

“The twin aim of [the Universal] Declaration [of Human Rights] is on the one hand to equip the individual to live a free life considered successively as (i) physical organism; (ii) a moral personality; (iii) a worker; (iv) an intelligent being and (v) a member of a community and of a polity, and on the other to help the individual so equipped to make his contribution to international amity or the peace of the world. ... To the student of the Qur’an not one word in the preamble or in the objectives of the Charter, and not a single article in the text of the Universal Declaration of Human Rights will seem unfamiliar. Under a creed which places man next to God, and brushes aside all distinctions of race, colour and birth, and calls upon all mankind to live together as a family of God, or as a ‘fold every member of which shall be a shepherd or keeper unto every other and be accountable for its welfare’, the Universal Declaration of Human Rights must follow as a basic corollary, or an extension of the Qur’anic programme.

But a mere declaration of them will not carry humanity far.”

[Syed Abdul Latif, *The Mind Al-Qur’an Builds*, pp. 74f, quoted after A.K. Brohi: “Islam and Human Rights”, in Altaf Gauhar (Ed.): *The Challenge of Islam*, Islamic Council of Europe, London, 1978, pp. 186f]