

A Contrastive Semantic Study of Expressions of Humanity in the Glorious Qur'an and the Bible

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Abstract:

The present study presents a contrastive analysis the referring expressions of humanity in the Glorious Qur'an and the Holy Bible. It aims at identifying the referring expressions of terms concerned with the concept of humanity in religious texts. The study also attempts to investigate which entities are reflected in the concept of humanity in these sacred texts, focusing on similarities and differences. The procedure implements qualitative method to classify and analyze the referring expressions incorporating a content semantic analysis to achieve its aims. The findings of the analysis revealed that the recurrent expressions of peace and love are found in both religious texts. Besides, other synonyms are implemented in the Qur'an as in silm and salaam. The Glorious Qur'an presented men and women as equal in using positive referring expressions, in the Bible. while woman is negatively presented with devilish seductive expressions. More effective hyponyms and descriptions of human beings are presented in the Glorious Qur'an since its expressions have been rich of terms such as (bashar, ins, insaan, Bani Adam {sons of Adam}). Moreover, both religious texts indicated freedom in variety of expressions in their languages.

Keywords: Humanity, the Glorious Quran, he Holy Bible, religious texts, contrastive

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الخلاصة

تقدم الدراسة الحالية تحليلاً تقابلياً للتعبير الإنسانية في القرآن الكريم والكتاب المقدس. ويهدف البحث إلى التعرف على الألفاظ والمصطلحات المتعلقة بمفهوم الإنسانية في النصوص الدينية المقدسة. كما تحاول الدراسة الغوص في اسباب العبارات التي ينعكس فيها مفهوم الإنسانية في هذه النصوص المقدسة، مع التركيز على أوجه التشابه والاختلاف. يطبق الباحث أسلوباً نوعياً لتصنيف وتحليل التعبيرات المرجعية متضمناً التحليل الدلالي للمحتوى لتحقيق أهداف البحث المنشودة. كشفت نتائج التحليل أن التعبيرات المتكررة عن السلام والمحبة موجودة في كلا النصين الدينيين. كما وردت في القرآن مرادفات أخرى كما في السلم والسلام. لقد قدم القرآن الكريم الرجل والمرأة على قدم المساواة في استخدام العبارات الإيجابية، بينما قدمت المرأة في الانجيل بشكل سلبي بعبارات شيطانية مغرية. وقد وردت في القرآن الكريم المزيد من التسميات والأوصاف الفعالة للبشر، حيث أن تعبيراته غنية بمصطلحات مثل (بشار، إنس، إنسان، بني آدم). علاوة على ذلك، أشار كلا النصين الدينيين إلى الحرية في تنوع التعبيرات في لغتيهما. الكلمات المفتاحية: الإنسانية، القرآن الكريم، الكتاب المقدس، النصوص الدينية، التقابلية

1. Introduction

This study is concerned with unmasking the referring expressions of humanity in both the Glorious Qur'an and the Holy Bible, from a contrastive semantic perspective. Religious texts generally have a very influential effect on human lives, and they attract a great amount of studies in many social and human aspects. However, expressions of humanity in their semantic considerations have not been given their due attention in previous linguistic studies. As such, the current paper aims at:

- 1- identifying expressions of humanity in both the Glorious Qur'an and the Bible.
- 2- comparing the two religious texts according to the semantic aspects of expressions of humanity.

In this regard, the following procedure is adopted to conduct the study and achieve its aims:

- 1- reviewing literature on the notions of referencing and humanity.
 - 2- presenting the basic semantic concepts which are investigated in the study.
 - 3- doing data analysis of referring expressions of humanity in the Glorious Qur'an and the Bible.
 - 4- contrasting both religious texts in relation to expressions of humanity.
- Implementing qualitative data analysis method.

2. Literature Review

2.1 The Concept of Humanity

The word humanity is from the Latin *humanitas* for "human nature, kindness." In addition to referring to all people, humanity can also be defined as the common kindness that people have toward one another. The human race, which comprises all people on Earth, is known as humanity. It also refers to the characteristics that define us, such our capacity for love and compassion, our creativity, and our refusal to identify as robots or aliens. There have been disagreements over definitions of humanity among various schools of thought, despite the fact that they seem simple to consider but challenging to put forth. The majority of social thought pioneers and movement leaders assert that their humanism and humanitarian endeavors are the primary focus of their work. In order to prevent having false beliefs about people or getting sucked into the maze of literal interpretations and illogical arguments: Prior to talking about the derived infinitive term from humanity, humanity, its meaning, qualities, and functions, we must first concentrate on the reality of the human being and his various characteristics. First, humans are objective entities that differ from other objective entities in that they have the capacity for free will. This means that, although to a lesser extent, human acts and behaviors are the product of their reasoning and will. Second, humans are greatly influenced by the physical

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environment and other living things in their immediate surrounds. Third, because we are social creatures, interacting with other people comes effortlessly to us. Fourth, Allah, the universe's creator, is the one who created humans. There are various facets to this relationship with Allah that impact them individually and collectively. "These are the outlines for his comprehensive perfection which originate from his very nature. Man's God-given nature and color are like seeds and potentials which are hidden in him at the beginning of creation and will flourish when man follows the right path" (see Albufalasa, 2021, p. 93).

2.2 Referential Expressions

The concept of reference is "seen as a process that encompasses participants' interpretation and production of referring expressions in a particular context" (Denis, 2010). According to Graf and Davies (2014), reference establishes the relationship between certain constituents, such as a word or phrase and an object or abstract. Referring expressions fall on a spectrum, ranging from highly informative noun phrases, indefinite and definite noun phrases, to low informative forms. According to Sullivan (2012), these expressions are classified as linguistic expressions, and reference establishes the connection between the use of these terms and their meanings. According to Sullivan's (2012) research, language is essential for tracking the actions and states of individuals, events, or phenomena. As a result, referring expressions are crucial since they can be understood from the semantics-pragmatics interface. Reference has "a two-pace semantic relation," according to Sullivan, and that "the rules of language and of society synergize in determining meaning, intended as a socially recognized object

sensitive to social expectations about the situation in which the utterance to be interpreted is embedded" (Capone, 2005: 1357).

Many viewpoints, including philosophical, psychological, semantic, computational linguistics, corpus linguistics, and functional, have been used to study referring phrases. As discussed by Hurford et al. (2007) and Kreidler (2014), semanticists have determined referents and given meaning to expressions. These linguistic expressions, which are primarily noun phrases, are used to identify an entity by referring to a specific person or thing while keeping a specific referent in mind. The identification process is contingent upon the context of language interaction, since the semantic significance of these phrases plays a pivotal role in determining the propositions communicated within certain settings (Lyons, 1981).

Ball (2010) did research and provided an extension for Jackendoff's Conceptual Semantics on the many kinds of referring phrases that may be utilized when referring to things in the objective or outside world.

Given that language is viewed as both systemic and functional by Systemic Functional Linguistics, Fontaine (2007, p. 159) has examined referring phrases in relation to "their realisation in text in terms of their function and form". Any language provides a system of options for language users to select from, and each option is crucial to the realization of meaning, hence it is systemic (Halliday, 2009). It has a functional purpose in that individuals use language to convey meanings in certain circumstances, and the social and cultural contexts in which they exchange meanings impact the forms of language that people choose to employ (Coffin et al., 2013; Eggins, 2013). Fontaine (2006) looked at the location of referring phrases in another research in Systemic Functional Linguistics. The researcher's goal in this study is to ascertain the place of referring expressions in systemic functional linguistics. The study suggests that the focus of systematic functional linguistics has shifted from nominal and structural referring expressions to functional references, which receive less attention. As a result, the

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primary challenge is that they are closely associated with the cognitive process, where the referent appears as a mental construct or an explanation.

Pepp (2009) has made an effort to tackle the fundamental topic of what semantic reference is and how it functions in natural language semantics. She contends that there are two ways to conceptualize semantic reference, offering various points of departure for addressing this issue. She distinguishes between two conceptions: the historical theory of semantic reference and the conventional view, which she regards as the mainstream conception. of the major perspective of semantic reference that is more feasible than the conventional conception for the semantics of natural language, she has commented on the status of historical conception.

A research on referencing statements in newspaper headlines was done by Bach (2004). Her research has focused on the usage of referencing terms in the news, sports, business, and art sections of eight American newspaper homepages. She has looked into the referencing terms used in the headlines of two Chinese English newspapers for each of these parts. According to the findings, intermediate accessibility markers are used by American newspapers more often than high and low accessibility markers. Despite this, they are either using zeros to make the headlines as short as possible or utilizing endless figures or descriptions to make them fairly extensive.

Lam (2012) has concentrated on his argument concerning the relationship between the prominence of referring terms and the effectiveness of linguistic pronunciation. The study has emphasized on how crucial it is to consider the effects of linguistic prominence at linguistic standards and how to effectively

convey lingual messages. The findings indicate that the linguistic standards of the message and other linguistic level factors influence prominence in different ways. The linguistic level factors caused variations in speaking times, while the message factors were evident in the various languages. However, recently Al-Salami and Deygan (2018) present a study on semantic signaling in modern novel. They propose a model in which the lexical signaling of referring expressions between clauses and sentences has a rhetorical value in the process of literary persuasion.

3. Data Analysis and Results

This is the practical part of the study where humanity expressions will be analyzed and explored in the Glorious Qur'an at first, then in the Holy Bible.

3.1 Expressions of Humanity in the Glorious Qur'an

The Prophet Mohammed, peace be upon him (PBUH), was revealed the immortal book known as the Glorious Qur'an, which is regarded as his everlasting miracle. It is distinguished by the profundity of its ideas and the force of its arguments. Many academics and Qur'anic interpreters have described it as follows: the verb "qara'a," which means "to read," is the root of both "qiraa'ah" and the verb "Qur'an," which is a verbal noun. Qur'an thus simply translates to "a reading or reciting." But traditionally, the phrase "Qur'an" has been used exclusively to refer to the book that was revealed to Prophet Muhammad (PBUH).

The words of Allah that were rhythmically revealed to Prophet Muhammad (PBUH) in Arabic are known as the Qur'an (Albufalasa, 2021, p. 94-5).

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Its smallest chapter, the Surah, has miraculous properties, and its recitation is employed in religious ceremonies. Expressions found in the Qur'an are a wonderful example of creative language use. Arabs with total command of their language are astounded by the Qur'anic structures and the deep meanings they contain. They have so undertaken a great deal of research to examine Qur'anic architecture in an effort to solve its enigma. The referential manifestations of humanity, which have been given a wide range of titles, descriptions, and expressions in the Glorious Qur'an, are those in which Allah grants human rights to everybody irrespective of their ethnicity, place of birth, or religion. The Glorious Qur'an highlights the following as the most significant aspects of humanity:

a- Oneness of Humans:

The Glorious Qur'an places emphasis on the oneness of human beings. It introduces the idea of common human origin and ancestry at four different places and says that humans have their origin in a single cell or soul, as it is expressed by several verses:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾
(الحجرات: 13)

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيَّ بْنَ مَبَشْرِينَ وَمُنْدِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۗ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴾

(البقرة: 213)

﴿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)

In these verses, human beings are described as one soul, one nation and from the same ancestors. The referential items of (man, people, males, females, men, women, sons of Adam) are successfully used to ensure this fact about oneness of humanity. Therefore, the goal is to guarantee that human unity is never jeopardized and that interpersonal conflicts are settled by a process of mutual understanding based on concepts that have been given by God. Although the Quran recognizes human variation, it characterizes it as a functional rather than structural feature of life. Among all of you, the most devoted person is the finest or "The one who is the most faithful is the best among you".

The Quran's claim that all people are one is, therefore, a potent warning to anybody who still want to live in their own tribal, national, or ethnic cocoons without any consideration or decency for others. The Quran does not advocate for people to reject their innate identities; rather, it advocates for their identities to strengthen inclusivity rather than exclusivity. Besides, human unity is enhanced by faithful brotherhood which is asserted by several verses in the Glorious Qur'an.

b- *Human Dignity:*

The Glorious Qur'an emphasizes on human dignity as one of its basic principles regardless of their gender or race or even status. Duties and rights make up dignity. It implies that everyone is created equal by the One Creator and that no one is better than anybody other based only on where they were born, raised, or affiliated with a tribe. The only one who can assess who has lived up to their

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dignity and accepted the dignity of others is the divine. In addition, the concept of dignity implies that people have the freedom to practice any religion they want, to live as they like, to work, to be safe from harm, and to have a family and a secure environment, even if this means rejecting supernatural direction. This is mirrored in the holy verse that follows.:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (الاسراء: 70)

Because of this, the Qur'an forbids individuals from denying others these rights on the basis of their gender, race, or even religion. One is not favored over the other in the Qur'an. The Qur'an does not state that the only people who deserve dignity or rights related to dignity are Muslims or those who believe in Allah. In a more general sense, it asserts that no one has the authority to deprive people of their inherent dignity, which is a gift from God. Therefore, Allah assures human dignity by revealing that man is created from His soul:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ (28) فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ

سَاجِدِينَ 29 () ﴿ (الحجر : 28-29)

In these holy verses, one sees the use of the referential expressions of (humans **بشر**, my soul **روحي** , dignified **كرمنا**). These expressions are implemented to warrant human dignity all times since man is made by the hands of Allah, from His holy soul.

c- Peace and Humanity

In order for a peaceful family to defend the rights of a peaceful individual to realize his or her full potential in considering the meaning of life and making preparations for an eternal life, the ultimate objective of humanity in this world is to establish a peaceful human society. The way to peace is paved with human resources' universality, fairness, dignity, and unity as a species. They transport people to the sublime and sacred, freeing them from the ordinary and banal. They make sure that people learn to balance their needs and greed. The Quran's message is therefore timeless and global. The divine establishes the parameters through inspiring messages. The following verses represent the Qur'anic message of humanity and peace:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ (البقرة: 208)

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (المائدة:

(16)

﴿لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ

وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (البقرة: 256)

﴿أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَهُمْ

رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾ (المائدة: 32)

The goal of human endeavors is to allow mankind to live in a peaceful world, as the Quran repeatedly states. This is demonstrated by the numerous instances of calm and tranquility throughout the Glorious Qur'an, including: **السلم, السلام, ولا** (All these (تعدوا, لا اكراه في الدين, ادخلوا في السلم كافة, من قتل نفسا فكانما قتل الناس جميعا

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items and referring expression ensure the holiness of the human souls. No one has the right to kill people who are living in peace with their families. Innocent people especially kids and women are highly protected in Islam and the Glorious Qur'an. Moreover, there is no compulsion in faith or religion. Every human has his own choice and belief to embrace any religion which he thinks to be the truthful. Thus, the Glorious Qur'an is envisioned as a short, but perfect lexicon of terms of peace, humanity and co-existence.

3.2 Expressions of Humanity in the Holy Bible

The Holy Bible is generally divided into the Old Testament, of the Jews and the New Testament of the Christians. However, the concern of this study is the Holy Scripture of Christianity. "The Bible is seen to be a source that has given rise to values which are fundamentally to be associated with human rights, such as human dignity, freedom, justice and equality" (Vorster, 2000, p. 104). The Bible spans the entire flow of time, from the beginning of time to eternity. It provides God's interpretation of human history, including information on our origins, destination, methods for knowing God, access to heaven, the causes of death, and a host of other topics. It is crucial to remember that in addition to imparting spiritual lessons, the Bible also contains accounts of real historical events and facts. Because of their intricate interdependence, the spiritual and the historical cannot be separated without eradicating the other. The Bible's primary topic is God's kingdom. God specifically created the earth so that His people may live there and have a perfect connection with Him, but they disobeyed and were later granted the human. God then started a restoration plan, according to Christian

doctrine, in which His Son Jesus Christ will save fallen mankind and establish a perfect, everlasting connection between them. Thus, the Bible makes extensive use of the notion of humanity and mankind.

a- *The Origin of Humans:*

In the Book Genesis of the Bible, The image of God is that of an almighty, everlasting entity who created everything long before anything else. The author describes how God effortlessly and via the force of his words produces the entire universe day by day. One can split the creation in half. God separates land from water, waters beneath the firmament from waters above it, and light from darkness throughout the first three days. God decorates and populates heaven and earth throughout the course of the following three days. His works are arranged according to the dignity that a modern Jew would have given them, with humans positioned as the pinnacle of creation at the end, as indicated in the following extract from Genesis"

“Let us make man in our image, after our likeness” (Genesis 1:26).

In addition, the author adheres to the Jewish custom of honoring the number seven. According to the sacred scriptures, man was created by God and has a resemblance to God. This could not be a physical image, but a spiritual one. Since people are descended from a divine image, they are thus sacred animals. One issue that is unique to our topic is that the Bible, and the New Testament in particular, emphasizes more the dehumanization and unworthiness of people and human existence; the Bible does not support the advancement of human dignity. A few passages from the New Testament, such Matthew 25, have historically been used to support the idea that the Bible is favorable to ideas like human rights, "human dignity, and the value of human life. However, such claims may in the end be too simplistic, and are also not borne out by biblical texts that generally stress both the vulnerable and almost brittle nature of human life, and

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along with mortality" (Punt, 2007: 270). In the holy Bible, man is described as having been created by God and bearing a resemblance to God in terms of likeness. The writer also adheres to the Jewish custom of honoring the number seven. This picture could not be real, but rather spiritual. Given that they are descended from a divine image, humans are thus holy animals (see Punt, 2008).

One issue specific to our subject is that the Bible, and the New Testament especially, emphasizes human indignity, unworthiness, and lifelessness; the biblical goal does not include the promotion of human dignity. In the past, certain passages from the New Testament, such Matthew 25, were commonly used to support the idea that the Bible has a positive attitude regarding concepts like human rights or freedom. Furthermore, humans are shown in the General Epistles as socially uprooted, lacking a home and dignity (Peter calls them "aliens and exiles"), and in the process of creating a new understanding of who they are. It is notable that dignity is not only deduced but also postponed in these and other late New Testament writings, such as the Johannine materials: temporally (as seen in Revelation; however, found already in Paul's apocalyptic writings), but even spatially to a different level of existence (as in the Fourth Gospel) (cf. Punt, 2007:241-252). As a result, the Bible values the dignity of others over our own, particularly when it comes to its teachings on loving our adversaries.

In a similar vein, it appears that man originated as a vegetarian. The Bible describes not only humanity but the entirety of creation: God also said, 'Look, to you I give all the seed-bearing plants everywhere on the surface of the earth, and all the trees with seed-bearing fruit; this will be your food. And to all

the wild animals, all the birds of heaven and all the living creatures that creep along the ground, I give all the foliage 10 of the plants as their food.' And so it was. God saw all he had made, and indeed it was very good. (Genesis 1:29-31)

But the Bible says that the first sin shattered this innocence. Genesis 2:18 states that God determines to provide for the man after realizing that "It is not good that the man should be alone." God forms the woman from the man's rib after the man rejects all of the animals as "worthy help." Eve, the first woman, was soon persuaded by a snake to defy God by taking a bite out of the fruit of the tree of the knowledge of good and evil. Eve tempted the first man, Adam, and he gave in to temptation. When God discovered, He cursed the earth "for the sake of the man" and drove them out of the Garden of Eden (Genesis 3:17) (see Punt, 2009).

One can see the referring expressions of (man, woman, Adam, Eve) as representation of the beginnings of human creation. Yet, woman seduced the man to commit that sin, as indicated by the Bible. This underestimates the status of the first woman who obeyed the temptations of the Satan.

b- *Honour and Humanity:*

Honour is one of the basic principles of humanity in the Bible. One can take the following examples:

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation". (Peter 2:11,12)

This passage addresses the proper way we should treat those who do not know God. It important to the Gentiles that we lead moral lives and that we are trustworthy. Extremely important, really important. Because of the way a tiny

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number of "Christian" ministers have lived and conducted their ministries, it doesn't take long for all preachers to have problems if one or two preachers encounter issues. Rather of living in dignity before the Gentiles, these few have wounded and embarrassed all believers. We need to understand our roles and what God requires of us. The Bible has several instances of lexical phrases like "beloved," "dear," "honest," and "gentiles." Ensuring the need for integrity and truthfulness is elicited by God to all human beings as a marker of their humanity. We should assert: "Honour reflects real worship to God, where humans will be seen as loyal servants of Almighty God":

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king." (Peter 2:13-17)

Again, here the expressions of (love, honour, brotherhood, men fear, freedom) are utilized to affirm humanity based on honour and human merits.

c- Peace and Human Rights:

People generally differ from one another in their thought processes, worldviews, aspirations, and cultural practices, yet they all possess the same human dignity—the image of God within each of us. Against this backdrop, one may conclude that tolerance and love are necessary for the acceptance of diverse individuals and their differences, since this is the essence of human dignity. Genesis (1:31), which states that God was satisfied with all that He had accomplished, makes this quite evident. This encompasses the diversity and empowerment of all people by God. I

think that in order to satisfy God, it was also necessary for the diverse individuals to be empowered. God's fundamental criteria for his creation must still be upheld by humans. The globe was meant to be ruled by humans as ordered by Creator, God.

This concept of peacefulness was also developed after realizing that people had different beliefs and cultures, which needed to be harmonized for the peaceful coexistence of all humanity. For example, the human rights culture has been developed from a mixture of various social backgrounds and cultures. In a similar vein, writers of the many Bible chapters came from a variety of historical and cultural backgrounds (Mohlaphuli, 2005, p. 12). Therefore, the Bible and human rights share the goal of fostering harmony and tolerance between individuals and social groupings. It seems improbable that the Bible can include wide, unwavering principles that do not entail the necessity of advancing human rights, given its singularity and good intentions. The following extracts from the holy Bible will illustrate the case:

"Suddenly a great company of the heavenly host appeared with the angel, praising God and saying,"
"Glory to God in the highest heaven,
and on earth peace to those on whom his favor rests." (Luke 2:13-14)

This passage from the Bible about peace describes the Good News being preached to unassuming shepherds in the fields. God noticed them, even if the world didn't think much of them. For everyone "on whom his favor rests," the tranquility of the Christmas season is theirs.

"Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." (John 14:27)

Many will attempt to disturb our tranquility. The outside world will attempt to frighten, disturb, or burden us. However, this verse in the Bible concerning peace

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explains that the peace we experience in Jesus is not the same. It is robust and resilient to any situation.

"May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit." (Romans 15:13)

It is invoked here it's fair to say that, at this point, we could all use a little hope.

We must be happy and at peace if we wish to be overflowing with optimism.

"And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." (Philippians 4:7)

In this verse, God is the source of all peace. Hearts and minds are referential expressions of peaceful living and understanding in the holy Bible.

4. Conclusions

Here, the similarities and differences between referring expressions of humanity between the Glorious Qur'an and the Holy Bible will be presented:

- 1- It can be seen that the recurrent expressions of peace and love are found in both religious texts. However, the Glorious Quran also employed something additional to humans as they can be a source of peace motivated by Allah (God in the Bible). Besides, other synonyms are implemented in the Qur'an as in *silm* and *salaam*.
- 2- The glorious Qur'an presented men and women as equal in their rights and duties according to their biological and social characteristics and abilities, while woman is negatively presented with devilish seductive expressions in the Bible. It blamed the woman Eve as the reason of seduction who encourage Adam to commit the first sin. These expressions underestimated the status of woman in religions.
- 3- More effective hyponyms and descriptions of human beings are presented in the Glorious Qur'an since its expressions have been rich of terms such as (*bashar*, *ins*, *insaan*, *Bani Adam* {sons of Adam}).
- 4- Both religious texts indicated freedom in variety of expressions in their languages. For instance, in the Bible, the word (*free*) is commonly used, while in the Glorious Qur'an, we can see (*forgiveness* (العفو, عفا)), no

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compulsion in religion (لا اكراه في الدين). They imply the notion of freedom in life and faith.

5- The notion of dignity is two-fold in the Glorious Qur'an. The man has dignity in himself and for others. However, dignity is emphasized for others only in the Holy Bible.

6- Humans are connected to the Creator. However, man is metaphorically expressed as made by Allah and from His soul in the Glorious Qur'an, while man is expressed as being like God and His image in the Bible. In both religious texts, thus, man is something related to Allah/God.

الاستنتاجات

وهنا سيتم عرض أوجه التشابه والاختلاف بين العبارات الإنسانية بين القرآن الكريم والكتاب المقدس

1- يمكن ملاحظة أن التعبيرات المتكررة عن السلام والمحبة موجودة في كلا النصين الدينيين.

ومع ذلك، فقد استخدم القرآن الكريم أيضاً شيئاً إضافياً للبشر حيث يمكن أن يكونوا مصدرًا للسلام بدافع من الله كما وردت في القرآن مرادفات أخرى كالسلم والسلام. .

2- قدم القرآن الكريم الرجل والمرأة على قدم المساواة في الحقوق والواجبات وفقاً لخصائصهما وقدراتهما البيولوجية والاجتماعية، في حين قدم الكتاب المقدس للمرأة صورة سلبية بعبارات مغرية شيطانية. وألقى اللوم على المرأة حواء باعتبارها سبب الإغواء التي شجعت آدم على ارتكاب الخطيئة الأولى. وهذه العبارات قللت من مكانة المرأة في الديانة المسيحية. .

3- لقد وردت في القرآن الكريم المزيد من التسميات والأوصاف الفعالة للبشر، إذ كانت عباراته غنية بمصطلحات مثل (بشار، إنس، إنسان، بني آدم). .

4- أشار كلا النصين الدينيين إلى الحرية في تنوع التعبيرات في لغاتهما. على سبيل المثال، في الكتاب المقدس، كلمة (حر) شائعة الاستخدام، بينما في القرآن الكريم نرى (العفو، عفا)، (لا اكراه في الدين) كونها تتضمن مفهوم الحرية في الحياة والعقيدة.

5- مفهوم الكرامة في القرآن الكريم ذو شقين. فالرجل له كرامة في نفسه وفي الآخرين. ولكن في الكتاب المقدس يتم التركيز عليها فقط على كرامة الآخرين.

7- الإنسان مرتبط بالخالق. ولكن الإنسان يتم التعبير عنه في القرآن الكريم نسبة للخالق بصورة تشريفية مجازية (ونفخنا فيه من روحنا) ، بينما يتم التعبير عن الإنسان على أنه مثل الله وصورته في الكتاب المقدس. وبالتالي فإن الإنسان في كلا النصين الدينيين شيء متعلق بالله.

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