

PalArch's Journal of Archaeology of Egypt / Egyptology

A RESEARCH REVIEW OF HUMAN RIGHTS IN PEACE AND CONFLICTS IN THE LIGHT OF QURAN AND BIBLE

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Dr. Mulazim Khan, Dr. Salah Uddin, Atta Ur Rehman, Dr. Barkat Ullah Khan Qureshi, Zar Gul, Dr. Qismat Khan. A Research Review of Human Rights in Peace and Conflicts in The Light of Quran and Bible -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(3), 66-86. ISSN 1567-214x.

Key Words: Quran, Bible, Prophecy, Human Rights, Faith, Inter-Faith, Christianity, Humanity Etc...

ABSTRACT

All the praises and thanks for Allah Almighty and all greetings upon our Holy Prophet Muhammad (SAW). The crisis of Right and falsehood continues since the world is created. Allah Almighty created the existence of truth and the Prophets proclaimed to spread the truth in the world. The aim of preserving human rights is the priority in Prophecy. Taking care of human rights is essential in peace and war. As Allah Almighty says:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ (المائدہ: 8)

Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa. Fear Allah. Surely, Allah is All-Aware of what you do.

This Quranic order proves that in Islam, the enemy will not be allowed to abstain in the war, because humanity is a necessary thing. Therefore, it is necessary to take care of peace and war situation. So, this research article will envisage the following cardinal points about the human rights in peace and conflict: (1) (What are the human rights in the light of the Quran and the Bible teachings? (2) What is the universal declaration of human rights in peace and war? (3) What is a comparative review of human rights in peace and warfare in the teachings of Quran and the Bible? (4) Are the Muslim and Christianity acting on their holy books or not, by referring on human rights in peace and war?

Research Objectives

To explain human rights in this age of globalization.

To explain and compare human rights from the Quran and the Bible.

To describe the behavior of Muslim and Christian conquerors in historical context.

To prove that human rights were first of all defined by Islam.

To reduce propaganda against Islam and inviting people to Islam. Because only Islam explains the successes of this world and the hereafter.

To promote harmony between the religions of the world in general and the divine religions in particular.

LITERARY AND THE TERM DEFINITION OF HUMAN RIGHTS:

The Literary Meanings of Human Rights:

Haqooq is an Arabic word which is the plural of (حق haqq/right), Its original letters are " ح ق ق " Many meanings of this word have been explained in the dictionary. The word " حق " is used about "34" times in the Quran while " الحق " is used about "103" times. The word حق (right/truth) is literally the opposite of (باطل) falsehood), The Arabs Quote that:

" الأشياء تُعرَف بأضدادها، ولولا الشمس ما عُرف الظل، ولولا النور ما عُرفت الظلمة "1.

“Things are known by their opposites, and without the sun the shadow would not be known, and without the light the darkness would not be known.”

Abu Abd al-Rahman writes about the word” Haq” in his book “Al-Ain”.

"حق: الحقُّ نقيض الباطل. حَقَّ الشَّيْءُ يَحِقُّ حَقًّا أَي وَجِبَ وَجُوبًا. وتقول: يُحِقُّ عَلَيْكَ أَنْ تَفْعَلَ كَذَا، وَأَنْتَ حَقِيقٌ عَلَى أَنْ تَفْعَلَهُ. وَحَقِيقٌ فَعِيلٌ فِي مَوْضِعِ مَفْعُولٍ. وقول الله عزَّ وجلَّ - حَقِيقٌ عَلَى أَنْ لَا أَقُولَ-2"

Haq (Right/truth): Truth is the opposite of falsehood. The right of a thing is a right, that is, an obligation. As you say: You have the right to do this, and you are entitled to do it. An effective verb in an object position. And the saying of God Almighty - true that I do not say. As it is said that there is a right over you i.e., you should do this and (from the same tribe there is "Haqeeq") Haqeeq means that you have to do this (obligatory) and also the word Haqeeq which depends on the weight of the verb. And gives the meanings of the object, as Allah says:

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ...الخ(الاعراف:105)

It befits me not to say anything about Allah except the truth.

Rights are the sum of right: Example No. 1: Abu Hassan Ali ibn Isma'il writes in his book "The Muhakam wa al-Muheet al-Aazam" **الحَقُّ: نَقِيضُ الْبَاطِلِ وَجَمْعُهُ** "The word "Haq" comes from the "bab" "حَقُّ يَجُوقُ" (The word "Haq" comes from the "bab" "حَقُّ يَجُوقُ" which means to be true and to be proven) **Example No. :2** Ibn Manzoor writes in his book "Lisan al-Arab" (Language of the Arabs.)

"حَقُّ: الْحَقُّ: نَقِيضُ الْبَاطِلِ، وَجَمْعُهُ حُقُوقٌ وَحِقَاقٌ، وَلَيْسَ لَهُ بِنَاءٌ أَدْنَى عَدَدٍ. وَفِي حَدِيثِ التَّلْبِيَةِ: لَبَيْكَ حَقًّا ۖ حَقًّا..... وَحَقُّ الْأَمْرِ يَجُوقُ وَيَحُوقُ حَقًّا وَحُقُوقًا: صَارَ حَقًّا وَنَبَتَ؛ قَالَ الْأَزْهَرِيُّ: مَعْنَاهُ وَجِبَ يَجِبُ وَجُوبًا،⁴

(Al-Haqq: Truth is the antithesis of falsehood and its plural are Hoqooq (rights) and Heqaaq (rights) come, which has no basis for low numbers. And in the hadith of the Talbiyah: And the right of the matter is right and right..... (The word "Haq") comes from (chapter) "يَجُوقُ وَيَحُوقُ حَقًّا وَحُقُوقًا" which means to be truthful and to be proven. Imam Azhari says that its meaning is similar to "Wajaba Yajebo Wajuban".

Terminological Definition of Rights:

By defining the literal meaning of rights, its meaning become quite clear. In the term, it refers to the basic human rights which are the essential rights of every person. And that is to fulfill the basic need of every one. The basic necessities of each person are bread, cloth and shelter. Wahab ibn Mustafa al-Zuhaili has written many definitions of Haq (right) in his book, only one of them is written here

. الحق: هو اختصاص يقرر به الشرع سلطة أو تكليفاً⁵

(Haq is the assignment by which the Shari'ah determines an authority or responsibility.)

Dr. Mohi-ud-Din Hashmi in his book, writes the above definition and explains it further in these words: "In terms of authority, its example is right of ownership and right of share, while in terms of responsibility, its example is debt." From the above definition, it is also clear that in the eyes of Shariah, the source of right is Islamic Shariah itself and no right can be proved without Shariah argument."⁶

Human Rights in The Quran:

The Quran is the foundation of Islam. Rather, the real Islam is the Qur'anic injunctions. The human rights that Islam speaks of, are not given to human beings. These rights are given by the Creator of the Universe. Therefore, none of them can change at his will. Because these rights are not vested in any king or legislature, because, the rights which given by the kings, are taken as they are given. In Islam, man has been prepared from within and without to pay his duties.

Syed Sulaiman Nadvi writes: "Islam is a system of life which fulfills all the requirements of human rights and rightly guides the cultural potential of every individual. Islam wants to create a society in which all people are organized and united materially and spiritually. The measures that Islam adopts for the protection of human rights, first of all, turn to the human world, that is, to voice human nature. In this way, in the shadow of certainty, everyone considers it their duty to protect the rights of all human beings around the world. "In this way, in the shadow of faith, a society is formed in which every individual considers his duty to protect the rights of all human beings around the world"⁷ The rights described in Islam by the Qur'an, are divided into two parts: (1) the rights of citizens in the Islamic state (2) the human rights in peace and war in the context of Islamic law.

The Rights of Citizens in The Islamic State:

The right to live: Islam gives every human being the right to live whether it belongs to Islam or any other religion. Islam has given everyone the right to live on an equal footing. Allah Almighty says:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا
(المائدة:32).

Whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind.

This verse clearly states that saving one human life is equivalent to saving all humanity. It is as if Islam has given every human being the right to live. As far as revenge for bloodshed or punishment for mischief is concerned, it can only be decided by a judge of an Islamic court. Not everyone has the right to do so. And if there is a war with a nation, then only a regular system of Islamic government can decide it. However, no individual has the right to take revenge or punish corruption on earth. But it is obligatory not to commit murder. Allah instructed another place like this.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمَ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ (الانعام:151)

And do not kill a person whom Allah has given sanctity, except rightfully. This He has enjoined upon you, so that you may understand.

Here, the prohibition of murder has exempted from murder. In accordance with that the truth and in any case the decision of the truth will be made by a competent court. Similarly, Allah's Messenger (peace and blessings of Allah be upon him) has declared murder as the greatest sin after polytheism.

Protecting a woman's rape: Adultery is strictly forbidden in Islam, which makes it forbidden to rape a woman. In Islam, the infallibility of a woman is important in any case, whether the woman belongs to her own nation or to another nation, found in the jungle or in a deserted city, belongs to our religion

or belongs to another religion or she is an atheist. Any Muslim is not allowed to touch it. For this reason, adultery has been declared absolutely haraam. Allah Almighty has instructed.

وَلَا تَقْرُبُوا الزَّانِيَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الاسراء: 32)

Do not even go close to fornication. It is indeed a shameful act, and an evil way to follow.

Allah has not only prohibited adultery but has also prescribed punishment for adultery, as Allah says: الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ (The fornicating woman and the fornicating man, flog each one of them with one hundred stripes. No pity for them should prevail upon you in the matter of Allah 's religion, if you really believe in Allah and the Last Day; and a group of believers must witness their punishment.)

Prohibition of slander against men and women: Thus, it is forbidden to slander a man or a woman so that his self-esteem is not harmed. He did not content himself with prohibition but also prescribed punishment for it. The guidance is from the Almighty Allah. وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ (Those who accuse the chaste women (of fornication), but they do not produce four witnesses, flog them with eighty stripes and do not accept their any evidence any more. They are the sinners,)

Fair distribution of wealth: One of the things about human rights is that poverty cannot be eradicated unless there is a distribution of wealth and manipulation among the common people. That is why Islam has made trade lawful and usury (interest) unlawful. (while Allah has permitted sale, and prohibited riba.) Therefore, He said that wealth should not be confined to a few hands. كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ... (So that it may not be confined to the rich among you.) Therefore, in the Qur'an, trade has been declared halal and usury has been declared haraam.

Minority Rights: Definition of Minority:

The lesser number of citizens of the country, who are not in the ruling position in the country, who have these ethnic and religious characteristics which are different from most of the class of the country and who are aware of their unity

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(A) Right to life protection: The value of human life mentioned in the Qur'an has already been discussed by Qur'anic verses. Here is a practical example from the life of Sahaba. Hazrat Ali R.A said: قَالَ: أَتَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بِرَجُلٍ مِّنَ الْمُسْلِمِينَ قَتَلَ رَجُلًا مِّنْ أَهْلِ الدِّمَةِ، قَالَ: فَقَامَتْ عَلَيْهِ الْبَيْتَةُ فَأَمَرَ بِقَتْلِهِ، فَجَاءَ أَخُوهُ فَقَالَ: إِنِّي قَدْ عَفَوْتُ عَنْهُ، قَالَ: «فَلَعَلَّهُمْ هَدَّوْكَ أَوْ فَرَّقَوْكَ أَوْ فَرَّعَوْكَ»، قَالَ: لَا، وَلَكِنْ قَتَلَهُ لَا يَزِدُّ عَلَيَّ أَحْيًا، وَعَوَّضُونِي فَرَضِيَّتِي، قَالَ: أَنْتَ أَعْلَمُ، «مَنْ كَانَ لَهُ ذِمَّتُنَا فَذِمَّتُهُ كَذِمَّتِنَا، وَدِيَّتُهُ كَدِيَّتِنَا»⁹ among the Muslims was brought to Ali bin Abi Talib, (may God be pleased with

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him), who killed a man from “ahl al-dhimma (A man who belongs from kuffar and lives in an islamic government and pay Jizya (tax)”. His brother came and said, "I have forgiven him." Hazrat Ali said that if they (i.e., the relatives of the killer threatened you or not) then he said nothing and the fact is that killing of the murderer will not bring my brother back to life. And they gave me the money of Diyat in return and I am satisfied with that. So Hazrat Ali (RA) said: Do you know? That the blood (of Muslim) and the blood of those who are dhimmi is equal to our blood.)

(B) Protection of property: In Islam, minorities are assured of protection of property. This is proved by the books of the jurists and the relics of the Companions. Imam Yusuf has written in his book “Al-Kheraj”. That is, the Imam does not have the power to take away the land from a minority after that, it is their property, it will be passed on to them from generation to generation and they can buy and sell it.¹⁰

(C) Religious Freedom: Maulana Akhtar Qasmi writes: "In religious matters, the Islamic constitution gives complete freedom to every member of the state. Islam is a true religion. Its constitution is a complete constitution, it should be preached, arguments and proofs should be presented for its authenticity and its expansion and publication should be encouraged but no one should be forced to accept it, not for that. No weapons of war will be used and no social pressure will be exerted."¹¹ Allah Almighty says. لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ... الخ. (البقرة: 256) (There is no compulsion in Faith. The correct way has become distinct from the erroneous)

(D) Protection of religious freedom: The religious rights of minorities are fully protected in Islamic law..... It is not right for the government of the day to dominate the religious places of any nation or sector to interfere in their religious system. Some incidents are presented as examples. But their churches and synagogues will not be destroyed, nor will they be barred from ringing the bell, nor will they be prevented from taking out the cross on their feast day.¹²

(R) Ruling on politely inviting non-Muslims to Islam: This is the command of Allah Almighty in the Qur'an

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(Reville not those whom they invoke besides Allah, lets they may spitefully revile Allah without knowledge.)

Rather, it is commanded to invite with utmost politeness and wisdom and insight, as is clear from the following instructions. وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ. (فصلت: 33) (And who is better in speech than he who summoneth Unto Allah, and worketh righteously, and saith: verily I am one of the Muslims.) ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ (النحل: 125) (Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path.)

Kindness and tolerance towards non-Muslims in Islamic government: Example from the life of the Prophet (peace and blessings of Allah be upon

him): In Madinah, it was customary for the Prophet (peace and blessings of Allah be upon him) to treat his neighbors with kindness, to send gifts to them, and to accept their gifts. When the Abyssinian delegation arrived, he stayed in the Prophet's Mosque and served and entertained them himself. **Example of the era of Farooqi:** In the era of Farooqi, when the news of the attack saying of the Romans was received, the Islamic army returned the jizya of the dhimmis that we are unable to protect you, due to the non-Muslims said:

قَالُوا: رَدَّكُمْ اللَّهُ عَلَيْنَا وَنَصَرَكَمُ عَلَيْهِمْ. فَلَوْ كَانُوا هُمْ لَمْ يَرُدُّوا عَلَيْنَا شَيْئًا وَأَخَذُوا كُلَّ شَيْءٍ بَقِي لَنَا حَتَّى لَا يَدْعُوا لَنَا شَيْئًا؛¹³

They said: May God return you to us and give you victory over them. If it had been they (The Romans), they would not have responded to us and had taken everything from us, we would have left so that they would not call us anything; Thus, Hazrat Hassan wrote to Umar bin Abdul Aziz that he would be religiously free by paying Jizyah. As the text below shows.

انما بذلوا الجزية ليتركوا ما يعتقدون¹⁴

They only paid Jizyah so that they would leave what they believe.

Each Other's Human Rights in The Islamic State:

Spousal rights: The marital relationship is a legitimate source of love and affection as well as human survival. Therefore, special guidance has been given in the Qur'an to take care of this relationship and the rights and duties of both have been explained in detail. As Allah says: وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الروم: 21) (And it is among His signs that He has created for you (your) wives, from among yourselves, so that you may find tranquility in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect).

In this way, the rights of husband and wife towards each other are described in these words and the rights of both are given equal status. وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (البقرة: 228) (Women have rights similar to what they owe in recognized manner though for men there is a step above them. Allah is Mighty, Wise.)

Abdul Hadi has divided in his book, the rights of husband and wife into three parts. (1) The joint rights of wife and husband (2) The rights of wife (3) The rights of husband.¹⁵

Rights of in-laws over daughter-in-law and son-in-law: Man is the caliph and vicegerent of Allah Almighty in the universe. Man does not know the value of in-laws before marriage, but when marriage takes place, every man and woman precede new relatives. Allah Almighty said in view of the importance of these relationships. يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (النساء: 1) (O men, fear your Lord who created you from a single soul, and from it created its match, and spread many men and women from the two. Fear Allah in whose name you

ask each other (for your rights), and fear (the violation of the rights of) the womb-relations. Surely, Allah is watchful over you.)

From the Islamic point of view, mutual love, respect, fidelity, sincerity, compassion, justice, kindness and mutual cooperation are essential in relationships. Both father-in-law and mother-in-law are important. Yes, both are the main pillars of the organizational building of every home, both are the trustees of human survival, Allah Almighty says. وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا (الفرقان:54) (And He is the only One who created man from water, then made of him relations created by lineage and relations created by marriage. Your Lord is All-Powerful.)

Men and women are equally obliged to pay their in-laws. If one of them wants his spouse to treat his relatives well, then it is his duty to treat his spouse's relatives well. ¹⁶

Mutual cooperation in good deeds and non-cooperation in evil deeds: Allah Almighty has instructed us to cooperate with one another in good deeds and not to help each other in evil deeds, as Allah Almighty says. وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ (Help each other in righteousness and piety, and do not help each other in sin and aggression. Fear Allah. Surely, Allah is severe at punishment.)

Prohibition of eating each other's property unjustly: The Qur'an forbids eating one's property unjustly. It is said in the Holy Qur'an. وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ (البقرة: 188) (And devour not your riches among yourselves in vanity, nor convey them unto the judges that ye may devour thereby a portion of other people's riches sinfully while ye know.)

Spending money on the poor and needy while avoiding stinginess and extravagance: The Qur'an and Hadith prove that one should not benefit from haraam earnings and should not spend on others, but should spend halal earnings on one's relatives and the poor and the needy in moderation. Allah Almighty has instructed: وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا - إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ (الاسراء:27) (Give the relative his right, and the needy and the wayfarer. And do not squander recklessly. Surely, squanderers are brothers of satans, and the Satan is very ungrateful to his Lord.) Allah instructed in this way: وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا (الاسراء: 29) (And do not keep your hand tied to your neck, nor extend it to the full extent, lest you should be sitting reproached, empty-handed.) Thus, the Holy Prophet of Allah has said: «الْإِقْتِصَادُ نِصْفُ» (On the authority of Anas, he said: The Prophet, may God's prayers and peace be upon him, said: "Economy is half of living.")

When we are moderate in our spending, we will have enough left to feed the poor and needy. **The rights of parents, relatives, orphans, the poor, neighbors, travelers and slaves:** Allaah says (interpretation of the meaning): وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا: (Worship Allah, and do not associate with Him anything, and be good to parents and to kinsmen

Human Rights in Peace and War in the Context of Islamic Law:

Islam is a religion in which it is not permissible to abuse any enemy as Allah has commanded: وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ بَالِغُ الْأَمْرِ (المائدة: 8) (Malice against a people should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa. Fear Allah. Surely, Allah is All-Aware of what you do.)

This Qur'anic injunction proves that in Islam, it is not permissible to abuse the enemy even in a state of war, because in Islam, respect for humanity is a necessary thing. That is why it is important to take care of it in peace and war. The civilization that Islam has presented to the world regarding peace and war has the status of law because they are the commands given by Allah and His Messenger which must be obeyed. Islam tells us about the rights of peace and war. These rights can be divided into two parts. (1) Rights of non-combatants (fighters) (2) Rights of combatants.

(1) Rights of non-combatants (fighters): non-combatants include people who are not considered fit to fight or who do not fight in front of the Islamic army. For example, women, the elderly, children, the sick, the disabled and the blind. The Prophet (peace and blessings of Allaah be upon him) said:

: انْطَلِفُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ، وَلَا تَقْتُلُوا شَيْخًا قَانِيًا وَلَا طِفْلًا وَلَا صَغِيرًا وَلَا امْرَأَةً.²⁰

(Follow the way of Allah and follow the way of Allah's Messenger and do not kill an old man, child or woman) (In the second tradition.

: عَنِ ابْنِ عَبَّاسٍ، قَالَ.....وَلَا تَقْتُلُوا الْوُلْدَانَ، وَلَا أَصْحَابَ الصَّوَامِعِ.²¹

(On the authority of Ibn Abbas, he said, “Do not kill the children, nor the owners of the granaries.)

It is narrated from Hazrat Ibn Abbas (may Allah be pleased with him) that do not kill children and do not kill monks living in monasteries or kill people sitting in places of worship. In such a battle, when he (saw) the body of a woman, he said that she was not fighting. From these ahaadeeth, the jurists have deduced that non-combatants should not be killed.

(2) Rights of combatants (fighters): Fighters have the following rights. (1) Do not burn in the fire as instructed by the Prophet. فَقَالَ: إِنْ أَحَدْتُمْ فَلَانًا فَاقْتُلُوهُ وَلَا تُحَرِّقُوهُ، فَإِنَّهُ لَا يُعَذَّبُ بِالنَّارِ إِلَّا رَبُّ النَّارِ²²

(He said: If you catch such and such a person in battle, kill him, but do not burn him in the fire, for the punishment of the fire is not proper for anyone except the creator of the fire.)

(2) The injured should not be attacked as it has been narrated: فَلَا تَطْلُبُوا مُدْبِرًا، وَلَا تُجِيرُوا عَلَىٰ جَرِيحٍ²³

(So do not ask for someone who is evading, and do not punish a wounded person.)

(3) The prisoner shall not be killed. وَلَا تَتَّبِعَنَّ مُدْبِرًا، وَلَا نَقْتُلَنَّ أَسِيرًا، وَمَنْ أَغْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ²⁴

(And do not follow a Runaway, do not kill a prisoner, and whoever closes his door is safe.)

(4) Do not be tied up and killed. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ قَتْلِ الصَّبْرِ،²⁵

He said: I heard the Messenger of God, (may God bless him and grant him peace), forbidding the killing of patience. (5) No general looting should be carried out in the country of booty - (6) Nothing should be taken from the people of the conquered area for free or without permission. (7) The corpses of the enemy should not be mutilated-

قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّهْبِ وَالْمُتَلَّةِ²⁶

(He said: The Prophet, may God's prayers and peace be upon him, forbade plundering and deceiving.)

Human Rights in the Bible:

Bible Introduction: Rehmatullah Kiranvi writes about the Bible.

"أعلم أنهم يقسمون هذه الكتب إلى قسمين: قسم منها يدعون أنه وصل إليهم بواسطة الأنبياء الذين كانوا قبل عيسى عليه السلام، وقسم منها يدعون أنه كتب بالإلهام بعد عيسى عليه السلام، فمجموع الكتب من القسم الأول يسمى بالعهد العتيق، ومن القسم الثاني بالعهد الجديد، ومجموع العهدين يسمى (بتبيل) وهذا لفظ يوناني بمعنى الكتاب، ثم ينقسم كل من العهدين إلى قسمين: قسم اتفق على صحته جمهور القدماء من المسيحيين، وقسم اختلفوا فيه"²⁷.

(Know well that Christians make two kinds of their holy books.) (1) The books about which they claim to have come through the prophets before Jesus (2) The books about which They claim to have been written by inspiration after Jesus. The first type of collection is called the Old Testament and the second type of collection is called the New Testament. The combination of the two is called the Bible. One of the types is the type of health that all Christians agree on, while the other type is the one whose health is disputed. This is a Greek word meaning of the book, then one of the two types of Testaments is the one on which all Christians agree, while the other is the one whose health differs.)²⁸

القسم الأول من العهد العتيق فثمانية وثلاثون كتاباً:..... القسم الثاني من العهد العتيق فتسعة كتب.....
القسم الأول من العهد الجديد فعشرون كتاباً.....القسم الثاني من العهد الجديد فسبعة كتب وبعض الفقرات من الرسالة الأولى ليوحنا:²⁹

The first type of the Old Testament: This collection includes 38 books.... **The second type of antiquity (ancient):** It includes the "9" books whose health is disputed ... **The first type of the New Testament:** It includes books whose authenticity is agreed upon. These are a total of "20" books in which four Gospels (Gospel of Matthew, Gospel of Mark, Gospel of Luke and Gospel of

John) are include... **The second type of New Testament:** It includes seven books whose authenticity has been disputed.³⁰

Bible morality: The Bible is a mixture of good and bad. Since the Bible is a distorted book, some things are right and some things are wrong are present in this book, as Professor Sajid Mir writes about the Bible's standard of morality. " The quality of the Bible's moral teaching is greatly illustrated by the obscenities he has made concerning its prophets and great men. Tales of such great people as adultery, rape, insult of sacred relationships like daughter, daughter-in-law and aunt, deception, murder, polytheism and idolatry, narrating in unnecessary and abominable detail, what effect will the ranking have on the readers and to what extent is their moral and practical improvement? The irony is that in the modern biblical age, there is not the slightest denial of the accusations and allegations made by Jesus or any other person. ³¹

Human Rights in the West: People in the West who have been prejudiced in general have been trying to attribute every good thing to themselves and seem to be busy trying to make the world believe it. But the reality is the opposite, because the current concept of human rights in the West seems to have disappeared before the seventeenth century. However, they also had their holy book, the Bible. In fact, this talk of rights has been stolen from Islam. However, some of the human rights mentioned in the Bible are described here.

Human Rights in the Bible: The Bible also divides human rights into two parts. (1) Rights of citizens in the state (2) Human rights in peace and war.

Rights Of Citizens in The State:

Parental rights in antiquity/ Old Testament: It is written in the Old Testament, "Honor your father and your mother, that your days may be long in the land which the Lord your God gives you." (Exodus: 20:12) In this Bible verse, serving parents is said to be the cause of longevity. The service of parents is indeed a matter of great happiness. The great virtues of serving parents have also been mentioned in the Qur'an and Hadith. This verse of the Bible is similar to the Qur'anic injunctions and Qur'anic verses. It is also mentioned in the Qur'an,

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا (النساء: 36)

And worship God and associate nothing with Him, and be kind to parents... (An-Nisa: 36)

Thus, more is written about parents in the Old Testament. And whoever hits his father or his mother, he is surely to be killed. (Exodus: 21: 15) And whoever curses his father or his mother, he shall surely be put to death. These verses show that verbal abuse or violence against parents is haraam. Rather, there is a severe punishment mentioned in these verses for killing him or it means that such a person deserves to be killed.

Parental rights in the New Testament: For, God has said, 'Honor your father and your mother,' and whoever curses his father or his mother must be put to death. But you say that whoever says to father or mother that what could have benefited you from me has become the sight of God. If he does not honor his father, then you have invalidated God's word by your narration (Matthew 15: 5,6,7).

Neighbors' rights: In antiquity, the rights of the neighbor are mentioned, in which it is written: "So do not bear false witness against your neighbor. Do not covet your neighbor's house. Do not covet your neighbor's wife. Do not covet his handmaid and his ox and his donkey or anything else from his neighbor. (Exodus: 20: 16,17)

Rights of Slaves: The existence of slavery is recognized in the Bible as is the recognition of slavery in the Holy Quran. And slaves are encouraged to be free. According to the Holy Quran and the hadiths of the Messenger of God, it is a regular command to treat them kindly. Various expiations call for the release of slaves.- The Bible has similar rules about slaves, but they speak of Hebrew slaves, as if the Bible's rules are different for Hebrews and for non-Hebrews, as written in the Old Testament: "If you buy a Hebrew slave, let him serve for six years, and let him go free for seven years. If he comes alone, let him go alone, and if he is married, let his wife go with him. If her master had given her in marriage and she had sons and daughters, then she and her children would be (slaves) of that master and he would go away alone. But if that slave says clearly that I love my master and my wife and my children. I will not go free, then his master will take him to the house of God (the house of worship) and bring him to the door or the threshold of the door and pierce his ear with a star, then he will always serve him. (Exodus: 21: 2-6)

Prohibition of hitting slaves: It is written in the Old Testament, "If a man strikes his slave with a stick so that he dies at his hands, he must be punished. But if he lives a day or two, the master will not be punished because, the slave is his property. And if a man smites the eye of his slave or maid in such a manner as to cause it to burst, let him set it free in exchange for his eye. If a man breaks the teeth of his slave, he shall set him free in exchange for his teeth. (Exodus: 21: 21, 22, 26, 29). Thus, the Bible further states that "Noah cursed the offspring of his son who had seen his" nakedness "cursing slavery" (Genesis 9: 24,25).

Opinions of Christian Scholars and researchers on Slavery: Biblical believers consider it a justification and proof of slavery. In the New Testament, Christ did not change these teachings and said, "There is no explicit condemnation of slavery in the teaching of our Lord"³² Augustine says that "(slavery) is not a crime in the sight of God, but He has made it a punishment for sin."³³ Another theologian Aquinas also called slavery a fruit of Adam's sin.³⁴

That is why when we look at Christianity in practice, in its heyday, millions of people were enslaved and persecuted, for example. "In the leaven of the Christian world, the reliance on slavery was so strong that when the economic changes, especially after the Industrial Revolution, the system of land chambers collapsed, Christians again turned to the old form of slavery. In the case of

Africa, they found fertile lands for slaves. They began Open and covert attacks on poor and oppressed Africans to enslave them without any reason, and loaded them into ships and forced them into their homes, factories and fields. "35

From 1680 to 1784, more than 2.1 million slaves were enslaved in the United States and the West Indies. And in just one year, 1790, oppressive looters from Britain, France, the Netherlands, Portugal, and Denmark captured seventy-four thousand innocent Africans. They would be crammed into ships like animals, many would die on the way and many would die or suffer from chronic diseases as soon as they reached the beach. The church was foremost among these slaves, as was the property of the landlords, for example, in the eighteenth-century United States, various churches owned 600,000 slaves, and they finally freed them after much struggle and hesitation.³⁶

status of woman: Paul wrote in one of his letters. "Because the man is not from the woman, but the woman is from the man, and the man is not for the woman, but the woman is for the man. Therefore, because of the angels, the woman should have a sign of submission on her head" (1 Corinthians: 11: 9, 10)

In another letter, he wrote: "A woman should learn quietly with perfect obedience and I do not allow a woman to teach or rule over a man but to remain silent because Adam was created first. After that Eve and Adam were not deceived. She ate, but the woman fell into sin by deception "(1 Timothy: 12-15).

This verse shows that woman is born to obey man quietly and man is often involved in sin because of woman. Marriage is not considered good in Christianity because of the inferiority of woman and her primarily unclean and demonic trap. Marriage is not compulsory in Christianity. So, it is written in the Gospels. There are some "Khojas"³⁷ (eunuchs) who are born from the womb like this. And there are some eunuchs who were made eunuchs by men. And there are some eunuchs who have made themselves eunuchs for the kingdom of heaven. He who can accept, let him accept" (Matthew 19:12). Similarly, in Christianity it is also said to refrain from fornication, so the Polse said that I despite allowing marriage. "It is good for a man not to touch a woman," he wrote. "If you have a wife, do not try to separate from her. And if you do not have a wife, do not look for a wife....."The married man is concerned about the world, how to please his wife The married woman is concerned about the world, how to please her husband "(1 Corinthians: 7: 2,33, 34)

Don't Get Married Is Better Than to Marry in Christianity:

It is written in the Gospel, "And if anyone thinks that he is violating the rights of his daughter Whose youth has faded, and even if the need is known, then there is an option, there is no sin in it, let them marry her. But he who is firm in his heart and has no need for it, but is able to carry out his intention and intends in his heart that he will keep his daughter unmarried, he does well.

So, he who marries his virgin does well. And he who does not marry does better. As long as a woman's husband lives, she is bound by it. But when her husband

dies, she can marry whomever she wants..... But in my opinion, he is happier if he stays the same. "(1 Corinthians: 7: 36-40)

These Bible verses show that it is better not to marry than to marry, especially in Christianity.

Although marriage is a natural process, it should have been that like Islam, marriage was encouraged and the virtues of marriage were explained, but this is not the case here. Islam is the religion of nature. Nothing in Islam is against reason and against nature. As directed by Allah. فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (الروم:30) (So, set your face to the Faith uprightly, this (faith) being the nature designed by Allah on which He has created the mankind. There is no change in Allah 's creation. That is the straight faith, but most of the people do not know.)

The Position of Women in The Eyes of Christian Scholars and Philosophers:

In the context of similar verses in the Bible, Christian theologians and scholars have denounced the woman as evil, and some have spoken ill of the slave. The famous Christian theologian Aquinas writes:"The woman is worse than the slave. The argument is that the subjugation of slavery is not natural and the woman is inherently and naturally subject to the father, son and husband.³⁸ The well-known Christian commentator John described the woman as a domestic peril and a painted evil³⁹The rights of women were suppressed and some women were evicted from their homes without any reason because of the Bible above verses and the opinions of the scholars. And this persecution continued for centuries.

(2) The human rights of peace and war / The biblical commandments after war and victory: Contemporary Christian preachers generally view Islam as extremist, and in contrast consider their religion to be one of love, reconciliation, and benevolent humanity. They strive to make their holy book and their religion the epitome of civilization, social betterment, poverty alleviation, women's freedom and dignity, as well as human freedom. They also give the impression that their religion is a religion of peace and security. They told the people with reference to the Bible that "he who does not love, does not know God because God is love" (John 1: 4: 16-8).

This is the command of war and jihad in the Bible which refutes the claims of the aforesaid Christians by their thoughts and actions. Because the Bible commands them to be strict with themselves. Due to which he treated himself harshly. The Old Testament is described as a beautiful piece of paper. "May the Lord your God defeat them (your enemies) before you and kill them, then annihilate them completely."So do not make any covenant with them and do not have mercy on them ... And thou shalt destroy all the nations which the LORD thy God giveth thee to possess it. So don't feel sorry for them. "(Excp: 7: 2, 16)

That is how much is written in the Bible."When you approach him from a city to fight, first give him a message of peace. And if they respond to you with peace

and open their gates to you, then all the inhabitants of that city will be your servants and serve you."And if they will not make peace with thee, but will fight against thee, then thou shalt besiege it, and when the LORD thy God shall deliver it into thy hand, then slay every man therein with the sword. But women and children and cattle and keeping all the wealth and loot of this city for themselves ...In the cities of the nations which the LORD thy God giveth thee for an inheritance, thou shalt not spare any soul, but thou shalt destroy them, even the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee.

The men and women of the hostile nation, apart from the biblical injunctions, are found to the extent that even their infants and cattle are killed. And Samuel said to Saul, The LORD hath sent thee to anoint thee to be king over his people Israel. So now listen to the words of the Lord. This is what the Lord of hosts says ... Now go and kill the Amalekites and destroy all that is theirs and have no mercy on them but kill men and women, babies and infants, cows, oxen and sheep and goats, camels and donkeys. "(1-Samuel: 15: 2,3)

Practical examples of these verses: There are also examples in the Bible of people following these violent Bible commandments. When Moses sent an army of twelve thousand to the people of Madyan and when they fought the people of Madyan. They destroyed them all. See excerpt from the Bible."They fought the Madyanites and killed all the men ...And the Bani (children of) Israel took captive the women of Madyan, and their little ones and their cattle and sheep and goats and their possessions were plundered. And all the cities in which they dwelt, and all their encampments, were burned with fire. (Numbers: 31: 7-10) But in spite of all this, Moses' anger did not subside and he expressed his displeasure with his warlords."Kill as many of these children as there are boys, and kill all the women who have seen the face of a man. But keep alive for yourself those girls who are not acquainted with the man and are untouchables" (Numbers: 31: 17,18). A similar situation is described in the Bible about David." And David destroyed this land, and left neither man nor woman alive, and returned with their flocks and herds, and their oxen, and their asses, and their camels, and their garments. "(1 Samuel: 27: 9)

Reconciliation / Commands About Bible believers: The aforesaid commandments were a state of war which dealt with strangers. Particle observed."Whoever offers a sacrifice to any god other than the One God, let him be utterly destroyed" (Exodus: 22:20). Thus, it is written in the Exodus. There may be a man or a woman who has committed an evil deed in the presence of the Lord your God and has gone and worshiped the gods or the sun or the moon or any of the celestial bodies. Then take out the man or woman who has done this evil thing at your gates and stone them to death. "(Deuteronomy: 17: 2-5)

Rulings on peace and war in the New Testament: The Gospel of Luke says: "You shall love your enemies, and do good, and give credit without despair, and your reward will be great, and you will be the children of Allah, for, He is merciful to the ungrateful and the wicked" (Luke 6: 35). This is how it is found in the Gospel of Matthew: "Do not think that I have come to make peace on earth, not to make peace, but to wield the sword, for I have come to separate a man from his father, and a daughter from her mother, and a daughter-in-law

from her mother-in-law.” (Matthew 10:34, 35) These two verses of Bible are from the contradictory of it. On the one hand there is a message of love and on the other hand there is a program to separate mother, daughter, father, son and daughter-in-law from each other by fighting.

Attitudes of Christian Conquerors: Herbert Miller writes: "The Roman emperor Theodosius orders the closure of places of worship of other religions. And denouncing Catholic Christianity as the only legal religion in the country, depriving all madmen of all civil rights who did not agree with Catholic Christianity. Miller writes further."When Theodosius deprived heretics of civil rights, religious orthodoxy became the price of citizenship for the first time in history."When Theodosius deprived atheists of their civil rights, for the first time in history, the validity of religious beliefs became the price of citizenship. Inciting Christian rulers and emperors to persecute and kill atheists, polytheists and Jews etc. The famous pope Hilderbarand said," Cursed be him that refraneth his sword from blood."⁴⁰

A Comparative Review of Human Rights in the Bible and the Quran: The discussion in this article is written comparatively.

(1) The Bible: The Bible is a collection of the three heavenly books, the Torah, the Gospel, and the Psalms. Certainly, the statement of the Holy Qur'an: "يُحَرِّفُونَ" "الْكَلِمَ عَنْ مَوَاضِعِهِ"⁴¹(النساء:46) is true word by word. This is indicated by the contradictory statements of the Bible and the accusations against holy persons like the prophets also. The Bible's history and editing is unreliable because of who wrote the Bible from the beginning. And who translated it? The present Bible translation has reached the modern times by its many language's translation. The continuance of the Bible's demise is not rational, literal, or spiritual.

Qur'an: In contrast to the Bible, the pure text of the Qur'an has reached us because the Qur'an was literally and spiritually preserved in two ways, which is the manifestation of the sun. (1) In book form (2) In memorization. Both of these things are consistently proven and the Bible cannot compare the Qur'an with these two things. Despite all this debate, there are still many good things in the Bible that the Qur'an confirms.

(2) There are mentioned human rights in both of, the Qur'an and the Bible

(3) Human rights in the Qur'an: The human rights mentioned in the Quran are divided into two parts(A) The rights of citizens in an Islamic state (b) The human rights of peace and war in the context of Islamic law. (A) The rights of citizens in the Islamic State include the following: Every human being has the right to live, protection of woman's virginity, prohibition of slander against men and women, fair distribution of wealth, rights of spouses, rights of father-in-law over daughter-in-law and son-in-law, mutual cooperation in good deeds and evil deeds. Non-cooperation, unjustly forbidding one another's wealth, spending money on the poor and needy while avoiding stinginess and extravagance, rights of parents, relatives, orphans, the poor, neighbors, travelers and slaves. Also, the rights of minorities include protection of life and property, religious

freedom, order to invite non-Muslims to Islam, courtesy and tolerance towards non-Muslims in Islamic government.

Human rights in the Bible: The Bible also divides human rights into two parts same Qur'an. **Rights in the State:** The Old and New Testaments include the rights of mothers, the rights of neighbors, the rights of slaves, the rights of spouses and the status of women. But the biblical injunctions regarding these rights are fragmented.

(4) Human Rights in Peace and War in the Context of Islamic Law: (1) Rights of non-combatants (2) Rights of combatants ... **(1) Rights of non-combatants:** non-combatants include those who are not considered fit to fight or who do not fight in front of the Islamic army. For example, women are old, children are sick, crippled and blind. killing them is forbidden in Islam.

(2) Rights of combatants: Fighters have the following rights. (1) Do not burn in the fire as instructed by the Prophet. (If you catch such and such in battle, kill him, but do not burn him in the fire, for the torment of the fire is not proper for anyone except the creator of the fire.) (2) The wounded should not be attacked.

(3) The prisoner should not be killed. (4) Not to be tied up and killed. (5) No general looting should be carried out in the country of booty. (8) To hand over the corpses of the enemy to them. (9) Do not to swear the enemy. (10) Declare war before war beginning.

(2) Bible commandments after war and victory: The biblical commandment about the conquered nation is even stricter. The Bible commands the killing of women, children, the elderly, as well as enemy animals. And the People of the Book (Jews and Christians) indicate the conduct of the conquerors.

Summary of Research:

Here are a few things to summarize our research article. (1) All Bible books (Torah, Gospel, Psalms) and Quran were Revealed by Allah. But these books of the Bible have been distorted literally and figuratively, Due to which they are no longer believable while the text of the Qur'an is pure. (2) Many things of the Bible and the Qur'an are still common. The Qur'an itself testifies to this. وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ... الخ (الانعام:92)

(3) The rules of the Qur'an are based on common sense and moderation, while the rules of the Bible are subject to excess. (4) Islamic history proves that Muslims treated non-Muslims with justice, love and tolerance after victory. These include the conquest of Mecca, the conquest of Jerusalem, the conquests of Salahuddin Ayubi in the Crusades and other conquests of the Muslims indicate the behavior of the Christian conquerors, however, has been radically different. (5) At present, the whole world is talking about human rights and many provisions of human rights have been included in the UN Charter. In fact, most of the words of this Charter have been stolen from Islam.

Suggestions:

(1) Work is needed to clarify the Islamic perspective on human rights. (2) The rules of the Bible and the Qur'an can be compared (3) The stories of the prophets can be worked on in the Bible and the Quran. (4) A comparative study of the biography of the prophets can be made in the Bible and the Qur'an. (5) Comparative and research of Sira Mustafa can be done in the Bible and Quran. (6) Distortion The Bible can also be worked on in the light of the Bible. (7) Research and Comparative Review of Bible Compilation and Compilation of Holy Quran. (8) A comparative study of the behavior of Muslim conquerors and Christian conquerors with respect to human rights.

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