

## AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>

P-ISSN : 2614-4883; E-ISSN : 2614-4905  
<https://doi.org/10.31943/afkarjournal.v7i3.1341>

Vol. 7 No. 3 (2024)  
pp. 269-289

### Research Article

# Buddhist-Muslim Understanding on Protection of Life Through the Concepts of Buddhist *Pāṇātipāta* and Islamic *Hifz al-Nafs*: A Textual Analysis

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Received : March 14, 2024

Revised : April 17, 2024

Accepted : May 07, 2024

Available online : June 18, 2024

**How to Cite:** Mohamed Ashath, Fathuma Afra and Nur Suriya Binti Mohd Nor (2024) "Buddhist-Muslim Understanding on Protection of Life Through the Concepts of Buddhist *Pāṇātipāta* and Islamic *Hifz al-Nafs*: A Textual Analysis", *al-Afkar, Journal For Islamic Studies*, 7(3), pp. 269-289. doi: 10.31943/afkarjournal.v7i3.1341..

**Abstract.** The academic study of the relationship between religion and the protection of life is inevitable hence most intolerance incidents occur in the name of religion or for the religion. In general, religions are concerned with human well-being whether they are followers of that religion or not. Although Buddhism and Islam contain detailed explanations of the protection of life uniquely, the meetings of Buddhists and Muslims are most often portrayed as violent confrontations in the Modern

world. So, the objective of this paper is to analyze the concept of protection of life through the ideas of *Pāṇātipāta* from Buddhism and *Hifz al-Nafs* from Islam for interreligious understanding between Buddhists and Muslims. This research applies library-based qualitative methodology, in which the researchers use data that includes textual analysis of written materials such as books, journal articles, and internet sources. The findings disclose that although Buddhism and Islam differ fundamentally, both religions share a similar scope for the protection of life which prioritize humanity as the major measure. Hopefully, this study will be able to show that these two ideas are significant when dealing with religious intolerance make a better understanding among Buddhists and Muslims and pave the way for interreligious dialogue for peace and harmony.

**Keywords:** Buddhist Muslim Understanding, Protection of Life, *Pāṇātipāta*, *Pancasila*, *Hifz al-Nafs*, *Maqasid al-Sharia*

## INTRODUCTION

About 2500 years ago, Buddhism arose in northeast India and, in time, extended its influence throughout Sri Lanka, Burma, Thailand, Laos, Kampuchea, China, Japan, Tibet, Mongolia, Manchuria, Korea, and Nepal. The number of Buddhists around the world is expected to increase between 2010 and 2030, rising from 488 million to about 511 million.<sup>1</sup> Muhammad (PBUH) was born and lived in Near East, Arabia from 570 to 632 CE. There were 1.8 billion Muslims in the world as of 2015 – roughly 24% of the global population – according to a Pew Research Center estimate. But while Islam is currently the world's second-largest religion (after Christianity), it is the fastest-growing major religion.<sup>2</sup> Buddhism and Islam teach to follow the middle path (*Majjima Patipada* and *Ummatan Wasatan*),<sup>3</sup> avoid extremism<sup>4</sup> and encourage peaceful coexistence and social cohesion.<sup>5</sup> And also teach their followers not to be trouble for themselves, and their societies and both proclaim peace and harmony.

In recent times, around the globe, racist attitudes among different religious groups have greatly increased especially in some countries where Buddhists and Muslims live together, like Burma, Sri Lanka, and Thailand. So, Buddhist-Muslim clashes have been gaining global attention, referring to events such as the destruction of the Nalanda monastery in the thirteenth century and the destruction of the

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<sup>1</sup> "Buddhists," Pew Research Center's Religion & Public Life Project, April 2, 2015, <https://www.pewresearch.org/religion/2015/04/02/buddhists/>.

<sup>2</sup> Michael Lipka, "Muslims and Islam: Key Findings in the U.S. and around the World," Pew Research Center, accessed August 4, 2022, <https://www.pewresearch.org/fact-tank/2017/08/09/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>.

<sup>3</sup> Imtiyaz Yusuf, "Dialogue Between Islam and Buddhism through the Concepts Ummatan Wasatan (The Middle Nation) and Majjhima-Patipada (The Middle Way)." *Islamic Studies* 48(3): 367–94, 2009, <http://www.jstor.org/stable/20839172>.

<sup>4</sup> Mohamed Ashath, "Peaceful Coexistence Through the Concepts of Brahmvihārās of Buddhism and Maqāṣid Al-Sharī'a of Islam: A Content Analysis." *Analisa: Journal of Social Science and Religion* 6(01): 1–16, 2021

<sup>5</sup> Mohammed Ashath, and Nur Suria Mohd Nor. 2021. "Social Cohesion in the Views of Islam and Buddhism: A Textual Analysis." *Al-Itqān* (2), 2021

Bamiyan Buddha statues by the Afghan Taliban in 2001,<sup>6</sup> the Buddhist government's dominance of Muslim minorities in South Thailand, violence against the Muslim Rohingya and the rise of the 969 movement in Myanmar, the ethnic riots in Sri Lanka have seriously harmed the Buddhist-Muslim interrelationship.<sup>7</sup> As a result, the protection of life has become a challenge for global peace and security, especially in the areas where Buddhists and Muslims have been living as equal citizens.<sup>8</sup> Subsequently, Buddhists are considered racists, and Muslims are considered terrorists, or both are extremists. Because of this context, there is an urgent need to make an understanding between Buddhists and Muslims regarding the protection of life through the concepts of Buddhist *Pāṇātipāta* and Islamic *Hifz al-Nafs*.

Protection of life has been considered a pre-condition of global peace and coexistence among communities. It is said that 464,000 people were estimated to have been victims of intentional homicide in 2017. An average global homicide rate of 6.1 victims per 100,000 population was estimated in the same year.<sup>9</sup> So, Mankind has been struggling to find protection of life since the beginning of history and has established various principles and agreements for human betterment. In the past Magna Carta (1215),<sup>10</sup> the Covenant of the League of Nations (1919),<sup>11</sup> the General Treaty for the Renunciation of War (1928)<sup>12</sup>, and the Charter of United Nations (1945)<sup>13</sup>

<sup>6</sup> Johan Elverskog, *Buddhism and Islam on the Silk Road*, University of Pennsylvania Press (Philadelphia, Pennsylvania, 2010), 1–4.

<sup>7</sup> Iselin Frydenlund, "Buddhist Islamophobia: Actors, Tropes, Contexts." In *Handbook of Conspiracy Theory and Contemporary Religion*, eds. Asbjørn Dyrendal, David G. Robertson, and Egil Asprem, 279–302, 2018

<sup>8</sup> Iselin Frydenlund, "Buddhist Islamophobia: Actors, Tropes, Contexts." In *Handbook of Conspiracy Theory and Contemporary Religion*, eds. Asbjørn Dyrendal, David G. Robertson, and Egil Asprem, 279–302, 2018

<sup>9</sup> "Global Study on Homicide," United Nations: Office on Drugs and Crime, accessed August 5, 2022, <https://www.unodc.org/unodc/en/data-and-analysis/global-study-on-homicide.html>.

<sup>10</sup> Magna Carta is one of the most famous documents in the world history, issued by King John of England (r.1199–1216). For the first time, it established the principle that everybody, including the king, was subject to the law. Although nearly a third of the text was deleted or rewritten, and almost all the clauses have been repealed in modern times, Magna Carta remains a cornerstone of the British constitution. For details, see the British Library Magna Carta an introduction, (2014, January 17), Retrieved October 03, 2020, from <https://www.bl.uk/magna-carta/articles/magna-carta-an-introduction>.

<sup>11</sup> The Covenant of the League of Nations was formed at the end of 1st World War to establish global peace and security. The charter was approved on 11<sup>th</sup> April 1919. For details, see The Editors of Encyclopedia Britannica, (2020, March 03), League of Nations. Retrieved October 03, 2020, from <https://www.britannica.com/topic/League-of-Nations>.

<sup>12</sup> General Treaty for Renunciation of War is a 1928 international agreement in which signatory states promised not to use war to resolve, disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them. It also known as 'Kellogg–Briand Pact'. See for more details: The Editors of Encyclopaedia Britannica, (2017, June 20), Kellogg. Retrieved October 03, 2020, from <https://www.britannica.com/event/Kellogg>

<sup>13</sup> The Charter of the United Nations was signed on 26<sup>th</sup> June 1945 and came into force on 24 October 1945. The Charter outlined a broad set of principles relating to achieving higher standards of living, addressing economic, social, health, and related problems, and universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex,

are famous international covenants and remarkable initiations for safeguard human dignity. Indeed, recent time because of easter Sunday attack in Sri Lanka<sup>14</sup> and the past incidents Buddhists believe Islam motivates intolerance and violence against non-Muslims. Similarly, Muslims fear on Buddhists because of racist activities around the globe in where Muslims live as minority in Buddhist majority countries, particularly in the post-civil-war context in Sri Lanka (Myanmar, Thailand), anti-Muslim harassment, discrimination, and violence began with the tacit approval of the state. The attacks on Muslims included campaigns against halal certification of food items, attacks on Muslim businesses, properties, and homes, and false narratives perpetrated to promote the boycott of Muslim businesses.<sup>15</sup> Therefore, it is an urgent need to make a good interreligious understanding of the protection of life through examining Buddhist and Islamic texts and teachings.

Almost all of the religious scriptures guide nonviolence and to protect of life whether the followers of that religion or not respect others' dignity, Buddhism also clarifies the right to life under the guidance of *Pāṇātipāta* or "Not Killing Lives." The *Pancasila* of Buddhism first and foremost clarify the not killing concept. Indeed, Buddhist *Pancasila* is a basic training rule that is observed by all practicing lay Buddhists. The precepts are often recited after reciting the formula for taking refuge in the Buddha, Dhamma, and Sangha.<sup>16</sup>

Similarly, Islam also strongly condemns the usurpation of the life of living beings by killing them unjustly or deliberately. Islam is not a new religion; but was blessed to guide mankind in different periods, since the time of Prophet Adam the first person. Thus, the Prophet Mohamed (PBUH) is the last one who came to guide society. According to Islam, killing the life of a human unjustly is predicted to kill the whole of human society. This is what Islam refers to as '*Qatil*' in Arab. "...Whoever killed (*Qatil*) a human being, except as a punishment for murder or for spreading corruption in the land, shall be regarded as having killed all mankind, and that whoever saved a human life shall be regarded as having saved all mankind...."<sup>17</sup> The idea of *Maqasid al-Sharia* also contains the protection of life<sup>18</sup> in a detailed manner. In this context, the protection of life or non-killing is compared here with the Buddhist *Panatipatha* from *Pancasila* and Islamic *Hifz al-Nafs* from *Maqasid al-Saharia* perspectives. It is hoped that this will remove the misconception about killing people and innocent in the name of religion or for religion in a diverse society and create a good interreligious understanding among Buddhists and Muslims.

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language, or religion. For details, Charter of the United Nations. (n.d.). Retrieved October 11, 2020, from <https://www.un.org/en/charter-united-nations/index.html>.

<sup>14</sup> See: Imtiyaz, A.R.M. "The Easter Sunday Bombings and the Crisis Facing Sri Lanka's Muslims." *Journal of Asian and African Studies* 55, no. 1 (February 2020): 3-16. <https://doi.org/10.1177/0021909619868244>.

<sup>15</sup> "From Burning Houses to Burning Bodies," 2021.

<sup>16</sup> "The Five Precepts: Pañca-Sila," Access to Insight Readings in Theravada Buddhism, accessed August 6, 2022, <https://www.accesstosight.org/ptf/dhamma/sila/pancasila.html>.

<sup>17</sup> Al-Quarn 5:32 tarnstaion of Wahidudin Khan.

<sup>18</sup> See: Jasser Auda, *Maqasid al-Shariah Introductory An Guide*, IIIT (IIIT, 2008), <https://doi.org/10.2307/j.ctvkc67c6.5>.

## LITERATURE REVIEW

Some Muslim writers hardly compare the concepts of Buddhism and Islam, three of which are arguable, such as those by Imran Nasir Hosein,<sup>19</sup> Abdullah Numsumuk,<sup>20</sup> and Harun Yahya<sup>21</sup> the objective of these works does not bring any interreligious understandings between Buddhists and Muslims. Similarly, the works do not encompass any detailed concepts both from Buddhism and Islam which promote peace and understanding among Buddhists and Muslims. However, the two Buddhist-Muslim dialogue sessions make good interreligious understanding between these two religions. First, conducted by Dr. Daisaku Ikeda and Dr. Majid Tehranian,<sup>22</sup> which is a prime example of inter-religious dialogue. Secondly, the dialogue of Abdul Rahman Wahid or Gus Dur (1940–2009) with Daisaku Ikeda<sup>23</sup> cover meetings between Buddhist and Islamic civilizations from the 7th century to the present, and their shared similarities. Yet, these dialogues only cover more general views or common values of all religions, yet it does not focus on any specific themes like *Pāṇātipāta* and *Hifz al-Nafs* which promote peace among the adherents. In contrast, the works of Snjezana Veljagic Akpinar on Buddhist Meditations on Islamic Contemplative Paths<sup>24</sup>: Less Traveled Roads and Abandoned Junctions, Alexander Berzin's study on Buddhist-Muslim Doctrinal Relations<sup>25</sup>, and the work about Dialogue Between Islam and Buddhism through the Concepts *Ummatan Wasaṭan* (The Middle Nation) and *Majjhima-Patipada* (The Middle Way) by Imtiyaz Yousuf<sup>26</sup> include some conceptual ideas which promote good interreligious understanding between Muslim and Buddhists. However, there are no works have been published that highlight the protection of life through the concepts of *Panathipata* of Buddhism and *Hifz al-Nafs* of Islam.

## RESEARCH METHODOLOGY:

This article falls within the domain of the history of religious thought which is mostly theoretical, and it involves library research. Thus, this article applies to the qualitative method. It uses a theoretical review on comparative analysis of the literature studied about both the idea of *Panathipapa* from *Pancasila* of Buddhism and *Hifz al-Nafs* from *Maqasid al-Saharia* of Islam concerning the concept of

<sup>19</sup> Imran Nazar Hosein, *Islam and Buddhism in the Modern World* (Masjidh Dar al-Qurān, 2001).

<sup>20</sup> Abdullah Numsumuk, *Buddhism: History, Doctrines, and Its Relationship with Sōfism* (Maktaba Adwa us-Salaf, 1999)

<sup>21</sup> Harun Yahya, *Islam and Buddhism* (New Delhi: Islamic Book Service, 2003).

<sup>22</sup> Daisaku Ikeda and Majid Tehranian, *Global Civilization. A Buddhist-Islamic Dialogue* (London: British Academic Press, 2003).

<sup>23</sup> Abdurrahman Wahid, and Daisaku Ikeda, *The Wisdom of Tolerance: A Philosophy of Generosity and Peace*, (I.B. Tauris, 2015).

<sup>24</sup> Snjezana Veljagic Akpinar, *Buddhist Meditations on Islamic Contemplative Paths: Less Traveled Roads and Abandoned Junctions* (Buddhist Text Translation Society 2015).

<sup>25</sup> Alexander Berzin, "Buddhist-Muslim Doctrinal Relations," *Buddhist Attitudes toward Other Religions*, 2008.

<sup>26</sup> Imtiyaz Yusuf, "Dialogue Between Islam and Buddhism through the Concepts *Ummatan Wasaṭan* (The Middle Nation) and *Majjhima-Patipada* (The Middle Way)." *Journal of Islamic Studies* 2009. 48 (3): 367–94.

protection of life. The results are gathered and arranged for the construction of the discussion on the protection of life according to Buddhism and Islam.

Concerning the source of this article, both primary and secondary sources in English, Arabic, Sinhala, Pali, and Tamil languages are consulted. The study concludes that both religions share a similar scope for peaceful coexistence and declare freedom as a right to be granted to everyone. Both religions prioritize social interest based on human values as the mainframe of reference when discussing peaceful coexistence.

## DISCUSSION

### Protection of Life From the Perspective of *Pāṇātipāta* in Buddhism

The Buddha, whose personal name was Siddhattha (Siddhartha in Sanskrit), and the family name Gotama (Skt. Gautama), lived in North India in the 6th century B.C. and his guidance and teachings were considered as Buddhism. The heart of the Buddha's teaching lies in the Four Noble Truths (*Cattāri Ariyasaccā*) which he expounded in his very first sermon.<sup>27</sup> As expressed in the Buddha's Four Noble Truths, the goal of Buddhism is to overcome suffering (*duḥkha*) caused by desire and ignorance of reality's true nature, including impermanence (*anicca*) and the non-existence of the self (*anattā*). Similarly, the focus of Buddhism is the human mind, which is stated in the Dhammapada: "All experience is preceded by mind, led by mind, made by mind."<sup>28</sup> Therefore, it can be said that the basic purpose of Buddha was to find the remedy to the sorrow of the world and salvation in this life itself. He provided a practical solution to the problems of this world through his teaching. Suffering ceases with the final liberation of *Nirvana*.

The early texts portray the Buddha as a charismatic, humanitarian teacher who inspired many people. He even elicited a response from animals: for it is said that an elephant once looked after him by bringing him water when he was spending a period alone in the forest (Vin.i.352). A person who bore enmity towards him, however, was his cousin Devadatta, one of his monks.<sup>29</sup> Similarly, Mahinda Paliawadana says, in ancient India, at a moment of political, social, and spiritual tension, the Buddha appeared. The canonical texts of Theravada bear witness to the existence of wars between kings and Republican states.<sup>30</sup> And Buddha played a significant role in giving solutions.

Buddhism is known as "the Religion of Peace" because Buddhist teachings focus on self-awareness to maintain bodily, verbal and inner peace.<sup>31</sup> So Buddha condemns any harming and killing and he said, "Living beings in this world commit three kinds of sins through the body." The first of these is '*Pāṇātipāta*', which means

<sup>27</sup> Walpola Sri Rahula, *What the Buddha Thought* (New York: Grove Press, 1974), 16.

<sup>28</sup> Dhammapada vv. 1-6; Gil Fronsda, trans., *The Dhammapada: A New Translation of the Buddhist Classic, with Annotations*, Boston: Shambhala, 2005, pp. 1-2.

<sup>29</sup> Peter Harvey, *An Introduction to Buddhism: Teachings, History and Practices*, Cambridge University Press, Second (Cambridge, 2013), 25, <https://doi.org/10.2307/604489>.

<sup>30</sup> Mahinda Paliawadana, "The Theravada Analysis of Conflicts." In *Buddhism, Conflict and Violence in Modern Sri Lanka*, 83-93. Routledge. <https://doi.org/10.4324/9780203007365-13>. p67

<sup>31</sup> Juichiro Tanabe, "Buddhism and Peace Theory: Exploring a Buddhist Inner Peace." *International Journal of Peace Studies*: 2016. 21: 14.

killing lives. The second refers to theft and the third to inappropriate lustful acts.<sup>32</sup> According to the Dhammapada, taking a life is a grave sin, as stated below.

“The wise who hurt no living being, and who keep their body under self-control, they go to the immortal *Nirvana*, where once gone they sorrow no more.<sup>33</sup> And another verse says, “A man is not a great man because he is a warrior and kills other men, but because he hurts not any living being he in truth is called a great man.”<sup>34</sup>

Buddha was against murdering or harming any living beings and encouraged reflection or mindfulness (*satipatthana*) as right action (or conduct), therefore “the rightness or wrongness of an action centers around whether the action itself would bring about harm to self and/or others.” In the *Ambalatthika-Rahulovada Sutta*, the Buddha says to Rahula: If you, Rahula, are desirous of doing a deed with the body, you should reflect on the deed with the body, thus: That deed which I am desirous of doing with the body is a deed of the body that might conduce to the harm of self and that might conduce to the harm of others and that might conduce to the harm of both; this deed of the body is unskilled (*akusala*), its yield is anguish, its result is anguish.<sup>35</sup>

Buddha brings people to realize empathy for others and he logically explained it. Everyone has a desire to live so, Buddhism says that he should not kill or cause to anyone. “All living beings are terrified of punishment (*danda*), all fear death. Putting oneself in another's place, one should neither kill nor cause to kill.” And “All living beings are terrified of punishment (*danda*); to all life is dear. Comparing others with oneself, one should neither kill nor cause to kill.”<sup>36</sup> And one who kills a life he who can't be happy in the next world. “He, who, seeking his happiness, inflicts pain on people longing for happiness, will not find happiness in the next world”<sup>37</sup> and Dhammapada explains that he who sage, He who, not sage.<sup>38</sup> Kiribathgoda Gnanandha Thero explains<sup>39</sup> the verse ‘Having killed mother (i.e., Craving), father (i.e., Conceit), and the two kings (i.e., Eternity-belief and Annihilation-belief), and having destroyed the kingdom (i.e., the sense bases and sense objects) together with its revenue officer (i.e., attachment), the brahmana (i.e., the *arahat*) goes free from *dukkha*.<sup>40</sup> Having killed mother, father, the two Brahmin kings and having destroyed

<sup>32</sup> The 10 unwholesome deeds, also known as the “*Kamma Patha*” or a chain of action, are composed of three bodily deeds, four verbal deeds, and three mental deeds, as stated by the Buddha in the *Saleyaka sutta*.

<sup>33</sup> Dhammapada, 225 Emphasis added.

<sup>34</sup> Dhammapada, 405. Emphasis added.

<sup>35</sup> Thanissaro Bhikkhu, trans., “*Ambalatthika-Rahulovada Sutta*: Instructions to Rahula at Mango Stone,” Tripitaca, Majjima Nikaya, accessed August 9, 2022, <https://www.accesstosight.org/tipitaka/mn/mn.061.than.html>.

<sup>36</sup> *Dhammapada* (Taipei: The Corporate Body of the Buddha Educational Foundation, 2013), v. 129,130.

<sup>37</sup> *Dhammapada* (Taipei: The Corporate Body of the Buddha Educational Foundation, 2013), v. 131.

<sup>38</sup> *Dhammapada*, v. 269.

<sup>39</sup> Kiribathgoda Gnanandha Thero, ‘Dharma chuvai ootredukkum Dhammapada’ (on the explanation of the 294 and 295 verses of Dhammapada), p136

<sup>40</sup> *Dhammapada*, 294.

the hindrances of which the fifth (i.e., doubt) is like a tiger-infested journey, the brahmana (i.e., the arahat) goes free from dukkha.”<sup>41</sup> and its taught while residing at the Jetavana monastery, the Buddha uttered Verses (294) and (295) of this book, concerning Thera Bhaddiya who was also known as Lakundaka Bhaddiya because of his short stature.

Moreover, killing a decent person than killing an immoral is as serious as killing a mother, a father, or a priest. Similarly, premeditated murder due to greed is so far more serious than murder committed for self-defence. Humans are more likely to follow morals than an animals. Therefore, killing a human is more sinful than killing animals. After all, killing a Brahmin is the greatest sin.<sup>42</sup> Buddhism says, that the destroyer of the life of any living being, even if he possesses all the comforts of wealth and beauty in his next birth, will not be able to face death in the best way.

### ***Pañcasīla and Pāṇātipāta***

In Buddhism, the Pali term *pañca* signifies five, and the word *sīla* relates to nature, habit, moral practice, and code of morality. So, the word *pañcasīla* means five moral codes or precepts and lay Buddhist practitioners observe either five moral practices, the so-called “Five Precepts” (*pañca-sīla*).<sup>43</sup> It is mentioned in Dhammapada; “He who destroys life, who utters lies, who takes what is not given to him, who goes to the wife of another, who gets drunk with strong drinks -- he digs up the very roots of his life.”<sup>44</sup> Those pursuing any form of spiritual development must base their practice on moral values in order to feel stable and respectable of themselves. The training rules provide a guide that they can use for proper behaviour in their daily lives, and observance of these rules provides the foundation for the practice of meditation (*bhāvanā*) and the attainment of wisdom (*paññā*).<sup>45</sup> The Five Precepts or *Pañcasīla* are 1. To abstain from taking life; 2. To abstain from taking what is not freely given; 3. To abstain from sexual misconduct; 4. To abstain from false speech; 5. To abstain from intoxicating drinks and drugs causing heedlessness.<sup>46</sup>

The first *Pañcasīla* explains *Pāṇātipāta*. The word '**Pāṇātipāta**' is derived from two words: '**pana**' which means 'living being' and '**atipata**' which means 'striking down', hence killing or destroying is the meaning of *Pāṇātipāta*. It is said, *pāṇātipātā* means to cut off a life prematurely.<sup>47</sup> *Pāṇātipātā* is the idea of the taking of life before the ripening of its natural span (*āyus*). According to the *Atthasālini* or Expositor, for killing to take place five conditions must be met.

i) The being must be alive.

<sup>41</sup> Dhammapada, 295.

<sup>42</sup> Sanu Matthanadull, & Sarita Mahatthanadull, *The Five Precepts: Criteria and the Promotion of Individual and Social Peace*, (Research Gate, 2018).  
<https://www.researchgate.net/publication/340629233>

<sup>43</sup> Walpola Sri Rahula, *What the Buddha Thought*, 80.

<sup>44</sup> Dhammapada, 246-247

<sup>45</sup> Allan R Bomhard, *The Original Teachings Of the Buddha* (Charleston: Charleston Buddhist Fellowship, 2012), 22.

<sup>46</sup> Bomhard, 22.

<sup>47</sup> Martin Kovacic, “The Ethics of Killing,” *The Ethics of Killing* (University of Melbourne, 2020), 24, <https://doi.org/10.1093/0195079981.001.0001>.



ii) There must be knowledge that it is a living being.  
iii) There must be an intention to cause its death.  
iv) Action must be taken to cause its death  
v) Death must result from such action. If all these conditions are fulfilled, then the precept has been broken.<sup>48</sup> However, if a man accidentally crashes into a car and dies, while chasing him to kill, it is not considered a violation of this command unless it is predicted as an accident. The following table indicates the *Pancasila* concepts of Buddhism.

### **Pancasila**

	<b>Pali Term</b>	<b>English Translation</b>	<b>Note</b>
01	<i>Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi</i>	I undertake the training precept to abstain from the onslaught of breathing beings.	Physical Activity
02	<i>Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi</i>	I undertake the training precept to abstain from taking what is not given	Physical Activity
03	<i>Kāmesumicchācāra veramaṇī sikkhāpadaṃ samādiyāmi</i>	I undertake the training precept to abstain from misconduct concerning sense-pleasures	Physical Activity
04	<i>Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi</i>	I undertake the training precept to abstain from false speech	Verbal Activity
05	<i>Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi</i>	I undertake the training precept to abstain from alcoholic drinks or drugs that are an opportunity for heedlessness.	Mental Activity

### **Protection of Life From the Perspective of Hifz Al-Nafs in Islam.**

The Arabic term *Insan* means Human, in the Qur’ān the word *Insan* is used in the derivative forms of “*ins*,” “*nâs*,” and “*anâsiy*” and the root word has the opposite meaning to hatred.<sup>49</sup> These words also mean to perceive, to recognize, to feel, and to be familiar.<sup>50</sup> *Insan* is defined by early scholars as “the speaking being.”<sup>51</sup> In the world view of Islam, Human Life is highly respected, protected and the most precious gift from Allah so, The most explicit affirmation of human dignity (*karamah*) is found in the Qur’ān, in a general and unqualified declaration: “We have bestowed dignity on the children of Adam ...and conferred upon them special favors above the greater part of Our creation”<sup>52</sup> and “Verily, We created man in the best stature.”<sup>53</sup> Qur’ān commentator al-Alusi’s observation that “everyone and all members of the human race, including the pious and the sinner, are endowed with dignity....”<sup>54</sup> So the

<sup>48</sup> Hammalawa Saddhatissa, *Buddhist Ethics*. (London: Wisdom Publication, 1987). P.75

<sup>49</sup> Muhammed ibn Mukrim ibn Manzūr, *Lisānu’l-Arab*, Beirut, 1990, vol.1, p. 148

<sup>50</sup> Fakhru’d-Din Rāzī, *Mafâtiḥ-ul Ghayb*, Daru’l Fikr, First Edition, Beirut, 1981, vol.30, p. 235.

<sup>51</sup> Jurjani, Ali ibn Muhammad ibn Ali, *Kitāb al-Tārifāt*, (edited by Ibrahim al-Abyârî), Dârû’d Dayyân li’t Turâs, Medina, undated, p. 56.

<sup>52</sup> Al-Quran Al-Isrâ’, 17:70

<sup>53</sup> Al-Quran - Al-Teen 95:4

<sup>54</sup> Shihab al-Din al-Alusi, *Ruh al-Ma’ani fi Tafsir al-Qur’an al-‘Azim*, (Beirut:Dar al-Turath al-Arabi, nd), Vol. XV, 117.

relationship between Muslims and fellow humans is a very significant and maternal bond from the *Maqasid*<sup>55</sup> perspective; He created you from a single soul,” Therefore, the protection of humans has the foremost place in Islam before the protection of other lives.

It can be divided there are three types of living beings; humans, plants Animals. But in Islam, all creatures in the universe are Allah’s creations and considered living beings., and even the tree and the other creatures have life hence the Qur’ān says “The stars and the trees bow down ‘in submission’.[[ lit., prostrate.]]”<sup>56</sup> Similarly, Islam presents very clear thoughts of Allah’s creations; “All the creations are the family of Allah, those whom he loves most is those who benefit his family.”<sup>57</sup> This hadith teaches that Human should love all the other creations as he loves another human. Then only a human could become the benefactor of the family of Allah and receive his love. Islam says human beings behave well with the other creations of God. Behaving well with all the creations of God is worship. “Be merciful on the earth, and you will be shown mercy from Who is above the heavens.”<sup>58</sup>

There is a misconception that Islam persecutes animals and fails to protect animal rights. However, it is important to know how the Arabs treat animals before Islam. The Arabs had the hobby of killing and torturing animals and also Arabs used to kill animals harmfully to eat. Also, they used to competitive killing camels, when a person died, others would tie his camel over his grave without giving water or food to it until it died.<sup>59</sup> So, there was not even a minimum level of tolerance or kindness toward the animal before Islam. But Islam protects animal rights at a maximum level. There are prophetic narrations that say a man was forgiven for his mercy to a thirsty dog similarly, another woman was punished for misbehaviour with a cat. The hadith is as follows: Messenger of Allah (PBH) said, "While a man was walking on his way, he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog that was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So, he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins". The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He (PBH) said, "A reward is given in connection with every living creature" ...<sup>60</sup> Similarly, a woman was entered to hell because of her misbehaviour with a cat; Muhammad (PBH) said, "A woman was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." Allah's Messenger (PBH) further said, (Allah knows better) Allah said (to the woman), 'You neither fed it nor watered when you locked it up, nor did you set it free to eat the vermin of the earth.'<sup>61</sup> So, Islam

<sup>55</sup> *Maqasid* refers higher objective of Islamic Sharia

<sup>56</sup> Al-Quran - Ar-Rahman [ chapter 55]: 6

<sup>57</sup> Baihaki, *Shub al-Iman*, Hadith 6/2528

<sup>58</sup> Jami' at-Tirmidhi 1924 / English translation: Vol. 4, Book 1, Hadith 1924

<sup>59</sup> Muhammadh Akram, *Nadaimuraik Ketra Islam* (Dehiwalai: 2006). p,266

<sup>60</sup> Riyad as-Salihin 126

<sup>61</sup> Sahih al-Bukhari 2365 / USC-MSA web (English) reference: Vol. 3, Book 40, Hadith 553

excellently protects animal life, but certain meats are permissible to eat if it is necessary. In Islam, there is no compulsion to eat non-vegetarian food. However, it is not a sin to eat which is permitted by God. “And the grazing livestock he has created for you; in them is warmth and benefits and from them, you eat.”<sup>62</sup>

Plants are included in the perspective of organisms. According to the prophetic explanation that “the entire creature is the family of Allah.”<sup>63</sup> So, the following text clarifies that plants are Allah’s blessing to humans, “And We send down blessed rain from the sky, bringing forth gardens and grains for harvest, and towering palm trees ‘loaded’ with clustered fruit, and towering palm trees ‘loaded’ with clustered fruit.”<sup>64</sup> It is said that trees are to be treated with respect and not to be unnecessarily harmed: Narrated Rafi’ bin ‘Amr: “I was throwing stones at a date palm belonging to some of the Ansar. The tool me along with them to the Prophet (PBH). He said: ‘O Rafi’! Why were you throwing stones at their date palm?’” He said: “I said: ‘Out of hunger, O Messenger of Allah! He said: ‘Do not throw stones at them, eat what falls. May Allah fill you and quench your thirst.’”<sup>65</sup> Plants are valuable deeds that bring benefit. So, Islam advises human beings, not to destroy them unjustly. And it says to do good things by planting them on the earth. In the history of Islam, when the first *Khalifa* (Ruler) sent his forces to war, he warned them as follows; “do not cut the trees which have given fruits, do not attack the places where human alive, do not kill goats or camel unless it is for your food and does not destroy bees by fire.”<sup>66</sup>

### ***Maqāṣid Al-Sharī‘ah And Hifz Al-Nafs***

The term ‘*Maqasid*’ (plural: of *Maqsad*) refers to a purpose, objective, principle, intent, goal, or end<sup>67</sup> and *Sharia* refers to Islamic ruling. So, *Maqāṣid al-Sharī‘ah* means, the objectives/purposes/intents/ends/principles behind the Islamic rulings.<sup>68</sup> According to al-Raisuni, *Maqāṣid al-Sharī‘ah* are the objectives of the *Shari‘ah* behind a provision, and the purpose of a provision is to realize those objectives for the good and benefit of mankind.<sup>69</sup>

In the debate related to *Maqāṣid al-Sharī‘ah*, as-Syatibi divides its breakdown into three main bases namely *al-daruriyyat* (urgent need), *al-hajiyyat* (will) and *al-tahsiniyyat* (improvement). Then, the details of *al-daruriyyat* also described as *Maqasid al-Khamsah*, *Kulliyat al-Khamsah* and *al-daruriyyat al-Khamsah* are divided into five, namely *Hifz al-Din* (protection of religion), *Hifz al-Nafs* (protection of life),

<sup>62</sup> Al-Quran, Surah An – Nahl[ chapter 16]: 5

<sup>63</sup> Baihaki, *Shub al-Iman*, Hadith 6/2528

<sup>64</sup> Al-Quran, Surah Qaf [ Chapter 55]: 9 – 11

<sup>65</sup> Jami’ al-Tirmidhi Book 14, Hadith 90 / Reference (English Book) Vol. 1, Book 12, Hadith 1288

<sup>66</sup> Ayyoob 2020.

<sup>67</sup> Mohammad al-Tahir Ibn Ashur, *Ibn Ashur-Treatise on Maqasid Al-Shariah*, trans. Mohamed El- Tahir El-Mesawi, vol. 1st (London-Washington: International Institute of Islamic Thought (HIT), 2006), p. ii. See also: Jasser Auda, *Maqasid Al-Shariah An Introductory Guide*, (Herndon, VA: IIIT, 2008).

<sup>68</sup> Ibn Ashur, *Maqasid Al-Sharicah Al-Islamiyah* p 183. See also: Jasser Auda, *Maqasid Al-Shariah An Introductory Guide*, (Herndon, VA: IIIT, 2008)

<sup>69</sup> Al-Raisuni, Aḥmad. *Naḥariyyāt Al-Maqāṣid ‘Ind Al-Imām Al-Shāṭibiy*. Virginia: The International Institute of Islamic Thought, 1995.

*Hifz al-‘Aql* (Protection of intellect), *Hifz al-Nasl* (Protection of descent) and *Hifz al-Mal* (Protection of wealth).<sup>70</sup>

The Arabic word *Hifz* means ‘protection,’<sup>71</sup> the word *Nafs* means ‘soul’, and ‘person’. It comes from a root verb (*na-fu-sa*) meaning to be ‘precious’, ‘valuable’, and ‘priceless.’<sup>72</sup> These meanings are taken together to help to appreciate how the concept of life is understood in Islam and why its protection is so important. So, the term *Hifz al-Nafs* means protection of soul, life or person in the *Maqasid al-Sharia* discussion.<sup>73</sup>

The *hifz al-Nafs* can be defined as the protection of life and safety and the right to obtain justice as it is found in the following Qur’ānic verses. The protection of life is the most basic and sacred right of all human beings, and no other human is permitted to take someone’s life, except in the cases to serve justice after a fair trial: “And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly -We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].”<sup>74</sup> Killing a single innocent is equal to killing the whole of humanity.<sup>75</sup>

Life is a gift from Allah; no one can take it away except in extreme circumstances. Killing or Homicide (*Qatl*) is an action causing the detachment of the soul from a human being and it is so evil in Islam that Allah described it as follows: “That is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity.”<sup>76</sup> Therefore, it is important to realize that this verse did not specify a religion. It does not matter whether the person is a Muslim, Jew, Christian, Buddhist or even an Atheist. Their life has the same value as anyone else as far as *Maqasid al-Sahria* is concerned. The Prophet (PBUH) said, “Whoever killed a *Mu’ahid* (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).”<sup>77</sup> Another verse emphatically affirms this stand: “Do not kill the soul, which has been made sacred except by right...”<sup>78</sup> Islam considers murder to be the most heinous crime against a person. So, the blood of human beings is sacred in Islam. Prophet (PBUH) reportedly stated that “the first act of Allah on the Day of Judgement would be to punish murderers by making them suffer the torment of Hell.”<sup>79</sup> Prophet

<sup>70</sup> Saifuddin al-Amidi, *Al-Ihkam fi Usul al-Ahkam*, (Cairo, Muassasah al-Halabi), Jil. 2, 1976, pp. 48

<sup>71</sup> Almaany Team, “حفظ” In English - Translation and Meaning in English Arabic Dictionary of All Terms,” Almaany, accessed August 17, 2022, <https://www.almaany.com/en/dict/ar-en/%D8%AD%D9%81%D8%B8/>.

<sup>72</sup> Almaany Team, “نفس” In English - Translation and Meaning in English Arabic Dictionary of All Terms,” Almaany, accessed August 17, 2022, <https://www.almaany.com/en/dict/ar-en/%D9%86%D9%81%D8%B3/>.

<sup>73</sup> See: JASSER AUDA, *MAQASID AL-SHARIAH INTRODUCTORY AN GUIDE*, IIIT (IIIT, 2008), <https://doi.org/10.2307/j.ctvkc67c6.5>.

<sup>74</sup> Al-Quarn Al-Isra’ 17:33

<sup>75</sup> See Al-Quarn Al-Maidah 5:32

<sup>76</sup> Al-Quran, Al-Ma’idah 5:32

<sup>77</sup> Sahih al-Bukhari 6914 / USC-MSA web (English) reference: Vol. 9, Book 83, Hadith 49

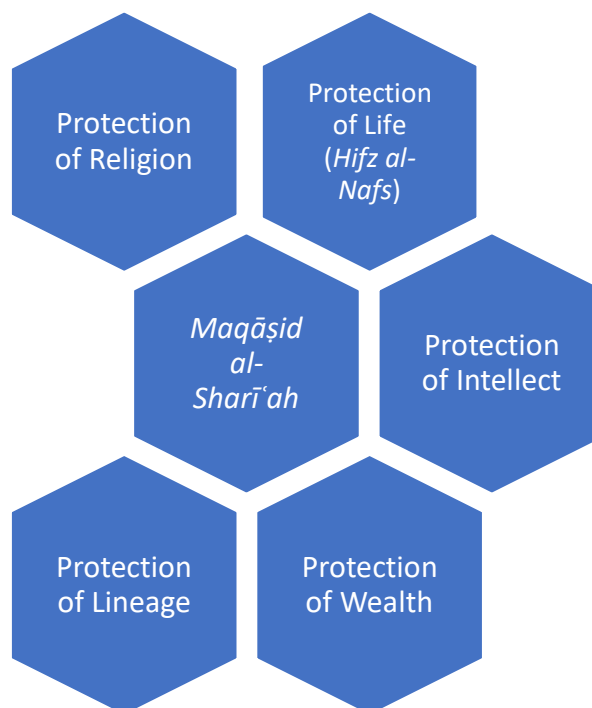
<sup>78</sup> Al-Quran - Al-Isra’ 17:33

<sup>79</sup> Sahih al-Bukhari Vol. 4, Beirut, p. 39

(PBUH) at his last pilgrimage declared that “the blood of human beings, their property, and prestige is as sacred as the city of *Haram* of Makkah and the day of Arafah.”<sup>80</sup> Therefore, human life should be protected. So generally, abortion is also prohibited in Islam; “And do not kill your children for fear of poverty; we provide for them and you, indeed, killing them is ever a great sin”<sup>81</sup>

Many laws in Islamic regulation demonstrate the principle of protection of life. For example, if someone is starving to death they may even consume prohibited food to survive: “...but if any of you is forced by hunger to eat forbidden food, with no intention of doing wrong, then God is most forgiving and merciful.”<sup>82</sup> This means although pork and alcohol are totally prohibited in Islam even a small portion, if pork or alcohol were the only things available when starving, it is better to consume that filth than to die. So, the protection of life has a foremost place in *Maqasid al-Saharia* discussion in Islam. The following figure explains the five main *Maqasid al-Saharia*.

Basic *Maqāṣid al-Sharī‘ah*-Preservation of Five Essentials of Human Well-being



## COMPARISON

The Conditions for Killing in the views of Buddhism and Islam are very clear; The most important point to note is that there must be an **intention or desire** to kill. The intention (*Chetana*) is the mental factor responsible for the action (*kamma*). In Buddhism, Kamma is considered an intentional action, hence the Buddha says "Intention, I tell you, is *kamma*. Intending, one does *kamma* by way of body, speech,

<sup>80</sup> Sahih al-Bukhari, Kitab al-Diyat, Vol. 8, Beirut, p. 1

<sup>81</sup> Al-Quran, Surah Bani Israil: 31

<sup>82</sup> Al-Quran Al-Ma'idah 5:3

& intellect.”<sup>83</sup> So, it is emphasized that intentional killing is commonly rejected by Buddhists since to be Buddhist requires at the least upholding the five precepts (*pañcaśīla*) and a general injunction to non-harm (*ahiṃsā*) that pervades the Buddhist canon, and indeed the religion across its diverse doctrinal and historical contexts.<sup>84</sup> Similarly, In Islam, Many Islamic scholars began books with the Hadith of Intention; “Verily actions are by intentions, and for every person is what he intended.”<sup>85</sup> Without intention, there is no transgression as when someone accidentally kills an ant while trying to pull it away from his body to prevent it from biting him. Killing is categorized as a sinful bodily action since it generally occurs via the body, but what really performs the act is the mind using the body as its instrument.

Both *Pāṇātipātā* and *Hilfal-Nafz* prohibit killing the lives of humans, animals, and even little insects without justification. Similarly, in Buddhism, it has also been pointed out that the seriousness of taking life depends on the size, intelligence, benefits done, and spiritual attainments of that living being. Killing a large animal is worse than killing a small animal (also because it costs more effort); killing a spiritually accomplished master is regarded as more severe than the killing of another “more average” human being, and killing a human being is more severe than the killing of an animal. But all killing is condemned.<sup>86</sup> In Islam, all creatures are Allah’s creations, and even the tree and the other creatures have life hence the Qur’ān says “The stars and the trees bow down ‘in submission’. [lit., prostrate.]”<sup>87</sup> And all the creatures are created by Allah for the betterment of humans hence Allah says; “Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favours upon you, both seen and unseen? ‘Still’ some dispute about Allah without knowledge, guidance, or an enlightening scripture.”<sup>88</sup> So, harming, and killing of any creatures are prohibited in Islam. Although it is permissible to have halal meat via the proper Islamic slaughtering method, some narrations encourage not to eat meat too much. Umar Ibn Al-Khattab (may Allah be pleased with him) reportedly said, “Beware of meat. It has addictiveness like the addictiveness of wine.”<sup>89</sup> He prohibited eating meat every day during his caliphate (Ruling Period). Umar Ibn Al-Khattab saw Jabir Ibn Abdullah (may Allah be pleased with both of them) carrying some meat. He said, “What is this?” He said, “Leader of the Believers. We desired meat, and I bought some meat for a dirham.” Umar said, “Does one of you want to fill his belly apart from his neighbor or nephew? How can you overlook this ayat? ‘You squandered your good things in the life of this world and sought comfort in them [Qur’ān, 46:20].’”<sup>90</sup>

<sup>83</sup> Nibbedhika Sutta AN 6.63

<sup>84</sup> Kovacic, “The Ethics of Killing,” 2.

<sup>85</sup> Hadith- Sahih al-Bukhari 6689

<sup>86</sup> James P. McDermott, “Animals and Humans in Early Buddhism,” *Indo-Iranian Journal*, 1989, 269–80, <https://doi.org/10.1163/000000089790083303>,

<sup>87</sup> Al-Quran - Ar-Rahman [chapter 55]: 6

<sup>88</sup> Al-Quran - Luqman [chapter 31]:20

<sup>89</sup> Hadith Narrated by Malik, Muwatta’

<sup>90</sup> Hadith Narrated by Malik, Muwatta’

Since life is so worthwhile the precepts *Panatipata* in Buddhism and *Hifz al-Nafs* in Islam prohibit the taking of life. Within these precepts all killing for whatever reason is not allowed in both religions. But there is room for taking life for just cause both in Buddhism and Islam. In Buddhism A story in the Jartika tales concerns the Bodhisattva, the future Buddha, who kills a bandit in order to save 500 merchants.<sup>91</sup> The exception also includes self-defense and suicide in some circumstances. Self-defense is acceptable only when all alternatives have been exhausted. The precept upholds the sanctity of life of all human beings regardless of the conditions of their lives. As a rule, suicide is prohibited. Even when one is suffering from a painful and incurable disease, or when one's life is unsatisfactory, one should bear it quietly and patiently while simultaneously trying to rid oneself of the pain and suffering in all possible ways. Yet in some cases, according to Buddhist scriptures, taking one's own life is allowed for noble ends. The giving of one's own life to save the lives of others, as a Bodhisatta gave himself to a hungry lioness to save her from eating her own cubs, is one example of this exception.<sup>92</sup> Another is suicide to escape from an incurable illness that is an obstacle to the attainment of Nibbana.<sup>93</sup>

In Islam, to protect humanity and peace it is allowed to use force as in Buddhism. Al-Quran says "... as *Fitnah* (to create disorder) is more severe than killing..."<sup>94</sup> and immediately after the verse of the al-Quran which has been mentioned in connection with the right to life (al-Quran 5:32), God has said: "And whoever saves a life it is as though he had saved the lives of all mankind."<sup>95</sup> There can be several forms of saving man from death. Mawdudi argues that Muslims are supposed to serve the whole of humanity and the best way to do that is to invite people to embrace goodness and prevent them from doing evil: good and evil are based on his understanding of true Islamic teachings.<sup>96</sup> However, in contrast to Buddhism suicide is not permissible in Islam, Allah says, "Do not kill yourselves, surely God is most Merciful to you."<sup>97</sup> The Prophet (PBUH) even refused to perform the funeral prayer over a man who killed himself with an arrow, though he let others perform the prayer. Jabir bin Samura reported: that the dead body of a person who had killed himself with a broad-headed arrow was brought before the Messenger of

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<sup>91</sup> Bodhisattava is a term that refers to the one who is a Buddha-to-be. It is believed that prior to becoming a Buddha, Gotama the Buddha was bodhisattava in 550 previous lives practicing all kinds of perfection (e.g., Perfection of Wisdom, Perfection of Compassion, Perfection of Vigor). The stories of the Buddha's previous lives are collected in Jatakas Stories.

<sup>92</sup> From a story in the Jatakas Stories. This event has been used by Mahayana Buddhism to justify suicide. The Buddha was said to have approved the suicide of a monk named Godhika who, after attaining the state of spiritual release through meditation six times in succession and then falling away from it, committed suicide the seventh time he attained it, in order not to fall away from it again (Samuvutta-Nikaya I, pp.120f). On 11 June 1963 a Vietnamese monk, Thic Quang-Duc, burned himself to death to oppose the Diem regime. Whether his suicide was morally justified or not has been an open question since his death.

<sup>93</sup> Pinit Ratanakul, "The Buddhist Concept of Life, Suffering and Death, and Related Bioethical Issues," *Eubios Journal of Asian and International Bioethics*, 2004, 141-46.

<sup>94</sup> Al-Quran, al-Baqarah 2:191

<sup>95</sup> Al-Quran, al-Maidah 5:32

<sup>96</sup> S.A. A'la Mawdudi, *Al-Jihad Fil-Islam (Jihad in Islam)* (1996), p 86.

<sup>97</sup> Al-Quran, An-Nisaa 4:29

Allah (PBUH), but he did not offer prayers for him.<sup>98</sup> So, Islamic scholars continue to use *Maqasid al-Sharia* to preserve life in this kind of discussion too. When they encounter a difficult issue like euthanasia [assisted suicide], they will refer to the underlying spirit of *Maqasid al-Sharia*. The following table summarizes the important points of protection of life according to Buddhism and Islam.

Textual similarities of protection of life from Buddhism and Islam

	Objective	Buddhism	Islam
1.	Oneness of Human being	All human beings are from a common origin <sup>99</sup>	All human beings are from a common origin <sup>100</sup>
2.	Human Dignity	I do not call him a Brahmin merely because he is born of a Brahmin womb or sprung from a Brahmin mother. Being with impediments, he should address others as "sir." But he who is free from impediments, free from clinging--him I call a Brahmān <sup>101</sup>	Verily we have honored the Children of Adam (whole mankind), <sup>102</sup>
3.	Accept the Diversity	According to the Brahmajāla Sutta, there were many teachings and schools of thought in Bharat (ancient India) during the period of the Buddha. However, the Buddha did not come to condemn the pagan monks and their teachings.	Diversity is part and partial of the law of nature ( <i>Sunnat allāh</i> ) and the diversity in the human family as the inherent divine order in creation to promote mutual understanding ( <i>ta'āruf</i> )
4.	Justice for All	Whoever judges hastily does Dhamma not uphold, a wise one should investigate truth and untruth both <sup>103</sup>	The Qur'ān recommends a simple maxim for justice; O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well- acquainted with all that ye do. <sup>104</sup> And also Qur'ān says "And if you

<sup>98</sup> Sahih Muslim 978 / USC-MSA web (English) reference: Book 4, Hadith 2133

<sup>99</sup> Aggañña Sutta which is the collection's 27th Sutta from the Digha Nikaya

<sup>100</sup> Quran 49:13

<sup>101</sup> Dhammapada 393, 396

<sup>102</sup> Al-Quran - Al-Isra' 17:70

<sup>103</sup> Dhammapada, Chapter 19, The Just, Verse 256

<sup>104</sup> Al-Quran An-Nisa, 4:135



			judge between mankind, that you judge justly.”. <sup>105</sup>
5.	Peace is the Goal	Buddhist history mentions that Lord Buddha visited Sri Lanka three times <sup>106</sup> and twice this was to remove the hatred and establish peace and harmony based on love and kindness.	"And [know that] God invites [man] unto the abode of peace, and guides him that wills [to be guided] onto a straight way. <sup>107</sup> Prophet (PBUH) says; None of you has faith until he loves for his brother what he loves for himself. <sup>108</sup> So, ..do good; indeed, Allah loves the doers of good <sup>109</sup>
	<b>Final Destination</b>	<b>Nirvana (liberation from repeated birth)</b>	<b>Jannah (Heavenly life hereafter)</b>

## CONCLUSION

Unquestionably, according to this textual study, the teachings of Buddhism and Islam with their doctrinal differences, and shared ethical and common values that can contribute to the protection of life among the people of different religious adherents. This work attempts to present conceptual ideas on life protection that concern human dignity while also encouraging understanding among individuals, especially Buddhists and Muslims. With the textual evidence, it is mentioned that to attain peace among Buddhists and Muslims, it is necessary to consider these two conceptual ideas: *Pannatipata* from Buddhist *Pancasila* and *Hifz al-Nafs* from Islamic *Maqasid Sharia* in the global complex context. Through exploration and interreligious understanding, peaceful coexistence can be achievable. As a result, it is proposed that mutual understanding of each other be formed by recognizing concepts that share similar ground before any positive discussion between religions can occur. Otherwise, we may end up talking on the wrong basis, which will not produce any beneficial results.

To summarize, the conceptual idea of protection of life developed by Buddhism and Islam is coherence among believers of both religions rather than religious coherence itself. Whenever peace and harmony have existed, it has been based on unity in spite of differences rather than on unity without differences. It is not based on agreeing to agree, but on agreeing to disagree. It can be said that both religious concepts, *Pannatipata* of Buddhist *pancasila* and *Hifz al-Nafs* of Islamic *Maqāṣid al-Sharī‘a* contain and encourage maintain non-harming and peaceful life in a pluralistic society. The study concludes that both religions share a similar scope for

<sup>105</sup> Al-Quran, al-Nisa 4:58

<sup>106</sup> See: *Durutu Poya*. (n.d.). Retrieved November 12, 2020, from <http://dhammacakka.weebly.com/350335403515354035013540-35083548352435483514.html>.

<sup>107</sup> Al-Quran Yunus, 10:25

<sup>108</sup> Sahih al-Buhari, Vol. 1, Book 2, Hadith 13, Sunnah.com, accessed August 5, 2021, <https://sunnah.com/bukhari:13>.

<sup>109</sup> Al-Quran al-Baqarah, 2:195

non-killing and protection of life and declare humanity, love and justice as a right to be granted to everyone. Both religions prioritize common interests based on universal values as the mainframe of reference when discussing the concept of protection of life. Therefore, the virtues that accompany this precept are respecting the dignity of life from the view of *Pancasila* and *Maqasid*.

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