**Comparison of the**

**Universal Declaration of Human Rights (1948)**

**and the**

**Cairo Declaration on Human Rights in Islam (1990)**

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| **UDHR**  **Universal Declaration on Human Rights**  **(1948)** | **CDHRI**  **Cairo Declaration on Human Rights in Islam (1990)** | **Comments**  **I191696-191771** |
| ***PREAMBLE*** |  |  |
| *Whereas* recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, | Reaffirming the civilizing and historical role of the Islamic Ummah which Allah made as the best community and which gave humanity a universal and well-balanced civilization, in which harmony is established between this life and the hereafter and knowledge is combined with faith; | The Universal Declaration of Human Rights (UDHR) emphasizes the importance of recognizing the inherent dignity and equal rights of all human beings as the foundation of freedom, justice, and peace in the world. It upholds the principle that every individual should be treated with respect, without discrimination based on any factor, and be entitled to basic human rights.  On the other hand, the Cairo Declaration on Human Rights in Islam (CDHRI) draws upon Islamic teachings to affirm the role of the Islamic Ummah in establishing a well-balanced and harmonious civilization that integrates knowledge and faith. |
| *Whereas* disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people, | Believing that fundamental rights and freedoms according to Islam are an integral part of the Islamic religion and that no one shall have the right as a matter of principle to abolish them either in whole or in part or to violate or ignore them in as much as they are binding divine commands | The UDHR is a secular declaration that emphasizes the universality of human rights, irrespective of religion, culture, or tradition. It recognizes the inherent dignity and equality of all human beings and their entitlement to basic civil, political, economic, social, and cultural rights. The UDHR is not tied to any specific religion or ideology, and it promotes the idea that human rights are fundamental and inalienable rights that apply to everyone, everywhere, at all times.  In contrast, the CDHRI is a declaration that affirms the importance of human rights from an Islamic perspective. It recognizes that human rights are an integral part of the Islamic religion and that they are divinely ordained. The CDHRI acknowledges the importance of basic human rights, such as the right to life, freedom of thought, conscience, and religion, and the right to equality before the law, but it also asserts that these rights must be consistent with Islamic law and values. |
| *Whereas* it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law, | In contribution to the efforts of mankind to assert human rights, to protect man from exploitation and persecution, and to affirm his freedom and right to a dignified life in accordance with the Islamic Shari'ah. | The UDHR emphasizes the importance of protecting human rights through the rule of law, as a means of preventing rebellion against tyranny and oppression. It seeks to provide a universal framework for human rights that is applicable to all individuals, regardless of their culture, religion, or political ideology.  In contrast, the CDHRI is based on the principles of the Islamic Shari'ah, and seeks to promote human rights in accordance with Islamic values and beliefs. While it recognizes the universal nature of human rights, it also acknowledges the importance of cultural and religious diversity and the need to respect and protect these differences. |
| *Whereas* it is essential to promote the development of friendly relations between nations, | Knowledge is combined with faith, and to fulfill the expectations from this community to guide all humanity which is confused because of different and conflicting beliefs and ideologies and to provide solutions for all chronic problems of this materialistic civilization. | The UDHR emphasizes the importance of friendly relations between nations, recognizing that cooperation and understanding are necessary for a peaceful and prosperous world. Meanwhile, the CDHRI emphasizes the importance of combining knowledge with faith and providing solutions for the chronic problems of modern civilization, highlighting the role of religion in guiding humanity towards a better future.  While the UDHR is a secular document that focuses on universal human rights, the CDHRI reflects the specific cultural and religious values of the Islamic world. Despite their differences, both documents share a common goal: the promotion of human dignity and the protection of fundamental freedoms. |
| Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom, | Convinced that mankind which has reached an advanced stage in materialistic science is still, and shall remain, in dire need of faith to support its civilization as well as a self motivating force to guard its rights; | Both documents are significant in their own way and complement each other in promoting a society that respects the rights and dignity of every human being. The UDHR provides a framework for governments and institutions to ensure the protection of human rights, while the CDHRI encourages individuals to take responsibility for upholding these rights and maintaining their own faith and motivation. |
| *Whereas* Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms, | In contribution to the efforts of mankind to assert human rights, to protect man from exploitation and persecution, and to affirm his freedom and right to a dignified life in accordance with the Islamic Shari'ah. | The UDHR emphasizes universal principles and values that apply to all human beings regardless of their cultural, religious, or social backgrounds. It affirms the inherent dignity and worth of every person, and the importance of promoting equality, justice, and freedom for all. The UDHR is a non-binding document that serves as a moral and ethical guide for Member States of the United Nations.  On the other hand, the CDHRI seeks to affirm human rights in accordance with Islamic principles and values. It recognizes the importance of protecting human dignity and freedom, but within the context of Islamic Shari'ah law. The CDHRI is intended to provide guidance for Member States of the Organization of Islamic Cooperation (OIC) and other Muslim-majority countries. |
| *Whereas* a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge, | Reaffirming the civilizing and historical role of the Islamic Ummah which Allah made the best nation that has given mankind a universal and well-balanced civilization in which harmony is established between this life and the hereafter and knowledge is combined with faith; | The first statement is a part of the preamble of the Universal Declaration of Human Rights (UDHR). It emphasizes the significance of a common understanding of human rights and freedoms to achieve the goal of upholding human dignity and justice worldwide.  On the other hand, the second statement is from the Cairo Declaration on Human Rights in Islam (CDHRI). It highlights the importance of the Islamic Ummah's role in the history of civilization and the harmonious combination of knowledge and faith in Islam. |
| *Now, therefore,*   *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, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction. | Believing that fundamental rights and freedoms according to Islam are an integral part of the Islamic religion and that no one shall have the right as a matter of principle to abolish them either in whole or in part or to violate or ignore them in as much as they are binding divine commands, | While both the UDHR and CDHRI are declarations of human rights, they have some fundamental differences. The UDHR is a universal declaration that applies to all people and nations, regardless of religion or belief. The CDHRI is specific to the Islamic faith and is intended to promote human rights within the Muslim world. |

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| ***Article I*** |  |  |
| All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. | All human beings form one family whose members are united by their subordination to Allah and descent from Adam. | While both documents share the common goal of promoting human rights and dignity, there is a fundamental difference between the two statements. The first statement emphasizes the inherent value and equality of all human beings, while the second statement emphasizes the unity of all human beings under the belief in Allah and descent from Adam. |
| ***Article 2*** |  |  |
| Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. | All men are equal in terms of basic human dignity and basic obligations and responsibilities, without any discrimination on the basis of race, colour, language, belief, sex, religion, political affiliation, social status or other considerations. | Both the Universal Declaration of Human Rights (UDHR) and the Cairo Declaration on Human Rights in Islam (CDHRI) emphasize the fundamental principle of equality and non-discrimination among human beings. These declarations affirm that everyone has the right to enjoy all human rights and freedoms, regardless of their race, gender, religion, or any other status. |
| Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. | All human beings are Allah's subjects, and the most loved by Him are those who are most beneficial to His subjects, and no one has superiority over another except on the basis of piety and good deeds | Both the UDHR and CDHRI stress the importance of equality and non-discrimination among all individuals regardless of their social, political, or religious affiliations. These documents emphasize that all human beings are entitled to equal treatment and dignity, and that no one should be discriminated against on the basis of their background or beliefs. It is important to recognize and uphold these principles in our daily lives to ensure that everyone is treated with respect and fairness. Ultimately, the promotion of equality and non-discrimination is essential for building a just and harmonious society. |
| ***Article 3*** |  |  |
| Everyone has the right to life, liberty and security of person. | Life is a God-given gift and the right to life is guaranteed to every human being. It is the duty of individuals, societies and states to safeguard this right against any violation, and it is prohibited to take away life except for a shari'ah prescribed reason. | The UDHR code sets forth the principle that every person has an inherent right to life, liberty, and security of person. This right is grounded in the idea that all human beings are equal in dignity and worth, and that they should be protected from harm and violence.  On the other hand, the CDHRI acknowledges the right to life as a divine gift and underscores the duty of individuals, societies, and states to protect it. However, it also recognizes the possibility of taking life in certain circumstances, provided that it is in line with Islamic law.  While these two code have different approaches, they both emphasize the importance of protecting the right to life |
| ***Article 4*** |  |  |
| No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. | Human beings are born free, and no one has the right to enslave, humiliate, oppress or exploit them, and there can be no subjugation but to Allah the Almighty. | No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. |
| ***Article 5*** |  |  |
| No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. | It is not permitted to subject him to physical or psychological torture or to any form of maltreatment, cruelty or indignity. | Both the Universal Declaration of Human Rights (UDHR) and the Cairo Declaration on Human Rights in Islam (CDHRI) emphasize the right of individuals to be free from torture, cruel, inhuman, or degrading treatment or punishment. |
| ***Article 6*** |  |  |
| Everyone has the right to recognition everywhere as a person before the law. | All individuals are equal before the law, without distinction between the ruler and the ruled | Both Article 6 of the Universal Declaration of Human Rights (UDHR) and the Cairo Declaration on Human Rights in Islam (CDHRI) emphasize the importance of equality before the law. These documents recognize that every person, regardless of their social status or position in society, should be treated equally under the law. |
| ***Article 7*** |  |  |
| All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. | It is the duty of individuals, societies and states to safeguard this right against any violation, and it is prohibited to take away life except for a shari'ah prescribed reason. | The Universal Declaration of Human Rights (UDHR) and the Cairo Declaration on Human Rights in Islam (CDHRI) both emphasize the importance of protecting human rights and preventing discrimination. The UDHR emphasizes that all individuals are equal before the law and should receive equal protection without discrimination. The CDHRI, on the other hand, highlights the obligation of individuals, societies, and states to safeguard the right to life and prevent any violations, except for reasons prescribed by the shari'ah. |
| ***Article 8*** |  |  |
| Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law. | There shall be no crime or punishment except as provided for in the Shari'ah. | The Universal Declaration of Human Rights (UDHR) article emphasizes the importance of providing individuals with access to an effective remedy through competent national tribunals, in cases where their fundamental rights have been violated by the state or other parties. This reflects a commitment to a legal system that upholds individual rights and promotes accountability for violations.  On the other hand, the article from the Cairo Declaration on Human Rights in Islam (CDHRI) emphasizes the importance of the Shariah as the basis for determining crimes and punishments. This reflects the Islamic perspective on justice, which places emphasis on adherence to Islamic law and the implementation of its principles. |
| ***Article 9*** |  |  |
| No one shall be subjected to arbitrary arrest, detention or exile. | It is not permitted without legitimate reason to arrest an individual, or restrict his freedom, to exile or to punish him. | Both Article 9 of the Universal Declaration of Human Rights (UDHR) and Article 9 of the Cairo Declaration on Human Rights in Islam (CDHRI) emphasize the importance of protecting individuals from arbitrary arrest, detention, and exile. These articles affirm that such actions are only permissible when there is a legitimate reason and due process is followed. |
| ***Article 10*** |  |  |
| Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him. | A defendant is innocent until his guilt is proven | Both the Universal Declaration of Human Rights (UDHR) and the Cairo Declaration on Human Rights in Islam (CDHRI) emphasize the importance of fair and impartial trials for all individuals. The UDHR states that everyone is entitled to a fair and public hearing by an independent and impartial tribunal, while the CDHRI emphasizes the presumption of innocence until proven guilty in a fast trial. |
| ***Article 11*** |  |  |
| 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence. | A defendant is innocent until his guilt is proven in a fast trial where the defendant is provided with all necessary guarantees of defense. | Both the Universal Declaration of Human Rights (UDHR) and the Cairo Declaration on Human Rights in Islam (CDHRI) emphasize the importance of the presumption of innocence and the right to a fair trial. The UDHR states that everyone charged with a penal offense has the right to be presumed innocent until proven guilty according to law in a public trial, while the CDHRI specifies that a defendant is innocent until proven guilty in a fast trial where they are provided with all necessary guarantees of defense. |
| 2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed. | None | CDHRI document does not talk about held guilty on account of any act which did not constitute a penal offence, under national or international law, at the time when it was committed. |
| ***Article 12*** |  |  |
| No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks. | Everyone shall have the right to privacy in the conduct of his private affairs, in his home, among his family, with regard to his property and his relationships | Both the Universal Declaration of Human Rights (UDHR) and the Cairo Declaration on Human Rights in Islam (CDHRI) emphasize the importance of privacy and protection from arbitrary interference or attacks on a person's reputation. |
| ***Article 13*** |  |  |
| 1. Everyone has the right to freedom of movement and residence within the borders of each State. | Every man shall have the right, within the framework of the Shari'ah, to free movement and to select his place of residence whether within or outside his country | UDHR provides this right to everyone without any restrictions, the CDHRI limits this right by stating that it must be exercised within the framework of Shari'ah law. This means that the right to freedom of movement and residence in the CDHRI is subject to the principles and guidelines of Islamic law. |
| 2. Everyone has the right to leave any country, including his own, and to return to his country. |  |  |
| ***Article 14*** |  |  |
| 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution. | The country of refuge shall be obliged to provide protection to the asylum-seeker until his safety has been attained | Both Article 14 of the Universal Declaration of Human Rights (UDHR) and the Country of Origin and Asylum Principles of the Cairo Declaration on Human Rights in Islam (CDHRI) emphasize the right of individuals to seek asylum in other countries from persecution. |
| 2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations. |  |  |
| ***Article 15*** |  |  |
| 1. Everyone has the right to a nationality. | Men and women have the right to marriage, and no restrictions stemming from race, colour or nationality shall prevent them from exercising this right. | The right to a nationality is a fundamental human right recognized in the Universal Declaration of Human Rights. This right ensures that everyone has the right to belong to a state and to be recognized as a member of that state. However, it is important to note that the enjoyment of this right should not lead to discrimination based on race, ethnicity, or any other factors. |
| 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality. | Everyone shall have the right to freedom of movement and residence within the borders of each state. Everyone shall have the right to leave any country including his own, and to return to his country. | both the UDHR and CDHRI recognize the right to freedom of movement as a fundamental human right, and stress that any restrictions on this right must be necessary, proportionate, and consistent with other human rights principles. |
| ***Article 16*** |  |  |
| 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. | Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. | While both articles recognize the importance of marriage and family, the UDHR emphasizes the principle of equality in marriage and family relationships, while the CDHRI emphasizes the importance of marriage and family as a sacred institution, and the role of Islamic values in protecting the family and its members. |
| 2. Marriage shall be entered into only with the free and full consent of the intending spouses. | The family is the foundation of society, and marriage is the cornerstone of the family. Men and women have the right to marriage, and no restrictions stemming from race, color or nationality shall prevent them from exercising this right. | both the UDHR and CDHRI recognize the importance of free and full consent in marriage. While the UDHR emphasizes it more explicitly, the CDHRI recognizes it implicitly through the recognition of the right to marriage without any restrictions based on race, color, or nationality.. |
| 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State. | The family is the foundation of society, and marriage is the cornerstone of the family. The peace and security of the family and, thereby, of the society, shall be protected by the law | UDHR and CDHRI recognize the importance of the family unit in society and the need to protect it. While the UDHR emphasizes the right to family and its entitlement to protection by society and the state, the CDHRI highlights the role of marriage as the cornerstone of the family and emphasizes the need for legal protection of the family and its members. |
| ***Article 17*** |  |  |
| 1. Everyone has the right to own property alone as well as in association with others. | Everyone shall have the right to own property acquired in a legitimate way, and shall be entitled to the rights of ownership without prejudice to oneself, others, or the society in general. | It also limits the power of the state to expropriate property, stating that expropriation is only permissible for reasons of public interest and in exchange for fair compensation.  While CDHRI's Article 15 does not mention the right to own property alone as well as in association with others, it does provide a framework for the right to property in Islam and recognizes the importance of protecting property rights of individuals. |
| 2. No one shall be arbitrarily deprived of his property. | Expropriation is not permissible except for the requirements of public interest and upon payment of prompt and fair compensation. | while there are some differences in language and emphasis, both the UDHR and CDHRI recognize the right to own property as a fundamental human right and prohibit arbitrary deprivation of property. |
| ***Article 18*** |  |  |
| Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. | Islam is the religion of unspoiled nature. It is prohibited to exercise any form of compulsion on man or to exploit his poverty or ignorance in order to convert him to another religion or to atheism. | the relevant clause in the CDHRI regarding the right to freedom of religion emphasizes the Islamic perspective on this right and places limits on it, while Article 18 of the UDHR is more expansive and recognizes the freedom of thought, conscience, and religion as a fundamental human right without placing specific limits or referencing any particular religion. |
| ***Article 19*** |  |  |
| Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. | Everyone shall have the right to express his opinion freely in such manner as would not be contrary to the principles of the Shari'ah. | The CDHRI recognizes the right to freedom of expression but places limitations on it in accordance with Islamic principles. This includes restricting expression that is contrary to Shari'ah, such as blasphemy or criticism of religious figures. However, the CDHRI also recognizes the importance of protecting the individual's right to freedom of religion and belief, and prohibits any form of compulsion to convert to another religion or to atheism. |
| ***Article 20*** |  |  |
| 1. Everyone has the right to freedom of peaceful assembly and association. | Women shall have the right to participate fully in all spheres of life. They shall have equal rights with men to acquire education and to work, and shall have equal opportunities to exercise their civil and political rights." | The CDHRI does not specifically address the right to peaceful assembly and association, but recognizes the importance of women's participation in all spheres of life, including civil and political rights. Women's rights may not always be protected in practice in many Islamic countries, and there is a need for continued efforts to ensure that they are able to fully exercise their rights without discrimination. |
| 2. No one may be compelled to belong to an association. | Women and men of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. | The CDHRI recognizes the right to freedom of association and expression of opinion in accordance with Islamic principles, but does not explicitly mention the right to not be compelled to belong to an association. However, the recognition of other related rights such as freedom of marriage and association can be interpreted as indirectly affirming this principle. |
| ***Article 21*** |  |  |
| 1 . Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. | Everyone has the right to participate in the government of his country, directly or through representatives, and to take part in popularly held consultative meetings to express his opinion on public issues. | It is important to note that in some Islamic countries, there may be restrictions on political participation, such as limitations on freedom of speech and assembly, or barriers to access political representation. Efforts should be made to ensure that all individuals are able to exercise their right to political participation without discrimination or undue restrictions. |
| 2. Everyone has the right to equal access to public service in his country. | All individuals are equal before the law and are entitled to its protection without discrimination. | It notes that this right is essential for ensuring equal opportunities and non-discrimination in access to public services, regardless of one's background or identity. However, it also acknowledges that there may be challenges in ensuring this right in practice, particularly in countries where certain groups may face discrimination or barriers in accessing public services. Therefore, there is a need for continued efforts to promote and protect this right in order to ensure that all individuals have equal access to public services. |
| 3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures. | Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. Everyone has the right to equal access to public service in his country. | The comment states that Article 21 of the Universal Declaration of Human Rights recognizes the right of people to participate in the government of their country through periodic and genuine elections that are conducted through universal and equal suffrage and secret ballot. This article upholds the importance of democratic processes and the will of the people in the authority of government. |
| ***Article 22*** |  |  |
| Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality. | Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, and medical care. | Both the UDHR and CDHRI recognize the importance of economic, social, and cultural rights as fundamental human rights that must be protected by the state. However, the language and emphasis of the two documents differ.  The UDHR places more emphasis on the responsibility of governments to ensure that individuals have access to these rights, while the CDHRI emphasizes the role of individuals in realizing these rights through their own efforts and the support of their community. The CDHRI also places a greater emphasis on the role of Islamic principles in guiding the implementation of economic, social, and cultural rights. |
| ***Article 23*** |  |  |
| 1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. | Every individual shall have the right to work within the framework of the public interest. | UDHR and CDHRI recognize the right to work and just and favorable conditions of work, the CDHRI places more emphasis on the importance of work being carried out in the framework of the public interest. Additionally, the CDHRI does not specifically mention protection against unemployment, although this can be seen as encompassed within the right to work within the public interest. Overall, both documents emphasize the importance of protecting the right to work and ensuring that individuals are not subject to unfair or unjust conditions in their employment. |
| 2. Everyone, without any discrimination, has the right to equal pay for equal work. | Work is a right guaranteed by the State and the Society for each person, and it is forbidden to exploit it, obligate him to work or refrain from it except within the limits of its capabilities and in a way that secures a dignified life for him. Everyone has the right to work in accordance with the abilities within him and in such a way as to meet his needs. | While both the UDHR and the CDHRI recognize the right to work and prohibit discrimination, the CDHRI places a greater emphasis on the responsibility of the state and society to guarantee work for each individual and to ensure that work is not exploitative. Additionally, the CDHRI specifies that work should be done in a way that secures a dignified life for the individual, reflecting the importance of social and economic rights in Islamic principles. |
| 3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. | Work is a right guaranteed by the State and society to each person, both men and women. Everyone has the right to work in a profession of his choice, and to receive equal pay for equal work without discrimination. | UDHR and CDHRI recognize the right to work and equal pay, the CDHRI places a greater emphasis on the responsibility of the state and society to ensure these rights are upheld. |
| 4. Everyone has the right to form and to join trade unions for the protection of his interests. |  |  |
| ***Article 24*** |  |  |
| Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay. | Work is a right guaranteed by the State and society to each person and shall be carried out under conditions safeguarding human dignity. | It is important to note, however, that many workers in Islamic countries may not have access to reasonable working hours and paid holidays, and may face exploitation and unsafe working conditions. Efforts should be made to ensure that workers' rights are protected and that they are able to work in conditions that safeguard their human dignity. In this sense, the right to rest and leisure is an important component of workers' rights and should be safeguarded. |
| ***Article 25*** |  |  |
| 1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. | Every man shall have the right, within the framework of Shari'ah, to security for himself, his wife, his children, his family and his wealth. | his can be interpreted as encompassing the right to a standard of living adequate for health and well-being, as well as the right to security in the event of circumstances beyond one's control.  In comparison with the UDHR, Article 12 of the CDHRI has a narrower focus on security within the framework of Shari'ah, rather than explicitly mentioning access to food, clothing, and medical care. However, both documents recognize the importance of ensuring a decent standard of living and security for individuals and their families. |
| 2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection. | Woman is entitled to special respect and protection on the part of the society and the state during pregnancy, confinement, and the nursing period. It is a grave offence to subject her to any harmful act during this period. | Emphasizes the importance of providing special protection and care to women during pregnancy and motherhood, while also recognizing the importance of providing all children with proper upbringing and protection. Both documents emphasize the need for social protection for all individuals, regardless of their circumstances or background. |
| ***Article 26*** |  |  |
| 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. | Everyone shall have the right to education within the framework of the Islamic Shariah. | In comparison with the UDHR, the CDHRI emphasizes that education should be provided within the framework of the Islamic Shariah, reflecting the importance of Islamic principles in education for Muslim communities. However, both documents affirm the right to education for all individuals, with a focus on providing free and compulsory elementary education and equal access to higher education. |
| 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. | Islam is the religion of unspoiled nature. It is prohibited to exercise any form of compulsion on man or to exploit his poverty or ignorance in order to convert him to another religion or to atheism. | This can be interpreted as indirectly promoting the principles of tolerance, respect for human rights and fundamental freedoms, and peaceful coexistence among different religious and cultural groups. |
| 3. Parents have a prior right to choose the kind of education that shall be given to their children. | Article 18 of the CDHRI recognizes the importance of parental rights in education, stating that "Parents and guardians have the right to provide for the religious and moral education and teaching of their children or wards in such manner as is in accordance with the principles of the Shari'ah. | Both the UDHR and the CDHRI recognize the importance of education and the role of parents in their children's education. While the UDHR explicitly mentions the parents' right to choose the kind of education, the CDHRI focuses on the parents' right to provide religious and moral education according to Islamic principles. |
| ***Article 27*** |  |  |
| 1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. | Right to freedom of opinion and expression, which can include the right to participate in cultural life, share in scientific advancement, and access information related to the arts and sciences. | In general, both UDHR and CDHRI emphasize the importance of cultural and scientific advancement, as well as the right for individuals to participate in and benefit from them. These rights are crucial for the full development of an individual's personality and contribute to the overall well-being of society. |
| 2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author. | Everyone has the right to take part in cultural life and to enjoy the arts, and shall have equal access to cultural expressions. | The CDHR expands on the right to cultural participation by including the right to access cultural expressions, while the UDHR focuses more on the right to scientific advancement and its benefits. However, both declarations recognize the importance of cultural life and artistic expression in promoting the full realization of human rights. Additionally, both declarations emphasize the protection of the material and moral interests of authors and creators of scientific, literary, and artistic works. |
| ***Article 28*** |  |  |
| Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized. | All the rights and freedoms stipulated in this Declaration are subject to the Islamic Shari'ah. | This implies that the realization of human rights is not solely the responsibility of individual states, but also requires cooperation and collaboration on an international level. |
| ***Article 29*** |  |  |
| 1. Everyone has duties to the community in which alone the free and full development of his personality is possible. | Everyone shall be subject to the Shariah for the requirements of its prescribed duties and obligations. | In both the UDHR and CDHRI, it is recognized that the exercise of rights and freedoms must be subject to certain limitations. However, the UDHR specifies that these limitations must be determined by law for the purpose of securing respect for the rights and freedoms of others and meeting the requirements of morality, public order, and the general welfare in a democratic society. On the other hand, the CDHRI does not provide as clear guidance on the basis for limitations on rights and freedoms, leaving it open to interpretation in accordance with Islamic principles. |
| 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society. | There shall be no crime or punishment except as provided for in the Shariah | In both the UDHR and CDHRI, it is recognized that the exercise of rights and freedoms must be subject to certain limitations. However, the UDHR specifies that these limitations must be determined by law for the purpose of securing respect for the rights and freedoms of others and meeting the requirements of morality, public order, and the general welfare in a democratic society. On the other hand, the CDHRI does not provide as clear guidance on the basis for limitations on rights and freedoms, leaving it open to interpretation in accordance with Islamic principles. |
| **3.** These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations. | He shall also have the right the assume public office in accordance with the provisions of Shari'ah. | The first article is from the Universal Declaration of Human Rights (UDHR), which states that human rights and freedoms cannot be exercised in a way that goes against the goals and principles of the United Nations. This article emphasizes the importance of maintaining the integrity and principles of the UN in the protection and promotion of human rights.  The second article is from the Cairo Declaration on Human Rights in Islam (CDHRI), which affirms the right of an individual to assume public office in accordance with the provisions of Shari'ah. This article reflects the Islamic perspective on human rights and emphasizes the importance of adhering to Islamic law in the exercise of certain rights. |
| ***Article 30*** |  |  |
| Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein. | All the rights and freedoms stipulated in this Declaration are subject to the Islamic Shari'ah. | The Universal Declaration of Human Rights (UDHR) and the Cairo Declaration on Human Rights in Islam (CDHRI) represent two distinct approaches to the recognition and protection of human rights. While the UDHR emphasizes the universality of human rights and seeks to ensure that they are protected without discrimination, the CDHRI incorporates the principles of the Islamic Shari'ah as the basis for human rights. |
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