

THE GREAT GREEN CHARTER OF HUMAN RIGHTS OF THE JAMAHIRIYAN ERA

The Libyan Arab People, gathered in Basic Popular Congresses,

Inspired by the First Declaration of the Great Fatah Revolution (1st September 1969) which was the final triumph of freedom on this Earth,

Directed by the principles from the historic Declaration of the Institution of the People's Power on 2nd March 1977, an event which opened up a whole new era, thus crowning the unremitting centuries long struggle of Mankind and confirming its unceasing aspiration for Freedom and emancipation,

Led by the Green Book, Humanity's guide towards total deliverance from power, be it held by individuals, classes, clans, tribes or parties, and the path towards the founding of a society for all Men, where all human beings will be free and equal in the exercise of power and in the possession of wealth and arms,

In response to the constant incitement of the internationalist Leader, Moammar Qaddafi, founder of the Jamahiriyan Era, who incarnates through his thought and labor the aspirations of the oppressed and the enslaved throughout the world, and opens the way before the peoples towards an change through by popular revolution, the essential instrument to institute the Jamahiriyan society,

Convinced that the rights of Man, God's substitute on Earth, can not be a gift from anyone, nor can they exist within societies where exploitation and tyranny are practiced, nor can they be fulfilled, other than through the victory of popular masses over their oppressors and through the disappearance of regimes which annihilate Freedom,

Convinced that the instituting of the power of popular masses will consolidate their existence on Earth, once the sovereignty of the People is exercised through Popular Congresses,

And convinced also that Human Rights can not be guaranteed in a world where rulers and subjects, masters and slaves, rich and poor coexist,

Aware that human misery can not disappear nor Human Rights assert themselves other than through the establishment of a Jamahiriyan world where the peoples will hold the power, the wealth and the arms, a world from where governments and armies will have vanished, where communities, peoples and nations will be relieved of any danger of war, a world of peace, respect, harmony and cooperation.

On the basis of the foregoing and of the decisions made by the national and international Popular Congresses, held on this land and abroad, the Arab Libyan People, guided by the famous motto of Omar Ibn Al Khattab "Since when may anyone enslave men whom their mothers have borne into this world as free men", words which were the first declaration of Freedom and of human rights in the history of Mankind,

Hereby resolve to promulgate the Great Green Charter of Human Rights of the Jamahiriyan Era, which sets forth the following principles:

1. Democracy means popular power, not popular expression. The members of Jamahiriyan society proclaim that power belongs to the People. The People exercise this power directly, without intermediary nor representative, within the Popular congresses and the People's committees.
2. The members of Jamahiriyan society hold sacred the life of the individual and protect it. They prohibit his alienation. Imprisonment may be used only against an individual whose freedom represents an danger or a contamination for others.

The goal of any punishment is cleansing of society, protection of its values and its interests.

Jamahiriyan society proscribes any punishment that would violate the dignity and the integrity of a human being, such as forced labor or long term imprisonment. Jamahiriyan society prohibits any and all injuries, whether physical or moral, against the person of a prisoner. It condemns any and all speculations and experiments, whatever their nature, to which he might be subjected.

A punishment is personal and is to be suffered by an individual as a consequence of a criminal act upon which it is necessarily contingent. The punishment and its consequences can not be extended to the parents and relatives of the criminal. "Each soul earneth only on its own account, not doth any laden bear another's load."

3. The members of Jamahiriyan society are, in times of peace, free to travel wherever they please and free to choose their place of residence.
4. Citizenship in Jamahiriyan society is a sacred right. No one may be deprived or dispossessed of it.
5. The members of Jamahiriyan society prohibit clandestine action, resorting to force in all its forms, violence, terrorism and sabotage. Such acts constitute a betrayal of the values and principles of Jamahiriyan society which affirm the sovereignty of the individual within the Basic Popular Congresses, thereby guaranteeing him the right to publicly express his opinion.

They reject violence as a means intended to dictate ideas and opinions. They adopt the democratic dialogue as the one and only method of debate, and consider any hostile act against Jamahiriyan society, whatever it may be, and connected with a foreign entity, as high treason towards it.

6. The members of Jamahiriyan society are free to form associations, trade unions and leagues in order to defend their professional interests.
7. The members of Jamahiriyan society are free in their private acts and their personal relationships. No one may interfere with their privacy, save in the event

of a complaint from one of the partners involved, or if the act or the relationship are harmful or prejudicial to society or are conflicting with its values.

8. The members of Jamahiriyan society hold sacred the life of a human being and protect it. The goal of Jamahiriyan society is to abolish capital punishment. In view of this, the death penalty should only be ruled against an individual whose very existence constitutes a danger or is deleterious to society.

The condemned man may request a mitigation of his sentence or he may, in compensation for his life, offer a personal tribute. The court may commute the sentence if this decision is neither prejudicial to society nor conflicting with human values.

The members of Jamahiriyan society condemn the enforcement of capital punishment through loathsome methods, such as the electric chair, toxic gases or injections.

9. Jamahiriyan society guarantees the right to plead before a court and the independence of justice. Each of its members is entitled to a fair and honest trial.
10. The members of Jamahiriyan society base their judgments on a sacred law: religion or custom, whose provisions are lasting and unalterable, and for which no other law may substitute.

They proclaim that religion is absolute faith in the Divinity, and that it is a sacred spiritual value. Religion is personal to each one and common to all. It is a direct relationship with the Creator, without any intermediary.

Jamahiriyan society proscribes the monopoly of religion as well as its exploitation for purposes of subversion, fanaticism, sectarianism, partisan spirit and fratricidal wars.

11. Jamahiriyan society guarantees the right to work. This is a right and a duty for everyone, within the limits of his own personal efforts or in association with others. Each member of society is entitled to practise the profession of his choice.

Jamahiriyan society is a society of partners and not of wage-earners. Property, which is the fruit of much labor, is sacred and protected; it may not be touched save in the public interest and against fair compensation.

Jamahiriyan society is free from wage-earning slavery and asserts the right of each worker to his labor and his production. Only he who produces, may consume.

12. The members of Jamahiriyan society are liberated from any feudalism. Land is the property of no one. Each one has the right to farm it and to derive profit from it through labor, agriculture or breeding during his lifetime and the lives of his heirs, within the limits of his own efforts and the fulfillment of his needs.
13. The members of Jamahiriyan society are free from any rental fees. A house belongs to the one who dwells in it. It enjoys a sacred immunity, in the respect of

neighborhood rights, the rights of “Your close or faraway neighbors.” The dwelling may not be used for purposes harmful to society.

14. Jamahiriyan society is one of solidarity. It ensures to every one of its members a dignified and prosperous live, it provides them with high quality health care so that it may become a healthy society. And it guarantees the protection and care of childhood, motherhood, old age and of the handicapped.

Jamahiriyan society is the guardian of all those without protection.

15. Instruction and knowledge are natural rights of each and everyone. Any individual is entitled to select his instruction and the knowledge that suits him, without restrictions nor forced guidance.
16. Jamahiriyan society is a society of the Good and of noble values. It holds human ideals and principles sacred. Its ultimate purpose is a humanitarian society from which aggression, war, exploitation and terrorism will be banished, and where no difference will subsist between the powerful and the powerless.

All nations, all peoples and all national communities have the right to live freely, according to their choices and the principles of self-determination. They have the right to establish their national entity. Minorities have the right to safeguard their own entity and heritage. The legitimate aspirations of those minorities can not be repressed. Minorities may not either be forcefully assimilated within one or several nations or national communities.

17. The members of Jamahiriyan society affirm the right of everyone to share in the benefits, advantages, values and principles which are the fruit of harmony, cohesion, unity, affinity and affection among the family, the tribe, the nation and mankind.

To this end, the members of Jamahiriyan society are working to establish the natural national entity of their nation and support all those who are fighting to achieve this same goal.

They reject any and all segregation between men, whether based on color, race, creed or culture.

18. The members of Jamahiriyan society protect freedom. They defend it throughout the world. They support the oppressed, and incite all peoples to face injustice, oppression, exploitation and colonialism. They encourage them to fight imperialism, racism and fascism, in accordance with the principle of the collective struggle of peoples against the enemies of freedom.

19. Jamahiriyan society is one of splendor and fulfillment. It guarantees everyone the right of thought, of creation and innovation.

Jamahiriyan society is working towards the development of sciences, arts and humanities. It ensures their dissemination among the popular masses so as to prevent their monopoly.

20. The members of Jamahiriyan society affirm the sacred right of man to be born into a cohesive family where motherhood, fatherhood and brotherhood are offered to him.

The development of a human being conforms to its own nature only if it is the fruit of natural maternity and nursing. A child must be raised by his mother.

21. The members of Jamahiriyan society, whether men or women, are equal in every human respect. The distinction of rights between men and women is a flagrant injustice that nothing whatsoever can justify.

They proclaim that marriage is an equitable association between two equal partners. No one may be coerced into a marriage contract, nor divorce except by mutual consent or after a fair judgment. It is unjust to deprive children of their mother and the mother of her home.

22. The members of Jamahiriyan society consider servants to be the modern-age slaves, human beings enslaved by their masters. No law governs their situation and no guaranties or protection are afforded them.

They live under the despotism of their master, they are the victims of this tyranny. In order to survive, they are compelled by necessity to accomplish work that insults their dignity and their human feelings.

In view of this, Jamahiriyan society proscribes the hiring of servants in the homes. A house should be maintained by its owners.

23. The members of Jamahiriyan society are convinced that peace among nations can ensure them prosperity, abundance and harmony. They call for an end to the arms trade and to their manufacturing for exporting purposes.

The arms industry constitutes a squandering of the wealth of societies, an increase of the individual tax burden, a propagation of destruction and annihilation throughout the world.

24. The members of Jamahiriyan society call for the suppression of nuclear, bacteriological and chemical weapons, as well as of any other means of massive extermination and destruction.

They call for the elimination of all existing stocks, for the preservation of mankind against the dangers represented by the waste from unclear power plants.

25. The members of Jamahiriyan society pledge to protect their society as well as the political system based on popular power.

They further pledge to safeguard its values, principles and interests. They regard collective defence as the only means to preserve these.

They consider that the defence of their society is the responsibility of each and every citizen, man and woman. None can find a substitute in the face of death.

26. The members of Jamahiriyan society are committed to the bases laid out by this Charter. They shall not permit that it be violated and they shall refrain from committing any act conflicting with the principles and rights that it guarantees.

Each member is entitled to plead his case before a court of law to request legal redress against any violation of the rights and liberties set forth by this Charter.

27. The members of Jamahiriyan society proudly offer to the world the Green Book, the guide and path towards emancipation and the achievement of freedom.

They announce to the popular masses the advent of a new Era from which corrupted regimes will be banished and all traces of tyranny and exploitation eradicated.

The People's General Congress of the Great Popular Arab Libyan and Socialist Jamahiriya
Executed in Baida, on 28 Chawal 1397 after the Prophet's death – 12 Assayf/June
1988