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Protection of human life and its social survival in the light of Islamic teachings (An Analytical study)

Dr. Hafiz. M. Mudassar Shafique

Assistant professor, faculty of Social Sciences, Department of Islamic Studies,
Lahore Garrison University, Lahore
drmudassar@lgu.edu.pk

Muhammad Tahir

Ph.D Scholar, Department of Islamic Studies, Ghazi University, Dera Ghazi Khan, Pakistan

Samra sarwar

Visiting lecturer, Department of Islamic studies, University of Agriculture Faisalabad, Faisalabad

Dr. Rizwan Younas

Lecturer, Department of Islamic Studies, University of Gujrat

Dr. Mufti. Hafiz Ali Nawaz

PhD, Department of Islamic studies, University of Faisalabad, Faisalabad

Dr. M. Nawaz

Assistant professor, Department of Islamic studies, Superior University, Sargodha Campus

Abstract

Man is a great creation of Allah Almighty and the most important and valuable thing in the society is the human being because the society comes into existence only for human welfare and interest. All the religions of the world are convinced of the respect and sanctity of human beings. By declaring the human being as Ashraf al-Mukhaluqat, he not only blessed with the position of the supreme caliph on earth but made him the central point of all creations. The sanctity of human life is such a moral value from which all other moral values gain strength. Therefore, in a society where the sanctity of human life is not valued, the other moral values cannot attain maturity because the basic moral values are the relationships between individuals or classes and it determines matters in a society. Therefore, the weakness of these values leads to the failure of the entire social structure and the society takes the form of a disorganized group where the affairs between different classes are determined on the basis of moral or social values and distribution of power instead of law. Moral values such as human dignity, freedom of expression, mutual relationships and respect for the property rights of others are also the best examples of basic

moral values such as the sanctity of human life but the difference between them is that, in the first place, moral values make a social unit civilized and plays a fundamental role in its development while the second value is the basis of any social unit. That is, no social unit can exist without recognizing it. In the present age, highlighting the sanctity of human life has become very important because there are threats to human life in different parts of the world. Therefore, in view of the importance of human life, the article will try to discuss the issues related to the sanctity of human life. How an atmosphere of peace and harmony can be established by following Islamic teachings in the present era?

Keywords: Protection, human life, Islamic teachings, social survival

Introduction:

Islam is a monotheistic religion. The source of the teachings of Islam is the last book of Allah, the Holy Qur'an and the blessed Sunnah of Prophet Muhammad (peace and blessings of Allah be upon him). Islam is the last link in the history of the world religion which has united the basic principles of all religions in one book. The Qur'an is the confirmation of all the divine books and the comprehensive of their basic teachings, thus the revolution of Islam is also common to all humanity and it is universal and international in its purpose. Islam is the religion of nature. Being a religion of nature means that Islam has made allowances for all the requirements that are innately placed in human beings, so that those have not been crushed and eliminated but on the contrary, the right path has been given in such a way that the requirements of human nature are also fulfilled and no evil is born in the human society rather it benefits the human society. Now the need is that what are the factors in man which are found in his nature as violence and non-violence?

Every human being wants to protect his three things, one is to keep his body and soul safe, second is to keep his wealth safe and third is to keep his honor safe. Where the nature of man is to protect his body, soul, property, wealth, honor and dignity, there is also the nature of man that if a person attacks any one of these three things, he should be retaliated against and if he cannot take revenge, then he should be rewarded. Therefore, if human society is given a system in which these two aspects of human nature are discounted, then that system can run successfully. Since Islam is the religion of nature, it has completely discounted these two aspects of human nature. In Islam, there is no room for anyone to attack someone's life property or reputation but Islam strictly forbids it. It has been described as a very serious crime. The mood of Islam is respect for humanity, beneficence and message delivery. All the prophets who came to the world had the belief and concept of respect for human life because it is the right of God to take human life. Taking His right into your own hands is interfering with the authority of Allah, revolting and causing punishment. In the laws on which the foundation of human civilization is based, respect for life has been given first. In all the shariats and civilized laws in the world, the law of respect for life must exist. Respect for human life has been taught in many places in the Qur'an. As much as the Qur'an seems to emphasize on respect for humanity, it is clear that the purpose of the revelation of the Holy Qur'an is to restore human honor and dignity.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ لَا يَزْنُونَ- وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ
آثَامًا¹

And those who do not invoke anyother god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever does it, shall face the recompense of his sin

The protection of human life, property and dignity is the first and fundamental right among human rights because life is the most valuable asset, life activities revolve around it. There was no price. First of all, Prophet Muhammad (pbuh) taught these obscene beasts respect for human life, and called the killing of one life the killing of all humanity. Islam is a universal religion in which kindness to humanity, service to human beings and sanctity of human life are the first priority. On the occasion of Hajj Al-Wida, the Holy Prophet said while informing about the evil and prohibition of killing, destroying human life and property.

فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ،
كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، إِلَى
يَوْمٍ تَلْقَوْنَ رَبَّكُمْ، أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ²

Verily, your blood and your wealth and your honors are forbidden to you in the same way as the sanctity of your day in this month of yours and in this city of yours is (fixed) until the day when you meet your Lord. Listen! Have I conveyed the message (of my Lord) to you? People said: Yes.

This generalization of words makes it clear that it includes both Muslims and non-Muslims. Prophet not only told the rights of humans but also told the rights of animals and other creatures and advised them to follow them. You said about animals that they have the right to be fed. Don't put too much pressure on them, don't burden them more than they can handle and don't keep them hungry.

عن عبد الله بن جعفر قال: فدخل حائطاً لرجلٍ من الأنصار
فإذا جملٌ، فلما رأى النبي صلى الله عليه وسلم حنَّ
وذرفت عيناه، فأتاه النبي صلى الله عليه وسلم فمسح
ذفره فسكت، فقال: من ربُّ هذا الجملِ، لمن هذا
الجملُ؟ فجاء فتى من الأنصار فقال: لي يا رسول الله
فقال: أفلا تتقي الله في هذه البهيمة التي ملك الله
إياها؟ فإنه شكا إلي أنك تُجيعه وتُدببه³

¹Al Quran:25:68

²Muhammad bin Ismail al-Bukhari, Imam, *Al-Saheeh al-Bukhari*, Hadith No: 480, Beirut: Dar al-Kitab al-Ilamiyyah,

³Sulaiman Ibn Ash'ath, Abu Dawud, *Sunan Abi Dawud*, . Hadith No: 2549, Cairo: Maktaba Ibn Taymiyyah,
1422 AH

It is narrated from Hazrat Abdullah bin Jafar that once the Prophet visited the garden of an Ansari, there a camel came out and seeing him started crying and tears started flowing from his eyes. He went to that camel and started rubbing your hands on its head, so it calmed down. After that, the Prophet inquired: "Who is the owner of this camel? And called out and asked who does this camel belong to?" Hearing this, an Ansari youth came up and said, "O Messenger of Allah, peace be upon him, this camel is mine." The Prophet said to him, "Do you not fear Allah Almighty regarding this animal that Allah has made you the master of. He has complained to me that you keep him hungry and tire him out of seeking service.

The Prophet (peace and blessings of Allah be upon him) and the religion that is kind to animals, why would the Prophet (peace and blessings of Allah be upon him) not be kind to humans and try to make their lives safe?

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وآلِهِ وَسَلَّمَ يَطُوفُ بِالْكَعْبَةِ، وَيَقُولُ: مَا أَطْيَبَكَ وَأَطْيَبَ
رِيحَكَ، مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ،
لِحُرْمَةِ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ حُرْمَةً مِنْكَ مَالِهِ وَدَمِهِ، وَأَنْ
نَظُنُّ بِهِ إِلَّا خَيْرًا⁴

Hadhrat Abdullah ibn Umar said: I saw the Messenger of Allah, may God bless him and grant him peace, circumambulate the House of Allah and (while addressing the House of Allah) was saying: And how pure your air is! How great are you and how great is your sanctity! But I swear by the One in whose possession is the life of Muhammad, May God bless him and grant him peace! The sanctity of a believer is greater than your sanctity in the eyes of Allah. This perfection and its blood are also forbidden, and in the same way ill-consideration with the believer is forbidden. We are commanded to think well of the believer.

Allah and His Messenger (peace and blessings of Allah be upon him) in view of the sanctity of human lives, suicide is also strictly forbidden.

وَلَا تَقْتُلُوا أَنْفُسَكُمْ - إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا وَمَنْ يَفْعَلْ ذَلِكَ
عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا⁵

Do not kill one another. Indeed, Allah has been Very Merciful to you. Whoever does that out of aggression and injustice, We shall cast him into the Fire. This is an easy thing for Allah

Prophet says,

⁴ Muhammad Ibn Yazid Ibn Majah, Sunan Ibn Majah, Hadith:3932, Halb: Muktabat al-Maqbatat al-Islamiyya, 1406 AH,

⁵.Al Quran:4:29,30

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»⁶

The person who fell from the mountain and ended his own, will continue to fall in hell, and the person who kills himself by poisoning himself will continue to drink poison in hell. The person who committed suicide with daggers will also continue to shout at his stomach in hell. "

This severe punishment is for a person who committed suicide, there will be a severe punishment for the murderer. Because human life is not owned by anyone but it is the property of Allah and its sanctity is the duty of all and the human being has no right to interfere with it. In the moral laws of the world, the pride of establishing the sanctity of human life is not as much as Islam gains as much as any other religion. Islam has declared the basic needs of the humanity, namely the protection of religion, life, race, wealth and intellect. A rule is mentioned in the Mufaqqat-e-Shatabi,

مجموع الضروريات خمسة: حفظ

الدين، والنفس، والنسل، والمال، والعقل⁷

Under this principle, Islam prevents every way which damages human's, religion, life, property, race and intellect.

Murder and Islamic teachings:

As we discussed that Islam is a monotheistic religion. The source of the teachings of Islam is the last book of Allah, the Qur'an and the blessed Sunnah of the Prophet Muhammad. There is no room in Islam for a person to attack someone's life, property, or reputation. It has been strictly prohibited and has been declared as a very serious crime. Islam instructs its followers to respect human life more than all the religions of the world. In the Qur'an, respect for human life has been taught in a very pleasant way in various aspects. Islam prohibits illegal and deadly sins, so the greatest and worst sin is shirk with Allah. After shirk, the most serious crime is wrongful killing. Therefore, killing someone is a cause of shame, loss, and eternal hellfire. No other thing has been described with such emphasis as much as the prohibition of killing a human being (Muslims) has been described in Islamic Shari'ah. Quran says,

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا⁸

⁶Muhammad bin Ismail al-Bukhari, Imam, *Al-Saheeh al-Bukhari*, Hadith No:5778

⁷Al-Shatabi, Al-Qasim Bin Firah Al-Andalsi, "*Mawafiqat e Shatabi*", Translated by: Abdul Rahman Gilani, Lahore: Research Center, Dayal Singh Library, 2013, 24/4

⁸.Al Quran:4:93

Whoever kills a believer deliberately, his reward is Jahannam(Hell) where he shall remain forever, and Allah shall be angry with him and shall cast curse upon him, and He has prepared for him a mighty punishment

Similarly, it has been stated in the hadith that the killing of one person is lighter than the extinction of the whole world,

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : قَتْلُ الْمُؤْمِنِ أَكْبَرُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا⁹
 Hazrat Abdullah bin Buridah (RA) narrates from his father that the Holy Prophet (SAW) said, "Killing a believer is greater in the sight of Allah than the destruction of the whole world."

Prophet said another hadith is,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ : لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ¹⁰

The Holy Prophet said: In the sight of Allah, the destruction of the entire world by the killing of one Muslim person is a light (incident).

The posthumous and obligatory worship of the one who killed Muslims will not be accepted. On the authority of Hazrat Abdullah bin Samit, the Holy Prophet said,

مَنْ قَتَلَ مُؤْمِنًا فَاعْتَبَطَ بِقَتْلِهِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا¹¹

A person who kills a believer unjustly, Allah Ta'ala will not oblige him to perform any posthumous obligatory worship.

The effective and comprehensive teaching of respect for human life is given in Islam itself. In the Qur'an, Allah Almighty has said that killing a human being unjustly is equivalent to killing all human beings and saving the life of one human being is the life of all people. It is like saving and living. Quran says,

مَنْ أَجَلَ ذَلِكَ فَكَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا - وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا¹²

For this reason, We decreed for the children of Isra'il that whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind

Imam Abu Mansoor al-Matridi describes killing human beings as disbelief under the above verse.

من استحل قتل نفس حرم الله قتلها بغير حق، فكأنما استحل قتل الناس جميعًا، لأنه يكفر باستحلاله قتل نفس محرم قتلها، فكان كاستحلال قتل الناس جميعًا، لأن من كفر بآية من كتاب الله يصير كافرًا بالكل¹³

⁹Ahmad bin Shoaib Nasai, Imam, Sunan Nasai, Hadith No :3990, Riyadh :Dar us Salaam,

¹⁰Ahmad bin Shoaib Nasai, Imam, Sunan Nasai, Hadith No :3987

¹¹Sulaiman Ibn Ash'ath, Abu Dawud, Sunan Abi Dawud, Hadith No :4270

¹².Al Quran:5:32

¹³Abu Mansoor al-Maturidi, Taweelat Ahl al-Sunnah:Lebanon:Beirat, Dar al-Kitab al-Ulmiya.1421,501/3,

Whoever considers it lawful to kill a person whom Allah has forbidden to kill unjustly, then it is as if he has made the killing of all people lawful because the killing of such a soul is unlawful, that person makes its killing lawful. He has committed disbelief, he is as if he has accepted the killing of all people as halal(Allowed), because whoever denies one verse of the Book of Allah is denying the entire Book. Further Prophet said,

عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : لَزَوَالِ الدُّنْيَا جَمِيعًا أَهْوَنُ عِنْدَ اللَّهِ مِنْ سَفْكِ دَمٍ بَعِيرٍ حَقًّا¹⁴

On the authority of Hazrat Bara bin Azib, the Prophet (PBUH) said: In the eyes of Allah, the destruction of the entire universe is lighter than the wrongful killing of a person.

Further prophet said,

لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ¹⁵

Even if a life is killed unjustly, then the first son of Hazrat Adam is guilty of his blood, because he was the first to issue the method of killing.

Allah declared the killing of one person to be the killing of the entire humanity. This shows that if a person kills a single person in the beginning then he is as big a criminal as if he killed all the people because he opened the door to killing people. So that the Qur'an seems to emphasize humanity and respect for humanity, it is clear that the purpose of the revelation of the Qur'an is the restoration of human honor and greatness. Quran says,

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ- وَمَنْ قَتَلَ مَطْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ- إِنَّهُ كَانَ مَنْصُورًا¹⁶

Do not kill any person the life of whom is sanctified by Allah, except for a just reason. And whoever is killed unjustly, We have invested his heir with authority (of equal retaliation), but he must not cross the limit in the matter of killing. Surely, he will be helped

The Prophet forbade the Muslims to fight and kill each other and said that do not return to disbelief by doing such acts as it is mentioned in the hadith.

لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ¹⁷

Do not return to disbelief after me by killing one another

In Islamic teachings, shedding the blood of innocent people is the worst sin. Killing someone is a violation of humanity, cruelty to the killer and the victim, and a cause of corruption in the land. Due to murder, the murderer as well as the society has to suffer painful punishment. It has to be, murder is the worst crime, and the murderer is the worst criminal and there is no room for forgiveness. As prophet said,

لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصَبَّ دَمًا حَرَامًا¹⁸

¹⁴ Bayhaqi, Abu Bakr Ahmad bin Husain, "*Shau'b al-Iman*", Hadith Number: 5344, Makkah: Maktaba Dar Al-Baz, 1414 AH/1994, 335/4

¹⁵ Muslim bin Hajjaj al-Qashiri, "*Al-Saheeh al-Muslim*", Hadith No: 4379, Beirut: Dar Tuq al-Najat, 1422 A:

¹⁶ Al Quran: 17:33

¹⁷ Muhammad bin Ismail al-Bukhari, Imam, "*Al-Saheeh al-Bukhari*", Hadith No: 121

¹⁸ Abid: Hadith No: 6862

A Muslim has room (for forgiveness) in matters of his religion as long as he does not shed anyone's blood in an unlawful manner.

Allah has described the attributes of His servants in some ways in the Quran,

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ لَا يَزْنُونَ- وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أَثَمًا¹⁹

And those who do not invoke anyother god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever does it, shall face the recompense of his sin

Because of the importance of sacred lives, Allah will judge them first on the Day of Judgment, It was narrated on the authority of Abdullah bin Masoud that the Messenger of Allah said,

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ²⁰

On the Day of Resurrection, blood will be judged first among people

Islam forbids the killing of people and promises severe punishment to those who kill unjustly including all Muslims and non-Muslims who are dhimmis, contractarians or refugees.

من قتل قتيلًا من اهل ذمهم يجد ريح الجنة وان ريحها ليوجد من
مسيرة اربعين عامًا²¹

Whoever destroys a dhimmi covenant, he will not be blessed with the fragrance of Paradise, although its fragrance will be felt for a distance of forty years.

A man from the Bakr tribe killed a Christian from Hira. Hazrat Umar sent a letter that the murderer should be handed over to the heirs of the deceased. So the person was handed over to the heir of the deceased whose name was Hunain and he killed him.²² These arguments prove that it is not permissible to harm any human being whether they are Muslims or non-Muslims, under any circumstances and it is not permissible to encroach on his honor and property nor to take his life unjustly. Most of the time killings appear due to unrest, stressful situation, common sins, sensuality, lawlessness, worldly temptations and weak religious identity. The killing of precious lives is not permissible. Killing someone is an abuse of humanity, cruelty to the killer and the victim, and causes chaos in the land. This spreads fear and panic in the society and destroys populations and makes life miserable. Due to murder, the murderer as well as the society has to suffer painful punishment

Protection of human values in war:

While sending the troops by the Prophet, regular instructions were given regarding human values. However, he used to advise the commander and the army to fear God first and then guide them in these words,

سِيرُوا بِاسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ وَ لَا تَمَثَّلُوا
وَ لَا تَغْدِرُوا وَ لَا تَغْلُوا وَ لَا تَقْتُلُوا وَ لِيَدًا²³

¹⁹Al Quran:25:68

²⁰Muhammad bin Ismail al-Bukhari, Imam, Al-Saheeh al-Bukhari, Hadith No:6471

²¹Abid: Hadith No:2995

²²Shibli Nomani, Allama, Shams Ulama "Al-Farooq", Dar al-Sha'at Urdubazar, Karachi, 1991, 138/2

²³Muhammad Ibn Yazid, Ibn Majah, Sunan Ibn Majah, Hadith:2857

'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.

Following are the details of some of the principles of human values,

War as necessary:

Allah has set the limits of war and forbids going beyond it. Allah says,

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ²⁴

And fight them until there is noFitnah (mischief), and total obediencebecomes for Allah .

Accept reconciliation:

Islam gives priority to peace and security, so it has ordered to accept the request of peace from the enemy. Quran says.

وَ إِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ- إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ²⁵

And if they tilt towards peace, youtoo should tilt towards it, and placeyour trust in Allah. Surely, He is theAll-Hearing, the All-Knowing

Now, even if they violate the peace, they are forbidden to make a sudden war and they are ordered to inform before starting the war that the treaty between us is now over.As mentioned in the Quran,

وَ إِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ - إِنْ اللَّهُ لَا يُحِبُّ الْخَائِنِينَ²⁶

And if you apprehend a breachfrom a people, then, throw (the treaty)towards them in straight-forwardterms. Surely, Allah does not likethose who breach the trust

Prohibition on assassination of ambassadors:

Islam also forbids killing ambassadors, no matter how blasphemous the message they bring-When the ambassador of MusailmaQazab, ``Abdah bin Al-Harith came to the Prophet, Then prophet said:

لولا أنك رسول لضربت عنقك²⁷
 "If you were not a messenger, I would have beheaded you

In another tradition, Nueem bin Masoud said:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَهَا حِينَ قَرَأَ كِتَابَ مُسَيْلِمَةَ " مَا تَقُولَانِ أَنْتُمَا " قَالَ نَقُولُ كَمَا قَالَ . قَالَ " أَمَا وَاللَّهِ لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمَا²⁸

I heard the Messenger of Allah, peace be upon him, when he read the letter of Musailmah, saying to his two envoys: "What do you two say about Musailmah?" Both of them said: "We say what Musailma has said", (that is, we consider it as such). Prophetsaid: "If it were not that the ambassadors were not killed, I would have killed both of you."

²⁴.Al Quran:8:39

²⁵.Al Quran:8:61

²⁶.Al Quran:8:58

²⁷Sulaiman Ibn Ash'ath, Abu Dawud, Sunan Abi Dawud, Hadith No:2762

²⁸Abid: Hadith No:2761

It seems that despite the declaration of disbelief by the followers of Musailma Qazab in the Prophet's Court, no punishment was given to him.

Prevention of general destruction:

Before Islam, when an army went out for war, it destroyed everything in its path, such as trees, plants, crops, and settlements. Islam forbids it and defines it as riot.

وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْحَرْثُ وَ النَّسْلُ -
وَ اللَّهُ لَا يُحِبُّ الْفَسَادَ²⁹

Once he turns back, he moves about in the land trying to spread disorder in it, and to destroy the tillage and the stock; and Allah does not like disorder

But it is permissible to cut trees under a war strategy or a special expediency, as happened in Ghazwa Banu Nuzair. In the same way, it is permissible to deceive in order to understand the enemy's tactics during the war so that the war does not drag on. That is why the Messenger of Allah said:

الْحَرْبُ خَدَعَةٌ³⁰
War is deception

Prohibition of killing by inflicting pain:

The Prophet (peace and blessings of Allah be upon him) forbade killing the enemy by tying them up or hurting them. Narrated by Hazrat Ayub Ansari,

ينهى رسول الله ﷺ عن قتل الصبر³¹

The Prophet (peace and blessings of Allah be upon him) forbade killing by tying

Prohibition of attacking the enemy in negligence:

Before Islam, the enemies were attacked at night or in the late hours of the night in a state of negligence. The Prophet forbade it and said that it should not be attacked before dawn.

كان اذا غزا قوما لم يغرحتي يصبغ فان سمع اذانا مسك
وان لم يسمع اذانا اغار بعد ما يصبغ³²

When the Messenger of Allah, reached an enemy (at night) he would not attack until the morning. When you hear the call to prayer, you are prevented from attacking and if you do not listen to call to prayer, then you attack after dawn.

Burning with fire is prohibited:

Before Islam, it was common to kill prisoners or enemies by fire in war. Prophet Muhammad forbade this.

انم لا يبغي ان يعرب بالى ارب الى ارب³³

The punishment of the fire is not given except by the creation of the fire and not by anyone.

Dealing with prisoners:

Islam has given an extremely fair and lenient attitude towards prisoners and it has forbidden to treat them badly. As Quran says,

²⁹.Al Quran:2:205

³⁰Muhammad bin Ismail al-Bukhari, Imam, *Al-Saheeh al-Bukhari*, Hadith No:3029

³¹Muslim bin Hajjaj al-Qashiri, *Al-Saheeh al-Muslim*, Hadith No:1957

³²At-Tirmidhi, Muhammad Ibn Isa, "*Sunan Tirmidhi*", Hadith No:1550, Lebanon :Dar Ihya al-Tarath al-Arabi, Beirut,.

³³Sulaiman Ibn Ash'ath, Abu Dawud, *Sunan Abi Dawud*, Hadith No:2675

حَتَّىٰ إِذَا أَتَخَنَّاكُمْ فَشَدُّوا الْوَتَاقَ-فَأَمَّا مِنَّا بَعْدُ وَ إِمَّا فِدَاءً
حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا³⁴

until when you have brokentheir strength thoroughly, then tie fastthe bond, (by making them captives).Then choose (to release them) either(as) a favour (shown to them,), or (after receiving) ransom, until the warthrows down its load of arms.

It is clear from this that the government has the right to release the prisoners with ransom or without ransom.Allah Almighty has declared treating the prisoners well and feeding them as good deeds and He has called it a virtue of the believer. As Quran says,

وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حَيْهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا³⁵

And they give food, out of their lovefor Him (Allah), to the needy, and the orphan, and the captive

Prohibition of desecration of humancorpses:

Arabs and some other nations used to desecration the corpses of their enemies in war.The Prophet, forbade desecration of human corpses and imitating them.it is narrated from Maghira Ibn Shaabat,

نهى رسول الله عن المثل³⁶

The Holy Prophet forbade cutting the limbs of the deceased.

The Prophet Muhammad, peace be upon him and those who came after him presented the practical example of these war principles to the world and any one did not deviate from them under any circumstances.

Suicide and Islamic teachings:

The literal meaning of suicide is to kill himself.³⁷These meanings of suicide have been explained in Urdu encyclopedia."The act of a person intentionally and unnaturally killing himself."³⁸Likewise, a person's intentional taking of his own life or failure to protect his own life in case of danger is also suicide.Islam is a religion that forbids taking the lives of others but also does not allow you to risk your own life or commit suicide.It is forbidden in the Qur'an and Hadith. Allah and His Messenger also strictly prohibited suicide. That is why the person who committed suicide was declared to be in hell, even if he is a Muslim.All evil-doers die a forbidden death. For those in the world disgrace and great punishment in the Hereafter have been promised.Ending one's own life for no reason is displeasing to Allah in the same way as killing another without right. Quran says,

وَ لَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَ أَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ³⁹

And donot put yourselves into destruction,and do good. Of course, Allah lovethose who do good

³⁴.Al Quran:47:4

³⁵.Al Quran:76:8

³⁶Ahmad bin Hanbal,Imam, *Al Musnad, Hadith*, HadithNo:17687, Chiro: Publisher Darul Hadith.

³⁷Feroze-ud-Din, Maulvi, *"Firoz-ul-Laghat"*, Lahore: Feroze Sons, 2010,P:599

³⁸*Urdu Encyclopedia*, "Kudkushi", Delhi: National Council for the Promotion of Urdu,457/3

³⁹.Al Quran:2:195

Another verse says,

وَلَا تَقْتُلُوا أَنْفُسَكُمْ - إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا وَمَنْ يَفْعَلْ ذَلِكَ
عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا⁴⁰

Do not kill oneanother. Indeed, Allah has been Very Merciful to youwhoever does that out of aggression and injustice, We shall cast him into the Fire. This is an easy thing for Allah
Imam FakhruddinRazi has written in the commentary of this verse,

يدل على النهي عن قتل غيره وعن قتل نفسه بالباطل⁴¹

This holy verse provides a Shariah argument on the prohibition of killing a person unjustly and committing suicide.

In the hadiths, the Holy Prophet has promised repeated punishment to the person committing suicide.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ
تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا خَالِدًا
مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ
يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ قَتَلَ نَفْسَهُ
بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَتَوَجَّأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ
خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا⁴²

It is narrated from Hazrat Abu Hurairah that the Prophet said: "Whoever commits suicide by falling from a mountain will continue to fall in the same way in the fire of Hell forever. Whoever commits suicide by poisoning will be poison in the hands and will forever drink in the fire of Hell. He will always drink it in the fire and whoever commits suicide with a sharp object, then that sharp instrument will be in his hand with which he will continuously cut his belly in the fire of Hell.

Prophet said another hadith is,

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَ بِهِ فِي النَّارِ⁴³

Whoever commits suicide with anything, he will be punished with that thing in the Fire of Hell (always).

The Prophet has indicated to continue the act of suicide even in hell. In fact, it shows the extreme seriousness of this forbidden act. That is, the punishment of many unlawful deaths will be in hell, but the perpetrator of suicide will be made to suffer again and again. How serious a crime suicide is can be seen from the fact that the Prophet did not teach the funeral of a person who commits suicide despite being merciful.

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَيْتِ النَّبِيَّ ﷺ - بِرَجُلٍ
قَتَلَ نَفْسَهُ بِمَشَاقِصٍ, فَلَمْ يُصَلِّ عَلَيْهِ⁴⁴

⁴⁰.Al Quran:4:29,30

⁴¹Razi, Fakhr al-Din Muhammad ibn Umar, "Mufatih al-Ghayb", Lebanon:Beirat, Dar al-Kitab al-Ulmiya.1421,57/10

⁴²Muhammad bin Ismail al-Bukhari, Imam, Al-Saheeh al-Bukhari, Hadith No:5442

⁴³Abid: Hadith No:5754

⁴⁴Muslim bin Hajjaj al-Qashiri, Al-Saheeh al-Muslim, Hadith No:978

Hazrat Jabir bin Samra says that a person was brought before the Holy Prophet who had killed himself with a spear, so he did not offer his funeral prayer.

Suicide is the way out of trouble. This world is an exam hall. At all times and at every place, a person comes into contact with new problems and that person is successful in dealing with all kinds of problems and reach the final destination of life. Islam has declared this world as a supplement to the next world. The action done here, whether good or bad, will be rewarded in the next life. Suicide is also a wrong and undesirable act which spoils the hereafter of a person. Along with this, the people of the world do not look at this process with a good eye, the family members of the suicide are treated with scorn and disgrace and they lose the sympathy of the society. Suicide is absolutely forbidden in Islam and no justification can be accepted for it. The summary of this is that the act of suicide is haram, its perpetrator will be in Hell. So, the religion that takes such a strict attitude towards the one who takes his own life, how is it possible that he will allow others to take their lives for no reason. Matters of killing are not liked in Islam.

Importance of law and order in social life:

The existence of peace and security is a necessity for any human society, without which neither people's worldly goals can be fulfilled nor their businesses and other profits can be protected. This is a fact that every member of the human society whether Muslim or non-Muslim recognizes that peace and order is a human necessity, every rational person agrees with this and no one can oppose it. That is why the Qur'an has forbidden all those means to prevent corruption and establish peace which cause corruption in the world because anti-corruption is necessary for social formation and peace in human society. There are two types of people in the society, one is those who deviate from the orders of Allah and create mischief in the land and the other are those who follow the path indicated by Allah and are the best example of peace and stability. Compared to what has been described in the Qur'an,

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ - أَمْ
نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ⁴⁵

Shall We make those who believe and do righteous deeds equal to those who commit mischief on the earth? Or shall We make the God-fearing equal to the sinners?

Peace in the world is only subject to the divine system. If human desires are followed against the divine system, then chaos will arise on the earth. Therefore, for worldly peace, only the divine commands have to be adopted, as Allah says in the Qur'an.

وَ لَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ⁴⁶

Had the truth followed their desires, the heavens and the earth and all those therein would have fallen into total disorder

The Qur'an has put before humanity a comprehensive system for anti-corruption and establishment of religion, and whoever turns away from the commandments of Allah and is busy following his own desires, then this is the cause of corruption.

وَ مِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ - وَ رَبُّكَ أَعْلَمُ
بِالْمُفْسِدِينَ⁴⁷

⁴⁵.Al Quran:38:28

⁴⁶.Al Quran:23:71

⁴⁷.Al Quran:10:40

And among them there are those who believe in it, and among them there are others who do not believe in it. And your Lord has the best knowledge about the mischief-makers

When we look at the pages of history, the main reason for the riots in the world is murder and bloodshed because by killing a human being, the funeral of peace is taken out and horrible chaos is created in the earth. Anti-murder is indispensable in order to maintain peace in human society. Therefore, the Qur'an has declared murder as a corruption of the earth and encouraged to avoid it.

وَ كَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا يُصْلِحُونَ⁴⁸

And there were nine persons in the city who used to make mischief on the earth and did not put things right

Genocide is also an important cause of corruption in the world. This work has also become very common in modern times, which is a type of murder. The Qur'an denies genocide in strong words so that peace can be established in the society.

وَ إِذْ نَجَّيْنَكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ
أَبْنَاءَكُمْ⁴⁹

(Remember) when We delivered you from the people of Pharaoh! They had been inflicting on you grievous torment, slaughtering your sons

Similarly, terrorism, suicide attacks in which many innocent lives are lost and property is destroyed. All these acts are corruption because they uproot the peace of human society, so killing property and animals is also corruption on earth which is condemned by the Qur'an,

وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْحَرْثُ وَ النَّسْلُ -
وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ⁵⁰

Once he turns back, he moves about in the land trying to spread disorder in it, and to destroy the tillage and the stock; and Allah does not like disorder

Peace and order is a great blessing. It is peace because of which people are satisfied with their life, property, honor, and family. Peace is fundamental for construction and development, and peace of mind and correctness of situations are hidden in it. If there is peace, a person does not feel terror even in solitude, while due to fear, a person is not familiar even in the heat. Similarly, in the case of insecurity, it is better to be in peace than to be in trouble. Just as air and food are important and basic needs for a person. Similarly, the most important and basic need for human society is peace and security. That is why in the Qur'an, Allah has specially mentioned two things while showing His favor to the Arabs,

الَّذِي أَطَعَهُمْ مِّنْ جُوعٍ وَ آمَنَهُمْ مِّنْ خَوْفٍ⁵¹

Who gave them food against hunger, and gave them security against fear

This verse reveals that provision of food in a state of hunger and provision of peace in a state of fear are blessings of Allah. Law and order is of extraordinary importance for the evolution of civilization. The well-being of the planet and its economic and cultural development depend on peace. Where there is peace, the dream of economic prosperity will come true. The establishment of peace is indispensable for the promotion of well-being. Any successful society has two

⁴⁸.Al Quran:27:48

⁴⁹.Al Quran:2:49

⁵⁰.Al Quran:2:205

⁵¹.Al Quran:106:4

characteristics, peace and prosperity. As the world reached the heights of development, it eventually recognized these two things as the foundation and also set the order that first peace then happiness. Peace is the first priority in any society because if there is peace then the cities will be populated and as a result, prosperity will come. The establishment of peace and security is such a basic goal that if it is fulfilled, the society will be prone to chaos and unrest. While clarifying the importance of peace and security, Prophet said in a hadith,

قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سَرْبِهِ
مُعَافَى فِي جَسَدِهِ عِنْدَهُ قُوَّةٌ يَوْمَهُ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا
بِحَدِّ أَفِيرِهَا⁵²

Whoever of you wakes up in the morning while he is secure in his way, healthy in body, and having enough sustenance for one day, it is as if the world has been given to him with all its causes.

The importance of sanctity of human life for the establishment of a peaceful society:

No human society can be called a good society until every member of it is treated as an equal human being, and the weak have the same human rights as the strong. Respect for human life is the basis of all social relations. Therefore, all social systems and religions have given importance to the sanctity of human life. Peace is a social concept and can be seen as harmony between families, societies and nations. Peace in human society is possible only when human life is respected. That is why the Holy Prophet has emphasized on the safety of human life and has called the safety of life as the guarantee of social peace.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((اجْتَنِبُوا السَّبْعَ
الْمُوبِقَاتِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: وَقَتْلُ
النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ⁵³

The Messenger of Allah said, "Beware of seven deadly things." It was asked, "What are those seven things?" So he said that..... killing a soul other than the right is prohibited by Allah..... As if unjust killing is one of the seven things that destroy social peace, that is why Prophet has encouraged us to refrain from this act.

لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصِبْ دَمًا حَرَامًا⁵⁴
A Muslim has room (for forgiveness) in matters of his religion as long as he does not shed anyone's blood in an unlawful manner-

It is as if Islam teaches peace and according to it the protection of people's lives is necessary for social peace. This is the reason why the Prophet has called killing a person a very serious crime and encouraged Muslims to forbid killing on the occasion of Hijjat al-Wadaa.

لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ⁵⁵
Do not return to disbelief after me by killing one another

⁵²Muhammad bin Ismail al-Bukhari, *Kitab al-Adab al-Mufard*, Hadith No:330, Beirut: Dar al-Kitab al-Ilamiyyah,

⁵³Muhammad bin Ismail al-Bukhari, Imam, *Al-Saheeh al-Bukhari*, Hadith No:2766

⁵⁴Abid: Hadith No:2862

⁵⁵Muhammad bin Ismail al-Bukhari, Imam, *Al-Saheeh al-Bukhari*, Hadith No121

It seems that in order to maintain peace in the human society, Muslims must first stop killing each other and then the world will have to take the message of Islam and prevail over the establishment of peace that is why the Prophet strongly condemned the killing of a Muslim. Osama Bin Zayd stated that,

بَعَثْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحُرَقَةِ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، وَلَجِئْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ فَكَفَّ الْأَنْصَارِيُّ فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا أُسَامَةَ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ قُلْتُ: كَانَ مُتَعَوِّذًا، فَمَا زَالَ يُكْرِرُهَا، حَتَّى تَمَنَيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ⁵⁶

Usama bin Zayd narrated that the Messenger of Allah sent us to the tribe of Haraqah. We attacked them in the morning and defeated them. I and an Ansar Sahabi saw a person, and when we overpowered him. When we found him, he said, "**There is no god but Allah.**" The Ansari stopped immediately but I killed him with my spear. When we returned and informed the Prophet, the Prophet said, "Osama, did he say **La ilahilla Allah**, and you also killed him?" I said that he only wanted to avoid murder. The Prophet repeated this question to me so many times that I wished that I had not converted to Islam before today.

The Prophet has strictly forbidden the killing of another Muslim by a Muslim. If someone does this, it is his individual act. Islamic teachings even during war, if someone accepts Islam and recites the words so it is forbidden to kill him but today, Muslim groups are engaged in killing each other indiscriminately, which is a painful process, which is not only creating chaos in the Muslim Ummah but also destroying the peace of the society. Apart from killing someone, the Prophet has also strongly condemned raising arms towards a Muslim.

عن أبي موسى الأشعري -رضي الله عنه- عن النبي -ﷺ- قال: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا»⁵⁷

The Prophet said that the one who attacked us is not one of us

It is as if the Prophet forbade murder, attempted murder and all forms of murder for the sake of social stability so that peace could be established on earth and forbade Muslims to fight among themselves so that the Islamic society could be presented as a good model in the world. If someone gathers together and kills a single person, then Allah will punish this group as well.

وَأَبَا هُرَيْرَةَ يَذْكُرَانِ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ لَأَكْبَهُمُ اللَّهُ فِي النَّارِ⁵⁸

Abu Hurairah mentions the saying of the Prophet that if all the heavens and the earth participate in the killing of a believer, then Allah will send them all to hell.

⁵⁶Abid: Hadith No:4269

⁵⁷Muhammad bin Ismail al-Bukhari, Imam, *Al-Saheeh al-Bukhari*, Hadith No:6874

⁵⁸At-Tirmidhi, Muhammad Ibn Isa, *"Sunan Tirmidhi"*, Hadith No:1398

Murder is the first crime of human society who is not aware of its destruction-The killing of one person is equivalent to the killing of the entire humanity because in the case of one murder, the peace of the entire human society can be at stake. In this regard, there are common teachings of all human religions. It is enough for the destruction of a society that the blood of innocent people starts to flow in it. Allah says in the Quran,

مَنْ أَجَلَ ذَلِكَ هِجْرًا كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا⁵⁹ - وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

For this reason, We decreed for the children of Isra'il that whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind

Summary:

Now, if the goal is to establish peace in the societies then the crimes of unjust killing must be stopped. As if killing a Muslim or a treaty or a slave, Islam has condemned it so that human society can realize true peace. All human beings are born from a single soul, so it is also clear that all the blood of human beings is also the same and their color is also the same. Man is respected among all creatures, so his blood is also respected. Therefore, killing human blood by any means and violating its sanctity without reason cannot be justified under any circumstances because society is formed by human beings and if human life is not valued in society, it is not worthy to be called society. A society can be peaceful only when human values are important in it. If we examine the current world situation, the situation is the opposite. The imperialist forces have ruined the life of humanity and they are massacring humanity in different corners of the world for their own interests. In the modern era, the world Peace is over. International terrorism, sectarianism and arms race are the worst forms of intolerance. The trend of intolerance displayed by world powers at the national and international levels leads to lawlessness and anarchy. Their military intervention in different countries is a manifestation of their brutality and intolerance. Due to international intolerance, there is a riot everywhere. Peace has been missing in Burma, Afghanistan, Kashmir, Palestine, Syria, Algeria and other parts of the world. The trend of intolerance has shattered the peace of the United Nations. Terrorism is a terrible form of intolerance in modern times. Terrorism and lawlessness are rampant in different countries of the world. When intolerance increases in the world, then it manifests itself in the worst form of terrorism. Today, humanity is standing on the brink of destruction and bloodshed. The reason for this is lack of social brotherhood, tolerance, mutual sympathy and love. Therefore, it is necessary that according to the teachings of Islam and the Universal Declaration of Human Rights of the United Nations, every human being has the birth right to life. This right should be protected according to the law and no one should be deprived of life unilaterally.

Conclusion:

1. Islam is universal and inclusive. It is based on divine revelation and its teachings are the authentic source of guidance for mankind until the Day of Resurrection. It is a religion of peace and security.

⁵⁹.Al Quran:5:32

2. After human reformation, the Prophet tried to form a human society and laid the foundation of a society that would last until the Day of Resurrection so that the establishment of peace in the world could be possible. For this, he created a social system through his actions and teachings which became a source of peace not only for Muslims but also for non-Muslims.
3. The religion of Islam is free from extremism and moderation, which teaches people morality, forgiveness, love and beneficence, patience and moderation and prevents them from murder, oppression, extremism and terrorism. Islam is the religion of nature, which has determined the rights and duties of every soul and has ordered its followers not to neglect the rights of the people.
4. There is no doubt that Islam is a religion of peace. Islam does not allow terrorism and bloodshed under any circumstances. The aim of Islam's ideology of Jihad is also to achieve peace and harmony.
5. In Islam, the sanctity of human life is the first priority and does not allow it to be harmed under any circumstances. Rather, Islam considers the killing of a human being as the killing of the entire humanity and there is no distinction between Muslims and non-Muslims.
6. At present, the religion of Islam is the fastest growing religion in the whole world in terms of people accepting Islam. The reason for the fastest spread of Islam in the whole world is that Islam is a religion that provides a complete code of life. This religion of Islam informs man about his birth and the purpose of his existence. It tells him the guiding principles of living a balanced and prosperous life, by following which a person can make this worldly life meaningful and can improve his hereafter as well.
7. For any successful society, it is important that it is a cradle of peace and harmony and the relationship of people in it is based on justice, equality, the idea of mutual freedom and good manners. Only such a society can be said to be successful in which there is peace and harmony and its residents are living their lives peacefully. No successful society can be imagined without law and order. The existence of peace and security for the society is a necessity without which neither the worldly goals of the people can be fulfilled nor is the protection of their trade and business and other interests possible. Peace is fundamental for the development of any society and all the most important and basic need is peace and security and it is a special blessing of Allah.
8. Without peace, neither a civilized society nor a better life can be imagined. The survival of peace, the survival of humanity is absolute. The protection of peace is like the protection of life, but its protection is like the protection of nature. Peace and order is the basic need of man on earth. If there is no peace, neither the process of evolution of humanity can continue nor the survival of social life.
9. While Islam, being a divine religion, is very sensitive about this and has not allowed anyone to kill in any case, rather strict promises have been made in this regard. It is even permissible to kill someone unjustly in the course of performing an act of worship like Jihad-
10. Likewise, the right to take one's own life is not available. As if the Islamic teachings about both murder and suicide are very clear that in the eyes of Islam, both are forbidden and those who commit it are in hell.

Suggestions:

The following suggestions are made to prevent intolerance and violence at the national and international levels and by following them, the safety of human lives can be saved as much as possible.

1. The ugliness and spread of the sin of murder and destruction spread in the society should be made public. Muslims should be made aware of the sanctity of human life in the light of the Book and sunnah so that this reign of cruelty can end because killing, destruction, sedition and corruption are not the solution to the problems but peace, love, compassion, resistance and mutual love are needed to solve the problems. This thing is lacking among us today.
2. Man cannot get his rights until the end of war and oppression from the world and for this special humanitarian measures are needed. The sense of 'nationality', 'linguistic', 'superiority' and 'inferiority' of 'nationality', 'linguistics', race and race, and the feeling of domination and subjugation is actually the root of all evils. Therefore, first of all, the powerful countries of the world, including the United Nations, should get rid of this feeling and treat the weaker nations with compassion and love. If a respector is not convinced, bound and subservient to humanity then he can neither treat human beings better nor ensure the provision of human rights.
3. Religious tolerance has become impossible for the end of extremism and establishing peace, all religions have to erase their ideological and political differences and find the aspect of closeness and possibilities for religious harmony. No religion gives any permission for conflict and bloodshed, but for a peaceful society, all religions must take practical measures together because those who kill innocent people under the guise of religion do not fall under the category of humanity.
4. It is a fundamental and natural right of people belonging to every religion that they should be given the opportunity to live in a peaceful and prosperous environment. One of the solutions to erasing the distance differences and conflicts is also to set up strategies to bring each other closer so that the fears and reservations arising from the distances can be completely erased.
5. Economic factors also play a role in the background of intolerance and violence. Muslim Ummah should improve its economic condition. This is possible only because of hard work and scientific progress.
6. With the unity of the Muslims and common defense, we can resolve the injustices against the Muslim Ummah and by following the greatest thinker of the world, Prophet Muhammad (peace be upon him), we can stop the international trend of intolerance.
7. It is the responsibility of governments not to enact discriminatory laws that create feelings of hatred and violence between religions, but should create an atmosphere conducive to peace and harmony among different religions and where such laws exist, they should be revised and eliminated. The United Nations also needs to pay attention to this