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**The Right to Life in the Three Religions and the Universal
Declaration of Human Rights**

A Comparative Study

By

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(مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا
بِالْبَيِّنَاتِ ثُمَّ إِن كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ)... المائدة: (٣٢)

(Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.)

Al-Mā'idah: (32)

-----International Journal of Educational and Psychological Sciences-----
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Human life is a sacred right in the heavenly religions, and wars are waged in order to preserve it. In light of this statement, the present study attempted to answer several questions, most notably: What are the aspects of agreement and difference between the three religions in the principles and provisions concerning the principle of the right to life? What are the transgressions that affected the texts of the Old and New Testaments regarding the right to life, despite the large number of texts in them that emphasize the prohibition of murder and bloodshed? The heavenly religions glorify human life, and the texts they contain that contradict that fact are the result of human intervention in these texts. The present study showed that Islam is free from the contradictions contained in the Old and New Testaments regarding the right to life, as a result of its free from distortion that affected the Old and New Testaments. The present study also emphasized that the human right to life does not contradict the religions' legislation of war, as the motive behind war in religions is to defend religion, spread faith, and protect homelands from the takeover by enemies and to respond to the aggression of others. Wars, according to the heavenly religions, are just wars that should aim to deliver the religious call to the people, without coercion, so that humans can worship their Creator. Although this is the goal of religions in legislating war, deviation from this goal has prompted followers of the three religions to transgress in violating the right to life, especially followers of Judaism and Christianity. However, this does not negate the fact that the purpose of war in all religions is to protect the human soul from aggression. In addition, the present study provided a comparison between the three religions and the Universal Declaration of Human Rights (UDHR) regarding the issue of the right to life, and concluded that Islam cannot be compared to any other religion or any other law. The laws and teachings of Islam emphasized the preservation of human rights in a more general and comprehensive way than what was stated in UDHR, because these teachings are from Almighty Allah, and what people produce cannot be similar to what Allah legislates. The present study also showed that the human rights were stated in Islam before the creation of man himself and were legislated by Allah, while human rights in UDHR were issued in accordance with the perceptions defined by the Paris Declaration of the Rights of Man and the Citizen. While UDHR emphasized the importance of ensuring the right to life, dignity, and freedom for all individuals, Islam stressed in the Qur'an and the Sunnah the human rights, which are considered grants that Almighty Allah has bestowed upon humans to help them achieve their own interests, populate the earth, and end up in the paradise of the hereafter.

Key words: The Right to Life - Religions - Universal Declaration - Human Rights.

الملخص:

حياة الإنسان حق مقدس في الأديان السماوية ، وتشن الحروب من أجل الحفاظ عليها. في ضوء هذا البيان حاولت الدراسة الحالية الإجابة على عدة أسئلة أبرزها: ما أوجه التوافق والاختلاف بين الديانات الثلاث في المبادئ والأحكام المتعلقة بمبدأ الحق في الحياة؟ ما هي التجاوزات التي طالت نصوص العهدين القديم والجديد في الحق في الحياة رغم كثرة النصوص فيها التي تؤكد على تحريم القتل وإراقة الدماء؟ الأديان السماوية تمجد حياة الإنسان ، والنصوص التي تحتويها والتي تتعارض مع هذه الحقيقة هي نتيجة تدخل الإنسان في هذه النصوص. أظهرت الدراسة الحالية خلو الإسلام من التناقضات الواردة في العهدين القديم والجديد فيما يتعلق بالحق في الحياة ، نتيجة خلوه من التحريف الذي أثر على العهدين القديم والجديد. كما أكدت الدراسة الحالية أن حق الإنسان في الحياة لا يتعارض مع تشريعات الأديان في الحرب ، حيث أن الدافع وراء الحرب في الأديان هو الدفاع عن الدين ونشر الإيمان وحماية الأوطان من سيطرة الأعداء والرد على العدوان. من الآخرين. الحروب حسب الديانات السماوية هي مجرد حروب يجب أن تهدف إلى إيصال الدعوة الدينية للناس دون إكراه حتى يتمكن البشر من عبادة خالقهم. ورغم أن هذا هو هدف الأديان في تشريع الحرب ، فإن الانحراف عن هذا الهدف دفع أتباع الديانات الثلاث إلى التعدي على الحق في الحياة ، وخاصة أتباع اليهودية والمسيحية. لكن هذا لا ينفي حقيقة أن الغرض من الحرب في جميع الأديان هو حماية النفس البشرية من العدوان. بالإضافة إلى ذلك ، قدمت الدراسة الحالية مقارنة بين الأديان الثلاثة والإعلان العالمي لحقوق الإنسان فيما يتعلق بمسألة الحق في الحياة ، وخلصت إلى أن الإسلام لا يمكن مقارنته بأي دين آخر أو أي قانون آخر. أكدت قوانين وتعاليم الإسلام على الحفاظ على حقوق الإنسان بشكل أكثر عمومية وشمولية مما ورد في الإعلان العالمي لحقوق الإنسان ، لأن هذه التعاليم من عند الله تعالى ، وما ينتجه الناس لا يمكن أن يكون مماثلاً لما شرع الله. كما أوضحت الدراسة أن حقوق الإنسان وردت في الإسلام قبل خلق الإنسان نفسه وشرعها الله ، بينما صدرت حقوق الإنسان في الإعلان العالمي لحقوق الإنسان وفق التصورات التي حددها إعلان باريس لحقوق الإنسان والمواطن. . وبينما أكد الإعلان العالمي لحقوق الإنسان على أهمية ضمان الحق في الحياة والكرامة والحرية لجميع الأفراد ، فقد أكد الإسلام في القرآن والسنة النبوية على حقوق الإنسان ، والتي تعتبر من المنح التي منحها الله تعالى للإنسان لمساعدتهم على تحقيق أهدافهم. اهتماماتهم الخاصة ، وسكن الأرض ، وينتهي بهم الأمر في جنة الآخرة.

الكلمات المفتاحية: الحق في الحياة - الأديان - الإعلان العالمي - حقوق الإنسان.

Introduction

All praise is due to Allah, the Lord of the worlds and much peace and many blessings of Allah be upon the messenger of Allah Mohammed peace be upon him, his Family, his Companions, his Followers and those who disseminate his call until the day of Judgment.

Almighty Allah created human beings and bestowed upon him the greatest honors, which is stated in the Qur'anic verse: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."¹ This verse is an obvious evidence of honoring human beings and carrying them on land and sea.

In addition, there are many demonstrations of honoring human beings. For instance, Almighty Allah empowered Adam, and his offspring, to be responsible for the development of Earth, and asked human beings to give Him thanks by adhering to His legislations. Furthermore, Almighty Allah honored man by equipping him with certain faculties that enable learning and understanding. For this reason, Almighty Allah commanded the angles to prostrate to Adam when they saw his ability to gain knowledge beyond their own capabilities. Noteworthy, the highest degree of honoring man is that Allah subjected the entire universe for his benefit so as to leverage almost everything for his wellbeing. In light of the foregoing, it becomes definite that Allah made assaulting on the honored human soul a great sin. Islam views the killing of innocent human souls as the act of unjustly killing all mankind, while it stated that has anyone saved a human life, s/he would be as if s/he saved the life of the entire mankind. Consequently, violence against one person is deemed as violence against all the society, which is why the retaliation against the offender "i.e. murderer" is an actual saving of the whole society. This could only mean that mankind lives and prosperity are top priorities in Islam. To put it clearly, killing/murder renders the killer expelled from being merely a human being, and makes him/her

1. Al-Isrā' (70).

-----International Journal of Educational and Psychological Sciences-----
deserve punishment in this world and in the hereafter in all heavenly religions.

In this context, maintaining self means maintaining human beings' lives, which refers to protecting individuals from all harms and injuries; given that the world is made up of individuals and every self has its own specific features that help maintain the whole world. Al-Tahir ibn 'Ashur clarifies that the meaning of self-maintaining is: "maintaining the self against harms before they occur, such as prevention of diseases, which is why 'Umar ibn Al-khattab, may Allah bless him, ordered the army not to enter the Levant (Sham) because of the plague".² To the contrary, the souls that deserve death due to assaulting and killing other innocent people are not to be maintained, rather, killing them would protect people's rights. For this reason, Islam provided for retribution, as Allah the Almighty said:

"ولا تقتلوا النفس التي حرم الله إلا بالحق ذلكم وصّاكم به لعلكم تعقلون"

"And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."³

In order to maintain human life, the three religions prohibited assaulting it, top of which is Islam which commanded one to eat, drink, wear clothes, and dwell, while prohibiting suicide and all kinds of harm to the bodies, including eating bad food, having bad harmful habits, and celibacy. Islam also did not burden any person beyond his/her capabilities, provided excuses for not performing rituals in certain cases so as not to harm or damage human bodies, required capable males to pay the diyah (blood money) for heirs of the victims, and urged people to pardon, forgive, and treat others well. Almighty Allah said:

2. See Al-Tahir Ibn 'Ashur, Maqasid Al-Shari'ah, p. 303.

3. Al-An'am: (151).

"يا أيها الذين ءامنوا كتب عليكم القصاص في القتلى الحر بالحر والعبد بالعبد والأنثى بالأنثى فمن عفي له من أخيه شيء فاتباع بالمعروف وأداء إليه بإحسان ذلك تخفيف من ربكم ورحمة فمن اعتدى بعد ذلك فله عذاب أليم"

“O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [i.e., the killer] anything, then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.”⁴

There are numerous Qur’anic verses and Prophetic Hadiths that forbid prohibited killing, treachery, and the loss of lives. Among such verses the ones telling the story of the first murder on Earth; i.e. the story of Adam’s sons, following which Allah said:

"من أجل ذلك كتبنا على بني إسرائيل أنه من قتل نفسا بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعا ومن أحياها فكأنما أحيا الناس جميعا ولقد جاءتهم رسلنا بالبينات ثم إن كثيرا منهم بعد ذلك في الأرض لمسرفون. إنما جزاء الذين يحاربون الله ويسعون في الأرض فسادا” أن يقتلوا أو يصلبوا أو تقطع أيديهم وأرجلهم من خلاف أو ينفو من الأرض ذلك لهم خزي في الدنيا ولهم في الآخرة عذاب عظيم"

“Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors. Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment.”⁵ Though the teachings of religions preceding Islam were distorted and changed,

4. Al-Baqarah: (178)

5. Al-Mā'idah: (32-33).

there are still some teachings that were not distorted, such as the story of Abel and Cain and Allah's punishment to Cain for killing Abel. Similarly, the teachings of the Old Testament contain what is known as the Ten Commandments, which God gave Moses, and which are considered one of the greatest Biblical texts that were not abrogated for Christians. One of these commandments is "Thou shalt not kill".⁶

Human life is a sacred right in all heavenly religions, and Islam provided more sacredness to it by explaining that it belongs only to Allah, and no one may assault it. In fact, human life in Islam is considered a gift from Allah to humans to utilize, preserve, and sustain. Imam Al-Shatibi said: "No one has the authority, in any case, over any matter related to Allah's rights. However, s/he is free in terms of the rights connected to himself/herself. Preserving human souls, minds, and bodies is one of Allah's rights, not human's rights."⁷

Despite the fact that all the heavenly religions contain texts that forbid murder and bloodshed, murders/kills have been committed throughout the age, which is why there is a need in the present time to take precautions against committing murder and waging of wars so that the world might be filled with safety and security and people enjoy their right to live in it. Consequently, this proposed study highlights the value of human life and preventing attack or assault against it through investigation of the texts of the three religions and comparing them to the Universal Declaration of Human Rights (UDHR).

1- Significance of the Study:

The significance of this study lies in showing how God has distinguished human beings from other creatures. The greatest among such rights is the right to life. The heavenly religions guaranteed this right to man in general, since this right is not limited to Muslims only, but rather is guaranteed to Muslims and non-Muslims. The religions and divine laws have all come with peace, preserving rights, and preventing aggression against others.

6. Exodus: (20), Deuteronomy: (5/17).

7. Al-Shatibi, Al-Muwafaqaat (2/539).

In fact, the preservation of human life is one of the provisions commonly stated in the three religions, and have not changed from one prophet to another. All religions agree on this principle, which is aimed at achieving stability, peace, and cooperation among human beings and the building of internal relations, and peaceful coexistence among human beings.

The significance of the proposed study also lies in its touch on the current situation of societies in the present days as well as what the world is currently witnessing, such as shedding the innocent blood, violence, and aggression on peaceful people. There is no doubt that divine religions preserve human right to life and call for the protection of human rights. Accordingly, those trying to undermine the right to life and spread panic amongst people are deviating away from the teachings of almost all the values and teachings of divine religions, which call for achieving security and peace for all human beings.

Furthermore, the proposed study shows that various religions are innocent from being falsely accused of extremism, terrorism, and bloodshed. What takes followers of various religions commit acts of extremism and bloodshed is either explicit misrepresentation of the texts of such religions, as in the case of Judaism and Christianity, or misunderstanding of certain texts, which is the case of some extremists who attribute themselves to Islam, yet Islam is innocent of their actions. The significance of the proposed study is summarized in the following:

- 1- The originality of this subject in the heavenly religions, on top of which is Islam, as it confirms the purpose of saving human life in a clear manner.
- 2- Multiple contemporary wars that have wasted the lives of millions of people, while those leading such wars usually claim that they want to free the humans from the constraints of injustice and tyranny, yet rather such wars' brutality and bloodshed surpass the wars waged in the medieval wars.

- 3- Showing the human aspect of the heavenly religions, top of which is Islam, which is falsely accused of terrorism and bloodshed. Despite the fact that the provisions of wars in Islam are usually described as being just, tolerant, merciful, and kind.
- 4- Comparing the principles of Judaism, Christianity, and Islam as well as the universal human rights laws regarding the right to life and its preservation.

2- Aims of the Study:

The proposed study aims at studying the human right to life in the three religions in comparison with the UDHR by studying the texts related to this right in Judaism, Christianity, and Islam and indicating the nature and advantages of this right in the three abovementioned religions. The aim of highlighting this particular issue is to contribute to serving the world community by realization of the benefits and interests of humans in general in various fields of life through achieving stability, peace, cooperation, and building internal and external relations. In fact, such objectives are achieved only by recognizing the human right to life and living in peace and harmony with all the other human beings regardless of their differences and diversity. The objectives of the proposed study are as follows:

- 1- Addressing one of the key issues, namely, the issue of “human life and its maintenance.” It is no secret that the various peoples of our world are currently suffering from various problems between individuals, groups, states, and leaders due to underestimating this right.
- 2- Highlighting the root causes for this issue in the three heavenly religions and thus highlighting the meeting points and differences between the three religions towards this right.
- 3- Underlining the meeting points and differences with UDHR and the three religions with regard to the right to life and the characteristics of Islam in this issue.
- 4- Clarifying the purposes of war in religions and that they were a necessity to spread peace, and Islam's view in this issue.

3- Problem of the Study:

The proposed study deals with an extremely critical issue, which is the issue related to the right to life in the three religions in question, and to what extent followers of those religions are committed to the principle of honoring human life. As a matter of fact, deviation from adhering to the teachings of religions highlights a great problem, which is failure to not to distinguish between religions as the bases of human happiness on the one hand, and the actions of followers of such religions, on the other hand, as a result to going astray from the religions. Following careful examination of the three religions in question, it seems obvious that there are many texts that include many principles and values. Preservation of human life is one of the principles raising many questions about the extent of adhering to the religions by its followers.

The present study discusses the problem of war, killings, and assaults on the human soul, although religions contain many texts that affirm the human right to life. Therefore, the present study attempts to answer the following questions:

- 1- What is the overall view of religions with regard to the principle of preserving human life?
- 2- What are the aspects of agreement and difference between the three religions in the principles and provisions concerning the principle of the right to life?
- 3- What are the purposes of inter-religious warfare and what is the relationship between war and the right to life?
- 4- What is the amount of human space in the three heavenly religions, especially Islam?
- 5- What is the view of international legal systems towards the right to life? What are the agreements and differences between them and the three religions with regard to this principle?

4- Limitations of the Study:

The present study deals with the issue related to the Right to life of the human beings in the three religions, Judaism, Christianity and Islam. It also shows the view of the three religions towards UDHR.

5- Methodology of the Study:

The present study is based on the extrapolative approach with regard to investigating the texts related to the principle of the right to life in the three religions as well as the analytical approach to analyzing the divine laws of the provisions concerning the right to human life. The comparative approach is also used to examine the differences between the three religions' view of this right and comparing it with UDHR.

6- Previous Studies:

After searching for a previous study on this subject, it was found that there is no study with this same title specifically, but there are some studies that address similar topics, such as the following studies:

- 1- A study entitled: "Human Rights in Judaism, Christianity, and Islam Compared to International Law", which is a PhD thesis by Khalid Mohammed Al-Shaniber, submitted to the Department of Islamic Studies at the Faculty of Education, King Saud University, in which the author specified the issues of international human rights and the violation of the Old and New Testaments and Islam, and compared them with UDHR and a number of other international conventions.
- 2- A study entitled: "Provisions of International Humanitarian Law in Islam", which is an MA thesis by Muhammad Sulaiman Nasrallah Al-Farra.
- 3- A book entitled: "Murder and Theft in Judaism, Christianity, and Islam" by Enad Najjar al-Ajrafi al-Otaibi, which is a book in which the author attempted to examine the statements of the three religions on the crimes of murder and theft and the punishment of those who commit such crimes in heavenly laws. In this book, the author addressed the murder from a legislative point of view only.

-----**International Journal of Educational and Psychological Sciences**-----

4- A study entitled: “Interest of Self-Preservation in the Islamic Law” by Mohammed Ahmed Al-Mubaid, which is a PhD thesis explaining some issues related to self-preservation, such as artificial insemination, abortion, cloning, and others.

By careful reading of the previous research and studies, it could be claimed that the proposed study will discuss the issue of the right to life in the three religions in some detail since the previous studies either dealt with this right within a set of other rights, and therefore did not cover it in a comprehensive way or are limited to handling it from an Islamic point of view only without discussing other religions. Therefore, this proposed study presents new issues in this aspect which is comprehensive and contemporary to the cause of the right to life from the point of view of the three religions compared to UDHR. It is noted that the previous studies are very rare in this aspect.

7- Structure of the Study:

The proposed study consists of an introduction, three chapters, and a conclusion.

The Right to Life in the Three Religions and UDHR

- **First Topic: The Right to Life in the Texts of Judaism, Christianity, and Islam.**
- **Second Topic: Comparison between Islam and the Old and New Testaments with Regard to the Right to Life.**
- **Third Topic: The Right to Life in the Three Religions, Compared to UDHR.**

First Topic

The Right to Life in the Texts of Judaism, Christianity, and Islam, including Three Issues:

- **First Issue: The Right to Life in the Texts of the Old Testament.**
- **Second Issue: The Death Penalty in Islam, Compared to Judaism and Christianity.**
- **Third Issue: Physical and Moral Abuse in Islam, Compared to Judaism and Christianity.**

First Issue: The Right to Life in the Texts of the Old Testament.

Allah Almighty created man in the best manner and has honored him and distinguished him from all other creatures. Therefore, all religions and divine books emphasized the importance of preserving the human soul, and emphasized the concept of the right to life. However, there are multiple violations in preserving life, some of them are due to the distortion of the teachings of war and peace in the texts of the Old Testament, as mentioned in the previous Chapter. Although it is not possible to deny the negative impact of these distorted texts on war and peace, but the concern for the right to life, the preservation of the human soul, and the prohibition of killing in the Torah and the Old Testament is stated in many texts that were written in ancient times and that pertain to the teachings of Moses.

-----International Journal of Educational and Psychological Sciences-----

The texts above showed the emphasis on the prohibition of killing for all human beings without specifying the Israelites. The basic rule is: “not to resort to violence against the lives of others, except in cases of self-defence.”⁸ There are texts in the Torah that indicate God’s honoring of man and the subjugation of all that is on earth to serve him, including:

- “So God created mankind in his own image, in the image of God he created them; male and female he created them.”⁹
- “When God created mankind, he made them in the likeness of God.”¹⁰
- “Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.”^{11,12}

Although there are many strange texts about the preservation of human life in the Old Testament, there are multiple orders of permanent killing, which made many think that there is no right to life and to preserve the human soul in the Old Testament.¹³ There are authentic texts that have not been changed, which forbid the killing of humans and emphasize the importance and right of life for all creatures. These were mentioned in the texts of the Ten Commandments that God gave His Prophet Moses.

⁸- See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, Khalid bin Muhammad Al-Shanibir, Al-Bayan Magazine, Riyadh, Saudi Arabia, Ed. 1, 1434 AH, p. 45.

⁹ - Genesis: (1/27).

¹⁰ - Genesis: (5/1).

¹¹ - Genesis: (1/26).

¹² - See: Human Rights in Western Religious Heritage and Islam: A Comparative Study in the Light of International Conventions, Muhammad Galaa Idris and Amal Muhammad Abd al-Rahman Rabie, Library of Arts, Cairo, Arab Republic of Egypt, Ed. 1 , 1427 AH - 2006 AD, p. 31.

¹³ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 47.

-----**International Journal of Educational and Psychological Sciences**-----

These commandments are among the most important and greatest texts of the Torah. They include: “You shall not murder”¹⁴ and “Cursed be anyone who strikes down a neighbor in secret,”¹⁵ These verses “emphasize the prohibition of killing for the purpose of aggression and assault on the human soul, and it is not intended to forbid killing for the sake of self-defense.”¹⁶ There are also many texts in the Pentateuch which confirm the preservation and protection of the human spirit and the protection of life from any aggression, and established many rules to preserve human existence for the reconstruction of the earth.

Texts Prohibiting Murder in the Old Testament:

- “Or if anyone is holding a stone and strikes someone a fatal blow with it, that person is a murderer; the murderer is to be put to death.”¹⁷
- “Anyone who blasphemes the name of the Lord is to be put to death.”¹⁸
- “Whoever kills an animal must make restitution, but whoever kills a human being is to be put to death.”¹⁹
- “Eye for eye, tooth for tooth, hand for hand, foot for foot.”²⁰
- “Whoever kills an animal must make restitution, but whoever kills a human being is to be put to death. You are to have the same law for the foreigner and the native-born. I am the Lord your God.”²¹ This “a statement from God that there is equality in the judgment of retribution between any stranger and the patriot.”²²

¹⁴ - Exodus: (20/13), Deuteronomy (5/17).

¹⁵ - Deuteronomy: (27/24).

¹⁶ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 48.

¹⁷ - Numbers: (35/17), (35/18).

¹⁸ - Leviticus: (24/16).

¹⁹ - Leviticus: (24/21).

²⁰ - Deuteronomy: (19/21).

²¹ - Leviticus: (24/21-22).

²² - See: Human Rights in the Western Religious Heritage and Islam: A Comparative Study in the Light of International Conventions, p. 42.

-----International Journal of Educational and Psychological Sciences-----

To add, prohibition and warning against killing was made in one of the commandments of a father in his speech to his son, saying: “My son, if sinful men entice you, do not give in to them. If they say, “Come along with us; let’s lie in wait for innocent blood, let’s ambush some harmless soul; let’s swallow them alive, like the grave, and whole, like those who go down to the pit; we will get all sorts of valuable things and fill our houses with plunder; cast lots with us; we will all share the loot” my son, do not go along with them, do not set foot on their paths; for their feet rush into evil, they are swift to shed blood.”²³ He also mentions that there are seven things that the God detests, including: “hands that shed innocent blood.”²⁴

The Old Testament was concerned with preventing aggression against the human soul and repelling aggression against souls so as to preserve them. For example, the following verse reads: “Rescue those being led away to death; hold back those staggering toward slaughter. If you say, “But we knew nothing about this,” does not he who weighs the heart perceive it? Does not he who guards your life know it? Will he not repay everyone according to what they have done?”²⁵ Emphasis was also placed on the prohibition of unlawfully killing of creatures, and the prohibition against killing of the human soul was specified, because God created people to populate the earth and multiply in it. For example: “Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything. ‘But you must not eat meat that has its lifeblood still in it. And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each human being, too, I will demand an accounting for the life of another human being. “Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind. As for you, be fruitful and increase in number; multiply on the earth and increase upon it.”²⁶

²³ - Proverbs: (1/10-16).

²⁴ - Proverbs: (6/16).

²⁵ - Proverbs: (24/11-12).

²⁶ - Genesis: (9/3-7).

God reminded the Jews of the blessings He bestowed upon them and forbade them from killing and shedding blood on the land. This is stated in: “If the Lord your God enlarges your territory, as he promised on oath to your ancestors, and gives you the whole land he promised them, because you carefully follow all these laws I command you today to love the Lord your God and to walk always in obedience to him then you are to set aside three more cities. Do this so that innocent blood will not be shed in your land, which the Lord your God is giving you as your inheritance, and so that you will not be guilty of bloodshed.”²⁷ This text emphasized the prohibition of killing of all people. However, the text was added-to so as to suit them later, including the addition that the land belongs to the Israelites, they can take from it whatever they want, and only their innocent blood must not be shed on their land, which is an affirmation of the aggressive spirit and desire for aggression inherent in the soul of those who wrote those texts and believed in them.²⁸

Moses prohibited unlawful killing. This is because the human soul has great importance and God has sanctified it, and his teachings sanctify the right of life for all human beings and made it one of its most prominent beliefs. So, killing should be prohibited among all groups and sects. It was stated in the Torah: “Man was created unique in order to teach you that whoever kills one life, it will be written for him as if he killed the whole world, and whoever preserves one soul, it will be written for him as if he preserved the whole world.”²⁹ and “Do not accept a ransom for the life of a murderer, who deserves to die. They are to be put to death.”³⁰

A link was made in the Old Testament and the Torah between the importance of preserving life and the right to asylum when fearing persecution by a ruler, as stated in the Torah: “Do not hand the fugitive slave over to his master if he takes refuge with you,

²⁷ - Deuteronomy: (19/8-10).

²⁸ - See: Murder and Theft in Judaism, Christianity, and Islam, The Three Religions Legislation Series, Inad Najr Al-Ajrifi Al-Otaibi, King Fahd National Library, Riyadh, Saudi Arabia, Ed. 1, 1419 AH - 1998 AD, p. 21-22.

²⁹ - See: Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, Sorour Talbi Al-Mal, Scientific Publications Series, Tripoli, Lebanon, Ed. 1, 2014, p. 27.

³⁰ - Numbers: (35/31).

fleeing from him. Let him stay with you in the place he chooses.” The Torah emphasized the importance of preserving oneself and life, even if it is the enemy, as stated in: “If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink.” This is evidence of the existence of texts in Judaism that stress the importance of preserving the right to life for the various human races, even if they are enemies.³¹

The following verse condemns murder and threatens the killer in this world and the hereafter with torment: “Now Cain said to his brother Abel, “Let’s go out to the field.” While they were in the field, Cain attacked his brother Abel and killed him. Then the Lord said to Cain, “Where is your brother Abel?” “I don’t know,” he replied. “Am I my brother’s keeper?” The Lord said, “What have you done? Listen! Your brother’s blood cries out to me from the ground. Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand. When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.”³² In order to confirm the punishment of the murderer that he deserves to be killed and die for his act, the following verse reads: “But if anyone schemes and kills someone deliberately, that person is to be taken from my altar and put to death.”³³

³¹ - See: Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 27-28.

³² - Genesis: (4/8-12).

³³ - Exodus: (21/14).

The Book of Exodus has a text containing strict laws in order to preserve and organize human relations in order to preserve the human right to life and protect from aggression. This text is: “Anyone who strikes a person with a fatal blow is to be put to death. However, if it is not done intentionally, but God lets it happen, they are to flee to a place I will designate. But if anyone schemes and kills someone deliberately, that person is to be taken from my altar and put to death. “Anyone who attacks their father or mother is to be put to death. “Anyone who kidnaps someone is to be put to death, whether the victim has been sold or is still in the kidnapper’s possession. “Anyone who curses their father or mother is to be put to death. “If people quarrel and one person hits another with a stone or with their fist and the victim does not die but is confined to bed, the one who struck the blow will not be held liable if the other can get up and walk around outside with a staff; however, the guilty party must pay the injured person for any loss of time and see that the victim is completely healed. “Anyone who beats their male or female slave with a rod must be punished if the slave dies as a direct result, but they are not to be punished if the slave recovers after a day or two, since the slave is their property. “If people are fighting and hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman’s husband demands and the court allows. But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise. “An owner who hits a male or female slave in the eye and destroys it must let the slave go free to compensate for the eye. And an owner who knocks out the tooth of a male or female slave must let the slave go free to compensate for the tooth.”³⁴ Here, “many rulings of retribution appear that emphasize the prohibition of murder.”³⁵

³⁴ - Exodus: (21/12-27).

³⁵ - See: Human Rights in the Western Religious Heritage and Islam: A Comparative Study in the Light of International Conventions, p. 43.

However, despite these texts in the Old Testament that emphasize the importance of preserving the human soul, the belief of the Jewish rabbis that they are God's chosen people and have the right to dispose of the world and the earth as they wish, and their interest in not involving any kind of human race with them in their rule on the earth led them to consider all human beings, peoples, and other races as wrong-doers who have no rights. They, thus, stripped them even of the right to life, which is the most basic of their rights. They considered that the killing of the righteous among the non-Israelis is permissible, and one of the actions that God rewards for. If someone cannot kill those others, s/he must cause their destruction at any time and in any way possible. They even considered the life and property of a non-Jew as their property, and this shows that the problem lies in the lack of real commitment to what is contained in the texts of Judaism, to which the hand of distortion did not extend regarding the preservation of the right to life.

Second Issue: The Right to Life in the Texts of the New Testament

The New Testament and the texts of the Gospels that were free of distortion emphasized the prohibition of killing, and the importance of preserving the human soul and not harming it. The commandments of Jesus included many texts that emphasize the prohibition and reprehensibility of killing. The Christian law derived from the Old Testament and included it in the New Testament, and it became the Holy Book from which Christians derive their faith and in which they believe. It is stated in the Bible: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, until heaven and earth pass away."³⁶ The messages and texts of Christianity have focused on emphasizing the sanctity of human life, honoring him, and preserving his human dignity. Multiple texts also refer to the veneration and sanctification of human life. In fact, Christianity has placed man in a very important position that exceeds what is stated in Judaism.

³⁶ Romans: (3/31).

-----**International Journal of Educational and Psychological Sciences**-----

It has taken care of all human beings of different races and deemed that God created man in His image. It is mentioned in the Book of Genesis, in which Christians, believe: “So God created mankind in his own image, in the image of God he created them; male and female he created them.”³⁷ It was also reported that God blessed man and commanded honoring him: “Male and female he created them, and he blessed them and named them Man when they were created.”³⁸ This shows that man, in their view, is a living, moving image of God, and he is an absolute being found on earth.

The New Testament was more concerned with spreading tolerance and love among people than the Old Testament. This is clear from many texts in the Gospels that shamed murder and those who commit it. Thus, the human soul in Christianity is an image of the Lord of the Universe, which makes man distinct from other creatures in his composition and status. God distinguished him and made him a blessed creature of great prestige and high status. Despite the differences of human beings in gender, color, and religion, they are all distinct from other creatures and their lives and dignity must be preserved. Christianity believes that human nature is the common property of every human individual at every time and place. Hence, human dignity in the eyes of Christianity is not an individual right reserved for them only, but a right for all human beings.³⁹

³⁷ - Genesis: (1/ 27).

³⁸ - Genesis: (5: 2).

³⁹ - See: Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 46.

-----International Journal of Educational and Psychological Sciences-----

Among the texts in the Gospels that emphasize the preservation of human life and the right to life for every human being are the following:

- The Christ says: “You have heard that it was said to the people long ago, ‘You shall not murder,[a] and anyone who murders will be subject to judgment. But I tell you that anyone who is angry with a brother or sister will be subject to judgment.”⁴⁰
- Killing is actually denounced and described as one of the most hateful and evil things, as: “real impurity”.⁴¹
- It was also stated that: “Whoever wants to enter eternal life with Christ, he shall not murder.”⁴²

The teachings of Jesus include his stance with the Samaritans when they abused him and his disciples and refused to receive them in their village, to which he replied: “When the disciples James and John saw this, they asked, “Lord, do you want us to call fire down from heaven to destroy them[a]?” 55 But Jesus turned and rebuked them. ‘You do not know what kind of spirit you are of, for the Son of Man did not come to destroy men’s lives, but to save them.”⁴³ When Paul was imprisoned in the prisons of the Roman State, an earthquake occurred, which shook the prison, and all its doors were opened, and he forbade a non-Christian man to kill himself. Paul said: “And the keeper of the prison, awakening out of his sleep and seeing the prison doors open, drew out his sword and would have killed himself, supposing that the prisoners had fled. But Paul shouted, “Don’t harm yourself! We are all here!”⁴⁴ Paul forbade the guard from killing himself because he knows about God’s prohibition by saying: “Do not kill,” knowing that Roman law kills those who guard prisoners yet sleep at guard time, and allow prisoners to escape.⁴⁵

⁴⁰ - The Gospel of Matthew: (5/21-22).

⁴¹ - The Gospel of Matthew: (15/19), The Gospel of Mark: (7/21).

⁴² - The Gospel of Matthew: (18/19), The Gospel of Mark: (10/19), Gospel of Luke: (18/18).

⁴³ - The Gospel of Luke: (9/54-55).

⁴⁴ - Acts: (16/27-28).

⁴⁵ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p. 60-61.

Among the texts forbidding killing is the following commandment of Jesus: “Thou shalt not commit adultery,” “Thou shalt not kill,” “Thou shalt not steal,” “Thou shalt not bear false witness,” “Thou shalt not covet,” and if there be any other commandment, all are briefly comprehended in this saying, namely: “Thou shalt love thy neighbor as thyself.”⁴⁶ This is a documentation of the human relationship and the interactions between humans, because loving parents and relatives and honoring them reduces the desire to kill and reduces the quarrel and hatred that can surface between people.

There are also verses that condemn the killing and describe it as impurity, malice, and darkness of the heart: “But the things that come out of a person’s mouth come from the heart, and these defile them. For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander. 20 These are what defile a person; but eating with unwashed hands does not defile them.”⁴⁷ There are also verses that emphasize the abhorrence of murder and the murderer, those who committed it were made distressed, anxious, and angry. These include: “Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this, “Thou shalt not commit adultery,” “Thou shalt not kill,” “Thou shalt not steal,” “Thou shalt not bear false witness,” “Thou shalt not covet,” and if there be any other commandment, all are briefly comprehended in this saying, namely: “Thou shalt love thy neighbor as thyself.” Love worketh no ill to his neighbor; therefore love is the fulfillment of the law.”⁴⁸

There are also multiple verses that stress the same ideas: “For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, “You shall not commit adultery,” also said, “You shall not murder.” If you do not commit adultery but do commit murder, you have become a lawbreaker. Speak and act as those who are going to be judged by the law that gives freedom, because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over

⁴⁶ - The Gospel of Matthew: (19/8-10).

⁴⁷ - The Gospel of Matthew: (15/18-20).

⁴⁸ Romans: (13/10-18).

-----International Journal of Educational and Psychological Sciences-----
judgment.”⁴⁹ This is actually an “evidence that killing is one of the matters that is considered a violation of faith, such as immoralities, and an evidence that breaking an order of the law is as if it violated all its commands, and that whoever kills or commits any of the things forbidden by the law does not require mercy.”⁵⁰

There are also many texts urging forgiveness and spreading it among people, including:

- “For if you forgive other people when they sin against you, your heavenly Father will also forgive you.”⁵¹
- “Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?”⁵²
- “Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.”⁵³
- “When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes.”^{54,55}

⁴⁹ - Jacob: (2/10-13).

⁵⁰ - See: Murder and Theft in Judaism, Christianity, and Islam, p. 75-76.

⁵¹ - The Gospel of Matthew: (6/14).

⁵² - The Gospel of Matthew: (18/21).

⁵³ - The Gospel of Matthew: (5/10).

⁵⁴ - The Gospel of Matthew: (10/23).

⁵⁵ - See: The Principle of Honoring the Human Being in Light of the Provisions of the Torah, the Bible, and the Qur’an, Fathi Jawhar Fermazi, Journal of the College of Islamic Sciences, Issue (15/2), Vol. 8, Salah al-Din University, 1435 AH - 2014 AD, p. 11.

Almighty Allah created man and made him the best of His creation, image, and distinguished him from all other creatures. Allah says: "We have certainly created man in the best of stature."⁵⁶ He also says: "O mankind, what has deceived you concerning your Lord, the Generous, Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you."⁵⁷ Almighty Allah also subjugated all creatures to serve man and to facilitate his life. The reason for this distinction was that man was created in order to populate the earth and spread life on its surface. Almighty Allah created him and commanded him to piety and preserve life, so every human being must not be subject to or humiliated by anyone. Allah says: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."⁵⁸ Moreover, Almighty Allah has astonished the angels when He told them that He will make mankind a successive authority on earth: "And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He [Allah] said, "Indeed, I know that which you do not know."^{59,60} In its commands and prohibitions, "Islamic Shari'ah was concerned with bringing interests to the people and warding off evil and keeping them away from harms."⁶¹

Allah has distinguished the human race by having the grace of being created by His own hand. He says: "[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed

⁵⁶ - At-Teen: (4).

⁵⁷ - Al-Infitār: (6-8).

⁵⁸ - Al-Isrā': (70).

⁵⁹ - Al-Baqarah: (30).

⁶⁰ - See: Human Rights in the Western Religious Heritage and Islam: A Comparative Study in the Light of International Conventions, p. 32.

⁶¹ - See: The Principle of Honoring Man in Light of the Provisions of the Torah, the Bible, and the Qur'an, p. 12.

into him of My [created] soul, then fall down to him in prostration. So the angels prostrated - all of them entirely, Except Iblees; he was arrogant and became among the disbelievers. [Allah] said, ‘O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?’”⁶² Allah Almighty has breathed His spirit into the human race, and this also distinguishes them from other beings. Almighty Allah says: “And [mention, O Muḥammad], when your Lord said to the angels, ‘I will create a human being out of clay from an altered black mud. And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration’.”⁶³;⁶⁴ He also distinguished humans with empowerment on the earth, so that humans could complete what they were created for, which is the populating the earth and the succession therein. Allah says: “And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.”⁶⁵;⁶⁶

Islam came and the Qur’an was revealed to the Messenger of Allah, pbuh, in an era in which oppression against man increased. Such an era was full of misleading beliefs that had nothing to do with Judaism or Christianity, but it was full of idolatry. The Qur’an was revealed with a constitution that guarantees all rights and laws that achieve justice, equality, freedom, and a sound life for all human beings. Almighty Allah says: “And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur’ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it.”⁶⁷ To add, Islam was concerned with defining all human rights that guarantee man a dignified life. Muslim scholars state that: “These rights are accurately expressed in Islamic Shari’ah.”⁶⁸

⁶² - Sād: (71-75).

⁶³ - Al-Hijr: (28-29).

⁶⁴ - Self-Preservation and the Right to Life as Key Purposes of Islamic Shari’ah, Ismail Lutfi Javakia, Research and Proceedings of the Twenty-Second General Conference, Supreme Council for Islamic Affairs, p. 6.

⁶⁵ - Al-A‘rāf: (10).

⁶⁶ - See: Encyclopedia of Human Rights in Islam, Marwan Ibrahim Al-Qaisi, 1426 AH - 2005 AD, p. 14.

⁶⁷ - Al-Mā’idah: (48).

⁶⁸ - See: Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 58.

Islam emphasized the right of every human being to life and that it is the most important right to preserve the human race from extinction and to preserve the reconstruction of earth and the caliphate therein, which is the main purpose of creating human beings. Therefore, Islam “warned against a person’s killing of another person unjustly, and it forbids anyone who commits such a sin, because no one has the right to take away life except for Almighty Allah. Furthermore, whoever does this without a right might start a war among humans. This is because all human societies and all human beings must preserve the right to life of others. Islam has also prohibited killing in many Qur’anic verses and the Prophet’s Sunnah stressed the same.”⁶⁹

Islam has also prohibited killing among all human beings, whether they are young or old, and whether they are men or women. It also prohibited killing others, whether they are Muslims or non-Muslims, because “the right to life for man is the most valuable thing he possesses and is the reason for his existence on earth.”⁷⁰ All people share one origin and one creator, which is Almighty Allah. This is underlined in the following verse: “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”⁷¹ Thus, it was evidenced that there is no differentiation among all human beings except by fearing Allah and doing righteous deeds. This is also evidence that there is no superiority between an Arab and a non-Arab, nor superiority between a white and a black, nor superiority between those who were from the lineage of the prophets over other races. This was confirmed by the verse: “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most

⁶⁹ - See: Islam and Human Rights, Muhammad Hamad Khader, Al-Hayat Library House, Beirut, Lebanon, 1980 AD, p. 23.

⁷⁰ - See: Human Rights Between Judaism and Islam: The Right to Life and Equality as a Model, Yaminah Younes, Ministry of Higher Education and Scientific Research, Akli Mohand Oulhadj University of Bouira, Faculty of Social Sciences and Humanities, Shari’ah Department, 2018-2019 AD, p. 44.

⁷¹ - An-Nisā’: (1).

honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”^{72,73}

To be precise, the right to life is considered a property of Almighty Allah, which He gave His servants, and therefore there is no right for a creature to take away anyone’s life without a just cause. There are multiple verses that evidence that life is in the hands of Allah, such as: “And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent”,⁷⁴ “And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination”,⁷⁵ “(120) To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent”,⁷⁶ “And indeed, it is We who give life and cause death, and We are the Inheritor”,⁷⁷ and “Indeed, it is We who give life and cause death, and to Us is the destination.”⁷⁸ Therefore, the right to life is for Almighty Allah. Al-Qarafi says: “Everything that the servant has the right to dispose of, is the right of the servant, and everything that he does not have the right to dispose of, is the right of Almighty Allah.”⁷⁹ Al-Shatibi says: “Everything that is a right of Allah, there shall be no choice in it for man in any case. As for the rights of man, s/he shall have a choice in it. The revival of souls and the perfection of minds and bodies is a right of Allah, not from the rights of man.”⁸⁰

⁷²- Al-Hujurat: (13).

⁷³- See: Human Rights in the Western Religious Heritage and Islam: A Comparative Study in the Light of International Conventions, p. 44-45.

⁷⁴- Āl-‘Imrān: (189).

⁷⁵- Al-Mā'idah: (18).

⁷⁶- Al-Mā'idah: (120).

⁷⁷- Al-Hijr: (23).

⁷⁸- Qāf: (23).

⁷⁹- See: Al-Forouk Al-Mosamma bi-Anwar Al-Borouk fi Anwaa Al-Forouk, Shihab Al-Din Ahmed Bin Idris Al-Qarafi, Vol. 1, p. 141.

⁸⁰- See: The Principle of Honoring Man in Light of the Provisions of the Torah, the Bible, and the Qur'an, p. 13.

Islam has prohibited killing and all acts that tamper with the right to life of a person or affect the integrity and honor of his/her body. It also prohibited torturing and assaulting a person, whether this assault is physical or moral, and prohibited mutilation of a human corpse after his/her death, thus preserving his/her honor in life and death. Islam also legislated killing according to certain limits, including defending the right to life after warning those who infringe the rights. Moreover, Islam has also forbidden killing to obtain spoils and killing for fanaticism, and it has forbidden, in wars, to fight non-combatants, whether they are old people, women, and children who do not participate in the war. It also has forbidden the killing of all groups that do not participate in war, and forbidden the destruction of the properties that guarantee a person's livelihood in order to preserve his/her right to life."⁸¹ Murder is defined in the terminology of Muslim scholars and jurists as: any action leads to the demise of life.

The following Qur'anic verses prohibit killing and emphasize the importance of preserving human life:

- Almighty Allah says: "And do not kill the soul [i.e., person] which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]."⁸² There is no right to kill the soul that Almighty Allah has forbidden to kill except for a right in accordance with Shari'ah and the limits defined by Allah. To illustrate, "Its right is not to be killed except for blasphemy after Islam, or fornication after marriage."⁸³
- Almighty Allah says: "And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a

⁸¹ - See: Human Rights in Islam, Abdullah bin Abdul Mohsen Al-Turki, p. 33.

⁸² - Al-Isrā': (33).

⁸³ - See: Tafsir al-Tabari, Jami' al-Bayan, by Abu Jaafar Muhammad ibn Jarir al-Tabari (310 AH), Studied by Abdullah ibn Abd Al-Muhsin Al-Turki, Dar Hajar for Printing and Publishing, Cairo, Arab Republic of Egypt, Ed. 1, 1422 AH - 2001 AD, p. 582 .

-----International Journal of Educational and Psychological Sciences-----

people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.”⁸⁴ This is evidence that “Allah sent down Islam with messages for the prohibition of killing, unless killing is in accordance with religious laws that make it a right. As for one who unjustly kills a human being, that is nothing but aggression and a great sin.”⁸⁵

- Almighty Allah says: “Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”⁸⁶ Islam considered that an attack on a person by killing a human soul or shedding blood and committing this sin is equivalent to spreading public corruption on earth, even if it is a small attack in an individual’s society. In terms of being a sin, it is equivalent to assaulting the entire human community. To honor and favor those who preserve human life, “Allah has made whoever protects a human soul from killing, destruction, or aggression against it equivalent to preserving human society with all of its members. This is the greatest evidence on the importance of preserving the right of every human being to life.
- It is also evidence of the prohibition of killing the human soul and the equality of all human beings in this right without any difference between them, and that life has its sanctity that should not be violated, as it comes from the divine breath and the spirit of Almighty Allah who transmits it in the human being. Therefore, it is not permissible to deprive one of the right to life

⁸⁴ - An-Nisā’: (92).

⁸⁵ - See: Murder and Theft in Judaism, Christianity, and Islam, p. 99.

⁸⁶ - Al-Mā’idah: (32).

except in accordance with a set of legal rules that Almighty Allah has laid down in His Shari'ah.”⁸⁷

The prohibition of killing in Islam is a necessary ruling and is not just a human right, because Islam, as it gave the individual the right to life, imposed on him/her the preservation of his/her life and the lives of those around him/her, and that is why Islam prohibited murder, suicide, and abortion. Almighty Allah says: “And do not kill the soul [i.e., person] which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].”⁸⁸ In praise of the believers who abide by the commands of Almighty Allah, the following verse reads: “And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.”⁸⁹

There are many verses in the Qur'an prohibiting suicide, killing oneself, and assaulting any part of the body, because the most heinous type of killing is a person's killing himself. Among these verses is: “O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.”⁹⁰ This is because Allah created the human soul, and every person had a duty to preserve it, and the Qur'an emphasized the duty of man to protect himself from himself and from others, because many people can put themselves at risk and kill themselves in order to get rid of their lives, and that would cause great harm to them as they are to have a severe punishment for that in the afterlife, Almighty Allah says: “And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction

⁸⁷ - See: Islam and Human Rights, Sobhi Abdo Saeed, Dar Al-Nahda Al-Arabiya, Cairo, Arab Republic of Egypt, 1415 AH, p. 25.

⁸⁸ - Al-Isrā': (33).

⁸⁹ - Al-Furqān: (68).

⁹⁰ - An-Nisā': (29-30).

[by refraining]. And do good; indeed, Allah loves the doers of good.”⁹¹ This is an emphasis on the duty to preserve life in general.

There are Qur’anic verses prohibiting the killing of boys and girls and abortion. In addition, There are Qur’anic verses prohibiting abortion and killing of children, which are: “Say, ‘Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason’.”⁹² In this regard, “the killing of children and abortion are among the major immoralities that Allah has forbidden”. He says: “And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.”^{93,94} Moreover, there are Qur’anic verses prohibiting female infanticide and burying newborns alive, thus ending their lives: “And when the girl [who was] buried alive is asked. For what sin she was killed.”⁹⁵ As a matter of fact, Islamic Shari’ah emphasized that “it is forbidden to kill a fetus, which is known as abortion. Killing a fetus after it moves in its mother’s womb is one of the issues in which the punishment (i.e. *hadd*) must be carried out. Moreover, Islamic Shari’ah also forbids imposing the *hadd* on a pregnant woman until she delivers her baby, because a fetus has the right to life.”⁹⁶

There are Qur’anic verses about retribution “*qasaas*.” To clarify, Islamic Shari’ah emphasized the prohibition of killing except in cases of self-defense. It provided a *hadd* whenever self, honor, or money is assaulted, which is the retribution that is implemented in cases of intentional killing and wounding. Almighty Allah says: “O you who have believed, prescribed for

⁹¹ - Al-Baqarah: (195).

⁹² - Al-An‘ām: (151).

⁹³ - Al-Isrā’: (31).

⁹⁴ - See: Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 68.

⁹⁵ - At-Takwīr (8-9).

⁹⁶ - See: Human Rights Between Judaism and Islam: The Right to Life and Equality as a Model, p. 45.

you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [i.e., the killer] anything, then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.”⁹⁷ These two verses represent the justice of Islam towards the human soul and its right to life, and show mercy among people through the possibility of the relatives of the murdered waiving retribution, and taking their right with or without compensation. Should they opt for no compensation, they are promised Allah’s grace and mercy. Almighty Allah says: “[Battle in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.”⁹⁸ Almighty Allah says: “And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers [i.e., the unjust].”⁹⁹

Almighty Allah has threatened the killer with great torment and the most severe punishment in this world and the hereafter. He threatened those who kill a soul to eternity in Hell and to dwell therein and that the wrath and curse of Him shall be upon him always and forever. He says: “But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”¹⁰⁰ Actually, Allah commanded whoever kills a person by mistake to give him/her his/her rights, which is stated in: “And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by

⁹⁷ - Al-Baqarah: (178-179).

⁹⁸ - Al-Baqarah: (194).

⁹⁹ - Al-Mā'idah: (45).

¹⁰⁰ - An-Nisā': (93).

mistake - then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.”^{101,102} Almighty Allah has also emphasized the grace of one who does good to his/her brothers/sisters and pardons them. He says: “And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers.”¹⁰³ Indeed, this is the best reward for the one who pardons the one who has wronged him/her.”¹⁰⁴

There are evidences in the Qur’an that guarantee the right to life of every person, including also his/her right to live safely in sanctity of his/her home. Almighty Allah says: “O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised].”¹⁰⁵ This is because every person has the right to a dwelling where s/he lives the way s/he wants. Almighty Allah has forbidden looking at what is inside homes without the permission of their owner, as homes are places for the individuals’ tranquility and comfort. The following verse was revealed to answer a question by the woman who asked the Prophet, pbuh, about her being in her home in a state that she does not want anyone to see her, yet there are those who enter her home without permission. She asked, what should I do in this case? Then, the answer was revealed: “And if you do not find anyone therein, do not enter them until permission has been given you. And if it is

¹⁰¹ - An-Nisā’: (92).

¹⁰² - See: Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 68.

¹⁰³ - Ash-Shūra: (40).

¹⁰⁴ - Human Rights in Islamic Shari’ah in Light of its Two Sources, Qur’an and Sunnah, Journal of the College of Education, Al-Azhar University, Issue (164, Part One), July 2015, p. 490.

¹⁰⁵ - An-Noor: (27).

said to you, “Go back,” then go back; it is purer for you. And Allah is Knowing of what you do.”¹⁰⁶ Allah also says: “O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses [i.e., His ordinances]; and Allah is Knowing and Wise.”¹⁰⁷ This verse was revealed to be a proof of the necessity of seeking permission before entering anyone’s house, even if the house was empty of its owner. That is because there are usually multiple properties in the house that belong to its owner only. Almighty Allah says: “O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of Repentance and Merciful.”¹⁰⁸ This verse was revealed to prohibit spying on people’s lives and tracking people’s faults and attempting to know their secrets. In Islamic Shari’ah “espionage is prohibited by all groups, including individuals, groups, and even rulers.”¹⁰⁹

There are also evidence for preserving the right to life and the prohibition of murder in the Prophetic Sunnah. The Messenger of Allah, pbuh, emphasized the prohibition of killing with many hadiths and actions that abhor killing and forbid violating the right to human life and assaulting it, as well as honoring the human soul and the prohibition of murder, suicide, and abortion. Abdul-Razzaq told us, Dawud bin Qais told us, on the authority of Abu Saeed, Mawla of Abdullah bin Amer,” he said: I heard Abu Hurairah say: The Messenger of Allah, pbuh, said: “A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave

¹⁰⁶ - An-Noor: (28).

¹⁰⁷ - An-Noor: (58).

¹⁰⁸ - Al-Hujurat: (12).

¹⁰⁹ - See: Human Rights Between Judaism and Islam: The Right to Life and Equality as a Model, p. 49-50.

him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother.”¹¹⁰ To sanctify human life, the Messenger of Allah, pbuh, described it as having a sanctity greater than the sanctity of the Kaaba. This was mentioned when the Messenger of Allah, pbuh, stood and looked at the Kaaba. Abu al-Qasim bin Abi Damra Nasr bin Muhammad bin Suleiman al-Homsi told us, he said: My father told us, he said: Abdullah bin Abi Qais al-Nasri told us, he said: Abdullah bin Omar told us, he said: “I saw the Messenger of Allah, pbuh, circumambulating the Ka’bah and saying: ‘How good you are and how good your fragrance; how great you are and how great your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allah than your sanctity, his blood and his wealth, and to think anything but good of him.’”¹¹¹ This means the sanctity of the believer’s blood, the sanctity of his/her money, and the sanctity of thinking about him/her other than well.¹¹²

The Messenger of Allah, pbuh, emphasized the prohibition of killing any believing soul and also emphasized the prohibition of killing in general of any soul. He says: “Whoever killed a Mu’ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).”¹¹³ A Mu’ahid is: “a military person who enters an Islamic state with a security covenant for a defined term.” To stress this fact, Almighty Allah says: “And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah [i.e., the Qur’ān].

¹¹⁰ - Narrated by Ahmad, in the Musnad of Ahmad, Abu Hurairah, may Allah be pleased with him, Hadith No. (7727), Studied by Shuaib Al-Arnaout, Al-Resala Foundation, Beirut, Lebanon, Ed. 1, 1421 AH - 2001 AD, 13/159.

¹¹¹ - Narrated by Ibn Majah, Sunan Ibn Majah, Book of Fitnah, Chapter: Sanctity of the Believer’s Blood and Money, Hadith No. (3932).

- Sunan al-Hafiz Abi Abdullah Muhammad ibn Yazid al-Qazwini ibn Majah, Studied by Muhammad Fouad Abd al-Baqi, p. 1297-1298.

¹¹² - See: Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 69.

¹¹³ - Narrated by al-Bukhari, in Sahih al-Bukhari, Chapter on: Sin of a Person who Killed an Innocent Dhimi, Hadith No. (2995), p. 1155.

Then deliver him to his place of safety. That is because they are a people who do not know.”¹¹⁴ This is, actually, a proof that the life of mu’ahids must also be reserved.¹¹⁵

Ibn ‘Abbas reported Allah’s Messenger as saying: “The people most hateful to God are of three classes: he who is heretical in the sacred territory, he who wants to introduce into Islam the sunna of the pre-Islamic period, and he who unjustly demands the death of a Muslim to shed his blood.”¹¹⁶ In addition to the following hadith stressing the same idea, Ibn ‘Umar (May Allah be pleased with them) reported: Messenger of Allah, pbuh, said, “A believer continues to guard his Faith (and thus hopes for Allah’s Mercy) so long as he does not shed blood unjustly.”¹¹⁷ In the same vein, “One of the evil deeds with bad consequence from which there is no escape for the one who is involved in it is to kill someone unlawfully.”¹¹⁸ Abdullah also said: the Prophet, pbuh, said, “The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed.”¹¹⁹

There are also hadiths that killing and taking the human life are major sins. On the authority of Abu Hurairah, may Allah be pleased with him, says the Prophet, pbuh, said: “The Prophet, pbuh, said, ‘Avoid the seven destructive things.’ It was asked: (by those present): ‘What are they, O Messenger of Allah?’ He replied, ‘Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good

¹¹⁴ - At-Tawbah: (6).

¹¹⁵ - See: Human Rights in Islamic Shari’ah in Light of its Two Sources, Qur’an and Sunnah, p. 491.

¹¹⁶ - Narrated by al-Bukhari, in Sahih al-Bukhari, Hadith No. 6488, Sahih Al-Bukhari by Imam Abi Abdullah Muhammad bin Ismail Al-Bukhari Al-Ja’fi, Studied by Mustafa Dib Al-Bagha, Dar Ibn Katheer, Al-Yamamah for Printing and Publishing, Damascus, Beirut, p. 2523.

¹¹⁷ - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Book of Blood Money, Hadith No. 6469, p. 2517.

¹¹⁸ - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Book of Blood Money, Hadith No. 6470, p. 2517.

¹¹⁹ - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Book of Blood Money, Hadith No. 6471, p. 2517.

-----International Journal of Educational and Psychological Sciences-----
believers’.”¹²⁰ The hadith of Hisham bin Ammar reported that the Messenger of Allah, pbuh, said: “If this world were to be destroyed, that would be less significant before Allah (SWT) than the unlawful killing of a believer.”¹²¹ Abdullah also said: The Messenger of Allah, pbuh, said: “No person who is killed unjustly, but the share of (this offence of his also) falls upon the first son of Adam, for he was the first to introduce killing.”¹²² The Messenger of Allah, pbuh, forbade carrying a weapon and playing with it as well, for fear of falling into the burden of murder. This was mentioned in a hadith on the authority of Abu Hurairah, may Allah be pleased with him, that he said: “The Prophet, pbuh, said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell).”¹²³

There are also multiple hadiths about the prohibition of assaulting the right to life. The Messenger of Allah, pbuh, said: “The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed.”¹²⁴ This confirms that the first thing that will be decided between the servants on the Day of Resurrection is the issues of bloodshed, murder, and the loss of the human soul. Moreover, other hadiths indicate “the prohibition of abortion and killing the fetus before its birth.” It was reported that the Messenger of Allah, pbuh, refused to impose the *hadd* punishment on the Ghamidi Woman who committed fornication until she gave birth first.¹²⁵ There is also a hadith on the authority of Abu Hurairah, may Allah be pleased with him, that: “Abu Huraira reported that among two women of the tribe of Hudhail one flung a stone upon the other causing an abortion to her so Allah’s Apostle

¹²⁰ - Narrated by Muslim, in Sahih Muslim, Book of Faith, Chapter: Explanation of Major Sins, Hadith No. 89-145, Al-Minhaj fi Sharh Sahih Muslim bin Al-Hajjaj, Al-Nawawi’s Explanation of Muslim, by Imam Al-Hafiz Muhyi Al-Din Abu Zakaria Yahya bin Sharaf bin Mari Al-Nawawi, International Ideas House, Jordan, 1421 AH - 2000 AD, p 150.

¹²¹ - Narrated by Ibn Majah, in Sunan Ibn Majah, Book of Blood Money, Hadith No. 2619, p. 874.

¹²² - Narrated by Muslim, in Sahih Muslim, Hadith No. 1677, p. 1074.

¹²³ - Narrated by Al-Bukhari, in his Sahih, Book of Fitnah, Hadith No. 6661, p. 2592.

¹²⁴ - Narrated by Muslim, in Sahih Muslim, Hadith No. 1678, p. 1074.

¹²⁵ - Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 69.

-----International Journal of Educational and Psychological Sciences-----
(may peace be upon him) gave judgment that a male or a female slave of best quality be given as compensation.”¹²⁶

There are also multiple hadiths about the prohibition of suicide and killing oneself in the Prophetic Sunnah, including the following: “The Prophet, pbuh, said: No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent. (Muhammad the Sub-narrator used to say, "Allah's Messenger, pbuh, told the truth.) The Prophet, pbuh, repeated twice: ‘No doubt! Haven't I conveyed Allah's message to you’.”¹²⁷ On the authority of Abu Bakr, may Allah be pleased with him, said the Messenger of Allah, pbuh, said: “Your blood, your property and your honour are inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours. You will soon meet your Rabb and He will ask you about your deeds. So do not turn to disbelief after me by striking the necks of one another. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it. He, pbuh, again said, Have I conveyed the message to you? Behold! Have I conveyed the Commandments (of Allah) to you. We submitted: Yes. He then said, O Allah, bear witness (to this).”¹²⁸ Abu Bakr Ibn Abi Shaybah and Abu Saeed Al-Ashj told us on the authority of Abu Hurairah, may Allah be pleased with him, said the Messenger of Allah, pbuh, said: “He who killed himself with steel (weapon) would be the eternal denizen of the Fire of Hell and he would have that weapon in his hand and would be thrusting that in his stomach for ever and ever, he who drank poison and killed himself would sip that in the Fire of Hell where he is doomed for ever and ever; and he who killed himself by falling from (the top of) a mountain would constantly fall in the Fire of Hell and would live there for ever and

¹²⁶ - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Hadith No. 6508, p. 2531.

¹²⁷ - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Book of Knowledge, Hadith No. 67, p. 37.

¹²⁸ - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Book of Maghazi, Hadith No. 4144, p. 1599-1600.

-----International Journal of Educational and Psychological Sciences-----
ever.”¹²⁹ Judge Iyadh, may Allah have mercy on him, said: This is the punishment of Almighty Allah for the murderer who kills himself, and thus s/he shall be killed with the equivalent tool with which s/he killed himself.¹³⁰ On the authority of Thabit Ibn al-Dahhak, he said the Messenger of Allah, pbuh, said: “Verily the Messenger of Allah, pbuh, said: He who took an oath on a religion other than Islam as a liar would become so as he said, and he who slaughtered himself with a thing would be slaughtered with that on the Day of Resurrection.”¹³¹

There are also other Islam teachings and laws regarding killing, wars, and retribution. “Abdallah b. Mas’ud reported Allah’s Messenger as saying: The blood of a Muslim who testifies that there is no god but Allah and that I am Allah’s Messenger may not lawfully be shed but for one of three reasons: a life for a life; a married man who commits fornication; and one who turns aside from his religion and abandons the community.”^{132,133} The Messenger of Allah, pbuh, advised his armies not to mutilate the dead, not to kill children and women, and not to kill captives: Al-Hassan bin Ali Al-Khallal told us, Abu Osama narrated to us, Attia bin Al-Harith Abu Raouf Al-Hamdani told me, Abu Al-Arif Obaid Allah bin Khalifa told me, on the authority of Safwan bin Assal: “The Messenger of Allah, pbuh, sent us in a military detachment and said: ‘Go in the Name of Allah, and in the cause of Allah. Fight those who disbelieve in Allah. Do not mutilate, do not be treacherous, do not steal from the spoils of war, and do not kill children.’”¹³⁴ Also, Yazid told us, Baqiya bin Al-Walid told us, on the authority of Ishaq bin Tha’labah, on the authority of Makhoul, on the authority of Samra bin Jundab, he said: The Messenger of Allah, pbuh, said: “None of you should kill captive prisoners.”¹³⁵

¹²⁹ - Narrated by Muslim, in Sahih Muslim, Book of Faith, Hadith No. 109-175, p. 162.

¹³⁰ - See: Al-Minhaj fi Sharh Sahih Muslim bin Al-Hajjaj, Al-Nawawi’s Explanation of Muslim, p. 163.

¹³¹ - Narrated by Muslim, in Sahih Muslim, Book of Faith, Hadith No. 109-175, p. 164.

¹³² - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Book of Blood Money, Hadith No.: 6484.

¹³³ - Human Rights Between Judaism and Islam: The Right to Life and Equality as a Model, p. 53.

¹³⁴ - Narrated by Ibn Majah, in Sunan Ibn Majah, Book of Blood Money, Hadith No. 2857, p. 953.

¹³⁵ - Narrated by Ahmad, in the Musnad of Ahmad, Hadith No. 20201, p. 364.

-----International Journal of Educational and Psychological Sciences-----

It was reported on the authority of Abu Bakr Al-Siddiq, may Allah be pleased with him, when the number of conquests of the Muslims increased, the battles multiplied, the victims multiplied, the Caliph Abu Bakr Al-Siddiq, may Allah be pleased with him, sent a letter to remind the leader of the Muslims in the Levant, Yazid bin Abi Sufyan, in which he said: “You will find a people who claim to have totally given themselves to Allah. Leave them to what they claim to have given themselves. You will find a people who have shaved the middle of their heads, strike what they have shaved with the sword. I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly.” Caliph Omar Ibn Al-Khattab, may Allah be pleased with him, was reported to have said to his armies: “Go in the name of Allah with His help and support, and victory is only from Allah, adhere to truth and patience, do not be cowardly, do not kill an old man, a woman, or a child.”¹³⁶

¹³⁶ - Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 70.

Comparison between Islam and the Old and New Testaments with Regard to the Right to Life, including Three Issues:

- **First Issue: The Purpose of Preserving Self in Islam, Compared to Judaism and Christianity.**
- **Second Issue: The Death Penalty in Islam, Compared to Judaism and Christianity.**
- **Third Issue: Physical and Moral Abuse in Islam, Compared to Judaism and Christianity.**

First Issue: The Purpose of Preserving Self in Islam, Compared to Judaism and Christianity.

Islam as a religion has many purposes, key of which is the preservation of life that leads to the preservation of human existence, dignity, and entity. It aims at preserving “religion, soul, mind, honor, and money). In addition, Islam has focused in its legislation on emphasizing the preservation of the soul by “taking care of it and facilitating what benefits it and repels everything evil and corruption that threatens its peace and spoils its interests. Islam has also enacted many permits that help relieve human hardship, and all the heavenly laws such as Judaism, Christianity, and Islam did not differ in their concern for self-preservation and their emphasis on the need to ward off any harms that might affect humans. These three religions also prohibited infidelity, murder, adultery, theft, and drinking intoxicants.”¹³⁷

It is also true that Islam has prohibited many things to preserve the human soul, including “the prohibition of eating carrion and pork, prohibition of consuming intoxicants and wine, prohibition of adultery and sodomy, and the order not to waste food and drinks in order to preserve the human soul from diseases.”¹³⁸ Despite that, Islam imposed the rule “necessity makes forbidden things permissible” in order to contribute to warding off any harm

¹³⁷- See: The Principle of Honoring Man in Light of the Provisions of the Torah, the Bible, and the Qur'an, p. 19-20.

¹³⁸- See: Human Rights in the Western Religious Heritage and Islam: A Comparative Study in the Light of International Conventions, p. 47.

that may affect a person. When a person faces any danger that may affect his/her life, s/he may eat or drink anything, even if it is forbidden, in order to preserve his/her life and not be exposed to death. Islam has legislated the prohibition of certain foods and the prohibition of drinking alcohol, as stated in the following verse: “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”¹³⁹ Allah also says: “Say, I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful.”¹⁴⁰ While Islam affirms that carrion, blood, and pork is nothing but an abomination (i.e. defilement), as well as alcohol, which is clear in the following verse: “O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful,”¹⁴¹ however, it permits eating/drinking them in cases of necessity when human life is threatened, “which is an indication of the extent to of Islam’s care to protect the human soul from destruction.”¹⁴²

Islam forbids all actions that may affect a person’s life or be a cause of his/her illness or death. It legislates punishment and torment for those who facilitate things that harm a person, such as facilitating the consumption of alcohol and drugs. Islam also legislates many provisions that can be resorted to for self-preservation, including:

¹³⁹ - Al-Baqarah: (173).

¹⁴⁰ - Al-An‘ām: (145).

¹⁴¹ - Al-Mā‘idah: (90).

¹⁴² - See: Self-Preservation and the Right to Life as Key Purposes of Islamic Shari’ah, p. 5.

-----International Journal of Educational and Psychological Sciences-----

- Eating/drinking non-halal foods and drinks, which is an obligation in case of necessity, so to preserve oneself, because these would help the individual preserve himself/herself, which is outweighs the evils that they might cause. To add, whoever refrains from eating/drinking non-halal foods and drinks in cases of necessity due to fear of them being forbidden is deemed a sinner because s/he did not use the permits that Almighty Allah has made for him/her in order to preserve himself/herself and his/her life.
- Possibility of eating impurities for treatment in the absence of medicines that aid in recovery, and permissibility of organ transplantation in order to preserve one's self.
- Islam has also permitted looking at the private parts of the body when it is necessary to treat them, while emphasizing that it is not permissible to reveal other than the part that needs treatment.
- Islam permitted showing infidelity while a person holds to his/her faith, in the event of a threat of death or cutting-off limbs in order to preserve the soul.

Among the matters in which Islam is similar to Judaism and Christianity in the purpose of self-preservation are the following: Prohibition of killing oneself, prohibition of killing any human being and making it a major sin that will be punished in this world and the hereafter, and emphasizing that the punishment for those who kill is to be killed, which is known as "*qasaas*." Islam has prohibited the killing of Muslims and non-Muslims, while Judaism is concerned with the prohibition of killing a Jew only, and permits killing any human being. In Christianity, killing is forbidden, and pardon and forgiveness are emphasized, except in the event of wars.

Islam has prohibited adultery and homosexuality and made it among the major sins that cannot be forgiven and require punishment in this world and the hereafter, as stated in the following verse: "The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion [i.e., law] of Allah, if you should believe in Allah and the Last Day.

And let a group of the believers witness their punishment.”¹⁴³ In Judaism, adultery was prohibited and the punishment for it is stoning. Then, that penalty was changed when adultery spread widely, and the Jew who commits the crime of adultery was not punished. In Christianity, the punishment for the adulterer or the adulteress was not specified. It was reported that the Christ did not punish the adulteress whom the Pharisees caught while she was committing adultery. He said: “Let any one of you who is without sin be the first to throw a stone at her. At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, ‘Woman, where are they? Has no one condemned you?’ ‘No one, sir,’ she said. ‘Then neither do I condemn you,’ Jesus declared. ‘Go now and leave your life of sin’.”¹⁴⁴

Second Issue: The Death Penalty in Islam, Compared to Judaism and Christianity:

Execution “i.e. death penalty” means: “The State’s act of ending the life of a person in order to punish him/her for a crime committed by him/her. After World War II, there was a call to abolish the death penalty. Although the right to life is one of the sacred rights that should not be violated or terminated, in many cases it is necessary to deprive some individuals of their lives to preserve humanity.”¹⁴⁵

¹⁴³ - An-Noor: (2).

¹⁴⁴ - The Gospel of John: (8/3-11), and some said it was added to the Bible.

¹⁴⁵ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 65.

-----International Journal of Educational and Psychological Sciences-----
Cases of Death Penalty in which Islam is Similar to Judaism and Christianity:

First: Killing Apostates in Islam:

The Messenger of Allah, pbuh, said: “He who changes his religion (i.e. apostates) kill him.”¹⁴⁶ However, now secular international law and its view of human rights do not support doing so.

Second: Stoning Adulterers:

In Islam, adulterers, males and females, are punished according to Shari’ah. If the fornication is by a married person, whether a man or a woman, then they are flogged and stoned to death, and if the fornication is by an unmarried woman, whether a man or a woman, then flogging is sufficient. This was mentioned in the hadith of the Messenger of Allah, pbuh, in which he says: “Receive from me (this revelation), receive from me (this revelation). Allah has ordained a way for those women (unmarried females who committed adultery). When an unmarried man, commits adultery with an unmarried woman, they should receive one hundred lashes and be exiled for a year. If they (fornicate while they) were married, they shall receive hundred lashes and be stoned to death.”¹⁴⁷ Islam confirms that if one of the adulterers is married and the other is unmarried, the punishment shall be stoning of the married and the flogging of the unmarried. However, in the Torah, if the adulteress is not married, this is an infringement on her father’s right, and therefore he must “marry her and never divorce her.”¹⁴⁸ To clarify, Islam does not differentiate in punishment between adultery with a Muslim or non-Muslim woman, unlike Judaism, which states in the Talmud that “whoever knows the wife of a non-Jewish man is not punished for adultery with her,”¹⁴⁹ because the Torah mentioned the phrase (the wife of your companion), and Jewish scholars see that the companion is the Jew

¹⁴⁶ - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Book of Jihad, Hadith No. 2854, p. 1098.

¹⁴⁷ - Narrated by Muslim, in Sahih Muslim, Book of Hudood, Hadith No. 1690, p. 1084.

¹⁴⁸ - Exodus: (15/16), Deuteronomy: (22/28-29).

¹⁴⁹ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 83-84.

only. In that case, the woman is executed and the man is not, rather he is flogged for the sin he committed only.¹⁵⁰ Moreover, “in the Old Testament, the loss of a woman’s virginity is a reason for her execution, because they see it as evidence of adultery, but in Islam it is not taken as a reason for execution.”¹⁵¹

Third: Killing Deliberate Killers:

All the heavenly religions have been similar in that the penalty for premeditated murderer is to kill them, and it is one of the most important provisions of retribution. Almighty Allah says: “And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.”¹⁵² The killing of premeditated killers is actually giving life to others and is a reason to protect the human race from the hostility that such killers, “because if those are punished with imprisonment only, they shall come time for their sentences to end, then they will go out of prison to kill again.”¹⁵³

Therefore, premeditated murder is the one that is punishable by death. As for wrongful killing, there is no death penalty, yet blood money must be given to the family of the murdered person, who might pardon the killer should they wish to. In religions other than Islam, the killer must run away from the people of dead man.

¹⁵⁰ - See: The Principle of Honoring Man in Light of the Provisions of the Torah, the Bible, and the Qur’an, p. 7.

¹⁵¹ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 85-86.

¹⁵² - Al-Baqarah: (179).

¹⁵³ - Human Rights Preserved by Islam, Sheikh Abdul-Rahman bin Hammad Al-Omar, Sheikh Abdul-Rahman bin Hammad Endowment Foundation, Riyadh, Kingdom of Saudi Arabia, p. 7.

Fourth: Killing Sorcerers:

Islam and Judaism “stress the killing of magicians/sorcerers because of the infidelity of magic and the violation of religious laws.”¹⁵⁴

Cases of Death Penalty in which Islam is Different from Judaism and Christianity:

1. The Old Testament legislated the killing of those who hit or cursed his/her father or mother, but Islam forbade killing them and deemed such people criminals who will be punished for their deeds in the hereafter. Islam has confirmed that disobeying parents is a major sin, as stated in the saying of the Messenger of Allah, pbuh: “Shall I not inform you of the greatest of the major sins? They said: Of course O Messenger of Allah. He said: Shirk with Allah, disobeying parents, and false testimony.”¹⁵⁵
2. In addition, whoever kidnaps and sells a person, it is legal to execute him/her in Judaism, but Islam believes that whoever does this should not be executed, but rather Allah will be his opponent on the Day of Resurrection. The Messenger of Allah, pbuh, said: “There are three whose adversary I shall be on the day of resurrection: a man who gave a promise in my name then acted faithlessly; a man who sold a free man and enjoyed the price he received for him; and a man who hired a servant and, after receiving full service from him, did not give him his wages.”¹⁵⁶
3. The Jews kill whoever works on the Sabbath. In Islam, Friday is celebrated as a holiday for all Muslims, and work is not prohibited in it. In Christianity, it is on Sunday. As for what Islam urges on Friday, it is prayer and not buying and selling until the prayer is over. Almighty Allah says: “O you who have believed, when [the adhān] is called for the prayer on the day of Jumu‘ah [Friday], then proceed to the

¹⁵⁴ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 88.

¹⁵⁵ - Narrated by Muslim, in Sahih Muslim, Hadith No. 87, p. 149.

¹⁵⁶ - Narrated by Al-Bukhari, in Sahih Al-Bukhari, Hadith No. 2114, p. 776.

remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.” Which those who believe if I will pray to pray from Friday to mention God and sell sales if you know. be far from the time of the ordinances.”¹⁵⁷ This is a confirmation of the right to work at any time, as long as it is far from the time of the obligatory duties.¹⁵⁸

4. Islam forbids the methods of mass killing that were carried out by the Jews in the Old Testament, which allow the killing of peoples near Israeli cities, “contrary to what Islam does, which is spreading peace and respecting the freedom of peoples.”¹⁵⁹

It must be emphasized that “the Old Testament legislated many reasons for which the death penalty is permissible, while the New Testament, which is Christianity, did not show clear texts on the death penalty, because it is not considered a religion and a method of legislation as it is concerned with spiritual and religious life, and stays away from punitive legislations except what is stated in the definition death penalty when Jesus said: “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.”¹⁶⁰ He also said: “Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.”^{161,162} Islam limited the death penalty and shortened it to the punishment of those who committed premeditated murder or adultery, “in case adultery is committed by a married man/woman, as well as apostasy.”¹⁶³

¹⁵⁷ -Al-Jumu‘ah: (9-10).

¹⁵⁸ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 89-91.

¹⁵⁹ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 92.

¹⁶⁰ - Micah: (6/7).

¹⁶¹ - Genesis: (9/6).

¹⁶² - See: Introduction to Human Rights: Human Rights in the Light of Heavenly Laws, p. 48.

¹⁶³ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 95.

-----International Journal of Educational and Psychological Sciences-----
**Third Issue: Physical and Moral Abuse in Islam, Compared to
Judaism and Christianity:**

People's exposure to physical and moral abuse increased, and the heavenly religions came with texts to forbid that.

Texts Prohibiting Physical and Moral Abuse in the Old Testament:

David says: "Lord my God, if I have done this and there is guilt on my hands, if I have repaid my ally with evil or without cause have robbed my foe, then let my enemy pursue and overtake me; let him trample my life to the ground and make me sleep in the dust."¹⁶⁴ He also says:

"Whoever of you loves life and desires to see many good days, keep your tongue from evil and your lips from telling lies. Turn from evil and do good; seek peace and pursue it. The eyes of the Lord are on the righteous, and his ears are attentive to their cry."¹⁶⁵

This is an affirmation of being away from evil and not attacking those around them. Solomon also says: "There are six things the Lord hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil."¹⁶⁶

Texts Prohibiting Aggression and Assault, and Urging Forgiveness in the New Testament:

The Christ says: "You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles."¹⁶⁷ The Christ says: "For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not

¹⁶⁴ Psalm: (7/3-5).

¹⁶⁵ Psalm: (34/13-15).

¹⁶⁶ - Book of Proverbs: (6/16-18).

¹⁶⁷ - The Gospel of Matthew: (5/38-41).

-----International Journal of Educational and Psychological Sciences-----
forgive your sins.”¹⁶⁸ The Christ also teaches in Gospel of Matthew (18/15-17) the following: “If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. 16 But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.”¹⁶⁹ This is an affirmation of forgiveness and not responding to abuse and aggression with same acts of abuse.

As for verbal or moral abuse, the Gospel of Matthew reads (5/21-22): “You have heard that it was said to the people long ago, ‘You shall not murder, and anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, ‘Raca,’ is answerable to the court. And anyone who says, ‘You fool!’ will be in danger of the fire of hell.”¹⁷⁰ This is evidence of disapproval of physical and moral abuse of one human being to another.

Texts Prohibiting Aggression and Assault, and Urging Forgiveness in Islam:

Almighty Allah says: “And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers. And whoever retaliates after having been wronged - those have not upon them any cause [for blame]. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.”¹⁷¹ Almighty Allah says: “Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good.”¹⁷² Almighty Allah also says: “O you who have believed, be persistently standing firm for Allah,

¹⁶⁸ - The Gospel of Matthew: (6/14-15).

¹⁶⁹ - The Gospel of Matthew: (18/15-17).

¹⁷⁰ - The Gospel of Matthew: (5/21-22).

¹⁷¹ - Ash-Shūra: (40-43).

¹⁷² - Āl-‘Imrān: (134).

witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is [fully] Aware of what you do.”¹⁷³ Finally, Al-Hujurāt, verse (11), reads: “O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name [i.e., mention] of disobedience after [one’s] faith. And whoever does not repent - then it is those who are the wrongdoers.”¹⁷⁴

The Prophet, pbuh, says: “Wealth does not diminish by giving Sadaqah (charity). Allah augments the honour of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks.”¹⁷⁵ The Messenger of Allah, pbuh, also says: “The compassionate one has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.”¹⁷⁶ He also says: “Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection and beware of niggardliness, for niggardliness destroyed your predecessors.”¹⁷⁷ This confirms the prohibition of injustice. It also urges people “to stay away from physical and moral aggression.”¹⁷⁸

¹⁷³ - Al-Mā'idah: (8).

¹⁷⁴ - Al-Hujurāt: (11).

¹⁷⁵ - Narrated by Muslim, in Sahih Muslim, Hadith No. 2588, p. 1546.

¹⁷⁶ - Narrated by Ahmad, in the Musnad of Ahmad, Hadith No. 6494, p. 33.

¹⁷⁷ - Narrated by Muslim, in Sahih Muslim, Hadith No. 2578, p. 2580.

¹⁷⁸ - See: Human Rights in Judaism, Christianity, and Islam Compared to International Law, p 109-110.

Conclusion

Life is one of the great sublime rights that Allah has bestowed on man. As a matter of fact, Allah has given this right to every human being created on earth. This particular right was stressed in all the heavenly religions revealed to us by the prophets, peace be upon them. In addition, all religions warned of murder, which deprives humans from enjoying this right. To be clear, every human being in this universe has the right to life and to living, and whoever violates this right shall be a sinner and shall bear the consequences of crime.

The present study concluded that the human right to life is a right affirmed by all the heavenly religions and international laws, and that the non-compliance of those affiliated to the heavenly religions with this right indicates their neglect of the many heavenly texts that emphasize the preservation of this right. Furthermore, the heavenly texts that contradict this right don't entail that the heavenly religions are devoid of texts indicating the honor of man's right to life. Rather, such contradiction denotes distortion of such texts. The present study showed the integrity of Islam and its lack of contradictions and inconsistencies in its texts regarding this right, and that this right was strongly emphasized in Islam. To be precise, the following findings can be concluded from the present study:

- The term “murder” includes many aspects in Christianity, including manslaughter, premeditated murder, indirect killing, and permissible killing.
- The term “murder” in Judaism has many meanings. In the Old Testament, it means to lead someone to death or to a mortal danger that causes death and annihilation.
- The term “war” in Christianity means deliverance from sin, death, and resistance to human evil forces through the resurrection of the Christ.
- The term “life” is mentioned in Christianity in the sense of age and the period of life. The Book of Life in Christianity is the record that contains the names of the faithful who have earned eternal life in the Christ, and it has another meaning which is the Tree of Life.

-----**International Journal of Educational and Psychological Sciences**-----

- The term “murder” in Islam has several meanings, including fighting, killing oneself, cursing, torture, and abuse.
- The term “war” in Islam has many meanings, including fighting the enemies, war between two groups, ending the state of peace, and starting aggression and fighting.
- The term “life” in Islam has several aspects to it, including the developing power that exists in life and plants, the sensitive power, the power of knowledge, mind, and the afterlife.
- The human life, according to Islam, is a gift from Almighty Allah, and therefore it is sacred, protected, and respected, and no creature may transgress life.
- Islam has set many rules to preserve the right to life, including the prohibition of killing oneself, prohibition of suicide, prohibition of killing fetuses in the womb of their mothers, legalization of prohibitions to preserve life, human dignity, and the sanctity of the dead person.
- Wars were characterized by a great religious importance in the Hebrew-Jewish history and were characterized by different rituals. They were mobilizing armies and summoning warriors, and they believed in the presence of the Lord and that He was one of the most important reasons for victories in wars.
- The texts of the Old Testament showed the Lord Jehovah fighting for his people, defending by himself and being in the midst of them, or by sending his angels, or his soldiers. He works wonders and miracles for them, and helps them over nations more numerous than them, and stronger and more powerful than them, so that he subjugates them to his people, expels them, defeats them, inherits and owns their lands.
- The Jewish texts confirm that the Lord Jehovah commanded the Prophet Moses and his people to wage war against Sihon, king of the Amorites, stressing that He was in his back as a supporter of him against his enemies.
- Jewish texts also confirmed that wars began since the time of the Prophet Moses and that wars were one of the origins of Judaism, as these were holy wars that the Lord urged.

-----International Journal of Educational and Psychological Sciences-----

- Christianity differed in its concept of war and jihad, because Christianity does not have jihad in the same sense of Islam. However, the Christ called for peace and called for spiritual struggle.
- Christianity called for martyrdom and struggle for the sake of the Christian faith, and the love of martyrdom for the sake of their faith spread among Christians, which brought their thought to the point of martyrdom madness.
- In addition, it was mentioned in the New Testament that one of the signs of the last days that the Lord spoke about is the outbreak of wars, and that war is part of the system of the world, and that Jerusalem will be surrounded by armies and besieged and subjected to the most severe types of wars. These wars are the carnal lusts, greed, and selfishness of people, and the final victory will be for the Lamb, who is the King of kings and Lord of lords.
- Christian texts affirm that the original belief for them is peace, but in some periods of the spread of this belief, Christians were forced to fight justified or just wars, as the Christian clergy called it.
- Islam has prohibited killing since the beginning of the Islamic da'wa, as the da'wa was purely peaceful, even in confronting forms of injustice and persecution. The Prophet, pbuh, commanded patience over the harm done by the polytheists towards them and to repel evil with good.
- The order to fight and engage in war was not realized in Islam despite all the psychological and moral abuse that Muslims were subjected to at the beginning of Islam. Multiple scholars interpreted the verses of jihad that were revealed in Mecca as urging jihad against oneself and adherence to what the Shari'ah stipulates, and jihad against the polytheists by word and argument without harm, killing, or bloodshed.
- Fighting became permissible after the migration "Hijra" but with rules, including the Greater or Major Jihad, i.e. self-defense and relief due to Muslim peoples or Arab countries, yet Muslims were not to resort to fighting except in necessity. Among the cases of fighting is also the Minor or Lesser

-----**International Journal of Educational and Psychological Sciences**-----

Jihad, which is the Muslims' fight against enemies who started war against them outside their land.

- Moreover, Islamic Shari'ah directly and decisively forbade the killing of innocents, defenseless people, and places of worship, and many verses and hadiths were revealed in this regard.
- The concept of human rights is a complex term. There are multiple rights that are undeniable for the human being within a specific and legitimate framework.
- Human rights have many characteristics, including that they are a restriction on the sovereignty of states, that they are of an objective and universal nature, that they have mandatory power, that they cannot be bought or sold, that they cannot be taken away, and that they are effective.
- The idea of human rights is not recent in Western society. Rather, it was the result of persistent Western attempts to draft laws that protect peoples from oppression and aggression since the beginning of the thirteenth century in Europe.
- UDHR is the first international charter agreed-upon by the countries of the world to establish freedoms and rights, and agree to protect them throughout the world for all individuals. UDHR included thirty articles detailing those rights and freedoms, starting with freedom of expression, the right to asylum, and other civil and political rights, in addition to social, cultural, and economic rights.
- The texts of war and peace in Judaism emphasized that war is religious with a historical depth that goes back to the early days of Judaism.
- The Jews don't fight their wars without praying to God and consulting Him before entering the battles.
- The law of war and peace had a direct impact on the wars of the Jews with other nations. These wars were by the command of the Lord. One of the Jewish beliefs that influenced war and peace among the Jews is the doctrine of exile and diaspora, which means God's exile of the Jews from the Promised Land and their dispersal among the nations. Jewish scholars and thinkers have mentioned different explanations for the reasons for this scattering of the

(V.71, N.1,2022)

-----**International Journal of Educational and Psychological Sciences**-----

people of the Lord, including that it is a punishment that came to the Jews because of their sins and disobedience.

- The foundation upon which war is built in Judaism is “Jehovah,” the God of War and Fighting, who chose the Jews to be His holy army, and gave them the Promised Land. As far as Jews are obeying Jehovah’s commands and striving to own the Promised land, Jehovah will be pleased with them, and vice versa.
- The Jews believe that all their wars are defensive. This is due to their belief that the land they are fighting for is a land that they have owned with a promise from their God, and that their fight against everyone who colonizes this land is a fight against an aggressor.
- The Jewish wars focused on the force factor in achieving their goals, and one of the key force factors is economic power.
- War in the Christianity, although the Christ did not start wars, he foretold it in the future. Although Christ and his followers were persecuted at the beginning of his call, he was promising his followers victory in the future, and ordered them to accept persecution, killing, and displacement for the sake of the emergence of his religion. Thus, many died and others were persecuted, and his disciples followed his path until the time came when they started the war when they became powerful, which is why the Christians raised the slogan of the holy war that Christ previously predicted.
- Christianity affirms that the motive behind wars is to defend the religion and the believing community, to protect the land against the enemies, and to bring victory to the faithful. In the terms of Christian religious scholars, it is called a just war.
- Islam considers war the third means of spreading the Islamic call, and subjected it to strict rules to prioritize humanity and its welfare.
- Wars in Islam had several reasons, including obligating others to the rights of the Islamic State, such as good neighborliness and not harming individuals, responding to any attack against Muslim individuals or groups, securing the borders of the Islamic State, ensuring communication of the da’wa without coercion or obligation.

(V.71, N.1,2022)

-----**International Journal of Educational and Psychological Sciences**-----

- War in Islam is not barbarism, aggression, or immoral fighting, but rather a way to get rid of injustice, oppression, and aggression.
- Fighting in Islam has multiple purposes, including striving to gain Allah's support, exposing the hypocrites, repelling aggression and reducing injustice.
- The Jewish texts show the prohibition of killing of all humans and the prohibition of assaulting the human soul and repelling aggression against it so as to preserve the human souls.
- Christian texts describe murder as a malicious and unjust act.
- Islam forbids killing of all human beings, whether they are young or old, and Islamic Shari'ah emphasized the right to life as life itself belongs to Allah, and there is no right for a creature to take away someone's life unjustly.
- The purpose of war in all religions is to protect the human soul from aggression, to preserve human life, and to fulfill the right of servitude to its Creator.

Recommendations:

- Bridging any gap in the legal legislations that may represent a restriction on the human right to life. Such gaps may be the failure to define rights and freedoms or not stipulating or providing for all of some of them.
- Raising people's awareness of respect for human rights and the guarantees of those rights, and organizing courses and seminars on an ongoing basis on the human right to life, in cooperation with the relevant authorities.
- Active NGOs as an element of civil society must defend the right to life.
- Ensuring the right to challenge the constitutionality of laws that may contravene the principles of protecting the right to life, and reviewing legislations that hinder the implementation of these principles.
- Building judicial structures to ensure the protection of the stipulated rights that protect the human right to life.

-----**International Journal of Educational and Psychological Sciences**-----

- Encouraging the different states to ratify the international human rights conventions that were discussed here, which called for the need to respect the human right to life.
- Strengthening the capacities of government institutions and agencies concerned with the administration of justice, in particular the judiciary, police, and prisons, to protect the human right to life.
- Coordination of national and international legislations related to limitations and restrictions on the human right to life, in order that restrictions on human rights and fundamental freedoms do not exceed the permissible limitations in humanitarian law and are within the limits of what is necessary to reach the desired goal.

In conclusion, we pray Allah that the present research would contribute to raising people's awareness of the necessity of preserving the right to life, and that it be a foundational building block for conducting other future studies that discuss this right and elaborate on it. Finally, to err is human and success is only from Allah.

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