



## Academic and Comparative Study of Some Selected Commandments of Jesus Christ's Sermon of the Mount with Islamic Jurisprudence

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### ABSTRACT:

Religion has played a pivotal role in the individual, collective, spiritual and material development of mankind. It is considered an indispensable and fundamental element not only in a society but also in the globe. It is only then possible to establish an atmosphere of peace, love, brotherhood and fraternity in the surrounding society but also in the whole world.

Human rights are rights we have simply because we exist as human beings - they are not granted by any state. These universal rights are inherent to us all, regardless of nationality, sex, national or ethnic origin, color, religion, language, or any other status.

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Human rights in Islam are an integral part of the overall Islamic order and it is obligatory on all Muslim governments and organs of society to implement them in letter and in spirit within the framework of that order.

In the same way, Christians believe that God has given every human being a special dignity that should not be violated by anyone and has called all to the responsibility of protecting human rights, as well as the social conditions necessary for human dignity.

In this regard, the basic teachings of the two divine religions [Christianity and Islam] bear a striking resemblance to human dignity and love and respect, and this is the essence of the basic texts of both religions. Both religions are not only peace loving but also promotes peace. These are not only condemns violence and oppression around the world but also promotes tolerance and brotherhood.

In this paper the social ethics and values has been described in detail in the light of the Jesus Christ's Sermon of the Mount with Islamic Jurisprudence and complied a comparative analysis comprehensively.

**Keywords:** Jesus Christ, Sermon, Commandments, Social ethics, Values, Justice, Peace, Equality, Islamic Jurisprudence

### **INTRODUCTION**

Religion has played a pivotal role in the individual, collective, spiritual and material development of mankind. It is considered an indispensable and fundamental element in a society but also in the world. It is then possible establishment in the atmosphere of peace, love and brotherhood in the surrounding society but also in the world.

In the light of Islamic teachings, peace is achieved when a person is safe from all kinds of fears and dangers. At the same time, he protects others from fears and dangers. In other words, a peaceful society is one in which everyone lives a peaceful life. To live and have full opportunities to develop it according to one's abilities. For a person or a society, peace, physical, religious, spiritual and social freedom is the name of being free from the fear of slaves. Be a champion of peace for others. Stay away from anti-peace activities, discourage oppression and violence because internal unrest paralyzes the creative and research abilities of individuals and society and stops the process of development and In the first place, but in order to achieve this goal, it is important to be fair because justice is the guarantor of lasting peace in the society so that everyone can be guaranteed protection of their rights regardless of religion or creed.

### **BACKGROUND**

The three Abrahamic religions [Judaism, Christianity and Islam] are the major religions in the teachings of which the world of humanity benefited from monotheism, peace,

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security, justice, compassion and humanity. The founder of each of these religions dedicated himself to the development of social life, social and cultural evolution. He not only taught human beings peace and security, service and love, compassion and brotherhood and human respect. He also became a benefactor of orphans and the poor.

According to the Bible, humans are different because, unlike all the other creatures on the planet, we are created in God's image. Everyone bears what Christian teaching calls the *imago Dei*—Latin for “image of God”—and therefore are often referred to as image bearers. For this reason, humans have worth; they have value over and above anything else in creation. When this notion is applied to ethics and human rights, it is revolutionary.

It is in Christianity and, more specifically, in the Bible that we find the source of universal human rights. All humans are created in the image of God—this is the abolitionists' argument for the dissolution of slavery. All women are created in the image of God—this is the argument of women's rights advocates for equal pay and voting rights. Children are created in the image of God—this is the argument against child labor.

Like other religions, Christians believe that their religion is the only true religion and the guarantor of their salvation. The Jesus is a great and chosen apostle. In Christianity, the teachings of the Jesus are universal , which acquaints mankind with the highest moral values and the heights of humanity. The Jesus' Sermon on the Mount is of paramount importance in Christianity, in which his states teachings based on high moral values for humanity, such as:

Jesus Christ says;

*"Do not judge, or you will be judged. For as you judge others, so you will be judged, and by the measure you use, you will be judged. You are your brother." Why does he look at the stem of the eye, but does not see the mark that is not in his eye? Or how can you say to your brother, 'Let me take the straw out of your eye,' when the mark is in your own eye? Is it? O hypocrite, first take out the writing from your eye, then take out the straw from your brother's eye.*

He adds further :

*"... So whatever you want people to do to you, do to them, because these are the Torah and the teachings of the prophets. (Matthew 7: 1-12)*

Islam has urged human beings to respect each other and make mutual relations pleasant. It has made it clear that all human beings have been created by Allah, therefore they should all fear Allah because Allah has been declared the noblest of

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creator and has been taught respect and dignity to the mankind. As a human being, he has been given superiority over the entire universe because he is the knower of Islam, respect for humanity and peace and security. Respect for humanity is the distinction and basic motto of Islam. The concept of peace, security and tolerance in society is also impossible without giving due respect to every mankind.

On the basis of this Qur'an, Prophet Muhammad not only gave the world a collective system of justice but also put into practice the establishment of a just society based on this system of justice. In this regard, even today, if a person wants to live a life of fearlessness, contentment of heart and peace and tranquility with another person, then he has to follow the principles and instructions given by the Holy Qur'an not only on his individual life but also there will be positive effects on the society as a whole. History has shown that the use of inappropriate and hate speech has created religious hatred, sectarianism among the people. It may have happened in another conflict which could not be resolved through armed confrontation and fighting but could only be countered by mutual dialogue and understanding. Islam does not even allow a Muslim to mention a defect of a non-Muslim citizen which is related to his caste, his lineage or his physical and moral defect. Therefore, in one place in the Holy Qur'an, the Almighty says:

Translation: ***And nor shall you slander one another.*** (Al-Qur'an: Ch.49:11)

In one another place Allah almighty says:

Translation: ***Backbiter, spreader of slander.*** (Al-Qur'an: Ch.68:11)

In another place Allah almighty says:

Translation: ***Those who harm believing men and women, because of the deeds they did not commit, bear the burden of false and blatant sin.*** (Al-Qur'an: Ch.33:58)

In this regard, the Holy Prophet (SAW) says:

Translation: ***He who harms a Muslim harms me and him who harms me harms Allah Almighty. [That is, whoever harms Allah, Allah will punish him in the end].***  
(Mo'jam-ul-Ausat: 2/386, Hadith: 3607)

Explaining further about deception and harassment, the Prophet (SAW) said:

Translation: ***That is, he is not one of our group who deceives or harms a Muslim or conspires with Him.*** (Kanz-ul-Amaal: 2/218, Hadith: 7822)

Exhorting to maintain an atmosphere of non-violence and righteousness in society and to respond to violence with kindness and love, Jesus Christ says:

***You have heard that it was said that eye for eye and tooth for tooth. But I say unto you, That you resist not evil. If someone slaps you on the right cheek, turn the other cheek towards them. And if anyone wants to sue you and take your shirt, hand over your coat. If someone forces you to go one mile, walk two miles with him. Give to him that ask thee, and from him that would borrow of thee turn not thou away.***

***”(Matthew 5:39-42) ”***

Jesus Christ also exhorts his followers to love all human beings, especially his enemies, and to treat them with kindness. He adds :

***“ I say you, love your enemies and pray for those who persecute you. ”.(Matthew 5:45 )***

He added further:

***“My religious brethren, many of you do not become teachers because you know that we who are teachers will be punished more. Because we all often make mistakes. The perfect person is the one who does not make mistakes in words. Can also control the body. When we put a bridle in the mouth of a horse to control it, can we also rotate the whole body of the horse? Look, even though the planes are big and run by strong winds. They are also rotated by a very small rudder according to the will of them. In the same way, the tongue is a small organ and it boasts a great boast & there is a fire in it. The tongue is a sign of mischief in our limbs and it stains the whole body and sets the world on fire and burns with the fire of hell, because all kinds of animals and birds and insects and sea animals can be controlled by man through this. But no man can control the tongue. It is a calamity that never stops. It is full of killer poison”.***

***(Matthew 2, Letter to Romans: 1-12)***

He further instructed:

***“O you who believe! Do not slander one another. He who slanders his brother or accuses his brother is a slanderer of the law and accuses him of the law. The giver and the ruler of the law is the only one who is able to save and destroy. Who you are to blame your neighbor”? (Matthew 12, Letter to Romans: 11-12)***

It is worth mentioning that it has been prohibited in the Universal Declaration Law and declared as crime to torture someone; As it is stated:

***“No person shall be subjected to torture in mind or body, or degraded, or threatened with injury either to himself or to anyone related to or held dear by him, or forcibly made to confess to the commission of a crime, or forced to consent to an act which is injurious to his interests”.***

***(Universal Islamic Declaration of Human Rights, VII)***

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Islam gave to mankind an ideal code of human rights fourteen centuries ago. Islam is the universal and great religion that has taught the whole universe peace and security and respect for mankind. According to Islam, all human beings deserve respect without any discrimination. There is no concept of intolerance and extremism. The last Prophet of God Almighty, Hazrat Muhammad (SAW), not only taught tolerance and forbearance but also followed his own example of Examples of patience, forgiveness, moderation, equality, peace and security, moderation and enlightenment have been established. ( Sani, 1988, p.34)

Islamic teachings provide a perfect guide to these three levels of tolerance and mutual interest. Laws are nothing compared to this. Islam not only recognizes these rights but also teaches mutual tolerance and non-violence.

*Translation: As for those who do not fight you for your religion and do not expel you from your homes, Allah does not prevent you from dealing with them with kindness and justice. Allah loves those who do justice.* (Al-Qur'an: Ch.60:08)

In the aforementioned verse, Allama Ibn Katheer has narrated the narration of Hazrat A'sma bint-e-Abi Bakr with reference to Sahih Bukhari that: Or the Messenger of Allah, my mother has come and wants to meet me. Can I meet her? He [the Prophet Muhammad SAW] said yes, make mercy with your mother. (Ibn e Katheer (784H), 2/189)

The previous hadith proves that those disbelievers who did not fight with the Muslims and did not take any part in evicting them from their homes have been instructed to treat them with kindness, good behavior and justice. Under the same verse, Mufti Muhammad Shafi'i writes in Ma'arif-ul-Quran:

"Justice is necessary with every infidel Dhimmī [term referring to non-Muslims living in an Islamic state with legal protection], infidel maṣāliḥ[ term referring to non-Muslims living with no confrontation with Muslims] and infidel Militant in whom the obligation, the infidel's interests and the infidel's military and enemy are all equal. In Islam, it is obligatory to treat animals with justice and fairness so do not put burden more than their strength.

Allah almighty says about the principle of proportion in His holy book;

Translation: "Whoever commits aggression against you, retaliate against him in the same measure as he has committed against you. And be conscious of Allah, and know that Allah is with the righteous" (2:194)

Specific prohibitions on the methods of warfare were given by the Prophet Muhammad (SAW) and the first Caliphs (rulers of the Muslim community) to Muslim warriors as they went into battle.

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Before departing for the conquest of the Levant, Caliph Abu Bakr told his warriors: "When you meet your enemies in the fight, behave yourself as befits good Muslims.... If Allah gives you victory, do not abuse your advantages and beware not to stain your swords with the blood of one who yields, neither have you touched the children, the women, nor the infirm, also men, whom you may find among your enemies."

There are innumerable instances of good behavior of the Holy Prophet (SAW) in the books of Sira which prove that the Holy Prophet (SAW) was not angry with the people despite their harsh words, insults and severe persecution. This endurance of yours is a great example of your authenticity. Seeing this great virtue of yours, the great Jewish scholar Zayed ibn Sana' became a Muslim and was martyred in the battle of Tabük. Revenge on enemies is a requirement of human nature, especially from those who have been evicted from their homes, forced to leave their homeland, shed the blood of loved ones but still say nothing to anyone except him. The world cannot give an example, because on the occasion of the conquest of Makkah, when this voice came from Hazrat S'ad bin Ub'ada:

Translation: ***Today is the day of killing and destruction.***

In response, the Holy Prophet said, "No, no!"

Translation: ***Today is the day of mercy.*** (Ibn e Hajar Al-asqalaani(852H), 5/256)

Islam not only encourages and urges everyone to behave well, but also strictly forbids slander. The Qur'an impels all human beings to speak with generous words, Allah (SWT) says:

Translation: ***...and speak nicely to people.*** (Al-Qur'an: Ch.02:83)

Further explained it that abusing and ill-speaking declared as immorality and infidelity because Islam is a tolerant and peaceful religion. Therefore, in a hadith, the Prophet Muhammad (SAW) said:

Translation: ***It is narrated from Hazrat Abdullah bin Umar that the Prophet Muhammad (SAW) said: Ill-treating a Muslim is noncompliance and fighting him is infidelity.*** (Bukhari (1998), 1/6047)

Speaking obscene language is also against literature and against Sharia. The most serious form of slander is to insult the addressee. There are many ways of insulting, such as attributing to an animal, naming a bad character, attributing it to an obscene act, since the main purpose of insulting is to address someone. Insulting, humiliating and torturing, therefore it is strictly forbidden. A Hadith has stated something like this about it.

Translation: ***Umm Al-Mu'minin A'isha (may Allah be pleased with her) reported that a man asked the Messenger of Allah (SWT) for permission to enter, so He said, "Allow him." He is a evil man of the society. When that man came in, the Prophet Muhammad (SAW) spoke to him very gently. I said: 'O Prophet (SAW)! You told***

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*what you had to say about him and then spoke to him gently? The Prophet Muhammad (SAW) said, 'Aa'isha! He is the worst man to be abandoned by people for fear of his slander. ((Bukhari (1998), 1/6054)*

In the same way, Jesus Christ, while preaching honor and dignity, justice and fairness, said:

*"But you despoiled the poor man. Do not the rich dominate you and graft you to the courts? Do they not disbelieve in the name of the Elder by whom you are appointed? Even so, if you love your neighbor as yourself, according to this scripture you will fulfill this royal law. But if you are partial, you are sinning, and the law condemns you. For whosoever shall keep the law, and yet offend in one point, he is guilty of all. Because the one who said not to commit adultery also said not to commit blood, so even if you did not commit adultery but committed blood, you would still be violating the law. Tell and doing like those who will be judged according to the law of freedom. Because he who has not shown mercy will be judged without mercy. Mercy prevails over justice". (Matthew 2, Letter to Romans: 12/1-13)*

The salient feature of Islam is that it has been declared an Islamic and moral duty to help the oppressed beyond all prejudices. If a close relative oppresses another, according to Islamic teachings it is necessary to stop him. It is not that the relative is right or wrong, but he should always support the truth. In the Qur'an, it is commanded to hold the oppressor by the hand and restrain him from oppression, as stated in the Holy Qur'an:

Translation: *But if one group aggresses against the other, fight the aggressing group until it complied with God's command". (Al-Qur'an: Ch.49:09)*

In the above verse, it is clearly stated that if one group does not refrain from oppressing another, then the ruler should fight to prevent him from oppressing so that he can be oppressed by force. In Islamic teachings, it is urged to treat others with compassion. In many places in the Qur'an, the teaching of respecting relationships has been taught, so in one place the Almighty has instructed:

Translation: *And those who join what Good have commanded to be joined, and fear their Lord, and dread the horrible computation. (Al-Qur'an: Ch.13:21)*

In the same way, Allah Almighty has commanded to give the right to relatives. So it is said in the Holy Qur'an:

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Translation: *So give the family member privileges, and the poor, and the wayfarer. That is best for those who seek God's presence. Those are the flourishing'.* (Al-Qur'an: Ch.30:38)

In this regard, it is evident that one of the main aims of Islamic teachings is to unjustly kill any human being and any follower of any religion in Islam, to plunder his property, to attack his honor is haram. Furthermore, humiliating anyone is not only haram, but the perpetrator has been promised a severe punishment. No one has the right to kill a non-Muslim citizen. The Qur'an states:

Translation: *that whoever executes a person-unless it is for homicide or dishonesty on earth- it is as if he killed the whole of men;* (Al-Qur'an: Ch.05:32)

The word [نفس] is common in the previous verse, so it will also apply to the general. That is, the unjust killing of a single human soul - regardless of its religion - is absolutely forbidden and its sin is the same as killing the whole of humanity, so the killing of non-Muslim citizens living in a Muslim state will also come in this. According to a narration, Hazrat Ali (RA) said:

Translation: *If a Muslim kills a Christian, that Muslim will be killed in return.*

(Shaibani, (1999), 4/349)

In an Islamic State, non-Muslim citizens have the same rights as Muslims. The first of these rights that they enjoy from the Islamic government and Islamic society is the right to protection, which will be available to them against all kinds of external and internal oppression and aggression so that they can live a life of complete peace and tranquility. The Holy Prophet, on the occasion of the Farewell Sermon, while protecting the entire human race with honor, life and property, said:

Translation: *Surely your blood and your wealth and your honors are forbidden to you as like the sanctity of this day is forbidden to you in this month and in this city of yours. Until you meet your Lord.* (Bukhari, (1998), Kitab-ul-Adab, HadJth No.2/420)

It was a matter of pride in Arabia that the Arabs considered the rest of the world inferior to them and looked down on them, even though in the eyes of Islam it was not a matter of superiority. The black people, who were brought to Arabia as slaves and the attitude towards them was inhumane. In such a situation, the Holy Qur'an gave this message to the

world and humanity. Allah almighty says in the Holy Qur'an:

Translation: *We have honored the children of Adam.* (Al-Qur'an: Ch.17:70)

As per Universal Islamic Human Rights Declaration, it is also recorded that :

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***"Every person has the right to protect his honor and reputation against calumnies, groundless charges or deliberate attempts at defamation and blackmail".*** (Universal Islamic Declaration of Human Rights, VIII)

Any human life is sacred and beyond the religion of Islam, Christianity and or any other religion. This is also part of the Universal Islamic Human Rights Declaration which is described below:

***"Human life is sacred and inviolable and every effort shall be made to protect it".*** (Universal Islamic Declaration of Human Rights, I(a))

Islamic teachings urge one to forgive and deal kindly with another and instruct that if someone does evil to you, you should not take revenge on him but forgive him for the sake of Allah. In Islamic teachings, it is urged to forgive and deal kindly with one another. It has been repeatedly commanded in the Qur'an, so in one place the Qur'an says:

Translation: ***Be lenient, and command graciousness, and avoid the ill-informed.*** (Al-Qur'an: Ch.07:199)

In the same way, Allah Almighty has commanded in another place:

Translation: ***And let them come again, and let them supervise. Do you not love for God to forgiveness you? God is All-Forgiving, Most Compassionate.*** (Al-Qur'an: Ch.24:22)

In the light of the above verses, it became clear that the Qur'an teaches forgiveness. In this way, a happy atmosphere is created within the society. If someone makes a mistake and the opponent forgives him, his heart is won, as the same fact is stated in a verse:

Translation: ***Good and sinful are not equal. Keep away evil with good, and the person who was your enemy becomes like an near friend.*** (Al-Qur'an: Ch.41:34)

It is an empirical fact that forgiving one's mistake makes the love in the heart of the forgiver, so the act of forgiving turns hatreds within the society into loves and thus the society becomes the cradle of peace and love.

## CONCLUSION AND RECOMMENDATIONS

In conclusion, we need a more peaceful world, in which a non-violent communication will be guaranteed. Since religion is a crucial factor to secure peaceful world, as almost every war between the nations has involved wrong religious education, we strongly need to have a true interpretation of religious teachings.

Education in any society will play an important role in the cultivation of knowledgeable people and in the development of culture. Because the human factor is the most important factor in the development, growth and development of a society.

The above references prove that the basic teachings of the two divine religions [Christianity and Islam] bear a striking resemblance in terms of human dignity, love and respect. The basic tenets of both religions are not only peace it also promotes peace and condemns violence and oppression around the world. These religions also promote tolerance and brotherhood.

In this regard it proves that differences of religion cannot be the cause of killing and looting. Oppression and abuse of a person, whether it is related to any religion, oppression or abuse in the form of murder, torture or false accusation against him, are all forbidden.

Jesus' sermon begins in Matthew with a description of those who would be blessed by God. For instance, "Blessed are those who hunger and thirst for righteousness, for they shall be filled" (Matthew 5:6).

The verses beginning with the word "blessed" (Matthew 5:3-11) are commonly called "*Beatitudes*"—meaning a state of supreme happiness. In essence, Jesus is stating that these perspectives would become the mental states of mind for all who would become His disciples.

A society in which the basic values of cultivation and culture such as kindness for the little ones and reverence for the elders, respect for the rights of neighbors and relatives, fortification of each other's lives and property, honor and dignity, one's own religion and doctrine, respect for the emotional state of the followers as well as for other religions and groups the essence of sharing each other's pain, tenderness and gentle speech, good behaviors and good words, the atmosphere of brotherhood , and equality, kindness and forgiveness, there will be harmony , economic fortune in the society. In contrast, other societies will suffer from degradation, chaos and insecurity.

It would not be out of place to say that Christianity and Islam are one and the same in terms of adopting high moral values, because the mountain sermons of Jesus and the Islamic teachings emphasized human magnitude and dignity in the best possible way from the manners of meeting to the basic rights of everyone is well mentioned. It also exhorted us to adopt good morals and to abstain from vices and commanded to adopt all these attributes. These religions designated that these are the guarantors of the welfare of human beings and to avoid all the vices which cause social deprivation.

In spite of these principles of Islamic and Christianity teachings , however both Islamic and Christianity teachings are misunderstood and mis- interpreted in some societies. The responsibility is on the intellectuals and the media to enlighten people to have better understanding of their faith in social aspects.

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