Eleanor Roosevelt holds the English version of the Universal Declaration of Human Rights in Lake Success, New York, in November 1949.
● *FDR PRESIDENTIAL LIBRARY & MUSEUM*

whole history of the UN and its close connection, in its origins especially, to the Western colonial imperial powers. The Israeli-Palestinian conflict also plays a non-exclusive but significant role in terms of how the UN used to, especially in the beginning and the first several decades, be pro-Israel. They favored and supported Israel over the Palestinian Arab Muslims.

So, the Universal Declaration of Human Rights, which was formulated as an instrument, hasn't done much good for the Islamic world. In fact, to the contrary, there's hypocrisy in the application of the ideals and values of the Universal Declaration of Human Rights when it comes to the UN and the rest of the international community and how they treat Islamic societies at different times in different places, including the Palestinians and many others in Iran in the international relations.

There are a couple of other volumes I'll mention here. Ann Elizabeth Mayer published a book in 1991 — a new edition of which came out in 2019 — titled 'Islam and Human Rights: Tradition and Politics' which deals with this, too. And then, Anver M. Emon, who co-edited this volume that we're talking about now, he and M. S. Ellis and B. Glahn have co-edited a volume called 'Islamic Law and International Human Rights Law: Searching for Common Ground', which was released in 2012.

I just refer to these volumes for further details on the subject.

This is just my personal view: as a global community, we live in the same world, you and I, Iran and the US and China and Russia and Zimbabwe. We have to get along and maintain peace and coexistence somehow so that we're not going to destroy ourselves. Ideally, I would think that all people would desire peace and coexistence as much as possible.

In order to facilitate that, we need some kind of Universal Declaration of Human Rights that we can all come to agree on. How are we going to achieve that? Where is it going to come from? My response is that I understand that the UN Declaration has had many problems historically. But we can revise, and we can readjust. We can recognize problems and try to fix them. In other words, we don't have to just completely throw something away and start anew because the question becomes, "Where and how and when are we going to start anew?"

My own perspective on this is that we need it. Criticizing it is perfectly fair and okay. But we need to work with that somehow, some way as a human community and continue to work on revising it. So, when and where's that going to happen are my questions.
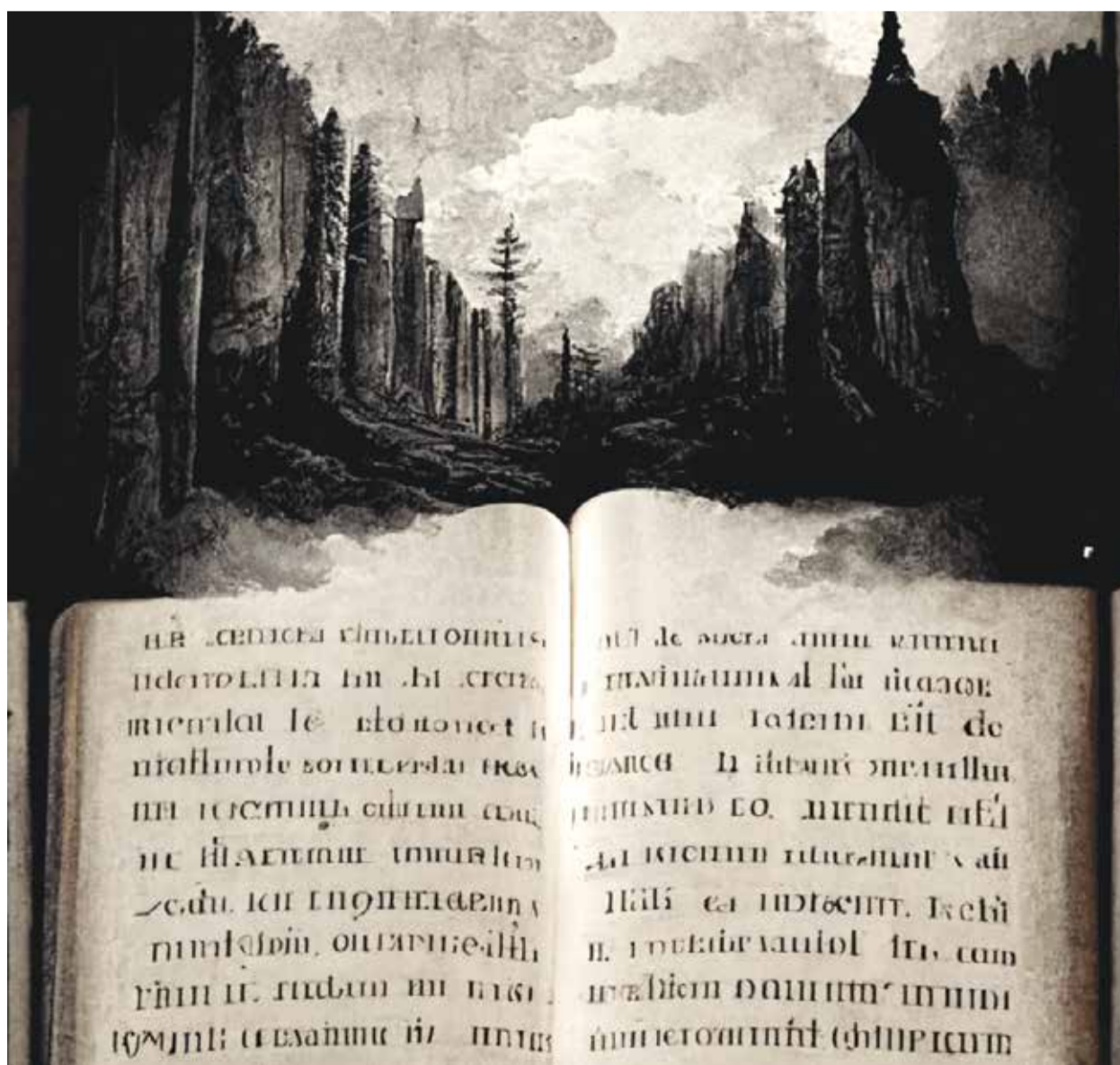
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was an act of political protest." It's an extreme example; it probably wasn't like that, but there is much prejudice.
Oh, absolutely. Or it was about mental issues. He or she was mentally abnormal. So, they separate them as individual cases that are unique and different and they preserve the common, the ideal of society, the norm.

Yes, he needs rehabilitation or something like that, but he's not a threat whose citizenship we should take away.
Right. And it's not religiously tied. It's not because of their religious fanaticism. I will say, though, we have had certainly the Ku Klux Klan in American history and the like. So, now more broadly, there is this whole problem of white supremacy as an explicitly articulated position and organized groups who identify as white supremacists, white nationalists, etc. So, this has now become more of an issue, and it is being pursued and labeled as domestic terrorism in the United States. So, there are efforts, I must say, to try to be consistent and treat these kinds of things.

But here again, you're dealing with having proof that identifies these people explicitly with these kinds of extremist groups. Unless you have that kind of explicit proof, then you can't prosecute, blame, or accuse them.

So, there's still a bias there. Nobody immediately assumes a white person is a white supremacist when they commit a crime like a mass shooting, driving a car into somewhere, bombing a building, or something like that. They wait until they maybe find evidence, and then people be like, "Oh my God, he or she is a white supremacist terrorist." But in the Muslim's case, it's almost immedi-

ate, "Oh, they are Muslim terrorists. It's their Islamic ideology and theology that are driving them in this extreme way." So, there's still a major discrepancy in the way that it's perceived, responded to, and treated.

Why do you think there are not many, if hardly any, voices in the Islamic world who advocate the recognition of the Islamic contribution to the United Nation's Universal Declaration of Human Rights and its ongoing appropriation around the globe?
I'm in the process of publishing another book, which is actually two volumes. It's hopefully going to be published here within the next year or so. The book is on Mosaic and Sharia law in American national history and identity. My whole query is about how Mosaic Law as well as Sharia law have manifested in American history and national identity and how it has influenced or impacted them.

One of the things I talk about in there is this United Nations issue. Karim H. Karim and Mahmoud Eid co-edited a volume back in 2014 called 'Reimagining the Other: Culture, Media, and Western-Muslim Intersections'. They talk a little bit about this problem of the United Nations Universal Declaration of Human Rights and why Islamic societies rejected it as far as I know. It's connected to the broader problem of why many Islamic societies reject the United Nations as a whole as a legitimate governing body in the world because it was founded by Western powers after World War Two for mainly Western purposes, and it's been dominated by Western powers, so to speak, although China has been a major player, especially in recent times. But it's tied to this

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