



## **97827 - Western human rights organizations and the ruling on referring to them for judgement**

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### **the question**

The global human rights organizations call for justice and equality and speak against oppression and transgression against people on the grounds of gender, race and colour, and support other noble principles. Is there any reason why we should not cooperate with them? If there is, what is the basis of objecting to these noble principles?.

### **Detailed answer**

Praise be to Allah.

The Muslim should not be deceived by the so called western and European “human rights” organizations, because although they outwardly appear to support the oppressed and to take a stance against torture and undermining of human dignity in prisons and detention centres – which in general terms are good ideas – they also play other roles, and support other principles which are aimed at destroying the family, and opening the door to slander against Islam and the Prophet (peace and blessings of Allaah be upon him), and all his fellow-Prophets. They are opposed to the rule of sharee’ah which enjoins hadd punishments such as stoning for the adulterer, execution for the apostate and cutting off the hand for the thief, becoming part of legislation and being implemented, which is in fact very rare. These organizations are also opposed to the shar’i rulings that have to do with women, such as the necessity of her wali’s consent for marriage, the command to observe hijab, and the prohibition on her mixing, in addition to other principles where they claim that they want to liberate man from religious obligations and to make man free in the way he conducts his affairs, not restricted by good morals or sublime shar’i rulings.

To sum up what these organizations promote: it is that man should be able to do whatever he wants, no matter how perverse. They support lesbians, homosexuals and bisexuals, and religious



deviance. They regard it as a human right to disbelieve in whatever religions one wants and to express one's opinion - even about the Prophets - without any fear or shame, and they also support the liberation of woman from the control of her father, husband or religion.

Secondly:

There follow some of the articles of the Universal Declaration on Human Rights, which was approved by the United Nations on 10/12/1948 CE, which we are quoting from their website:

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.

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.

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.

These so called rights and freedoms which they call for all people to enjoy regardless of religion make the monotheist and the polytheist equally entitled to these rights and freedoms, so the slave of Allaah and the slave of the Shaytaan are placed on the same level, and every worshipper of rocks, idols or people is given the complete right and freedom to enjoy his kufr and heresy. This is contrary to the laws of Allaah in this world and the Hereafter.

Allaah says (interpretation of the meaning):



“Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimoon (criminals, polytheists and disbelievers)?

36. What is the matter with you? How judge you?”

[al-Qalam 68:35, 36]

“Shall We treat those who believe (in the Oneness of Allaah Islamic Monotheism) and do righteous good deeds as Mufsideen (those who associate partners in worship with Allaah and commit crimes) on earth? Or shall We treat the Muttaqoon (the pious) as the Fujjaar (criminals, disbelievers, the wicked)?”

[Saad 38:28]

“Is then he who is a believer like him who is a Faasiq (disbeliever and disobedient to Allaah)? Not equal are they”

[al-Sajdah 32:18].

It is a call to abolish the ruling on apostasy, and to openly flaunt the principles of kufr and heresy. It is a call to open the door to everyone who wants to criticize Islam or the Prophet of Islam Muhammad (peace and blessings of Allaah be upon him) and to have the freedom to criticize and express oneself with no restrictions.

These are corrupt principles. Even if they suit their lives, values and religion, they do not suit us and they are contrary to our pure sharee’ah, which brought rulings that are suited to individuals and societies, and establish noble morals, and protect minds, honour, physical well being and wealth, and show people the religion which Allaah loves and is pleased with.

Article 3.

Everyone has the right to life, liberty and security of person.

It is from this Article that the calls of these organizations come to protect criminals against



execution, and started to give bad publicity to the nations which carry out the hadd punishments of Allaah by stoning married adulterers and executing bandits and those who spread mischief in the land. Now these organizations proudly claim that they have convinced many nations to abolish the death penalty for killers, rapists and criminals. This is contrary to sound human nature, reason and sharee'ah, and it is a message that gives peace of mind to those criminals that their lives will never be lost because of their deeds, which is a way of spreading mischief on earth.

They claim that the individual has the right to life and liberty, even if it is a bestial life, and even if that freedom leads to corruption, sicknesses and loss of security for the family and society.

Article 16.

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.

This article annuls the role of the woman's guardian (wali) which is to protect the woman's rights in marriage, and to help his daughter or sister to make a good choice, and to ask about the religious commitment and character of the suitor. It is by His wisdom that Allaah has prescribed this. If marriage was left up to the woman without her guardian's consent, you would see most girls marrying those who enchant them of the wolves of men, who are eager to rob them of their chastity then throw them aside.

They also give the wife the same rights of divorce as the husband has. This is something that causes women to turn against their husbands and leads to the break up of their families. The one who knows the nature of men and women will not be able to agree to such nonsense. Western families are not so intact that we can say: Look at how they were destroyed. The call for homosexual rights and the rights of women to form any relationship she wants and women's rights in marriage and divorce - what families can be built on such shaky foundations?

It is worth noting that these organizations are used for political purposes to put pressure on the Muslim states that care about virtue, modesty and morals, or that apply all or some of the rulings



of sharee'ah. Some Muslim nations have abolished the death penalty, and they have introduced strict laws about marriage at an early age for both genders, but they pay attention to woman's rights to khula' and maintenance, etc, which causes widespread mischief and evil in many areas of life.