

Humanas Universal Declaration of Human Rights and Islamic Human Rights Declarations

Mahdi NajjarSadeghi¹, AmirMohammad Babae²

¹Phd Student of Public International law, Islamic Azad University, Qeshm International Branch, Iran

²Phd Student of Public International law, Islamic Azad University, Qeshm International Branch, Iran

Abstract

In recent years that the quarrel is on the principles which have already been killed and mourned, we can hear the voice of the ignorant who deliberately or inadvertently act against the uniqueness of God. "(Al-Baghareh, 89)" The international community whose spirit is cooperation hurts the religious beliefs and still unbelievably "(Zolein, 2007)" leads to the sabotage by the world powers.. "(apposite of Al-Baghareh, 89)" The incorrect description of Islamic human rights and considering the universal human rights as the base has led to the misunderstanding of the advocates of Islamic human rights. The Islamic human rights are very comprehensive and not understanding this point indicates the little knowledge of the critics.

Keywords: Human, Islam, the Human Rights Universal Declaration, Islamic Human Rights Declaration.

Introduction

AT FIRST: HUMAN, THE SUBJECT OF THE ISLAMIC HUMAN RIGHTS (Khosroshahi, 2009)

The limitation of Islamic human rights to a particular group is rooted in their mindset, they maintain that if human right exist it must be universal and since Islamic human rights is confined only to religion it cannot be considered as human right. Simply put, they believe Islamic human rights are only for muslim and not for others. This incorrect description is due to the misinterpretation of the word Islamic which they claim only applies to a particular group. Two things can be said in response to this:

1- The same criticism which is due the oversight of the scholar also applies the universal human rights for example the word universal "(Introduction of the Charter of the UN)", were all the people present when it was declared? Or only a third of the population of the world voted for it. It is more fitting to call European human rights "(Zolein, 2007)" since most European countries were involved in its preparation.

2- The important thing is not universality of a system but its subject being universal. "(Khosroshahi, 2009)" In regard to human rights, this point applies because apart from creed, race and other things, human rights are a universal subject or at least it gets accepted by the world. (However, this universal acceptance does not guarantee its legality.

First of all, universal human rights were not prepared by all the countries and second assuming the presence of every country, not every accepted its contents. "(apposite of Islamic Declaration of Human Rights)" Therefore, the criticism to word Islamic in Islamic human rights in which human is the master of all creatures is not

justified. Besides Islamic human rights considers both natural and acquired rights for humans and the God in Quran has referred the man as humans apart from its creed, race and tribe.”(ibid)”

AT END: HUMAN IS ISLAMIC HUMAN RIGHTS.

According to the world human rights human is only a evolved talking creature because it considers only the social aspect acquired rights and it is only limited to material aspects of life that is to say the eventual happiness of humans distended by God is not taken into account and it does not value the inner potential of humans on the contrary in Islamic Human Rights humans are created by God and poses soul.”(*Al-Hajr, 29*)”Human are immortal due to the God soul blow into them.”(*Al-Hashr, 19*)”The first human right is the right of being and staying human and the feature is not conceivable without religious and uniqueness of God.(Conflict acceptance and legitimacy)

CONCLUSION

We can say that both universal human rights and Islamic human rights are the same with regard to domain and territory that is to say the basic point in both of them is human. However universal human rights are only material world”(*the sprite of The Universal Declaration of Human Rights*)” and concept of free will is not assumed for it, but in Islamic human rights human have both material and spiritual potential and God has appointed as the master of creature and that’s the main difference between them.

REFERENCES

- Quran
- Islamic Declaration of Human Rights
- Khosroshahi, G. and scholar, Mustafa, 2009, Philosophy of law, Research Institute of Imam Khomeini, Qom, Iran
- The Universal Declaration of Human Rights
- The United Nations Charter (UN Charter)
- Islamic Declaration of Human Rights
- Zolein, Parviz , 2007, Principles of Public International Law, Fifth Edn, publication ministry of foreign affairs, Iran.