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Issue Number 4-2017

Unity of Human Values in the Divine Religions And Universal Declaration of Human Rights

Dr. Ahmed Abdelreheem



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مركز الدوحة الدولي للحوار الأديان
Doha International Center for Interfaith Dialogue

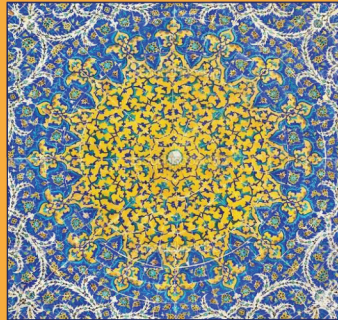


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Prepared by
Dr. Ahmad Abdelreheem

1st Edition 2017 – Doha Center for Interfaith Dialogue (DICID) – Doha – Qatar

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In The Name of Allah, The Most Beneficent, The Most Merciful

Introduction

When it was first established more than ten years ago, the Doha International Center for Interfaith Dialogue (DICID) has developed a message which says: "The Center seeks a constructive dialogue among followers of religions; for a better understanding of religious principles and teachings, and utilizing them to serve all humanity." Therefore, the human being was the main focus of the center's attention. How to build him/her spiritually, and tackle his/her problems and issues through the values and teachings of the divine religions. No doubt that adherence to human values and the seeking to take these values as an approach for life are two great indications for human's maturity and his/her understanding of the ultimate purpose for which he/she has been created; the succession and inhabiting of the earth. They are also an indication for the extent of his/her human perfection. As those values direct human's behaviors, guide him/her to the right path so he/she can avoid making mistakes, identify his/her role in the society, and motivate him/her to carry out his/her duties.

Promoting the human values was one of the priorities set by DICID which has taken all the possible means to advocate it, and has given it great care as it is the first pillar to build a strong society based on strong ethical foundations and rules, which push its people to progress, urbanization, and prosperity.

This paper is one of the DICID's scientific publications; it's the 4th selected thesis which is being published at the same time of the holding of the 13th Doha International Conference on Interfaith Dialogue titled "Religions and Human Rights." Therefore, the subject of this thesis is in line with the subject of the conference.

Hopefully, this thesis may be an addition to the center's publications, and the reader may find what enriches his/her own scientific and spiritual knowledge.

Dr. Ibrahim bin Saleh Al Naimi
Chairman of Doha International Center for Interfaith Dialogue

Unity of Human Values in the Divine Religions And Universal Declaration of Human Rights

Dr. Ahmed Abdelreheem

Contents

Preface	5
1. The Concept of Human Values	6
2. Human Values between Divine Legislation and Laws of Human Rights.....	8
3.The Entireties of Human values in The Divine Religions and The Principles of the Universal Declaration of Human Rights.....	11
3.1. The Right to Human Dignity	13
3.2. The Right to Freedom	17
3.3. The Right to Security	19
Conclusion	24
References.....	25

PREFACE

All praise is due to Allah, the Lord of all that exists, and may peace and blessings be upon our Prophet Muhammad, and upon all of the previous prophets and messengers,

We are now living in a world surrounded by great hazards, and successive crises that have become a serious threat to the existence of every human being. Unfortunately, the main reason behind all of these crises are the human beings themselves; when they gave up on their human values and their religious teachings. So, it was necessary to get back these human values which are completely compatible with all the divine religions, and combine all the common spiritual foundations which gather and do not differentiate. They emphasize on human dignity and his/her right in the life, and also advocate human freedom, peace, coexistence, love and human brotherhood.

The only guarantee to confront the crisis that afflicts our world could only be a genuine return to these authentic human values derived from religious teachings. When human beings adhere to these values, they can be a motivation to work, sacrifice, love and justice, tenderness, and the criterion of right and wrong; In short, human values are the component of the real human being.

Therefore, it is no exaggeration to discuss the origins of these values and their source in all the divine religions, and how these values are related to the human rights laws represented in the Universal Declaration of Human Rights, which was issued on December 10, 1948, and approved by forty-eight countries.

In this thesis we shall address three main points:

- 1- The Concept of Human Values
- 2- Human values Between The Divine Legislation and The Human Rights Laws
- 3- The Entireties of Human values in The Divine Religions and The Principles of the Universal Declaration of Human Rights

1. THE CONCEPT OF HUMAN VALUES

If the human origin is the same, then the human values must be - necessarily - the same, so are the human rights, and the essence of human relations should be based on dignity, brotherhood, love, justice, freedom, and peace.

The human values is an integrated term for the entire moral system which was totally accepted by the sound human natures, stressed and supported by the religious teachings, discussed and studied by philosophers and sages, and emphasized by poets, artists, writers, and all the theorists of reformist thought throughout history.

Human values are necessarily linked to the basic humans' needs, and the purpose that they seek, whether they ask for it within themselves or just hope to find it in their society or the whole world. We can not deny that the range of social customs that affect the human being in his/her society and environment undoubtedly influence his/her behavior, values and conceptions. Therefore, we may see whole societies that tend to violence, evil, isolation, other societies call for peace and love, and others where aesthetic and artistic values outweigh scientific values and vice versa. And that's why these values were the main motive for the human behaviors, actions, and the component to build his character. Therefore, the work of the wise men of the world –foremost among them are the prophets and messengers of Allah- was to consolidate these values and confirm them.

Although human values are considered to be a common and fundamental factor in all religious teachings, philosophical theories, and reformist thoughts, the reality may seem different, and in complete disregard for those values. Is the reason behind this comes from the invalidity of these values in dealing with the variables of a materialistic era in which the interest clearly controls? Or is it due to the non-applying of these human values in our lives as they only exist in the minds of intellectuals, the hearts of poets and artists, and the sermons of preachers and educators ?! To answer this question, everyone should know that human values are not only an invention or pretense of saying, and not an intellectual theory that can be accepted by whoever convinced of it and rejected by the ones who are not convinced of it. Rather, it is a divine will that everyone must obey it and call for it, and confront those who stand against it. Whoever rejected the value of love, is calling for hatred and intolerance, whoever rejected the value of peace, is calling for war and terrorism, and whoever rejected the value of justice, is calling for injustice, and so on.

Perhaps all rational people today agree that the real crisis of contemporary human being lies in his/her human values, which he has voluntarily or

involuntarily abandoned, with materialistic world systems that do not value these values. Therefore, " The marginalization of the value effect is what drives the consideration of values in the movement of life, And the mistakes that occurred during the process of theorization of values, and this situation requires the rehabilitation of values and reconstruction of their perceptions." ⁽¹⁾

2. HUMAN VALUES BETWEEN DIVINE LEGISLATION AND LAWS OF HUMAN RIGHTS

The Western world has been repeating that they are the ones who first paid attention to the human values, and called for the human rights since the emergence of humanism in the 16th century by **Erasmus**, in the 17th century. When **Kant**⁽¹⁾ said that human being is the center of the universe and made human beings and their dignity a principle for his scientific philosophy when England issued "*The Document of Rights*" in 1689. In the 18th century at the beginning of the Enlightenment when the French Constituent Assembly issued a document (**Human and Citizen Rights**) in 1789; accordingly, it was the first appearance of the term human rights. In 1918 the Soviet Union issued what they called (**Declaration of Rights**).

Perhaps this what has made the term human rights closely related to politics until this day, as well as the main demands that were subsequently established in the international human rights law. Which included many rights, the most important of which are: the right to human dignity, the right to life, the right to freedom, the right to equality, the right to the personal safety, the right to protection from injustice, the right to protection of honor and reputation, the right to asylum, the right of minorities, the right to social participation, the right to freedom of speech, and the right to choose the religion, to the remaining political, social and economic rights. All this was an introduction to the *Universal Declaration of Human Rights* issued by the United Nations in 1948, which was considered one of the most important human civilization achievements produced by the Western world and remained as a boast for them till now.

It was supposed that whenever humanity is more civilized and advanced, the more human being is respected, safe and healthy, but - unfortunately - the reality is quite different; although the modern man has been able to secure all his materialistic needs, he did not overcome poverty, ignorance, and disease. And with all the international laws and charters, he did not prevent crime, terrorism, and wars; and this confirms that the conflicts and crises that the world suffers nowadays. Are not due to a lack of mental or materialistic capability; it's due to a defect in the human value system.

If we reflect on the human values that were produced by the human mind in all of the human rights laws and documents, we may find that the divine laws which the prophets have already come with have had the foresight and leadership in acknowledging these rights and maintaining them through the values and commandments called by religions. This is done either in a text

which has originated those rights, or called for them, or stressed on the need to uphold them, and this does not conflict with the human mind and the outcome of his right thinking. But it wasn't right when the human mind only relied on its diligence, and analysis of how to achieve and apply those human values. Otherwise, we would find a complete match between the teachings of the divine religions and what is called for by the owners of the undivine religions, or philosophical theories of reform. I mean this regarding the recognition and agreement on those values. Not regarding applying them, or the means to find them in communities, and perhaps this is why many philosophers of the west have admitted this fact. And here we quote the German philosopher (Habermas): "Religion can no longer be excluded from the public debates on civic values governing social affairs. The need to strengthen the fragile normative fence of pluralistic democracy based only on a procedural theory of justice that can not provide the fundamental answers to the major existential problems of contemporary man, and naturally the return of religion here does not mean the return of the old role of religious institutions in the social sphere- political, but the openness of public dialogue on religious views and values in an open demonstrative context without a prior religious or standard roof"⁽¹⁾.

We may see that there is a correlation between the current Western view of human rights laws and the Greece pre-Socrates philosophical foundations. Since the two consider human beings as the center of these values and the director for its identification, but the divine approach is opposite to that, although it does not negate the human rights and values; but it considers God (Allah) as the center of all human orientations of life, intellectually and practically.

All the divine religions in their origins include all the moral laws that in essence contain the human values which were recognized by the humankind, and they have agreed on their utmost importance in human life. The religion does not only offer concepts for the human values nor their application; But provides us with a divine vision which is complete, and comprehensive from the God who is All-Knowing, All-Aware. To give us a deeper and broader scope analysis regarding being a human value which belongs to mankind. Only mankind as God Almighty has singled him out from all his creations and honored, perfectly created him, loved him, made him successor in the earth, and sent his prophets and messengers. The religious factor, even if it was taken into consideration by the legislator, whether to establish a regulation for an aspect of human behavior aspects, or to provide a strong guarantee for the effectiveness of the law, or to justify something which the human mind cannot understand or solve; but anyways there would never be a conflict between what is religious and what is moralistic. Therefore, we found that these human values are based primarily on divine love and mercy for this honored creature whose creator has created him a complete governed law, a perfect law unlike those of the humans, a law that

does not lack the theoretical frames which may sometimes be difficult to apply to the reality or in some societies. When the human values come from divine legislation that has wisdom, care, and awareness, as well as a love for the human beings and surrounding this legislation by the principle of reward and punishment; there is no doubt that it precedes what the scholars of ethics came with. As it goes beyond the limits of human choice in the desire to act and the fear to abandon, these human values take sanctity from the holiness of the one who commands and calls for it. Also, the human values in the divine religions are distinguished from the international human rights charters; they never overlooked the spiritual side as well as the material aspect of human requirements, which establishes an integrated picture of human rights and his existential value.

Some may wonder about the role of the modern Western civilization with its secular systems, which it has come up with over the last four centuries, and the moral theories that began with the era of the religious reform. Meanwhile, the Arab Islamic societies have witnessed a growing rise of terrorism and religious extremism based on the religious fanaticism ideas and calling for hating the others.

Those contrasting forms are, in fact, a negative pattern which resulted from forsaking the human values proven in the religious precepts and the principles of the divine laws. The latter came from radical scholars of religion who took from their religious authority a gateway to promoting invalid ideas. They also support straying trends which have nothing to do with the religion itself; the former came from thinkers who believed that the religion should be entirely rejected and challenged, or restricted to the relation of the man with his worshipped deity, and called for a separation between religion and all aspects of civil life.

In my view, the ideas of both patterns brought about no good upon mankind – and the reality confirms this fact.

3.The Entireties of Human values in The Divine Religions and The Principles of the Universal Declaration of Human Rights

The universal human values in the divine religions are constant. We define them as the great tree of values, which gathers all human values in its branches; It contains in its meaning the solitary humanistic values of each human being, as well as the collective values that societies need and the universal values that the whole world needs. The values of honesty, cooperation, chastity, courage, generosity, tolerance, science and beauty, and all the values which are inseparable from the human being who is honored in his creation, and was asked to maintain his dignity. The right to human dignity, which is an inherent right for every human being, is inseparable from so many human values which support that dignity and reflect its true meaning to the human beings themselves, as well as his recognition of the dignity of others. The top of the social values is freedom because its perfection as a human value will not be done unless the individual has a responsibility towards himself and his society. And on the top of the values that affect the lives of all human beings is the value of peace, and when we mention peace, we should bring with it the value of justice, equality, brotherhood, and love. All these values are related to the human nature, and not against it; they are not subject to the partial legislation of each religion as stated in its origins, but it is one complete and constant unit in all the divine religions. "If we look at the founders of the basic principles of human rights, we will find that they did not aim to rely on this religion or that in proving these rights or any other legislative reference, but they could not. So they had to rely on it, in order to prove the legitimacy and ensure the executive aspect of these rights, and they found that (human dignity) is the clearest issue that inseparable to man ; Where it does not rely on any other source or reference, it is the agreement center for all the human beings at any time, and anywhere. To give dignity, which is a private individual matter, a general consideration, it was necessary to appeal to the issue of (equality). Equality in dignity is the point of agreement among all human beings. It can convince all people to respect each other's rights. It also secured the procedural side, insured its implementation, and approved that it would pursue all those who encroach on these rights. The matter of guaranteeing these matters will ensure the practical aspect of dignity and equality and bring them out of power to act. They needed justice. And by the same entire logic for the things, we find ourselves in front of the right of freedom, and the right of security.

Therefore, in the thesis, we will discuss the rights recognized by the Universal Declaration of Human Rights which are in agreement with the human values originated by the laws of the divine religions, which called for consolidating it in

the human being life, whatever is his/her religion, color or gender. These universal rights are: the right to human dignity, the right to freedom, the right to security.

3.1. THE RIGHT TO HUMAN DIGNITY

Human dignity is now one of the most used modern and important human right terms in the modern era. It is the first approach to understand all the laws based on justice, freedom, and equality. It is also the cornerstone of all the reforms and transformations that the world hopes to achieve to confront its challenges. There would be no political, social or economic renaissance for any society unless the dignity of its people is preserved without distinction between them.

Therefore, we have found that human dignity was the first word given by the preamble of the Universal Declaration of Human Rights. Which stated: "Whereas recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world ..." The first article of the Declaration also came to emphasize dignity: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".

In terms of human dignity and equality, we found that the second article states: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or another opinion, national or social origin, property, birth or another status. Furthermore, no distinction shall be made by the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty".

The seventh article came to emphasize equality between all human beings before the law regardless of sex, color, religion or language: "All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and any incitement to such discrimination".

There is no doubt that when the universal declaration of human rights stated the articles related to the preservation of human dignity, it wanted to establish an international framework to protect the human beings, preserve their dignity, ensure their freedom, and secure their bodies. It also stipulated the articles as a binding law that forces the political wills of every country to issue it into their constitutions and to impose deterrent sanctions on anyone who violates these rights, as it is not enough to enforce those rights unless there are laws to guarantee them. And from the religious perspective, we see that the honoring of Allah to man was one of the most fundamental principles of human rights advocated by religions. And the religious texts came explicitly to decide Allah's honor man.

In Judaism: we find that God (Allah) has enjoined man himself to preserve his dignity, thus glorifying himself and know its value: “My son, keep thy soul in meekness, and give it honor according to its deserve”. Dignity is a gift from the almighty God to man, and God has granted it to his faithful servants of jews: “The Jews had light, and gladness, and joy, and honor.” In the prayer of David to the LORD he said: “Both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might; and in thine hand, it is to make great, and to give strength unto all.” And the denial of this dignity was a punishment from the LORD: “go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the LORD God.”

When Antioch became the king of Jews, dignity was the first thing he promised in his sermon: “As for me, being infirm, but yet kindly remembering you.” Dignity would be perfect if one fears Allah, gives up on the evil and abides by truthfulness: “The LORD fears to hate evil: pride, and arrogance, and the evil way, and the forward mouth, do I hate.”

In many placements, the Torah tells us about the need to do good and to refrain from evil: “Withhold not good from them to whom it is due when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, come again tomorrow, and I will give; when thou has it by thee. Devise not evil against thy neighbor, seeing he dwelled securely by thee. Strive not with a man without cause, if he has done thee no harm”. There is also a command to be justice and fair to people: “And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the LORD. And shall make him of quick understanding in fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked”¹.

In Christianity, we find that integrated and brief text which combines the amount of the human’s respect to himself and his dignity, and the amount of respect to the dignity of his brother: “Be kindly affectioned one to another with brotherly love; in honor preferring one another.” Also, we find that dignity is closely related to the holiness of earning a living as a man should not humiliate himself nor his dignity. “For this is the will of God, even your sanctification, that

¹ Isaiah 11:2-4. <http://www.htmlbible.com/kjv30/B23C011.htm>

you should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor”².

And this is the text in which Jesus peace be upon him advised to pay attention to others and to love them. The good spirit in the believer must know that the kingdom of heavens is inherited by love, which is the most implanted by the Christ in his disciples. As the concern of a hungry man is the concern of all the believers till he is satisfied. And the satisfaction and fill thirst of a thirsty man must be the target for all those believers. As well, the concern of every sick, naked, imprisoned or strange must be the concern of all believers. Because if they do that, they will be the hand of the LORD, that works for the goodness of the universe and its inhabitants: “Then shall the King say unto them on his right hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: I was Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungered and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Since ye have done it unto one of the least of these my brethren, ye have done it unto me”³.

And to show us the importance of love of people and its role and impact in strengthening the faith in our hearts, God presented this similitude with his high, glorious self, exalted from being hungry or thirsty! But it is a sign that everything that believer does for the sake of service and love to his brother is doing it to worship God.

In Islam: we find the avowal of the dignity of man, who is the successor of Allah on earth, and who are entrusted to achieve this message and fulfill this purpose. Human dignity is an umbrageous shadow that Islam extends over every human being whether a male or female, white or black, weak or strong, from any sect or doctrine. And Islam continues to spread it to every individual to save them from bloodshed, to save their honor from the violation, their wealth from usurpation, their house from being raided, their ancestry from being changed, their homeland, their conscience to be controlled forcibly and their freedom to be suspended by deception.

The verses of Quran have confirmed on that dignity and succession to man: “And (remember) when your Lord said to the angels: "Verily, I am going to

² 1st Thessalonians 4:3-4. <http://www.htmlbible.com/kjv30/B52C004.htm>

³ Matthew 25:34-40. <http://www.htmlbible.com/kjv30/B40C025.htm>

place (mankind) generations after generations on earth." They said: "Will you place therein those who will make mischief therein and shed blood, - while we glorify YOU with praises and thanks and sanctify YOU." He (Allah) said: "I know that which you do not know}." It also shows how Allah honored all sons of Adam without exception. {And indeed WE have honored the Children of Adam, and WE have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom WE have created with a marked preferment"⁴. The Quran also states Allah's philanthropy to man in his creation: "Verily, WE created man in the best stature (mold)."

Some may think about the interpretation of this verse and understand that the word stature (Taqweem in Arabic) is related only to physical structure and form, but this stature is preceded by a greater and more dignified stature for the man which lies in Allah's gift to man from human instinct overriding all creatures. And also what is required by the Almighty to human being only because he is a human being. Because of the importance of this human dignity, all other values that protect and confirm that dignity should be called for and preserved.

That is why Quran enjoins truthfulness in many placements: "O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)"⁵. It also commands people to render back trusts to whom they belong: "Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice."⁶. And for maintenance of human dignity, Islam forbade killing and ordered man to avoid immorality: "Come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand"⁷.

Thus, the Qur'anic discourse emphasizes human values and respect the human rights. It also emphasizes that the previous divine religions also affirmed these values before Islam and called upon them: "He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you) O Muhammad" peace be upon him" ,(and that which We ordained for Ibrahim (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e., to do what it orders you to do practically), and make no divisions[1] in it (religion) (i.e., various sects in religion)"⁸. Many Hadeeths (words) of the prophet Muhammad, peace be upon

⁴ Quran 17:70. https://quranenc.com/ar/browse/english_hilali_khan/17

⁵ Quran 9:119. https://quranenc.com/ar/browse/english_hilali_khan/9

⁶ Quran 4:58. https://quranenc.com/ar/browse/english_hilali_khan/4

⁷ Quran 6:151. https://quranenc.com/ar/browse/english_hilali_khan/6

⁸ Quran 42:13. https://quranenc.com/ar/browse/english_hilali_khan/42

him, also confirmed on dignity which is based on balance of divine justice without ethnic or sexual discrimination says: "Allah Has Removed from you haughtiness and boasting (over one another) because of ancestry that prevailed during the pre-Islamic days: (the people are divided into) pious believers and wretched disbelievers. All people belong to Adam, may Allah exalt his mention, and Adam was created from dust."⁹

3.2. THE RIGHT TO FREEDOM

Freedom is concisely defined as the sovereignty of man himself; However, if this sovereignty is subjected to the whims and desires of each person, it will, undoubtedly, create a large gap between the individual desires and tendencies and between what is hoped that societies will be a more comprehensive component of the overall interests and a picker of public desires to achieve the security and safety of these societies. As well as their rise and ambitions for stability and construction. Undoubtedly, this gap will still exist between what is public and what is private. This does not deny that man must be free in his faith, intellect, and will. But it requires this freedom to be governed by fair and impartial laws and charts which preserve that freedom to man as well as preserving the right to the stability of societies.

Therefore, it is right to consider freedom as a value in itself as it is an inherent human right that related to every human being. The fact that freedom is a value imposes its adhesion to the concept of responsibility to preserve that value and adhere to it, such as the adherence of the living to water and air. It also imposes the protection of this value from the control of personal desires and lusts, freeing the mind from false misinformation, liberating the will to run counter to the public will, liberating the weak from the power of the strong and the oppressed from the power of the unjust oppressor.

Since freedom is a human right, that makes it a natural property and a necessary matter and one of the most fundamental issues in the existence and essence of every human being.

The international human rights laws emphasize the right to life and dignity, and all human beings are equal to enjoy civil and political rights without discrimination. They also stated their freedom should be guaranteed, such as freedom of beliefs and wills. This freedom should not be restricted to anything that is not criminalized by law. The third article of human rights declaration states: "Everyone has the right to life, liberty, and security of person." And the 19th article states: "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and

⁹ Ahmad in Al-Musnad, 2:361, hadeeth no. 8721.

to seek, receive and impart information and ideas through any media and regardless of frontiers.”

If we look at the concept of freedom in the divine religions compared to the principles of the universal declaration of human rights, we find that the way religions view man is: “He was not created free, but created to be free.” This means that freedom in religions does not mean the fluency of man to his desires and instincts, nor rejecting his subordination to others and accepting their authority over him. But freedom, from a religious perspective, means responsibility; As the laws of divine religions, in their view of man, came to deal with him by the principles of rights and duties. The principle of responsibility is originated from the value of justice and equality. The principle of commissioning is inseparable from the right to freedom. But it is self-responsible and also responsible for others; that is why individual freedom does not stand in the way of the public interests. And it is not correct to give the term “free” to anyone who harms the public interests or violates the rights of others. Therefore, the divine legislation considered the conduction of duties before deciding on the granting of rights and duties. It must be taken into consideration that the conduction of these duties is an adequate guarantee for the realization and maintenance of these rights and freedoms.

In Judaism: we find at the beginning of Genesis and the story of the creation, that man, who has been given freedom, has abused it. And because of his disobedience, he was denied knowledge of good and evil. The sin of Adam, peace be upon him, regarding the tree in the story of creation is the best proof for that:¹⁰: “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eats thereof thou shalt surely die”¹¹. Therefore, freedom comes in the Torah in the folds of the discourse of choice of man between his faith in God or his disbelief, and between real and eternal lives by virtue of goodness and his death by infidelity, sin and evil: “See, I have set before thee this day life and good, and death and evil.”¹² “Before man is life and death, good and evil, that which he shall choose shall be given him.”

In Christianity: we find that freedom, with all the meanings it carries, came against slavery, which is the greatest injustice to man if it was to anyone but Allah: “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Freedom also came as a human demand and a necessary human right; but it came without the lusts and desires of the souls: “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.” Freedom came along with of evil when a man takes it as a cover for his desires and lusts:

¹⁰ Rana Mazin As-Salayimah: Hurriyat Al-Iradah Wal-Ikhtiyar Fee Al-Yahudiyah Wal-Islam, p25.

¹¹ Genesis 2:17. <http://www.htmlbible.com/kjv30/B01C002.htm>

¹² Deuteronomy 30:15. <http://www.htmlbible.com/kjv30/B05C030.htm>

“As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.”

In Islam: we find that freedom is not only one of the human rights and existential necessity that is inseparable from humanity but also comes as a divine duty and a legitimate order that a person can not give up. And it is a human right for every human being, starting from the freedom to choose his faith and the freedom of thoughts and expressions and to be free of will in whatever he chooses. And he is the only one that the divine retribution will fall on whether he did good or bad. In the Qur’an we find the recognition, not only of human freedom to choose his faith without coercion but also of others’ freedom to choose what they believe: “There is no compulsion in religion.” Allah also said: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve”¹³. The divine speech to the prophet, peace be upon him, came to him that he is not responsible for anyone to believe or disbelieve, and no one is forced to believe: {And had your Lord willed, those on earth would have believed, all of them together. So, will you) O Muhammad, peace be upon him, then compel humankind, until they become believers}¹⁴. In many placements, The Qur’an stated to recognize the freedom of intellectual rights, and stressed on the need to think in dozens of verses: Such are the parables which We put forward to mankind that they may reflect”¹⁵. Furthermore, the Qur’an had denounced the subordination of man to others even if they were his parents and ancestors when they were called to believe in Allah but they rejected: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.”¹⁶

3.3. THE RIGHT TO SECURITY

If the human being has the right to live on this earth, it also his duty to preserve this life, whether it is his life or the life of others. The right to life is a completely divine right; for being related to the purpose that God has created us for, which is building and developing the world. So, peace and security are general rights related to the whole of human existence; human security and safety have become a title that requires a sincere and profound stand in our world now; for what humanity suffers nowadays from that great and dangerous number of wars, conflicts, and terrorism.

¹³ Quran 8:29. https://quranenc.com/ar/browse/english_hilali_khan/18

¹⁴ Quran 10:99. https://quranenc.com/ar/browse/english_hilali_khan/10

¹⁵ Quran 59:21. https://quranenc.com/ar/browse/english_hilali_khan/59

¹⁶ Quran 43:23. https://quranenc.com/ar/browse/english_hilali_khan/43

And by considering the articles of the Universal Declaration of Human Rights, we find that article 3 emphasizes the necessity of securing the safety of every human being and his/her dignity, right to life and freedom: "Everyone has the right to life, liberty, and security of person." Article 12, which contains a full text about the right to privacy "No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks". Article 9 states: "No one shall be subjected to arbitrary arrest, detention or exile," and even in the case of charging someone of a crime, he shall not be subjected to injustice during judgment. This is one of the articles related to the personal security. Even for the accused ones, we find that article 10 states: " Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and any criminal charge against him."

In all the divine religions, we find that all messengers of God (Allah), starting by Adam, peace be upon him, Moses and Jesus, peace be upon them, and even Muhammad, peace and blessings be upon him, have all come to guide the mankind, achieve peace and security, and make both of them as a solid foundation for all religions. By that, God has legislated peace and ordered people to call for it. "If the human instinct determines that justice is an absolute demand and that peace is a demand if it was a manifestation of justice, from here there was a permanent emphasis that fair peace is a completely proper and sound right." All religions agree that securing the human life, mind, property, religion is one of the sanctities that cannot be compromised on, and whoever counters that- even if he claimed to be a man of religion- this is indeed one of and devil's deeds, and the religions are definitely innocent; the relationship between any human being and his brother is based on love, peace, and brotherhood. And it is the essence and the base of all religions, and an important asset; God has created us all and chose us to be human beings to rebuild and develop this earth, and this purpose cannot be achieved without peace. By considering how God created us and how he created mercy and love in our hearts, unlike the jungle animals which eat and kill each other. One of the most important duties of man before himself, his homeland, his people, his nation, all humanity, and indeed before God, is to truly be honest regarding his ideas and his acts, where a good person is not who only loves himself and his country, a good person is the one who loves the whole world.

In Judaism, we see that God (Allah) is the grantor of peace as love and generosity from him: "The LORD lift up his countenance upon thee, and give thee peace."¹⁷ God has made peace as covenant and rule as it has a great value, and when God spoke to Moses peace be upon him, he said: "Behold, I give unto

¹⁷ Numbers 6:26. <http://www.htmlbible.com/kjv30/B04C006.htm>

him my covenant of peace.”¹⁸ He has made it as a source of ruling and law. When Aman wanted to harm Mardochai, God said: “Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and lenity, that they might live quietly without any terror. and might enjoy peace, which is desired by all men.”¹⁹ God also has made peace with a blessing and strength from Himself to His people: “The LORD will give strength unto his people; the LORD will bless his people with peace.”²⁰ The Lord has made peace with the best demand and pursuit: “Depart from evil, and do good; seek peace, and pursue it.”²¹ When it comes to mercy and its importance. God said, “Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.”²²

In Christianity, the Messiah, peace be upon him, came to earth bearing the greatest word, ‘peace’: “Glory to God in the highest, and on earth peace, good will toward men.”²³ Praising the peaceful people and the callers for peace and love, the Gospel said: “Blessed are the peacemakers: for they shall be called the children of God.”²⁴ Peace was the first thing preached to Mary the virgin by the angel; he told her: “Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.”²⁵ Peace was the word and deed which the Christ, peace be upon him, called for: “Peace I leave with you, my peace I give unto.”²⁶ by considering the best of what The Christ peace be upon him, taught and recommended after the love of God and worshiping him alone, we find that it is the commandment of the Lord to Israel, which is the second greatest commandments after monotheism, is to love your neighbor as yourself, when someone asked Jesus: “Master, which is the great commandment in the law?” Jesus said unto him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all they mind. This is the first and great commandment. And the second is like, unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”²⁷ This commandment carries a public demand for life, i.e., the security and peace of people. It is connected with the man’s relation with his brother, and how your love for your brother and neighbor must be the same as your love for yourself is part of your love to God. With it life becomes straight, souls settle down. While resenting, greed and envy disappear from the hearts. The Gospel repeatedly

¹⁸ Numbers 25:12. <http://www.htmlbible.com/kjv30/B04C025.htm>

¹⁹ Rest of Esther 13:2. https://st-takla.org/pub_Deuterocanon/Deuterocanon-Apocrypha_El-Asfar_El-Kanoneya_El-Tanya__3-Esther.html

²⁰ Psalms 29:11. <http://www.htmlbible.com/kjv30/B19C029.htm>

²¹ Psalms 34:14. <http://www.htmlbible.com/kjv30/B19C034.htm>

²² Proverbs 3:3. <http://www.htmlbible.com/kjv30/B20C003.htm>

²³ Luke 2:14. <http://www.htmlbible.com/kjv30/B42C002.htm>

²⁴ Matthew 5:9. <http://www.htmlbible.com/kjv30/B40C005.htm>

²⁵ Luke 1:28. <http://www.htmlbible.com/kjv30/B42C001.htm>

²⁶ John 14:27. <http://www.htmlbible.com/kjv30/B43C014.htm>

²⁷ Matthew 22:36-40. <http://www.htmlbible.com/kjv30/B40C022.htm>

mentions that ‘love,’ and even the love of enemies out of compassion for what they carry for themselves from God's wrath and punishment: “But I say unto you, love your enemies. Bless them that curse you Do good to them that hate you. Pray for them which despitefully use you, and persecute you.”²⁸

In Islam, the Holy Quran commands people to call for peace and follow all ways to achieve it. Allah, The Almighty, said: “O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion)”.²⁹ And promised those who believe in peace, Paradise is called The home of peace, Allah said: “For them will be the home of peace (Paradise) with their Lord.”³⁰ Allah guided His Prophet, peace, and blessings be upon him, to call for and seek peace. He said: “But if they incline to peace, you also incline to it, and (put your) trust in Allah.”³¹ He, The Exalted, warned those who believe to doubt in whoever invites them to peace, and enjoined them to accept peace: {and say not to anyone who greets you (by embracing Islam): "You are not a believer"; seeking the perishable goods of the worldly life.}³² He gave the believers the glad tidings of peace: {(It will be said to them): ‘Enter therein (Paradise), in peace and security.’}³³ Allah called Himself The Peace in the Holy Quran says: “He is Allah beside Whom Lâ ilâha Illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects.”³⁴ Praising His Prophet Muhammad, peace and blessings be upon him, He, The Almighty, sa O Muhammad, peace be upon him, not but as a mercy for the ‘Âlamîn (mankind, jinn and all that exists).}³⁵ praising Christ, peace be upon him, Allah, The Almighty, preferred to say about him: "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"³⁶ Allah also chose peace as the greeting of His righteous servants on the day they shall meet Him saying: {Their greeting on the Day they shall meet Him will be "Salâm Peace (i.e., the angels will say to them: Salâmun ‘Alaikum)!"}³⁷

It is obvious in Islam that human life is sacred. No one can abuse it unjustly and aggressively. “If anyone killed a person, not in retaliation for murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.”³⁸ and in order to achieve perfection regarding peace and security, justice must be applied to the whole world, between all the human beings, without discrimination:

²⁸ Matthew 5:44. <http://www.htmlbible.com/kjv30/B40C005.htm>

²⁹ Quran 2:208. https://quranenc.com/ar/browse/english_hilali_khan/2#1

³⁰ Quran 6:127. https://quranenc.com/ar/browse/english_hilali_khan/6

³¹ Quran 8:61. https://quranenc.com/ar/browse/english_hilali_khan/8

³² Quran 4:94. https://quranenc.com/ar/browse/english_hilali_khan/4

³³ Quran 15:46. https://quranenc.com/ar/browse/english_hilali_khan/15

³⁴ Quran 59:23. https://quranenc.com/ar/browse/english_hilali_khan/59

³⁵ Quran 21:107. https://quranenc.com/ar/browse/english_hilali_khan/21

³⁶ Quran 19:33. https://quranenc.com/ar/browse/english_hilali_khan/19

³⁷ Quran 33:44. https://quranenc.com/ar/browse/english_hilali_khan/33

³⁸ Quran 5:32. https://quranenc.com/ar/browse/english_hilali_khan/5

{Verily, Allah enjoins Al-‘Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsân] i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophe, peace be upon him, in a perfect manner}”.³⁹Justice also must be applied to enemies; a man shall not let enmity to make him oppress nor abuses anyone:“O you who believe! Stand out firmly for Allah as just witnesses, and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.”⁴⁰

³⁹ Quran 16:90. https://quranenc.com/ar/browse/english_hilali_khan/16

⁴⁰ Quran 5:8. https://quranenc.com/ar/browse/english_hilali_khan/5

CONCLUSION

If enforcing the right to human dignity preserves the human right to a dignified life in which fears no hunger, disease, poverty, or homelessness. The right to freedom makes the human being an independent and responsible person who decides for himself what he believes in and what his mind and heart guide him without the forcing or hurting him. If the right to security gives the human being a quiet life, stable work environment, and peace so he can feel safe while living with others. All the divine religions with their rich spiritual side and moral virtue, make them the first source of the human values which established those human rights and precede all the international laws and charters, reformist theories, and philosophical perceptions.

"If the blood bond gathers the members of the same family if the national bond gathers the sons of the same homeland, and if the religion bond gathers the sons of the same religion, even if they are not from the same country, nor of the same race. The Love bond (which is stated by the divine religions) when it is true and pure, the relation between all the world gets stronger and makes all people brothers in humanity. If we just could take off the hate, arrogance, and selfishness from our souls and hearts, and each one of us loved his brother in humanity regardless his religion or race, the world would be a beautiful and safe place for all of us. And the whole world would be able to cooperate and extract the earth's treasures and utilize them for the greatest good and safety of all people, and a true peace would be between us forever. First, the scholars of religions, the wise men of the nations, and the leaders should - with all the effort they have - retrieve the lost humanity in our time. Preserve for man - every human being - his dignity and right to life. This will not be achieved unless we make the human values which were established by divine religions as our methodology, and our way of acting, and as worship to be brought closer to our Lord. And we also cannot do that unless we correctly understand our religions. And call for peace and love, rather than hate and wars. "So, send forth heat in the cold hearts. Illuminate yourselves with the light of divine love, cause the streams of sciences, arts, wisdom, and knowledge to flow, open the spring of love, take off the hate from the souls of people, and teach the persecuted peoples a lesson in equality."⁴¹

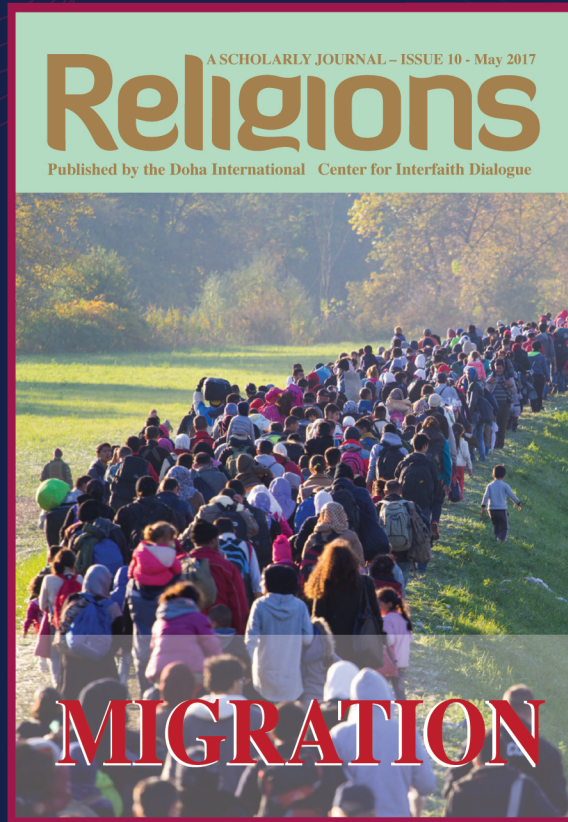
⁴¹ Abu Al-Hasan An-Nadwi, *Al-Islam Atharuhu Fee Al-Hadharah*, p112.

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