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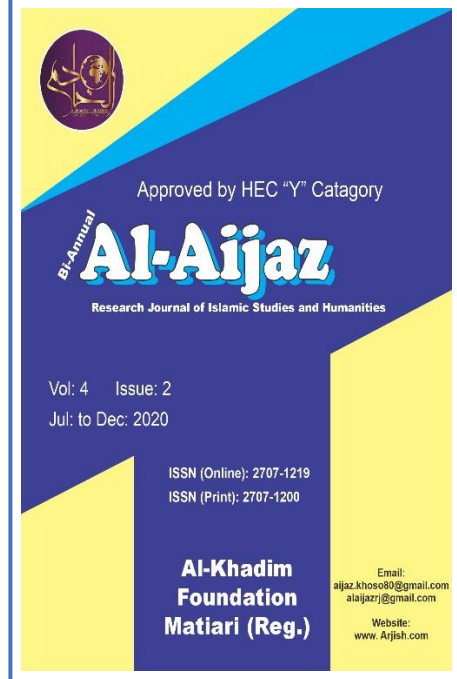
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TOPIC:

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Islamic Reforms for the Value of Human Life

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Abstract

In the beginning of Islam no value had been given to the human life in the world. Savages killings of men by beasts, slaughtering them like animals and burning them just for entertainment of friends, were common. Under the Roman civil law slaves, were regarded simply as things. Their masters possessed the power of life and death over them. The removal of the female womb and premature abortion of pregnancy was not considered illegal or immoral. The sacrificing of human being was also a religious custom. Woman had lost her respect and honour in the world so usually a man was losing his wife in a gambling game. A widow would often commit *sittee* (suicide) upon the death of her husband in Indian society. Killing wives by their husbands was like a killing of pet animals. The Syrians had been selling their kids to pay the government dues and debt. Every indebted person in Persia would sell himself like a slave. Self-torturing and killing by suicide was also common. Human flesh was cooked and sold in the food shortage of one thousand thirty. In short, the human value reduced to the level of cattle. These evils and cruel practices have been strictly banned by Islam for the preservation of human life.

Keywords: Disruption, Dishonor, killing, prejudice, slavery, economic

Introduction:

According to Islam, human life is the most valuable. Civilization has for its primary basis, the respect of human life. The first right that man has on civilizations is his right to live and his first civilized duty is to let others live. Where life has no value, living together, and social progress would be impossible. Worldly laws and codes seek to enforce value-systems through threats of punishment and force. The object of a true religion (Islam) however, is to instill the value of human life which would thus be inviolable even in the absence of worldly law and the ability to enforce it. From this standpoint, the validity, correctness, and effectiveness of the Islamic teachings have no match.

Killing or sacrificing of human beings as a religious custom;

In Indian society *Jal-Pradha*, was a popular Hindu custom, according to which the parents cast their first baby into the River Ganges. This was considered a sublime act by Indian people. A widow would often commit *sittee* (suicide) upon the death of her husband in Indian society. During the reign of *Qubad* 501-531, on the order of the Persian Empire, *Munzir* the king of *Herah* attacked Syria and arrested four hundred (400) priests and sacrificed them on the altar of his god *uzza* (1)". Some Arabian tribes even sacrificed humans to the idols (2)"

كان الرجل في الجاهلية يملف بالله لئن ولد له كذا وكذا غلاما لينحرن أحدهم،

"During the *Jâhiliyyah* a man took the oath "if there born boys one of them will be sacrificed (3)" *Abdul-Muttalib* took the same oath. For the fulfillment of the oath he took a razor for

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slaughtering his son (Abdullah) in *Ka'bah*. But by the request of the family members one hundred camels were slaughtered instead the father of the Holy Prophet (PBUH) (Abdullah). Regarding to the above matter the Messenger of Allah used to say;

“أنا ابن الذبيحين”

“I am the descendant of the slaughtered two (meaning Ishmael and ‘Abdullah)(4)”

Killing of daughters;

“In the mind of the average Arab, a daughter posed many potential problems. A daughter couldn't fight and defend her clan and tribe; she couldn't earn nearly as much money as men could; and if she was taken captive during war, her captors took her as a slave and used her to satisfy their sexual desires. Some females were even forced to work as prostitutes. Fearing shame of having a son-in-law and becomes a cause of disgrace for the clan So a man would become very sad and upset if his wife gave birth to a daughter. Qur'an states;

” و اذا بشر احدكم بالانثى ظل وجهه مسودا وهو كظيم“

“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief (5)”

”يتوازي من القوم من سوء ما بشر به ايمسكه على هون ام يدسه فى التراب“

“He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? (6)” So for fearing of shame the Arabs killed their daughters. Once a companion described this cruel practice before the Holy Prophet (PBUH);

”إننا كنا أهل جاهلية وعبادة أوثان، فكنا نقتل الأولاد...“

“...We used to worship the Idols and kill children..., (7)” About this tyranny and hard-heartedness incident female (infant) shall be asked on the day of Resurrection;

”و اذا الموءدة سئلت باى ذنب قتلت“

“And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned (8)”. Further Islam strictly banned this inhuman practice. Qur'an states;

”و لا يقتلن اولادهن“

“And they will not kill their children (9)” The Messenger of Allah said;

”إن الله حرم عليكم... ووأد البنات“

“Allah has forbidden for you... and to bury your daughters alive (10)” Islamic Jurists say;

”الواد كبيرة لانه قتل النفس بغير حق“

“Burying alive infants is a major sin and a heinous brutality (11)” Islam put an end to this inhuman practice. Further, giving them good education, bringing up, was considered a great virtue that can be judged in Ahadith. For instance the Prophet(PBUH) said;

«من كان له ثلاث بنات فصبر عليهن، وأطعمهن، وسقاهن، وكساهن من جدته كن له حجابا من النار يوم القيامة»

“Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection (12)”. Thus about the girls, the viewpoint of the people was completely changed by the Islamic teachings.

Killing of Children because of poverty;

The Arabian also killed their children due to poverty. Islam banned this cruel practice strictly. Qur'an states;

” و لا تقتلوا اولادكم من اطلاق نحن نرزقكم و اياهم“

”And do not kill your children due to poverty, We give sustenance to you and for them (13)“

” و لا تقتلوا اولادكم خشية اطلاق نحن نرزقهم و اياكم“

”And kill not your children for fear of poverty we provide for them and for you(14) ”

” ان قتلهم كان خطا كبيرا“

”Indeed their killing is a major sin(15) ”Same mentioned in Hadith; killing for fear of poverty is also a great sin; He (PBUH) said;

” أن تقتل ولدك تخاف أن يطعم معك“

”To kill your son lest he should share your food with you(is also a greatest sin) (16) ” Qur'an has condemned such cruel practices;

”وكذالك زين لكثير من المشركين قتل اولادهم شركاؤهم ليردوهم و ليلبسوا عليهم دينهم“

”Similarly their associate-gods have made the killing of their children seem fair to many mushriks (idolators) so that they may ruin them and may confuse their faith for them (17)”. Due to this practice they are in fact losers. About this regard Allah Almighty said;

”قد خسر الذين قتلوا اولادهم سفها بغير علم“

”Losers are those who kill their children foolishly, without knowledge (18)“.

Preservation of Human beings during war;

(1). During war children were also put to the sword and burnt alive. Sometime Children were used for the targets of arrows shooting. During the battles of Ghabra and Dahis, Qais's children were left as hostages to the *Banu Dhubyan*. These children were made targets for shooting arrows by the chief of the *Banu Dhubyan (Hudhaifa)*;

فإن مات من يومه ذاك وإلا تركه إلى الغد

The recreation was postponed for the next due to missing the shots one day, (19)“and then gone through again in the presence of a gathering that well-enjoyed the fun. Islam came and strictly banned this merciless practice. Once, during the fighting, the God's Messenger came to know that some companions had killed enemy fighters, as well as their children. The Prophet was very angry and rebuked them, saying;

”ما بال أقوام جاوز بهم القتل إلى الذرية؟“

'What is the matter with people who kill children? "One man from the companions said: 'Messenger of God, are they not the children of unbelievers?' He(PBUH) said:

”أوليس خياركم أولاد المشركين؟“

”The best among you have not been born to unbelievers“. Then the Messenger of Allah Almighty said;

”والذي نفس محمد بيده إن كل مولود يولد على الفطرة“

”By Him in Whose Hands Muhammad's soul is, indeed, every child is born with a true faith (20)“ So when the Holy Prophet sent out his troops he would give instructions;

“ولا تقتلوا وليدا”

“And do not kill children ⁽²¹⁾” Islam came and strictly banned from killing the children. **(2)**. In the day of *Jâhiliyyah* the Arabs killed the children due to enmity during the period of suckling without any hesitation. For instance *Rabi'ah bin Al-Hârith*, was killed by *Hudhail* who was nursed among Banu Laith. For abolishing, the blood feuds of the *Jâhiliyyah* the Messenger of Allah said; And the first blood feud that I abolish is that of *Rabi'ah bin Al-Hârith*,

كان مسترضعا في بني سعد فقتلته هذيل،

“Who was nursed among *Banu Laith* and killed by *Hudhail* ⁽²²⁾”

(3). Once the Prophet (SAW) saw the corpse of a woman in a battlefield, in anger, he stated that;

«ما كانت هذه تقاتل فيمن يقاتل»

“This (woman) was not a combatant (one of those who were fighting) (why had she been killed?) ⁽²³⁾”. He then dispatched orders to the commander of the troops *Khalid bin Waleed* (R.A) that;

“ولا تقتلوا شيخا فانيا ولا طفلا ولا صغيرا ولا امرأة”

“Do not kill a frail old man, nor an infant, nor a young child, nor a woman ⁽²⁴⁾”

(4). If during fighting the opponent says that there is no god but Allah, will never be killed, according to Islam. The Messenger of Allah said;

“إذا انتزع أحدكم الرمح إلى رجل فكان سنامه عند ثغرة نحره فقال لا إله إلا الله فليدفع عنه الرمح”

When a person throws a spear at a person and the tip of the spear is in the throat of the opponent, then the opponent says that there is no god but Allah, and then the owner of the spear should take his spear away from him ⁽²⁵⁾.

(5). Extreme expression of religious intolerance has always been causing conflicts in the world. The Jews of Madina should keep fighting against each other. Qur'an states this inhuman practice of the Jews of Madina;

ثم انتم هؤلاء تقتلون انفسكم وتخرجون فريقا منكم من ديارهم

“... you are, killing one another, and driving them out from their homes ⁽²⁶⁾”

(6). In order to force the Christians of *Najran* to convert into Judaism a great campaign was despatched by a Jew *Dhu Nawas* in 523. Having negated to do so, men, women, children, old, young and priests e.t.c. were cast into the fires. The Qur'an denoted to this happening:

”قتل اصحاب الاخدود“

“Cursed were the People of the Trench ⁽²⁷⁾” Through the Persians troops “Ninety thousand (90,000) Christians were slaughtered and the Holy Sepulcher was debased. The Original Cross was seized and carried to Mada'in. All the important churches of the city were destroyed ⁽²⁸⁾. Quran states;

“غلبت الروم”

“The Romans have been defeated ⁽²⁹⁾”. To save Christianity from Zoroastrianism, the same was done by the Romans in counter attack. Islam came and strictly banned all these practices. Islam gives the right to adopt religion and faith to all the people of the world without any force, compulsion and discrimination. Qur'an states;

لَا أَكْرَاهُ فِي الدِّينِ

There is no compulsion in Faith ⁽³⁰⁾

Preservation of life in the female womb;

During war, often in anger and emotions, killing or removal of the female womb by cutting the bellies of the pregnant women was also a common practice. Aamer bin Tufail, narrating the victory of his tribe at *Feef Al-Reeh*:

”بقرنا الحبالى من شنوءة بعد ما خبطن بفيف الريح نهدا وخنعمنا“

“In our anger we unsealed the bellies of the pregnant women then to Nahda and Khasham of *Feef Al-Reeh*, on war, we gave a lesson ⁽³¹⁾” When Kisra dispatched the Persian troops in Yemen ,with the executive order; to kill the whole Abyssinian generation .The Persian troops entered Yemen and killed every Abyssinian they could find ” Kisra’s armed forces also;

”ويقر النساء عما في بطونها“

“Ripping open the pregnant womenfolk to tear out the fetuses ⁽³²⁾”

(1).In the sight of Islam removal of the female womb by cutting or hitting the bellies of the pregnant women is a major sin and strictly prohibited. “In the era of Prophet hood, during the fighting the foetus was killed by hitting a stone;

”فقضى أن دية جنينها غرة، عبد أو وليدة“

“He (PBUH) judged that the Diya for the foetus was a male or female slave ⁽³³⁾” Islam gives the strict instructions for the preservation of child in the womb of female; If a pregnant woman kills someone deliberately, or commits illegal sex, the Legal Punishments will be suspended for the preservation of womb. The Messenger of Allah said;

«المرأة إذا قتلت عمدا لا تقتل حتى تضع ما في بطنها إن كانت حاملا، وحتى يكفل ولدها، وإن زنت لم ترحم حتى تضع ما في بطنها، وحتى

يكفل ولدها»

“If a woman kills someone deliberately, she should not be killed until she delivers what is in her womb, if she is pregnant, and until the child' sponsorship is guaranteed. And if a (married) woman commits illegal sex, she should not be stoned until she delivers what is in her womb and until her child's sponsorship is guaranteed⁽³⁴⁾”. In this aspect the incident of stoning of *Ghamidiyyah* is very important. She confessed before Allah’s Messengerby Allah, I am pregnant.... She required the stoning punishment. He (PBUH) said:

”ارجعي حتى تلدي“

Return to childbirth "After giving birth, she came again with child and said; this child has been given birth by me .Allah’s Messenger said;

”ارجعي فأرضعيه حتى تفتطميه“

"Go back and breast feed him until you wean him "....⁽³⁵⁾ ” Thus in this incident the life of child was preserved by delaying and postponing the stoning punishment”.

(3).Premature abortion of pregnancy, was also a common practice in the world ,while in Islam premature abortion is a major sin and strictly prohibited; Islamic Jurists say;

”الواد كبيرة لانه قتل النفس بغير حق وفي حكمه إسقاط الحمل بعد اربعة أشهر لتمام خلقة الجنين ونفخ الروح في تلك المدة“

“Burying alive infants is a major sin and a heinous brutality. Aborting a foetus after four

months falls under the same category in Shari'ah, because within four months the foetus receives the soul and treated as a living human being...⁽³⁶⁾

Emancipation of slavery for the respect of mankind;

In the beginning of Islam, Arabia as well as the outside world overflowed with slaves. Occasionally slaves were mistreated .They were regarded simply as things. Any master had the right to kill his slave as anybody has the right to slaughter his animal. The human value reduced to the level of cattle. The children of the Christians of Georgia and Mingrelia who in a tender age are sold into foreign slavery. The proper district of *Mingrelia*, a portion only of the ancient Colchos, has long sustained an exportation of twelve thousand slaves ⁽³⁷⁾” The Syrians had been selling their kids to pay the government dues and debt. Some famous Companions i.e ; *Zaid ibn Haarithah, Salmaan Al-Faarisee, Suhaib Rumi*, etc were became enslaved and sold.

Islamic policy and scheme for the emancipation of slavery;

To abolish the hereditary (genetic) slaves, Islam generated a great moral movement of;

“فك رقبة”

“Freeing of the neck of a Slave ⁽³⁸⁾”.The masters and the common People were educated and motivated....Freeing slaves or aiding in their achievement of freedom has been declared a major act of piety and has been encouraged. Due to the supremacy of the teachings of Islam in the Muslim society, freeing of slaves began to be considered an act of honor and of much appreciation. About *fakku raqabah* many traditions, have been described by the Holy Prophet (PBUH). Once an Arab asked the Prophet (SAW): How could he ensure his place in heaven. The Prophet (SAW) replied that;

“أعتق النسمة، وفك الرقبة”

“to free slaves and to help them gain their freedom ⁽³⁹⁾”Allah’s Messenger further explained;

“إن عتق النسمة أن تفرد بعثتها، وفك الرقبة أن تعين في عتقها”

“Indeed emancipating a man signifies releasing him from slavery by yourself, and freeing a slave signifies contributing towards procuring his freedom ⁽⁴⁰⁾”The Holy Prophet said:

“من أعتق رقبة مسلمة، أعتق الله بكل عضو منه عضوا من النار، حتى فرجه بفرجه”

“The person who set a believing slave free, Allah will save from fire of Hell every limb of his body in lieu of every limb of the slave's body, even the private parts in lieu of the private parts⁽⁴¹⁾” . Similarly, freeing a female slave of bondage and marrying her after training her well, have been declared acts of great piety. The Messenger of Allah said:

“رجل كانت عنده أمة فأدبها فأحسن تأديبها، وعلمها فأحسن تعليمها، ثم أعتقها فتزوجها فله أجران”

“(The Holy Prophet said) A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her, will have a double reward ⁽⁴²⁾”Following are some methods for the emancipation of slaves;

(1).Expiations; for the atonement of sins, the freeing of a slave has been declared the best penance. Following are some instances regarding the emancipation of slaves by expiations; as for the expiation of *zihar* the Qur'an enjoins to release a neck (raqabah);

و الذين يظهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة... .

“Those who declare *Zihar* against their wives, then retract what they said, obligated on them is to free the neck (of a slave) (43).” As for the expiation of breaking an oath the Qur'an also enjoins to release a neck (raqabah) (44) “The expiation of vow is like the expiation of breaking an oath (45)” Whoever kills by mistake Qur'an says;

”ومن قتل مؤمنا خطأ فتحرير رقبة ...“

“Whoever kills a believer by mistake, then, a believing slave has to be freed, and the blood money must be paid to his family, unless they forgo it. If he (the victim) belongs to a people hostile to you and is a believer, then, a believing slave has to be freed. If he (the victim) belongs to a people between whom and you there is treaty, then, blood money is to be paid to his family, and a believing slave to be freed... (46)” “Two women from *Hudhail* or *Bani Lihyan* fought with each other and one of them hit the other with a stone that killed her and what was in her womb (the foetus). The relatives of the killer and the relatives of the victim submitted their case to the Prophet; “The Messenger of Allah judged that the Diya for the foetus was a male or female slave (47)” “Freeing a slave as expiation of sexual intercourse with wife while fasting (in the month of Ramadan) is also mentioned in Hadith (48)” Freeing a slave as expiation of breaking fast;

”أن رجلا أفطر في رمضان، فأمره رسول الله صلى الله عليه وسلم أن يكفر بعنق رقبة“

“A man broke his fast during *Ramadân* and the Messenger of Allah told him to offer expiation by freeing a slave (49)” Freeing slaves as expiation of slapping and beating slaves ,the Messenger of Allah said;

”من لطم مملوكه، أو ضربه، فكفارته أن يعتقه“

“Whoever slaps or beats his slave, the expiation for that is to set him free (50)”

(2) Tadbîr; The term *Tadbîr* signifies a slave made to be free, ' whose emancipation has been made to depend on his master's death, to whom his master has said;

” فأنت حر بعد موتي لا سبيل لأحد عليك بعد وفاتي“

“You will be free after I die, and no one will have any control over you after I die (51)” On the master's death, the slave would automatically gain his freedom. Such slave called “mudabbar slave.

(3) Umm Walad; (Child's mother) A slave-girl who gives birth her master's child)

According to this Islamic policy and scheme, such slave-girl automatically would be free on her master's death after giving the birth of child, whether her master had not left a will for her freeing. The Messenger of Allah said;

”أيما رجل ولدت أمته منه، فهي معتقة عن دبر منه“

“Any man whose slave woman bears him a child, she will be free after he dies (52)”

(4). Becoming master to a Mahram relative; ... is another Islamic policy and scheme for the emancipation of slaves. The Messenger of Allah said;

”من ملك ذا رحم محرم فهو حر“

“Whoever owns a related *Mahram*, then he is free (53)” For instance there are two slave brothers, one of them is freed and later on he buys his brother ,the second will be freed due to becoming a *Mahram* relative. Becoming a master of a *Mahram* relative is not permissible in Islam. These rules would be applied to a father and daughter, mother and son, brother and sister, nephew, niece, parental aunt, and parental uncle etc.

(5). Manumitting slaves during the lunar and solar eclipses;

Narrated by *Asmā'* the daughter of *Abu Bakar* (R.A); We had been ordered by the Holy Prophet (PBUH) to manumit slaves during the lunar and solar eclipses;

“كنا نؤمر عند الخسوف بالعتاقة”

“We were ordered to manumit slaves at the time of lunar eclipses (54)”

“أمر النبي صلى الله عليه وسلم بالعتاقة في كسوف الشمس”

“The Holy Prophet(PBUH) ordered to manumit slaves during solar eclipses (55)”

(6). Mukatabat; Mukatabat as a term means a deed of emancipation between the owner and the slave. Mukatab (A slave whose master agrees to free him for paying a certain amount of money then when this price is paid the slave becomes free. It is not essential that the slave must always pay in cash; he can also earn his freedom by rendering some special service to the owner. About Mukatabat Quran says;

“والذين يبتغون الكتب مما ملكت أيمانكم فكاتبوهم”

“And if those who are in your possession, ask for a deed of emancipation, execute the deed of emancipation with them (56)” About the financial help for the liberal of slaves, the followers of Islam were instructed; Allah Almighty says in the Holy Quran;

“وأتوهم من مال الله الذي أنتمكم”

“and give them something out of the means Allah has given you(57)”

(7). Zakat; A part of the Zakat collections is also specified for the emancipation of slaves. Qur'an states;

“أما الصدقات ... و في الرقاب”

“(The *Sadaqat* are also) for the cause of the slaves(58)” The Islamic government is also responsible to help the slaves, because “the sultan is the guardian of every one(59)”.

For the emancipation of the hereditary (genetic) slaves, all means and methods have been used to rid the society of the curse of slavery.

While for the next, Islam strictly and completely banned to kidnap free men for trading that can be judged in Ahadith;

“ثلاثة لا يقبل الله منهم صلاة... ورجل اعتبد محرره”

“Allah does not accept the prayer of three people One of them is who enslaves a freed slave (60)” The Messenger of Allah said;

“قال الله تعالى: ثلاثة أنا خصمهم يوم القيامة... رجل باع حرا فأكل ثمنه”

“Allah said; Three I am their adversary on Resurrection Day A man who sold free man and ate his price (61)” To steal the boys and sell them is also a criminal offence in Islam. Severe punishments are prescribed by Islam; *Hazrat Aa'ishah* (may Allaah be pleased with her) said that;

“أتى برجل كان يسرق الصبيان فأمر بقطعه”

“A man was brought in front of the Prophet (PBUH) who used to steal the boys and He (PBUH) ordered to be cut off (his hand) (62)” Shortly, in the human civilization, slavery was the oldest chain that was broken off only by Islam.

Prohibition of all kind of prejudices for the respect of human;

Prejudices have always been causing worldwide disruption and dishonor of human race in every age and stage. In the beginning of Islam these prejudices had reached in the peak. The most of the worldwide conflicts were the results of these prejudices. In Islam, all kinds of prejudices are strictly prohibited. The Prophet (SAW) declared on the day of conquest of *Makkah*;

ألا كل مأثرة أو مال أو دم، فهو تحت قدمي هاتين

Every distinction by virtue of birth: all demands for wealth (which are on idolatrous basis), every demand for blood, (for which revenge is sought between families and tribes), are under these feet (That is they are not allowed to raise their heads now)⁽⁶³⁾.

Prohibition of self-torturing and suicide;

(1). In Christian every monk tried to surpass the other in self-torturing and considered it a sublime act and virtue. In the reign of prophet-hood some Companions had the same tendencies. Once the Messenger of Allah saw a companion much reduced in health due to regular fasting and said;

لم عذبت نفسك

“Why did you torture yourself?⁽⁶⁴⁾” The Holy Prophet (PBUH) used to say:

“لا تشددوا على أنفسكم فيشدد عليكم، فإن قوما شددوا على أنفسهم فشدد الله عليهم، فتلك بقاياهم في الصوامع والديار”

“Do not be harsh with yourselves lest you be dealt with harshly, for some people were harsh with themselves, and Allah dealt with them harshly, and their remnants are to be found in the monasteries and hermitages ⁽⁶⁵⁾” According to Islamic Jurists “destruction of self or an organ is strictly prohibited;

“هلاك النفس أو العضو بالامتناع عن المباح حرام”

“The destruction of self or an organ by abstaining from permissibility is haram (strictly prohibited) ⁽⁶⁶⁾”

(2). Killing by suicide was not a wrongful act in the eyes of the Roman rulers but was appreciated. Especially gatherings were arranged for the suicide purpose”. While suicide is strictly prohibited in Islam. The Holy Quran states;

ولا تقتلوا أنفسكم

And do not kill yourselves ⁽⁶⁷⁾” Islam strictly warned and banned the suicide because according to Islam no one has any right to destroy his soul because every soul belongs to Allah.

Some exceptions in a case of extremity for the preservation of life;

(1). The usage of unclean things are permissible by Islam for the preservation of life in a case of really extremity. Quran states;

“فمن اضطر غير باغ ولا عاد فلا اثم عليه”

“Then whoever is compelled by necessity, neither seeking pleasure nor transgressing, there is no sin on him ⁽⁶⁸⁾”

(2). But the human flesh is unlawful in the case of extremity. “It is on record that Human flesh was cooked and sold in the food shortage of one thousand thirty on the Saone at

Tournus. There were man-hunts for food not to rob ⁽⁶⁹⁾”In Islam, to eat human flesh (dead or live) at any cost is strictly prohibited; The Prophet of Allah (PBUH) said:

”كسر عظم الميت ككسره حيا“

”Breaking the bone of the dead like a breaking bone of alive ⁽⁷⁰⁾” Argueing by this saying of prophet(PBUH) the majority i.e; Ahmad bin Hanbal, Da’ud (R.A), Qurtubi and other scholars etc said; ”If someone who is in dire need finds carrion, pork and human flesh, he may eat carrion because it is halal for him in that one situation whereas pork....;

واين آدم لا يجل بحال ... ولا يأكل ابن آدم ولو مات

”And human flesh never are halal....He should not eat human flesh, even if that results in his death ⁽⁷¹⁾”

(2).If a person is afraid that he will dye due to thirst; Islam gives Permission to get water by weapons, for the preservation of life. In the caliphate of Umar (R.A) a traveler's troops reached a place where water was. They requested its owners to tell them the way to the well, but they did not do so. When the passengers returned and mentioned this incident to *Umar bin Khattab*, He said;

”هلا وضعتم فيهم السلاح“

Why did you not attack the people by weapons? ⁽⁷²⁾”

(3). If a thirsty person stole water his hand will not be cut;

”لو سرقه انسان في مو ضع يعزو جوده وهو يساوى نصابا لم تقطع يده“

”If a (thirsty person) stole water from the pot of water where achieving of water is very difficult, in this condition the thief's hand will not be cut, even if the cost of water is equal to which the hand is cut (in normal condition) ⁽⁷³⁾”.

(4). The residents of a locality are collectively responsible for the death of any one of them through hunger or thirst. Some Muslim jurists charge them and require them to pay blood-money ⁽⁷⁴⁾. In the reign of *Umar bin Khattab*;

”أن رجلا أتى أهل ماء فاستسقاهم، فلم يسقوه حتى مات، فأغرمهم عمر رضي الله عنه الدية“

”A man came to some people with water and requested them to give him a drink; they did not, with the result that he died and ‘Umar made them liable for payment of the blood-money⁽⁷⁵⁾”

The Law of Retribution for the security of life;

Vengeance was another emotion for which the history of Arabia has been rendered bloody.....If the killer was of a lower status than the one who was killed, it was necessary that someone of equal status from the killer’s family or tribe be killed to complete the vengeance. The resulting bloodshed and their counteractions lasted for decades ... Instead of Vengeance, Islam gave the law of retribution for the security and the preservation of human life. The Holy Quran states;

”ولكم في القصاص حياة يا اولى الالباب“

”O men of understanding there is security of life for you in the law of retribution ⁽⁷⁶⁾”.

Human life, the most precious thing in the world;

According to Islam, human life is the most precious thing in the world, so killing someone

unjustly is equal to killing the whole of humanity, Qur'an states;

من قتل نفسا بغير نفس او فساد في الارض فكانما قتل الناس جميعا

"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 (77)" The Messenger of Allah said;

"لزال الدنيا أهون على الله من قتل مؤمن بغير حق"

"If this world were to be destroyed, that would be less significant before Allah than the unlawful killing of a believer (78)." During the circumambulating the Ka'bah the Messenger of Allah said:

"والذي نفس محمد بيده، حرمة المؤمن أعظم عند الله حرمة منك، ماله، ودمه"

"By the One in Whose Hand is the soul of Muhammad, the sanctity of believer is greater before Allah, than your sanctity, his blood and his wealth (79)"

CONCLUSIONS;

In the beginning of Islam no value had been given to the human life in the world. The human value reduced to the level of cattle. Islam emphasized about the holiness of human life. Due to the effect of Islamic teaching, Arabs were transformed into a peace-loving people, who had the greatest respect for human life. Worldly laws seek to enforce value-systems by threats of force. However the object of a true religion of Islam, is to instill the respect for life and blood which would thus be inviolable even in the absence of worldly law and the ability to enforce it. Like many other ills and wanton practices, disrespect for human life was also corrected by Islam. After the passage of only a quarter of a century, a woman could travel alone, in their land, from *Qadsiyah* to *Sanaa* in complete safety, where earlier, big and well-guarded caravans could not travel without fear. Today the status that respect of life is given in the civilized world is the magnificent result of this great Islamic Revolution.

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