

# “Human Rights And World Religions (View Of Judaism)”

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## Abstract

The religions' intersection with the issue of human rights is among the contemporary world's problems. Maybe the highest challenge among the monotheistic religions is the conflict between the Jewish religion and the Torah with the human rights. In spite of the existence of Ten Commandments of Prophet Moses (PBUH), the Jewish religion is accused of ethnicism and racial discrimination. Of course, in case that Judaism is viewed from the viewpoint of the theory of relativity in civil rights [25], it may overcome this crisis. The present paper seeks to reconcile (make peace between) the Jewish religion and the contemporary human rights from this viewpoint.

**Keywords:** human rights, Judaism, Jewish law.

## I. Introduction

Human rights are also based on human dignity, and are divided into two parts: freedom of choice and protection against the government. What shaped the culture of human rights was the motive of Jerusalem (ie. The support of the people against the state) and the other part was the motive of Athens (the right to choose a leader) these are the two motives of antiquity and is the basis of today's human rights concepts. The close relationship between the human rights values of modernity and Jewish law needs to be examined and what should be the Jewish law of human rights? Because the Jewish people are a small group that has been discriminated against and persecuted by others and that is why hatred has found its way into Jewish law on the other hand, the moral teachings of Judaism are contradictory. Judaism believes that the moral standards of the Torah and the Talmud govern all human beings but the findings do not indicate this.

In 1948, the united nations issued the universal declaration of human rights. Human rights are based on human dignity and is divided into two parts: freedom of choice and protection against the government. So, in tracing the roots of freedom of choice, we find ancient Athens and in "support for the government" we reach Jerusalem. [2] in the study of antiquity, three religious books have been written, which in the western world are in conflict with the concept of human rights, but spirituality, the bible and the church do not oppose the concept of human dignity. [3] according to the history of human rights, in the seventh century Before Christ (BC), the Neo-Assyrian empire occupied Palestine (due to trade and other interests). After the collapse of the northern kingdom in 722 BC, the southern kingdom of Judah could come to power. [4] the policy of neo-Assyria led to the formation of religious and cultural activities in Jerusalem because it gave relative freedom to remote areas; thus, the elders of Jerusalem recorded the law in such a way as to undermine the Assyrian empire and beyond. And

this was against the citizens as well. In the kingdoms around Judah, the king was placed opposite god and was a divine figure. [5] thus, the ruler truly becomes the face and likeness of the deity (genesis 26: 1). [6] because of the rebellion between the king and god, the king of Assyria considered it his duty to destroy the rebellion (as in the case of Israel in 722 BC). Thus, this view of the old testament life made a difference in meaning in genesis 1:26 and 27. [7]

genesis 26. And he said, o god, make human in our image, after our likeness.

Genesis 27. And god created human in his own image. He created him in the image of god. Human and woman created them.

The interpretation of the meaning of these two verses is as follows:

god said: "let me make human in the image of god, in the image of god. "and god created man in his own image. He created him in the image of god. Man and woman created them. Therefore, according to anthropology, a relationship is established between man and god in which the king has no role. This was a move by the priests of the time to establish a direct relationship between man and god, in these two verses, the ruling position has been lost. And the citizen has found a special place. This idea is also mentioned in the language of the new testament. (acts 5:29) divinity must be considered first and then the wishes of the people. Thus, in modernity, leadership replaced monarchy. [8] what shaped the culture of human rights was the motive of Jerusalem (i.e., the support of the people against the state) and the other part of the motive of Athens (the right to choose a leader). These are the two motives of antiquity and is the basis of today's human rights concepts. [9]

## **2- 10 commandments on mount Sinai**

Judaism is known for its revelation on mount Sinai and the calling of the entire Jewish people. Thus, the Jews became a nation by accepting the obligations of god's chosen people and performing acts that

separated the Jews from other religions. Hence, the history of the Jewish people creates a Jewish identity. The interpretation of mount Sinai reveals the nature of the revelation and he believes that the whole Torah was revealed to Moses on mount Sinai, which includes both the oral law and the written law (Tanakh). And contains ten commands which are as follows. [10,11]

### **"You should not kill anyone"**

in other words, in Hebrew, it means "you should not kill. " therefore, killing an oppressed person is considered murder. If he kills a sinner to save his life, it is still murder, but it is not intentional murder. [1]

### **"Do not commit adultery"**

In the sixth and ninth commandments, while human sexuality is honored immoral sexual activity, especially adultery, is an abomination the decree also refers to adultery, which means having sex between people, prostitution and masturbation, group sex, rape, incest, pedophilia, animalism and the dead, and homosexuality. [1]

### **"Do not steal"**

In the seventh and tenth commandments, while respecting the property of others, it is a sin to usurp another's property and according to the decree of the catholic church, such things as cheating people and taking their money or property, non-payment of workers' wages, and lack of worker productivity for the employer are also considered as theft. Also, embezzlement, fraud, non-payment of taxes and riots are also part of the seventh commandment. [1]

### **"Lack of false testimony to the neighbor. "**

In this commandment, lying is considered a sin, according to the church; because god did not create anything but the truth, human must respect this truth and not lie. [1]

### **"Not greedy for the woman next door. "**

In this decree, unlawful sex and desire for it are considered a sin. Therefore, sexual desires, like

human life, need attention and management ,and according to Catholicism, one of the ways to manage it is marriage, which is also considered sacred. [1]

### **"Greed for the neighbor's property. "**

In this decree, usurpation of the property of others (neighbors) is considered an error, this command is also related to the seventh command and in it theft, jealousy, greed and jealousy of another people's property are also violated. [1]

### **3- Jewish moral laws**

#### **Individual value**

[god] created the universe as parents create a child, not blindly, but out of love. We are not insignificant and not only. We are here because someone has willed for our existence, someone who wanted to be us, knows our innermost thoughts, someone who values our uniqueness, we breathe his breath and we rest in his arms. Someone to whom we connect inwardly through him we are connected to all things [genesis 12: 1] according to the above verse, the Jew believes that all human beings are created by god and their roots go back to Adam, they were created from the soil and spirit of god. In abarneshama (divine part of man (inner)), human is a spark of divinity and this is one of the obvious characteristics of human beings. According to the Jews, human beings are morally different and are equal before god, also, the value of human life derives from the very creation of Adam, so whoever destroys a life, it is as if he has destroyed the world, and whoever saves lives, it is as if he has saved the world. (BT Sanhedrin 37a). People have the same values and every moment of life is very valuable, therefore, the idea that some lives are not worth living is rejected, and we have no right to harm ourselves. [12] the rabbis therefore interpreted this biblical command as "keep my commandments and my statutes, that if any human do these things he shall live in them" (Leviticus 5: 18). "by them ye shall live, and shall not die by them" (BT Yoma 85b)

#### **Freedom of choice**

Freedom of choice is a fundamental concept in Judaism, if human did not have the power of choice, there would be no meaning in talking about commands and prohibitions, rewards and punishments, as god commanded, "I have set before your life and death and blessings and curses. "choose life so that you and your children can survive. " (Deuteronomy 30:19). Schroeder says that death is the punishment for small or large bad decisions, therefore, moral obligations must be observed, the Jews have been taught to be stronger than sin, and to fight against sin and the temptations to do so, as a result, the solution to preventing sin is to take a stand against it. [13]

#### **Socialization**

In Judaism, it is believed that each person should be responsible for his own actions and those of others, so let the people of the community strive for a better life, and a better world. Judaism does not accept the "innocent observer" in terms of personal responsibility, so "if someone is drowning, or animals attack him or thieves attack him, he must be saved. "this verse refers to "do not stand aside when the blood of your neighbors is shed" (BT Sanhedrin 73a). Therefore, in any case, one should perform one's individual duties (but the Jew believes that he should not risk his life), elsewhere, he refers to "anyone who can ... Keeps the people of his city from sinning, but if he does not do so . . . He is responsible for the sins of the people of the city. ", "if he can keep the whole world from sinning and he does not, he is responsible for the sins of the whole world. " (BT Shabbat 54b), so, the task is not just to solve problems, but to establish justice, which is also mentioned in the commandment, "pursue righteousness" (Deuteronomy 16:20), as mentioned in dealing with the problems of society, one should not say, "i go home and eat and drink and make peace with myself. " (BT Ta'anit 11a) another issue in human rights is the self-sufficiency and independence of the individual and the principle of

tzedakah. That the recipient should be honored in this principle (BT Gitten 7b)

### **Honor the neighbor**

Another principle of Judaism is love of neighbor, as it says, "the stranger that sojourned with thee . . . Love him as thyself, because thou were a stranger in the land of Egypt: I am the lord thy god" (Leviticus 19:34). The Talmud teaches us the same way: "if your eye hurts or your teeth bite your tongue, you will not take revenge because one part of your body has injured another. "have the same attitude towards your fellow human and do not rush to rebuke him." (BT Nedarim 9: 4), so the starting point is that we must love ourselves (although we may learn to love ourselves by expressing love to others). Therefore, the respect of all people is essential and we should not discriminate between people, as it has been said that we should "cherish the honor of our fellow human as much as our own [Mishnah Avot 2:15]. " we should think about their property as we care about our property and dignity. We can never gain honor from the humiliation of another. "(Hilkhos Deus 6: 3)

### **4- the historical course of human rights in Judaism**

The commandments in the book of the holy law are general and contain universal and national commandments, the bible also has special rules for individuals, in Deuteronomy chapter 15, a plan for the welfare of society is stated in which citizens are required to pay taxes every seven years, but this is not the case for foreigners. (Deuteronomy 15: 2-3)<sup>1</sup>, chapter 23 of the bible states that it is immoral to take benefits from Jewish citizens, but it is permissible to take benefits from non-Jews (Deuteronomy 23: 20-21)<sup>2</sup>. In genesis chapter 9, the bible states that the penalty for killing man is death because god created humanity in the image of god. (genesis 9: 6)<sup>3</sup>. In Leviticus chapter 24, a legal method is shown. It is

the compensation and time compensation for a person who has been harmed by another. (for example, premeditated murder) (Leviticus 24: 17-22) however, most biblical laws do not have an explicit audience. Now the question arises that when there is no specific addressee for the rules, how will someone be supported if someone makes a mistake? For example, you should not kill, commit adultery, steal, do not testify falsely about your neighbor, do not be greedy on your neighbor's property, your neighbor's wife, his servant, his maid, his cow, not his donkey, and the things that belong to your neighbors. Do not be greedy, who should not be killed (exodus 20: 13-14) whose wife should not lie to? Who should not be stolen? The fact that there is no specific audience for these commands has caused the new generation to be confused. But it must be said that these commands are general and universal. For all people is brought neither a specific person, nor a specific category. These rules of decalogue - the immunity of life, family and property - must be universally understood, as they formed the basis of human rights in the ancient world. [14]

After the destruction of the second temple in Jerusalem in 70 AD, the rabbinical period began. Rabbis are humble, responsible, and religious leaders, and when they deal with society and its issues, they behave with respect and dignity, which is a sign of their professionalism. [23] during this period, the oral legal traditions of Judaism were found in writing in Mishnah and several other works by Jewish jurists called Tanim. The rabbi's interpretation of biblical law prefers local and utilitarian interpretations. In exodus 21:14, the bible explains the prohibition of murder:

"[a] if a man reaches his neighbor rudely, he kills him with deceit, take him from my altar to die. " [exodus 21:14] the interpretation of this verse by Makhilata, a work of Tanayi, is as follows: "the bible, referring to the murderer as 'man', intends to determine the

scope of the command universally. Therefore, every murderer must be punished with death. "however, referring to the relationship with the 'neighbor', the bible intends to justify the murderer only if a Jew has been killed. " if a non-Jew is killed, his punishment is not murder. Jewish law does not protect non-Jews in human rights, and states two solutions for non-Jewish rights, the first of which protects the rights of non-Jews against Jewish hostility. If a Jewish nurse, in addition to giving birth to a Jew, should help a non-Jew to prevent hostility, he should help her. But in principle this is not the case universally among the Jews. The second principle is ways to increase peace, which is more the case in ancient Jewish law than in modern law. In peacetime, special rules are set for non-Jews, for example, non-Jews can receive Jewish charity, or Jewish farmers must allow poor non-Jews to use the facilities. (Gittin 5: 9) in cities inhabited by Jews and non-Jews, the treasury must be collected and distributed by both groups (Gittin 3:13) socially, "Tanim" included laws relating to the universal characteristics of humanity, disease, and death. Just as a Jew must meet Jewish patients, so he must meet sick non-Jews. (tractate Gittin 61a) and in the event of death, a Jew must impartially ensure the burial of the deceased (if necessary in the same cemetery), pay tribute to the deceased, and comfort the mourners of the deceased, regardless of their religious or national affiliation. (tractate Gittin 3:14), according to the principle of human dignity, a Jew should greet non-Jews. (Gittin 5: 9) in Jewish law, the principles of justice prevail over the law of peace because it respects the need for food, the need for dignity in the face of illness and approaching death, and the need for human respect. In the time of the rabbis, the equality of human beings was declining. For example, in the Talmud, Jews were not allowed to give birth to a gentile child on the Shabbat (Tractate Avodah Zarah 26a)

### **5. Medieval Jewish law**

After the destruction of the temple in 70 ad, the Jews have had a history of persecution, death and destruction, Jews were scattered throughout the

world and were treated in a discriminatory manner, this increased in the middle ages, on the other hand, the crusade wars had a profound effect on Jewish identity and Jewish relations with non-Jews, in Germany, for example, there was a great deal of xenophobia and hatred of Christians towards Jews, who killed Jewish men and children, raped and killed Jewish women. The intensity of this xenophobia led many Jews to commit suicide and kill their own children instead of allowing themselves to be kidnapped and convert to Christianity. [20] the middle ages also saw the burning of countless Jewish scriptures, the expulsion of almost all western European countries, and the destruction of growing Jewish communities throughout Europe, as a minority that has been plagued by this dangerous situation for more than 1,000 years, the Jewish community and Jewish legal interpretation thus reflect a highly xenophobic attitude. The legal knowledge of the medieval Jews and the formulation of Jewish law became apparent in Shula Han Arukh, medieval society stores Jewish law Shula Han Arukh also has non-Jewish laws, and given the position of the Jews in the middle ages, the codified law restricts the spread of human rights to non-Jews, therefore, a Jewish woman may not care for a non-Jewish child even with a salary; she can help give birth to a non-Jewish child in very limited circumstances. And she can only do this if the delivery is on a day of the week (not on a sabbath or any of the festivals). She gets paid, and she works as a midwife in the community. If he refuses to give birth to a child, he will most likely cause animosity (Jura Diyat 154: 2) Jewish law also states that gentiles should not be treated unless there is enmity between them, and that it is permissible to save the life of a non-Jew if there is no hostility. (id. At 158: 1) the law states that Jews should not greet non-Jews, at the end of the middle ages, due to the hardships suffered by the Jews, Jewish law reflected a negative legal attitude (id. At 151: 12, 235: 9, 267: 1).

### **6- modern Israeli human rights laws and approaches**

In 1948, the state of Israel was established, this event had a great impact on the Jews and the Jewish identity and Jewish laws, since Israel had no state, there were no laws in this regard, thus, the intersection of the universal values of modern human rights with the Jewish state was one area that needed to be interpreted. Scholars in the Jewish legal system had to determine what Jewish human rights law says about all human beings, because the Jewish people have been a weak minority who have always been persecuted, and that is why they hate other religions. Five legal points of view show that contemporary rabbis are different from the Israeli government, Maimonides bans full settlement of non-Jews in Israel. Raved emphasizes that the ban on the settlement of non-Jews in Israel only applies if there is a legal entity capable of granting such a status, but in the absence of that legal entity, the ban on non-Jewish settlement applies only to a smaller portion of the non-Jewish population, the overt idolaters. [21] Goren concludes that because modern gentiles do not worship idols, they have property rights in Israel, they should also enjoy other rights granted to non-Jews who "live a regular life. " (id. At 60–61), on the issue of the murder of non-Jews, Liechtenstein strongly opposes any laxity. The element of high authority does not affect, because the obligation to follow moral and legal instructions does not depend on deterrence, but rather on the weight of divine command. He concludes that there is no difference between banning the murder of a Jew and killing a non-Jew. [15] he also states that whoever kills non-Jews cold-bloodedly not only commits the heinous crime of murder, but also desecrates the name of god. A critical prohibition in Jewish law. [16] Liechtenstein affirmed important principles for Jewish human rights, he has stated that Jewish law does not comment on human rights issues, because universal morality is separate from the laws that govern the members of society, because doing this is considered obedience to god's command. Liechtenstein's method is the most pervasive judicial procedure and the intersection of Jewish law and universal human rights, in the social sphere, it does

not allow the killing of gentiles (id. At 687–88.). Morality also dictates that people respect each other in terms of life (id. At 688) Makhilata even quotes that murder is forbidden on mount Sinai and considers the killing of non-Jews to be the work of the court of divine justice. (id) he also states that anyone who kills a non-Jew not only violates the biblical prohibition on murder, but also violates the command to be cursed, and his only punishment is death. (id) in Jewish law, human beings have rights, under Jewish law, rebels do not have these rights. For this reason, the non-Jewish Arab minority in Israel can only remain in Israel if they can be trusted. They must also abide by Israeli law and remain loyal to the state (id. At 288-89).

Aviner states that the conflict on the ground destroys the trust of the non-Jewish Arab minority (id. At 289), while theoretically every single non-Jewish Arab deserves peaceful coexistence with the majority of Israelis, as long as the conflict continues, human rights protection for the non-Jewish Arab minority remains weak. Aviner advocates belligerent ideas about the rights of the opposition and the non-Jewish Arab population in Israel. He declares that under Jewish law, the Israeli army is obliged to suppress terrorist activities as it sees fit (id. At 21) Aviner believes Jewish rights courts use severe corporal punishment to crack down on dissent, thus, the rabbi's court charges those who throw stones at Israeli society with murder. So, he claims that although the killing of gentiles is forbidden in the decalogue, it does, as a result, there is no difference between banning the murder of a Jew and killing a non-Jew. [22] he also considers the murder of non-Jews a crime and an insult to god. [23]. Discusses euthanasia as interpreted by Leviticus 19:16,

"[you] should not stand by the blood of your fellow man. ", this source and several other Jewish law sources prohibit some acts of euthanasia for all people, by enforcing this prohibition, love is not seen in the same way, this traditional approach violates the salvation of non-Jews recorded in the Talmud. (Babylonian Talmud, tractate Avodah Zarah 26a)

Jewish law states that this verse has no application. Jewish law allows Jews, to deprive gentiles of their property in Israel, the court cites Leviticus 19:34, and calls for equal treatment of citizens living in the land of Israel. (Leviticus 19:34)

The court discusses the attitude of Jewish law towards minorities under Jewish rule in Niman. The court rejects the racist laws of Judaism, citing Deuteronomy 23: 8<sup>4</sup> ("do not hate the Egyptians, for you were strangers in their land") (Deuteronomy 23: 8). Therefore, any foreigner who intends to live in Israel must also have equal rights, as the bible says in numbers 9:14:"there is a law for you, whether you are a foreigner or a citizen of the country. " (numbers 9:14), after citing biblical protections for minorities, the court discusses various Jewish laws protecting residents. <sup>5</sup> this trial examines the verses of a fair trial and the enjoyment of equal rights (cf. 771; exodus 12:49; Leviticus 24:22; Deuteronomy 1:16). The court also states that Jews were once persecuted because of their religious differences, therefore, they must guarantee the security and equality of the foreigners living in Israel. The rule of Jewish law is the equality of all human beings, it reinforces such an attitude. [14]

### **7- contradiction of Judaism with human rights**

Martin Buber commented on the contradictions of the Jewish scriptures: "the indisputable characteristics of the Jews are good or hypocritical, beautiful or ugly, lustful or pious, deceitful or honest, fanatical or cowardly. " as all human beings have these qualities. The fundamental issue of Judaism is contradictions. He has stated that there are contradictions in this people that are catastrophic. The peak of truthfulness along with the peak of lying, the peak of sacrifice versus the peak of selfishness, these contradictions are such that they did not exist in any other ethnic group. [17] obviously, Jewish morality is also affected by such contradictions, the Jews believe that the moral precepts of the t and the Talmud apply to and govern all human beings, but

the findings show that this is not the case. The paradox is that this nation considers itself the supreme people, and withdraw from other tribes, while the guidance of all human beings is also considered obligatory on themselves. One of the moral principles of Judaism is to follow god. Therefore, in order to achieve a moral life, they consider it their duty to follow the Torah, as stated in the Torah, "follow the lord your god" (Deuteronomy 13: 4)"and walk in all his ways, and be joined unto him" (Deuteronomy, 22:11);interpreting this verse means following the attributes of Yahweh, but Jewish scholars believe that imitating the pages of god should not be used in all cases, because man has emotions that he cannot stand against, but the almighty god is in control of zeal (Makhilata, p. 68a) and anger (Nahum, 1: 2-3; usury 49: 8 or 14).

another principle is altruism, "love your neighbor as yourself" (Leviticus 18:19). The phrase "god created man in his own image" (genesis 5: 1). It is more important than the previous verse, because the relationship between man and god is loving, this is what makes people love each other. [18] but there is a contradiction among the Jews who consider everyone other than themselves to be infidels, even rabbis believe that Christians are infidels, therefore, it can be concluded that Judaism is ethnic-oriented, not human-centered, in the Talmud, a person who has just become a Jew is called a "Ger", and others believe he does not have the Jewish spiritual gene.

That is, it lacks the Jewish spiritual genes. [19] according to Halevy, this spiritual structure means the prophetic spirit, and this is the secret of Jewish supremacy, according to him, "Israel is the heart of all nations", that is, it plays the role of the heart in the body. The Talmud states that because Satan played a role in eve's fertility, so other people have flaws, but because god appeared on mount Sinai, he eliminated this defect in the Jewish people. (Shabbat, 146a).

Another principle of humility is what the Talmud says in (Awoda Zara, 20b) and in other phrases:

whoever learns to fall, the essence of the blessed sacrament raises his position; and whoever is arrogant and exalts himself, the blessed essence humiliates him. Whoever seeks greatness and greatness, greatness and greatness flee from him, and whoever flees from greatness and position, greatness and position will follow him (Irwin, 13b) arrogant people are not accepted in the Torah. "he that hath a proud heart is abomination to the lord, and he shall never be forgiven" (proverbs 16: 5). And he points out that man has no power of his own and should not act arrogantly because he will eventually become the food of snakes and moths. "they migrated from the desert to methane," says the Talmud; that is, if a person considers himself as a desert, he will be full of experience otherwise, it has nothing to express (Irwin, 54a). Other principles are charity and charity. The Torah says in this regard, "sacrifice your sins for righteousness and your sins for the good of the poor" (Daniel 4:27).

Human property is first and foremost the property of god therefore, it must be spent in the way of god. "who am i and who are my people to be able to bring such gifts to the joy of the heart?" because all these things are yours and from thee we have given thee" (1 chronicle 29:14) according to the Torah, "righteousness delivered from death" (proverbs 2:10); "blessed is he who thinks for the poor. His collar shall be loosed in the day of calamity" (psalm 1:41). The Talmud also said: "whoever donates to the poor and administers justice, it is as if he has filled the whole world with benevolence and kindness" (Soka, 49b). It is also "excellent the position of charity and the arrest of the needy, which brings us (the messiah) closer to salvation" (Bava Batra ,10a).

In addition, he equated abstaining from charity with idolatry: "whoever refuses to give alms is as if he worshiped idols" (Bavabtra, 10a), the Talmud states elsewhere "the position and rank of the one who lends his money to the poor is higher than the position and rank of the one who gives alms to them, and best of all, he is the one who uses his wealth in a company with a poor person (so that he needs to

work with that capital and share the profits) (Shabbat, 63a). The Talmud also says about how to give alms to the poor: charity should be given with openness and not with bitterness and sadness, if a person gives all the good gifts of the world to his fellow man with a gloomy and confused face, the imagination will judge him as if he had not given him anything. But he who accepts his fellow man with an open and smiling face; even if he does not give him anything, the Torah commands him to give him all the good gifts of the world (Avot d'rabi Natan 13)

According to the Talmud, there are three reasons why benevolence is better than charity: one, charity is done with money, but charity is done with both service and money; two. Charity is given only to the poor, but charity is done to both the poor and the rich; three. Charity can only be given to the living, but kindness can be done to both the living and the dead (Soka, 49b). The Talmud speaks of Ayyub and Abraham majesty, Ayyub majesty built four main doors for his house in four directions so that the poor would not have to bother to find the door to his house (Avot rabbi Nathan, 7). The Torah also writes about Abraham: "Abraham planted a teak tamarisk tree in Beersheba" (genesis, 33:21) tamarisk means a guest house for travelers. (Breshit usury, 54: 6 or 8).

Another moral standard is honesty, which is noteworthy in Judaism. The Talmud says: the first question that arises from man in the presence of divine justice is honesty in trade. (Shabbat, 31a). It is also stated in the Torah: "indeed, if . . . What [god] thinks is right do it and . . . I will not bring upon you any of the diseases that i brought upon the Egyptians" (exodus, 15:26). The Talmud says: if someone is liked in terms of trustworthiness and correctness of behavior, it is as if he has performed all the duties of the Torah. (Makhilata, 46a). He also attributed the destruction of Jerusalem to the lack of honesty and integrity. (Shabbat, 119b) he has said about forgiveness "man must always be soft and flexible like a reed, never as free, hard and harsh as a cypress tree" (Tannit, 20b); it means, "if your fellow man insults you, forgive him" (Avot rabbi Nathan, 41).



The Talmud says: consider a small ugliness to be great compared to a fellow human being, and consider a great goodness to them small. On the contrary, consider the good of your kind as great in your right and their evil as small (Avot rabbi Nathan, 41). Forgetting his ugly behavior, accepting his excuse, and forgiving his mistreatment will also lead to the forgiveness of all sins (Yuma, 23a). The preaching of the Torah is as follows: "do not avenge the children of your people, but love your neighbor as yourself" (Leviticus 18:19). He also spoke about the lack of peace "whoever does not show mercy to god's creatures (and does not forgive the evils that have been inflicted on them), they will not have mercy on him from god" (Shabbat 151b). The opinion of the Torah in this regard is: "do not rejoice when your enemy falls, and do not let your heart rejoice when it slips. Lest the lord see it, and take it, and turn away his wrath from him"(proverbs 17: 24-18; Mishnah Avot 4: 19 or 24). One of the other criteria is to establish balance and not to go to extremes, which is mentioned in the Torah. "be moderate in life; because in the cow of abundance of blessings, man becomes rebellious (i will give you grass to eat and be satisfied. Beware lest your heart be deceived, return and worship and prostrate to other gods "(Deuteronomy 11: 15-16). "worship Jehovah with fear, and rejoice with trembling. " (psalms 2:11) the Talmud also states that "he who makes a vow of abstinence is as if he had put an iron collar around his neck. He is like a person who takes a sword and plunges it into his heart. What the Torah forbids is enough for you, do not try to impose more persecution on yourself (Jerusalem, 6b). The protection of animals is another standard of Judaism that Jewish scholars have stated that god's mercy includes the condition of all creatures (psalm 145: 9). The Talmud says: "man should not eat food before feeding his animals" (Brakhut, 40a). Another rule is not to amputate a live animal. Ethnic and racial conflicts also exist in the modern age, Moses Mandelson has stated that the law is for Jews only, it has been said that Jewish ethnicity has also changed Jewish morality, this has also influenced Jewish

thought. Rabbi Eliezer has affirmed and stated the central ethnicity of the Jews, "none of the idolaters and infidels will have a share in the world to come; for it is said, "the wicked will return to hell. ", and all the nations that forget god "(psalm 9:17). Of course, some other Jewish scholars, such as rabbi Yahweh Shu'a, have responded to Eliezer's words by saying: that is what it means, among other nations, there are righteous and virtuous people who will share in the world in the future (Tosiqta Sanhedrin, 12:13). It is also stated in the Talmud, "an idolater who teaches the Torah, it is obligatory to kill; because it has been said: "Moses commanded us a law, which is the inheritance of the congregation of Jacob" (Deuteronomy 4:33). "this heritage belongs to us, and not belonging to them" (Sahandrin, 59a). It is also stated, "Moses asked the lord to put she china on the nation of Israel, and it was answered ", "that i and your people may be distinguished from all the nations on earth" (Brahmut, 7a), some people, in order to make Jewish morality universal, have stated that these statements were made at the time of the advent of Christianity, while it belongs to the period of the priests in the history of Judaism. Thus, the Jews act in two ways in accordance with moral standards, the gentiles and gentiles must obey only the seven commandments of Noah's sons, but the Jews must obey both the seven commandments of Noah and the 10 commandments of Moses on mount Sinai. This is one of the discriminations against Judaism, another distinction is the Torah, which deals with how Jews are purified after contact with strangers. (31: 23-24), and there are rules for that (Hayes, 2002, p. 206).

Some authors believe that religion is the only distinction between Jews and gentiles, and there is no legal difference between individuals, and the law has been and will be in all generations. At the same time, all people are equal before god, and states that "a law and a decree shall be for you and for the stranger that sojourneth with you" (numbers 16:15), and to establish justice god has commanded that "the

judges ordered you and i said: hear the arguments of your brothers, and judge righteously among everyone, even his brother, and the stranger you judge "(Deuteronomy 1:16). It is also stated about life "be holy; for i am the lord your god and holy" (Leviticus 2:19). "after god, go your god" (Deuteronomy 4:24). Therefore, in an attempt to prove the central humanity of Judaism, it has been stated that "if the Torah had not been revealed to guide mankind, we could learn justice from the ant, chastity from the dove, and good behavior from the rooster" (Irwin, 100b).

Ibn Ezra about the golden rule; that is, he has expressed brotherly love for his fellow man, that humanity is of one parent, they have common roots, and it is stated that "god declared to the world to love fellowship as yourself. I, who am god, have created you, if you love him, I am honest, and I give you a good reward; but if you do not like him, I am the referee, and I will punish you" (Avot rabbi nathan, 19).

It is also stated "man should not spoil people's minds and deceive them, even the mind of a non-Jew"(Hawlin, 94a)or phrase "stealing a non-Jew's property is more heinous than stealing from a Jew; for the theft of the property of a gentile also involves a great sin and dishonor in the name of god"(Tosiqta ba Waqma, 15:10) therefore, the principle of love is stated in this verse of the Torah "if you find your enemy's ox or donkey lost, bring it back to him" (exodus 23: 4); that is, if a person has religious differences with the Jews, but the moral standards and love and altruism should not be ignored. As stated in Leviticus's journey "and because you reaped the fruits of your land, do not finish the corners of your farm, and do not cluster your product, and do not plant your own vineyard, and spilled clusters of vineyards on the vine, leave them to the poor, I am the lord your god (Leviticus 9: 19-10; Mishna Gaitin, 8: 5). The golden rule of the Talmud is: "do what you hate about fellowship"; (Shabbat, 31a) "let the honor and dignity of your fellow man be as precious to you as his own honor

and dignity" (Mishna Avot, 10: 2 or 15). In addition to altruism, resentment is also condemned: "do not hate your brother in your heart (the enemy)"; (Leviticus, 17:19), and it is said: "enmity with fellow human beings" is one of the three great sins that "destroys man before his death" (Mishna out, 11: 2 or 16).

Therefore, some believe that it means the same kind of Jews, and some did the opposite, and they claim to mean all human beings "this is one of the things that is trying to prove that Judaism is based on humanity. "gentiles who convert to Judaism out of purity and affection (their converts) are highly respected. Their descendants are dear to god; because he is referred to everywhere as a true Jew, as the children of Israel are called the servants of god almighty (Leviticus, 25:55). New converts are also called "servants of god. " (Isaiah, 56: 6). As the children of Israel are introduced as servants of god. (Isaiah, 661), the Jews are also called servants of god (ibid., 56: 6). As the children of Israel are called the friends of god almighty. (Isaiah, 41: 8), the new Jews are also called friends of god almighty (Deuteronomy, 10:18),"the word covenant is used for both groups of Jews (genesis 13:17) and the newly converted Jews (Isaiah, 56: 6). [18]

## Conclusion

It is true that Jewish moral principles are universal, and that the Jews are god's chosen people, but god's love for all human beings' overflows, and the children of Israel are a people who have manifested this love to mankind. The Torah states that "you will be to me an ancient kingdom and a holy nation" (exodus 19: 6), it is claimed that Judaism is both ethnic and human, and it must serve man, and in terms of the laws of life, he must live in holiness. But the obvious point is that Judaism is viewed from two perspectives, one ethnic perspective and the other humanistic perspective, and the rise of conflicting ideas has also played a role in the writing of the Talmud and the Torah. The results therefore suggest that Judaism tends to be ethnic in nature, and it will show this in human rights as well. Traditionally,

Judaism is reluctant to ignore its superior visionary, i.e. the view considering the Jewish people as God's chosen race based on the Torah. Nevertheless, it must not be forgotten that this divine promise has existed for all monotheistic religions in their time and place. For instance, in accordance with the Holy Quran, Muslims are the best nations; and as followers of Christ, Christians were also better than Jews in their time. Hence, it can only be stated that what declared about the believers' rights and rules in different religions, such as Judaism, only has internal use, i.e. internal rights just in the Jewish community, not their eternal superiority. In any period, this superiority is relativized, and the degree of the religion's adherence to human rights based on natural rights stands for the relativity criterion.

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