum 30:21
 97 Qur'an At-Talaq 65:7
 98 Qur'an Al-Isra 17:24
 99 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi
 100 Hadith narrated by Abu Daud
 101 Hadith narrated by Bukhari, Muslim
 102 Hadith narrated by Abu Daud, Tirmidhi
 103 Hadith narrated by Ahmad, Abu Daud
XX 104 Qur'an At-Talaq 65:6
 105 Qur'an An-Nisa 4:34
 106 Qur'an At-Talaq 65:6
 107 Qur'an At-Talaq 65:6
 108 Qur'an Al-Baqarah 2:229
 109 Qur'an An-Nisa 4:12
 110 Qur'an Al-Baqarah 2:237
XI 111 Qur'an Al-Isra 17:23-24
 112 Hadith narrated by Ibn Majah
 113 Qur'an Al-Imran 3:187
 114 From the Prophet's farewell address
 115 Hadith narrated by Bukhari, Muslim
 116 Hadith narrated by Bukhari, Muslim, Abu Daud, Tirmidhi
XXII 117 Hadith narrated by Muslim
 118 Qur'an Al-Hujurat 49:12
 119 Hadith narrated by Abu Daud, Tirmidhi
XXIII 120 Qur'an Al-Mulk 67:15
 121 Qur'an Al-Anam 6:11
 122 Qur'an An-Nisa 4:97
 123 Qur'an Al-Baqarah 2:217
 124 Qur'an Al-Hashr 59:9



ISLAMIC COUNCIL

16 Grosvenor Crescent, London SW1
Telephone 01-235 9832. Telex 894240 ISLAMI G
Cables: ISLAMIAH London, SW1