THE VIOLATION OF RELIGIOUS HUMAN RIGHTS: A SAMPLE ANALYSIS OF AN OFFENSIVE IMAGE OF ISLAMIC CONCEPT

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ABSTRACT

The purpose of this paper is to investigate Religious Human Rights Violations. Religious liberty is essential for everyone, everywhere. Because religion is significant to everyone, everywhere. Humans are religious by nature. Our nature drives us to seek answers to deep questions about ultimate things. We cannot live a fully human life unless we are free to seek those answers and live according to the truths we discover. In this study, the researcher used Marsh and White model for analysis A sample of an offensive image of an Islamic concept from the book "Mohammad believes it or else." this book is a comic book written by pseudonym Abdullah Aziz and published by Crescent Moon Publishing company. The book is marked with anti-Mohammad, prejudice expressed in willful attempts to devalue Prophet Muhammad in order to avert the urban public from Islam. Such as the story of the People of the Cave and many other stories in the Noble Qur'an is misused to vilify Islam and its Prophet which proves the violation of religious human rights. The researcher chose topic one, dubbed "Allah's monkey men," to analyze by employing the Marsh and White Model (2003) to analyze the image and refute the selected claims.

Key words: Human Rights, Prophet Muhammad (PBUH), The Marsh and White model.

I. FREEDOM OF RELIGION

Religious or belief freedom is legally protected at the international level. When we look at the most important regional and global human rights treaties, we find that they all include provisions protecting religious or belief freedom, not the least of which is Article 18 of the Universal Declaration of Human Rights (UDHR, 1948):

“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.” [11]

Depended on this declaration, freedom of belief is regarded as a fundamental universal human right. It is a universal human right that applies to all people, regardless of who they are, where they live, their age, gender, race, or ethnicity, or what they believe or do not believe in [11]. It is not a government-provided privilege, but rather an individual's birthright. “All are endowed with dignity and conscience,” as stated in the Universal Declaration of Human Rights.

The right to freedom of religion or belief is inextricably linked to other fundamental rights, such as the right to free expression and opinion, the right to associate, and the universal principles of non-discrimination and equality for all. Everyone benefits from religious or belief freedom. It is a means of achieving democratization, plurality, and security through faith-based actions; religious freedom also reduces poverty through economic and social development. It is central to democratic principles that promote a free and open society, morality, transparency, the rule of law, ethical treatment of others, peace, and the advancement of other human rights [12]. According to Robert Boston, the term religious freedom means:

"The right to make decisions about theology for yourself. It’s the right to worship God—or not to worship at all—as you see fit. It’s the right to share your faith and join in worship with a community of like-minded believers. It’s
the right to pass that faith on to your children. It’s not the right to tell other people what to do. It’s not the right to make decisions for others…. It’s not the right to use the power of government to impose your theology on anyone else” [5]

Freedom of expression and religious freedom are internationally recognized fundamental human rights. They are interconnected, interdependent, and mutually reinforcing, and can be enjoyed by all people without discrimination. This freedom is broadly protected and can be curbed only in certain cases like activities that might endanger the health and safety of others.

II. MARSH AND WHITE MODEL OF ANALYSIS

The reason for choosing the semiotic approach of the Marsh and White model, first is because it considering the modern way of semiotic analysis. Second, the way of analysis is based on the taxonomy relationship between text and image; this taxonomy helps us to know the way that ideas expressed within the text are conveyed through images and it also developed the common language for expressing the relationship between image and text.

According to Marsh and White can be used the taxonomy recognize the way that image and text interact with each other. The taxonomy set 49 relations and assemble them into three major categories according to the closeness of the conceptual relationship between image and text and it can be collected this concept according to the degree of relationship the image has with the text as follows:

A/ Functions expressing little relation to text

A1 Decorate: Make the text more attractive without aiming to produce any real effects on the reader’s understanding or memory.

- A1.1 Change pace: interrupt continuity by shifting to a different activity.
- A1.2 Match style: image and text match along same stylistic dimension.

A2 Elicit emotion: tone or mood inducing; create a specific emotional atmosphere designed to engage the reader.

- A2.1 Alienate: text and image collaborate to communicate meanings beyond the scope of either one alone.
- A2.2 Express poetically: suggest the spiritual qualities or effects of the object depicted.

A3 Control: exercise restraining or directing influence.

- A3.1 Engage: hold the attention of the reader.
- A3.2 Motivate: encourage some response from reader.

B/ Functions expressing close relation to the text

B1 Reiterate: one source provides a visual or textual restatement of another.

- B1.1 Concretize: make explicit. Use for captions especially. “Concretize” a textual reference to a thing or concept.
  - B1.1.1 Sample: give a sense of the concept by providing an example, although not a paragon or ideal.
  - B1.1.1.1 Author/Source: use when author or source of image is given within a caption.
- B1.2 Humanize: represent elements within the text in the form of a living being thereby making the text more accessible.
- B1.3 Common referent: text and image share same symbolic source of meaning.
- B1.4 Describe: represent or give an account by definition; concretize.
- B1.5 Graph: translate numeric data into a visual representation.
- B1.7 Translate: text and image repeat the same content.
- B2 Organize: form into a coherent unity or functioning whole. Includes advance organizers.
  - B2.1 Isolate: select and separate from others.
  - B2.2 Contain: keep within limits. Includes Venn diagrams, flowcharts, timelines, and advance organizers
  - B2.3 Locate: set or establish in a time or place
  - B2.4 Induce perspective: encourage reader to see things in their true relations or relative importance
- B3 Relate: these terms refer to processes intended to bring out concepts contained wholly within the text.
  - B3.1 Compare: make explicit intended elements of comparison between objects depicted in text.
  - B3.2 Contrast: make explicit intended elements of contrast between objects depicted in text.
  - B3.3 Parallel: image shows the same action or state in a different context than that presented in the text.
- B4 Condense: reduce to essential elements.
  - B4.1 Concentrate: bring the most critical information to the reader’s attention.
  - B4.2 Compact: represent succinctly.
- B5 Explain: make plain or understandable.
  - B5.1 Define: determine or identify the essential qualities or meaning.
  - B5.2 Complement: one mode helps the other to convey the message.

C/ Functions that go beyond the text

- C1 Interpret: provide illustrations of complex ideas in concrete form.
  - C1.1 Emphasize: provide force or intensity of expression that gives impressiveness or importance to something.
  - C1.2 Document: provide factual or substantial support.
- C2 Develop: set forth or make clear by degrees or in detail.
  - C2.1 Compare: emphasize points of similarity between image and text
  - C2.2 Contrast: emphasize points of difference between image and text.
- C3 Transform: recode into concrete form; relate components to each other; provide organization to facilitate recall.
  - C3.1 Alternate progress: the text and illustrations “take turns” in progressing the story.
  - C3.2 Model: provide a description or analogy used to help visualize something that cannot be directly observed.
    - C3.2.1 Model cognitive process: provide visual representation of abstract process.
    - C3.2.2 Model physical process: provides visual representation of material or mechanical process.
  - C3.3 Inspire: using the text as a starting point, the illustration veers away to introduce new content that adheres to the spirit of the original story.[7]
III. THE IMAGE OF PROPHET MOHAMMAD (PBUH) IN ISLAM

The personality of Prophet Muhammad (PBUH) has a great influence on humankind. His life, works and ideas have been widely discussed by his supporters and opponents over the centuries. Michael H. Hart discusses the history of the men who had the greatest influence on humanity in his book "The 100 A ranking of the most influential persons in history." He chose The Islamic prophet Muhammad (PBUH) as the first person on his list. He states:

"My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and maybe questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. Of humble origins, Muhammad founded and promulgated one of the world's great religions and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive." [8]

In the past and present, Muslims have also been interested in the biography of Prophet Muhammad (PBUH), so Islamic scholars composed numerous and comprehensive books in his biography. The most detailed accounts of his life can be found in the traditional biographies known as the "sirah" (the biography). The most famous works written in this genre are by Ibn Ishaq (d. 768 CE), al-Waqidi (d. 822 CE), Ibn Hisham (d. 833 CE) and Ibn kithair (d. 1372 CE). The Sirah is often complemented by the hadiths, which contain lots of accounts of what prophet Muhammad (PBUH) is reported to have said and done, narrated by Prophet's Companions (MAPT). The most important books that collect these hadiths are by al-Bukhari (d. 870 CE), Muslim (d. 875 CE), Ibn Majah (d. 886 CE), Abi Dawud (d. 888 CE), and an-Nasai (d. 951 CE). They all agree that Muhammad (PBUH) is the greatest man of all of humanity. God Almighty chose him from the descendants of Adam (PBUH) to be the seal of the prophets and messengers, Allah says:

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything." (Al-Ahzab 40)

William McNeill, an American historian at the University of Chicago says in the article published by Time magazine under the title (Who Were History's Great Leaders) "If you measure leadership by impact, then you would have to name Jesus, Buddha, Mohammed, Confucius, the great prophets of the world." [8]

Allah sends him with the religion of truth (Islam) to bring people out of darkness into light. He sends him to be a "warner," first to the Arabs and then to all humankind, and to be the intercessor of the believers on the Day of Resurrection.

Abu Huraira said: "The Prophet of Allah (ﷺ) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah". [9]

The Messenger of God (PBUH) set the most amazing examples of truthfulness and honesty. Without a doubt, no one is more truthful and honest than prophet Muhammad (PBUH). Everyone was impressed by Prophet Muhammad's truthfulness and honesty during work in trading (PBUH). People called him Sadiq (أصدق) and Al-Amin (الإمين). All people in Makkah, rich and poor, addressed him with these titles and the people of Makah entrusted him with their secrets, their needs, and their money. One of the most famous examples of the truthfulness and honesty of Prophet Muhammad (PBUH) before the mission (Fixing Black Stone in Holy Kabbah) according to the ibn Ishaq biography:
"Once Makkah faced an issue of which tribe will lay the black stone in the holy Kabbah, they decided that the one who entered the sacred Kabbah first will fulfil the duty. The following day Prophet Muhammad (PBUH) entered the Holy Kabbah. First, everyone was happy to see him. They were pleased to know that truth full and honest people will lay the black stone in the holy Kabbah." [13] 

The Messenger of God (PBUH) is the most merciful of the people in his nation. The biography and history books are full of positions that show the Prophet’s mercy (PBUH) and his compassion for Muslims.

Anas narrated: ‘That I served the Prophet for ten years. He never said Uff and never blamed me by saying: ‘Why did you do so’ or why did you not do so?’ And the Messenger of Allah had the best character among all of the people. I never touched Khazz nor silk, nor anything softer than the hand of the Messenger of Allah, nor have I smelled musk, or a fragrance sweeter than the sweat of the Messenger of Allah’ [3] 

Annie Besant is a British writer and women’s rights activist. she says:

"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I now put to you I shall say things which may be familiar to many, yet I feel, whenever I re-read them, a new way of admiration, a new sense of reverence to that mighty Arabian teacher.” [4] 

The attitude of the western scholars towards the prophet (PBUH) which saw him as a great man, focuses on the prophet as a person, not as the person who receives a revelation. So, they were able to describe it correctly. In sum, the prophet (PBUH) nobody before him in bravery and kindness. He is the sincerest and purified them in the heart. He has great grace, the power of vision, knowledge, and patience, and he has a pious and pure soul. He is an example of justice, mercy, and kindness. Those virtues that an average individual cannot possess at the same time. It makes everyone who knew the Messenger of God love him whether he believe in him or not [16] 

IV. DATA ANALYSIS

This study is based on information found in the comic book "Mohammad's believe it or else," published by Crescent Moon Publishing in 2001. The author of the book is (Abdullah Aziz). This book contained images of Muslims, their Quran, and the Sunnah of their Prophet. These images depict the noble Prophet, his wife Aisha, and some companions with the utmost obscenity and vulgarity, while applying many of Islam's teachings and rulings, and even daring to depict the divine self in the form of a crescent seated on a chair, and Prophet Muhammad (PBUH) would prostrate to him. Some of these images depict hadiths in vulgarity way, for instance, Satan resides in the upper part of the nose; the height of Adam 60 cubits; the women predominate in hell; the punishment for those who fall asleep during prayers "Satan urinates into their ears"; the number of intestines which a non-Muslim has "seven"; and many others.

Topic: Allah’s Monkey Men
The Image Context analysis

The topic consists of five panels with the following context:

- Field: The story revolves around a group of people who transform into monkeys. According to Ibn Abbas, the name of the village is Aylah (ايلة) and it happened during the period of prophet Daoud (PBUH) [15].

- Tenor: The village represents a small society (i.e., the relationship between father and son, neighbors, and friends).

- Mode: The story takes the written form.

Interpretation of the Hadith

- The statement of the Hadith is written verbally inside the image as:

  Al-Bukhari, vol. IV, chapter 32, p. 415 “The statement of Allah: And ask them (O Mohammad) about the town that was by the sea when they transgressed in the matter of the Sabbath. (1) When their fish came to them only on the Sabbath day and did not come.... “Become monkeys! Despised and rejected.”

- References: This hadith found in Sahih Al-Bukhari, Volume 4, the book of Prophets 55, chapter: the statement of Allah: and ask them O Muhammad about town that was by the sea.

- Interpretation: The story of the owners of Saturday:

A group of Jews live in a village by the seashore. God Almighty commanded them to take the sabbath (Saturday) for rest and worship and to be free on the other days of the week for works. Surprisingly, the fish used to expose itself openly on Saturdays and then disappear the rest of the week. God put them to the test by sending a large number of fish on Saturday. When they realized this, they devised a plan to catch the fish on the Sabbath. So, they
repaired their fishing nets, ropes and put the fishing machine on Friday. When the Sunday arrive the people of the village are present to take their fish. In the end, God Almighty was angry with them because of their trickery. He punished them for their rebelliousness by changing them into monkeys [18]. The reason why Saturday day is forbidden to the Jews, Allah says:

إنما جعل آسمبًة على الدين أختلفوا فيه; وإن ربك ليحكم بينهم يوم القيامة فيما كانوا فيه خائفون. (النحل 124)

"The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences" (An- Nahel: 124)

The mean of عَلَى نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ من قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالْقَوْمِ الْعَدُودُ لَهُمْ نَصَارَى بَعْدَ غَدٍ إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ أَخْتَلَفُوا۟ فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيهِ لَذِينَ فَرِسُونَ عَلَيْهِمْ فَأَخْتَلَفُوا۟ فِيهِ، فَهَيْدَبًا لَا فِيهِ نَبِعَ، ٱلْيَهُودُ غَدًا وَالْقَوْمِ الْعَدُودُ لَهُمْ نَصَارَى بَعْدَ غَدٍ.

Narrated Abu Huraira: I heard Allah's Messenger (ﷺ) (p.b.u.h) saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunda y)." [11]

The Meaning of transformed (Metamorphosis) "is the transformation of something into something else, in which the object is uglier and worse than the original form. Therefore, - most lexicographers have interpreted metamorphism as Uglier and lower than the former." [17]

V. ANALYSIS OF THE PANELS

The first panel includes both verbal and nonverbal components. The text on the panel represents the verbal elements (once there was a village by the seashore). The nonverbal elements are represented by the image's components, where both text and image establish the location of the scene, which is the village by the seashore, through (the sea, boats, a group of people working, a house near the sea, and a fishing net) (B2.3 Located). Also, the image repeats the same content of the text in a visual form. Where shows the group of people who live and work near the seashore (B1.7 Translate).

In the second panel, the text on the panel represents the verbal elements (on the Sabbath day, the fish would stick their heads out of the water tempting the people to break the Sabbath by catching them). The nonverbal elements are represented by the image component in which the author creates positive atmospheres by showing people having a happy feeling due to the appearance of a large number of fish in the water (A2 Elicit emotion). Both the text and the image reflect time and place; time on Saturdays, depending on the text, and a location near the sea, as shown by the image of the sea on the panel (B2.3 Located). Both the text and the image complement each other by representing the state of the people in the village on Saturday. The fish appear in large numbers on this day, but they cannot be caught because it is forbidden for them to do so (B5.2 Complement).

In the third panel, the text on the panel represents the verbal elements (but on other dates, the fish were nowhere to be seen). The nonverbal elements are represented by the image, where the author creates negative atmospheres by depicting people with sad expressions on their faces as a result of the disappearance of fish from the water. Depending on the image of the sea that appears to be devoid of fish (A2 Elicit emotion). Both the text and the image complement one another (B5.2 Complement).

In the fourth panel, the text on the panel represents the verbal elements (then the people broke the Sabbath by catching the fish). The nonverbal elements are represented by an image that shows the time in the morning where the sun appears in the panel and the day is Saturday depending on the text (B2.3 Located). In this panel, the text and image complement each other by displaying images of a man holding a fishing net full of fish while smiling

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(B5.2 Complement). The author directs the reader's attention to an image of a man catching a fish to demonstrate how the rule was broken (A3 Control).

In the fifth panel, the text on the panel represents the verbal elements (so Allah punished them by changing them into monkeys). The nonverbal elements are represented by the image that depicts the most important information, which is to transform people into monkeys. A group of monkeys appears, surrounded by fish (B4.1 Concentrate). Both the text and the image complement each other (B5.2 complement). The image depicts the unusual state of people who transform into monkeys as described in the text (A1.1 Change pace). The table summarizes the relationships found in these panels.

<table>
<thead>
<tr>
<th>Panel</th>
<th>Function</th>
<th>Claim</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(B2.3 Located; B1.7 Translate)</td>
<td>1- Allah cursed and deformed all the people of the village.</td>
</tr>
<tr>
<td>2</td>
<td>(A2 Elicit emotion; B2.3 Located, B5.2 Complement)</td>
<td>2- Islam hated the Jews.</td>
</tr>
<tr>
<td>3</td>
<td>(A2 Elicit emotion; B5.2 Complement)</td>
<td>3- The monkeys that exist now were metamorphosed, from humans.</td>
</tr>
<tr>
<td>4</td>
<td>(B2.3 Located; B5.2 Complement; A3 Control)</td>
<td>4- The author depicted the fish with human eyes and smiling.</td>
</tr>
<tr>
<td>5</td>
<td>(B4.1 (B4.1 Concentrate; B5.2 Complement, A1.1 Change pace).)</td>
<td>5- The monkeys are wearing human hats</td>
</tr>
</tbody>
</table>

**Refuting the Claims.**

**The first claim:** Allah cursed and deformed all the people of the village.

According to Ibn Kathir's book of tafsir, Allah says in the Holy Quran that the people of this village are divided into three groups:

- **First group:** cursed them because of their trickery, Allah says:
  
  "وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـ ِينَ۟ (الاعراف 165-166)
  
  "But with a severe torment We seized those who did wrong because they used to rebel against Allah’s command. 166. So when they exceeded the limits of what they were prohibited, we said to them: "Be you monkeys, despised.(Al-A'raf:165-166)
  
  "ولَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْبِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـ ِين فَجَعَلْنَـٰهَا نَكَـٰلًً لِِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِِّلْمُتَّقِينَ (البقره 65)
  
  "And indeed, you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected" (Al-Baqara: 65).

- **The second group:** rejected their acting and trickery against Allah the Almighty's Law and Command at the time. Fate of the second group Allah says:

  "فَلَمَا نَسُوا۟ مَا ذُكِِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ (الاعراف 165)
  
  "We rescued those who forbade evil" (Al-A'raf: 165)

- **The third group:** do not reject or forbid them, but instead condemned the reaction of the second group that forbade the sinful ones, Allah says:

  "وَإِذْ قَالَتْ أُمَّةٌ مِِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ ٱللََُّّ مُهْلِكُهُمْ أَوْ مُعَذِِّبُهُمْ عَذَابًا شَدِيدً (الاعراف 164)
  
  "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment" (Al-A'raf:164)

In other words, what is the point of preaching to a people who will undoubtedly be punished by Allah the Almighty? However, the second group responded, Allah says:
"قَالُوا۟ مَعْذِرَةً إِلَىٰ رَبِِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ" (الاعراف 164)

"And perhaps they may fear Allah" (Al-A'raf:164)

For, on account of our advice, they might stop this evil and repent to Allah. i.e., those who committed these sins may repent to Allah and regret what they have done, Allah will accept their repentance and grant them His mercy. The Quran is silent on the fate of the third group, the neutrals. Because the reward is the same as work, they do not deserve praise, so they praise, and they did not commit a sin, they are punished [14]

The second claim: Islam hated the Jews.

This claim is false because the children of Israel are preferred by God Almighty. What is meant is that they are given preference over the people of their time by the king, messengers, and books. Allah says:

"O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the 'Alamin (nations)” (Al-Baqara: 47).

while those who rejected God's grace and murdered his prophets deserved the curse. Allah says:

"لَوْنَا غُلْفٌۢ ۚ بَلْ طَبَعَ ٱللََُّّ عَلَيْهَا بِكُفْرِهِمْ فَلًَ يُؤْمِنُونَ إِلاَّ قَلِيلًً (النساء 155)

"Because of their breaking the covenant, and their rejecting the Ayat of Allah, and their killing the Prophets unjustly, and their saying: "Our hearts are Ghulf,'" nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little"

Third claim: The monkeys that exist now were metamorphosed, from humans.

Abdullah reported that Umm Habiba, the wife of Allah's Apostle (PBUH), says:

"عَنْ عَبْدِ اللََِّّ، قَالَ قَالَتْ أُمُّ حَبِيبَةَ زَوْجُ النَّبِيِِّ صلى الله عليه وسلم "....He (the narrator) further said: Mention was made before him about monkeys, and Mis'ar (one of the narrators) said: I think that (the narrator) also (made a mention) of the swine, which had suffered metamorphosis. Thereupon he (the Holy Prophet) said: Verily, Allah did not cause the race of those which suffered metamorphosis to grow, or they were not survived by young ones. Monkeys and swine had been in existence even before (the metamorphosis of human beings). [10]

Al-Nawawi says in “Sharh Muslim”: (the monkeys and pigs were before) i.e., before the metamorphosis of the Children of Israel, so it indicates the monkeys that exist now not a metamorphosis. According to Ibn ‘Abbas, they did not live long and left no progeny. Furthermore, Adpahhaq narrated from Ibn ‘Abbas (May Allah be pleased with him) that no monster has lived longer than three days. Besides that, they did not eat, drink, or leave progeny. This indicated that they have neither grandchildren nor children. Accordingly, it is said: "brothers," as was proven on the authority of Aisha (may God be pleased with her), and it is not said, children or grandchildren [20]

Fourth claim: The author depicted the fish with human eyes and smiling.

The hadith focus on the Jews and what happened to them. But does not describe the shape of the fish as (having human eyes and smiling). Furthermore, it is not mentioned in any source (i.e., Quran and hadiths book). Abu Al'a Mohammed bin Hassan said in describing the state of fish on Saturday. "On Saturday, whales are visible to them on the coast, easy to see and easy to hunt. But they can't catch them because of the sanctity of Saturday" [19]

Fifth claim: The monkeys are wearing human hats.
The hadith does not mention what happened to the people of the village after God Almighty metamorphosed them into monkeys, but another hadith mentions that the metamorphosis does not live and has no offspring. Umm Habiba reported:

"... He (the narrator) further said: Mention was made before him about monkeys, and Mis'ar (one of the narrators) said: I think that (the narrator) also (made a mention) of the swine, which had suffered metamorphosis. Thereupon he (the Holy Prophet) said: Verily, Allah did not cause the race of those which suffered metamorphosis to grow, or they were not survived by young ones. Monkeys and swine had been in existence even before (the metamorphosis of human beings). [101]

VI. CONCLUSION

When the researcher applied the Taxonomy relationship between the image and text for Marsh and White model (2003) to the comic book "Mohammad's believe it or else," she discovered that each image has many functions, but these functions do not have any compatibility between text and image, for example, the “complement” relationship in which the text and image help each other to convey the meaning is the most used in the book. The author used the image to aid the reader's comprehension and make the text easier to interpret, but incorrect interpretation can shed the reality of the topic and distort the basic thought. As demonstrated in the topic: The second panel of Allah's Monkey Men. Both the text and the image complement each other by representing the state of the people in the village on Saturday. The fish appear in large numbers on this day, but they cannot be caught because it is forbidden for them to do so. However, this interpretation was incorrect due to the author portrayed the fish as having human eyes and smiling, but this does not mention in any source.

These panels are used to insult Islam, Muslims and their prophet. The book is marked with anti- Mohammad, prejudice expressed in willful attempts to devalue Prophet Muhammad in order to avert the urban public from Islam. Such as the story of the People of the Cave and many other stories in the Noble Qur'an is misused to vilify Islam and its Prophet. This proves that there are Violations of Religious Human Rights in western society.

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