

An Analytical Approach to the Impact of Islamic Concept of Rights on the West

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Abstract

Nowadays, every society and individual speaks for his Rights. At present, two frames of Laws are prevailing, one the Islamic and the other Western. Islam is the culture for which human rights is not a new thing. The word 'right' is too much common, known and widespread that even from a common man with low mental capability to an intellectual is aware of its meaning and importance. Theoretically both Islam and western world emphasize on the importance of Human Rights. When it comes to the Human Rights, contents are though same but, Islam opposes discrimination whether of any type like caste, creed, sex, race and religion. Almost every document of the Human Rights states that all individuals are equal and entitle to the basic Human Rights but when it comes to the output, there is total violation and infringement of the norms in Islamic and western world alike. If one looks in the history of Human Rights he can conclude the fact, that was Islam that paved path for the world for the formulation of Human Rights in the seventh century while for the west, late 18th and 19th centuries witnessed the codification of Human Rights documents.¹ The aim of this paper is not the comparison between Islamic and western law rather the only purpose is to prove that Islam had given details of

Human Rights in 7th century where as the commencement of western law was much late. So this paper appraises the analytical approach to the impact of Islamic concept of Rights on the west.

Key words: *Human Rights, Islam, Western approach.*

Introduction

Human Rights are actually core of the global ethics that is discussed by the representatives of the different religions and cultures. In almost every religion, every culture and every tradition we can find description of Human Rights although way of expression is different. All Human Beings are entitled to basic rights no matter to which community they belong. Nationality or age, race, religion and status do not play role in entitlement of rights. Islam proclaims the entitlement of basic human rights for all members of the human family and Prophet Muhammad and his companions ensured provision of all rights to the citizens without any discrimination of nationality, gender, caste or creed. On the other hand western world also claims the entitlement of rights and attributes their origin to them. If one looks in the history back he can come across the fact that western approach traced the origin of human rights documentation in late 18th and 19th centuries while, Islam has granted the rights to the human beings in 7th century in the form of Holy Quran and then constitution of Madina as a first written human rights charter. Although Islam has paved path for the formulation of the basic documents of human rights but with the passage of time Muslims have abandoned the injunctions of shariah and the enjoyment of rights. It actually rotates around the orbit of negligence of Islamic rulings and implementation of Islamic system in a state.

Evolution of Modern Concept of Human Rights

The expression “human rights “refer to the inborn, absolute and indivisible rights which every ‘Human Being’ holds by virtue of being human. One can say “the right one holds simply because one is human being”². These rights are expressed as indivisible in the sense, that every member of the society will benefit from these rights without any difference and nothing will be excluded for any one³. All the documents of Human Rights hold this reality and state that “all members of the Human family have rights”⁴ similarly, these words are

used in almost every document related to the Human Rights “all people” “all Human Beings” every individual” “everyone”.⁵ Human Rights trace its origin in ancient philosophical and legal theories of “Natural Law” which prevail “Positive Law”. These theories proclaim that all Human Beings bear rights for being a human.⁶ History of documentation of the Human Rights can be traced back to the “Code of Hammurabi”, which was issued by King Hammurabi (1750-1810 BEC). This code contained compilation of early judgments, consisting of contracts & punishments for accused.⁷ Magna Carta (1215) was great charter of freedom. Petition of Rights (1628) extended certain Rights to the common people which were limited to the nobles. Peace of West Phalia (1648) spoke for practical Influence on the European countries. 18th and early 19th century witnessed important documentation of Human Rights which included Treaty of Ghent (1814), and human independence struggle.

Human rights in other religions

Origin of Human Rights can be traced back in ancient religions, almost every religion talked about the rights to an extent. In Hinduism, the old codified scriptures emphasized on the ethical principle of “non-injury to others”⁸, ancient texts of Vedas and Upanishads stress that divine truth is universal and that is “life is sacred.”⁹ In Buddhism, main focus was on the respect for all and to help needy and suffering people. Human Rights advocate in Buddhism was Siddhartha Gautama (404-434 BEC) and his message was free speech and religious freedom and help of needy people¹⁰.

Holy Quran, a comprehensive Human Rights document & the last revealed book of Almighty Allah on Prophet Muhammad (P.B.U.H) is a complete code of life. It emphasizes on respect of Human Rights and dignity of whole mankind without discrimination. Islam, the brightest and most flexible religion in the world is based on equality among all the races and the sexes, tolerance, religious freedom and freedom of expression. Quran clearly expressed religious tolerance and the fact that all are born equal. It also expresses non-religious matters like equality among different races. Prophet Muhammad (571-632) (P.B.U.H) was the greatest Human Rights advocate in Islam whose whole life was a practical symbol of his sayings and advices for the Human Rights. He not only described the rights but practiced them also in a way that he put the Muslims and non-Muslims on the same footings in the entitlements of fundamental rights and especially in

decisions and trails.

In Islamic world, First written constitution was ‘Constitution of Medina’, it is the land mark in the history of Human Rights which claimed equal rights for all human beings without discrimination on the basis of sex, race, religion or nationality.

Philosophical Origin Of Human Rights

As far as philosophical origin of Human Rights is concerned, secular philosophies tend to see an opposition between humans and government in a way that humans have rights and government must respects these rights.¹¹ Thomas Hobbes’ (1588-1679) main contribution was the Social Contract of security. According to his theory, to live and then live well is in the human instinct. That's what is in the nutshell of Thomas Hobbes’ famous work 'Leviathan' in 1651, what he believed and stated that humans would do anything to attain the power which is one of the impressing ways to live well. And for this, they would do anything whether good or bad. Moreover, he then favored king over the democratic system for the reason that king was type of a typical monster with an effective ruling unlike the clichéd democracy always being reshuffled by the power wanting groups and was somewhat unable to stop people from this evil.¹² John Locke (1632-1704) presented the principle of right to life, liberty, health and property, his theory was against the Hobbes “Social Contract”,¹³ Thomas Jefferson (1743-1826) was influenced by John Lock’s theory. His main contribution in Human Right’s sphere was life, liberty and pursuit of happiness. It stated that all men were equal and deserved all basic human rights and also said some harsh about the British¹⁴. Jeremy Bentham (1748-1842) advocated Civil and Political Rights of Individuals indeed he was utilitarian and he argued that Utility is the only source of advantage, pleasure and good. Jeremy Bentham was one of the founders of utilitarianism who believed that there are two extremes either, pain or pleasure and we are all governed by its cause and effects¹⁵ and this pain and pleasure define us the morality. Stuart Mill was a brilliant scholar, who from the diffusion of all these philosophies came up to the principle regarding utilitarianism¹⁶.

The Western Approach

What always have been said by western group that all good for world is to be attributed to them. They claim that origin of basic Human Rights is their great contribution for the humanity. Their first charter of

rights is “Magna Carta of Britain,” which was actually documented six hundred years after the advent of Islam.

They divided Human Rights into three generation

First Generation Rights

These rights were based on personal liberty and protecting individual rights. These rights included civil, legal and political rights.

Second Generation Rights

These were related to the basic necessities of life which included social, economic and cultural rights.

Third Generation Rights

These Rights were related to have a better environment and surroundings to live in. This category also contains right to peace and clean environment.¹⁷

Impact of Islamic concept of rights on western human rights instruments

Western instruments of human rights also emphasize on the promotion and respect of fundamental rights. These rights include self-determination, fundamental freedom, respect, and dignity, social, cultural, political and economic rights.¹⁸ These instruments are either bilateral or multilateral. If we look in detail the origin of all the rights which contemporary human rights instruments proclaim, we come across the reality that Islam had already announced the same for the whole mankind regardless their nationality or race and gender. Some of the basic human rights have been discussed here to trace their origin back in the history. For instance,

Right to life

The foremost right is the right to life. The Holy Quran reads:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا

‘Whosoever kills a human being without (any reason like) man killing, or corruption on earth, it is as though, he had killed all mankind’ (5:32)

Another verse states:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

‘Do not kill a soul which Allah has made sacred except through the due process of law’ (6:151)

The Tradition of the Prophet (PBUH) lays down:

عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : أَكْبَرُ الْكِبَائِرِ إِشْرَاكَ بِاللَّهِ
وَقَتْلُ النَّفْسِ وَعُقُوقُ الْوَالِدَيْنِ وَقَوْلُ الزُّورِ . أَوْ قَالَ وَشَهَادَةُ الزُّورِ .¹⁹

"The greatest sins are to associate something with Allah and to kill human beings and to disobey parents and to tell a lie.

In both places the word ‘nafs’ has been used in general terms without any difference or specification of the race, nationality, gender or religion. The ruling applies to all human beings and forbids the destruction of human life.

In the same way, all the Human Rights documents speak the right of life like, article 03 of Universal Declaration of Human Rights 1948, article 06 of International Covenant on Civil and Political Rights (ICCPR) 1966²⁰, article 06 of Convention on the Rights of Child, article 04 of African Charter on Human and People’s Rights 1986, article 04 of American Convention on Human Rights 1978 and many other documents read this fundamental human right.

When it comes to the exercise of this right it shows that the people who speak for human rights they have considered them applicable only for their citizens or they have been outlined for the white race alone. History witnessed the massacre of human beings in Australia, America and Africa. Aboriginal population was thoroughly destroyed and the Red Indians were restrained to specified areas called Reservations. Though it was recorded as black days of humanity in the history but modern day world observes the different practice of rights and now western world is endeavoring to provide with the basic rights to its citizens.

Contrary to this, Islam recognizes this right of life for all human beings no matter to which community, race and gender they belong.

Right to the security of life

The Holy Quran has mentioned the right to the security of life in connection with the right to life, it reads:

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

"And whoever saves a life it is as thought he had saved the lives of all mankind" (5:32).

There can be numerous forms of saving man from death.

One can see the same clause of right to the security in the western documentation of Human Rights like, article 03 of Universal Declaration of Human Rights (UDHR) and article 09 of International Covenant on Civil and Political Rights (ICCPR) 1966²¹, article 19 of Convention on the Rights of Child (CRC), article 06 of African Charter on Human and People's Rights 1986, article 7 (1) of American Convention and article 5 (1) of European Convention holds this right for every individual.²²

Islam recognizes this right for every human being without any discrimination while, article 02 article of European Convention for the Protection of Human Rights, 1950 states that certain rights are exclusively reserved for citizens of the European Union. It means that theoretically rights do exist in the western world but fail to find the practical implementation as well as binding mechanism to avoid their violation.

Right of freedom

Islam has firmly prohibited the primitive practice of enslaving a free man, or to sell him into slavery. The Holy Prophet (PBUH) said

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ اللَّهُ تَلَاكُهُ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أُعْطِيَ بِي ثُمَّ عَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ^{٢٣}

"There are three kinds of people against whom I shall myself be a plaintiff on the Day of Judgment. Of these three, one is he who enslaves a free man, then sells him and eats this money".

The words of this tradition are general; they have not been made applicable to a specific nation, creed, race or nation. In the same way Human Right's instruments of the west claim the same right.

Contemporary documents of Human Rights has same clause like, article 08 of International Covenant on Civil and Political Rights (ICCPR) and article 04 of Universal Declaration of Human Rights (UDHR) reads this right.

Islam tried to resolve the issue of the slaves that were in Arabia by encouraging the people in different ways to liberate their slaves. The Muslims were ordered to liberate them in compensation of some of their sins. To liberate a slave by one's own will was declared to be an act of great worth. Consequently, by the time of rightly guided caliphs all the old slaves of Arabia were set freed. The Prophet himself liberated 63 slaves. So the issue of the slaves of Arabia was solved in a short period of thirty or forty years. The only form of slavery left behind was the prisoners of war, who were imprisoned on the combat zone. These prisoners were kept by the Muslim government until their government agreed to take them back in exchange of prisoners, or arranged the payment of ransom from their side. If both conditions were not fulfilled, then the Muslim government used to distribute them among the soldiers.

The western world claims to abolish slavery from the world, though they had tried to contribute in this regard in the middle of the last century. But before this, these powers had been raiding Africa, capturing their free men, and transporting them to their new colonies. Slave coasts of Africa are the worst examples of servitude practiced by the West.

Right to education

Islam emphasizes on the education of both male and female. The first revelation of the Holy Quran witnessed the importance of education. A prophetic tradition narrates its significance, it is reported that Holy Prophet (PBUH) said ،²⁴ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ 'Acquisition of knowledge is obligatory on all Muslims, male and female.

If we see the contemporary Human Right's documents we find that the right of education holds important position among the other provisions like, Article 13 of International Covenant on Economic, Social and Cultural Rights (ICESCR) 1966 25 , article 05 of International Convention on the Elimination of all Forms of Racial Discrimination (ICERD) 1965 26, article 26 of Universal Declaration of Human Rights (UDHR), article 10 of Convention on the Elimination of all forms of Discrimination against women (CEDAW) and article 28 (1) of Convention on the Rights of Child (CRC) speaks volumes of the stress that everyone has right to education and must be provided with the opportunities.

Right to freedom of association

Islam has given people the right to freedom of association. This right subjects to certain general rules. It should be exercised for promulgating virtue and morality and should never be practiced for dispersion of evil and mischief. Addressing the Muslims, the Holy Quran declares:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best community which has been brought forth for mankind. You command what is proper and forbid what is improper and you believe in God ... (3:110)

This means that it is the obligation and duty of the entire Muslim community that it should invite and enjoin people to righteousness and virtue and forbid them from doing evil. If the entire Muslim community is not able to perform this duty then:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"let there be a group of people among you who will invite (people) to (do) good, command what is good and prohibit what is indecent, those will be successful" (3:104).

This clearly indicates that if the entire Muslim population communally begins to abandon its obligation to invite people to righteousness and forbid them from doing evil then it is absolutely necessary that it should hold at least a group of people which may execute this duty. This is not only a right but an obligation and on the execution of which depends success in this world as well as in the Hereafter.

In the western documentation of human rights, right to association holds its place in article 22 of International Covenant on Civil and Political Rights (ICCPR) and article 20 of Universal Declaration of human Rights (UDHR).

Right of persons with disabilities and right to freedom from torture, inhuman treatment & forced disappearance

Islam has clearly proclaimed the entitlement of rights for the disabled group of the community and Holy Quran and Sunnah of the Holy Prophet (PBUH) has clear injunctions in this regard. As far as

issue for the protection of all persons from enforced disappearance is concerned, injunctions of shariah apparently address the issue and condemn the inhuman treatment with all its practicing forms.

Two core international treaties have been included in the list of human rights instruments, these are: Convention on the rights of persons with disabilities and its optional protocol (CRPD) 2006 & International convention for the protection of all persons from enforced disappearance 2006.²⁷

Islam deems everyone responsible for his own deeds. One cannot be held accountable for the wrongs of others. The Holy Quran has laid down this rule clearly:

وَلَا تَكُونُوا زُرَّاءَ لِلَّذِينَ هُم بِغَيْرِ عِلْمٍ

"No carrier of burdens shall be made to bear the load of another" (6:164).

But Islam doesn't value the torture of accused and cruel or inhuman treatment for his investigation. It is reported that Hazrat Umar said not one will be arrested on mere basis of suspiciously convicted but in line with due process.

In the western documentation of rights one can find the same phrase in article 05 of Universal Declaration of Human Rights (UDHR) and article 07 of International Covenant on Civil and Political Rights (ICCPR) which proclaims the fact that everyone has right to freedom from torture or cruel, inhuman treatment.

Right to freedom of thought, conscience and religion

Islam also gives the right to freedom of conscience, thought and religion to its citizens in an Islamic State. The Holy Quran has laid down the ruling:

لَا إِكْرَاهَ فِي الدِّينِ

"There should be no compulsion in the matter of faith" (2:256).

Though Muslims are enjoined to invite people to embrace Islam and move forward arguments in its favor, they are not asked to impose this faith on them. Non-Muslims should not be compelled to embrace Islam. Whoever accepts it he does so by his own will. Muslims should welcome such a convert to Islam and admit him to their community with equal rights and privileges. On the contrary, if

someone does not embrace Islam, Muslims will have to respect his decision, and no moral, communal or political stress will be put on him to alter his decision.

In the western documentation of Human Rights, right to freedom of thought, conscience and religion exists like, Article 18 of International Covenant on Civil and Political Rights (ICCPR) and article 18 of Universal Declaration of Human Rights (UDHR) speaks about this right. But when it comes to the implementation of this right it's hard to admit that freedom of thought conscience and religion is being violated in the world at large.

Rights of warfare

Islam has always preached rational/moderate principles of war allowing only in uprooting corruption, atrocities and injustice, eradicating the sources of restlessness, establishing peace and justice, for the lawful protection of human life and for the true values of life. This is why the troupes would be properly guided about human values before their departure by the Holy Prophet. First, he would advise the commander and the army about taqwah and fear of Allah, and would ask the soldiers to refrain from targeting women and children, breaching promise, dishonesty in booty or exploiting/damaging face. Similarly, when Hazrat Umar sent his troops, he would order them not to kill the elderly and even monks or burn trees. On the contrary, the western world was first introduced to rights of war by the seventeenth century through philosopher/thinker, Hugo Grotius. While practically, the documentation/editing of international war rights and laws was done in mid nineteenth century (1856). Before this, there was no concept of war rights in the west and every type of injustice and oppression was allowed.

Do these instruments have binding mechanism for the smooth implementation?

Although core international human rights treaties exist for the endorsement and protection of human rights and every treaty has established a working group of experts (the treaty bodies) to supervise execution of the treaty provisions by its States parties. Some of these treaties are supplemented by optional protocols dealing with particular areas. In fact Optional Protocol is a mechanism that creates additional rights and duties to a treaty. But one cannot ascertain the legal impact of these treaties in binding sphere nor any penalty on their violation.

On the contrary, Islam deems the implementation of these rights as a duty of all members of the human family and speaks the volumes of stress that the balance of rights and duties is a key to the formulation of ideal state where justice, peace and ethical values are accessible. Islam also sets a mechanism of penalty on the violation of the rights, but it is hard to admit this reality that though, Islam provides with the complete system of fundamental rights but its followers around the globe fail to comprehend them.

Main difference between Islamic view point and western concepts of rights

- Islamic law proclaims that all laws emanate from the creator, the Almighty Allah the sovereign, the sustainer. While western laws are either based on the idea of people's sovereignty or state sovereignty. Islamic laws didn't get their origin from people's struggle or protest but they are granted by the creator in better interest of His creation.
- Secondly, another difference is existence of mechanism for practical implementation of the laws. In western world, laws do exist but no binding mechanism accompanies them. Although, special bodies have been made to monitor the law's implementation, but are unable to investigate the powerful states upon breach of laws. Hans Kelsen has exposed the status of the human rights instruments in a clear statement that language of the document is no way binding on the members/signatories to provide with the rights in legal frame work.
- Thirdly, western human rights are neither eternal nor do they have permanent values. It becomes obvious from the review and analysis of any discipline/constitution/law of the western world that it consists of such a chapter of constitutional amendments through which the government officials benefit according to their will i.e. in implementing new sections, amending or cancelling them, announcing emergency situations and by powers achieved under such situations. In this way, an unlawful and illegal step in the past becomes lawful and legal just due to constitutional amendment and there occurs no impedance of any code of moral values or injustice in this change. According to C.D. Kemig despite that the roots of basic rights penetrate the drafts of latest/modern constitutions/laws; they always remain under the influence of 'rationalization according to the law' although they

are considered inviolable according to their true spirit. On the contrary, Islamic concept of rights is external; absolute and immutable.

- The sources of western human rights are imaginative and are influenced by racial, regional, national and ideological discrimination. Although western countries claim equal rights for all humans but practically differentiate/discriminate between their nation and race and other nations and races.

Conclusion and recommendations

What can we conclude from all the basic human rights instruments is that they all converge to oneness but the difference between Islamic Shariah and contemporary human rights instruments is that, the Islamic Shariah formulates the frame of fundamental rights in accordance to the injunctions of the sovereign Almighty Allah. Secondly, these are in all the way binding to be followed. And anywhere the violation was done with them, the concerned authorities acted upon the issues with respect to situations in accordance with the Islamic Shariah. The supremacy of Allah is clear from the rulings of Islam. Shariah has defined the rights of the subjects and these are subject to no changes whatsoever be the case unless some interpretation in the line with it. On the other hand, in western world, although we see the right to life and security of life in documents/black and white, however, there has been brutal killings in different parts of the world. The western world regardless to the past practice and violation of the rights on the basis of religion, cast and creed, nowadays their states are ensuring the enjoyment of rights for their citizens but signatories of human rights instruments are violating the laws and practicing the inhuman behavior to the minorities of their countries and imposing sanctions on the underdeveloped states to keep them superior but lack of legal mechanism for the implementation of these laws encourages the violators to keep the game on. The helplessness of human beings is obvious from the fact that reports and human rights monitoring bodies cannot do anything in this regard. Hence, it is proved that only the guidance provided by Almighty Allah is free of errors.

In a nutshell, Islam is the religion that reflects the safety, prosperity and betterment of humanity without any discrimination. The basic teachings of Islam are serving of righteousness, respect of communal rights and propagation of high ethical values. Of the

modern day world, human rights have been declared as the instrument to judge human culture and from the same we can judge the social, cultural and national standard of a nation. Human Rights are not only related to protection but to provide such a society where its inhabitants live at their best. Islam is the religion which protects and respects Human Rights in a true sense. Islam puts men and women on equal footings and enjoins upon believers the fulfillment of their duties in order to enjoy their rights. So Islam gives very balanced system of rights and duties. All the contemporary agreements and treaties have almost same clauses as Islamic treaties have. So it is justified to say that it is the Islam that paved path for the world for the formulation of fundamental human rights instruments. But unfortunately Islamic states fail to implement the basic laws pertaining to the fundamental human rights and in our own country we are deprived of right to life and security of life which are the foremost rights emphasized by the Holy Quran and all other basic rights face the same situation. The need of the hour, therefore, is electing such leaders who can act and implement according to this guidance and promote justice and equality. Unless a society lacks justice and equality, the fulfilling of human rights is impossible.

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first optional protocol is related to individual complaints mechanism. According to this protocol, individuals in member States can submit complaints, which are known as communications. These communications will be examined by the Human Rights Committee while second optional protocol deals with the abolition of death penalty. This covenant has 53 articles

- 22 Ian, Gill, *Basic Documents on Human Rights*, 153
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- 24 Ibn-Maja, Al-Sunnan-al Maja, hadith no: 224, (Maktaba Abil-Muaati)
- 25 It is a multilateral treaty adopted and opened for signature by General Assembly on the 16th of December, 1966, and enforced on the 3rd of January, 1976. This convention enjoins on state parties granting of economic social and cultural rights to the individuals. This covenant has 31 articles
- 26 This convention was adopted and opened for signature and ratification by United Nations General Assembly resolution 2106 (XX) on 21st December, 1965 and the convention entered into force on the 4th of January, 1969. This convention comprises of 25 articles
- 27 Convention on the Rights of disappeared persons was adopted in 2006 after different stages. Different steps that led to the adoption of this Convention in 2006 include related published documents pertaining to the issues from 1981 onwards, Declaration of 1992, the Manfred Nowak report 27 of 2001 and resolution 33/173 of General Assembly 1978