

1. We, faith-based and civil society actors working in the field of human rights and gathered in Beirut on 28-29 March 2017, in culmination of a trajectory of meetings initiated by the Office of the United Nations High Commissioner for Human Rights (OHCHR),² express our deep conviction that our respective religions and beliefs share a common commitment to **upholding the dignity and the equal worth of all human beings**. Shared human values and equal dignity are therefore common roots of our cultures. Faith and rights should be mutually reinforcing spheres. Individual and communal expression of religions or beliefs thrive and flourish in environments where human rights, based on the equal worth of all individuals, are protected. Similarly, human rights can benefit from deeply rooted ethical and spiritual foundations provided by religion or beliefs.

2. We understand our respective religious or belief convictions as a source for the protection of the **whole spectrum of inalienable human entitlements** – from the preservation of the gift of life, the freedoms of thought, conscience, religion, belief, opinion and expression to the freedoms from want and fear, including from violence in all its forms.

- *“Whoever preserves one life, is considered by Scripture as if one has preserved the whole world.” (Talmud, Sanhedrin, 37,a).*
- *“Someone who saves a person’s life is equal to someone who saves the life of all.” (Qu’ran 5:32)*
- *“You shall love the Lord your God with all your heart, all your soul, all your strength, and with your entire mind; and your neighbour as yourself.” (Luke 10:27)*
- *Let them worship the Lord of this House who saved them from hunger and saved them from fear.” (Sourat Quraish, verses 3,4)*
- *“A single person was created in the world, to teach that if anyone causes a single person to perish, he has destroyed the entire world; and if anyone saves a single soul, he has saved the entire world.” (Mishna Sanhedrin 4:5)*
- *“Let us stand together, make statements collectively and may our thoughts be one.” (Rigveda 10:191:2)*
- *“Just as I protect myself from unpleasant things however small, in the same way I should act towards others with a compassionate and caring mind.” (Shantideva, A Guide to the Bodhisattva’s Way of Life)*
- *“Let us put our minds together to see what life we can make for our children.” (Chief Sitting Bull, Lakota)*

3. Based on the above, among many other sources of faith, we are convinced that our **religious or belief convictions are one of the fundamental sources** of protection for human dignity and freedoms of all individuals and communities with no distinction on any ground whatsoever. Religious, ethical and philosophical texts preceded international law in upholding the oneness of humankind, the sacredness of the right to life and the corresponding individual and collective duties that are grounded in the hearts of believers.

4. We pledge to disseminate the **common human values that unite us**. While we differ on some theological questions, we undertake to combat any form of exploitation of such differences to advocate violence, discrimination and religious hatred.

- *“We have designed a law and a practice for different groups. Had God willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to God and He will inform you regarding the things about which you differed.” (Qu’ran 5, 48)*
- *“Ye are the fruits of one tree, and the leaves of one branch.” (Bahá’u’lláh)*

5. We believe that freedom of religion or belief does not exist without the **freedom of thought and conscience** which precede all freedoms for they are linked to human essence and his/her rights of choice and to freedom of religion or belief. A person as a whole is the basis of every faith and he/she grows through love, forgiveness and respect.

6. We hereby solemnly launch together from Beirut the **most noble of all struggles, peaceful but powerful**, against our own egos, self-interest and artificial divides. Only when we as religious actors assume our respective roles, articulate a shared vision of our responsibilities and transcend preaching to action, only then we will credibly promote mutual acceptance and fraternity among people of different religions or beliefs and empower them to defeat negative impulses of hatred, viciousness, manipulation, greed, cruelty and related forms of inhumanity. All religious or belief communities need a resolved leadership that unequivocally dresses that path by acting for equal dignity of everyone, driven by our shared humanity and respect for the absolute freedom of conscience of every human being. We pledge to spare no effort in filling that joint leadership gap by protecting freedom and diversity through “faith for rights” (F4R) activities.

- *“We perfected each soul within its built in weakness for wrong doing and its aspiration for what is right. Succeeds he or she who elevate to the path of rightness.” (Qu’ran 91, 7-9)*

7. The present declaration on “Faith for Rights” **reaches out to persons belonging to religions and beliefs in all regions of the world**, with a view to enhancing cohesive, peaceful and respectful societies on the basis of a common action-oriented platform agreed by all concerned and open to all actors that share its objectives. We value that our declaration on Faith for Rights, like its founding precedent the Rabat Plan of Action on incitement to discrimination, hostility or violence (October 2012), were both conceived and conducted under the auspices and with the support of the United Nations that represents all peoples of the world, and enriched by UN human rights mechanisms such as Special Rapporteurs and Treaty Body members.

8. While numerous welcomed initiatives attempted over time to link faith with rights for the benefit of both, none of these attempts fully reached that goal. We are therefore convinced that **religious actors should be enabled**, both nationally and internationally, to assume their responsibilities in defending our shared humanity against incitement to hatred, those who benefit from destabilising societies and the manipulators of fear to the detriment of equal and inalienable human dignity. With the present F4R Declaration, we aim to join hands and hearts in building on previous attempts to bring closer faith and rights **by articulating the common grounds** between all of us and **define ways in which faith can stand for rights** more effectively so that both enhance each other.

- *“Mankind is at loss. Except those who believe in doing righteous deeds, constantly recommend it to one another and persist in that vein.” (Qu’ran 103, 3)*

9. Building on the present declaration, we also intend to **practice what we preach** through establishing a **multi-level coalition**, open for all independent religious actors and faith-based organisations who genuinely demonstrate acceptance of and commitment to the present F4R declaration by implementing projects on the ground in areas that contribute to achieving its purpose. We will also be charting a roadmap for concrete actions in specific areas, to be reviewed regularly by our global coalition of Faith for Rights.

10. To achieve the above goal, we pledge as believers (whether theistic, non-theistic, atheistic or other³) to fully adhere to **five fundamental principles**:

- a) Transcending traditional inter-faith dialogues into **concrete action-oriented Faith for Rights (F4R) projects at the local level**. While dialogue is important, it is not an end in itself. Good intentions are of limited value without corresponding action. Change on the ground is the goal and concerted action is its logical means.
 - *“Faith is grounded in the heart when it is demonstrated by deeds.” (Hadith)*
- b) **Avoiding theological and doctrinal divides** in order to act on areas of shared inter-faith and intra-faith vision as defined in the present F4R declaration. This declaration is not conceived to be a tool for dialogue among religions but rather a joint platform for common action in defence of human dignity for all. While we respect freedom of expression and entertain no illusion as to the continuation of a level of controversy at different levels of religious discourse, we are resolved to challenge the manipulation of religions in both politics and conflicts. We intend to be a balancing united voice of solidarity, reason, compassion, moderation, enlightenment and corresponding collective action at the grassroots level.
- c) **Introspectiveness** is a virtue we cherish. We will all speak up and act first and foremost on our own weaknesses and challenges within our respective communities. We will address more global issues collectively and consistently, after internal and inclusive deliberation that preserves our most precious strength, i.e. integrity.
- d) **Speaking with one voice**, particularly against any advocacy of hatred that amounts to inciting violence, discrimination or any other violation of the equal dignity that all human beings enjoy regardless of their religion, belief, gender, political or other opinion, national or social origin, or any other status. Denouncing incitement to hatred, injustices, discrimination on religious grounds or any form of religious intolerance is not enough. We have a duty to redress hate speech by remedial compassion and solidarity that heals hearts and societies alike. Our words of redress should transcend religious or belief boundaries. Such boundaries should thus no longer remain a free land for manipulators, xenophobes, populists and violent extremists.
- e) We are resolved to **act in a fully independent manner**, abiding only by our conscience, while seeking partnerships with religious and secular authorities, relevant governmental bodies and non-State actors wherever Faith for Rights (F4R) coalitions are freely established in conformity with the present declaration.

11. Our **main tool and asset is reaching out to hundreds of millions of believers** in a preventive structured manner to convey our shared convictions enshrined in this F4R declaration. Speaking up in one voice in defence of equal dignity of all on issues of common challenges to humanity equally serves the cause of faith and rights. Human beings are entitled to full and equal respect, rather than mere tolerance, regardless of what they may believe or not believe. It is our duty to uphold this commitment within our respective spheres of competence. We will also encourage all believers to assume their individual responsibilities in the defence of their deeply held values of justice, equality and responsibility towards the needy and disadvantaged, regardless of their religion or belief.

- *"People are either your brothers in faith, or your brothers in humanity." (Imam Ali ibn Abi Talib)*
- *"On the long journey of human life, Faith is the best of companions." (Buddha)*

12. We aim to achieve that goal in a concrete manner that matters **for people at the grassroots level** in all parts of the world where coalitions of religious actors choose to adhere to this declaration and act accordingly. We will support each other's actions, including through a highly symbolic annual Walk of Faith for Rights in the richest expression of our unity in diversity each 10th of December in all parts of the world.

13. Articulating through the present declaration a common vision of religious actors, on the basis of the Rabat Plan of Action of 2012 and follow-up meetings, would provide the tipping point for **disarming the forces of darkness**; and help dismantling the unholy alliance in too many hearts between fear and hatred. Violence in the name of religion defeats its basic foundations, mercy and compassion. We intend to transform the messages of mercy and compassion into acts of solidarity through inter-communal social, developmental and environmental faith-based projects at the local, national, regional and global levels.

14. We **fully embrace the universally recognised values** as articulated in international human rights instruments as common standards of our shared humanity. We ground our commitments in this F4R declaration first and foremost in our conviction that religions and beliefs share common core values of respect for human dignity, justice and fairness. We also ground these commitments in our acceptance of the fact that *"Everyone has duties to the community in which alone the free and full development of his personality is possible"*⁴. Our duty is to practice what we preach, to fully engage, to speak up and act on the ground in the defence of human dignity long before it is actually threatened.

- *"Oh you believers, why don't you practice what you preach? Most hateful for God is preaching what you don't practice." (Qu'ran 61: 2-3)*
- *"Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy." (Proverbs 31:8-9)*

15. Both **religious precepts and existing international legal frameworks** attribute responsibilities to religious actors. Empowering religious actors requires actions in areas such as legislation, institutional reforms, supportive public policies and training adapted to the needs of local religious actors who often are one of the main sources of education and social change in their respective areas of action. International conventions and covenants have defined key legal terms such as genocide, refugee, religious discrimination and freedom of religion or belief.⁵ All these concepts have corresponding resonance in different religions and beliefs. In addition, numerous declarations and resolutions⁶ provide elements of religious actors' roles and responsibilities that we embrace and consolidate in this F4R declaration.

16. We agree as human beings that **we are accountable to all human beings** as to redressing the manner by which religions are portrayed and too often manipulated. We are responsible for our actions but even more responsible if we do not act or do not act properly and timely.

- *"We will ask each of you about all what you have said and done, for you are accountable" (Quran, Assaafat, 24)*
- *"Every man's work shall be made manifest." (Bible, 1 Corinthians iii. 13)*

17. While States bear the primary responsibility for promoting and protecting all rights for all, individually and collectively to enjoy a dignified life free from fear and free from want and enjoy the freedom of choice in all aspects of life, we as religious actors or as individual believers do bear a distinct responsibility to **stand up for our shared humanity and equal dignity of each human being** in all circumstances within our own spheres of preaching, teaching, spiritual guidance and social engagement.

- *"Whoever witnesses an injustice or wrong doing should change its course by his hand. If He or she cannot do that, they by his words. If he or she is unable to do that then by their hearts. This would be the weakest of acts of faith" (Hadith).*

18. **Religious communities, their leaders and followers** have a role and bear responsibilities independently from public authorities both under national and international legal instruments. By virtue of article 2 (1) of

the 1981 UN Declaration on the Elimination of all Forms of Intolerance and of Discrimination Based on Religion or Belief, “no one shall be subject to discrimination by any State, institution, group of persons or person on the grounds of religion or belief”. This provision establishes direct responsibilities of religious institutions, leaders and even each individual within religious or belief communities.

19. As much as the notion of effective control⁷ provides the foundation for responsibilities of non-State actors in times of conflict, we see a similar legal and ethical justification in case of religious leaders who exercise a **heightened degree of influence over the hearts and minds of their followers** at all times.

20. Speech is fundamental to individual and communal flourishing. It constitutes one of the most crucial **mediums for good and evil sides of humanity**. War starts in the minds and is cultivated by a reasoning fuelled by often hidden advocacy of hatred. Positive speech is also the healing tool of reconciliation and peace-building in the hearts and minds. Speech is one of the most strategic areas of the responsibilities we commit to assume and support each other for their implementation through this F4R declaration on the basis of the thresholds articulated by the Rabat Plan of Action.

21. Under the International Covenant on Civil and Political Rights (article 20, paragraph 2), States are obliged to prohibit any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence. This includes **incitement to hatred by some religious leaders in the name of religion**. Due to the speaker’s position, context, content and extent of sermons, such statements by religious leaders may be likely to meet the threshold of incitement to hatred. Prohibiting such incitement is not enough. Remedial advocacy to reconciliation is equally a duty, including for religious leaders, particularly when hatred is advocated in the name of religions or beliefs.

22. The clearest and most recent guidance in this area is provided by the 2012 Rabat Plan of Action⁸ which articulates **three specific core responsibilities of religious leaders**: (a) Religious leaders should refrain from using messages of intolerance or expressions which may incite violence, hostility or discrimination; (b) Religious leaders also have a crucial role to play in speaking out firmly and promptly against intolerance, discriminatory stereotyping and instances of hate speech; and (c) Religious leaders should be clear that violence can never be tolerated as a response to incitement to hatred (e.g. violence cannot be justified by prior provocation).

www.ohchr.org/EN/Issues/FreedomReligion/Pages/FaithForRights.aspx

¹ All quotations from religious or belief texts were offered by participants of the Beirut workshop in relation to their own religion or belief and are merely intended to be illustrative and non-exhaustive.

² OHCHR organized related international meetings, expert seminars and regional workshops, including in Geneva (October 2008), Vienna (February 2011), Nairobi (April 2011), Bangkok (July 2011), Santiago de Chile (October 2011), Rabat (October 2012), Geneva (February 2013), Amman (November 2013), Manama (2014), Tunis (October 2014 and April 2015), Nicosia (October 2015), Beirut (December 2015) and Amman (January 2017).

³ See UN Human Rights Committee, general comment no. 22 (1993), UN Doc. CCPR/C/21/Rev.1/Add.4, para. 2.

⁴ Article 29, paragraph 1, of the Universal Declaration of Human Rights (1948).

⁵ These include the Convention on the Prevention and Punishment of the Crime of Genocide (1948); Convention Relating to the Status of Refugees (1951); International Convention on the Elimination of All Forms of Racial Discrimination (1965); International Covenant on Civil and Political Rights (1966); International Covenant on Economic, Social and Cultural Rights (1966); Convention on the Elimination of All Forms of Discrimination against Women (1979); Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984); Convention on the Rights of the Child (1989); International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1990); Convention on the Rights of Persons with Disabilities (2006); and International Convention for the Protection of All Persons from Enforced Disappearance (2006).

⁶ These include the Universal Declaration of Human Rights (1948); Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief (1981); Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992); Principles of Conduct for the International Red Cross and Red Crescent Movement and NGOs in Disaster Response Programmes (1994); UNESCO Declaration on Principles of Tolerance (1995); Final Document of the International Consultative Conference on School Education in Relation to Freedom of Religion or Belief, Tolerance and Non-Discrimination (2001); Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools (2007); United Nations Declaration on the Rights of Indigenous Peoples (2007); The Hague Statement on “Faith in Human Rights” (2008); Camden Principles on Freedom of Expression and Equality (2009); Human Rights Council resolution 16/18 on Combating Intolerance, Negative Stereotyping and Stigmatization of, and Discrimination, Incitement to Violence and Violence against, Persons Based on Religion or Belief (and Istanbul Process, 2011); Rabat Plan of Action on the prohibition of advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence (2012); Framework of Analysis for Atrocity Crimes (2014); Secretary-General’s Plan of Action to Prevent Violent Extremism (2015); as well as the Fez Declaration on preventing incitement to violence that could lead to atrocity crimes (2015).

⁷ Under certain circumstances, in particular when non-State actors exercise significant/effective control over territory and population (e.g. as *de facto* authorities), they are also obliged to respect international human rights as duty bearers (see UN Docs. CEDAW/C/GC/30, para. 16; A/HRC/28/66, paras. 54-55).

⁸ See UN Doc. A/HRC/22/17/Add.4, annex, appendix, para. 36.