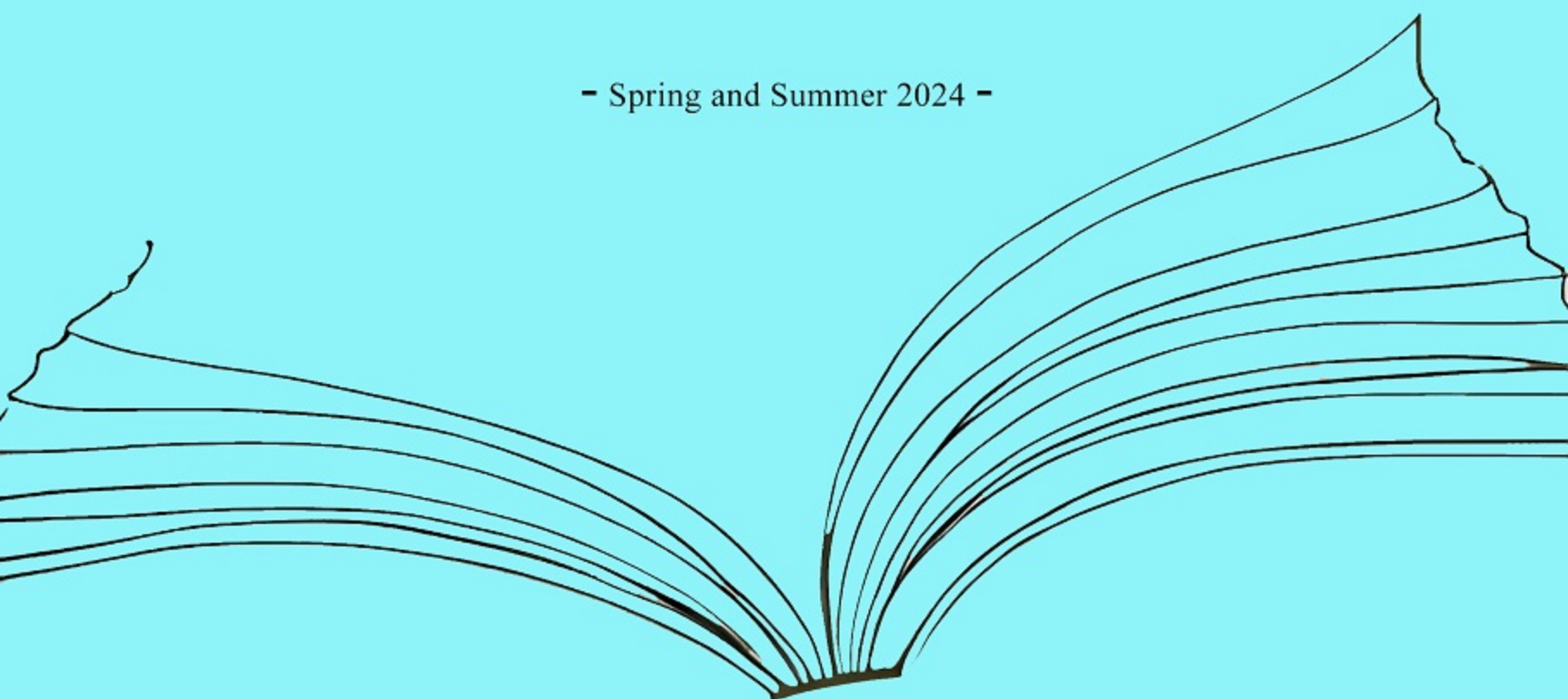


INTERRELIGIOUS STUDIES ON THE QUR'AN AND THE BIBLE

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Published by
Iranian Association of
the Qur'an and the Bible

- Spring and Summer 2024 -



info@qurabi.ir

Online ISSN
3060-7035

www.qb.qurabi.ir



Iranian Association of
the Qur'an and the Bible

In the Name of God

Journal of Interreligious Studies of the Qur'an and the Bible

Vol. 1, No. 1, 2024

Publisher: Iranian Association of the Qur'an and the Bible

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Cite this article: Asadi, Mohammad Reza. (2024) Analyzing and Criticizing the Position of Minhāj in Jewish Jurisprudence and Its Impact on the Development and Refinement of the Religious Teachings of the Bible. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 1-31. <https://doi.org/10.22034/QB.2024.2039560.1016>

Analyzing and Criticizing the Position of Minhāj in Jewish Jurisprudence and Its Impact on the Development and Refinement of the Religious Teachings of the Bible

Mohammad Reza Asadi ¹ 

(Received: 25 August 2024 - Accepted: 23 September 2024)

Abstract

Next to Islam, Jewish jurisprudence is the most extensive jurisprudence among all divine laws. "The Bible" is the most important written source and "Minhāj" is considered one of the most useful non-written sources in Jewish law. The important question of the upcoming article is that according to the special nature of Minhāj and the experiences gained from human life in different times and places, 'Can the current realm of the authority of Minhāj in Judaism be reconciled with the realities in societies and the defined position of the Bible among the sources of Jewish law and the principle of Torah rule?' The present study aims to identify the roots of some problems and behavioral chaos attributed to religion and to provide the necessary suggestion for method reform. The following article investigates the nature of Jewish jurisprudence and religious sources in Judaism with a descriptive-analytical method, and after studying and analyzing the position of the Bible and Minhāj and its various

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dimensions, it comes to the conclusion that considering the basic position of the holy book and the Torah in Judaism as the main sources of Sharia and the source of revelation, as well as the disturbing results of accepting the independent source of Minhāj throughout history, must be seriously reflected in the current territory of Minhāj.

Keywords: Minhāj, Custom, Jewish Jurisprudence, Bible, Tanakh, Halakha, Jewish Law.

Introduction

Human life in a world full of various beliefs and manners will be perfect and happy when people existence be formed based on correct beliefs and actions. The first step in this path is to recognize and choose the correct belief, and the next step is to recognize practical plans and adjust behaviors based on that belief. The divine religion presents a set of beliefs and rules of the life evaluated by the creator of the world, which, if its correct example is known, can be considered as a guarantee of the perfection and eternal happiness of man; because no one except the creator is aware of the details and subtleties of the facts and relationships between the phenomena and is not willing and able to bring the creation to its perfection. Jewish jurisprudence tries to regulate the behavior of Jews by providing a wide jurisprudential system. The importance of knowing the correct jurisprudential sources should be sought in the purpose of referring to them, which is discovering God's plans; because in misrecognition and unjustified introduction of sources, actions may be attributed to it, assuming the truth of the belief, which will cause chaos in individual and social life and displeasure of God. "The Bible" is the most important written source and "Minhāj" is one of the most useful non-written

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sources in Jewish law. But considering the special nature of Minhāj and the experiences gained from human life in different times and places, it is worth investigating whether the territory of the authority of custom in Judaism is collected with the realities in societies and the defined position of the Bible and Torah among Jewish religious sources. To find the answer, we must first check what is meant by Jewish jurisprudence and its sources, especially the Bible and Minhāj. ‘What is the position of these sources in the process of deriving Jewish Sharia rules? What are the uses of Minhāj in this field?’ Can Minhājs be changed and what analysis is there about the reason for Minhāj change and the problems caused by this?’ The upcoming innovation article is a comparative study of the nature of these two sources and presents an analysis based on Jewish teachings as well as an external religious view.

1. Jewish Jurisprudence

Jewish jurisprudence, next to Islamic jurisprudence, is the most extensive jurisprudence system among all divine laws. The current system of Jewish jurisprudence is rooted in the Torah, but its structure was formed after the Torah. In Jewish jurisprudence, detailed rulings about worship, vows, endowment, purification, impurity, prayer, fasting, edible and drinkable things, and other such matters have been discussed (for more information on the classification of Torah commandments, cf. : Levy, 1978 AD/1357 SH; Azarhian, n.d.). According to Jewish scholars, there are 613 commandments in the Torah, which are scattered from chapter 20 of Exodus to the end of Deuteronomy (Jacobs & Hirsch, 1906: 10, 220). Of course, all these rulings are not jurisprudence in its special sense, but religious and moral issues are also ruled in the form of rulings in the Torah. Jewish jurisprudence has a

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system and framework for identifying and introducing the Mosaic Law. This system contains valid rules from the point of view of Judaism to discover Jewish Sharia rules.

The history of jurisprudence in Judaism goes back to the period of the first temple. In that period, people with the title Tofse Torah (Torah learned) were in charge of studying and interpreting the Sharia, and in the period of the Second Temple, when Ezra was reciting a part of the Torah to the people (445 BC), a group of Levites stood next to him to explain the full meaning of the text (Steinsaltz, 2013: 36). Among all scholars in this field, Ezra is the first person who is known by name. In the Bible, it is said about him: "Because Ezra had determined to study and obey the Law of the LORD and to teach those decrees and regulations to the people of Israel." (Ezra, 7:10) This task was later assigned to the "Sanhedrin" (Great Council) during the Keneset Gedolah period, and in subsequent periods to other Jewish jurists.

Religious teachings are identified and introduced through jurisprudence and exegesis of divine law on matters of theology and law. The realm of jurisprudence in Judaism includes all religious matters and in addition to practical rulings, it also includes ideological aspects, morals and religious beliefs. The religious scholar should provide correct and specialized answers to the new questions that arise in every period with the same method and based on authentic Jewish sources. Throughout history, Jewish jurists have dealt with this matter with all this extent. In the journey of "Deuteronomy," the necessity of referring to jurists is specified (Deuteronomy, 17:8-12) and the punishment for someone who is arrogant and does not listen to the words of a priest or judge is to be killed (Deuteronomy, 17:13).

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2. Sources of Jewish Jurisprudence

The sources that the Jewish community recognizes as reliable sources for understanding religion and deriving practical rulings are divided into two categories: written sources and non-written sources (Soleimani, 2014: 44). The written sources of Jewish jurisprudence are: 1. Tanakh; 2. Mishnah and Talmud; 3. Baraita (separate halakhas and writings covering Tannaim topics outside the Mishnah); 4. Collections of Fatwas and Laws. Non-written sources also include: 1. Midrash (a collection of rules and rulings that are deduced from the written law, i.e. Tanakh, with a special interpretation method); 2. Takkanah and Gezerah (new halakhas that are based on expedients, new conditions and the requirements of time and place, established by halakha scholars and added to the collection of halakhic rules specified in the Tanakh or discovered from it. In this category, the obligatory rules are called Takkanah and sanctioning orders are called Gezerah); 3. Ma'aseh (conduct of the scholars, the way of the scholars); 4. Minhāj (custom); 5. Sevarah (intellect). It is reminded that the focus of this article is on examining the place of Minhāj among these sources and evaluating its impact on the development and narrowing of the biblical commandments.

3. The Bible, the Main Source and Root of the Authority of Sharia Rulings

In Judaism, Tanakh is considered the first and most important written source and the root of the authority and validity of the entire Sharia system (Hinels, 2015: 2, 65). After returning from Babylon and since Ezra succeeded in reorganizing and rewriting the Jewish holy book, Tanakh became the main source of Jewish law, and from then on, the Jews considered their duty to be

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pure obedience to the commands and decrees contained in it. Obedience to the book is not only a duty, but basically the life and everything of the Jews, and "Mitzvah Talmud Torah" means the "Shariah duty of learning and studying the Torah" is considered one of the most important Shariah commandments in Judaism (Steinsaltz, 2013: 23). Therefore, how to use the book better was one of the most important intellectual concerns of the Jews. According to the Jewish belief, "Studying and learning the inspired contents of the holy book, thinking about them and deducing everything that can be understood from them, is the greatest privilege and the most important duty of a Jewish person." (Cohen, 1971 AD/1350 SH: 143). Jewish holy book is known as "Tanakh", which is an abbreviation of its three parts, the Torah, Neviim (the books of the prophets) and Ketobim (the writings).

The most important part of Tanakh is the Torah, which is actually the main source of Jewish law and practical rules. This book is the source of revelation and prophecy and the source of inspiration for the following prophets and it has been said about its validity: "This is a firm religious belief and accepted by everyone that the entire Torah was spoken by God... about the five Asfars (the five parts of the Torah) there is this belief that every word of it in its current form was inspired by God and spelled to Moses." (Cohn, 1971 AD/1350 SH: 164) It is stated in the Mishnah: Whoever says that the Torah is not from heaven and from God, will not have a share in the world to come (Mishnah Sanhedrin, 10:1). Jews believe that although religious jurisprudence covers all spheres of life and neglects almost nothing, the realm of the Torah is wider than this. In other words, the concept of "Torah" is much broader than the concept of religious law (Steinsaltz, 2013: 147). The books of the other prophets are all guides to the laws of the Torah, and no new

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rulings were created after the Torah. The laws of Jewish law are often found in the Torah, and other holy books are more historical or didactic in nature.

The point that can be emphasized in this text is that the written law (the five Asfars of Torah) as a compilation of the Sharia of Moses was the main source of Jewish Sharia and the Jews from the beginning considered their duty to be pure obedience to the commands and decrees contained in it. In the Era of the Zugot, the "Rule of the Torah" was accepted by the Jews, based on which the Jewish community accepted that the law of the Torah and the will of God should determine the behavior of the entire community; to the extent that Simeon Ben Shetah, one of the great Jewish scholars and leaders, agreed to the execution of his son, who was accused of committing an immoral act, in order to preserve this principle (Steinsaltz, 2013: 45).

4. Minhāj, an Independent Source in Jewish Jurisprudence!

Among the non-written sources, Minhāj is one of the useful sources in the process of deriving Jewish religious rulings. The position of this source and its independence among other sources of Jewish jurisprudence is a subject that needs to be carefully examined and the examination of its nature, position and importance, types, applications, mode of change and dimensions of its development and then its serious analysis can clarify new dimensions of its truth.

"Minhāj"² is a Jewish term and equivalent to "'Urf" in Arabic and Persian usage. 'Urf or custom is a rule that is gradually and spontaneously accepted

2. The current use of Minhāj for "Custom" may have been influenced by the word "Minhāj" in Arabic; Although there are major differences between the two terms in usage, and in common Islamic usage, Minhāj is a word for the thought method of a researcher or school of thought; Not the customs of a local or ethnic community.

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among all people or a special group of them as a binding rule (Katoozian, 2013: 188). Minhāj in Judaism is briefly defined as "A local or collective practice." (Grosman, 5783: 3, 105) and more precisely, it is: a fully established religious practice that, although it is not in the written law, but it has the validity and power of binding provisions (Turner, 1996: 21, 636). In addition to the rabbinic law derived from the Torah and Talmud, which is binding for all Jews, there have always been customs and prohibitions among Jewish communities, some of which are observed only in some regions or groups. These requirements are customs that do not exist in the 613 commandments and official laws of Judaism and are not based on any specific part of the Bible, but based on the ancient and general usage and their long-term observance in the Jewish community, became sacred and binding (Julius H., 1901-1906: *Minhāj*). These customs can also be referred to as customary compromises (Kanarfogel, 2020: 59). Some of the laws that are not mentioned in the Torah (such as the laws of marriage and buying and selling) have a very basic and important place in Jewish life. This group of rabbinic rules and laws is called "Minhāj" (custom) in Jewish jurisprudence and is now considered one of the most important and practical sources of Jewish jurisprudence. In this way, Minhāj refers to the rules and regulations that are accepted and mandatory among all people (general custom) or a special group of them (special custom); without an argument based on religious texts, reason or other religious sources.

Minhājs include a wide range of Jewish customs, including the variety in the order or language of some prayers and the wide variety in holding wedding ceremonies due to the dispersion of Jews throughout the dispersion areas of the Diaspora. Meanwhile, there are Minhājs that are performed only

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by minorities and small groups of Jews. For example, German Jews put their hands over the wine on Shabbat before saying the Kiddush (a Jewish prayer that is recited immediately before the meal on Shabbat night or over a cup of wine. This ceremony refers to the sanctity of the day that has just begun). While most Jews wash their hands after drinking Kiddush wine (Grosman, 5783: 106). Shulhan Arukh contains many examples of these customs that were adopted and implemented by one group (and not another group).

Jewish researchers have emphasized that the Minhājs are an independent non-written source with inherent legitimacy and the lack of textual support cannot be a reason to reject it (Bedzow & Broyde, 2020: 141-142). In rabbinic literature, the importance of ancient traditions has always been emphasized. A Jewish statement states: "The Minhāj of our fathers is [equivalent to] Torah." (Tosafot to Menahot 20b s.v. nifsal) Also, according to the Talmud, an authentic Minhāj accepted by previous generations of a family or community is binding on all subsequent generations (Tosafot on Talmud Pesachim 50).

An important point is that custom precedes law (Soferim xiv. 18) and sometimes replaces Halakha (Grosman, 5783: 105). This precedence is true not only for Talmudic laws prescribed by rabbis, but also for many biblical laws (Bedzow & Broyde, 2020: 143). It is said that Minhājs are so important in Judaism that according to them, angels also follow some local practices or Minhājs (Grosman, 5783: 105). Jewish rabbis emphasize: "When you come to a city, follow its customs; because when Moses went to heaven, he abstained from food for forty days and forty nights, and when the angels came down to visit Abraham, they partook of his food and each one submitted to the custom of the place of the other." (Gen. R. xlviii. 16) According to the

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words of Jews, even God himself followed the custom when burying Moses (Seder Nizigin, Sanhedrin Message. 46b). If a Jewish judge is in doubt about a particular law, he is advised to follow the custom of the people (Yer. Peah vii. 5; Ber. 45a). Therefore, the rabbis always attached binding importance to the customs that existed among the people in different places and in different forms. Hatam Sofer, the great Jewish jurist in the 19th century, in his last testament, emphasized that every community should follow its own customs (Muskin, 2018: 2).

Since personal acceptance of a new Minhāj is a promise to perform that Minhāj, leaving it typically requires Hatarat Nedarim (revocation of a vow or oath) and halachic procedures for discharging one's dhimma from a vow or oath. But sometimes it is necessary to leave the Minhāj, and this often happens when, for example, an Ashkenazi Jew moves to the Sephardic area and wants to join their local community. If the custom is different from Halacha, a God-fearing person should seek to do both and discharge his dhimma based on both views (Kanarfogel, 2020: 53).

According to the type of influence, Minhājs can be placed in three categories (Simi Grosman, 5783: 106):

1. Minhājs that act as a fence around the law to protect against unwanted violations of the Torah.
2. Minhājs that stimulate a person's awareness and effort so that he does not succumb to negative influences and the material environment around him.
3. Minhājs that show and strengthen a person's love for mitzvah by decorating them. For example, Jews hung decorations on the horns of the sacrificial cow or sang at the Shabbat table and covered it with a beautiful

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embroidered cloth instead of a simple cloth cover, which shows the love of the people for the related mitzvahs.

5. Minhāj Applications

In order to be able to make an accurate and fair judgment about the place given to Minhāj in the process of discovering and practicing the Jewish Sharia rules, it is necessary to pay attention to the different dimensions of the problem. The most important of these dimensions are the uses of Minhāj, which can be categorized into the following five items:

5.1. Determining Halachic and Judicial Practice in Cases of Disagreement between Rabbinic and Judicial Authorities

Custom can determine halachic practice in cases of disagreement between rabbinic authorities (<http://www.yoatzot.org/article/91>). Also, in cases where the law is discussed and there is a dispute about it, custom resolves the dispute. The strength of an established custom is such that it may even replace some legal methodological principles due to its social impact. Of course, if Minhāj is regional, that change must be prevented from entering other communities (Bedzow & Broyde, 2020: 143). It should also be noted that one should not destroy existing established law with a wrong custom, but if the custom is in conflict with the larger legal methodology and cannot be integrated with each other, the created custom will not be approved, even if believers and pious people have followed that custom. Therefore, in most cases, a way to show the legitimacy of Minhāj should have been sought first, and only if it does not have the necessary support, it should not be allowed (Bedzow & Broyde, 2020: 150). Therefore, in cases where the custom is contrary to the written law, an attempt is made to reinterpret the law to justify

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the custom, so that the actions of those who follow such a procedure are included in the realm of legal acceptability, and even if a customary custom cannot be Confirmed at all, efforts are being made to support other supporters (Bedzow & Broyde, 2020: 154). In any case, the custom is valid and precedent and cannot be easily rejected or ignored.

5.2. Establishing New Halakhas according to New Conditions

In case of the emergence of new conditions and requirements of time and place, if new issues arise whose answer or ruling is not determined in the Shari'ah, custom can determine the new halakhas in accordance with the new conditions and add a halakha to the existing halakhas (Soleimani, 2005 AD/1384 SH: 62). This function of custom is in line with "Takkanah" (new positive rules) and "Gezerah" (new prohibitive rules) and at the same time it is different from them. Takkanah and Gezerah are new halachic rules and regulations that are not based on the discovery process in the text of the Tanakh, but based on the expedients, new conditions and requirements of time and place, established by the halachic scholars and added to the set of halachic rules specified in the Tanakh or added to it. they become The difference between "Minhāj" and "Takkanah and Gezerah" is that this is a religious order or prohibition not by a halachic scholar or scholars, but by being accepted and obligatory among all people (common custom) or a special group of them (special custom) is formed; without an argument based on religious texts, reason or other religious sources.

5.3. Violation of Halakha or Existing Law

The purpose of many Minhājs that were implemented throughout the ages was to create a fence to protect or strengthen the mitzvah and halakhas, but according to Jewish teachings, custom can be a source and document for

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creating new rules that violate the existing halakhas (Soleimani, 2005 AD/1384 SH: 62). Even some Jewish sources have mentioned about some commandments that have changed in custom, that if Elijah himself appears and orders us not to act like this, we will not listen to him; Because this custom has been accepted by the people (Grosman, 5783: 108). One of them is the change of the amount of Jews waiting between consuming meat and dairy products. According to later Minhāj, a Jew must wait at least one hour between consuming meat and consuming dairy, and basically the act of waiting between consuming meat and dairy varies considerably by country and region, but Halakha states that it is necessary to wait at least six hours between them (Grosman, 5783: 108). Of course, Jews emphasize that the Minhāj never ignores the clear laws of the Tanakh or the Talmudic, and it is not possible to violate the clear laws of the Tanakh and the Talmud for the sake of custom, but on the contrary, any Minhāj that inherently contains an element that violates the Halakha is considered invalid (Piskei Riaz, Pesachim 4:1:7); However, in practice, there is a different assessment and in many cases, if there is a ruling or a written law that Minhāj is against, that law can be violated with the support of Minhāj. When a popular Minhāj is in conflict with Shulhan Arukh, the acceptability of the Minhāj and the popular custom is defended. One of the ways to support such customs is to apply or promote legal principles that have already strengthened the legitimacy of that Minhāj by citing them (Bedzow & Broyde, 2020: 143 and 146-147).

5.4. Counting as a Primary Source in Legal Proceedings and Programs

As it has always been in the legal sources of all societies, custom has been given serious attention, and basically, from a historical point of view, custom has been considered prior to other sources of law (Vecchio, 2010: 2, 471), In

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the civil cases of the Jewish communities, customary laws and customs are also very important, and there is this general rabbinical principle that everything depends on the customs of the land. Many examples of the authority of custom in the field of Jewish law can be mentioned. The impossibility of bringing a charge of accusation of acting contrary to chastity (ta'anat betolim) against a woman where the bride and groom were allowed to remain alone before marriage (Ket. 12a; "Yad," Ishut, xi. 8; Shulḥan 'Aruk, Eben ha-'Ezer, 68, 1); Determining the materials from which the fence should be built and the thickness of the fence based on the custom of the region if the partners have agreed to divide a piece of land between them and participate equally in the construction of the fence (B. B. 2a; "Yad," Shekenim, ii. 15; Shulḥan 'Aruk, Hoshen Mishpat, 157, 4); determining the length of a working day and the type of food to be given to the laborer (B. M. 83a; "Yad" Sekirut, ix. 1; Hoshen Misbpat, 331, 1 & Iserles' gloss); whether or not a household servant is obliged to pay for breaking household utensils during service (<https://www.jewishencyclopedia.com/articles/4816-custom>) are examples of this.

Undoubtedly, custom is considered a legal source if the legal system acknowledges a universally accepted behavior as a legally binding rule. Therefore, it is sometimes necessary to take a stand between custom and law. This task is not so simple and sometimes vague and cautious approaches are seen from the Jewish elders. For example, R. Meyer's tendency to be strict or soft in halachic rulings with the aim of creating compromise and inclusiveness in matters of custom and law, despite his hundreds of answers, can hardly be understood; because he has cautious words and avoids precise classification. For example, he writes in one case:

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In all cases where the gedulim³ disagree, I rule with the stricter view, unless there is an obvious relaxation adopted and carried over from the practices of earlier sages (Bloch, 1891: 294).

This is despite the fact that he was not committed to this basis in practice, and in some cases, he directly challenged his predecessors and, contrary to their views, ruled with gentleness and ease.

5.5. Determining How to Perform a Mitzvah

One of the important uses of Minhāj is to act according to that when there is doubt as to how to perform a specific mitzvah or action. In this regard, Jewish teachings say: "See what the masses are doing in relation to a specific action and act accordingly." (Grosman, 5783: 109) This law has played a vital role in preserving the Minhājs and Jewish customs.

6. The Influence of Time, Place and Circumstances in the Emergence and Change of Minhāj

There is disagreement among Jews as to whether or not the Minhāj requires some formal acceptance by a community, but there are many examples of some Jewish customs being changed or abolished. For example, "Burning incense to honor the deceased and surrounding the deceased with flowers" was a Jewish Minhāj that was later abolished (Grosman, 5783: 107). Therefore, it is an indisputable fact that today Jewish custom has undergone many changes. Sometimes legal changes are also emphasized, and for example it is said that if the Jewish Council imposes a Minhāj on the people and the masses accept it, then that is considered as a custom and only if the

3. In Hebrew, it means "Great people" and it refers to famous Jewish rabbis who are admired by Jews.

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subsequent councils are greater in wisdom and numbers than the previous council, they can cancel or change that Minhāj (Grosman, 5783: 107).

Basically, this indisputable fact of custom change and even its repetition and abundance has caused some scholars to try to record authentic Jewish Minhājs and revive lost and forgotten Minhājs by focusing on identifying Minhājs. These works have been developed since the Middle Ages (from about the 8th century AD) and are generally known as Minhājim. In particular, extensive literature of this genre was created among Ashkenazi Jews, but Sephardi Jews have made fewer efforts in this field. The recording of their own customs in the form of illustrated versions of the Minhājim books was followed among the Ashkenazi Jews of Europe, and the printing of these books flourished in the Hebrew press of Italy, Germany and Holland (Turner, 1996: 21, 636).

The Talmud recognizes different types of customs and traditions: the customs of the land, the customs of the location, the customs of certain families, the customs of the men of Jerusalem,⁴ the customs of the pious, the customs of the scholars, the customs of chaste women, the customs of the elders of the family, the customs of the prophets, the customs of Gentiles and common custom (<https://www.jewishencyclopedia.com/articles/4816-custom>). Therefore, a rabbi or other respondents should always know which customs the questioner follows. In general, there are different types of Jewish Minhājs. Some customs are universally or almost universally accepted; Like monogamy. Others are found only in some major sections of Judaism; like

4. The men of Jerusalem sometimes had their own customs. For example they were very careful in their transactions, and in their bills they noted even the hour of the day when the transaction took place. Of the pious men—the earlier Ḥasidim—it is said that they used to spend a whole hour in preparing themselves for prayer.

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not eating rice on Passover. Some are also considered subspecies, localities, or even families (<http://www.yoatzot.org/article/91>). For example, Jews whose ancestors lived in the Middle East and Africa (regardless of where they live now), tend to follow different customs; like Mizrahi, Sephardi or Temani Jews. Jews whose roots go back to the Mediterranean countries generally follow Sephardic customs, and Jews whose ancestors lived in Central Europe in the Middle Ages (regardless of where they live now) tend to follow Ashkenazi customs (<http://www.yoatzot.org/article/91>), while those whose families were in the Iberian Peninsula usually follow Sephardic customs they do. There are also broad sub-categories based on descent, location or sect affiliation. Also, some families and even individuals may adhere to a particular Minhāj that is not followed by others.

One of the most important and well-known differences in customs in Jewish societies is the difference between Sephardi and Ashkenazi Minhājs (Grosman, 5783: 106). The scope of these differences is wider than the existing differences among local customs and the like. Sephardic Jews mean Jews following Spanish and Portuguese culture and Ashkenazi Jews mean Jews adhering to German and Polish cultures (<http://www.yoatzot.org/article/91>). These two groups of Jews differ not only in minor customs, but also in worship, how to pray, and even pronunciation of Hebrew (<https://www.jewishencyclopedia.com/articles/4816-custom>). Now, independent collections have been compiled to introduce the specific customs of these two groups of Jews.⁵

5. For example, to see the customs of Ashkenazis, cf. Muskin, Elazar, *Sefer Minhagim*; young Israel of century city, Los Angeles, California: nameless, 2018.

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Different conditions have always followed custom changes. Regarding this Talmudic ruling that the verses of the Torah should not be recited from memory, but should be recited from the text, due to the lack of written prayer books in the 13th century and even after that, medieval rabbis in some regions opposed this ruling; Due to this restriction, some allowed the leader of congregational prayer to read the verses on behalf of others, and some considered this Talmudic ruling to be valid even in prayer, and only allowed the verses to be recited from memory for one of two reasons: 1. These verses are completely familiar to the worshipers, and the worshipers can recite them from memory without any mistakes (which would solve the Talmudic concern, because the verses were always recited completely and correctly), 2. The prohibition of reading from memory is related to the situation where a person reads the discussed verses on behalf of other people (Kanafogel, 2020: 60).

7. An Analytical Review of the History and Changing Nature of Minhājs

At the beginning of the 19th century, a movement began among German Jews with the aim of reforming Jewish customs. This movement started by rejecting some of the beliefs on which the old customs were based and then spread to other aspects of Judaism. As a result of this movement, new customs were established and some things such as the form of worship in the synagogue and Saturday and holiday ceremonies were changed. Of course, although the reform movement has many supporters in Europe and America today, it has never led to the establishment of unity in Jewish custom, and old Jewish customs still remain in many communities

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(<https://www.jewishencyclopedia.com/articles/4816-custom>). During the two hundred year history of the Reform movement in Judaism, Jewish religious practices have undergone profound changes.

The stand of the first religious reformers, first in Amsterdam and then in Westphalia and Hamburg, was that their reforms did not violate the halakha and only presented a variation of the prevailing Minhāj. Therefore, they could claim that their different Minhājs are rooted in old Jewish customs and practices (Meyer, 2020: 228). But in cases where the custom has changed so much that it is clear that its old form is no longer applied, in order to adapt the procedures, social changes are described, analyzed and explained in a way that takes into account the new conditions and changes and custom should be consistent with the principle of law (Bedzow & Broyde, 2020: 157). The first generation of reform leaders did not seek to abandon the halakhic framework or a principle and tradition, but to reject what they considered outdated (Bedzow, 2012: 2). In the same way, the traditionalist rabbis also acted to support the necessity of adhering to some old Jewish customs by examining the justifications for changes by reform leaders and the justifications for maintaining the old customs (Bedzow, 2012: 3).

Later, the reform movement sought to completely break traditional Judaism and presented the previous reforms as absurd and impotent. In this context, pamphlets were published, some of which called for a complete reform of the liturgy and the removal of all nationalist or mystical elements, and modern hymns of freedom were replaced medieval laments related to the persecution of Jews (Bedzow, 2012: 4). A rabbi justified the lenient ruling of his opinion, despite the fact that it contradicted previous custom, by arguing that previous generations had created an opportunity for future generations to

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make a drastic, yet at the same time, legitimate, prove themselves. He also stated that the halachic scholars of previous generations were afraid of their rivals, but we are not worried about these issues because of the cry of the poor and Jewish soldiers (Bedzow, 2012: 5).

The fact is that the special nature of "Custom" sometimes causes things to become custom which are not logically acceptable. Therefore, an attempt has been made in Jewish law to provide a mechanism to change or remove a custom if it is found to be wrong or unreasonable (cf. Tosafot on Talmud Pesachim 51a). Orthodox rabbi and historian of Jewish law, "Menachem Elon" writes:

“Due to its spontaneous and undirected nature, custom sometimes requires some supervision and control. Sometimes a custom may be based on a mistake, or it may develop irrationally in a certain direction, or it may even be in conflict with the essential and fundamental principles of Jewish law, so that there is no room left for its integration into the system” (The Principles of Jewish Law, single volume English edition).

This challenge became bigger when the displacement of Jews and their extensive migration to different regions, including the United States and various European countries, led to the mixing of different Minhājs and the gradual forgetting of some deep-rooted Jewish habits and customs. Basically, as the Jews moved further away from the centers of Jewish learning in Babylon after the completion of the Talmud, their customs became more and more elaborate. Local customs developed in various micro and macro communities and were respected by the people of the same region, and this situation was aggravated when the Gaons, as those who had great influence over the Jews of the diaspora, did not want to manipulate the local Minhājs

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And they even repeatedly supported the preservation of custom which they themselves did not accept. With the passage of time, on the one hand, the number of these Minhājs increased and many differences emerged between them, which pointed to the danger of schism in the Jewish community.

The currents were also not unaffected. The Kabbalah, which flourished among the Jews of the Middle Ages, has had a profound influence on the customs of some Jews. The form and meaning of many old customs were changed by receiving Kabbalistic interpretations. Attention and explanation of the role of evil spirits, magic, combination of letters and words to create special effects and the like, can be seen in the comments of some Jewish scholars who were influenced by the mysterious teachings of Kabbalah. Later, even the specific rituals of some great Kabbalists were collected and published to be a guide for the practitioners of those rituals. For example, a collection called "Minhāj ha-ARI" is the specific customs of Rabbi Isaac Luria, a prominent rabbi and Jewish mystic in Ottoman Syria who considered the father of contemporary Kabbalah and his teachings are referred to as Luria Kabbalah (Eisen: 213). Gradually, superstitions penetrated among the customs of the Jews.

Feeling worried, the rabbis raised their voice against the multitude of emerging and unacceptable customs and practices. These protests were the beginning to select and systematize Minhājs. During the 13th and 14th centuries, many researchers took effective steps to create unity in Jewish customs by trying to find the roots of various customs and traditions and of course with a critical approach. The most important figure in this era is Rabbi Jacob Levi Molin, who was born in the middle of the 14th century and died in 1427. His book on Minhājs, published posthumously, became a standard

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on Jewish customs for generations to come
(<https://www.jewishencyclopedia.com/articles/4816-custom>).

8. Pathology of the Current Position of Minhāj in Jewish Jurisprudence

It seems that the root of this confusion and division of rulings, the danger of superstitions entering the circle of Sharia rulings and the concerns of scholars in this regard should be found in the inappropriate position of Minhāj in Jewish jurisprudence. The importance and necessity of paying attention to custom in discovering and expressing religious rulings is clear and inevitable, but it should be noted that ignoring the features of custom can cause difficulties in recognizing and presenting rulings approved by Shari'ah and the stability of religious rulings. Identifying the correct place of custom among jurisprudential documents and the correct way of using it is one of the most important issues that should be considered in the system of religious discussions.

In Judaism, Minhāj has found an equivalent position to the Torah, and with this logic, it sometimes takes precedence over the law and sometimes replaces Talmudic Halakha and even the Tanakh. The Minhāj can be a document to confirm new commandments that violate existing halakha and even to quote the Jews, "If Elijah himself appears and commands us not to act like this, we will not listen to him; because this custom has become accepted by the people!" In this regard, there are points and ambiguities that can be a challenge for the Jewish inference method and process compared to their counterparts in religions that have been able to avoid such problems with more complete explanations and better positioning.

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Calling the Minhāj to the Torah and its precedence over Talmudic Halachas and the Tanakh is a very high position given to this source of jurisprudence in Judaism. This is while Jewish scholars are discussing the legitimacy of Minhāj that is not written in authentic Jewish sources! Also, even if there is any doubt in this position, the Jews are advised to be God-fearing and if custom and halakha are different, to follow both and try to acquit themselves based on both views! Jewish scholars, on the other hand, have introduced custom as a determinant of halachic practice in cases of disagreement between Jewish laws or rabbinic authorities, and consider it a substitute for some legal methodological principles, but they are still worried that What was the supporter of custom accepted among Jews and what extent it is possible to vote against the existing established law or greater legal methodology and put it first! They seek to legitimize customs that are contrary to the written law and recommend that the law be reinterpreted to justify customs so that those who follow such practices be included in the realm of legal acceptability. Undoubtedly, this kind of dealing with customs is a retreat from the position adopted the custom.

In general, one of the challenging points in the described source of Minhāj in Jewish jurisprudence is that custom is considered a legal source if the legal system considers that universally accepted behavior as a legally binding rule. Based on this, sometimes it is necessary to take a position between custom and law, which is not an easy task according to the Jews word them. On the one hand, custom with its popular support and maximum approvals is in the knowledge of jurisprudence, and on the other hand, its binding nature must be recognized by the legal system! It is clear that this field will become an arena for the disagreements of scientists and the expression of ambiguous

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approaches, which like many such cases, will result from "Caution" for gathering them and trying to hide the differences and disagreements.

In general, it is impossible to simply ignore this important fact that sometimes there are customs that are clearly wrong and illogical, some of them should be changed and some should be completely removed. Basically, the rule that if custom is in conflict with legal precedents bigger than itself and cannot be integrated with each other, even if pious and faithful people have followed that custom, it cannot be confirmed, shows that all Minhājs are not the same and some Minhājs may have been developed outside the acceptable framework. Therefore, it is necessary to answer the question that there is a complete guarantee and mechanism of control and supervision that such customs, and more importantly, baseless and false customs whose invalidity is not so clear and visible, are properly Is it recognized and the purity of teachings is preserved as a religious reality and approved by Sharia?! Shouldn't the efforts of many contemporary Jews to examine and select only some Minhājs be rooted?!

The increase of various and numerous customs in the scattered areas and the development of local customs due to the departure of the Jews from Babylon, led to many differences between them, and the Gaons, although they knew that many of them were superstitions and actually many of them did not accept those customs, but they did not oppose them. As one of the manifestations of established but clearly false Minhājs, we can mention the custom of "Afikoman theft". Today, one of the most exciting parts of Seder night for children is this custom. According to this Minhāj, children are looking for a calculated theft and to gain a profit through that, and in this

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regard, they plan in advance when is the best time to steal the desired object; where should they hide it and what should they ask for it? (Brodt, 2016: 274)

The truth is that there is a big gap between the customs of ordinary people and the true rules of Sharia. Shariah rules cannot be reduced to current customs among people; And that too with such degradation that the customs of a region and even temporarily are considered as Sharia rulings. The discussion of religion and the ruling of Sharia must have a solid connection with revelation or reason so that its conformity with the will of God is verified at an acceptable level and free from any human assistance that may have been caused by desires, lusts, ignorance and the like stay safe. Therefore, just as Judaism has given a fundamental place to the Tanakh, it has been considered the first and most important written source and the root of the authority and validity of the entire Shariah system, and then "Torah" is the most important part of it and the main source of Jewish Shariah and practical rules and considers it to be the source of revelation and prophecy and the source of inspiration for the following prophets, it should be committed to this fact in introducing the sources of Sharia and based on the principle of Torah rule. It should separate the field of God's will from human desires and don't let baseless and even wrong desires of people in some times or places cause the development or narrowing of the rulings of the true owner of the religion. Jews who believe that even the books of other prophets are all guides to the laws of the Torah and that no new commandment was created after the Torah, should have a serious reflection on the wide scope they have given for the source of the Minhāj.

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Conclusion

Although the first Jewish perception of the Minhāj may have been different from the current one, the current position of the Minhāj in Jewish jurisprudence and its inclusion as an independent source among other sources, especially the Tanakh, causes many problems that disturb the stability and inclusiveness of all rulings and creating the risk of placing unacceptable things in the true owner of the religion are among the most important of them. In this regard, in addition to the necessity of separating the two types of practical custom and verbal custom, the correct place of practical custom in jurisprudence and the process of deriving the Shari'i ruling and the extent of its role creation should be carefully examined and identified so due to the change of customs and traditions existing among the people of different societies in different places and times, the rules be based on customs in a way that does not hinder the stability of the religious rules and the emergence of chaos.

What can be acceptable is to place custom in the position of discovering the rulings intended by God as the sender of religion, not the clarity of the rulings; because the author of the rules of religion cannot be anyone other than its sender. Attributing rulings taken from people's custom and way of life to religion, if it is not in accordance with God's will, cannot be justified. Precedence of customs over Sharia halakhas recorded in written sources, considering that people's tastes and opinions are undoubtedly not the same in different times and places, increases the risk of attributing "Rulings inconsistent with God's will" to his religion. Therefore, it must be accepted:

First of all, custom has an authority in understanding, not a source in ruling, and otherwise it causes confusion, internal contradictions, differences

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and chaos in religion. Customs should have a tool function and serve the resources. In this case, the use of customs in the conceptual and affirmative understanding of written source expressions, applying customary concepts to examples, finding the rules governing legislation and applying them in the arena of the validity of evidence and the conflict between them and coordination of evidence, application in contracts and transactions and Also, the effectiveness of subjecting or de-subjecting the flow of documents and rulings and their non-flow can be discussed and accepted (Alidoost, 1972 AD/1443 AH: 154). However, in addition to not being fully compatible with the Jewish intro-religious view and the established position of written sources, the use of customary sources for Sharia is also not acceptable from an extra-religious point of view. How can you give the right to legislate and establish religious rules to people who are separated from the reservoir of knowledge and God's will, who do not know their true duty?! Legislation of Shariah laws is the monopoly of God and many people who live in different times and places with different views and tastes, and it is never fixed and possible for them to be delegated the position of Shariah by God, cannot play a role in Legislation of Shariah. How will the precedence of customs that have been rejected by the Shari'a in written sources and even customs that were not at the time of the Shari'a, but are subject to opposition from general or specific reasons (found in written sources) be accepted?! The result of accepting independent origin of custom is that jurisprudence has become customary and Sharia is subject to unstable habits and non-comprehensive and people-made customs. It is obvious that with the creation of such jurisprudence, it is not clear that due to the passage of time, nothing will remain of the authentic Sharia rules and laws.

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Secondly, the custom of issuing rulings has exclusive authority; because otherwise it will cause confusion and internal contradictions in religion. A ruling derived from customary law should be considered as proof only if it has been signed and approved by owner of the Shariah (Al-Kanani, 2013: 54-67). Therefore, in explaining the position of custom as a way to discover the ruling approved by the owner of the religion and the possibility of referring the ruling derived from it to the religion, conditions should be considered: 1. Commoning and overpowering (impairment in case of non-compliance in some cases); 2. Symmetry with the era of formation of written sources; 3. No prohibition by the creditor; 4. Not contradicting the text or definitive rule of Sharia; 5. Not opposing practical reason. In this way, the custom can be a dependent and not an independent source and with specific limitations can be justified on the condition that there are evidences indicating the signature and approval of the owner of Shariah. However, the authority of custom is acceptable in expressing the subject, implication and appearance. This means that in the case of expressing a Shariah ruling on a subject and using a specific word, if the meaning is not determined, If the meaning is not stated and not proving the establishment of the term and subject by the owner of Sharia, the custom must understand the meaning of the word and revise and explain the subject of the ruling. Also, in determining the meaning and purpose of various sentences and phrases in religious texts, custom can be considered as a criterion. Based on this, if the word has a conventional meaning, due to the discovery and being the way of "Appearance" to know the meaning of the speaker, it will have the same apparent meaning as proof. It is clear that the validity of customary implication does not require proof and since the

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transmitter of religion did not introduce another way of understanding; the customary way to understand will be proof.

However, the statement of ruling by custom is acceptable only under certain conditions. Custom as a way of wise people and in the absence of any Shariah evidence to the contrary in written sources and connecting it to the time of those who have the right to express or establishing rulings from the owner of the religion, can also be Considered as a way for reasoning on the general Shariah ruling; because in this situation it is possible to prove the satisfaction and consent of the owner of religion.

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Cite this article: Sahaf Kashani, Mohammad. (2024) A Comparative Study of Islamic and Christian Approaches Towards Protecting Cultural Heritage and Holy Antiquities in Armed Conflicts. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 32-55. <https://doi.org/10.22034/QB.2024.2035833.1008>

A Comparative Study of Islamic and Christian Approaches Towards Protecting Cultural Heritage and Holy Antiquities in Armed Conflicts

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(Received: 17 July 2024 - Accepted: 18 September 2024)

Abstract

In the modern world, the moral laws of war were approved in the form of "International Humanitarian Rights" or "Laws of War" in various conventions, the most important of which is the 1949 Geneva Quadrilateral Convention. Part of these laws are related to the protection of cultural heritage, antiquities and sacred objects. The present study aims to investigate whether the protection of the cultural heritage of war has been considered in the sacred texts and fatwas of Muslim and Christian theologians. It seeks to invite the followers of religions to observe ethics in armed conflicts and also pay attention to the commonalities and differences in Islam and Christianity. According to library studies of Islamic and Christian holy texts, there are common views on the protection of cultural heritage in armed conflicts. Moreover, some differences are seen there, though they are less evident in the opinions of jurists and theologians. This research will examine this issue.

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Keywords: Ethics of War, Cultural Heritage, Antiquities, Sacred Objects, Religious and Holy Places, Qur'an and Testaments.

Introduction

In 1939, the Swiss Federal Council presented drafts to update the wartime rules and asked governments to discuss this document in the close future. However, this request of Switzerland was stopped due to the outbreak of World War II. Therefore, after the end of World War II, on April 21 to August 12, 1949, a conference was held with representatives of 63 countries, during which four Geneva Conventions were approved. They have been accepted by 196 states over time and later several resolutions were added to the supplementary protocols of these conventions.

Cultural Heritage refers to everything remained from the past. It can show itself in two ways: tangible works (books and ancient buildings) and intangible works (customs of a region).

1. Cultural Heritage at War

An important issue in war is protecting cultural heritage that is subject to seizure; This cultural heritage includes historical monuments and buildings or old books.

1.1. The Christian Approach

According to the Testaments, the warriors, when they attacked a country, destroyed all the cultural heritage and works in it; Among other things, when Josiah became the king of Judah, he ordered Hilkiyah, the high priest, and other priests and guards of God's house, to destroy all the vessels that were

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used to worship Ba'al, Asherah, the Sun, the Moon, and the Stars.... He took the horses that the kings of Judah had dedicated to the Sun God out of the house of God and burned their chariots.... (2 Kings 23: 1-20 and 26)

Also, Christian theologians believed in the necessity of burning heretical books. After the First Council of Nicaea (325 AD), the Roman Emperor Constantine the Great issued a decree against Arianism of the Greek Orthodox Church, which included the book of Systematics. "Furthermore, if a writing is found among the writings of Aryus, it must be burned; So that not only the evil of his teachings will be destroyed, but nothing will be left to remind him. And I issue a public order that if someone has hidden the Aryus's writings and does not immediately bring it and destroy it with fire, his punishment will be death. As soon as he is identified with this crime, he will be sentenced to the worst punishment..." (Athanasius, 2010)

According to Aryus in 367 May, Athanasius, bishop of Alexandria, wrote a letter on the Holy Feast in which he requested the Egyptian monks, except for the collection of 27 books of the New Testament, destroy all the Gospels and apocryphal writings. (Pagels, 2003) Accordingly, following the rebellions that Christians started against atheism after the officialization of Christianity in the reign of Theodosius I, the rich library of Alexandria was burned by the order of Bishop Theophilios (Phillips, 2010). This library was one of the richest libraries, full of ancient history and scientific books of medicine, mathematics, astronomy, etc.; also, Cyril, Bishop of Alexandria (376-444 AD) burned all the books of Nestorius for the crime of heresy.

The King of the Visigoths (586-601) and the first Catholic King of Spain, after converting to Catholicism in 587, ordered all the books of anti-trinitarian Christians (Arians) to be collected and burned; And all the books

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of Arian theology were reduced to ashes, together with the house in which the writings had been deliberately collected (Gibbon, 1788: 1776–89). In 1415, Pope Benedict XIII forbade reading the Talmud for the Jews and ordered all existing copies of it to be destroyed. In 1553, many copies of the Talmud were collected and burned in Rome (Roth, 2017: 83).

In the conquest of Yucatán, Mexico in 1562 AD, the Spanish Franciscan monk "Diego de Landa" ordered the works and books of the "Mayan" Indians to be burned, due to the invitation to idolatry (Gutiérrez, 1991: 85-86).

1.2. The Islamic Approach

One of the cases whose protection is the center of attention and emphasis of the Qur'an is historical, ancient, and cultural places; the Qur'an encourages people to travel and visit historical places: "Have they not travelled in the land and seen how was the fate of those who were before them?" (al-Rūm/9); also, in the Qur'an, God encourages mankind to walk on the earth and says: "It is He who made the earth tractable for you; so walk on its flanks and eat of His provision, and towards Him is the resurrection." (al-Mulk/15) Traveling on earth is also the focus of attention and emphasis for studying the system of creation: "Say: Travel over the land and observe how He has originated the creation. Then Allah will bring about the genesis of the Hereafter. Indeed, Allah has power over all things." (al-'Ankabūt/20) It can be deduced that referring to the remains of the past generations, learning lessons from them and inviting people to walk in the land, think about how the past tribes perished and reflect on the houses left by them, are important. Additionally, the way of the wise, which is mentioned as a reason in the foundations of jurisprudence, condemns the destruction of cultural heritage.

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In the wars of the Prophet of Islam (PBUH), there are no reports of the destruction of ancient buildings; only, the Prophet broke the idols and gods of the idolaters; Imam Ali (AS) was sent to destroy the idol house of the Fels tribe (Wāqidī, 1966: 3, 984-985), but he preserved the historical works and buildings.

Imam Ali (AS) also followed the same way during his caliphate; despite the fact that during his caliphate there were many ancient buildings in his vast country, these buildings were not destroyed. Imam Ali (AS) himself came to the city of Madā'in and visited the Iywān Kasrā, which was the center of governance of the kings of Iran, but not only he did not destroy that place, but also prayed there, while there was no mosque there. Later, Khalid bin Barmak forbade the Abbasid caliph Mansur from destroying the Iywān Kasrā, for it was a sign of Islam and the place where Imam Ali prayed (Nūrī, 1987 AD/1408 AH: 3, 448-449).

The past jurists have stated in support of cultural property that scientific books, such as mathematical, historical, medical, literary and religious books, should not be destroyed (Hillī, 1993 AD/1414 AH: 9, 127 and 139). If these books are among the stray books, according to some Shia scholars, buying and selling, publishing, maintaining (Ibn Burrāj, 1985 AD/1406 AH: 1, 345), writing, studying and teaching (Shahīd Awwal, 1989 AD/1410 AH: 103) them are forbidden (Shaykh Ansārī, 1994 AD/1415 AH: 1, 233). Some of them consider their destroying as obligatory ('Āmilī, 1992 AD/1413 AH: 3, 127). However, if the preservation of astray books has an important benefit, such as research, criticism, etc. it is allowed to keep and preserve them (Mūsawī Khu'ī, 1989 AD/1410 AH: 2, 10).

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According to the history, there are accounts about the book burning by the caliphs during their conquests; for instance, Ibn Khaldūn who died in 808 AH narrates for the first time: Sa'd, the conqueror of al-Madā'in, wrote a letter to 'Umar, asked 'Umar about what to do with Madā'in's books. 'Umar replied: "Burn them all." However, Zarinkoob believes that the document of this narration is new and there is no trace of such a narration in the old sources (Zarinkoob, 2018: 16). 'Abd al-Laṭīf al-Baghdādī also narrated for the first time in the seventh century that 'Umar burned library of Alexandria (al- Baghdādī, 1869 AD/1286 AH: 28), but he does not tell from which source he adapted this narration, and there is no trace of it in the documents before him. This act, if it happened by the caliphs, is not accepted in Islam, and Ahl al-Bayt (AS) did not agree conquering countries by the caliphs. Imam Ṣādiq (AS) said: "Truly, those cities were conquered in a wrong way (Kashshī, 2003: 7, H. 14). When Imam Jawād (AS) was asked: "Are these conquests part of Jihad or not?" He said clearly: These are not Jihad but today Jihad is performing Hajj and 'Umrah and reviving the Sunnah of the Holy Prophet (PBUH) among the Muslim community (Kulaynī, 1986 AD/1407 AH: 1, 251). Imam Ali (AS) also said: "Those who attend such wars, they help our enemies in violating our rights and shedding our blood, and their death are like the death of the Ignorance Age." (Ibn Bābawayh, 2007: 464)

2. Places and Sacred Objects of the Enemy in War

Is it possible to attack the enemy's places and destroy the holy places in the war? Or should they be protected from the attack? In bottom, we follow the views of two religions, Islam and Christianity.

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2.1. The Christian Approach

There are two types of holy places or objects: 1) Christian holy places, such as churches, which may be related to the enemy, and 2) Holy places of non-Christian religions, such as pagodas, etc. According to the Testaments' testimony, they destroyed the pagodas of enemies; for instance, Samson, one of God's chosen judges, who was the leader of the Israelites for twenty years, had extraordinary physical strength and after they blinded him, he cut down the pillar of the temple with his hands and brought down the roof of the temple on the Palestinians and a large number of Palestinians were killed (Judges, 16: 4-31). Also, when Yeshua became the king of Judah, he commanded Halkia, the high priest and other priests and guards of the house of God, to destroy the king of all temples, idols, altars, shameful idols of Ashireh and other statues (2 Kings, 23: 1-20 and 26).

Also, in one of David's wars with the Palestinians, he defeated them. David and his soldiers burn a large number of idols which were abandoned by Palestinians (1 Chronicles, 14: 12).

In addition, during the Maccabean era, in the war between Tiometaeus and Judea Maccabee, the Jews captured Kornaim and Atargation by attack. They burned the worship places with all those who were there and killed 25 thousand people (1 Maccabees, 5: 37-45).

Sometimes, instead of destroying the idols, they were looted; For instance, when the "Dan" tribe, one of the Israeli tribes, captured the city of Laish, they looted the idols of Laish along with their priests (Judges, 18: 12-31). We will explain the observance of Christian holy places in war.

2.2. The Islamic Approach

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Islam has differentiated about the holy places of monotheistic religions, such as Judaism, Christianity and pagan religions; In the issue of holy places of Christians and Jews, it orders to preserve the sanctity of these buildings.

The Prophet of Islam (PBUH) issued a decree about the People of the Book after the incident of Mubāhalah and emphasized in it that churches, monasteries, monks and priests should not be harmed and exempted them from the jizya. The text of the letter is as follows:

"This is the covenant that Muhammad ibn ‘Abdullāh, the Messenger of God, wrote to all Christians.... It is for Christians what is for me, my relatives, my nation and my fans.... No building of the churches and their place of business should be destroyed, and nothing belonging to the churches should be brought into the building of the mosque and the homes of Muslims; anyone who does this has broken God's covenant and opposed His Messenger...; anyone who opposes God's covenant and acts contrary to it, has opposed God's covenant and God's Messenger...; a person who is alive until the end of this world, he should not oppose this promise until the end of the world." (Aḥmadi Mīyanejī, 1998 AD/1419 AH: 3, 757-762)

Islam has not only preserved the sanctity of Islamic holy places in the war, it has also protected the holy places of Christians, Jews and people of the book and protected churches and monks from the effects of war.

God says in the Qur'an: "Had not Allah repulsed the people from one another, ruin would have befallen the monasteries, churches, synagogues and mosques in which Allah's Name is much invoked. Allah will surely help those who help Him. Indeed, Allah is all-strong, all-mighty." (Ḥajj/40) It may be deduced from this verse that the places of worshipping God are respected and valuable in all religions and schools, and God is not pleased with their destruction.

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Accordingly, the jurists also issued a fatwa not to destroy the churches; however, some jurists believe that it is permissible to destroy pagodas; as some historians have mentioned, several pagodas were destroyed in the beginning of Islam; for instance, the battle of Khālīd bin Walīd for the destruction of 'Uzzā idol (Shams Shāmī, 1993 AD/1414 AH: 6, 196); The battle of 'Amr bin 'Ās for the destruction of Siwā' idol (ibid: 198); Sa'd bin Zayd 'Ashhalī's battle for the destruction of Manāt idol (Dīyār Bakrī, nd: 2, 97); Ṭufayl ibn 'Amr Duṣṭ's battle against Dhi al-Kaffain (Ibn Sa'd, 1997 AD/1418 AH: 2, 157); The battle of Ali ibn Abūṭālib (AS) against Fals (Wāqidī, 1966: 3, 984-985); Jarir's battle over the destruction of the Yemeni Ka'ba (Ibn Kathīr, 2004: 3, 712); The battle for the destruction of the idol of Rabbah (Shams Shāmī, 1993 AD/1414 AH: 6, 226-227). Most of these battles are historically weak and historians doubt their occurrence or non-occurrence. For example: Regarding Khalid's battle for destroying 'Uzzā idol, it can be said: Allamah Sayed Ja'far Mortaza Āmilī considers this series to be fake and has many mistakes and superstitions (Āmilī, al-Sahīh, 1993 AD/1414 AH: 23, 230-234). Or about Sa'd bin Zayd's battle, to destroy Manāt idol, together with 20 people, they went to Mashlāl on the coast of the sea. They destroyed the idols' place and did not find anything in its tank (Dīyār Bakrī, nd: 2, 97). Some historians have doubted on the authenticity of this battles, for, Manāt idol was in the hands of 'Aws and Khazraj, in Medina and Ghassan was on the borders of the Levant and not in Mashlāl (Āmilī, 2005 AD/1426 AH: 23, 238). Historians have doubts about the authenticity of the battles of 'Amr bin 'Ās for the destruction of Siwā' idol (Āmilī, 2005 AD/1426 AH: 26, 115).

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3. Sanctity of Mosques and Churches at War

A question on the war is about respecting the sanctity of Muslim mosques and enemy churches; Are Christian fighters allowed to attack enemy churches? Can Muslim fighters attack enemy mosques?

3.1. The Christian Approach

Christian theologians do not allow the destruction of Christian churches and holy places, even those places which are related to the enemy; according to Christian theologians, during the war against other fellows, the sanctity of churches and priests should be preserved. The resolution of the Sharo Council emphasizes is: "If someone attacks a holy church or violently takes something from it, except in the case of meeting the approval of the church authorities, God's curse be upon him." (Reichberg, 2011: 170)

Hugo Grotius also believes: "One should not destroy something that is not useful in preparing resources for war; this principle is particularly applicable to sacred things and subjects which are related to them." (ibid: 676)

Also, in the approval of the oldest ceasefire agreement in 1027, God has emphasized in the episcopal area of Elne: "No one has the right to attack the church or the houses that are within thirty steps of it." (ibid: 171)

3.2. The Islamic Approach

In Islam, the sanctity of Islamic holy places must be preserved during war, and the area of the holy place in Mecca and Masjid al-Ḥarām in particular have special sanctity. The Holy Qur'an says about the necessity of preserving the sanctity of holy places: "...And do not cast into destruction with your own hands. Be gooddoers...." (al-Baqarah/191) Masjid al-Ḥarām and the area of the Holy Shrine in Mecca are safe places where no killing should

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take place. The jurists have issued a fatwa regarding the sanctuary of Mecca, citing the verse 191 of Surah al-Baqarah, regarding the sanctity of war in the Haram unless the enemy starts fighting inside there and Muslims are in a defense position (Ṭūsī, 1967 AD/1387 AH: 2, 3).

Moreover, mosques are prohibited places during wars. One of the rules of the mosque is that blood or any other impurity should not be shed inside it. According to the authority's fatwa, defilement of the ground, roof, and walls of the mosque is forbidden, and whoever finds out that it has become impure, must immediately remove its impurity. Also, it is recommended not to impure the outer side of the walls (Sīstānī, n.d.: No. 866). It is forbidden to defile the shrine of the Imams (AS) (ibid: No. 890). Spilling blood in the mosque, which leads to its impurity, is forbidden. Based on Islamic narrations, when Imam Mahdi (AS) appears, he takes an oath from his followers not to destroy the mosques during the military conflict and the conquest of cities and towns (Ibn Ṭāwūs, 1995 AD/1416 AH: 295).

However, if a mosque becomes a center of sedition, it is not sacred from the point of view of Islam; for instance, the Prophet of Islam (PBUH) destroyed the Dirār Mosque in Medina, which was built with the purpose of conspiracy against Islam (Wāqidī, 1966: 3, 1046).

4. The Security of the Clergy in War

One of the questions regarding the war law is the security of the enemy's religious clerics. Shouldn't they take up the sword? Should they only perform their religious duties in the midst of the enemy? Are they considered part of the military or are they non-military and cannot be attacked? What is the view of Islam and Christianity in this regard?

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4.1. The Christian Approach

In the wars mentioned by the Testaments, it was used to kill the religious clerics of the other side. David sought refuge with Ahimelech, the priest in the city of Nob, and asked him for food and weapons. Ahimelech also gave him some holy bread and the sword of the Palestinian Goliath, whom David had killed, and David fled from there too. When Saul found out that David had gone to the city of Nob, he summoned the priest Ahimelech and his relatives, who were the priests of Nob, and accused him of helping David. Then, he killed all the priests who were 85; then, he attacked the city of Nob, the city of the Jewish priests and clergy, and killed all "Men, women, children, infants, oxen, donkeys, and sheep with the edge of the sword." (1 Samuel, 21: 1-15; 22: 1- 20)

After the lifetime, his son, Ahab, became the king of Israel (940 BC) and has reigned in Samaria for 22 years; Ahab sinned against God more than the previous kings (1 Kings, 16: 21-31). Isabel, Ahab's wife, killed many of God's prophets. At that time, a great drought occurred in Israel. In the third year of drought, Elijah asked Ahab to summon all the people of Israel and 450 priests of Baal and 400 priests of Asherah, who were supported by Ahab's wife Isabel. Elijah, in a confrontation with the priests about the true God, succeeded in scandalizing them; Therefore, Elijah killed all 850 priests (1 Kings, 18: 1-40).

When Josiah became king of Judah...the priests killed the idol houses on their own altars and burned their bones on those altars (2 Kings 23: 1-20, 26).

He killed all the survivors of Ahab's family, all his senior officers, his close friends and priests, and all the Baal worshipers of Israel by God's

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command, and destroyed the temple of Baal; thus, Jehu became the king of Israel, but he did not stop worshiping Jeroboam's golden calves (2 Kings, 9: 14-37; 10: 1-33). After Amon, his son, Josiah, became king and reigned 31 years in Jerusalem; he completely obeyed God's commands (2 Chronicles, 34: 1-2). He destroyed all the idol houses around him, and also killed the priests of those places on their own altars and burned their bones. However, God was still angry with Judah because of Manasseh's actions (2 Kings, 23: 1-20, 26).

In some cases, women and children were massacred; for instance, the resolution of the Second Lateran Council came in 1123: "We decree that the priests, officials of the church, monks ... must always be safe and secure." (Reichsberg, 2010: 167) Hugo Grotius also believes: "The life of those whose job is purely religious or literary should also be preserved (ibid: 672-673). Also, in the oldest approval of God's truce agreement (year 1027) in Elneh bishopric, it is emphasized that no one has the right to attack an unarmed priest or to a person who goes to the church or council, or returns from there." (ibid: 171)

In the resolution of the Peace of God, (year 989) in a council in Sharo, it was also announced: "If someone attacks a priest, deacon, or other cleric, arrests him, or assaults him, a cleric who is unarmed and is not in military uniform (that is, he does not have his own shield, sword, armor, and helmet) and he goes slowly on his way, or that he is at home, if the attacker do not please him, may God's curse be upon him." (ibid: 170)

The resolution of the Second Lateran Council in 1123 also states: "If someone commits blasphemy against the holy things at the instigation of the devil, in the sense that he commits violence towards a cleric or a priest, he

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must be cursed and excommunicated, and no bishop will dare to excommunicate him among believers of Christianity." (ibid: 173)

However, in Christianity and the Bible, there is no mention of the need to preserve the sanctity of the clergy of other religions or the need to protect the sanctity of the places of worship of other monotheistic religions.

4.2. The Islamic Approach

The Qur'an commands Muslims to fight soldiers who fight Muslims in the battlefield. It is not allowed to kill anyone else (al-Baqarah/190). In Islamic narrations, it is forbidden to kill non-military monks during war; It is narrated from the Holy Prophet (PBUH): "Fight by the name of God and in the path of God...but don't kill the monk." (Ḥurr 'Āmilī, 1987 AD/1408 AH: 15, 59, H. 19986; Majlisī, 1984: 19, 179; Kulaynī, 1986 AD/1407 AH: 5, 29) He also said: "Don't kill the monk who sits in a monastery particle and lives lonely in mountains." (Ḥurr 'Āmilī, 1987 AD/1408 AH: 15, 59, H. 19986)

The Prophet of Islam (PBUH) issued a covenant about the People of the Book, emphasizing: "Churches, monasteries, monks and priests should not be harmed and they are exempted from the jizya." The letter is as follows:

"This is the covenant sent by Muhammad bin Abdullah, the messenger of Allah, to all Christians.... What is for me, my close relatives, my community, and my followers, all belong to Christians as well. That is, they are my people and Ahl al-Dhimma. I forbid any harm against them...No bishop is required to change his episcopate; no monk is required to give up his monkhood; whoever is in the monastery, stay. Everyone who is traveling can continue his trip...; anyone who does this (harming) has broken God's covenant and opposed His Messenger. There is no jizya or compensation for monks and bishops, and I will protect them wherever they are, on land or in the desert, in the east or the west, in the

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south or the north. They are under my obligation and covenant and are safe from any evil; also, whoever worships in mountains or blessed places is like this, and do not take tribute or zakat from their crops... Do not argue with them except about the good...; anyone who opposes God's covenant and acts contrary to it has opposed God's covenant and has opposed God's Messenger. Anyone who lives in this world would not oppose this covenant until the end of the world (Ahmadī Miyāneijī, 1998 AD/1419 AH: 3, 757-762).

Therefore, Islam has not only preserved the sanctity of Islamic holy places during the war, but also protected the sacred places of other religions and protected the churches and monks from the effects of war.

However, the prohibition of killing is related to clerics who are not warriors themselves; if religious clerics are warriors themselves, they are not different from other soldiers; Muhaqiq Karakī states in "Jāmi' al-Maqāsid: "Clergy of the People of the Book who have warlike thoughts and opinions, or those who themselves participate in the war, are to be killed." (Muhaqiq Karakī: 3, 385)

5. War during Sacred Days

One of the topics raised in war is the legitimacy or prohibition of war at any time, and is there a time when war should not be waged, or is war permissible at any time and under any circumstances? We follow the views of two religions, Islam and Christianity, in this regard.

5.1. The Christian Approach

According to the Testaments, Saturday is dedicated to God and people should avoid activities on this day. The book of Exodus says: "Six days of work should be done and the seventh day should be holy for you. It is

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Shabbat from God and a complete rest." (Exodus, 2: 35) It also says: "Wherever you are, do not light a fire on Shabbat." (Exodus, 3: 35) As it has been emphasized: "Be careful, keep the Sabbath day holy, as God commanded you." (Deuteronomy, 5: 12) Respecting work on Saturday is so important that everyone who works on it, will be killed: In the seventh day, Sabbath, the sacred calm of God is for you; whoever works on it, would be killed (Exodus, 35: 2). Therefore, the Jewish scholars had declared war on Saturday prohibited; but, after the formalization of Christianity by Constantine and because the holy day in Christianity had been Sunday before it, the holy day in the Roman Empire was Sunday or the day of the Sun of God. On March 7, 321, Emperor Constantine issued a decree according to which Sunday should be sanctified instead of Saturday (Kerns, 2008: 178). The teachings of the Catholic Church also say:

"Sunday is a special day for worshipping congregation, in which the believers gather to hear the word of God and participate in the Lord's Supper ritual, and in this way they remember the suffering, resurrection and greatness of Jesus." (Catholic Church Teachings, paragraph 1167)

Christian theologians also warned Christians against war in these days; one of these laws is the oldest approval of God's truce agreement (year 1027) in Elneh bishopric; In this resolution, it is stated: "No one has the right to attack his enemy throughout the said country and its episcopal territory, from nine o'clock on Saturday until the first hours of Monday, so that everyone can do their religious duties on Sunday." (Reishberg, 2011: 171)

Also, God's Truce Resolution, August 25, 1054 by Narbonne Council, provides a list of Christian holy days in which war is prohibited; this decree says: "From the first Sunday of Advent to the eighth day after the Feast and

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from the Sunday before the days of repentance and abstinence to the eighth day of the Holy Feast and from the Sunday before Ascension to the eighth Sunday of the Feast of fifty, and on the feasts and days of Saint Mary, Saint John the Baptist, the apostles, Saint Peter the prisoner (first day of August), Justus and Pastor (sixth day of August), Saint Lawrence, the age of Michael, all the saints, and the four days of fasting and prayer...and the nights before them, which are special for worship and night staying up, we completely forbid a Christian to attack another Christian, insult him or seize his property." (ibid: 171-172)

However, some Christian theologians have a different opinion and do not consider it necessary to observe holy days; for instance: Pope Nicholas writes in response to the Bulgarians: "If there is no vital necessity, a person should avoid war and conflict not only during fasting days, but also at other times; but, if an unavoidable emergency situation imposes pressure, there is no doubt that a person should go to war, even during fasting days, to defend himself or his country or the laws of his fathers and ancestors, otherwise it seems that he wants to deceive God. Having the means and facilities, he does not try to protect himself and others' safety, or he does not advance to prevent damage to the holy Christian religion." (ibid: 216)

Also, Thomas Aquinas writes in his collection of theology: "The observance of the holy days does not conflict with the preservation of human health and safety, even his physical safety (ibid: 298). Jesus said to the Jews: "Are you afraid that I have healed a person on the Sabbath, are you angry with me?" (John 7: 23) Therefore, doctors can take care of their patients on Saturday. That is, maintaining public safety and welfare is more important than the safety of a person on Saturday; therefore, with the aim of protecting

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the general welfare of the believers, it is permissible to participate in a just war on holy days, provided that it is necessary." (Aquinas, 1981: 1353-1357)

5.2. The Islamic Approach

In the Islamic point of view, some months have been designated as forbidden days and Muslims are prohibited from fighting during these days. Almighty God states in the Glorious Qur'an: "They ask you concerning warfare in the holy month. Say: It is an outrageous thing to fight in it." (al-Baqarah/217) Also, it is emphasized in Surah al-Baqarah: "A sacred month for a sacred month, and all sanctities require retribution. So should anyone aggress against you, assail him in the manner he assailed you." (al-Baqarah/194)

It is also stated in Surah al-Tawbah: "Indeed the number of months with Allah is twelve months in Allah's Book, the day when He created the heavens and the earth. Of these, four are sacred. That is the upright religion. So do not wrong yourselves during them." (al-Tawbah/36)

Imam Ṣādiq (AS) said: "If the polytheists consider it permissible and halal to fight in the forbidden months and start the war, and the opinion of the Muslims is that the polytheists will overcome them, then it is permissible for the Muslims to fight them." (Ḥurr 'Āmilī, 1987 AD/1408 AH: 15, 70, H. 20006)

The forbidden months consist of Rajab, Dhi-Qa'dah, Dhi-Hijjah and Muharram, in which God has forbidden war; in these months, sins and good deeds are counted twice (Majlisī, 1994: 97, 53, H. 3). Abu Ja'far Tousī believes: "Fighting with polytheists is permissible at any time and in any place, except in the forbidden months in which only starting a war is forbidden; however, if the infidels attack the Muslims, war and defense are permissible, but, if they don't start the war, Muslims should not start the

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attack in these months." (Ṭūsī, 1979 AD/1400 AH: 293) Allamah Ḥillī also states: "It is permissible to fight with them at any time, except in the forbidden months...; but, if they do not respect the sanctity of these months, there is no problem in fighting them in this month." (Ḥillī, 1999 AD/1420 AH: 2, 130)

Conclusion

According to the studies, it was common in the mentioned wars in the Old Testament that after attacking the enemy, people used to destroy all cultural and religious heritages, including temples, pagodas, sacred vessels and objects, books, etc. In the history of Christianity, there are many cases of destruction of works and burning of libraries. The Qur'an invite people to go and visit the remains of the past, take lesson from them, walk in the land and think about how the past nations perished; that is, destroying them is not allowed in the view of the Qur'an. Prophet of Islam (PBUH) used to destroy the idols which were considered to be a gathering place of infidels and a center for promoting prostitution, but he preserved historical buildings. According to scholars, destruction of cultural works is not allowed and scientific books (other than stray books) should not be demolished. In a comparative study, regarding the holy places of other religions, idols should be destroyed, but regarding the protection of cultural heritage and historical buildings, they are all destroyed from the point of view of the Bible, but they survive from the perspective of Islam.

Also, regarding the observance of the sanctity of holy places and objects or holy people in the war, there is no respect for other religions in the

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covenants, and all of them should be destroyed, except the Christian holy places and objects, from the point of view of Christian theologians, priests, clerical officials of the church, monks, an unarmed priest or a person who goes to or returns from the church or council, that all should be respected and preserved. The holy church or the houses that are within thirty feet of it should not be attacked. Also, according to Islam, Masjid al-Haram and the area of the Holy Shrine in Mecca are safe places where no killing should take place. It may be deduced from the verse 40 of Surah al-Hajj: The preservation of churches, synagogues and mosques is based on God's will. According to the decrees of the Imams, not only should the sanctity of Islamic holy things be preserved in war, but also the sanctity of other religions should be protected and churches and monks should be saved from the effects of war. In a comparative study of the sacred objects and persons of other religions, there is an order to destroy them in the Bible, but in Islam there is an order to preserve them. As for the holy places and objects within the religion itself, in both Islam and Christianity. The command to preserve and observe the sanctity of holy places, objects and people is seen in both.

In addition, concerning the observance of holy days in war, Jewish scholars based on this decree issued a fatwa regarding the sanctity of war on Saturday. According to some Christian theologians, war is forbidden from nine o'clock on Saturday until the first day of Monday. Also, in Christian holy days, war is sacred; including, from the first Sunday of Advent to the eighth day after the Feast and from the Sunday before the days of repentance and abstinence to the eighth day of the Holy Feast and from the Sunday before Ascension to the eighth Sunday of the Feast fifty, and on the feasts and days of St. Mary, St. John the Baptist, the Apostles, St. Peter the

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Prisoner, Justus and the Pastor, St. Lawrence, St. Michael, all the saints, and the four periods of days of fasting and prayer... and the nights before them; however, some theologians such as Thomas Aquinas believe that, aiming at protecting the general welfare of believers, it is permissible to participate in a just war even on holy days. Also, according to the Qur'an, the narrations of Ahl al-Bayt (AS) and the fatwas of the jurists, fighting is prohibited in the forbidden months (Rajab, Dhi al-Qa'dah, Dhi al-Hijjah and Muharram). However, if the enemy attacks Muslims during these months, Muslims must defend themselves. Therefore, in a comparative study, it can be concluded that the holy texts and religious teachings of Islam and Christianity talk about special days when war is prohibited.

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Cite this article: Badreh, Mohsen. Khodadadi, Saleheh. (2024) Comparative study of the image of First Woman of the story of creation in the Bible and Quran and it's reflection in art and literature. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 56-98. <https://doi.org/10.22034/QB.2024.2040049.1017>

Comparative study of the image of First Woman of the story of creation in the Bible and Quran and it's reflection in art and literature

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(Received: 31 August 2024 - Accepted: 24 September 2024)

Abstract

The image of the first woman in the stories of the creation of man in all cultures has always been an inspiration and has had an impact on the current idea of women and femininity in every culture. This first mother, who is called Eve in Abrahamic traditions and is the first woman in the story of creation, has always been reflected in different layers of Jewish, Christian and Islamic cultures, especially in literature and art, and since Abrahamic traditions, whether in "Holy texts" and their interpretations, as well as in their cultural life, were not completely separate and distinct from each other. Some intertextualities have caused the image of Eve to be influenced by each other in these three cultures despite the differences in the holy texts in this field. The present study aims to first analyze the image of the first woman separately in the Testaments and the Qur'an, and then, in a comparative perspective, analyze the reflection of the Testament image of Eve in Christian literature and art and the reflection of the Quranic image of Eve in Islamic literature and art. The result of this analysis shows that the image of Eve in the Testaments is not free from anti-feminist

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myths, and the creation from the left rib, the temptation of Adam, and the guilt of Eve in descent and her punishment are depicted differently from Adam, and despite the fact that the Qur'an does not paint such a picture, But Islamic literary and artistic works are also greatly influenced by the same image and are less consistent with the Quranic image of Eve.

Keywords: Eve in the Holy Books, Woman in the Story of Creation, The First Woman, Eve in Art.

Introduction

Although human culture is dynamic and transformative, it has always been under the profound effect of the basic structures and constructs, including the ancient semantic symbolic systems such as religions. One of the semantic-symbolic patterns found in almost all religions and mythical systems of cultures and nations is the story of the beginning of human life on earth, which is called the story of creation. The story of creation in any nation or religion has been explained or presented in a way that is influenced by the worldview of its people and has also played a role in creating or maintaining specific cultural ideas.

One of the dimensions of the study of creation stories can be images and ideas related to each of the two human sexes, because in these myths, the beginning of human life sometimes begins with the OriginalParents. These images have profoundly influenced the semantic-symbolic system of the relations between the sexes and, in various dimensions, promote certain ideas about the human value and characteristics of each sex, his/her seduction, evilness or victimhood. In religions, a kind of anthropology is

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depicted that in the narration of sacred texts it is named as the story of the First Couple and their biography forms a framework in recognizing the two sexes and their relationship with God and each other, which can be referred to as the theology of gender.

Gender theology has shown its influence in ethics and law, and has influenced the management of gender relations and extends to the most everyday cultural ideas. In the Abrahamic religions, known in the history of human culture as Judaism, Christianity, and Islam, the story of creation tells the story of the creation of a couple who, after being created, live in heaven and then due to their following Satan descend from heaven to earth. This is the story in general, but in its important respects, what is stated in the Qur'an is different from the narration of the Testaments (old and new).

However, among some non-Muslim scholars, there are other interpretations of the Testaments concerning the story of creation. Matthew Henry, the famous English writer, for example, believes that a woman is made of man's left rib, not from his head to be his leader, nor from his foot to be trampled, but from his side to be equal to him, from under his arm to be protected by him, and close to his heart to be loved. Adam lost a rib, without losing his ability and beauty. For, without a doubt, the flesh was closed without any trace of injury, after that he had someone who helped him, and made up for what he did not have... "As from the side of Jesus who was the second Adam, his spouse which was the church was formed, when he fell asleep, the deep sleep of death on the cross, his side was opened and blood and water came out, blood to buy the church and water to purify the church for himself." (Henry, 1843: 36)

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The gender theology of the story of creation among Jews, Christians, and Muslims has clearly influenced the culture of these three societies and is specifically represented in literature and art. Since one of the most challenging aspects of the story of creation has been the human value of women in these narratives and possible faults and rewards, the present study analyzes the image of Eve in the Testaments and the Qur'an with a comparative approach and then explores its representations in literature and art in important examples.

In the meantime, because the common image of Eve in Islamic culture is in some ways different from the image presented in the Qur'an and is under the influence of the Testaments' picture of the human Mother, to the extent that this study let us the critical approach is adopted in order to the represent the image of Eve in Islamic culture. Regarding the literature of the present study, it should be noted that although some research works have examined the image of Eve in Islamic literature or art (Hadromi-Allouche, 2018), but the authors did not find comparative research in this field.

1. Method

This study is a comparative study and data collection has been done by exploring library documents and works and art treasures. This study is divided into two main parts. In the first part, the events related to creation, temptation and descent in the two main sources of the Qur'an and the Testaments are comparatively explored and analyzed. The study is the micro-comparison because the problem under study in both sources belongs to a large structure and there are fundamental similarities between the structure composition and the functions of its elements (Pakatchi, 2012:

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110). The existence of a common root in the main sources studied in the first part (the main books of the Abrahamic religions) causes the comparison to be of genealogical type (ibid: 112). For the second part of the article, i.e. determining the relative limits of the mentioned sources in commentary books, literature and works of art, it can be said that the comparative study is of asymmetrical type; and despite the minimal similarities in the main events of the story of the First Couple of creation in the main sources of the Qur'an and the Testaments, the main goal is to determine the position of Eve in each of the sources mentioned (ibid: 127).

2. The Image of Eve in the Old Testament

2.1. The Purpose of the Creation of Eve according to the Old Testament

The Old Testament in the story of creation introduces Adam as the material source of Eve's creation. In addition, Eve is supposed to be Adam's vicegerent from the beginning and was created for him, so Eve has a parasitic existence. In the Old Testament, in Genesis God says, "The Lord God said: It is not good for the man to be alone. I will make a helper suitable for him. Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals.

But for Adam[a] no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs[b] and then closed up the place with flesh... ." (the Old Testament, Genesis 2:18-25) Some have asked, when God made Adam

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sleep for the creation of Eve and filled the void of his rib with flesh, how did Adam know that Eve was a bone of his bones and flesh of his flesh? (Alijani, 2010 (A): 56) or says one of the Bible's expert psychoanalysts and scholars, "The story of the Bible about the birth of Eve is the greatest deception and trick in history." (Rasekhi, 2005: 102) In any case, the non-independent creation of women and the claim that she was created from men provided the opportunity for derogatory views and giving a secondary role for women. For example, Matthew Henry, a famous English writer, believes that woman was created from Adam's left rib, and not from his head so that he would not dominate women, not from his feet so that he would not be trampled on them, but from his side so that he would be equal to them, from under his arm to be protected with his help and from close to his heart to be loved by men. Adam lost a rib, without diminishing his ability and beauty (Henry & others, 2005 AD/1843 SH: 36).

2.2. The Sin and Action of Adam and Eve in the Old Testament

It is said in the Old Testament that after the creation of Adam and his wife, the serpent, who was the most cunning of all animals, said to the woman: "For God knows that in the day you eat of it, your eyes will be opened and you will be like God, knowing good and evil." "When the woman saw that the tree was good for food and pleasing to the eyes, and that it was desirable for obtaining wisdom, she took the fruit and ate it. She also gave some to her husband who was with her, and he ate it." (ibid: Genesis, 3-6) "Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden; but the Lord God called to the man, "Where are you?" He answered, "I heard you in the garden, and I was afraid because I was

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naked; so I hid." And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it." Then the Lord God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate." (ibid: Genesis, 3:8-13) In the Old Testament, this prohibition of eating from the tree was only for man (ibid: Genesis, 3:15-17). On this account, Eve should not have been punished for eating from the forbidden tree, but though she was not warned was punished more than Adam, and this punishment will continue forever. According to the Bible, sin begins with a woman (Eve). According to some commentators of the Talmud, the jealousy of Samael (Satan) caused him to send the serpent to deceive Eve. It is also stated in some sources that the serpent himself had a strong desire for Eve, so he himself wanted to encourage Eve to sin, especially as he knew that it was easier to convince women. Of course, at first, Eve hesitated to eat the forbidden fruit, so she added her own interpretation to the divine word that she heard from Adam and said that God also forbade touching the tree. As a result, the snake pushed her towards the tree to hit it and said, look, nothing happened, now if you eat its fruit, there is no punishment. After eating the forbidden fruit, Eve saw the angel of death and predicted her own death. Therefore, she decided to convince Adam to try the fruit because she did not want Adam to take another wife after her death (Mirtabar, 2016: 79-80). In any way, according to the verses of the Book of Genesis and most of the interpretations resulting from it, She was the one who prepared the ground for expulsion from heaven, exile, and descent to earth for Adam and herself, to the extent that God regretted the creation of man. "The Lord regretted that

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he had made human beings on the earth, and his heart was deeply troubled." (ibid: Genesis, 6:7) Of course, some commentators have also defended Eve's performance and believe that Eve was seeking perfection and ate from that tree as promised by the snake to gain knowledge, so it is not possible to take a piece from her (Mirtbar, 2016: 59). In general, in the Old Testament, there is no mention of Iblis and his disobedience to prostrating Adam, and the creature that tempts Adam and Eve to eat the forbidden fruit is a "Serpent". Apparently, the Arabic word "Satan" also meant "Serpent" before Islam (Askari, 2010).

2.3. Punishment of the Original Sin in the Old Testament

It is stated in the verses of the Torah that God said to the serpent, "So the LORD God said to the serpent: "Because you have done this, cursed are you above all livestock and every beast of the field! On your belly will you go, and dust you will eat, all the days of your life." (ibid: Genesis, 3:14) Regarding the punishment of Eve, in the Bible we read, "To the woman He said: "I will sharply increase your pain in childbirth; in pain you will bring forth children. Your desire will be for your husband, and he will rule over you." (ibid: Genesis, 3:16)

During Adam's trial and punishment, God also addresses Eve saying "Because you have listened to the voice of your wife and have eaten from the tree of which I commanded you not to eat, cursed is the ground because of you; through toil you will eat of it all the days of your life...." (ibid: Genesis, 3:16) The Jewish rabbis also counted the 9 curses have been imposed on women because of their descent: "Tolerating the blood of menstruation, the blood of virginity, pregnancy, giving birth, the responsibility of raising children. They cover their hair as if they are mourning, they should pierce

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their ears like a slave who is obedient to her master, and they should not be taken as witness and her last calamity is death." Or the traditional Jews in their morning prayers say every day: "Thank God of the world He did not create us as women" (Alijani, 2010 (A): 49)

3. The Image of Eve in the New Testament

3.1. The Creation of Eve in the New Testament

The verses of the New Testament confirm the verses of the Old Testament about the creation of Eve from Adam. The difference between the verses of the New Testament and the Old Testament is that the New Testament tells the story briefly. For example, in the St. Timothy New Testament states: "And it was not Adam who was deceived, but the woman who was deceived and fell into transgression...." (1 Timothy, 2:13) In fact, in the New Testament, the story of creation and the fall is mentioned in two places, and both are in the epistles of Paul. For example, Paul says: "A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, *and* then Eve; and *it* was not Adam *who* was deceived, but the woman being deceived, fell into transgression. But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint." (ibid: 1 Timothy, 2:11-15)

It is noteworthy that before converting to Christianity, Paul was a fanatical Jew who persecuted Christians, so it is not surprising that he maintained his Jewish beliefs even after he became a Christian. Thus the story of Eve's creation and her guilt in Adam's descent reaches the Christian

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church as an acceptable legacy. It was important to Paul that women should not have a dominant position in Christian communities, should not speak in public, and should keep their heads covered. He needed to justify his views to the emerging Christian community (Salehi, 2004: 40).

For example, Paul's first epistle to Timothy states, "A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, *and* then Eve. And *it* was not Adam *who* was deceived, but the woman being deceived, fell into transgression. But *women* will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint." (1 Timothy, 2: 11-15) By combining the verses of Genesis (27:1) and first Corinthians (6-7:11), Augustine has come to the conclusion that the nature of women's creation in God's image was not the same as that of men, while man alone is God's image. Or Thomas Aquinas believed that it would have been better for God to create another male gender in order to provide Adam with a companion because the reason and logic of the male gender is greater and so is his self-control (Holm and Booker, 2007: 84-85).

3.2. The Sin and Action of Adam and Eve in the New Testament

New Testament Eve played a more important role in Christianity than in Judaism. Eve's sin is at the heart of all Christian beliefs, because they believe that the cause of Jesus' mission on earth is rooted in Eve's disobedience to God. Eve sinned and then deceived Adam. They inherited their sin for all their children, and therefore all human beings are born sinful. God also sacrificed Jesus on the cross to cleanse mankind from original sin. Eve is therefore responsible for her own sin, her husband's sin, man's original sin,

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and the death of Jesus. In fact, a woman caused the fall of humanity by her action. Belief in the theory of "redemption" which is the crucifixion of Christ (AS) to compensate for the first sin and baptism are the results of this belief (Alijani, 2010 (B): 34).

3.3. Punishment of the Original Sin in the New Testament

Christ succeeded in saving and suppressing the Divine Wrath caused by Eve's original sin in two ways, one by sacrificing on the cross and the other by performing the rites of the religion. "Baptism" which causes the physical and spiritual purification of man from inborn original sin was set by him. By his crucifixion, Christ becomes the ransom and atonement for Eve's sins and averts torment from her male children. But women are not safe from divine punishment according to the text of Bible verses until the end of history. The pain of childbirth is the atonement for the sins of Eve that women will bear until the Day of Judgment (Talebi, 2007: 49).

The issue of original sin, as discussed in Paul's epistles, was first discussed theologically by St. Augustine (430-354 CE) the most influential Christian writer in the entire New Testament period (Holm and Booker, 2007: 83). Some early church fathers, such as Paul and Augustine, believe that sin continues in the body, which is the place of lust, and that in marital practice it is passed from father to son. For this reason, original sin, although not in itself a reason for man's condemnation, leads him to sin (Talebi, 2006: 81). For example, Paul says, "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned...." (Romans 5,12:19)

After the end of the Middle Ages, opposing views on original sin were raised to criticize the likes of Augustine and his followers. For example,

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Duns Scotus believed that the original sin did not affect the fate of humanity, but only eternal gifts and blessings were removed from man, and unlike Augustine, he believed that eternal sin is not the same as lust. Also in his book entitled "The Pure Philosophical System," J. S. Steinbart stated that three false presuppositions have been added to the Christian faith, one of which is the doctrine of original sin founded by Augustine.

Among the philosophers of religion, Kant has the most serious criticism towards Augustine, and in response to him, he proposes the theory of "Dogmatic Evil" in the book of Religion within the scope of pure reason. Of course, he does not deny the original sin, but instead of the concept of its being hereditary, he believes that it is an inherent talent in humans, according to which, because of self-love, humans sometimes do not follow the rules of public morality. Also, Albrecht Benjamin Reichel, the most important German theologian of the 19th century, believes that God is not angry with others based on the first sin of Adam and Eve, and the reconciliation made by Christ will change humanity's attitude towards God, not the other way around. And William Wainwright also writes in rejecting this doctrine: "One cannot be blamed for the crime of others." (Mirtabar, 2015: 260-270)

4. The Image of Eve in the Quran

4.1. The Purpose of the Creation of Eve in the Qur'an

Examination of Quranic verses shows that woman was not created from man and is not a part of him, but they are both from a single soul (al-Nisā': 1) (al-Zumar: 6) (al-A'rāf: 189), "God has created you from a single soul. From it He created your spouse." (al-Nisā'/1)

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In the above verse, the meaning of a single soul is Adam and the meaning of *spouse* is Eve. In the commentary of the verse, concerning the word (i.e. From it) most commentators believe that refers to their gender. In the commentary book "*Nemuneh*," a narration has been quoted from Imam Sadiq (AS) in this regard, which says, "The creation of Eve from one of Adam's ribs has been strongly denied and it has been stated that Eve was created from the rest of Adam's soil." (Makarem, 1974: 121) "Allamah Ṭabāṭabā'ī stated the view that says Eve was created from the left rib is in line with the view of the Old Testament, and the narrations from the Imams (AS) refute it. For example, Zurarah asked Imam Sadiq (AS) about those who say: God created Eve from Adam's left rib. Imam (AS) said: God is pure from such an accusation, was not God able to create Adam's wife from something other than his rib ...? (Ṭabāṭabā'ī, n.d.: 146)

On the other hand, in all the verses about creation in the Qur'an, three terms are used in relation to the creature who is supposed to be successor of God: *Nās*, *Bashar* and *Insān*. The meaning of the masculine person is not inferred from any of them. The word Adam in the forms of Bani Adam, Ibni Adam, Zurriyat Adam, Kamathal Adam and Adam is used 25 times in the Qur'an and 21 of these 25 times mean mankind. And the word Adam is mentioned four times as the name of one of the prophets, but the Qur'an does not say that Adam was the first man to be created by God. On the other hand, the language of the Bible is Hebrew and *Adam* is a Hebrew word, not a specific name, which means "Human". The issue of creation is the most important issue in the eyes of Riffat Hassan, because if God created man and woman equal in creation, then God's will is not that there should be inequality between them in human society (Hasan, 1994).

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The Qur'an not only attributes being deceived by Satan both to Adam and Eve, but also says:

"O! children of Adam, do not let Satan deceive you, as he expelled your parents from Paradise," (7:27) but in Surah *Tāhā*, Adam himself is introduced as the beginning of deception not Eve. So the devil tempted Adam and said, *"We made a covenant with Adam, but he forgot and We found in him no constancy."* (*Tāhā*/115) But it is stated in the New Testament: *"For just as through the disobedience of Evesin entered the world"* (Romans, 5:20)

The Qur'an, where it is about the temptation of the devil, uses the plural pronouns refers to two, which includes both (al-Baqarah/36; al-A'raf/20, 22, 27). In the Qur'an, after God's reprimand, Adam and Eve while they do not want to evade the responsibility of their action or put the blame on someone else, contrary to the Old Testament, said, *"Both replied: 'Lord, We have harmed ourselves. If You do not forgive us and have mercy on us, we shall surely be among the lost.'"* (7: 23) But, in the Old Testament, they do not admit their guilt and do not apologize, they are just ashamed of their nakedness. Eve, who was oppressed in the Old Testament and considered the cause of sin, in the Holy Qur'an participates with Adam (AS) in asking God for forgiveness and confession of their sin (7: 23). Some even believe that Satan tempts Adam. So Satan seducedhim and he seduced his wife (Al-Bash, 2013: 49).

4.3. Punishment of the Original Sin in the Qur'an

In the Qur'an, Adam (pbuh) is rebuked more than Eve and also it has a more optimistic view of the descent and its effects and consequences, in a way

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that this disobedience has nothing to do with their generation and everyone is dependent on his own action and there is hope of salvation for all. *"No soul shall bear another's burden."* (17: 15)

5. The Consequence of the Old Testaments' Image of Eve in the Judeo-Christian West

5.1. Jewish and Christian Interpretations

The story of Eve, along with other verses related to women in the scriptures, has been so influential in the minds of Christians and even saints that St. Tertullian said when talking to Christian sisters: "Do you not know that each one of you is an Eve for yourself? You are the gate of the devil and you are who ate from the forbidden tree, you are who violated the divine law first, you are who seduced Adam. Because of your error and disobedience, even Jesus Christ was condemned to perish" and Augustine writes: "What is the difference being your wife or your mother? She is still Eve, a seducer that we should avoid of such a woman, I do not know what other benefits for a man has a woman if we take the role of pregnancy and childbirth from her?" (Augustine, 2001: 61).

Paul writes in a letter: "The first man was not born of a woman, but the first woman was born of a man. But remember that in the divine plan, man and woman need each other. For although the first woman was from a man, from then on all men were made from a woman." (New Testament, Corinthians, chapter 11, verses 7 to 12) Even now, Christians in their marriage sermon recite the same verses that Adam was alone and God helped him and they became one (Alijani, 2010 (B): 158). In fact, the idea of the First couple in creation is repeated in Christian thought with each marriage,

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and perhaps the consequences of Eve's action in the listener's mind are reviewed with these sentences. These interpretations are so advanced that, according to Bertrand Russell (1872-1970) in his book *Science and Religion*, the belief in the divine punishment of women was so prevalent in Europe until the second half of the nineteenth century that in 1847 that after the discovery of chloroform anesthetic to prevent pain of childbirth when it was prescribed by Simpson, the church opposed its use in hospitals. They referred to Bible verses and considered it as a sin and a kind of confrontation with the execution of the divine punishment intended for women (Talebi, 2006: 79)

5.2. Literature Influenced by the Bible in the West

The text of the verses about the story of Adam and Eve has also left its effect on literature, so much so that John Milton (1674-1608 AD) in his famous book *Paradise Lost* writes in detail the story of Adam's loneliness and the creation of Eve to eliminate Adam's loneliness. In the ninth book of his book, Milton tried hard to portray an independent rational picture of Adam, and instead accused Eve of lack of intellectual self-sufficiency (ibid: 80). Milton analyzes the reason for Eve's deception in her disobedience to Adam's advice to stay away from Satan when he writes Adam does not agree with Eve's sight seeing alone because he feared that a foe would find Eve alone and tempts her. Eve gets upset why she is not wise enough so she insists on going some where alone for daily work. She wants to prove her strength. Finally, Adam succumbs to her insistence! The snake finds Eve alone and ..." (Milton, 2004: 39), Milton goes on and asks God why He created Eve in Adam's words, "After all, why God Almighty, the wise Creator who created the heavens above where are occupied by a male lord, in the end, did you create this new creation (Eve), this flaw in the beauty of nature on earth?"

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Or elsewhere in the book of Adam he addresses Eve, "O! you who are like a serpent, indeed this name is most deserving you, because you did deal with the serpent, you are as deceitful, cunning, and abominable as he is." (ibid: 42)

5.3. Representation of the Image of Eve in Western Christian Art

The intellectual influence of Western artists from Eve's position and the impact of her performance on life is a topic that is briefly explored in this article.



Picture 1. Capital under the statue of Virgin Mary, Notre Dame Cathedral. France

In the above masonry, which is the capital under the statue of the Virgin Mary in Notre Dame Cathedral, the three main events of the creation story

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centered on Eve are exposed to the public. The first event in order of occurrence is the creation of Eve from Adam's left rib, which is on the left side of the column. In this work, the artist has sculpted Adam lying on a stone slab and Eve half-standing in front of Yahweh from the middle of Adam's body. In the next scene, Adam and Eve are on the two sides of the tree of life, while Eve, while eating the forbidden fruit, puts another fruit in Adam's hands. By eating the fruit, Eve is actually trying to win Adam's trust and reduce his concern about the consequences of their actions. Also, according to the majority of the works of Western artists who draw Eve and Adam on both sides of the tree bearing the forbidden fruit, they also draw a snake climbing up the same tree with its head towards Eve. In the next picture, the moment of the expulsion of Adam and Eve from Eden is sculpted. Basically, by choosing these three scenes, the artist seeks to show the end of the creation of Eve and her deception of Adam to his viewers, an end that affected all of humanity. And that is the eternal descent from heaven due to Eve. Another noteworthy point is that on top of this column there is a tall statue of Mary holding Jesus in her arms; Because according to Christian thinking, just as Jesus (pbuh) is the second Adam, Maryam (pbuh) as the second Eve is trying to make up for the mistake of the first Eve with her child (Badre and Khodadadi, 1403).

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Picture 2. Temptation and fall of Adam and Eve, Sistine Chapel, Vatican

This work of Michelangelo (1475-1564 AD), which was completed in 1512-1510 AD, was painted on the ceiling of the Sistine Chapel. In this work, the forbidden tree is in the middle of the painting and one of the stages of the story is displayed on each side of it. On the left side of the tree, Eve is seen sitting, taking the forbidden fruit from the hand of Iblis, and Iblis in the form of a snake and a womanish body wrapped around the trunk of the same tree. In this image, Eve calmly holds her hand towards the snake and Iblis is putting the forbidden fruit in her hand. This is when Adam, without seeming calm like Eve, is half standing and holding a branch of the tree with his hands. Also, on the right side of the tree, Adam and Eve can be seen, who are being exiled from heaven due to disobeying the divine command and eating the forbidden fruit by one of the angels of the Garden of Eden.

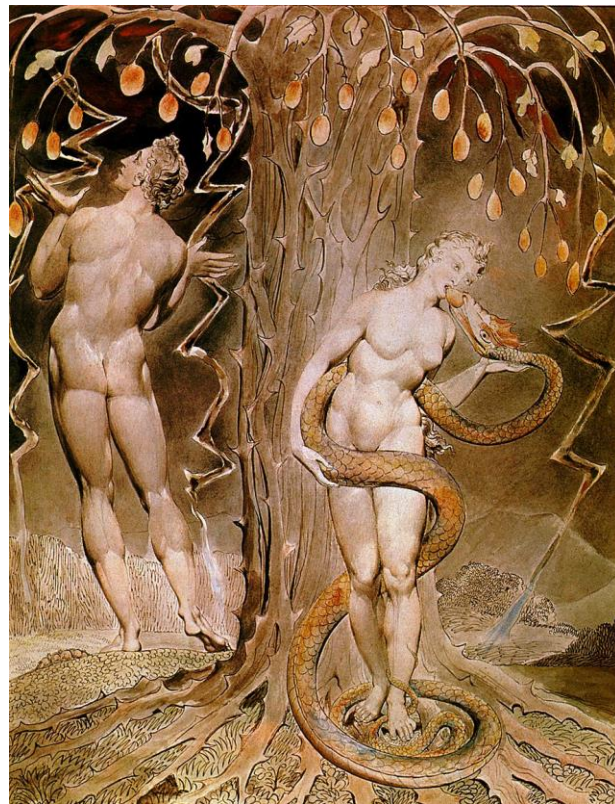
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Picture 3. The Creation of Eve (1575 AD), Paolo Veronese (1588-1528), Art Institute of Chicago, Chicago.

In the painting of Creation of Eve, Voronezh depicts three characters: The sleeping Adam, who according to the verses of "The Book of Genesis" was put into a deep sleep in order to remove a rib from him; Eve, who is rising from his body, and due to the moment of her creation, a full life has not yet entered her body and a god in the form of a powerful old man. This is a stage setting so that, according to the verses of the Old Testament, Eve will become a creature to fill the lonely times of man.

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Picture 4. The Temptation and Fall of Eve, William Blake (1827-1757), 1808, Museum of Fine Arts, Boston, USA

British poet and painter William Blake, who considers himself a fan of John Milton's works, stated that he drew the above painting after reading Milton's *Paradise Lost*. Therefore, as briefly explained in the introduction section of Milton's work, Milton has exaggeratedly described Eve as an evil being who caused the torment of Adam and other people. As a result, under the influence of this view, Blake has depicted the sin of Eve in his work with more exaggeration than other existing works. Therefore, if in the rest of the works the snake is entwined around the tree or even crawling on the ground,

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in this painting the snake is entwined Eve in the body of a dragon like and he also put a forbidden fruit in Eve's mouth while half of it was in his own mouth. The calmness and intimacy of the contact of Eve's hands with the snake is also remarkable, especially when a disturbed person is seen in the left corner of the picture, the calmness and passion of Eve in the face of the devil's deception looks even more disgusting. Also, in most works of this kind, Adam and Eve are shown opposite or next to each other, while the tree of life is between them or next to them, but in this image, Adam has his back to Eve and is the cause of her deception. Therefore, unlike Eve and all the viewers of the work who witness the moment of Eve's seduction by Iblis, Adam is not aware of the origin of the story and is only looking at the fruits of the tree with a distress. Especially, the posture of his hands shows his decision to move away from the fruits of the tree. It is as if "Adam" is worried that while watching the tree and its fruits, his hands will touch the fruits involuntarily.

The next point is the title of this work. Blake did not use the phrase Adam and Eve's fall to introduce his masterpiece. Rather, both the sin of temptation and its consequence, i.e. the fall from heaven, have been directed at Eve. As a result, both with the specific title of his work and with the drawing of Adam - unaware of the sin that is being committed by Eve and Iblis - Blake has tried his best to remove the responsibility of the original sin from Adam. Therefore, Adam's shoulders have lightened the burden of this sin as much as possible: an impression that is possible by reading the verses of "the Book of Genesis" for the public and will certainly be strengthened by reading the poems of the Lost Paradise.

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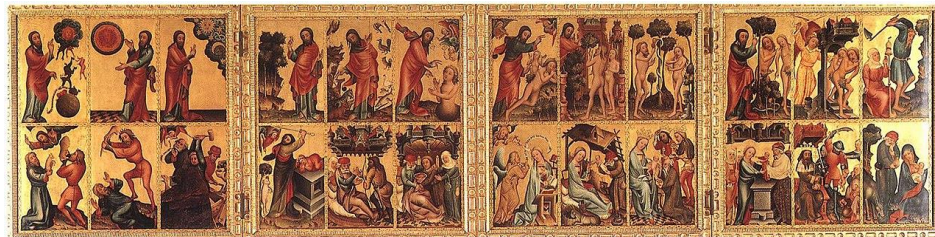


Picture 5. Bertram (1415-1345 AD), Blame of Adam and Eve, Hamburg Art Museum

Master Bertram, a German painter and sculptor, in a detailed work, drew on a piece of wood, from the story before the creation of man to the creation of Adam and Eve, their sin, and the moment of the Annunciation to Mary and the birth of Christ, etc., and this work is now available at the Hamburg Art Museum. In his work, which consists of 24 separate but connected paintings, he depicted people such as Jehovah, Adam, Eve, Abel and Cain, Jacob and Jesus, Virgin Mary, saint Joseph and Three Kings, the herald of the birth of Jesus, and other people mentioned in the Testaments.

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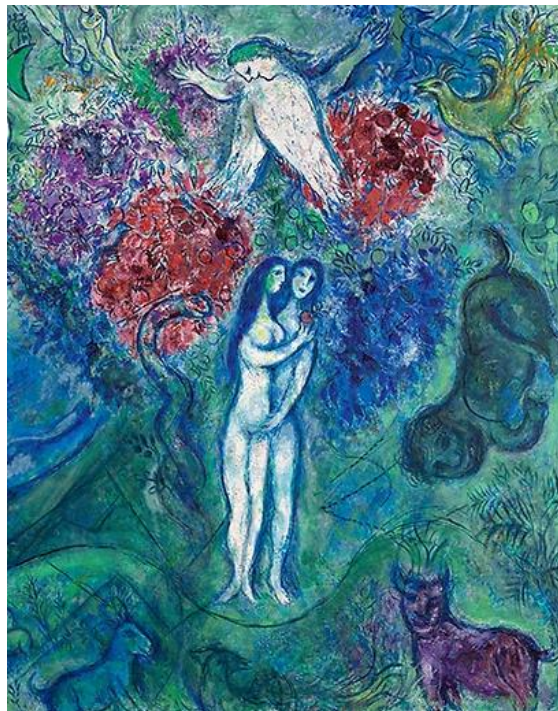
Here, the moment of God's rebuke of Adam and Eve is addressed. In this painting, the placement of each character in the story is according to the verses of the journey of creation. In this way, God, with a cover similar to the cover of Jesus in works of art, addresses Adam and asks him for the reason for his disobedience, but by pointing his index finger towards Eve, Adam blames his wife. The sadness and anger that is evident on Adam's face is reminiscent of Milton's story of *Paradise Lost*, in which Adam became desperate and helpless due to the existence of Eve and her seduction, to the extent that he complained to God about his wife. Also, in the following verses, Eve blames the snake, and in the painting, Eve points to the snake. While the snake is crawling under the feet of Adam and Eve with the same head as a woman.



Picture 6. Bertram (1415-1345 AD), Petri Altar/Clamped Altar, Hamburg Art Museum

Bertram's famous work known as Grabow Altarpiece was originally in St. Peter's Basilica and is now in the Hamburg Art Museum which painting number 5 is the 19th narrative in this work.

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Picture 7. Marc Chagall (185-1887), Heaven, 1961, Marc Chagall National Museum, Nice, France.

Marc Chagall has been inspired many times by different parts of the story of Adam and Eve, especially the temptation part. Chagall's works are important because he was a Jew and was born in a religious family in Russia, because the majority of works of art in the West are produced by Christian artists. In the above image, which is a cut from his Paradise painting, Adam and Eve are depicted with remarkable intimacy, while Eve is holding a red fruit in her hand. One of the most frequent features of Chagall's works is the drawing of couples in intimate situations in such a way that couples are often shown with two arms and three legs due to their proximity to each other. Therefore, his adherence to his previous works shows the emphasis on the

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existence of love between this couple. In his other works, the elements of love between this couple are still clear even at the moment of decline. On the left side of Eve, a large snake can be seen, due to its vertical drawing, we notice the forbidden tree and its fruits, and an angel who is watching over the head of this couple without anger. It seems that an action is supposed to be done, although it is forbidden, but without anger and seriousness, and in the end, this is a couple whose love for each other does not decrease. Also, another characteristic of Chagall's works is the drawing of animals which the unusual appearance of some of which indicates the presence of Adam and Eve in the other world.

The mentioned works are a small sample of the works of artists who believe in the "Bible." In all the works, Eve's creation from Adam's rib, Eve's sinfulness and Adam's seduction are evident, which represents the effect that verses have on the artist, and the artist transmits it to the viewer by perpetuating the effect he accepted.

6. Muslim Interpretations

According to *Tarikh Tabari*, after the devil's temptation by being in the snake's mouth, Adam did not want to eat from that tree, but Eve went ahead and ate and said to Adam: "Eat, I ate and was not harmed" and when Adam ate, their nakedness was revealed and they started to cover themselves with the leaves of heaven trees. It is also narrated from Wahab bin Manbeh in this book: "When the snake entered heaven, it called out from inside the tree, and the snake took the fruit from the tree and brought it to Eve and said, "Look how delicious and colorful the fruit of this tree is, and Eve ate and Adam also eat from it." And their private parts were exposed and Adam took shelter

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to the tree and God said: O! Eve, you who deceived my servant, get pregnant while your reluctant and be in constant danger during pregnancy (Ṭabarī, 2009: 173). In the Tafsir al-Tabayan of *Shaykh Ṭūsī*, it is stated that the creation of Eve from Adam's rib is known among Shia commentators (Ṭūsī, 2011: 42).

Some commentators, like the late Tabarsi, say in his commentary, "*Khalaqa minhā Zawjahā*", that is, he created Eve from one of the sides of Adam (Ṭabrisī, 1988: 118). Of course, *Fayḍ Kāshānī* in his Tafsir book, quoting '*Uyūn Akhbār al-Riḍā*', narrates a special narration from Imam *Riḍā* (AS) and says: God gave Satan control over him to bring his work to a place where he ate from the tree and also aroused Eve to eat from that tree like Adam,..." (Zarepour, 1996: 73) Therefore, according to this narration, Adam was the initiator of eating from the forbidden tree, or it is stated in the "Tasfir Nemooneh" that the creation of Eve from the rib of Prophet Adam is a distorted Jewish idea that has its roots in the Old Testament (Makarem, 1974: 113). *Allamah Ṭabāṭabā'ī* says about this: the narrations and interpretations related to the creation of Eve from the rib of Adam are in agreement with the Bible, and it is not unlikely that she was one of the Israelites who entered the religion (Ṭabāṭabā'ī, n.d.: 215). Rifat Hasan believes that Islam, unlike the dualist (Deuteronomy) traditions, does not see sexuality as against spirituality, but considers it a sign of God's mercy to man (Hassan, 1990: 98).

Abū Shu'ḥba says in his book *al-Isrā'īlīyāt wa al-Mawḍū'āt fī Kitāb al-Tafsir*: "Among the Israelites [in the story of the descent of Adam] is *Ibn Jarīr al-Ṭabarī*'s narration from *Wahab ibn Munbbah*, which was quoted before. He believes: "And all these are from the stories of Bani Israel, who

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have exaggerated and extended and mixed the truth with falsehood, then *Ibn 'Abbās* and some other companions and followers took it from the People of the Book and interpreted the Holy Qur'an with it." (1408 AH: 178-179)

In any way, what is important is the existence of a misogynistic view towards the issue of women, a significant part of which is borrowed from biblical narration of the story of creation, and this view has penetrated the fabric of the culture of different societies so much that it sometimes finds itself in the analysis of current issues. *Naṣr Ḥāmid Abū Zayd*, an Egyptian thinker of the Quran, says that the anti-woman spirit is so influential among Arabs that even in the analysis of current political issues, they use women who have a negative feedback in religious literature. To prove his claim, *Abū Zayd* refers to an article by *'Izzat al-Sa'dūnī*, which was published in *Al-Ahram* newspaper in Egypt. In his article, *Sa'dūnī* uses the allegory of Adam and Eve to analyze the American attacks on Iraq in the Second Persian Gulf War. According to him, the political government of Iraq is like Eve, whose sin is the occupation of Kuwait, and the example of America in committing a crime is like Adam (Pezeshgi, 2008: 232).

6.1. Representation of the Image of Eve in the Literature of the Islamic World

The Qur'an does not mention Adam's deception by Eve. This story has entered the Qur'anic stories from the Bible and from there into the fictional literature. This issue is especially acute in the case of the two Qur'anic stories of Adam and Eve and Joseph and Zulaikha, and it seems that Muslims have turned to the Bible and the Israelites whenever they have not been able to interpret parts of the story that are not in the Qur'an (Hosseini, 2009: 47).

In the book of the stories of the prophets (*Qışaṣ al-Anbīyā'*) by Fereydoon Taghizadeh is mentioned: Eve took the tree and took the wheat,

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ate one seed and took two seeds to Adam. When she picked wheat from the cluster, a drop of blood fell instead of the wheat, a call was heard, O! Eve, in my honor, that I, the Lord, will stain you and your daughters with blood until the Day of Judgment, so that I may do justice from you and your children for my tree (Taghizadeh, 1984: 78). Or in the story of the Qur'an (*Qiṣaṣ al-Qur'an*) by *Abū Bakr Surabadi* (Surabadi, 1986: 69), *Tārīkh al-Bal'amī* (Bal'amī, 2008: 74), and quoting Hosseini in *Kashf al-Asrār* by *Abulfaḍl Miybudī*, Eve was created from the left rib of man and is responsible for man's sin (Hosseini, 138).

Also, the authors of the books of Sandbad-nameh (Zahīrī, 2013: 63) and Toti-nameh (Nakhshabi, 2012: 44) have referred to the story of Adam and Eve and have claimed that in this story it is the woman who leads the man astray and ruined. In poetic literature, some poets have composed poetry in line with the scriptures and the Israelites included in the religion, such as the following poems. It is stated in Mathnavi:

The first and last of me was descent from a woman

I was a soul and I became a body (Mathnavi, line 2802)

How the devil enchanted Adam

when Eve told him to eat and then he ate (ibid. line 4473)

Khaghani says about the creation of Eve:

You are losing dominion out of your low attempt

Truly Eva came into existence out of Adam's side (Khaghani, 1986)

Jami also says:

Woman was made from the left side. No one could see rightness from left. (1999)

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Along with such verses, in the works of poets such as Hafez, Nezami and ‘Attar, women are not described as traitors and sinners, but their values are praised and their view of Adam and Eve is a view free from the stories in the scriptures. Hafez, for example, considers Adam the cause of falling into the trap and says:

I was the king and Ferdows was my place

Adam brought me to this ruined place

My father sold paradise for two grains.

Why shouldn't I sell the property of the world for a barley? (Hafez, 1968)

The trap is hard, unless God's grace is a friend, otherwise a person will not spare the driven away devil (Hafiz, 1968 Ghazal 367)

In the Divan of *Fakhriddīn Hamadānī*, known as the *shaykh ‘Irāqī*, the first sin is also attributed to Adam:

Loved one, for one sin do not turn away from a servant, I am a human being, the first sin made by Adam (Hamedani, 1998).

The events related to Adam and Eve are not exclusive to the literature of classical poetry, and a glimmer of it still shines through the poetry of contemporary poets. For example, without attributing the first error to a person, Forough Farrokhzad writes his conversation with God as follows:

You and only you know

the secrets of that original sin

Only you can endow

my soul with the first purity (Farrokhzad, 67, 2001)

Also, in the book "Blood Line", Garmarodi blames Adam for the first sin and in a poem titled "Oh Father, if you had not eaten that wheat" he says:

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Life is a sour brand that father/ with the same hands that picked the wheat/ beat on our foreheads. (Salmani Nejad Mehrabadi, 2015)

But Sepehri, unlike Garmarodi, puts the burden of error on Eve's shoulders and says: "Life", the colorful negligence of a minute, "Eve." (Sephehri, 1995)

6.2. The Image of Eve in Islamic Art

The abundance of Islamic art depicting Eve is not as many as that of Western art. In any case, among the existing works, two events of temptation and Fall have been depicted.



Picture No. 6. Descent of Adam and Eve. The Book of Fahnameh (Fortune Telling). Ja'far al-Siddiq. 1550 AD

The painting shows Eve riding a snake and Adam riding a peacock leaving Paradise. According to some sources, such as the narration of *Wahab ibn Munabbah* in *Tabari's* commentary, the snake had a significant role in

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conveying the message from Iblis to Eve, and the peacock was also effective in this purpose in the next degree (Akhundi, n.d.: 3). Therefore, in addition to showing the snake, the painter has also depicted the peacock as his accomplice. Adam's riding on the snake as an animal that played a greater role in the devil's goal and his placement ahead of Eve emphasizes the more ugliness of Adam's action compared to Eve's. Therefore, in this work, despite drawing the aura of holy light for both of them, the painter believes in Adam's double failure. Also, the person who is trying to hit and punish him from behind with a spear in his hand, has stuck the head of his spear into the body of the snake, which rebels.



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Picture 9. Adam and Eve and their children, unknown artist, from the manuscript of "Zubdeh al-Tawarikh", 1583 AD, Seyyed Luqman (calligrapher), Istanbul, Museum of Turkish and Islamic Arts.

Here, Adam and Eve are standing next to the forbidden tree, like the works of Western artists. But unlike those works, both of them are surrounded by a halo of holiness, and unlike all western works and a significant part of the works of Muslim artists, who have drawn Adam and Eve naked or half-naked, they are standing in a magnificent and dignified dress. In this work, Adam and Eve are not eating or giving fruit to the other, but each of them has a flower branch in their hand, and it is not even clear which one offered the flower to the other. As the tree is in the middle of the picture, the bottom of it can be seen a shape that is initially reminiscent of a fault, which can be more accurately determined to resemble the appearance of a snake. A snake whose head is towards Adam, not Eve. But it seems that this snake is just a sign to emphasize another issue; because according to the artist's accuracy and meticulousness and his attention to details, the way the snake is drawn basically shows that he does not believe in this part of the story and that it is non-Islamic.

Above the heads of Adam and Eve, the angels without discrimination are respecting and serving in such a way that they are spreading their light with the help of each other. In the entire upper part, there is the effect of complete symmetry, and for this reason, according to the painter, the spiritual status of this couple is equal. In fact, the artist has used many signs to pay attention to the exalted position of this Quranic couple and even removed the frequent signs of other works to prove their error. The most important reason for this

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claim is the upper part of the work where verse 33 of *Āli 'Imrān* can be seen. Regarding the artist's good choice, this verse alone shows a different and exalting view of the artist towards the story of Adam and Eve, despite the works of art and interpretations according to Israelite. Because it is stated in the verse that: God chose Adam and Noah and the family of Abraham and the family of Imran from among the people of the world. And because Adam is the name of both couples of that first family, not necessarily just the name of the man in the story, here the first family and the family of Ibrahim and the family of Imran are mentioned together among the chosen ones.

Also, in the lower half of the work, 13 couples can be seen, which refers to the children of Adam and Eve, who, according to some hadiths and interpretations, give birth to twins in each birth, and marriage is supposed to take place between these children, a boy and a girl. And Cain's lack of satisfaction towards his chosen wife causes enmity and war, and eventually Abel's murder. The artist has also shown the same event, the war between Abel and Cain, in the left corner of his work.

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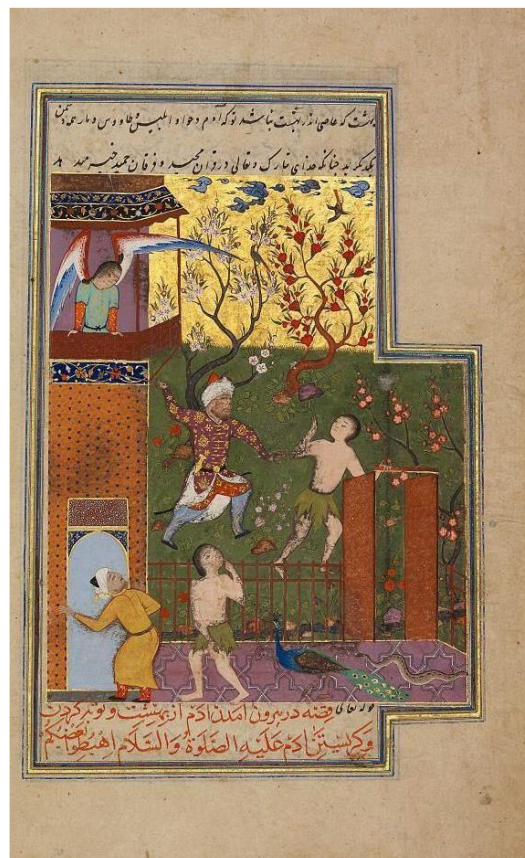
Picture number 10. Adam and Eve are worshipping angels, the stories of the prophets
Muhammad Ibn Ibrahim Neishaburi (1581 AD)³

In this image, the image of Adam and Eve is depicted while both of them equally enjoy the aura of holy light and are sitting and leaning on the head of dignity, and the angels are also prostrating and honoring the position of both. The important point in this image is that according to the verses of the

3. <https://gallica.bnf.fr/ark:/12148/btv1b8410893r/f23>

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Quran (al-Baqarah/34, al-A'rāf/11, al-Isrā'/61, al-Kahf/50, Tāhā/116) the angels were required to prostrate in front of Adam, and apparently there is no mention of Adam's wife. While in this work, the angels prostrate to both characters. Therefore, the painter, like some commentators such as *Raf'at Hasan* and *Allamah Ṭabāṭabā'ī*, believes that the prostration of angels is universal and that Adam in the Qur'an is not exclusive to man in the story of creation (Mehrizi, 2007: 31). In this work, the painter refers to the issue of Adam and Eve after creation and before their descent, it is clear that in his view, Eve's position is not lower than Adam's and both of them are God's chosen servants.



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Picture 11. The name of the work and artist unknown, taken from the book Hadiqa al-Sa'da (The Garden of Happiness), 16th century, Ottoman period, place of creation: Iraq, stored in the Brooklyn Museum⁴

In this painting, the order of Adam and Eve's exit from heaven, as well as the snake and the peacock, is different compared to other works. That is, while looking at the back of her head and Adam's fate, Eve is the first to approach the exit gate from heaven, and after her, the peacock and then the snake are exiting from heaven. But at the top of the picture, where Adam has not yet reached the first exit door, he is running away from the punishment of one of the angels of heaven. Therefore, in this painting, we see Adam's relative punishment, which is considered a unique issue in this respect. Also, at the bottom of the work, it is written as follows: "The story of Adam's coming out of heaven and Adam's repentance and weeping, peace be upon him." Therefore, from the author's point of view, the main punishment addressed Adam, and therefore repentance should have been performed by Adam. If we assume that this interpretation of verse 115 of Surah *Tāhā* is correct, saying because rebellion is attributed to "Adam," therefore he had the main responsibility, then the painter may have had such a theme in mind.

Conclusion

According to the verses of the Qur'an, sharing in the common covenant (*Tāhā*/117 and 124, *al-Baqarah*/35, *al-A'raf*/19), having a common enemy (*Tāhā*/116), sharing in divine warnings and addresses (*al-Baqarah*/35, *al-*

4. <https://www.brooklynmuseum.org/opencollection/objects/96783>

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A'raf/19), performing a joint action, despite Adam's prophethood (al-A'raf/20 and 22, al-Baqarah/36, Tāhā/121), participation in seeking forgiveness (al-A'raf/23) and participation in the punishment of action (Tāhā/123, al-Baqarah/134), all indicate the high position of the lady who shares a lot of with the Prophet of her time. When we read the verses related to the first couple of creation in all three books of the Abrahamic religions, we notice the significant difference between the gender-based and reproachful view of the verses in the Bible and the respectful view towards this couple in the Qur'anic verses. Although misogynistic contents do not appear in Qur'anic verses, traces of such thinking can be found in some fabricated hadiths and narrations and in some interpretive, historical and literary books.

In general, it can be concluded that Adam's actions, contrary to the teachings of Judaism and Christianity, are more reprehensible than Eve. This claim is proved by these verses that according to verse 115 of Surah *Tāhā*, Adam was seduced by Iblis and not Eve. In Surah *al-Baqarah*/37, Adam alone has repented. Of course, in other verses, the act of temptation and repentance is attributed to both, and this is one of the reasons for the belief that wherever the Qur'an speaks of Adam, Adam does not necessarily mean the man of the story of creation. The Old Testament account of the wickedness and sinfulness of women agrees with some long-standing myths, including Greek myths. The wickedness of Eve in this narrative is structurally almost the same as the wickedness of Pandora in the poetry of the Greek poet Hésiode of the seventh and eighth centuries BC.

After Prometheus steals the fire from the gods, Pandora brings a box on behalf of Zeus to human being, and the events are set in way that eventually

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Pandora opens the box as the first woman, and calamities and misfortunes spread everywhere (Hésiode, 1996: 65). Any way, the Qur'anic narrative of creation is one of the turning points in the history of gender, which completely denies the myth of the guilt of woman in the Fall and her being source of evil. However, the testamentary heritage concerning the image of women and femininity still dominates many cultural works and perspectives.

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Cite this article: Kazemi Moghadam, Roshanak. Vaezi, Mahmoud. (2024) Comparative Study of the Permissibility (Being Halal) of Consuming Animal Meat in the Quran and the Bible. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 99-131. <https://doi.org/10.22034/QB.2024.2041440.1019>

Comparative Study of the Permissibility (Being *Halal*) of Consuming Animal Meat in the Quran and the Bible

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(Received: 18 September 2024 - Accepted: 22 September 2024)

Abstract

Divine laws have provided recommendations for various aspects of human life, including his nutrition. Among these directives are the commands of God regarding the permissibility (*Halal*) and prohibition (*Haram*) of consuming animal meat. According to the individual and social interests of humans, considering the benefits and harms of animal meat for human body and soul, God has deemed the consumption of animal meat as permissible or forbidden. The present study aims to analyze the rulings on the permissibility and prohibition of consuming meat of certain animals in Judaism and Islam through a comparative-analytical method. The findings of this study reveal significant similarities between Islam and Judaism regarding the regulations concerning animals, including the prohibition of consuming non-slaughtered animal meat, the prohibition of consuming many insects, reptiles, and mammals. However, differences exist in areas such as consuming blood pudding and combining meat with dairy products. Generally, Jewish laws are strict, while Islamic laws are lenient and moderate, not burdening individuals beyond their capacity.

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Keywords: *Ḥalal*, Kosher, Quadrupeds, Birds, Aquatic Animals, Quran, Torah.

Introduction

Nutrition has a significant impact on the physical and spiritual well-being and growth of humans. The type of food consumed not only affects the body but also influences the soul of an individual. The consumption of certain foods can either propel a person towards perfection or hinder them from reaching their human excellence.

The Supreme Creator, who is the Creator of the universe, has complete authority over all beings. On one hand, He has knowledge about humans and their food, and on the other hand, He is aware of the various animals and their benefits and harms to humans. Among animals, some are beneficial to humans while others are harmful, affecting the health of their body and soul. Therefore, the prohibition of using certain animals has been stated. This is a general rule, and the ruling on the permissibility and prohibition of certain animals or their parts has been articulated for all followers of divine laws. The dietary laws in different religions are categorized as permissible (*Ḥalal*), pure, and lawful (*Mubāḥ*) for consumption, while the laws of prohibition (*Ḥaram*) are described as impure (*Khabīth*), forbidden (*Ḥaram*), and unclean. These dietary laws and the consumption of animal meat are explicitly mentioned in religious sources (e.g., al-Ma'idah:3, Leviticus 11:4).

Through scientific studies, it can be understood that consuming forbidden foods can have undesirable consequences on various aspects of human life.

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For example, consuming meat of predatory animals, which possess a predatory and savage nature, instills a spirit of savagery in humans, or consuming pork meat, besides being a carrier of tapeworms, leads to a spirit of immodesty in humans (Daryayi, n.d.:76).

Concerning dietary laws, scattered research has been conducted independently and non-comparatively in Abrahamic religions. This research aims to comparatively analyze the viewpoints of Abrahamic religions on the permissibility and prohibition of meat-based foods based on sacred texts, using a qualitative discourse analysis method.

- The book "Selected Readings from the Torah" by *Yusif Mujtaba Kermani*, which addresses issues such as nutrition, agriculture, animal husbandry, dining etiquette, etc. in the Jewish faith;
- The book "Islamic Laws Regarding Animals" and the book "Heavenly Tables (spread with foods)" which discuss animals and the laws related to their permissibility and prohibition.

It is noteworthy that other research has been conducted in this area, including:

- "A Jurisprudential and Interpretive Study of the Permissibility of Food in Abrahamic Religions Based on Verse Three of Surah al-Ma'idah" by Mahin Shahriwar and Mohammad Ali Rabbi Pour.
- "A Jurisprudential-Interpretive Investigation into the Permissibility of Slaughter as Discussed in Verse Five of Surah al-Ma'idah " by Mohammad Javad Inayati Rad.
- An article titled "A Look at the Laws of Prophets Regarding the Food of Followers in Three Monotheistic Religions: Judaism, Christianity, and Islam," which briefly mentions some dietary laws.

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According to the above mentioned, while several articles have been written regarding the dietary laws in the Quran, there has not been an independent and adequate comparative study of meat foods across religions. The present study aims to analyze the views of Islam and Judaism regarding the permissibility and prohibition of meat foods through a comparative approach based on the Bible and the Quran, using qualitative discourse analysis that is rooted in textual studies.

1. Concept of *Ḥalal* and *Haram*

In scripture texts, various terms are used to describe the permissibility and prohibition of beings and objects. The concept of *Ḥalal* (permissible) and *Haram* (forbidden) in Judaism and Islam will be discussed below.

1.1. Concept of *Ḥalal* and *Haram* in Judaism

The terms "*Tahir* and *Najis*" are mentioned in the Old Testament (Leviticus 10:10) regarding individuals, animals, and objects. The Old Testament also refers to different types of impurities and their purification methods (Leviticus 11:15). According to the Old Testament, animals were divided into clean and unclean categories before Noah's flood (Genesis 7:2). According to this book, an animal is considered clean if it has two signs: Venomous and herbivorous (Leviticus 11:3-4). According to James Hacks, one of the purposes of dividing animals, insects, and fish into clean and unclean categories is for the Israelites to distance themselves from idolatry (James Hacks, 1998 AD/1377 SH: 576).

One of the terms related to permissibility, the term "Kosher," means readiness or suitability for use in accordance with religious customs (Hamami Lalehzar, 2003 AD/1382 SH: 62). "Kashrut" in terms of vocabulary means

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propriety and conformity with religious customs (ibid). In contrast to the terms *Ḥalal* and Kosher, the term Haram is used. "*Ḥaram*" refers to any food or drink that is prohibited to consume from a religious perspective.

1.2. Concept of Ḥalal and Ḥaram in Islam

In the Arabic language, *Ḥalal* is derived from the root "Ḥ L L" which means to open. "Ḥ L L" is the opposite of "A Q D", which means a knot (Raghib Iṣfahani, 1991 AD/1412 AH: 251; Ibn Manẓur, 1993 AD/1414 AH: 11, 169). In terminology, *Ḥalal* is opposed to *Ḥaram* and means freedom in performing an action (Razi, 1999 AD/1420 AH: 5/185; Ṭabarsi, 1993 AD/1372 SH: 1, 459; Ṭabāṭaba'i, 1996 AD/1417 AH: 1, 417; Ibn Faris, 1983 AD/1404 AH: 2, 45; Ṭabarsi, 1957 AD/1377 AH: 3, 211; Alusi, 1994 AD/1415 AH: 10, 260). This article focuses on the terminological meaning of this term.

In the Arabic language, *Ṭayyib* means pure, clean, pleasant, agreeable, and opposite to it is *Khabith* which means impure (Dehkhoda, below the word *Ṭayyib*; Qarashi, 1992 AD/1371 SH: 4, 257). This term is also used to mean *Ḥalal* (Farahidi, 1989 AD/1410 AH: 7, 461). In terminology, *Ṭayyib* means things that are pure, in accordance with human health, and the opposite of it is *Khabith* which humans detest (Makarem Shirazi, 1995 AD/1374 SH: 1, 569). The meaning of *Ṭayyibat* in the verse 51 of Sura al-Mu'minun is that which is *Ḥalal* and pure (Zamakhshari, 1986 AD/1407 AH: 3, 190). This article focuses on the terminological meaning of this term.

"*Khabith*" is derived from the root "Kh B Th" and means the opposite of *Ṭayyib* (Ibn Faris, 1983 AD/1404 AH: 2, 238 - Ibn Manẓur, 1993 AD/1414 AH: 2, 142 - Ṭurayḥi, 1995 AD/1416 AH: 1, 488). "*Khabith*" means impure, vile, and detestable (Qarashi, 1992 AD/1371 SH: 2, 218 and 219).

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In terminology, *Khabith* is also applied to *Haram* (Muṣṭafawī, 1981 AD/1402 AH: 3, 7 - Ṭabarsī, 1957 AD/1377 AH: 1, 475 - Fakhr al-Din Razi, 1999 AD/1420 AH: 15, 379).

2. Meat Commandments

2.1. Torah

Here, the dietary laws of meat are examined in 5 categories: 1) Quadrupeds; 2) Birds and fowl; 3) Creeping things; 4) Insects; 5) Sea creatures.

Jews have many commandments regarding animals. They divide animals into two categories: animals permissible for meat and animals forbidden for meat (Genesis 9:3-4). It appears that the extensive commandments concerning permissible animals, the conditions of consumption, and the laws of slaughter have been a significant factor in restricting meat consumption in this religion since ancient times.

2.1.1. Quadrupeds

The names of many animals and the rulings of their permissibility and impermissibility are mentioned in the Torah (Deer: Deuteronomy 12:15, Rim Deuteronomy 14:5 Wild Ox: Deuteronomy 33:17, Jackal: Proverbs 30:26, and Leviticus 11:5, Deuteronomy 14:7). Therefore, these animals are examined in two categories: clean and unclean quadrupeds.

1) Clean Quadrupeds

According to the Old Covenant, every Jew is obligated to recognize permissible animals for meat and abstain from eating animals impermissible for meat (Leviticus 10:10, 11:46-47, 20:25-26, Leviticus 11:1-3, Deuteronomy 14:3-6). According to the Torah, only the consumption of ruminant animals and animals with cloven hooves is permissible. From a

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zoological perspective, this category is well-defined and includes various types of cattle, sheep, deer, goats, giraffes, and okapis (Steinmetz, 1383, 273).

"Quadrupeds and birds must be slaughtered according to religious law to be edible, and if these animals are wild, their blood must be [poured on the ground and] covered after slaughter. Release the mother bird when it is sitting on the nest [with eggs or chicks]. Examine quadrupeds, birds, insects, and fish to determine if eating them is permissible or not?" (Soleimani Ardestani, 1382, 160) Even eat the unborn young of quadrupeds (Deuteronomy 14:3-6). According to the commandments and directives of the Jewish people, if slaughter is not performed according to religious principles, eating that meat will be considered Haram (Hamami Lalehzar, 2003 AD/1382 SH: 63).

2) Unclean Quadrupeds

In the Torah, animals such as camels, hares (short-eared rabbits), and rock badgers which are herbivores and do not have venom, and pigs which have a split hoof but do not chew the cud, are considered Haram (Leviticus 11:4-8) (Deuteronomy 14:7-8). Jews are prohibited from eating unclean quadrupeds and detestable creatures. Additionally, consuming an ox that has been sentenced to stoning is also forbidden (Soleimani Ardestani, 2003 AD/1382 SH: 160). In the Jewish religion, eating carrion is also prohibited, and it is stated: Do not eat an animal that has died a natural death, and do not eat an animal that has been torn apart or mutilated. Do not eat a limb severed from a living animal (Deuteronomy 14:21). The prohibition of eating carrion includes animals or birds whose slaughter has not been performed according to religious customs (Steinmetz, 2004 AD/1383 SH: 274).

Another forbidden part is the "Chelev" (the fat of cattle and sheep) (Leviticus 22:7-24). Many Talmudic scholars have discussed the distinction

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between permissible and impermissible fat. The consumption of blood and Chelev is prohibited in all sacrifices (Steinmetz, 2004 AD/1383 SH: 274).

"Terifa" means an animal that has been hunted and in Shuhita, it refers to a sick animal whose signs of illness are determined by the Shochet (religious slaughterer) during examination after slaughter; such as cases of bone fractures observed in the animal (Hamami Lalehzar, 2004 AD/1382 SH: 63). "Nevela" means carrion; that is, an animal that has died on its own. In Kashrut, Nevela also refers to improper slaughter. Eating Terifa and Nevela is forbidden in Jewish law (ibid.).

According to the Torah, the simultaneous consumption of milk and meat is also forbidden (Exodus 19:22). This issue is so important for Jews that sometimes groups of religious authorities in Israel inspect restaurants to prevent the serving of forbidden meat or meat along with dairy products to customers (Tofighi, 2005 AD/1384 SH: 111). Additionally, in ancient times, Jews considered leaving food uncovered from sunset to sunrise forbidden due to the possibility of consuming insects or pests from the food, and they would not use it. The preference for eating healthy, albeit forbidden, food instead of spoiled Ḥalal food is permitted to meet the needs in emergency situations in the Jewish tradition.

2.1.2. Birds and Fowl

The Torah addresses the regulations of permissible and impermissible birds for consumption, which will be detailed below:

1) Permissible Birds and Fowl

It is stated in the Torah: "Eat any bird that is permitted." (Deuteronomy 14:11 and Deuteronomy 14:20) In the Jewish tradition, permissible birds have certain signs, which include: 1) Having a spur (fifth toe) on the back of their

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feet; 2) Having a crop; 3) Having a beak where the upper part is longer than the lower part; 4) The skin under the gizzard that easily separates from the meat on it; 5) The surface of the feet being rough unlike the smooth skin of a human body; 6) Using only its beak for eating food and grain; 7) When perching on a rope or pole, gripping it tightly with three toes in front and one toe at the back (Hamami Lalehzar, 2003 AD/1382 SH: 25).

2) Birds and Forbidden Meats

In the Torah, reference is made to types of birds whose consumption is forbidden (Deuteronomy 14:12-19); and some animals such as: the pelican (Leviticus 11:30), the little owl, the cormorant (Psalm 102:6), the stork (Leviticus 11:18), and the ostrich (Leviticus 11:16), and the raven (Song of Solomon 5:11) of the crow family, and the hawk (Leviticus 11:14), and the sea gull (Leviticus 11:16), and the hoopoe (Leviticus 11:19), and the bat (Isaiah 2:20) (translated as night flyer) and the eagle (Leviticus 11:13) are considered impure. Almost since the time of Hillel and Shammai, this prohibition also extended to birds (Steinmetz, 2004 AD/1383 SH: 274).

Jews have numerous regulations regarding birds. Generally, domestic and pet birds are considered permissible, while birds that are predominantly carnivorous and scavengers are forbidden. However, a list of over twenty types of forbidden birds was presented, and scholars sought to discover commonalities and differences between permissible and forbidden birds, thereby restricting the number of permissible birds to certain species and their related families (Steinmetz, 2004 AD/1383 SH: 272; Alice Aliayi et al., 2002 AD/1381 SH: 349). Jews are not allowed to eat impure birds (Soleimani Ardestani, 2003 AD/1382 SH: 160).

2.1.3. Rodents

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According to the Torah, the meat of various rodents is prohibited. The mole, the mouse, the tortoise; the tropical jerboa, the lizard, the gecko, and the chameleon (Leviticus 11:29, 30) are forbidden and prohibited.

In the Book of Sirach in the Talmud, it is mentioned regarding the regulations of rodents: Generally, rodents are forbidden. The only exception in this matter is various types of locusts mentioned in the Torah. Only a group of Jews occasionally consume locusts. According to dietary laws, all rodents are absolutely forbidden (Steinmetz, 2004 AD/1383 SH: 271). Jews are not allowed to eat winged insects, crawling insects, rodents, or worms in fruits (Soleimani Ardestani, 2003 AD/1382 SH: 160). Explanations about each of these animals are provided in the Bible dictionary and encyclopedia of the Bible (James Hacks, 1998 AD/1377 SH: 831; Alice Aliayi et al., 2002 AD/1381 SH: 355 and 356).

2.1.4. Insects

In the Torah, generally all insects are impure; except winged insects that walk on four legs and those with bent legs on their feet by which they move on the ground (Leviticus 11:20-23). In the Bible dictionary, locusts are considered among clean animals (James Hacks, 1998 AD/1377 SH: 831).

2.1.5. Marine Animals

According to the Torah, the category of fish that have fins and scales are considered permissible (Leviticus 11:9-10), while other types of fish including various sharks, underwater insects, lobsters and shrimp are considered forbidden.

In the Torah, the heron (Leviticus 11:18) and the gecko (Exodus 8:2) are among the impure and forbidden animals. Other books also mention regulations regarding various aquatic creatures (James Hacks, 1998 AD/1377

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SH: 791-906; Steinmetz, 2004 AD/1383 SH: 271; Tawfighi, 2001 AD/1380 SH and 2002 AD/1381 SH: 77).

Regarding the commandments of marine animals in the Talmud, it is stated: "The Torah has outlined various ways to distinguish between permissible and forbidden fish; only fish that have both fins and scales are permissible, and all other types are forbidden. This classification is largely in line with the biological classification that divides fish into bony and cartilaginous categories; the latter category (cartilaginous fish) is forbidden." (Steinmetz, 2004 AD/1383 SH: 271)

2.2. Quran

In Islam, there are different rules based on the conditions of animals. Whether an animal is alive or dead, domestic or wild, will determine different rules and principles. Ayatollah *Raḍi Khansari* considered the consensus of jurists based on some Quranic verses (cf. al-Ma'idah/1; al-An'am/143) as evidence for the permissibility of many animals (Khansari, 2010 AD/1389 SH: 37-38).

The well-known jurisprudential rule derived from the hadith of Imam Ṣadiq (AS) also supports this ruling: "Everything is considered pure until you know that it is impure. If you know that it is impure, then it is impure; and what you do not know is not your concern." (Ḥurr 'Āmili, 1988 AD/1409 AH: 3, 467). According to the prevalent opinion, this hadith expresses the rule of purity, meaning that everything is pure as long as one is not certain of its impurity (kharj Uṣul Ayatollah Subḥani, on the subject of the implications of the three hadiths on the principle of Istiṣḥāb).

There are other narrations that indicate this principle, but they are beyond the scope of this study. Based on this evidence, proving the actual permissibility is established through some general principles of the Holy

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Quran and narrations that signify the permissibility of all things, except those specifically prohibited by other reasons such as wine, carrion, blood, and others (Hashemi Shahroudi, 2002 AD/1423 AH: 2, 99-100). Therefore, the primary principle regarding meats is their permissibility, except in cases where explicit Quranic verses (al-Ma'idah/3) indicate their prohibition or there are authentic hadiths prohibiting them. Further discussion on this is found in jurisprudential books and beyond the scope of this research.

Animals are divided into several categories based on their specific rules:

1) Quadrupeds; 2) Birds and fowl; 3) Insects, Reptiles, and Amphibians; 4) Marine animals; 5) Two-living animals.

2.2.1. Quadrupeds

Generally, quadrupeds are examined in three categories: permissible meat, forbidden meat, and disliked (*Makruh*) meat.

1) Permissible Meat

Some verses indicate the permissibility of quadruped meat (cf. al-An'am/142-143; Ghafir/79; Yasin/71; al-Ma'idah/1). Commentators have presented discussions on verses 142 and 143 of Surah al-An'am, which are referenced:

The term "*Ḥamulah*" refers to large quadrupeds capable of carrying loads, while "*Farshan*" refers to smaller ones, and "*Kulu Mimma Razaqakumullah*" means that eating the sustenance provided by Allah is permissible, and reason also supports this (cf. Ṭabaṭaba'i, 1996 AD/1417 AH: 7, 364; Alusi, 1994 AD/1415 AH: 2, 282; Makarem Shirazi, 1995 AD/1374 SH: 6, 8; Fakhr al-Din Razi, 1999 AD/1420 AH: 13, 166).

Alusi interprets "Min" in the verse as a differentiating factor and considers "R Z Q" to encompass both *Ḥalal* and *Ḥaram* sustenance (Alusi, 1994 AD/1415 AH: 2, 282).

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Commentators have explained the phrase "*Thamaniyata Azwaj*" (al-An'am/143) as an elaboration on "*Ḥamulatan wa Farsha*" (al-An'am/142) (cf. Ṭanṭawī, n.d.: 5, 197; Bayḍawī, n.d.: 2, 186; Alusi, 1994 AD/1415 AH: 4, 284).

Allamah Ṭabaṭaba'i also categorizes the four types of livestock as sheep, goats, cows, and camels, which in total amount to eight pairs, with both male and female included (cf. Ṭabaṭaba'i, 1996 AD/1417 AH: 7, 365; Ṭayyib, 1999 AD/1378 SH: 5, 226). The term "Ḍa'n" refers to sheep and goats (Hosseini Shah-Abdolazimi, 1984 AD/1363 SH: 3, 392).

However, based on verse 1 of Sura al-Ma'idah, commentators agree on the permissibility and *Ḥalal* status of the meat of certain animals. Allamah Ṭabaṭaba'i interprets "*Bahimatul An'am*" as the same eight pairs of animals whose meat is permissible (Ṭabaṭaba'i, 1996 AD/1417 AH: 5, 162).

In the *Tafsir Nemooneh*, after explaining the word "*Bahimah*," it ultimately refers to the legality of the fetus of animals (Makarem Shirazi, 1995 AD/1374 SH: 4, 247). Therefore, various verses have addressed the issue of the permissibility of eating the meat of certain quadrupeds.

2) Forbidden Meat

The Holy Quran explicitly mentions the prohibition of certain meats (al-Baqarah/173, al-Ma'idah/3, al-An'am/145, al-Nahl/115). In these verses, "*al-Maytat*" refers to dead animals (cf. Ṭabarsi, 1998 AD/1377 SH: 1, 98; Hosseini Shah-Abdolazimi, 1984 AD/1363 SH: 1, 317). Any animal or bird that has flowing blood, whether domestic or wild, is considered haram if it is dead without proper Islamic slaughter (cf. Ṭabarsi, 1993 AD/1372 SH: 3, 242; 'Amili, 1992 AD/1413 AH: 1, 361; Amin, 1982 AD/1361 SH: 4, 258). Commentators consider "*al-Maytat*" to be something not slaughtered

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according to Islamic guidelines (cf. Suyuṭī, 1983 AD/1404 AH: 29; Mashhadi Qumi, 1989 AD/1368 SH: 2, 219; Mughniyah, 2003 AD/1424 AH: 1, 264). They also outline several conditions for proper Islamic slaughter: 1) The slaughterer must be a Muslim; 2) The slaughter should face the *Qiblah*; 3) The slaughter should be performed with a sharp object; 4) The four main veins should be cut; 5) "*Bismillah*" should be recited at the time of slaughter; 6) Slaughtering should be done in the case of camels (Ṭayyib, 1999 AD/1378 SH: 2, 299).

Regarding the phrase "*Wa ma Uhilla bihi li Ghayri Allah*," some commentators believe it means that a name other than Allah's is invoked during the slaughter; while others believe it signifies slaughtering an animal for other than Allah (Ṭabarsi, 1993 AD/1372 SH: 1, 467). The reason for the prohibition of this type of slaughter is that polytheists used to invoke the names of their idols, *Lat* and *ʿUzza*, during the slaughter (Rashid Riḍa, 1993 AD/1414 AH: 6, 111-112). Mentioning the name of Allah during slaughter strengthens monotheism and weakens the polytheism and suppression of their false deities (Qarashi, 1998 AD/1377 SH: 1, 315).

The meaning of "*Faman Iḍṭurra*" is eating carrion out of necessity. This implies that a person is forced to eat carrion in situations of compulsion or extreme hunger (Razi, 1999 AD/1420 AH: 5, 192), provided that they are not unjust and do not exceed the amount necessary, and do not consume it with the intention of enjoying prohibited items (Ṭabaṭabaʿi, 1996 AD/1417 AH: 1, 427; Makarem Shirazi, 1995 AD/1374 SH: 1, 583; Qarashi, 1998 AD/1377 SH: 1, 316; Ṭanṭawi, n.d.: 1, 353).

Another verse that refers to the prohibition of certain meats is verse 145 of Sura al-Anʿam. The apparent meaning of the verse declares four things as

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forbidden; however, it should be noted that this verse only pertains to the negation of the superstitious laws of the polytheists and is technically an "Additional Restriction." In other words, the verse states: these are divine prohibitions, not what you have concocted, and forbidden matters are not limited to just these four things (Makarem Shirazi, 1995 AD/1374 SH: 6, 15).

The term "*Fisqan*" means raising the voice and mentioning the names of idols at the time of slaughter (cf. Ṭayyib, 1999 AD/1378 SH: 5, 230; Ṭabarsi, 1993 AD/1372 SH: 4, 583; Zuḥayli, 1997 AD/1418 AH: 2, 82). Some others understand it as invoking other than Allah during slaughter (cf. Hosseini Shah-Abdolazimi, 1984 AD/1363 SH: 3, 395; Kashani, 1987 AD/1366 SH: 3, 482; Ḥaqqi Burusawi).

The following verse also refers to the prohibition of certain items. The phrase "*Wa Laḥmul Khenziri*" refers to the prohibition of pork (Ṭabarsi, 1993 AD/1372 SH: 3, 243).

Both pork meat and everything related to it are prohibited (Ṭanṭawi, n.d.: 1, 351; Amin, 1981 AD/1361 SH: 4, 258). Also, the term "*Wal Munkhaniqata*" refers to an animal that has been strangled. The term "*Wal Mawqudhatu*" refers to an animal that has been beaten to death and "*Wal Mutaraddiyata*" refers to an animal that has fallen from a height, a mountain, or a deep well. The term "*Wal Naṭiḥata*" refers to an animal that has been gored by another animal and died. The phrase "*Wa ma Akala al-Sabu'u illa ma Dhakaytum*" indicates that eating half-eaten wild animals is prohibited unless they are still alive when you slaughter them (Zamakhshari, 1986 AD/1407 AH: 1, 603; Ṭabarsi, 1993 AD/1372 SH: 3, 243; 'Amili, 1992 AD/1413 AH: 1, 361; Amin, 1982 AD/1361 SH: 4, 258). The phrase "*Wa ma Dhabaḥa 'alannuṣub*" refers to things sacrificed for idols (Ṭabarsi, 1993

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AD/1372 SH: 3, 243; Amin, 1982 AD/1361 SH: 4, 258). It is mentioned about this verse that the disbelievers used to have stones set up around the House of God; they would sacrifice to them, distribute the meat, and seek nearness to those stones (Mughniyah, 2003 AD/1424 AH: 1, 603; 'Amili, 1992 AD/1413 AH: 1, 361). The phrase "*Wa an Tastaqsimu bil Azlam*" refers to seeking sustenance through casting lots, which was a common practice in the pre-Islamic era (Zamakhshari, 1984 AD/1407 AH: 1, 603; Tabarsi, 1993 AD/1372 SH: 3, 243; 'Amili, 1990 AD/1413 AH: 1, 361; Amin, 1982 AD/1361 SH: 4, 258). In this way, the ruling of the prohibition of certain animals is mentioned in the Quran, while others are mentioned in the books of narration and jurisprudence.

3) Disliked (Makruh) Meats

In his book "*Fiqh al-Quran*," the author introduces three animals as those whose meat is disliked to eat based on verse 145 of Sura al-An'ām. He writes: "The meat of horses, mules, and donkeys is disliked, but not forbidden. Some scholars find a stronger dislike for eating the meat of these animals compared to others. They argue for the permissibility of eating their meat based on the noble verse: "Say, I do not find within that which was revealed to me [anything] forbidden to one who would eat it." Other jurists have deemed the meat of domestic donkeys as forbidden and have used this noble verse as evidence: "And [He created] the horses, mules, and donkeys for you to ride and [as] adornment. And He creates that which you do not know." (Sura al-Nahl/8) Their response is that riding and adornment do not prevent others from benefiting from them. Most jurists have permitted the consumption of donkey and horse meat, and it is narrated from *Ibn 'Abbas* that he prohibited

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eating donkey meat, and this prohibition, despite the evidence, is based on dislike (Qutb al-Din Rawandi, 1982 AD/1405 AH: 2, 256).

2.2.2. Birds and Fowl

In the Quran, the term "Birds" is mentioned as "*Tayr*," (cf. Sura al-Naml/16, 17; Sura Yusuf/41) and some birds such as hoopoe (Sura al-Naml/20) and crow (Sura al-Ma'idah/31) are mentioned, but no specific ruling regarding birds is mentioned in the Quran. Therefore, based on some verses of the Quran (cf. Sura al-Baqarah/168; Sura al-Ma'idah/88; Sura al-Nahl/114; Sura Taha/81; Sura al-Mu'minun/51) where their permissibility is generally stated, it can be said that most birds are considered halal to consume, except for birds that have been mentioned as *Haram* in the hadith and Muslims are prohibited from consuming them.

In most jurisprudential books, bird meat is categorized into three groups: *Halal*, *Haram*, and *Makruh*, and jurists have stated the ruling of *Halal* or *Haram* based on valid narrations. The condition for the permissibility of a water bird is the same as that of an unknown non-sea bird, meaning that its wings flap more than keeping the wings straight during flight, or they are equal in span, or they have one of the three characteristics: a crop, a gizzard, or a spur. Therefore, if they have one of these signs, they are considered permissible to eat, even if their diet is fish. Birds with *Haram* meats are those that have talons and have the power to hunt other birds regarding their talons, birds whose wings are more open during flight as seen in predatory birds, and those that do not have a crop, gizzard, or spur, and finally, those that are forbidden to eat, such as bats, also known as "*Khushaf*." (Muhaqqiq Hilli, 1985 AD/1408 AH: 3, 172; Shahid Thani 'Amili, 1993 AD/1416 AH: 12, 37)

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There is another category of birds that are originally *Ḥalāl* but become *Ḥaram* due to certain reasons. Some birds are known as "*Jalāl*," which are birds that feed on impurities, making their meat unusable.

2.2.3. Insects, Crawling creatures, and Reptiles

In the Quran, some insects and crawling creatures are mentioned by name, such as ants (Sura al-Naml/18), flies (Sura al-Hajj/73), snakes (Sura Ṭaha/30), mosquitoes (Sura al-Baqarah/26), locusts and mites (Sura al-A'raf/133), spiders (Sura al-'Ankabut/41), and butterflies (Sura al-Qari'ah/4). However, the *Ḥalāl* or *Ḥaram* status of these creatures is not explicitly mentioned. The rulings of *Ḥalāl*, *Ḥaram*, and *Makruh* regarding this category are detailed in jurisprudential books based on the narrations.

In the book "*Fiqh al-Ṣadiq*," some crawling creatures are mentioned along with the reasons for their prohibition (cf. Hosseini Rohani Qummi, 1989 AD/1412 AH: 2, 142; Ḥilli, 1982 AD/1405 AH: 379; Kulayni, 1984 AD/1407 AH: 6, 246; Ṣaduq, 1990 AD/1413 AH: 3, 336 and 337). The author of Tafsir al-Munir refers to this category of animals as "Animals that do not have bloodthirstiness" and considers eating them forbidden due to their harmfulness and the presence of poison in their bodies (Zuḥayli, 1995 AD/1418 AH: 2, 82).

Generally, there is not much difference in the treatment of insects and crawling creatures among religions, and most of them are considered *Ḥaram* in religious laws. However, among the mentioned cases, locusts are considered *Ḥalāl*.

2.2.4. Marine Animals

The verse "...so that you may eat fresh meat..." (Sura al-Naḥl/14) and the verse "...from each kind you eat tender meat..." (Sura Faṭir/12) indicate the

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permissibility of eating caught fish. The requirement for the meat (flesh) to be fresh (tender) does not imply its *Halal* status, and its permissibility is not conditional upon its freshness. Therefore, even if the fish is not fresh, eating it is still considered *Halal* (Faḍil Miqdād, 1992 AD/1415 AH: 2, 313). "The catch of the sea" in the verse "Lawful to you is the catch of the sea and its food as provision for you and the travelers, but forbidden to you is the catch of the land as long as you are in Ihram..." (al-Ma'idah/96) encompasses the caught sea creatures, whether they are eaten or not. "*Wa Ṭa'amuḥu*" means everything that can be eaten from what is caught (Zamakhshari, 1407 AH, 1, 680; Ṭabarsi, 1998 AD/1377 SH: 1, 354).

Eating dead fish is not permissible (Makarem Shirazi, 1995 AD/1374 SH: 86). One of the conditions for the permissibility of marine animals is that they must be taken alive from the water and die outside of it (Ṭayyib, 1999 AD/1378 SH: 11, 14). Another condition for the permissibility of marine animals, agreed upon by Islamic jurists, is that they must have scales as part of their creation. If a fish naturally sheds its scales, then it is still considered *Halal*, such as the fish "*kan'at*," which has weak scales and is a mischievous fish that rubs itself against sand to remove its scales (Khansari, 2003 AD/1382 SH: 16, 17).

To clarify the rulings on the permissibility and prohibition of marine animals, one must refer to Islamic narrations. There are extensive narrations and jurisprudential rulings regarding the prohibited aspects of eating fish, which are beyond the scope of this writing.

Therefore, as mentioned, catching sea fish without mentioning their names is generally considered *Halal* for people based on divine verses. However, numerous narrations mention the names of fish, their method of

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catching, and other rulings, through which jurists determine the *Ḥalal* and *Ḥaram* status of each marine creature.

2.2.5. Amphibious Animals

Amphibious animals are creatures that live both on land and in water, such as frogs, turtles, crabs, snakes, crocodiles, and so on. There is no explicit mention in the Quran regarding eating amphibious animals. Zahili writes on this matter: There are three opinions regarding these animals. First, *Ḥanafī* and *Shafī* 'ī schools do not consider eating them *halal* because they are impure. Second, The *Maliki* School considers eating frogs and similar creatures' *Ḥalal*. Third, The *Ḥanbali* school is detailed in its approach, stating that only amphibious animals that live on land are *Ḥalal* to eat after Islamic slaughter, and then it accepts the *Ḥanbali* theory as the superior view (Zuhayli, 1995 AD/1418 AH: 2, 82).

Table 1. The common features of animal commandments in Judaism and Islam

	Title	Judaism	Islam
Quadrupeds	Islamic slaughter	Necessary	Necessary
	Eating the flesh of a living animal	Ḥaram	Ḥaram
	Carrion and dead animals	Ḥaram	Ḥaram
	The baby inside the belly of the Ḥalal meat quadruped	Ḥalal	Ḥalal
	Mountain goat, mountain sheep, and mountain cow	Ḥalal	Ḥalal
	Deer and roe deer	Ḥalal	Ḥalal
	Cow, sheep, goat, and ram	Ḥalal	Ḥalal
	Giraffe	Ḥalal	Ḥalal
	Pig	Ḥaram	Ḥaram
	Lion, leopard, cheetah, and wolf	Ḥaram	Ḥaram
	Fox, hyena, and jackal	Ḥaram	Ḥaram
	Cat and dog	Ḥaram	Ḥaram
	Monkey and bear	Ḥaram	Ḥaram

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Marine animals	Toad, frog, and turtle	Haram	Haram
	Crab, octopus, blue dog and blue pig	Haram	Haram
	Seashell	Haram	Haram
	Shark	Haram	Haram
	Fish eggs that are Haram to eat	Haram	Haram
	Fish eggs that are Halal to eat	Halal	Halal
	Presence of fish in the stomach of another fish (under certain conditions)	Halal	Halal
Birds and poultry	Pigeon and partridge	Halal	Halal
	Turkey and chicken	Halal	Halal
	Quail and quail	Halal	Halal
	Duck and goose	Halal	Halal
	Sparrow	Halal	Halal
	Peacock	Haram	Haram
	Vulture, hawk, eagle, falcon, and scavenger	Haram	Haram
	Owl and bat	Haram	Haram
	Halal meat animal eggs	Halal	Halal
	Eggshell packaged in the stomach of a chicken	Halal	Halal
	Haram meat animal eggs	Haram	Haram
Insects and arachnids	Grasshopper	Halal	Halal
	Mosquito, bee, and fly	Haram	Haram
	Beetle, louse, tick, and flea	Haram	Haram
	Snake and scorpion	Haram	Haram
	Lizard and all its kinds	Haram	Haram
	Crocodile	Haram	Haram
	Mole and squirrel	Haram	Haram
	Worms and insects in fruits	Haram	Haram
Edibles	Falling impurities in clean food (despite the conditions)	Haram	Haram
Mammals	Hedgehog	Haram	Haram
	Rabbit (all types)	Haram	Haram
	Mouse (all types)	Haram	Haram
Quadrupeds	Issue	Judaism	Islam

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	Louse	Haram	Ḥalal
	Camel	Haram	Ḥalal
	Horse, mule, and donkey	Haram	Makruh
	Some Ḥalal meat animal parts	Ḥalal	15 parts is Ḥaram
	Blood remaining in the slaughtered animal	Haram	Ḥalal
	Scavenger and carrion eater	Ḥalal	Haram
Marine animals	Shrimp	Haram	Ḥalal
	Fish roe caviar	Haram	Ḥalal
	Fishing for fish if they are dead	Ḥalal	Haram
Birds and poultry	Hoopoe	Haram	Makruh
	Ostrich	Haram	Ḥalal
	Crow and raven	Haram	Difference s of opinion among jurists regarding their permissibi lity and dislike

3. Analytical Examination of Dietary Commandments in Judaism and Islam

Divine laws have a similar but evolutionary structure regarding their commandments. The legislator of these laws is the unique God who, based on His knowledge, has legislated rules regarding the benefits and harms of creatures. Divine commandments regarding food, which are directly related to the human soul, are almost the same and share common general principles; however, there are some superficial differences between the laws.

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The Almighty in legislating food-related rulings has sought ease and comfort for His servants. In Islamic jurisprudence, there are principles such as the principle of facilitation, the principle of permissibility, the principle of purity, and the principle of innocence derived from verses and hadiths, which have made everyday tasks easier for Muslims.

The principle of facilitation, derived from the verse "Allah intends for you ease and does not intend for you hardship," (al-Baqarah: 185) emphasizes that God seeks ease and comfort for His servants in legislating rules and never burdens them with unbearable obligations. This principle also applies to food.

The principles of permissibility and purity indicate the permissibility and purity of objects, including food, unless there is specific evidence of their sanctity or impurity. While the term "*Ibaha*" is not used in the Quran, jurists and scholars have derived it from the Quran and the traditions of the Ahl al-Bayt, such as the verse "O! Mankind, eat from whatever is on earth [that is] lawful and good" (al-Baqarah: 168).

The principle of innocence emphasizes that a person is innocent of sin and obligation unless there is evidence of his guilt or obligation. This principle is also applied to food, and generally, a person is considered innocent regarding the permissibility or sanctity of food unless there is evidence of his knowledge of its sanctity.

These jurisprudential principles form the basis of food and non-food commandments and adherence to them leads to facilitating matters, moderation, and rationality in all aspects of life.

Nutrition has a significant impact on physical and mental health. God, based on His unlimited knowledge, has made beneficial animals' halal and harmful animals' *Haram* for human consumption. The Holy Scriptures and

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the Quran explicitly mention this and categorize many foods as *Ḥalāl*, pure, and permissible, while others are labeled as *Ḥaram* and impure (al-Ma'idah:3; Leviticus 11:4).

In every religious ruling, three aspects are noteworthy. First, the basis of the ruling should be clear. Second, the reason for the commandment should be identified; and third, the philosophy and wisdom behind the ruling should be explained. For example, regarding the basis of the obligatory nature of prayer, verses like "Aqimu al-Ṣalat" are cited.

Regarding the reasons for divine commandments, both love and divine displeasure are involved. For example, there are benefits in prayer such as refraining from obscenities and wrongdoing, which leads to drawing closer to God and this, is what has caused the command to pray. The philosophy and wisdom behind all divine commandments are real benefits and harms, and God, the Wise, does not command or forbid anything in vain.

Since our intellect cannot comprehend all the benefits and harms of the commandments, the Almighty has expressed necessary commandments in the form of Sharia. But the documentary reason and the philosophy of the commandments can be examined from different aspects:

3.1. Divine decree: According to this perspective, Islamic commandments have their roots in the divine will and decree, and God, out of His wisdom and absolute knowledge, has established them for the guidance and happiness of humanity. In this view, human reason may not fully grasp the philosophy behind all commandments, but it is the duty of humans to obey them out of faith and obedience. Of course, religious commandments can serve as a test for humans to demonstrate their faith and obedience to the Almighty.

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3.2. Human welfare: According to this perspective, the ultimate goal of Islamic commandments is to secure the welfare and good of humans in this world and the Hereafter. Welfare can be divided into various types such as individual, social, ethical, worship-related, and so on. In this view, human reason plays a fundamental role in understanding welfare and the philosophy of commandments and can come to understand their philosophy by examining the consequences and effects of the commandments.

3.3. Preservation of social order: According to this perspective, one of the important goals of Islamic commandments is to preserve order and cohesion in society and strengthen its foundations.

Sharia commandments, by establishing laws and regulations in various areas, including legal, ethical, worship-related, and others, aim to create order and justice in society and prevent chaos, injustice, and oppression.

3.4. Self-discipline: According to this perspective, Islamic commandments are set for the purpose of disciplining the self and purifying humans. Performing acts of worship and religious duties, such as prayer, fasting, pilgrimage, etc., helps individuals cleanse themselves of moral vices and adorn themselves with moral virtues.

3.5. Preservation of human nature: According to this perspective, Islamic commandments are compatible with the pure human nature and aim to develop human inclinations towards goodness, justice, peace, and security. Human nature inclines towards good, justice, peace, and security, and Islamic commandments are designed to strengthen these natural tendencies.

3.6. Maintaining balance between this world and the Hereafter: According to this perspective, Islamic commandments aim to create balance and proportion between this world and the Hereafter. Humans are dual beings living in both

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this world and the Hereafter. Islamic commandments are designed in a way that fulfills the worldly needs of humans and guides them towards eternal happiness in the Hereafter.

Based on the research conducted, the commandments regarding animals in Judaism are accompanied by strictness. In contrast, Islam has provided moderate commandments in this regard to its audience. One of the reasons for the strictness in the Jewish religion has been their excuses in personal and social spheres (cf. al-Baqarah, 67-73).

Excuse-making is dishonorable and since it deprives the individual of the opportunity for correction, it is much more dangerous than sin itself. In the Quran, the Children of Israel are extensively mentioned because they had unique advantages in various aspects that made them a perfect example of humanity in their time, honored by God and called the chosen people.

However, their unworthy characteristics such as excuse-making and breaking promises led to their distancing from divine mercy, afflictions befell them, and they were held accountable with strict Sharia laws; in a way that, according to certain verses, they became a lesson and example for humans throughout history.

In comparison to Judaism, Islam is a moderate religion and its followers are also moderate (cf. al-Baqarah, 143). The commandments of this Sharia are based on individual and social interests, set in a lenient manner and within the capabilities of individuals (cf. al-Baqarah, 233; al-Nisa', 84). The commandments related to the consumption of animal meat are also included in this.

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Conclusion

The present study was conducted to examine the types of animals and their components in Judaism and Islam in a comparative manner. Many of the commandments regarding animals in Judaism and Islam are common. The main difference between the two religions, Judaism and Islam, is that in Judaism, the simultaneous consumption of dairy products and meat is prohibited and forbidden, which has been addressed in various books, and many different and specific commandments have been stated, but in Islam, there is no prohibition in this regard. One of the crucial differences between Islam and Judaism, which has been discussed in interpretations, is the issue of the prohibition of camel meat in Judaism, which is explicitly mentioned in several verses in the Quran. Another noticeable difference in this regard is the prohibition of eating the hump of a cow, sheep, and goat in Judaism; whereas in Islam, there are no restrictions or prohibitions in this regard. On the contrary, fifteen body parts are mentioned as forbidden for animals. According to the prevailing view, the criterion for the permissibility and edibility of fish is the presence of scales (Muqaddas Ardabili: 11, 187).

The permissibility of marine fish, according to Islamic interpretive and narrative sources, is contingent upon the presence of scales. In the Holy Bible, this general rule is also dependent on the existence of scales and fins, and the presence of both of these conditions leads to the permissibility of marine animals. Another point is the issue of slaughter. This is one of the issues on which both religions (Islam and Judaism) agree, although there are differences in the manner of slaughter and the person performing the slaughter, which is beyond the scope of our discussion.

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The belief of the followers of both schools is that if the slaughter is not done in a Sharia-compliant manner and based on religious principles, consuming the meat of that animal will not be permissible and *Ḥalāl*, and it cannot be used. It can be said that one of the important concerns of Muslims and Jews after entering any country is the consumption of meat from animals that must be in accordance with specific customs and legal practices in the religion.

Generally speaking, in the Jewish religion according to the Torah, the main and general criterion for the permissibility of animal meat is that: "Of the animals, whatever has cloven hooves and chews the cud is permissible, and eating anything other than that from wild and predatory animals is forbidden. In the Islamic religion, according to the Quran, the principle is that all meats are permissible except those for which there is an explicit prohibition for consumption based on verses and traditions, including predatory and wild animals, and some other animals.

In Islam, the conditions for the permissibility of bird meat are subject to having three conditions, and in Judaism, the *Ḥalāl* of birds is subject to having seven conditions. Having a gizzard in the back of the legs and having a crop in both religions is common, and in other cases, they differ from each other.

In general, there is not much difference in the discussion of insects and reptiles among religions, and most of them are considered *Ḥaram*, although among the above cases, locusts are an exception and are considered *halal*. It seems that the care in consuming foods that are free of insects and abstaining from consuming such fruits and foods in Judaism (especially among their religious communities) is more than in other religions. The belief in the sanctity of insects is the reason for such abstinence.

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Cite this article: Rezaei, Ramezan. Mousavi, Seyyed Rouhollah. (2024) Comparative Study of the Place of Sexual Instinct in the Quran and the Bible. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 132-176. <https://doi.org/10.22034/QB.2024.2025498.1000>

Comparative Study of the Place of Sexual Instinct in the Quran and the Bible

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(Received: 26 March 2024 - Accepted: 1 September 2024)

Abstract

Sexual desire is a powerful force that, if expressed incorrectly, can cause indescribable harm to individuals. Conversely, responding to this desire and, more importantly, achieving balance in responses can lead to significant individual and social effects. Since the heavenly scriptures of Abrahamic religions have never disregarded sexual pleasure, ensuring that sexual satisfaction does not become a means of societal deviation, the present study aims to explore what teachings these scriptures offer to preserve the sexual instinct. By comparing the three texts—the Quran, the Old Testament, and the New Testament—through a descriptive and analytical approach using library resources, we have concluded that all three texts recognize the family as the proper context for the correct fulfillment of this instinct and provide programs for this purpose. In this regard, the Quran establishes specific laws within the confines of marriage that prevent marriage from posing a threat to the sexual instinct. This is contrary to what is observed in the two Testaments, particularly in the New Testament. Both the Quran and the Bible discuss the preservation and purity of the sexual instinct, but the purity emphasized in Islam differs from that in the Testaments (especially the New

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Testament). The Quran guides towards proper fulfillment, while another view seeks to suppress this instinct.

Keywords: Sexual Instinct, Quran, Bible.

Introduction

The present age can be termed the era of the dangerous dissolution of the family unit, a dissolution that will lead to perilous and irreparable repercussions, including the deviation of the sexual instinct. Therefore, we begin the discussion with the family.

The family, a long-standing center of human societies, is the smallest unit and central core of human society. The family is a natural, instinctive, and divine institution. It is natural because it aligns with the nature of humans as creatures, like other beings. It is instinctive because it corresponds to the innate needs of humans, and the attraction between genders promotes human dignity and the preservation of the species. It is divine because God has provided thoughtful plans through Sharia for its establishment and sustainability.

Islam and its holy book, the Quran, consider the family a permanent, influential, and functional institution, granting it a distinct intellectual significance. If we were to express all the functions of the family from the perspective of Islamic knowledge systems, particularly the holy book of the Quran, it would become a comprehensive encyclopedia of family. Numerous books and articles have emerged in this field, detailing many important functions of the family, including:

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A) Properly addressing and fulfilling sexual desire. Marriage and family formation center on intimacy, and narrations such as "Whoever marries has safeguarded half of his religion" point to the unique impact of marriage and family formation in preventing sexual deviations that contradict human nature (Tabrisi, 1993 AD/1372 SH: 196);

B) Meeting emotional needs;

C) Meeting economic needs;

D) Growth and development of personality and self-esteem;

E) Procreation;

F) Raising children;

G) Spiritual perfection. Motahhari offers an interesting expression in this regard: "Experience shows that individuals who have lived their entire lives for spiritual goals and have not desired to have a spouse and children to avoid hindering their pursuit of spirituality exhibit a kind of defect, akin to rawness. It seems that a kind of spiritual perfection exists that can only be attained in the school of the family, and not in any other institution." (Motahhari, 2006 AD/1385 SH: 166);

H) Teaching responsibility, socialization, and social control, among other functions.

Some family functions might be attainable without forming a family, and replacements could be found for them. However, one function occurs solely through the establishment of a family: the satisfaction of sexual needs can only be fully realized within the home and marital relationship. Religious believers consider marriage and family formation as the only means to meet human sexual needs, as highlighted in a saying from Imam Bāqir (AS) addressing this importance:

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From al-Bāqir (AS), from his father Ali ibn al-Ḥusayn ibn Ali ibn Abī Ṭālib (AS), he said: Amir al-Mu'minin (AS) said: "If any of you has pains in his body and is overwhelmed by heat, he should go to bed." When this was said to al-Bāqir, they asked, "O! Son of the Messenger of Allah, what does 'going to bed' mean?" He replied, "It means the companionship of women, for it soothes and calms him." (Ḥurr 'Āmilī, 1997 AD/1418 AH: 3, 203) Perhaps the term "Calming" is more encompassing than "Fulfilling" the sexual instinct, as the narration also uses the word "Calming."

1. Concepts**1.1. Sexual Instinct**

This instinct relies on the animalistic dimension of humans, as Amir al-Mu'minin (AS) stated in this regard:

"Indeed, Allah, the Exalted, has created reason in the angels without desire, and He has created desire in the animals without reason. He has created both in the children of Adam. Therefore, whoever's reason overcomes his desire is better than the angels, and whoever's desire overcomes his reason is worse than the animals." (Ṣadūq: 1965 AD/1385 AH: 4)

The sexual instinct is one of the fundamental needs rooted in human nature, and it is this need that draws men and women towards each other and paves the way for the establishment of families. Healthy sexual inclinations elevate the levels of testosterone in the blood, which helps strengthen bones and muscles and regulates the body's cholesterol levels. Furthermore, it leads to the release of endorphins, which are considered the body's natural painkillers (Piz, 2005 AD/1384 SH: 278).

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This instinct fiercely demands satisfaction, which is indeed its natural right. Religion, and consequently its believers throughout history, have acknowledged the natural right of this instinct and have aimed for its correct fulfillment. Proper fulfillment means preserving the dignity and stature of human humanity, which is rationality. The path that religion provides for fulfilling the sexual instinct can be interpreted as "Thoughtful Satisfaction," that is, placing the fulfillment of sexual needs alongside rational desires. The narration "Control your desires" (Āmidī, 1989 AD/1410 AH: H. 2366) from Amir al-Mu'minin (AS) refers to this point, indicating that carnal desires—including sensual pleasures—should align with human rationality.

Religion places the sexual instinct in the service of the elevation and growth of the family and then society. One of the best examples of this thoughtful approach is the method that Prophet Shu'ayb adopted in his encounter with Musa:

"He said: I want to marry you to one of these two daughters of mine on the condition that you will work for me for eight years. If you complete ten, it will be from you; and I do not wish to make it difficult for you..." (al-Qaṣaṣ/27)

The trustworthiness, ability, and interest in the work of young Musa were confirmed for Prophet Shu'ayb (al-Qaṣaṣ/23-26). On the other hand, Prophet Shu'ayb had a serious need for a young man like Musa, but the sexual instinct is taken seriously, even in the house of Prophethood. Therefore, for the health of the home and work environment, the matter of marriage is first addressed, and then attention is paid to employment (Qara'ati, 2004 AD/1383 SH: 7, 43).

1.2. Sacred Texts

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The references for this research are the sacred texts of the Abrahamic religions and documented interpretations based on these texts, which include: The Old Testament is the holy book of the Jews. The Torah is the first book of the Old Testament, which includes the Five Books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The next portion of the Old Testament, known as the books of the Prophets, is divided into two parts: the earlier and later prophets. The earlier prophets include Joshua, Judges, Samuel, and Kings; the later prophets begin with Isaiah, then progress to Jeremiah, Ezekiel, and the twelve Minor Prophets. The third section of the Old Testament is the Writings, which, as the name suggests, is a diverse collection of various literary forms. This collection begins with Psalms, which are poetic prayers intended for use in the temple.

The New Testament, together with the Old Testament, forms the Christian Bible. The first four books are the Gospels (meaning "Good News"), which recount the story of Jesus. The Gospel of Matthew tells the story of the Savior Jesus as the promised Messiah of Israel, from the conception of the Virgin Mary by the Holy Spirit to His appearance after His resurrection from the dead. The Gospel of Mark discusses the story from Jesus' baptism to His resurrection. Luke recognizes Jesus as the Savior of the nations. The Gospel of John presents Jesus as the eternal and divine Son of God who came to earth to manifest God's glory through His life, death, and resurrection. Following the Gospels is the Acts of the Apostles, which is the only book of the New Testament dedicated to the historical account of the early church. The remainder of the New Testament primarily consists of instructional and corrective epistles written by church leaders to various churches (Van Voorst, 2005 AD/1384 SH: 45-50).

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Regarding the Quran, we draw upon the words of the noble Prophet of Islam (PBUH) as the trustee of revelation, and the narrations of the impeccable Imams (AS) as the individuals engaged with revelation.

1.3. Comparison

"Comparison" in terminology refers to finding commonalities and overlaps, while "Contrast" involves considering both commonalities and differences; thus, the term comparative study is more accurate than comparative investigation, although the latter has become common. Comparative religion (or comparative studies) is neither a new nor academic term, having only about 150 years of history. In this method, the researcher must carefully examine the various historical, political, economic, social, cultural, and belief contexts that have shaped the formation of beliefs and rites to investigate the points of similarity and difference between religions (Nemati Pir Ali, 2019 AD/1398 SH: 8).

2. Research Background

Regarding the sexual instinct, points have been made in books related to family matters. For instance, books like "The Family in Islam" by Professor Hossein Mazaheri, "The Family System in Islam" by the thinker martyr Morteza Motahhari, or his other book "The System of Women's Rights in Islam," as well as "The Family in Islam," written by Ayatollah martyr Sayyid Muhammad Baqir Sadr, or the famous book by Professor Hossein Ansarian "The Family System in Islam," reference the sexual instinct in one or two sections. Additionally, the monograph "Islam and the Satisfaction of the Sexual Instinct" by Mohammad Reza Aminzadeh discusses this topic, albeit only within the limits of Islam. In the book "Christianity through the Texts,"

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written by Robert Van Voorst, there is a brief mention of the subject, but only in the sphere of Christianity. The book "Marriage in the Abrahamic Religions - Judaism and Islam," written by Ms. Neda Chalingar, makes mentions of its topic in one section, which, as the name implies, only pertains to Judaism and Islam. Articles like "Ethics in Judaism" by Ismail Alikhani; "Mysticism and Monasticism in Christianity" by Farhad Adarisi; "Christianity and the Sociology of Family" by Javad Baghbani; "Tracing the Crisis of Women in the West Based on the Teachings of the Holy Scriptures" by Mojgan Sekhayi each provide references to the sexual instinct within their own religious contexts. From a comparative perspective, the articles "Family Rights in Islam, Divorce Issue, and the Christian World" by Hossein Haqani Zanjani; "A Comparative Study of Marriage from the Perspective of Islam and Christianity" by Mohammad Ali Elahi; "A Comparative Study of the Role and Importance of Marriage and Family Formation in Islam and Judaism" by Soheila Boujari; "Marriage and Its Position in Islam and Judaism," not only provide comparisons between the two religions, but also give limited attention to the sexual instinct.

The present study is noteworthy from several perspectives: The sexual instinct as an independent comparative topic between three sacred texts of the Abrahamic religions has not been previously explored; the abundance of references to primary sources in this research is also significant (although due to the lack of Persian translation of the Talmud, reference was made to surrounding books). Additionally, supplementary materials are cited in footnotes to allow readers to engage with the core article in less time.

3. Islam and the Sexual Instinct

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The true religion of Islam, like all divine religions, is in accordance with human nature and instinct. Its teachings pay attention to both the spirit and the body. It may be said that the first official reaction of Islam in interacting with the sexual instinct related to every individual is the simultaneous establishment of spiritual maturation with sexual maturity. Just as sexual maturity defines one's gender, spiritual maturation defines a person's sense of duty, igniting within them a center for worship, and for both maturities, and Islam has established rules and obligations to regulate them (Pak Nejad, 1995 AD/1374 SH: 1, 17).

Furthermore, Islam has never abandoned the sexual instinct and pleasure, explicitly directing it through the clear command "And marry those among you who are single" (Quran, 24:32) toward a proper and lawful fulfillment of this instinct. With this verse, the "Sexual instinct" is transformed into "Sexual capital," serving the lofty goals of human existence. This means the Quran engineers this instinctual attraction toward the formation of family and the establishment of human society. Since the fear of economic hardships is the largest factor leading individuals to shy away from marriage, the Lord addresses this inevitable concern in the Quran, further following this verse with "And if they are poor, Allah will enrich them from His bounty" (Quran, 24:32). This promises the bounty of livelihood that comes with marriage. The Prophet Muhammad (PBUH) also remarked regarding this matter: "Seek sustenance through marriage." (Ṭabrisī, 1991 AD/1370 SH: 196)

In addition to these sincere economic promises, Islam has laid out further economic guidelines; for example, it denounces luxury, which is the aspiration of some youths. It also expresses discontent with unemployment and elevates the merchant to the level of being a beloved of God, as it is

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reported from Prophet David that "God loves the one who works and earns their livelihood through their labor." (Warām ibn Abī Farās, 1990 AD/1410 AH: 42)

While Islam condemns any form of sexual deviation, it sanctifies the sexual conduct between husband and wife within the family, considering it an act of worship with a spiritual approach. For intimate relations, it grants a spiritual reward. With this Islamic perspective, the sexual instinct is regarded as one of the greatest blessings from God, and its lawful fulfillment contributes to the growth of both the individual and society. Furthermore, even the correct satisfaction of this need elevates the quality of worship.

3.1. The Position of the Sexual Instinct in the Quran

The recognition of the rights and needs of the sexual instinct is an "Essential" principle in the Quran. After the sexual instinct is transformed into "Sexual capital" through marriage, the Quran takes numerous teachings to protect and preserve this capital.

The most important teachings of the Quran aimed at preserving, safeguarding, and directing the sexual instinct include:

A) Strictness regarding the enactment of divorce : The Quran establishes four stages for the realization of divorce, and it is quite possible that at any of these stages, divorce may be avoided, allowing life to flow once again. In the first stage, there is a recommendation for forgiveness and overlooking mistakes: "And if you pardon, overlook, and forgive, surely Allah is Forgiving and Merciful." (Quran, 64:14) Nowhere in the Quran do the words forgiveness, have overlooking, and pardon come together except for the preservation of family life. During the dispute between Zayd ibn Hārithah and his wife, when divorce was contemplated, there was again a recommendation

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for patience and tolerance to safeguard the shared life: "Hold onto your wife and be mindful of God." (Quran, 33:37)

The second stage refers to the "Family reconciliation court": "And if you fear a breach between them, send an arbitrator from his family and an arbitrator from her family. If they both desire reconciliation, Allah will make them one." (Quran, 4:35) In the third stage, the presence of "Two just witnesses" during divorce is noted: "And have two just witnesses from among you and establish the testimony for Allah." (Quran, 65:2)

The fourth stage allows for two instances of reversible divorce: "Divorce twice." (Quran, 2:229) In these two instances, the rights of accommodation and maintenance during the waiting period ('Iddah) are preserved for the wife: "And provide for them from where you dwell, according to your means, and do not harm them in order to impose hardship upon them," (Quran, 65:6) and the right of return is maintained for the husband: "Then adhere to them in a good manner." (Quran, 2:229) All these stages are in place so that, as the Quran itself states, an occurrence may arise: "You do not know; perhaps Allah will bring about after that a matter." (Quran, 65:1) It is quite possible that Almighty God may bring about something that changes the situation of this couple, and the husband's decision regarding divorce might change, leading him to reconcile with her, since the control of hearts is in God's hands. Love for his wife may arise in his heart, and they might return to their previous life together (Mousavi Hamadani, 1999 AD/1378 SH: 19, 537).

B) Acceptance of divorce under necessary circumstances: "And when you divorce women, divorce them for their waiting periods," (Quran, 2:231) "And when you divorce them, divorce them with good conduct," (Quran, 2:229) "And when you divorce them, do so with kindness." (Quran, 65:2) The

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permissibility of divorce is for couples who no longer feel satisfied in their marital life (most of which relates to their private matters), and continuing the relationship creates greater problems for them and society (Key Nia, 2021 AD/1400 AH: 2, 784). Even in cases where the wife is not inclined towards her husband, the "khul' Divorce" provides a way for the woman to be freed: "If you fear that you will not be able to uphold the limits of Allah, then there is no sin upon them regarding what she pays." (Quran, 2:229)

C) Firm measures accompanied by heavy penalties and setting a deadline for the pre-Islamic practices of *Zihār* and *Īlā'*: "Those who pronounce *Zihār* among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving." (Quran, 58:2) Those who practice *Zihār* [i.e., based on pre-Islamic culture, say to their wives: "You are to me as my mother," thus rendering relations with them permanently forbidden], their wives are not their mothers; only those women who bore them are their mothers. They are surely speaking an objectionable and false statement, and if they repent and turn back from what they said, then Allah is indeed Very Forgiving and Very Merciful. In cases of *Zihār*, a man would place his wife in a sexual and emotional deadlock, rather than allowing her to choose another husband or seeking her himself. The Quran initially condemns this harshly with the term "Reprehensible and false." It then abrogates and prohibits this pre-Islamic practice with phrases such as "These are the limits of Allah" and "For the disbelievers is a painful punishment." A heavy atonement was established for committing this: "And those who declare *Zihār* from their wives, then return to what they said, must free a believing slave before they

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touch one another. This is what you are being admonished with; and Allah is All-Aware of what you do. And whoever does not find one, and then the expiation is to fast for two consecutive months before they touch one another; and whoever is unable to, then feeding sixty needy people. This is for you to believe in Allah and His Messenger. And those are the limits of Allah, and for the disbelievers is a painful punishment." (Quran, 58: 3-4) As can be observed, the atonement for *Zihār* is hierarchical, while the atonement for fasting during Ramadan is discretionary.

Regarding *Īlā'*, it is mentioned: "For those who take an oath not to approach their wives, they have a waiting period of four months. But if they return, then indeed, Allah is Forgiving and Merciful." (Quran, 2:226) For those who (with the intent to inflict emotional and sexual distress on their spouses) take an oath [to abstain from relations] with their wives, a four-month grace period is given. If they return to what is appropriate for marriage within this period, there is no sin upon them, for Allah is so kind and merciful (Interpretation is based on Tafsir Noor).

Īlā' in language refers to an oath that signifies negligence and a commitment regarding the matter to which the oath was taken (Rāghib Iṣfahānī, 1991 AD/1412 AH: 84). In legal terminology, it refers to a husband's oath to abstain from physical relations with his permanent wife indefinitely or for more than four months, with the intention of harming her (Najafī, 1991 AD/1412 AH: 33, 297).

D) Reprimand of men to prevent them from discouraging their ex-wives from remarrying: "And when you divorce women and they have reached their term, do not prevent them from marrying their former husbands if they agree between themselves in a reasonable manner. This is an admonition for

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whoever among you believes in Allah and the Last Day. That is purer for you and cleaner. And Allah knows, while you do not know." (Quran, 2:232) The concluding part of this verse: "And Allah knows, and you do not know," indicates that the blessings of this renewed marriage (which likely include aspects related to intimacy and the prevention of moral corruption) are beyond human comprehension (Gharaiti, 2004 AD/1383 SH: 1, 364).

E) Reduction of the waiting period for widowhood from "One year" to "Four months and ten days": The verse 240 of Surah al-Baqarah states: "And those who die among you and leave wives behind, a bequest for their wives is a provision for a year without removing them, but if they leave, there is no sin upon you for what they do in themselves in a reasonable manner. And Allah is Exalted in Might and Wise." It is reported from some scholars that: "A woman during the pre-Islamic period, upon the death of her husband, would enter a state of isolation and not apply any perfume or adorn herself for a year." (Mālik ibn Anas, 1981 AD/1402 AH: 2, 434) The waiting period for women during the Jahiliyyah was a full year, alongside very harsh conditions. Some commentators also believe that the waiting period in the time of Jahiliyyah was one year, with superstitious and burdensome customs placed upon women during this time. Islam initially abolished these superstitious customs but affirmed the waiting period of one year, before later reducing it to four months and ten days, as announced in verse 234 of Surah al-Baqarah: "And those who die among you and leave wives, let them wait four months and ten days..." (Fakhr Rāzī, 1991 AD/1412 AH: 6, 158). Even if there is no contradiction between these two verses and they can be reconciled, meaning that the waiting period of four months and ten days is a divine ruling, the retention of the waiting period for a year and remaining in

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the deceased husband's home, along with benefiting from his support, is a right for the woman. In this context, it is granted to the woman the right to remain in her deceased husband's home for a year if she desires, and if she does not wish to do so, she can proceed to marry after four months and ten days. Even according to verse 235: "And there is no blame upon you for what you propose of marriage to women or conceal within yourselves. Allah knows that you will remember them, but do not promise them secretly except for saying a known statement. And do not make a binding contract until the term is fulfilled. And know that Allah knows what is in you, so be wary of Him. And know that Allah is Forgiving and Forbearing," expressing a desire for marriage during the waiting period is not forbidden, provided it is not clear-cut and is expressed indirectly (Gharaiti, 2004 AD/1383 SH: 1, 368).

F) Conditional permissibility of polygamy: There are verses in the Quran that refer to polygamy; see al-Mā'idah/1; al-Aḥzāb/50; the most significant of which is verse 3 of Surah al-Nisā': "... Then marry those that please you of women, two, three, or four. But if you fear that you will not be just, then only one..." It indicates, according to prominent commentators, the permissibility of polygamy up to four wives, with the stipulation of adherence to conditions (Shaykh Mufīd, 1989 AD/1410 AH: 517). Although, as stated by Martyr Mottahari, "Monogamy is the most natural state of marriage." (Mottahari, 1998 AD/1377 SH: 19, 299). Polygamy in Islam is a natural precaution; the shorter average lifespan of men, military, social, and political engagements of men, along with the adversities they face, lead to an increase in the number of women without husbands (Pak Nejad, 1975 AD/1374 SH: 44).

G) The establishment of the law of compliance (Tamkīn): Compliance, in linguistic terms, means giving authority and control to another (Fayyūmī,

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1977 AD/1397 AH, under the word "Makn"), establishing and confirming (Ṭurayhī, 1983 AD/1362 SH, under the word "Makn"), and in the context of marital relations, it refers specifically to a woman's sexual relationship with her husband and responding to his legitimate desires (Ṭūsī, 1967 AD/1387 AH: 6, 11). The Quranic expression "Qānitāt" (Quran 66:5 and 4:34) describes women who adhere to the law of compliance. The Prophet (PBUH) said, "The best women are those who, when they are alone with their husbands, remove the armor of modesty for him, and when they dress, they dress with the armor of modesty, obedient to their husbands..." (Kulaynī, 1986 AD/1407 AH: 5, 324) It should be noted that a woman's compliance with her husband is not merely about satisfying his sexual needs; rather, its essence is to exhibit humility before the commands of the Almighty, preserving the sanctity and stability of the family, and valuing one's and one's spouse's dignity. The desire for compliance transcends a mere animalistic or lustful perspective and is interpreted within the limits of obedience to divine commands. "So the righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard." (Makarem Shirazi, 1995 AD/1374 SH: 3, 371) Another important aspect from verse 34 of Surah al-Nisā' pertinent to our discussion is the issue of a wife's "Nushūz" (rebellion): "And those, from whom you fear arrogance (Nushūz), admonish them; and abandon them in the sleeping places; and strike them. But if they obey you, seek no means against them. Indeed, Allah is Exalted and Great." (Quran 4:34) This verse introduces women who rebel against the law of compliance as "Nāshiz," and mentions "Admonition," "Abandonment," and "Striking" as means of reprimand. Imam Ṣādiq (AS) provides a delicate interpretation of this: A woman's rebellion is when she does not obey her husband in bed, and the term "Strike them" refers

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to using a Miswak or something similar, a strike that is gentle and based on affection (Şadūq, ibid: 3, 521).

3.2. The Status of Sexual Instinct in the Narrations

The Prophet (PBUH), as the custodian of "Revelation," and after him, the Imams of Guidance, as those who dealt with "Revelation," sought to align sexual instinct as a support for human life in its rightful course.

The core teachings of the Ahl al-Bayt (AS) in guiding and directing sexual instinct can be classified under the following headings:

A) Condemning and strictly prohibiting celibacy: The Prophet (PBUH) said, "The majority of the inhabitants of Hell are the celibates" (Şadūq, ibid: 3, 384) or "The worst among you are your celibates, and the celibates are the brothers of the devils." (Sha'īrī, 1992 AD/1413 AH: 1, 102) These narrations imply a full-scale struggle against celibacy. Perhaps regarding the struggle of the celibate with their intellect, as they often choose delirious thoughts over rational thought, the connection of someone who has cast aside reason (Intellect) with fire is inevitable (which both burns themselves and their community). A celibate may turn to fornication, amuse themselves through masturbation, or repress their sexual instinct in their imagination; in the first two cases, the instinct is employed incorrectly, resulting in various filth and sexually transmitted diseases, while in the third, they fall into romantic delusions and baseless emotions, leading to nothing but false security and empty reliance (Pak Nejad, ibid: 2, 14).

B) Marriage at the Right Time: The Messenger of Allah (PBUH) said: "O! people, Gabriel came to me from the All-Knowing and said: The virgins are like the fruits on a tree. If they reach maturity and are not picked, the sun corrupts them and the wind scatters them. Likewise, when young girls reach

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puberty and feel sexual desire, they have no remedy but marriage, and if they do not get married, they will not be safe from corruption, for they are human beings." (Kulaynī, *ibid*: 5, 337)

At a stage of life when the sexual instinct fully manifests itself, to be safe from sexual complexes and the harmful mental and physical effects that may arise from delayed marriage, Islam has special commandments. "The rights of the child... And if it is a female... And let her be hastened to the house of her husband." (Kulaynī, *ibid*: 49)

C) Intercession for Marriage: Amir al-Mu'minin (AS) said: "The best intercession is that you intercede between two people for marriage until Allah unites them." (Kulaynī, *ibid*: 331).

D) Facilitating Marriage for Young People (especially financial assistance): Mūsā ibn Ja'far (AS) said: "Three will be sheltered under the shade of Allah's Throne on the Day when there will be no shade except His shade: a man who marries his Muslim brother." (Ṣadūq, 1998 AD/1377 SH: 1, 141)

E) Marriage Based on Desire and Not Compulsion: It is reported from Ibn 'Abbās that a young girl came to the Prophet and said: "My father has married me to his brother's son for materialistic reasons while I am not willing." The Prophet said: "Accept your father's opinion and let the marriage take place." The girl replied: "I have no inclination towards him and cannot accept my father's action." The Messenger of Allah (PBUH) said: "Then go and marry whoever you wish." The girl said: "Indeed, I have accepted what my father has done, but I wanted you to know that women should understand that fathers have no authority over them in marriage matters." (Bayhaqī, 2003 AD/1424 AH: 118)

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F) Prohibition of Leaving the Marital Relationship for More than Four Months (Usuli, 2015 AD/1394 SH: 2, Family Law, Issue 2418).

G) Precise and Technical Teachings to Enhance Marital Skills: Ali ibn Mūsā al-Riḍā (AS) said: "Do not have intercourse with a woman until you play with her and engage in extensive play and fondle her breasts, for if you do this, her desire will overcome her and her fluids will accumulate because her fluids come from her breasts, and desire shows from her face and eyes, and she will desire from you what you desire from her." (Majlisī, 1984 AD/1403 AH: 59, 327)

In many books and collections of narrations regarding marriage, there are valuable teachings from the impeccable Imams (AS) regarding the times and conditions of intercourse, paying attention to physical and spiritual states, etc. Some of these dimensions of the teachings remain unclear even to modern individuals claiming knowledge and experience. The goal of these narrations is mutual sexual satisfaction and reaching the peak of pleasure (orgasm); because women and men who do not achieve orgasm often experience muscular and emotional stress, become angry, and may suffer from back pain or even pain in their sexual organs. They experience a lack of mental focus, making it difficult to perform routine tasks; whereas reaching climax fulfills the sexual instinct, alleviates stress, increases personal productivity, brings spiritual satisfaction, and helps alleviate some psychological disorders (Pak Nejad, *ibid*: 2, 193).

H) The Law of Division: Division refers to the rights of division, the right of intimacy, and the right of cohabitation. A husband is obliged to spend at least one night with his wife out of every four nights (Muḥaqqiq Ḥillī, 1997 AD/1416 AH: Chapter on Marriage).

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I) Correcting the Behavior of Sexually Deviant Individuals through Marriage: Indeed, Amir al-Mu'minin (AS) was brought a man who had engaged in inappropriate behavior with his member, so he struck his hand until it turned red, and then married him from the public treasury (Kulaynī, *ibid*: 7, 265).

J) In some sources, even the recommendation against "Non-Consanguineous Marriage" is related to sexual desire: There are narrations that prohibit marriages with close relatives: The Messenger of Allah (PBUH) said: "Marry outsiders and do not introduce weakness." (Sharīf Raḍī, 2003 AD/1422 AH: 91) Marry strangers (non-relatives) and do not produce thin and weak offspring. The term Ḍaw according to Lisān al-‘Arab means: "Ḍaw refers to thinness of bones and a lack of flesh in creation... And the meaning of do not Ḍaw is doing not produce weak children." Ḍaw in language refers to the natural thinness of the body, and the meaning of "do not Ḍaw "is that do not produce weak offspring (Ibn Manẓūr, 1995 AD/1414 AH: entry on Ḍaw). Another narration from the revered Prophet Muhammad (PBUH) regarding the prohibition of marrying close relatives states: "Do not marry close relatives, for the child will be born weak." (Fayḍ Kāshānī, 1998 AD/1417 AH: 3, 94)

Some justify abstaining from marrying relatives based on sexual desire, stating that close kinship and relations weaken sexual desire because feelings of lust are stirred by gazes and touches, and the intense excitement is directed toward strangers and new individuals; whereas with those whom one has seen many times, their previous mental impressions do not strongly influence emotional responses nor greatly arouse sexual desire (Falsafi, 2008 AD/1387 SH: 2, 280). Of course, it should be noted that if intense or mild sexual

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excitement affects the natural constitution of the child in terms of strength and weakness, this perception is acceptable. However, if it has no effect, this statement cannot adequately justify the narration of the Messenger of Allah regarding "For the child will be born weak."

Additionally, there are narrations from the impeccable Imams (AS) aimed at safeguarding and preserving sexual desire, and concerning the fulfillment of it, from which jurists have derived the law of "Annulment of marriage." (Due to considerations, this will be addressed as a separate discussion)

3.2.1. Annulment of Marriage

Annulment means to invalidate, nullify, separate, and break apart (Dehkhoda, 1998 AD/ 1377 SH: Entry on annulment). In the terminology of marriage, either spouse can immediately annul the contract upon discovering defects in the other party. It is important to know that this can only be done in specific defects and shortcomings. It should be noted that the option for annulment is immediate for both men and women (Musavi (Imam Khomeini), 2006 AD/1385 SH: Book of Marriage, Chapter on Defects Justifying the Option to Annul, Issue 4). Annulment is not divorce, and its rulings are not the same (The formalities of divorce, such as witnesses, occurrence during a clean period, verbal declaration with a specific formula, and such, are not required in annulment) (Musavi (Imam Khomeini), *ibid*: Issue 7).

For many individuals encountering the term "Annulment of marriage" for the first time, an important question may arise: In a religion that always views marriage and family formation positively, how can we witness a "Negative" law regarding marriage? This is the first and most significant consideration of the annulment law, namely its "Negative" nature. The second consideration of this law is that it is "Unconditional," which raises a big question. How can

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an action that has been emphasized and encouraged so much, with unique rewards associated with it and based on empathy and affection, be seemingly dismissed and annulled in such a strong and explicit manner?

The answers to the questions raised by these considerations will indicate our desired outcome from this research, which we will address further:

When looking at the various defects that permit the annulment of marriage, they can be divided into "Sexual" defects and "Non-sexual" defects. Given the subject of the research, we will only examine the "Sexual" defects and the related narrations.

The sexual defects specific to men include:

Khiṣā' (the removal of the testicles; a man with this condition is referred to as "Akhtih." This defect, based on the principle of "No harm" and narrations, allows the wife to annul the marriage) (Ḥurr 'Āmilī, 1988 AD/1409 AH: 21, 226);

Jab (complete removal of the genital organ or a portion of it that is not sufficient to serve as sexual penetration; this defect allows the wife to annul the marriage) (Shahīd Thānī, 1979 AD/1410 AH: 5, 386);

'Anan (a condition in which a person, despite having sexual desire for a woman, is unable to engage in sexual intercourse due to lack of erection) (Shahīd Thānī, *ibid*: 387).

The sexual defects specific to women include:

Qaran (also known as "Afal," a bony or fleshy barrier that prevents penetration and gives the husband the right to annul the marriage) (Shahīd Thānī, *ibid*: 390-391);

Ifḍā' (conjoined urethra and menstrual outlet) (Najafī, 1980 AD/1401 AH: 30, 335).

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Next, we will refer to some of the narrations cited by the jurists:

"I asked Abā 'Abdillāh (AS) about a man who married a woman and found that she had a hymen. I then asked, if he had consummated the marriage: He said if he knew about this before marrying her, and then had sexual intercourse with her, he has accepted it... If he did not know about the defect until after the consummation, then he may keep his wife or part from her." (Ḥurr 'Āmilī, *ibid*: 21, 215) This relates to a man who married a woman and found that she had a hymen. The Imam stated that if he knew before marriage and then had sexual relations, he has accepted the condition. If he did not know and later found out after consummation, he can either keep the woman or separate from her.

There are also narrations emphasizing the woman's right to annul the marriage if the husband suffers from impotence and cannot engage in marital relations:

"I asked Abā 'Abdillāh about a woman whose husband cannot have sexual relations. Should she separate from him? He said yes, if she wishes. Ibn Miskān adds, in another narration: He should have a year's grace; if he can approach her within that time, fine, otherwise they should separate. And if she wants to continue with her husband, she can do so." (Ḥurr 'Āmilī, *ibid*: 611) I asked Imam Ṣādiq (AS) about a woman whose husband is ill and unable to have relations with his wife. The Imam stated that she can separate from him if she wishes. Ibn Miskān in another narration mentions that the Imam said the man is given a year; if he cannot engage with his wife in that time, she can separate from him, but if she desires to remain with her husband, she can continue living with him.

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A noteworthy point in the narration is the one-year period before separation. This condition may be to ensure that there is no return of the ability to engage in relations (Musavi (Imam Khomeini), *ibid*: 293).

"From Abā 'Abdillāh (AS): A eunuch can no longer be with a woman; they will be separated..." (Ḥurr 'Āmilī, *ibid*: 229) This relates to a eunuch who married a woman while concealing his defect and it is narrated that they will separate.

From the implications of these narrations and similar ones, whether explicitly, as a cause, or through conceptual interpretation, the stipulation of "Barrier to intercourse" can be inferred. As stated by the author of "Jawahir," based on the narrations regarding this issue, if the existing defect does not prevent sexual intercourse and there is a possibility of enjoyment, the right to annul does not exist (Najafī, *ibid*: 30, 333). Shahīd Thānī also quotes the majority of jurists stating that if there is no barrier to intercourse, it is not a reason for annulment, since there is no cause for annulment (Shahīd Thānī, *ibid*: 5, 404). Legal scholars share this view, arguing that the philosophy behind establishing the right to annul is sexual harm, and whenever the defect is addressed, there remains no justification for the annulment of marriage (Katouziyan, 2019 AD/1398 SH: 165).

The narrations clearly indicate that without the sexual instinct, the realization of marriage is not possible; benefiting from sexual enjoyment holds its own significance. A narration from Imam Ṣādiq (AS) explicitly addresses this matter: "...And the wife refrains from her engagements..." (Ḥurr 'Āmilī, *ibid*: 215) (...They must separate because) the spouse is repelled by engaging with him.

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Thus, considering the extreme importance and sensitivity that Islam places on the correct fulfillment of the sexual instinct, this right to annul should not be surprising; although this separation inevitably has consequences for both parties, when the biological, social, cognitive, and emotional functions of a family are successively impaired, it is unwise to maintain a weak and unstable foundation at any cost. A statement from Motahhari appears to provide a fitting conclusion to this discussion:

"If the life of a couple at home does not pass in peace, harmony, and tranquility, and the center of affection and love in the family turns into a center of hatred and emotional coldness, and married life becomes difficult, such a bond should be severed. In fact, if the relationship between the couple within the family is not solid and appropriate, the sustainability of such a family will not be beneficial and may even lead to more serious problems." (Motahhari, 2003 AD/1382 SH: 283)

4. The Role of Sexual Instinct in the Bible

4.1. The Old Testament

Before addressing the role of sexual instinct, we will first start with the family (as the clear manifestation of marriage and family formation is the right to sexual enjoyment):

The formation of a family is one of the first divine commandments given to Adam, the father of mankind, in the Torah, laying the groundwork for human growth and perfection:

"And God created man in His own image; in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it:

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and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth“ (Genesis 1:28).

In the fifth commandment of the Ten Commandments of Judaism, the family is sanctified. According to the Torah, marriage is an act through which man and woman are sanctified for each other, pursuing the most sacred goals of life together, transforming from an imperfect existence to a complete one:

“And God created man and woman, and He blessed them” (Genesis 5:2).

According to the Torah, each marriage forms a new small community:

“Therefore, a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Genesis 2:24).

The Torah even provides guidance for joy and happiness in the home:

“When a man takes a new wife, he shall not go out to war, nor shall any business be required of him; he shall be free at home for one year, and bring happiness to his wife whom he has taken”(Deuteronomy 5:24). based on these teachings of the Torah, marrying and forming a family are among the commandments of the religion and the first duty among the 613 commandments of Jewish law (Dourant, 1964 AD/1343 SH: 12, 26).

Teachings from the Torah that serve to protect the sexual instinct and prevent its deviation include:

The principle of accepting divorce and the legitimacy of remarriage for a divorced woman:

“A woman (who is divorced) may leave her house and go to become another man's wife” (Deuteronomy 2:24).

The permissibility of polygamy without limits on the number of wives is found in the Torah, with accounts that indicate the legality of having multiple

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spouses, including narratives about some prophets and figures that recount polygamy:

“Solomon had seven hundred wives, princesses, and three hundred concubines...” (Kings, 1:11).

Nevertheless, the Torah contains few guidelines regarding the customs and manners of marriage and family formation, and topics such as finding a spouse, especially the subject of sexual instinct and marital relations, are elaborated in the Talmud. Issues such as mutual consent, the promptness of marriage, combating celibacy, dissolution of marriage, and defining the duties of each party relate to guiding the sexual instinct in the correct direction.

Therefore, it can be said that the Torah and documented interpretations attribute a direction to this instinct, elevating it from mere instinctual and common behavior, sanctifying it so that through this means, a person can satisfy their desires and instincts while also being deserving of reward for obeying God's command (Antarman, 2015 AD/1394 SH: 220).

However, the perception of the Torah regarding the sexual instinct does not end here. There are teachings and accounts in the Torah that dangerously lead to the deviation of the sexual instinct, including:

A) Permissiveness (if we do not say outright permissiveness, at least tolerance and normalization) concerning incest : In the Book of Genesis, Chapter 19, the story of Lot and his daughters states: "One night the older daughter said to the younger, ‘Our father is old, and there is no man around here to give us children, as is the custom all over the earth. Let’s get our father to drink wine and then lie with him and preserve our family line through our father.’ That night they got their father to drink wine, and the older daughter

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went in and lay with him. He was not aware of it when she lay down or when she got up. The next day the older daughter said to the younger, "Last night I lay with my father. Let's get him to drink wine again tonight, and you go in and lie with him so we can preserve our family line through our father." So they got their father to drink wine that night also, and the younger daughter went in and lay with him. Again, he was not aware of it when she lay down or when she got up; so, both of Lot's daughters became pregnant by their father. The older daughter had a son, and she named him Moab; he is the father of the Moabites today. The younger daughter also had a son, and she named him Ben-Ammi; he is the father of the Ammonites today."

Again, in the Book of Genesis, Chapter 38, we read: "Judah married the daughter of a Canaanite man named Shua. She bore him a son named Er, and he grew up and married a woman named Tamar, but Er was wicked in the Lord's sight; so the Lord put him to death. Then Judah said to Onan, "Lie with your brother's widow and fulfill your duty to her as a brother-in-law to rise up offspring for your brother." But Onan knew that the offspring would not be his; so whenever he lay with his brother's widow, he spilled his semen on the ground to keep from providing offspring for his brother. What he did was wicked in the Lord's sight; so he put him to death also."

The genealogy of Jesus mentioned in the Gospel of Matthew traces back to the lineage of Perez, the son of Judah and Tamar.

The Book of Samuel, Second Book, Chapters 11 and 12, narrates the story of Prophet David and his relationship with Uriah's wife this way: David committed adultery with the wife of Uriah the warrior and believer, and as a result, Uriah's wife became pregnant. In fear of the disgrace and scandal, David sought to cover up the incident and instructed Uriah to go home to be

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with his wife so that the pregnancy would be attributed to him. However, Uriah refused, saying: "How can I go home to eat and drink and lie with my wife while my lord Joab and the servants are camping in the open field? As surely as you live, I will not do such a thing!" When David despaired of covering up the matter, he wrote to his army commander Joab, instructing him to place Uriah at the forefront of the fiercest battle and then leave him alone so that he would be killed. Following David's orders, Joab did just that. Thus, Uriah was killed in battle, and Joab informed David of his death. David then took Uriah's widow into his house, and after her period of mourning for her husband was over, he formally married her.

B) Command to commit adultery: In the Book of Hosea, Chapter 1, to demonstrate that the prophet Hosea embodies kindness and that God persistently loves everyone and is willing to forgive the sinful yet repentant person (Hyoun, 1999 AD/1378 SH: 284), it is stated: "The first word of God to Hosea was to go and take for yourself a wife of harlotry and children of harlotry..."

C) Love for the harlot: Again, in the Book of Hosea, Chapter 3, God commands His prophet Hosea: "Love the woman who is a harlot and has a lover, just as the Lord loves the children of Israel."

D) Offering a wife for safety and wealth acquisition: In the Book of Genesis, Chapter 12, the story of Abraham and Pharaoh is recounted as follows: In Egypt, before Pharaoh, Abraham introduced his wife Sarah as his sister and concealed their marital status. However, Sarah was a beautiful woman, and Pharaoh took her from Abraham, in turn showing great favor to Abraham and granting him substantial wealth. From that day Abraham acquired cattle, sheep, many servants, and great wealth. When Pharaoh

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realized that Sarah was Abraham's wife and not his sister, he confronted Abraham, saying: "Why did you say she is my sister, causing me to take her as my wife? Now, here is your wife; take her and go." Then Pharaoh commanded his people about Abraham, and they sent him and his wife away with all his possessions.

E) Relative ease of divorce and separation: "If a man marries a woman and he finds something displeasing about her, he may write her a certificate of divorce and send her away" (Deuteronomy 1:24). According to Talmudic teachings, a man can divorce his wife for the slightest reasons: "A man can divorce his wife for the slightest reason, even for burning the food." (Muḥaqqiq Dāmād, 1959 AD/1379 AH: 498) All these matters have made divorce one of the most controversial issues prevalent in the directives of the Jewish community.

F) The sinfulness of remarrying a divorced wife: "The first husband who has sent her away may not take her back to be his wife... for that would be an abomination before the Lord."

G) Marriage of a man who cannot provide for his wife and her comfort is deemed reprehensible.

4.2. New Testament

The preservation and purity of the sexual instinct hold a high place in the New Testament, to the extent that it is mentioned in the "Sermon on the Mount" : "You have heard that it was said, 'You shall not commit adultery,' but I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart" (Matthew 5:27).

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As can be seen, the type of language used in this directive is also noteworthy. Furthermore, there is a clear statement in this book that sexual immoral individuals do not have an inheritance in the kingdom:

“But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints... For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God” (Galatians 5:5).

The teachings and approaches related to the sexual instinct in the New Testament can be categorized into two opposing perspectives: the "family-centered approach" and the "asceticism and solitude approach."

4.2.1. Family-Centered Approach

Christianity, by introducing marriage as one of the "Sacred Rites," assigns a special and unique place to marriage and family formation. It should be noted that the concept of "Sacred marriage" as a religious rite goes back to the Scriptures, where "Marriage" is referred to as the "Great mystery" ; thus, the legitimacy of the family structure, with all its components (including the fulfillment of sexual needs), is assumed in Christianity and its book.

“A man shall leave his father and mother and hold fast to his wife, and they shall become one flesh. This is a great mystery” (Galatians 5:31).

The "Great mystery" refers to the relationship between husband and wife. Marriage is seen as an earthly example of a heavenly truth (Molland, *ibid*: 80).

The statements in the New Testament, like those in the Quran (al-Nahl/72) and the Old Testament (Genesis 2:24), conceptually indicate that with marriage, a small community is formed:

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“A man shall leave his father and mother and be joined to his wife” (Galatians, *ibid*).

The Scriptures view marriage as the unification of the soul and spirit of the man and woman: “And the two shall become one flesh, so that they are no longer two, but one body” (*ibid*).

In addition to marriage, there are also exhortations regarding childbearing in the Scriptures, as a woman will be saved through childbearing (Vorst, 2005 AD/1384 SH: 79):

“So, my recommendation is that young women marry, bear children, and manage their households” (1 Timothy 5:14).

In the New Testament, managing the household is a sign of faith: “If anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever” (*ibid* 5:8).

Statements from this book refer to the physical enjoyment between husband and wife, as well as mutual satisfaction:

“For the wife does not have authority over her own body, but the husband does; likewise, the husband does not have authority over his own body, but the wife does. Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control” (Romans 7:1-5).

One of the most frequently used words in the family-centered approach of the Scriptures is "Love." Sometimes, love for one's spouse is seen as akin to Christ's love for the Church:

“Husbands, love your wives, as Christ loved the church and gave himself up for her” (Galatians 5:25).

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In various passages of the Scriptures, love for the wife is considered love for one's own soul: "In the same way, husbands should love their wives as their own bodies. He who loves his wife loves himself" (ibid 5:28).

"Let each one of you love his wife as himself" (ibid 5:33).

Additionally, respect for the wife is mentioned as a criterion for the acceptance of prayers: "Husbands, live with your wives in an understanding way, showing honor to the woman... so that your prayers may not be hindered" (Peter 3:7).

The concept of a wife's "Obedience" to her husband, reminiscent of the "law of obedience" mentioned in the Quran, is prominent in the Scriptures:

"Wives, submit to your husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands" (Galatians 5:22-24).

"Wives, submit to your husbands" (Peter 3:1).

In some cases, there is a nearly direct reference to obedience in marital relationships:

"Women of old... used to adorn themselves by submitting to their own husbands" (ibid 3:5).

"Train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their husbands, that the word of God may not be reviled" (Titus 2:5).

Reflecting on the teachings of the New Testament, two elements define the nature of marriage: the first element is "Heavenly and divine sanctity," which has been referred to in previous discussions. The second element is "Indissolubility," which may, in some cases, pose challenges to the sexual

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instinct. The Scriptures portray marriage as a permanent covenant and a steadfast heavenly commitment, a sign of God's love that is never to be broken or violated; a sacred union that is inseparable:

“What therefore God has joined together let not man separate” (Mark 9:10).

Based on this premise, the Scriptures prohibit divorce, never accepting remarriage or polygamy, and refer to it with very severe expressions:

“But I say to you that whoever divorces his wife, except for sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery” (Matthew 5:32).

“Whoever divorces his wife and marries commits adultery, and he who marries a woman divorced from her husband commits adultery” (Luke 16:18).

It is necessary to mention that the audience of Jesus in these passages includes the Pharisees, who were worldly and sought wealth (Luke 16:14), and who questioned Him in a mocking manner:

"And the Pharisees came up to him and tested him by asking, 'Is it lawful to divorce one's wife for any cause?' He answered, 'Have you not read that he who created them from the beginning made them male and female, and said, “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh”? So they are no longer two but one flesh. What therefore God has joined together let not man separate” (Matthew 19: 3-6).

Jesus initially tells them:

“You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.

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But it is easier for heaven and earth to pass away than for one dot of the Law to become void" (Luke 16: 15-17).

And according to the instruction of Jesus, the Pharisees are informed:

"Whoever divorces his wife and marries commits adultery, and he who marries a woman divorced from her husband commits adultery."

Furthermore, Jesus points out the indulgence and deviations of the Pharisees and their severe punishment:

"Beware of the scribes, who like to walk around in long robes and love greetings in the marketplaces and the best seats in the synagogues and the places of honor at feasts, which devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation" (Mark 12: 38-40).

Considering the context of these passages (the questioners, the nature of the question, the tone of the question, the response, and warnings, etc.), it seems that a sexual deviation disguised as divorce and remarriage had taken shape, which Jesus (peace be upon him) intended to cut off; this certainly requires independent and separate research.

However, irrespective of the explanations above, the element of "Indissolubility" of marriage in the New Testament poses a challenge for some couples (despite being few) in maintaining their sexual urges. When the continuation of life is not possible in a desirable and peaceful manner, what should be done? Does this teaching of the Scriptures not lead to sexual frustrations for some Christian couples who, for whatever reason, do not enjoy their marital life and have no means of separation? Does this not cause confusion and increasing challenges for religiously committed Christians, potentially leading to emotional distress and larger societal problems for them?

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(Dourant, n.d.: 184) The Daily Express newspaper, in an article titled "Marriage in Italy Means Subjugation of Women," points out: Due to the absence of divorce in Italy, many people engage in extramarital sexual relationships (cited from Ghavahi, 2017 AD/1396 SH: 190).

Do these teachings of the Scriptures not provide an opportunity for hedonistic movements to propose new approaches to sexual relationships resulting in many couples living together without marriage? And to what extent do these teachings play a role in transforming traditional families into unconventional families, such as single-parent families, etc.? (Collective Authors, 2013 AD/1392 SH: 32)

4.2.2. The Approach of Celibacy and Asceticism

Although the New Testament considers marriage a sacred phenomenon and refers to it as "Great Secret," it places a higher value on celibacy. The primary option in the Scriptures is celibacy:

"But if you marry, you have not sinned, and if a virgin marries, she has not sinned. Yet those who marry will face worldly troubles, and I want to spare you this... This is what I mean, brothers and sisters: The time is short. From now on those who have wives should live as if they do not... An unmarried person is concerned about the Lord's affairs—how they can please the Lord. But a married person is concerned about the affairs of this world—how they can please their spouse" (Romans 7: 28-33).

"There is a difference between a married woman and a virgin. The unmarried woman is concerned about the Lord's affairs; her aim is to be devoted to the Lord in both body and spirit. But the married woman is concerned about the affairs of this world—how she can please her husband" (ibid 7: 34).

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In this approach, sexual urges are regarded as mere worldly desires with no higher goals associated with them; thus, celibacy is seen as the choice of the elite, and forming a family is evaluated solely from a sexual perspective:

“But I say to the unmarried and to widows: It is good for them to stay unmarried, as I do. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion” (ibid 7: 8-9).

The teachings of this section only recommend marriage in cases of inability to maintain celibacy:

“It is good for a man not to have sexual relations with a woman” (ibid).

From some propositions, the preference for celibacy over marriage is inferred:

“To the married, I give this command—not I, but the Lord: A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband, and a husband must not divorce his wife” (ibid 7:10-11).

Celibacy is likened to Jesus and the Virgin Mary:

“A single person serves the Lord with undivided attention, eliminating worldly distractions and making their life resemble that of Jesus and the Virgin Mary” (Petrus, 1882: 345).

The teachings of the New Testament indicate the absence of sexual urges in the afterlife:

“When the dead rise, they will neither marry nor be given in marriage; they will be like the angels in heaven” (Matthew 12:25).

Ultimately, the New Testament prescribes an unusual directive advocating eunuchhood and sterilization:

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“And I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery, and anyone who marries a divorced woman commits adultery.” The disciples said to him, “If this is the situation between a husband and wife, it is better not to marry.” Jesus replied, “Not everyone can accept this word, but only those to whom it has been given. For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others, and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it” (ibid 19: 9-12).

4.2.2.1. Asceticism, Monasticism, and Seclusion

The initial intent behind celibacy—the pursuit of divine pleasure and piety—was to establish and reinforce spiritual values and move away from worldly appearances. However, the outcome of these teachings led to asceticism, monasticism, seclusion, ascetic practices, and suffering from worldly ties (Corner, n.d.: 123-125). Sexual urges were at the forefront of these ascetic practices. Monks such as Origen (circa 253 AD) believed that the Holy Spirit descends upon those who renounce the world and abstain from pleasures, undertaking numerous degrees of asceticism until he, in the prime of his life and youth, rendered himself infertile according to the teachings of the Scriptures (Fanning, 2005 AD/1384 SH: 65).

Ascetic groups, such as the hermits, considered celibacy the holiest and best way to achieve piety. In the fourth century AD, a book titled "On Virginity" was written, which was regarded as one of the most important Christian texts; this book referred to marriage as a "Tragic sorrow." (Fanning, ibid: 160) Accordingly, many women sought refuge in the deserts to avoid corruption and chose seclusion in the wilderness. The deserts of Egypt,

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Palestine, and Syria became filled, in the fourth and fifth centuries, with women known as "Desert Mothers." Some of them were former prostitutes who, after repentance, chose the path of the desert (Vorst, *ibid*: 243-245).

The monastic movement eventually deviated, and many monks became inclined toward worldly desires, engaging in forbidden acts and other vile behaviors (al-Tawbah/34):

"...The situation became such that a group of monks did not believe in life after death and preferred bodily desires over spiritual needs, being far from chastity and purity... their duplicity and debauchery have engulfed everything." (Will Durant, 1992 AD/1371 SH: 6, 24)

Conclusion

The Quran and its interpretations, from beginning to end, without excess or deficiency, and through a logical and wise approach, pay attention to sexual instincts, introducing and promoting the correct path to meet sexual needs. It offers the highest sexual pleasures to humanity while also guiding human beings toward perfection and transcendence, following sexual instincts. The teachings of the Quran regulate this instinct, prohibiting unregulated sexual behavior. The Old and New Testaments, and the related scriptures, also direct this instinct, transforming it from a mere instinctual and ordinary state into a sanctified one, so that people can satisfy their desires and instincts while also deserving divine rewards due to their obedience to God's commandments. However, there are also instances of excess and deficiency in the Testaments, which disrupt the balance of sexual instinct, such as the unlimited plurality of spouses and the laxity of divorce in the Old Testament, and the prohibition of

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divorce and the particular belief in celibacy in the New Testament. This stands in stark contrast to the teachings of the Quran, which regards celibacy as undesirable and a precursor to deviation, while considering marriage as the strongest foundation for its reform.

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Cite this article: Maleklou, Sedighe. Nilsaz, Nosrat. (2024) Critique of Orientalists' View on the Similarities between Quranic Stories and the Bible. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 177-205. <https://doi.org/10.22034/QB.2024.2036368.1012>

Critique of Orientalists' View on the Similarities between Quranic Stories and the Bible

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(Received: 22 July 2024 - Accepted: 15 September 2024)

Abstract

One of the main pieces of evidence cited by Orientalists to question the authenticity of the Quran and the prophethood of the Prophet Muhammad (PBUH) and to claim that the Quran borrowed from earlier scriptures is the similarity in the content of prophet stories within the Quran and the Bible. This research, using an analytical-comparative method and drawing on religious references (including the Quran, interpretations, dictionaries, etc.) as well as non-religious sources (the Bible, Orientalist opinions, and historical data), analyzes and evaluates Orientalist views around three main axes: "The origin and sources of the stories," "How the Prophet (PBUH) accessed the sources," and "Changes in the stories during transmission." According to the findings of the research, the predominance of a historical approach to religions and a lack of attention to the unity of the divine source of monotheistic religions, as well as the Orientalists' perspective on the concept of revelation as a personal experience, are the most significant factors influencing the claim that Quranic stories are adaptations from the Bible. The results of the study indicate that Orientalists' familiarity with the Arabic

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language is accompanied by shortcomings that, in turn, have impacted their research; their information is derived from Arabic sources that are often incomplete and partial.

Keywords: Orientalists, Content of Quranic Stories, Bible, Interpreters, Revelation.

Introduction

The resemblance of certain Quranic verses to content from the Old and New Testaments has attracted the attention of scholars of the People of the Book since the early centuries.

Therefore, the claim of the Quran's influence from the earlier scriptures has become one of the recurring themes in the rebuttals that have been written about the Quran from then until now. "John of Damascus" (676-749 CE) in his famous work on heresies referred to a statement (101) as "The heresy of the Ismailis," claiming that the Prophet organized his sect by accessing the scriptures with the help of an Aryan monk. "Abdul Mas ih al-Kind i" also claimed in the third century AH that the content of the Quran was influenced by a Christian monk named "Sergius" to prove its invalidity. Later, this claim was repeated by "Peter the Venerable" (1092-1156 CE), "William," "Ricold," "Nicholas," and "Postel." Even after the onset of a scientific approach to the Quran and the establishment of Islamic studies departments in Western universities, this claim has not disappeared. In the nineteenth century, two main views regarding the origins of the teachings of the Quran emerged. Abraham Geiger, Theodor Nöldeke, and his student Tureh, are the most important representatives of the traditional Orientalist perspective relentlessly seeking to prove a Jewish origin for Islamic practices and beliefs. On the other

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hand, Wellhausen, Andreae, Richard Bell, and Arthur Jeffrey emphasized the fundamental role of Christianity (cf. Nilsaz, 2014 AD/1393 SH: 2-6).

In this context, the similarities between the verses concerning the stories of the Prophets and past nations with Jewish information, biblical narratives, and post-biblical materials stand out more than other cases. Therefore, multiple studies have been conducted on this topic. Of course, examining all aspects of these studies in a single article is impossible, and in this inquiry, we will address three questions:

- According to Orientalists, what sources did the Quranic stories derive from?
- How did the Prophet (PBUH) access these sources?
- What changes occurred during the transmission of the content of the Quranic stories?
- To what extent are the similarities between the Quranic stories and the scriptures?

Subsequently, we will analyze and critique the above points, emphasizing the perspectives of interpreters and Quranic researchers. So far, numerous and varied articles and books have been written concerning the stories of the Quran and their comparison with the stories in the scriptures; however, an effective study specifically analyzing and critiquing the content of the stories from the perspective of Orientalists has not been produced.

1. Origins and Sources of the Stories

Various hypotheses have been proposed regarding the origins and sources of the Quranic stories. Among these, there is the greatest emphasis on biblical sources. However, other hypotheses, such as the influence from post-biblical

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sources, Jewish sects, and the literary tradition of pre-Islamic Arabs, can also be considered.

1.1. Biblical and Post-Biblical Sources

The opinions of Orientalists regarding the Quranic stories have often been expressed in general statements, without reference to specific points and merely indicating the influence of the Quran from the scriptures, or in case studies, they have provided evidence and references to prove the Quran's adaptation from the scriptures and other sources. These pieces of evidence are sometimes presented when analyzing the vocabulary of the Quran, and at other times, they are discussed while studying the personalities and lives of the prophets in the Quran.

1.2. Vocabulary

Research in "Lexicology" is the most fundamental method for understanding the sources of the Quran in conveying biblical narratives. Nöldeke's book, "History of the Quran," authored by one of the greatest Semitic linguists, is considered the most influential work in this field and laid the groundwork for subsequent Quranic studies concerning the dating of the Quranic text and identifying its sources in relaying biblical content. The lexical aspects of the book are the most enduring value of this work. Emphasis on etymology, attention to grammatical rules, and the language of the Quran are among the features that have made it a valuable source for reference. The Study of foreign words in the Quran has also attracted the attention of Orientalists since the mid-nineteenth century, with Arthur Jeffery's "The Foreign Vocabulary of the Qur'an" being the most important work in this area, which remains a primary source of information and various perspectives on the subject (cf. Nilsaz, *ibid*: 7-8).

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Jeffery states at the beginning of his introduction that even a cursory look at the Quran reveals the extent of its borrowed content from other major religions prevalent in Arabia at the time, suggesting that understanding the foreign vocabulary in the Quran is vital for studying the origins and roots of Islam (Jeffery, 1938: Introduction, 2).

In his book, Jeffery compiled 323 non-Arabic words in alphabetical order (cf. Jeffery, 2007 AD/1386 SH: section on borrowed vocabulary, pp. 132 onwards).

Among the 27 prophets mentioned in the Quran, the names of 23 prophets and 13 proper names that are not prophets but are related to the stories of the prophets are listed, all of which are non-Arabic with roots in Hebrew, Greek, Syriac, Ethiopian, Persian, or even unknown languages. Additionally, discussions concerning the roots of the names of the prophets mentioned in the Quran can also be found in entries in the Encyclopedia of Islam and the Encyclopedia of the Quran, Leiden.

The points that have been contentious among Orientalists regarding the Quranic stories mostly pertain to the names of the prophets and names related to the stories of the prophets. We will briefly mention some of these:

The name "Idr is" is a Hebrew word meaning "Beginning." The root of the name "Idr is" is derived from "'Uzayr," which entered Islam from its Greek form, "Esdras." (cf. Erder, 2001: 2, 200-485)

Similarly, "Goliath," which is the Arabic translation of "Juliath," is likely influenced by the Hebrew word "Goliath," meaning "Exile" (cf. Lindsay, 2001: 2, 334).

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The similarity of the name "Elias" with its Greek-Christian, Syriac, and Ethiopian forms is much more pronounced than with its Hebrew form (cf. Tottoli, 2001: 2, 12).

"Ibl is," due to its morphological structure, is likely a distorted form of the Greek word "Diabolos." (cf. Rippin, 2001: 2,473).

1.3. Biblical Figures

Most of the figures whose names appear throughout the Quran, such as Abraham, Moses, David, Solomon, Noah, and Jesus, are prominent biblical personalities. Therefore, besides emphasizing the discovery of non-Arabic roots for the proper names of prophets or individuals mentioned in the stories of the prophets who are not themselves prophets, Orientalists have also focused their attention on the narratives, the manner in which these stories are presented, and the narrative elements of each of the biblical prophets mentioned in the Quran. The following is a brief explanation in this regard:

Idris is considered to be the same as "Enoch son of Jared" mentioned in the Bible (Genesis 5: 24). The name Job, who is one of the prophets before Prophet Muhammad (PBUH), is concurrently found in Jewish, Christian, and Islamic traditions (cf. Johns, 2001: 3, 50). Noah, whose long lifespan of nine hundred fifty years is consistent with the entirety of his life as per the Book of Genesis (9:29), is another figure (cf. Rosenthal, 2001: 2, 431).

1.4. Other Texts and Sources

The content and themes of the Quran, from the perspective of Orientalists, show similarities with Hebrew-Jewish information, narratives from the Bible (both the Old and New Testaments), Haggadah, Midrash, and even Apocryphal and Gnostic texts, and, in summary, with both biblical and extra-biblical topics.

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While some narrative elements of the Quran are not found even in the four Gospels or in Christian canonical texts (Gibb, 1962: 270-271; see also Bergnisi, 1995 AD/1374 SH: 98), this suggests the existence of other secondary sources that the Prophet utilized to advance his religious objectives:

1) Ancient Arab narratives regarding genealogies and past events of the Arabs and the Days of the Arabs (Rosenthal, *ibid*: 437).

2) Pre-Islamic Arab Poetry: The Prophet of Islam derived Islamic teachings, encompassing monotheism, eschatology, stories of the prophets, and the structure of the Quranic verses from the poetry of "Umayya ibn Abi al-Şalt." However, to ensure that others would not notice this appropriation, Muslims erased and prohibited that poetry from history (quoted by al-Dasuqi, 1995 AD/1416 AH: 101).

3) Manichaean Texts: During the time of the Prophet, visionary and eschatological texts related to Enoch seemingly infiltrated Islam through the Manichaeans (cf. Erder, 2001: Idris, 2, 485).

2. How the Prophet (PBUH) Accessed Sources

The presence of foreign (loan) words and biblical figures in the Quran, especially in the narratives, has led to doubts among Orientalists regarding the issue of the Quran's borrowing from the biblical texts and other sources, which necessitates the posing of further questions around this topic:

- How did the Prophet access these sources?
- Did he have direct access to the books and sources, or did he become familiar with them through others and utilize them in compiling the Quran?

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In the scattered and implicit statements of Orientalists, we usually encounter two views: 1) Access of the Prophet to written sources; 2) Appropriation from oral sources.

2.1. Written Sources

Regarding the existence of written Biblical sources and the Prophet's and the people of Arabia's familiarity with these materials, there is a theory based on the existence of the Scriptures in Arabic and their availability to the people through the Christians and Jews of the Arabian Peninsula, as well as some Arabs who had converted to Judaism or Christianity, and even other individuals who had interactions with the people of this land. This supports the view that the Quran drew from the Biblical texts and other sources, making it evident to Orientalists.

The first reason is the Quran's frequent reference to "The myths of the ancients (Asaṭ ir al-Awwal in)," which means something akin to "The stories of the predecessors." "Myths" corresponds closely to the Greek word "Historia." The plural form "Myths" has no singular form and is likely related to the root "Ṣaṭr," meaning "To write" (Rosenthal, *ibid*: 2, 437), suggesting that historical events and stories may have reached the Prophet through the writings of the ancients.

The second reason is the immense respect for writing and all written things in the Quran, which may allude to prior familiarity with "Books." While it's difficult to prove the existence of the books of previous prophets, the mention of written papyrus (Qur'an 6: 91) likely indicates the existence of books, just as references to reading and writing in verse 48 of Surah al-ʿAnkabut imply (*ibid.*).

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The third reason is Muhammad's (PBUH) presence in Medina and his acquaintance with Jewish written sources. Richard Bell states: "Since the Quran relies on the Old Testament in its narrative portions, some stories, like those of 'Ad and Thamud, were already available in earlier Arabic sources, but the majority of the narrative sources that the Prophet utilized are from the religious texts of Judaism and Christianity; the time Muhammad spent in Medina provided a better opportunity to become familiar with Jewish books than during his time in Mecca." (Bell, 2003 AD/1382 SH: 301)

The last reason, based on the textual analysis of the Quran, addresses the accusations from Muhammad's opponents regarding his alleged copying from Jewish and Christian teachers, which is strongly refuted in the Quran in verses 103 of Surah al-Nahl and 48 of Surah al-'Ankabut (Adeng, 2001: 5, 300).

2.2. Oral Sources

Some other Orientalists believe that the way the Prophet borrowed or appropriated sources was through oral means. The Prophet's connection with individuals knowledgeable about the themes and stories of the Biblical texts—whether they were Christians, Jews, or otherwise—constitutes an important documentation for Orientalists regarding the Prophet's prior awareness of the Biblical contents and stories in the compilation of the Quran:

- The stories preserved in the memory of the Arabs, which were transmitted orally (Neuwirth, 2001: 3, 481).

- A historical theory suggests that Muhammad's knowledge of the traditions of the Torah and the Gospel was exclusively, or at least primarily in terms of its initial source, derived from oral sources. This oral awareness was strengthened and developed through interpretations and additions related to the Torah and the Gospel and were transmitted in Muhammad's native

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language. The most important evidence supporting this claim is the existence of non-Arabic vocabulary in the Quran, which had entered the Arabian milieu through the transmission of religious information among the people (Rippin, 2001: 2, 473).

- Muhammad's connection with Waraqa ibn Nufil and his continuous meetings with him and Khadijah supported him in achieving his objectives (Gilliot, 2001: 2, 512).

- The inhabitants of the western Arabian Peninsula, who were familiar with the People of the Book before the emergence of Islam (Sharon, 2001: 4, 36).

- The inhabitants of southern Arabia, who had many memories of important and more recent events, and in addition, due to their connections with Abyssinia through the sea and their influence from them, were able to be effective on central Arabia alongside Judaism and Christianity (cf. Rosenthal, 2001: 2, 437).

3. Changes in Stories During Transmission

In addition to the hypothesis of the Quran's appropriation from various sources, as Hirschfeld puts it, the important question that has continuously arisen for Orientalists has been to determine the extent to which a belief or opinion presented by the Prophet is original, meaning it is spiritually owned by the Prophet, or whether it is borrowed from elsewhere, how the Prophet obtained it, and to what extent he modified it to align with his goals (Hirschfeld, 1902: 4). Since the stories in the Quran have differences from the claimed sources apart from similarities, Orientalists speculate that the

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individual background of the Prophet is a factor in altering the original content during the compilation of the Quran.

It is noteworthy that when fragments of quoted material or scattered information are merged, new knowledge emerges (Gilliot, 2001: 2, 512). Thus, the changes in content derived from the Bible and other sources were necessary for the Prophet to present his new sacred book, which signifies his prophethood. The alterations in the text occurred in five ways:

3.1. Elaboration and Amplification

Some stories that are brief and concise in the Bible are narrated in the Quran with considerable embellishment and detail. This includes the stories of Abraham (ibid. Fireston, 2001: 1, 7), Moses, and Jesus (cf. Rubin, 2001: 4, 301), and certain peripheral elements of the Bible are presented as very significant in the Quran (Neuwirth, 2001: 3, 481).

3.2. Summary and Omission of Details

Sometimes in the reports of stories and historical events, details are omitted, and they lack the overall narrative context found in the Bible. These stories have been condensed to such an extent that often it is essential to refer to the Bible to understand the narrative elements of the Quran (Rippin, 2009: 369)

3.3. Mixing Information

According to verses 73, 75, and 116 of Surah al-Ma'idah, the Prophet considered Mary to be a part of the Trinity, whereas this belief has never held a place in mainstream Christianity, and there is even no evidence of such a belief existing among any of the ancient Christian groups, including the Collyridians. Some have speculated that the Prophet mixed the beliefs of the Collyridians with the doctrines of orthodox Christians, and since there is no evidence of this sect's existence during the time of the Prophet, it may be that

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in Arabia, due to the heritage of the Collyridians, the belief in the divinity of Mary was conflated with Christian belief (Sirry, 2014: 47; cf. Hulmes, 1993).

3.4. Changes in Writing Style and Details

The writing style of the Quran, characterized by its eloquent and ornate form, has contributed to a stark distinction between the texts of the Bible and the Quran (Neuwirth, 2001: 481).

3.5. Distortion by Addition

In some stories within the Quran, there are events that exceed what is reported in the two Testaments, which have become the basis for Orientalists' claims regarding the distortion of stories by the Prophet to advance his religious objectives.

4. Critique of Orientalist Approaches to the Content of Quranic Stories

After presenting the views and opinions of Orientalists regarding the content of the Quranic stories, this section critiques the content using both intra-religious and extra-religious references and evidence:

4.1. Loanwords in the Quran

One of the reasons given by Western researchers for the Quran's appropriation from the two Testaments is the presence of loanwords (Arabized) from other languages in the Quran. Various references critiquing this idea are provided as follows:

First Reason: The motivation for linguistic borrowing fundamentally involves two things: 1) Need and 2) Prestige or the status of the culture and society providing the loan (Badrei, 2007 AD/1386 SH: 4).

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For example, most loanwords in the Arabic language relate to material and intellectual aspects in which these two peoples had superiority over the Arabs, and the Arabs inevitably adopted such words from them (cf. Waf i, 2008 AD/1387 SH: 230).

Another factor involves intrusive similarities or verbal overlaps; therefore, there is no language in the world that has not been influenced or has not imposed its influence due to trade, cultural, and social exchanges. Thus, the process of languages borrowing from one another is not a new phenomenon; it dates back to the birth of languages (Badrei, *ibid*: 10-14).

Second Reason: According to Gibb, the words used in the Quran were entirely consistent with the concepts of the Quran; they were not only understandable for the initial listeners of the Quran but were also widely recognized in Mecca (Gibb, 1962: 270). Therefore, if there were any foreign words in the Quran, the polytheists would have been the first to confront the Prophet and refuse to accept the divine nature of the Quranic verses.

Third Reason: Referencing Torrey's argument, he states that due to the long-standing relationship between Arabs and Ethiopians through the Red Sea, many foreign words had entered the Arabic language before the advent of Islam. He believes that Mecca was not simply a commercial and uncivilized city, and that Muhammad understood more than one spoken and written language there. The Quran includes foreign words and proper names that were known to the people of Mecca even before Muhammad's birth (cf. Torrey, 1933: 53-54).

Fourth Reason: The existence of a few non-Arabic words in the Quran does not detract from its Arabic nature, just as the presence of an Arabic word

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in a Persian poem does not undermine its Persian authenticity (Suyut i, n.d.: 1, 148).

Fifth Reason: The presence of non-Arabic proper names in the Quran is completely obvious, as a significant portion of the Quran is dedicated to the stories of prophets and nations that lived in different regions and spoke various languages, which needed to be referred to by their own names in the Quran.

Sixth Reason: According to Ibn Salam, foreign words were reshaped when they confronted Arabs, turning into specific Arabic words that later found their place in poetry and daily conversations, acquiring a purely Arabic flavor to the extent that they were used in the Quran at the time of its revelation (Andulus i, 2001 AD/1422 AH: 1, 51).

Seventh Reason: Some scholars consider the presence of these words in the Quran as a sign of the eloquence and rhetoric of the Quran (Suyut i, n.d.: 1, 147) since an equivalent word was not found in rhetoric to be employed in the Quran.

4.2. Presence of Biblical Figures and Themes in the Quran

The issue of the similarity of Quranic verses, especially the narratives, with the content of the two Testaments has never been deniable and will not be, because according to the explicit text of the Quranic verses, the Quran serves as a confirmation and affirmation of the previous heavenly books, all of which share a singular origin of revelation. Therefore, the presence of part of the content from the sacred books in the Quran cannot be taken as evidence for the human compilation of the Quran using the material from the Bible.

Upon careful examination of the narratives of the prophets, we see that in addition to similarities, there are also fundamental differences in these stories,

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such as the omission of narrative details, the inclusion of many untold truths, the selection of stories from certain messengers while overlooking others, and recounting the histories of messengers who are not mentioned in the Bible: "That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down]" (Hud/100), which itself demonstrates the independence of the Quran from other divine books.

On the one hand, if it is claimed that the Prophet borrowed knowledge from Christian and Jewish teachings, then he must have attended the gatherings of Christian monks and the Jewish rabbis from the Banu Qaynuqa', Banu Naḍir, and Banu Qurayza to acquire knowledge. How could these individuals be the teachers of Muhammad while the Quran attacks them in multiple verses? In fact, there are many rulings, beliefs, and narratives that contradict the views of the Jews and Christians: "And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do" (al-Ma'idah/14); "Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?" (al-Nisa'/44).

if the People of the Book were skeptical during the time of the Prophet about Muhammad being influenced by their thoughts and quoting from their scriptures, they would have rushed to Arab and non-Arab tribes to say that Muhammad had borrowed from our ideas and quoted from our Book, while no such event is recorded in history (cf. Fattah, 1999: 268-263).

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In general, it can be said that the relationship between the Quran and the Torah and Gospel is one of general validation; it can even be described as one of narration and storytelling. In this sense, the Quran recounts the news of the prophets of the Children of Israel as presented in the Torah. The reality is that the originality and innovation of the Quran, particularly in the realm of narratives, lies in its specific method of presenting the stories found in the Torah, and this issue becomes clear when comparing the texts of the Quran and the Torah. For this reason, the Almighty God has said: [And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt from the Lord of the worlds.] (Yunus/37) The book that the Prophet brought is a confirmation of the Torah and Gospel and, moreover, is expressed in clear and inimitable Arabic (al-Jabir i, 2014 AD/1393 SH: 565).

4.3. The Prophet's Access to Written and Oral Sources

Gerhard Bowering writes about the Prophet's access to any resources: "There is no collection of works related to the Torah and Gospel that exists, whether legitimate or fabricated, serving as a direct basis and primary source for the Quran; however, the Quran, as the last sacred book, has a clear temporal relationship with the tradition of the sacred texts of Judaism and Christianity in a 'historical order' among the great world religions. Yet, there is no evidence that this tradition existed as a complete collection or in disparate forms translated into Arabic before the time of Muhammad." (cf. Bowering, 2001: 1, 316)

Rosenthal similarly denies any familiarity of the Prophet with foreign historical sources (Rosenthal: 2, 428-429).

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The lack of access to any written or oral sources by the Prophet and his unfamiliarity with these texts is also acknowledged (Armstrong, 2003 AD/1382 SH: 178), as Arab historians deny the existence of any Arabic translations of the sacred texts in Mecca and Medina, even during the time of the Prophet's mission, and there is no evidence of the existence of Arabic translations of the Bible or access to them by the people of the Arabian Peninsula. It is noteworthy that the history of the translation of the Bible into Arabic dates back to the mid-era of the Umayyad Caliphate (Mughniyah, 2020 AD/1399 SH: 80).

Frants Buhl states that the term Ummi is derived from the U M T, corresponding to the Greek word "Laikos." The word Ummi, according to the emphasis of some Muslim scholars, means that Muhammad (PBUH) neither read nor wrote; however, it should be mentioned that as a Meccan merchant, he undoubtedly knew how to read and write well but, conversely, had no knowledge of the sacred books of the Jews and Christians.

This is a fact that the Quran has made clear several times. On the other hand, if Muhammad could read the Torah, he would never have made mistakes in conveying phrases or stories from the Torah.

Regarding the acquisition of content in the Quran from Waraqa ibn Nufil, it should also be stated that Waraqa did not witness the Prophet's mission and died after the revelation of the Quran, which means he did not understand the Islamic invitation and was not contemporary with the Prophet during his call. So how could all this knowledge have come together over 23 years in the book of God, knowing that Waraqa ibn Nufil had passed away after the revelation? Furthermore, it has never been recorded in history that Waraqa claimed prophethood or a new position appointed by the Prophet; if he were

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the source of Muhammad's teachings; would he merely remain as a follower and confirmer? (cf. Ban i 'Amir, 2004: 236-241).

4.4. Borrowing from Arabic Poetry

According to Alan Jones, in the pre-Islamic era, writing was not particularly significant culturally, as several sources indicate that cultural materials (such as the sayings of poets, priests, orators, and storytellers) were transmitted orally (cf. Jones, 2001: 589); they did not consider it permissible to narrate from a written manuscript. On the other hand, there are very few reports of written poetry before the era of the formal compilation of poems (cf. Zwettler, 1928: 13).

Thus, the borrowing of the Prophet from Arabic poetry remains shrouded in ambiguity, as there is no historical documents indicating influence and access to these writings. Some also regard the poetry of Ab i Şalt as an important source for the compilation of the Quran. The debates among orientalists regarding the relationship between the Quran and the poetry of Umayyah ibn Ab i Şalt began with the remarks of Clément Huart, who translated "al-Bad' wa al-Tar ikh Maqdis i" into French. Many of Umayyah's poems, with religious-mythological themes, caught his attention, leading to the conclusion that the Quran borrows from these poems (cf. Azarnoush, 2001 AD/1380 SH: 297-299).

While André believes that these poems are nothing but the verses of storytellers based on the interpretations of Quranic stories attributed to Ab i Şalt, they could not have occurred any later than the first century of the Islamic era (Brockelmann, *ibid*: 1, 113).

The content of the poems by Umayyah includes the story of Noah, the tale of the flood, the crow and the dove, and other narratives about the flood,

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indicating that Umayyah was aware of the stories of Noah presented in the "Sixth Book of Genesis." Additionally, various concepts and narratives from the Torah can be observed in his poetry, which suggests that he either had access to translations of the Torah or had heard its themes and recorded them in his verses (Jawad Al i, 1992 AD/1413 AH: 412-414).

Some consider the poetry of Ab i Ṣalt structurally similar to pre-Islamic poetry, which is known for its strong and rhetorical structure; in their view, signs of weakness in this poetry are quite evident. Consequently, some have pointed out indications of rhetorical weakness in several poems of Umayyah (cf. Brog, 2001: 12) and regarding the characteristics of his poetry, it has been said: "Its phrases are mostly confused, poorly woven, and lacking in rhyme." (al-Zayyat, n.d.: 76) Therefore, undoubtedly, the Quran, with all its eloquence and rhetoric, cannot have originated from these poems.

4.5. Changes in Stories During Transmission

Since orientalists study religions in a historical context and perceive revelation as a personal experience of the prophet, it is evident that they hold the prophet himself responsible for the changes in the stories within the Quran. The Quranic stories are presented based on the content and purpose of the surah and the thematic context, using different styles such as summarization, elaboration, selection, and repetition without considering a chronological sequence. Therefore, these narratives differ significantly from the biblical accounts, which are comprehensive, detailed, and follow a chronological order, leading orientalists to attribute responsibility for these changes to the prophet. There are multiple reasons for the differences in narration and storytelling styles in the Quran and the biblical texts:

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- Regarding the summarization and selective nature of the Quranic stories, it should be noted that the Quran's approach to past events and times is selective. This means that the Quran does not narrate all events and occurrences in detail concerning a prophet or a nation; rather, it highlights those aspects that can carry the message of faith and serve as a lesson, guidance, and call to action. In narrating an incident, only what most contributes to this purpose and has particular significance is mentioned (Muhaddith i, 2007 AD/1386 SH: 158).

Allamah Ṭabaṭaba' i also believes that the Quran is not a historical book that recounts the good and bad histories of people; rather, the Quran is a book of guidance that explains the means to happiness for humanity, and sometimes this brief mention reflects the tradition of God among people, who are recipients of divine grace to take admonition from it and serve as a conclusive evidence for others (Ṭabaṭaba' i, 1996 AD/1417 AH: 10, 204 and onwards).

- Sayyid Quṭb considers the succinctness of the Quranic narratives, aside from their rhetorical and lexical aspects, to be primarily related to the precision in selecting effective scenes in the narrative and omitting superfluous parts (Sayyid Quṭb, 1991 AD/1412 AH: 4, 1951).

- The artistic aspects of the Quranic stories, despite certain characteristics outlined below, are distinct from the narratives of the Bible:

- Diversity of Style: This means that the Quran does not express stories in a singular style. From the very outset, various images of an event, its conclusion, and the contextual setups for narrating the story allow the Quranic narratives to differentiate from one another, which indicate the Quran's

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attention towards the artistic presentation of the narrative (cf. Sayyid Quṭb, 2002: 17-22).

- Different Narrative Perspectives: In Quranic narratives, some scenes remain untold (the same ambiguity and omission of details), which actually provides opportunities for readers to visualize and draw parallels, leading to a deeper engagement with the narrative (ibid.).

- Selection of Effective Scenes: In Quranic stories, the choice of time and place is made with sufficient precision. The greatest aspect of rhetorical miracle pertains to this feature, which discards excess and ineffective scenes (Sayyid Quṭb, 1991 AD/1412 AH: 4, 1950). These factors result in the Quran's avoidance of detailed narratives and superfluous storytelling. The Quran employs various methods for recounting events: Briefly and without detail, disjointedly and non-continuously, focusing on the main points of the narratives, and conveying ethical, doctrinal, legal concepts, and natural traditions, all aimed at guiding humanity.

The style of the Quran is one of address, unlike the style of written texts, which does not require a systematic and coherent narration with all details and specifics. Thus, chronological order and continuity in recounting events are not strictly adhered to; rather, it transitions from one event to another.

The specific style of the Quran in presenting stories involves mixing, blending, and combining certain topics and concepts, adhering to the context of the speech. For this reason, it does not follow the style of documented texts. Since it has a dialogical style, it intertwines existential truths with doctrinal knowledge, legal rulings, admonition, guidance, good tidings, and warnings, along with emotions, feelings, reason, and perception. Wherever necessary, to align with the context and achieve its goal, it repeats topics and presents

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concepts in various contexts with diverse styles, which may augment, diminish, summarize, or elaborate according to the situation. Therefore, it does not follow the established narrative styles typical of literary storytelling (Ma'rifat, 2009 AD/1388 SH: 420-421).

4.6. Fabrication of the Arab Prophets

Considering the absence of the names of certain prophets and specific names in the Holy Scriptures and the mention of these names in the Quran, Orientalists have perceived these Arab prophets as constructs of the Prophet's mind and as evidence of the human and non-revelatory origin of the Quran. Several reasons are presented to critique this claim:

First Reason: Archaeological findings, notably a report by the Los Angeles Times in early 1990 about the "Discovery of the legendary lost Arabian city of Atlantis of the Sands" by Nicholas Clapp, confirmed the existence of the tribe of 'Ad mentioned in the Quran (cf. Maugh, 1992) and refuted the baseless theory that the Quran falsely fabricated information about ancient peoples not mentioned in the Torah.

Second Reason: We refer to the words of Rosenthal, who argues that since Orientalists, based on their subjective assumptions, attribute familiar origins relevant to the time of Muhammad to these narratives, they believe that if a name or story appears in the Quran without roots in biblical traditions or neighboring lands, it is a fabrication of Muhammad's mind. This includes the stories of Hud, Salih, or 'Ad and Iram (cf. Rosenthal, Frantz, *ibid*: 437).

Third Reason: The authors and compilers of the Torah recorded historical matters specific to their context. If they had ever heard of the tribe of 'Ad, they certainly would have related it to themselves, while the Torah does not focus on distant lands, concentrating instead on the land of Canaan or

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Palestine and its neighboring areas like Syria and Egypt. Additionally, the 'Ad and Thamud tribes, not being Hebrew and not linked to Jacob, had no place in the Torah (cf. al-Bash, *ibid*: 117-121).

Conclusion

The primary emphasis of Orientalists regarding the "sources of narratives" is on the adaptation from the two Testaments and post-Testament sources, especially concerning the topic of Arabized vocabulary and biblical characters. The lack of attention to several factors has led to the formation of such doubts: one, the issue of linguistic borrowing due to long-lasting interactions with other countries and religions, and two, the divine origin of all heavenly books.

In discussing the "Means of accessing sources" in both written and oral domains, the absence of any Arabic translation of the Scriptures during the Prophet's time, the misinterpretation of the Prophet's relationship with Waraqa ibn Nufil due to a lack of historical studies about him, and the lack of historical documentation concerning the Prophet's access to Arabic poetry, especially that of Umayyah ibn Abi al-Salt, are among the important critiques. Regarding the "Changes in stories during transmission," it is crucial to attend to the differences in the narratives between the Quran and the two Testaments; only significant events in the history of the prophets and forsaken peoples are mentioned in the Quran, which align with the objectives of each Surah.

The absence of stories about Arab prophets in the Testaments also indicates the temporal gap between the revelation of these holy books and the fact that

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these events occurred later than the periods covered by the Testaments, justifying their omission due to their non-association with the Prophet Jacob. It should also be noted that the research conducted by Orientalists is incomplete and based on limited sources, which has led to incorrect and unfair conclusions regarding the Quran. This is because, in addition to the Holy Quran, the Sunnah and the practices of some Orientalists insist on the invalidity of the beliefs held by this group of researchers. The Quran, in fact, contains the general principles of the previous scriptures and is in line with them, while also encompassing new rules that are suitable for the new society. Therefore, the differences between the Quran and certain sections of the Bible cannot be considered a sign of its non-revelatory nature.

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Cite this article: Maftouni, Nadia. (2024) Existentialism in Christianity and Islam: A Case Study on Ibn Ṭufayl vs. Kierkegaard. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 206-220. <https://doi.org/10.22034/QB.2024.2035050.1005>

Existentialism in Christianity and Islam :A Case Study on Ibn Ṭufayl vs. Kierkegaard

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(Received: 9 July 2024 - Accepted: 22 September 2024)

Abstract

Ibn Ṭufayl and Kierkegaard share existentialist elements around nature. Ibn Ṭufayl believes in nature as the best teacher of philosophy and philosophical reasoning. For Kierkegaard, being human means being dependent on and embedded in nature. This makes Kierkegaard a highly relevant interlocutor for contemporary Eco philosophy and ecocriticism. Ibn Ṭufayl's opinion on the subject is discernible in his novel called *Ḥayy Ibn Yaqzan*. Pursuing the truth of life, Ḥayy, the main personage of Ibn Ṭufayl's novel, finds his way through four travels of mind. Nature is the context of his travels, so determined to protect nature, Ḥayy takes considerable care of fauna and flora as he steps into the highest levels in his ascent. In the first travel, Ḥayy begins from nature from which is created and in which is raised by a roe mother. In the second travel, he figures out all of natural affairs insofar as becoming a leading scientist. In the third travel resulted in the former travel, Ḥayy becomes successful in philosophical analysis. In the fourth travel, Ḥayy goes forward with philosophical analysis and reaches mystical level. The mystical experiences go on so that through all natural beings and events Ḥayy conveys to God. In this last pace, Ḥayy returns to nature and becomes a nature protectionist. At the end of story, Ḥayy faces a religious stranger

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showed up from another island. Hayy finds his beliefs thoroughly in accordance with his own opinions.

Keywords: Existentialism, Kierkegaard, Ibn Ṭufayl, Nature.

Introduction

In this introduction first I'll deliver a brief bio of Ibn Ṭufayl, following the short bio of Kierkegaard. Then I will be able to clear the point of current paper, a comparison between two distinguished figures of theology and philosophy in two traditions of Christianity and Islam.

Abū Bakr Muḥammad bin 'Abd al-Malik bin Muḥammad Ibn Ṭufayl (1105-1185) and Søren Aabye Kierkegaard (1813-1855), as I will prove, share some existentialist elements related to nature. Belonging to the Western Muslim world, Ibn Ṭufayl is a well-known Andalusian Arab polymath: a philosopher, theologian, physician, astronomer, and politician. Born close to Granada under the Almohad caliphate, Ibn Ṭufayl was an older contemporary of a surely better-known philosopher, Averroes (Ibn Rushd). After the retirement in 1182, Averroes became Ibn Ṭufayl's successor. Ibn Tufayl died several years later in Morocco in 1185.

Writing critical texts on religion, ethics, psychology, and the philosophy of religion, Søren Aabye Kierkegaard is a prominent Danish theologian, philosopher, poet, and religious author regarded as the first existentialist philosopher. Despite the fact that these two philosophers belong to two different realms of history, philosophy, and theology, one may well find

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common notions in their theories. In this research, I'll focus just on the importance they have put on nature, however, they might have, and have many more different ideas and theories.

Ibn Ṭufayl believes in nature as the best teacher of philosophy and philosophical reasoning, while for Søren Kierkegaard, being human means being dependent on and embedded in nature. This makes Kierkegaard a highly relevant interlocutor for contemporary Eco philosophy and ecocriticism.

The idea of four travels of mind is traceable in the novel of Ibn Ṭufayl of Andalus although it is attributed to the later philosophers especially to Sadra Shirazi (1571–1635). A politician, novelist, philosopher, and physician, Ibn Ṭufayl (c. 1105 Spain–1185 Morocco) is an influential Spanish polymath who has informed a wide range of later thinkers. (Conrad, 1996; Goodman, 2009)

While only one of his works has survived intact, the impact of this one piece is visible on major works of science and fiction. “Ḥayy Ibn Yaqzan,” i.e. alive the son of awake, is regarded as the first recorded writing in history that is intentionally cast as a philosophical novel, expressing Ṭufayl's opinions through storytelling.

Ḥayy Ibn Yaqzan rendered in 1671 into Latin under the title *Philosophus Autodidactus*. (Ockley, 1929) Among other English and Arabic editions, (Ibn Ṭufayl, 1929; 1993; 1996) we will refer to a more recently published Arabic-English version. (Maftouni, 2017)

The main character of ibn Ṭufayl's novel, Ḥayy has truth and happiness as his primary objective, striving to attain these elusive concepts throughout the story. While deprived of contact with other human beings and their

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writings, Ḥayy goes on to discover the ultimate truth and genuine happiness solely in interaction with nature. Isolated in an island surrounded by the sea and disconnected from any mainland, Ḥayy imagined that there was nowhere in the world but that island.

It naturally seems that this island symbolizes the world in which humanity needs happiness. In this island, Ḥayy gets happiness figuring out that true happiness and pleasure is quite simply to view God. At long last, Ḥayy understands that the content of religion is nothing but the very lessons of nature.

In subsequent lines, I will analyze Ḥayy's endeavor in his four travels so as to show the role of nature in the happiness of humanity.

For Søren Kierkegaard, being human means being dependent on and embedded in nature. This makes Søren Kierkegaard a highly relevant interlocutor for contemporary Eco philosophy as well as ecocriticism, as revealed by Knausgard's novel *Morgenstjernen* (Mjaaland, 2021). Mjaaland analyzes Kierkegaard's discourse *The Lily in the Field* and *the Bird of the Air* against the backdrop of contemporary critiques of the Romantic notion of nature as presented by Eco philosopher and literary scholar Timothy Morton.

1. The First Travel: Beginning from Nature

It is evident that Ḥayy is a child of nature in two meanings according to two versions of the story narrated by Ṭufayl. Based on the first version, Ḥayy was created in an island where human beings came into the world without parents. He then was raised by a roe (Maftouni, 2017: 25). As per the second version, he was born into a human mother and father who were living in a

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great island-other than the island of our story-the governor of which had a rather beautiful sister prevented from marriage. At last, she married privately a near relative called Yaqzan and gave birth to a son called Ḥayy. Then “being afraid that it should be discovered ... she put him into a little ark.” (ibid: 36) All courtesy of the tide, Ḥayy was carried ashore on the island of our story, *Lone Island*. Again the roe in a quest for her lost fawn, hearing a cry, believed it was her fawn and came up to the ark. In this second narrative, likewise, Ḥayy was raised by a roe.

Whichever version is the case, Ḥayy is born in an island without any other inhabitant, opening his eyes to a roe-mother. His first travel, i.e., the first period of his subjective movement, consists of three parts: Initially, Ḥayy learns all natural beings and becomes a great physicist. Further, He learns from nature his acts. Then he generates empirical sciences like anatomy, autopsy, and vivisection.

The time is not exactly determined, though it is after the age of two and before seven when he starts to think about nature and learn whatever objects around him:

By this time, he began to have the ideas of a great many things fixed in his mind, so as to have a desire to some, and an aversion to others, even when they were absent. In the meanwhile, he considered all the several sorts of animals, and saw that they were all clothed either with hair, wool, or feathers; he considered their great swiftness and strength, and that they were all armed with weapons defensive, as horns, teeth, hoofs, spurs, and nails (ibid: 55-56).

Next, Ḥayy learns from nature the way of life. He ponders over his points of strength and weakness vis-à-vis nature. As a weak spot in nature, Ḥayy

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observes that certain animals have some birth defects or weaknesses. “Then he considered such animals as had any defect or natural imperfection, but amongst them all he could find none like himself.” (ibid: 57)

As some points of strength in nature he observes:

whenever there happened any controversy about gathering of fruits, he always came off by the worst, for they could both keep their own, and take away his, and he could neither beat them off nor run away from them ... He observed besides that his fellow-fawns, though their foreheads were smooth at first, yet afterwards had horns bud out, and though they were feeble at first, yet afterwards grew very vigorous and swift ... *Besides, he observed that their genital organs were more concealed than his own were* (ibid: 57-58).

Ḥayy considers all these topics, and he cannot understand the reason of these differences. Moreover, he involved a great grief because of these matters. “When he had perplexed himself very much with the thoughts of them, and was now near seven years old, he despaired utterly of having those things grow upon him, the want of which made him so uneasy.” (ibid: 59)

So, Ḥayy learns from nature to cope with the situation and remedy his weaknesses. For instance, he “got him some broad leaves of trees, of which he made two coverings, one to wear behind, and the other before.” (ibid: 59) In the meantime he was growing up passing his seventh year (ibid: 61).

In this time strikes some important event, that is, the death of his roe-mother, which induces a remarkable growth in his scientific motives. “She grew lean and weak, and continued a while in a languishing condition, till at last she died, and then all her motions and actions ceased.” (ibid: 63) Because of finding the problem of the roe, Ḥayy pursues anatomy and

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autopsy.

So Ḥayy becomes one of the greatest scientists. “He arrived to the highest degree of knowledge in this kind which the most learned naturalists ever attained to.” (ibid: 89) “He made all these discoveries whilst he was employed in the study of anatomy, and the searching out of the properties peculiar to each part, and the difference between them; and all this before the end of that time I speak of, i.e., of the age of 21 years.” (ibid: 97)

2. The Second Travel: From Nature to Philosophical Reasoning

The second travel or second part of Ḥayy’s movement is that he begins to think in broad fashion—that is, philosophical reasoning. The origins of philosophical reasoning could be seen before his age of 21, when he studies some kinds of animals. For example, he concludes that each animal has a soul, requiring the unity of the animal soul: “This animal spirit was one, whose action when it made use of the eye was sight; when of the ear, hearing; when of the nose, smelling; when of the tongue, tasting; and when of the skin and flesh, feeling. When it employed any limb, then its operation was motion.” (ibid: 91)

This reasoning happens when Ḥayy is 21 years old. And after the age of 21, Ḥayy goes on with philosophical reasoning in a serious way; as Ṭufayl points it out: “Then he embarked on the other methods.”

Some English renderings lack this critical phrase (ibid: 17). This new methods are pertaining to his ways of thinking including two levels in the first of which Ḥayy begins to put natural beings into some categories and generalize them. The second level is that he goes on with generalization, venturing in the mystical realm. He goes on with generalization all the way

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to what could be considered mystical territories.

The first level of generalization may well be seen in following lines:

He then proceeded further to examine the nature of [all] bodies in this world of generation and corruption, viz. the different kinds of animals, plants, minerals, and the several sorts of stones, and earth, water, vapor, ice, snow, hail, smoke, flame, and glowing heat; in which he observed many qualities and different actions, and that their motions agreed in some respects, and differed in others (ibid: 98).

By this way of thinking, Ḥayy figured out that “a whole species was one and the same thing, and that the multiplicity of individuals in the same species is like the multiplicity of parts in the same person, which indeed is not a real multiplicity.” (ibid: 103)

The second level: This way of reasoning leads Ḥayy to the spiritual world, however, he just touches on it. So, it might be called a quasi-mystical experience. “And thus, he attained a notion of the forms of bodies, according to their differences. These were the first things he found out, belonging to the spiritual world; for these forms are not the objects of sense, but are apprehended by intellectual speculation.” (ibid: 115)

Looking more deeply at the mind-blowing topics, Ḥayy is affected and then has a retreat from intellectual world to the sensible world until the next stage that he will be absorbed in the spiritual beings:

When his contemplation had proceeded thus far, and he was got to some distance from sensible objects, and was now just upon the confines of the intellectual world, he was diffident, and inclined rather to the sensible world, which he was more used to. Therefore he retreated a little and left the consideration of abstracted body (since he found that his senses could by no

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means reach it, neither could he comprehend it) and applied himself to the consideration of the most simple sensible bodies he could find (ibid, 130-131).

3. The Third Travel: Mystical Thinking

Between his age of 21 and 28, Ḥayy's knowledge grows up to the mystical experiences. He, for example, thinks on proving some agent would be called God: "Now he knew that everything that was produced anew must have some producer. And from this contemplation, there arose in his mind a sort of impression of the maker of that form, though his notion of him as yet was general and indistinct." (ibid: 133)

Form the age of 28 to 35, His state is so that he is conveyed from every natural thing to intelligible affairs, focusing on the God features. When intelligible knowledge totally sheds light on his mind, in light of this knowledge Ḥayy again begins to study nature believing all actions of all beings owe to God: "and it appeared to him that those actions which emanated from them were not in reality owing to them, but to the efficient cause which produced in them those actions which are attributed to them." (ibid: 134)

Now, when he had attained thus far, so as to have a general and indistinct notion of this agent, he had a most earnest desire to know it distinctly. And because he had not as yet withdrawn himself from the sensible world, he began to look for this agent among sensible things; nor did he as yet know whether it was one agent or many. Therefore he enquired strictly into all such bodies as he had about him, viz. those which he had been employed about all along, and he found that they were all liable to generation and

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corruption. And if there were any which did not suffer a total corruption, yet they were liable to a partial one, as water and earth, the parts of which, he observed, were consumed by fire. Likewise, among all the rest of the bodies which he was conversant with, he could find none which were not produced anew and therefore dependent upon some agent (ibid: 136-137).

In this point, Ḥayy puts them all aside, and passes his thoughts just on the heavenly bodies and now he is about the end of the age of 28. Then the whole world appears to Ḥayy as one individual going so far as to see all things other than God non-existents.

In like manner he enquired into all the attributes of imperfection, and perceived that the maker of the world was free from them all. And how was it possible for him to be otherwise, since the notion of imperfection is nothing but mere non-existence, or what depends upon it? And how can he any way partake of non-existence, who is the pure existence, necessarily by his essence; who gives being to everything that exists, and besides whom there is no existence; but He is the being, He the perfection, He the plenitude, He the beauty, He the glory, He the power, He the knowledge? He is He, and besides Him all things are subject to perishing (ibid: 162-163).

This reasoning occurs when Ḥayy is about the end of the age of 35 (ibid: 157). Such observation of the supreme agent, or simply say God, is so deeply established in Ḥayy's heart that departed from considering anything else: "... And his heart was altogether withdrawn from thinking upon this inferior world, which contains the objects of sense, and wholly taken up with the contemplation of the upper, intellectual world." (ibid: 164)

In the meanwhile, Ḥayy begins thinking about himself as a thinker who is able to find the supreme agent, and infers that it should be an incorporeal

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being free from all material properties. Having thus learned that his essence was not that corporeal mass which he perceived with his senses and was clothed with his skin, he began to entertain mean thoughts of his body, and set himself to contemplate that noble essence, by which he had reached the knowledge of that superexcellent and necessarily existent being.

And whilst he was thus exercised, he used to wish that it would please God to deliver him altogether from this body of his, which detained him from that state; that he might have nothing to do but to give himself up wholly and perpetually to his delight, and be freed from all that torment with which he was afflicted as often as he was forced to avert his mind from that state by attending on the necessities of the body.

Ḥayy proceeds in this manner till passing his age of 50. (Ibid, 260)

4. The Fourth Travel: Returning to Nature

The fourth travel is the highest mystical level of Ḥayy's spiritual movement. He figures out that real happiness and real pleasure is to view God. The following shows his mystical position in the fourth stage: "When he had abstracted himself from his own and all other essences, and beheld nothing existing but only that one, permanent being." (ibid:229)

But he also finds out that nature and all natural beings could very well function as the way of real happiness, real pleasure, as well as salvation. So, he finds out that he must take account of his body and the material part of life. Just in this stage he becomes a nature protectionist. "When he saw what he saw, and then afterwards returned to the beholding of other things." Thereby Ḥayy returns to the sensible world protecting nature. For example, he is used to removing all impeding or harmful things from animals and

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plants, if possible.

If he saw any plant which was deprived of the benefit of the sun by the interposition of any other body, or that its growth was hindered by its being twisted with any other plant, he would remove that which hindered it if possible, yet so as not to hurt either; or if it was in danger of dying for want of moisture, he took what care he could to water it constantly (ibid: 211).

Observing any weak creature pursued by any ferocious animal, or caught up in a trap, or hurt “with thorns, or that had gotten anything hurtful into its eyes or ears, or was hungry or thirsty, he took all possible care to relieve it. And when he saw any watercourse stopped by any stone, or anything brought down by the stream, so that any plant or animal was hindered of it, he took care to remove it.” (ibid: 212)

5.Existentialist View of Kierkegaard on Nature as A Teacher

Søren Aabye Kierkegaard (1813–1855) was a prolific writer whose work is difficult to categorize, spanning philosophy, theology, religion, psychology, etc. (Lippitt and Evans 2023) So we must scrutinize his writings to find and categorize his opinions, for example, about nature as a teacher; some applying this point over the all of the continental philosophers.

In spite of these difficulties, while many of the most eminent analytic philosophers have not worked about aesthetics at all, matters stand very differently in continental philosophy and art and aesthetics has been given an important place by every important continental philosopher. So it brings them to the front and center of our focus, when working on art and aesthetics issues. Pointing out Kierkegaard and his literature, you'll find out his opinion about nature and its role in human life.

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Kierkegaard sees the lily and the bird as teachers. In his short text, *The Lily in the Field and the Bird of the Air* (1849), Kierkegaard sets out from an aesthetic reflection on nature, or more precisely: how to look at nature and how to write about nature. In discovering the difference of speech, the first step in this exercise follows “From the lily and the bird as teachers, let us learn Silence, or learn to be silent.” (SKS 11, 16/ WA, 10. Emphasis and line break in original)

Conclusion

Searching a global language in the era of Islamic Golden Age, Ibn Ṭufayl devised a way of happiness for humanity regardless of religion, albeit consistent with it.

Nature plays a distinctive role in human happiness. Depicting his views in the novel of Ḥayy, Ibn Ṭufayl explains following functions for nature:

Happiness begins from nature, from which is created Ḥayy and in which is raised by a roe-mother. His second step is learning all natural objects until becoming a leading scientist, specifically in anatomy, autopsy, and vivisection.

The third stage is to learn philosophical reasoning based on the previous pace. Keeping philosophical reasoning, Ḥayy arrives at mystical experiences so that through all natural beings conveys to God. In this step, he returns to nature and becomes a nature protectionist.

Kierkegaard's short text, *The Lily in the Field and the Bird of the Air*, sets out from an aesthetic reflection on nature, or more precisely, how to look at nature and how to write about nature. Kierkegaard also sees nature as

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teachers. In *The Lily in the Field and the Bird of the Air*, Kierkegaard recites: “Father in heaven, what we in company with people, especially in a crowd of people, come to know with difficulty, and what we, if we have come to know it somewhere else, so easily forget in company with people, especially in a crowd of people-what it is to be a human being and what religiously is the requirement for being a human being-would that we might learn it or, if it is forgotten, that we might learn it again from the lily and the bird; would that we might learn it, if not all at once, then at least some of it, and little by little; would that from the lily and the bird we might this time learn silence, obedience, joy!”

So to put it in a nutshell, from the lily and the bird as teachers, let us learn to be silent!

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Cite this article: Abouzadeh Gatabi, Yaser. (2024) Explanation of the Moral Trait of Forbearance in the *Thaqalayn* and the Bible. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 221-261. <https://doi.org/10.22034/QB.2024.2035867.1009>

Explanation of the Moral Trait of Forbearance in the *Thaqalayn* and the Bible

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(Received: 17 July 2024 - Accepted: 8 September 2024)

Abstract

Among ethical-centered religions, the two popular faiths of Islam and Christianity focus on important ethical propositions to nurture and morally educate the adherents of their respective religions. In this context, a significant ethical teaching such as forbearance plays a crucial role in impacting the personal lives of the believers of both religions as well as their social relationships. The present study, which is developed through exploring and extracting all relevant keywords and propositions related to the teaching of forbearance from the esteemed texts of Islam and Christianity, namely the Holy Quran, the impeccable Imams narrations (*Thaqalayn*), and the Bible, aims to extract, categorize, and ultimately evaluate a precise representation of the conceptualization, significance and value, types, effective factors, effects, and appropriate and inappropriate etiquettes related to the teaching of forbearance based on the information included in these texts. The most significant conclusion is that multiple quantitative and qualitative similarities and differences can be derived from examining this teaching in the reputable texts of Christianity and Islam.

Keywords: Forbearance, Islam, Christianity, Holy Quran, Bible, Narrations.

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Introduction

Moral concepts hold a significant position in religions like Islam and Christianity. Both faiths, as ethical religions, emphasize the importance of moral propositions and their role in the personal, social, and devotional lives of believers. Evidence of this claim is found in the religion of Islam, where, based on what is mentioned in the twelfth verse of Surah *al-An'am*, the relationship between God and the beings of the universe is one that is based on mercy and love, established on the foundation of divinity (also cf. Surah Ghafir/7), while the relationships among individuals in society are founded on the unbreakable bond of "Brotherhood" (cf. Surah al-Hujurat/10), a bond whose strengthening and solidification have a direct relationship with the dissemination and institutionalization of moral teachings such as forbearance. Christians also believe that Christianity is a faith based on love for others. As mentioned in Matthew 5:39-42, as narrated by Jesus Christ regarding this:

"Do not resist an evil person; if anyone slaps you on the right cheek; turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you."

As can be inferred from these passages of the Bible, one form of love is to practice forbearance with others. Therefore, the present study aims to examine the moral trait of forbearance by adopting a method based on the analysis of library data and referencing the authentic sources of both Christianity and Islam. It should be noted that in the Christian world, all its

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official denominations-Catholic, Orthodox, and Protestant-consider the Bible as the first and most important shared text. Similarly, among Muslim Shias, the Holy Quran and the sayings of the Ahl al-Bayt (AS) are regarded as the most important sources for deriving commandments and matters. In this paper, the Bible, the Holy Quran, and Shia traditions are used as benchmark texts for examination. Additionally, since no independent work has been found to have addressed this moral characteristic in this manner among Persian and non-Persian written works, this paper is considered a new contribution to the topic.

1. Conceptualization of the Term Forbearance

1.1. Conceptualization of the Term Forbearance in the Bible

The word "Forbearance" in Hebrew appears in the Old Testament with terms such as Mashak, Chadhal, and Anechomai, and in Greek, in the New Testament, it is mentioned with terms such as Hypomeno, Epiekes, Makroumia, and Anoché. The original form of the word in Hebrew is אֲנוּחָה, אָנוּחַ, and in Latin, it is anoché. Consequently, given the range of vocabulary associated with this concept in the Bible, multiple meanings and several synonyms have been articulated. Meanings include: Behaving with chivalry and courage under difficult circumstances; responding with complete composure and tranquility; demonstrating self-confidence while controlling it in tough situations; seeking peace and tranquility; refraining from reacting hastily; treating subordinates with nobility; postponing punishment and granting leniency to a debtor (cf. Brown, 1907: 74). Based on these multiple meanings, several synonyms for this concept have been mentioned:

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- Forbearance: Referring to forbearance or endurance. It should be noted that there are varying levels of forbearance. Sometimes one can tolerate a person but not their actions. At other times, one can practice forbearance as long as the person is making an effort to improve themselves.
- Self-restraint: The meaning of this phrase refers to what prevents an individual from engaging in actions that may lead to regret.
- Command of temper: The control of anger and rage. This concept applies in situations where it is necessary to maintain self-control rather than punishing another.
- Endurance: Forbearance and perseverance, refers to the willingness or ability to accept the actions, viewpoints, beliefs, etc., of others that differ from one's own actions, viewpoints, and beliefs.
- Longsuffering: Meaning forbearance and patience; this word is the opposite of anger and wrath and is related to mercy.
- Even the term clemency has been used as a synonym for forbearance. This term appears only once in the Testaments—in Acts of the Apostles 24:4.
- Mildness: Meaning gentleness and softness. This implies that instead of reacting violently or judging others, an individual should treat them gently and with leniency.
- Some have also used the terms mercy and pardon as synonyms for forbearance.

1.2. Conceptualization of the Term Forbearance in the Quran and Traditions

Considering that clarifying synonymous and sometimes antonymous terms around the word "Forbearance" can better illuminate various aspects of the discussion, this section will examine all these terms.

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The term "Forbearance" is derived from the root "D R y" or "D R A." The root "D R Y" refers to knowledge acquired through a series of hidden and unconventional premises (Raghib Iṣfahani, 2007 AD/1428 AH: 168). The root "D R A" also means to repel (Ibn Faris, 1990 AD/1411 AH: 2, 271). Based on this, the word "Forbearance" signifies "Gentleness and soft interaction." (Ibn Manẓur, 1993 AD/1414 AH: 14, 225; Ṭurayḥi, 1943 AD/1362 SH: 1, 137) Consequently, if the term "Forbearance" derives from "D R Y," it implies the capacity to endure the opposing party and interact with them gently, in such a way that they become enamored with one's kindness; whereas, if derived from "D R A," it suggests that through gentle interaction, a person repels the negativity of the other (Ibn Manẓur, *ibid*).

Thus, it can be said that the term "Forbearance" encompasses the notions of "Abstinence, caution, and even Taqiyyah," (Kulayni, 2008 AD/1430 AH: 8, 2) which primarily relates to opponents and enemies, unlike the word "Rifq," which is often used concerning allies and friends (Kulayni, *ibid*: 8, 334; Majlisi, 1990 AD/1411 AH: 68, 309; Ibn Faris, 1990 AD/1411 AH: 2, 418). This does not mean that one cannot exercise forbearance towards friends; hence, sometimes forbearance is used broadly and includes both groups (Kulayni, *ibid*: 2, 117).

Although forbearance has been discussed in various political, ethical, sociological, and psychological contexts, the term "Forbearance" in this paper refers to a manner of interaction characterized by patience, forgiveness, and endurance; political forbearance, referred to as "Forbearance and Leniency," is not the focus here. This is because political forbearance implies a kind of interaction that involves leniency and giving up one's own rights (‘Abdul Mohammadi, 2002 AD/1381 SH: 15).

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Based on this, a distinction can be made between forbearance and hypocritical compromise. Forbearance is one of the highest human values emphasized in Islam, while hypocritical compromise "Duhn" originally means "Softness and ease," (Ibn Faris, 1990 AD/1411 AH: 2, 308) and it is often used regarding hypocritical and blameworthy compromise; in such a way that part of the truth is traded for personal interests (al-Nuri al-Ṭabrisi: 10, 501).

A clear example of this is the expression "The disbelievers would very much like for you to soften your stance towards them, so that they might soften their stance towards you," which is referenced in verse 9 of Surah al-Qalam. Compromise, therefore, is regarded as undesirable both rationally and religiously. For instance, it has been reported in the Prophet Muhammad's biography that he never avenged himself, but if God's sanctities were violated, he would take revenge for God (Muttaqi Hindi, 1988 AD/1409 AH: 7, 221).

2.The Importance and Value of Forbearance

2.1.Perspectives from the Bible

Perhaps the most important point regarding the significance and value of forbearance is that in various narratives from the Bible, mention is made of God's forbearance towards some of His servants, demonstrating that this quality is, first and foremost, a divine attribute. If God did not show forbearance towards sinful servants, they would never be referred to as champions of faith and models in the Bible (cf. Hebrews 11). Additionally, it seems that the wisdom behind God's forbearance with His servants in the Bible is that humanity might repent, rather than continue to engage in

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wrongdoing. This is a point that reflects God's mercy and grace (cf. Ecclesiastes 8:11-13; 12:13-14).

Alongside this point, a number of passages from the Bible remind us of the importance of forbearance for humanity, indicating that the path to liberation from the dire consequences of sin lies in connecting with Christ and awaiting Him, which are all factors that illustrate the significance of forbearance among servants.

1) Liberation from the Dire Consequences of Sin: If a person reflects on their own soul, they will realize that by practicing forbearance, they can remain safe from the dire consequences of sins and harm caused to others, just as God has shown forbearance towards them. "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness, and patience; bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you." (Colossians 3:12-14; also cf. Romans 2:2-7; Matthew 18:22-23; 1 Corinthians 13:7)

2) Connection with Christ: The forbearance that humans show towards one another indicates a person's connection with Christ and the Holy Spirit. "But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life." (1 Timothy 1:16; also cf. Galatians 5:22)

3) Sign of Love: Forbearance is intertwined with love: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, and it keeps no record of wrongs." (1 Corinthians 13:4-5; also cf. Ephesians 4:2)

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4) Waiting for Christ: It is repeatedly stated in various passages of the scriptures that one should "Wait for Christ." (Psalms 27:14; Proverbs 20:22; 1 Corinthians 4:5; Isaiah 40:31) These verses may imply that Christ desires believers to wait for Him. Therefore, whoever learns to wait for Christ will find it easier to show forbearance towards their faith-related brothers and sisters (1 Peter 3:8).

5) Help in Achieving Goals: Practicing forbearance will have a profound impact on an individual and will assist them in their ongoing life and in reaching their goals. Regarding the various life experiences and trials he endured, Paul says in 1 Corinthians 4:11-12: "To this very hour we go hungry and thirsty; we are in rags, we are brutally treated, we are homeless. We work hard with our own hands; when we are cursed, we bless; when we are persecuted, we endure it." Paul was able to do this because he knew that a true messenger of the faith must exercise a great deal of forbearance in response to the actions, words, mockery, and criticisms directed at him.

2.2. Perspectives from Islamic Sacred Texts

One of the principles that has a profound effect on improving and growing relationships between people is forbearance and endurance towards others. Because a person interacts daily with numerous individuals, each living with their own behavior and spirit, the best way to engage with everyone is through forbearance, as Imam Ali (AS) said: "Gentleness is the key to righteousness and the method of the wise." (Tamimi Amidi, 1960 AD/1339 SH: 2, 38)

1) Forbearance is a Trait of God, the Prophet, and the Divine Leaders: As narrated from Imam *Baqir* (AS), one of the attributes of God is His forbearance towards His servants; Almighty God is gentle and loves gentleness, and the reward given for gentleness is not comparable to that

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given for harshness and rigidity (Kulayni, 2008 AD/1430 AH: 2, 119). The significance of this moral trait is such that its observance was made obligatory for the Prophet of Islam; "My Lord has commanded me to be tolerant with people, just as He has commanded me to fulfill my obligations." (ibid: 117) The emphasis on this ethical principle is frequently reported in the conduct and sayings of the Ahl al-Bayt (AS). In this regard, Imam *Ṣadiq* (AS) has said: "Each member of the Ahl al-Bayt possesses a share of forbearance..." (ibid: 119)

2) Forbearance is a Sign of Faith and Piety: Being tolerant towards others is considered half of faith, to the extent that without it, individual and societal faith will not be complete: "Forbearance towards people is half of faith." In a narration from Imam *Baqir* (AS), forbearance is referred to as the "Key to Faith" (ibid.). When the Holy Quran depicts the characteristics of the pious, it highlights self-control, forgiveness, and forbearance as their most prominent traits (Ali 'Imran/134).

3) Forgiveness of Sins and Impact during Sensitive Times: Based on what is mentioned in verse 12 of Surah al-Nur, being tolerant towards others paves the way for divine forgiveness: "It is said that they should forgive and overlook; do you not love that Allah should forgive you?! And Allah is Forgiving and Merciful (al-Nur/22)." In the narrations of the Ahl al-Bayt (AS), it is stated that being tolerant with God's servants will not go without a reward. Imam *Kāẓim* (AS) said to *Ali ibn Yaqtin*: "In the time of the Children of Israel, there was a pious man who had a disbelieving neighbor. The disbelieving neighbor always acted with kindness and forbearance towards him. When he passed away, God built him a house that protected him from the heat of the fire and provided his sustenance from somewhere else, and he

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was told: This is due to your kindness and good behavior towards your believing neighbor." (Majlisi, 1990 AD/1411 AH: 8, 349) The importance of this trait is such that it is influential during sensitive moments; for example, decisiveness and gentleness may seem inconsistent on the surface, but Amir al-Mu'minin (AS) says: "Combine decisiveness with gentleness, and as long as gentleness is effective, practice gentleness." (Tamimi Amidi, 1960 AD/1339 SH: 2, 404)

4) A Sign of Wisdom: As the Prophet (PBUH) said, "The wisest among people is the one who shows the most forbearance towards others." (Ibn Babawayh, 1965 AD/1385 AH: 4, 384) This point is emphasized in the advice of Imam Ali (AS) to his son *Muhammad ibn Hanafiyyah* (ibid: 387).

5) Forbearance is Charity: Charity is not only financial assistance for the needy; forbearance is also considered a form of charity (ibid: 384). By being tolerant, one can meet the emotional needs of others, while charity addresses their economic needs.

6) The Highest Virtues of Morality: Forbearance and forgiveness are among the highest moral virtues. Imam *Ṣadiq* (AS) narrates from the Messenger of Allah (PBUH) who said, "Shall I not tell you the best of morals in this world and the Hereafter? Forgiveness towards those who have wronged you, keeping ties with those who have severed their relationship with you, doing good to those who have harmed you, and being generous to those who have deprived you." (ibid: 387)

Thus, regarding the importance of forbearance in Islamic texts, aspects such as being attributes of God and the Prophet, being a sign of faith and piety, facilitating the forgiveness of sins, having a significant impact in

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sensitive situations, signifying wisdom, being considered a form of charity, and being recognized as the highest moral virtues are mentioned.

3. Types of Forbearance

Given the importance of this moral quality in Islam and Christianity, sacred texts of both religions detail this attribute as specific to certain individuals, which will be outlined separately?

3.1. Christian Sacred Text Perspectives

In a general classification, the scriptures of both the Old and New Testaments consider forbearance applicable to God, Christ, and humanity.

- 1) God's Forbearance: Given that God is patient and full of love, His forbearance towards all His servants, including sinners (cf. Genesis 3:3, 15; Romans 2:4; 3:25; 9:22); saints and prophets (1 Timothy 1:16); the Children of Israel (Hebrews 12:3; Deuteronomy 30:1-14; Numbers 14:18-20; Isaiah 48:1-11; Psalms 95:10), and non-Christians (Acts 17:30) has led Him to delay judgment upon them and to engage with them through His grace and mercy.
- 2) Christ's Forbearance: His character and behavior towards his enemies are exemplary: "Consider Him who endured such hostility from sinners, so that you will not grow weary and lose heart." (Hebrews 12:3) In His teachings about how to confront enemies, it is written: "Love your enemies." (Matthew 5:44-48) However, His forbearance also had limits. He was not lenient towards hypocrites. "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to." (Matthew 23:13) Similarly, He was intolerant towards those who lacked love and caused others to stumble, even deeming such people worthy of death and destruction. In this

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regard, it is stated in Mark 9:42: "If anyone causes one of these little ones—those who believe in me—to stumble, it would be better for them if a large millstone were hung around their neck and they were thrown into the sea."

3) Forbearance of Humanity: Given that God is tolerant towards all His servants (Romans 2:4), humanity must also demonstrate forbearance in all relationships and towards everyone (Titus 3:1-2).

4) Forbearance in Conversations and Friendships with Believers: "As a prisoner for the Lord, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace." (Ephesians 4:1-3; also cf. Colossians 3:12-13)

5) Forbearance with Enemies: "If an enemy were insulting me, I could endure it; if a foe were rising against me, I could hide." (Psalms 55:12) Of course, this does not mean tolerating arrogant and proud individuals, as stated in Psalms 101:5: "Whoever slanders their neighbor in secret, I will put to silence; whoever has haughty eyes and a proud heart, I will not tolerate."

6) In the Introduction of Christianity: "In everything we are proving ourselves to be servants of God. We have endured troubles, hardships, and distresses..." (2 Corinthians 6:4-6; also cf. 2 Timothy 2:24)

7) Forbearance with Ordinary and Lower-Class Individuals: "Have the same mindset toward each other; do not be proud, but be willing to associate with people of low position. Do not be conceited." (Romans 12:16)

8) Bearing with All People: Just as one is tolerant with the weak, comforting the fearful and timid as stated in 1 Thessalonians 5:14: "And we urge you, brothers and sisters, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone."

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3.2. Perspectives of Islamic Sacred Texts

Islamic views on forbearance can be broadly divided into two main categories:

1) Forbearance with Oneself

Forbearance is primarily related to social ethics, but since it has been emphasized in a narration from Imam Ali (AS), this type is noted. Forbearance with oneself means considering one's own capacity and endurance. This implies that one should avoid imposing burdensome programs on oneself beyond personal capacity. The beloved Prophet of Islam advised Imam Ali (AS), "O! Ali! This religion is moderate and strong (it does not require harsh and burdensome practices); thus, proceed gently and tolerate with it, and do not make your soul an enemy of the worship of your Lord, for a person who exceeds limits neither prepares a sound mount for himself nor travels a meaningful distance." (al-Kulayni al-Razi, n.d.: 2, 87)

2) Forbearance with Others

Forbearance with others can be further divided into two main categories: forbearance in religious affairs and forbearance in social interactions.

A) Forbearance in Religious Affairs

1) Forbearance in the Propagation of Religion

Since Islam is based on ease, it is referred to as "Shari'at Samha" (a lenient law) (Motahhari: 217). Therefore, it is stated in the Holy Quran: "...God wants ease for you and does not want hardship for you" (Quran 2:185). Based on this, the Quran, in some instances, depicts a beautiful and educative example of how prophets interacted with their people in the context of religious propagation. "(But) the chiefs of his people said: 'Indeed, we see you in clear error!' He said: 'O my people! There is no error in me, but I am a messenger

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from the Lord of the worlds!" (Quran 7:60-61) "Speak softly to him; perhaps he may remember or fear (God)." (Quran 20:44; also see Quran 7:66-67; 19:42-47; 26:23-29; 68:4)

When the Prophet Muhammad sent *Mu'adh bin Jabal* to Yemen to propagate the religion, he said to him: "O! *Mu'adh*! Give glad tidings and do not create hatred; be easy, not harsh." (Mohammad Haroon, 1987 AD/1408 AH: 4, 337) Thus, this principle necessitates that religious propagators consider the patience, capacity, and understanding of their audience when explaining religious matters; just as religious leaders would convey religious issues simply and fluently (cf. Majlisi, 1990 AD/1411 AH: 1, 85; Ṭabaṭaba'i, 1943 AD/1362 AH: 5).

2) Forbearance in Performing Congregational Prayers. The Prophet of Islam (PBUH) would perform congregational prayers briefly and would encourage others to do the same (Bukhari, 1986 AD/1407 AH: 1, 31). It has been reported from Imam Ali (AS) that he said: "When you lead the prayer among the people, do it in a way that does not create fatigue or dislike." (Nahj al-Balaghah, Letter 53)

3) Forbearance in Preaching and Sermons It is appropriate for the speaker in sermons and preaching to consider the audience's condition by summarizing the topics. It has been reported that "The Prophet (PBUH) delivered his sermons on different days, not every day, because he did not want us to become tired and bored." (Bukhari, 1986 AD/1407 AH: 1, 25; Majlisi, 1990 AD/1411 AH: 77, 45 and 110)

4) Forbearance in Dealing with Individuals of Weak Faith. The essence of forbearance is that individuals with a lower level of faith should not be isolated and should be addressed according to their level of faith. It has been

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reported from Imam *Ṣadiq* (AS) that: "Some Muslims have one share of Islam, some have two shares, and some have seven shares. It is not fair to impose the same burden on the one who has one share of Islam as we would on the one who has two shares." (Ḥurr al-ʿAmili, 1956-1969 AD/1376-1389 AH: 11, 427)

5) Forbearance in Enjoining Good and Forbidding Wrong. One of the etiquettes of enjoining good and forbidding wrong is to use a kind and gentle tone when dealing with wrongdoers. This is because enjoining and forbidding will only be effective if the one who neglects the good is viewed as a patient in need of help. It has been reported from the Messenger of God (PBUH) that no one should enjoin good and forbid wrong except with kindness in what they command and in what they forbid (Ḥurr al-ʿAmili, 1956-1969 AD/1376-1389 AH: 12, 186); meaning that enjoining good and forbidding wrong should be done with forbearance.

6) Limiting to What is Necessary in Cases Requiring Severity and Resolution. In the execution of Islamic limits and penalties, there are instances of flexibility, such as the encouragement of forgiveness for the rights of others, like pardoning from retaliation (cf. Quran 2:178), forgiving a sinner if they repent before the issuance of the judgment in divine rights (cf. Quran 5:33-34), and the right of the ruler to pardon if the offender confesses to their crime (al-Nuri al-Ṭabrisi, 1987 AD/1408 AH: 18, 34). For example, it is narrated that a person came to Imam Ali (AS) and confessed to theft, and the Amir after some questions and answers forgave him (Ḥurr al-ʿAmili, 1956-1969 AD/1376-1389 AH: 28, 41). These instances show that the implementation of limits is not a symbol of violence but a manifestation of divine mercy, kindness, and dignity towards humanity with the aim of societal reform.

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B) Forbearance in Social Interactions

One of the factors that strengthens social relationships and facilitates understanding and exchange among people is the consideration of forbearance towards others. This type of forbearance includes several aspects:

1) Forbearance towards Neighbors

Imam *Kazim* (AS) states: "Good neighborliness is not merely the absence of causing harm; rather, good neighborliness is to be patient in the face of your neighbor's harm." (al-Harrani, 1934 AD/1353 AD: 409 and 256; al-Kulayni, 2008 AD/1430 AH: 2, 667)

2) Forbearance towards Friends

A friend should swallow their anger in front of a friend. It has been reported from the Prophet of Islam that "Whoever is angry with you but does not speak ill of you, choose that person as your friend." (Karajaki, 1968 AD/1388 AH: 34)

3) Forbearance towards Debtors

The Holy Quran states: "If someone is in hardship, grant him a delay until he is able to pay..." (Quran 2:280) The Prophet Muhammad (PBUH) also said: "God loves a person who is easygoing and lenient during buying, selling, and in matters of payment and receipt." (Payandeh, 1958 AD/1337 SH: 15; Hurr al-'Amili, 1956-1969 AD/1376-1389 AH: 16, 321)

4) Forbearance in Listening to the Truth

It has been narrated from Amir al-Mu'minin that a person asked him: "Can we approach the Prophet to ask him questions about certain matters?" In response, the Imam referred to the sixth verse of Surah *al-Tawbah*, stating: "And if any of the polytheists seeks your protection, grant him protection so that he may hear the words of Allah..." Based on this Quranic verse, if a

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polytheist seeks refuge during the heat of battle, you must provide them with shelter until they are safe and can hear the words of God. If they choose to accept and convert to Islam, that is good; if not, ensure their safety as you return them to the ranks of the disbelievers, for their participation in battle with Muslims may stem from ignorance (Bah'rani, 1996 AD/1417 AH: 2, 740).

5) Forbearance towards Envious Individuals

Imam *Ṣadiq* (AS) said: "Whoever neglects to be tolerant towards their envious counterparts has no excuse (for being hurt)." (al-Ḥarrani, 1934 AD/1353 AH: 318) This narration indicates that a person should refrain from reacting in kind and instead adopt a path of forbearance, as this could lead to verbal confrontations or even physical clashes.

6) Forbearance with Family Members

Regarding forbearance with one's spouse, there are many narrations about being patient with the spouse's bad temper and the immense reward for it (al-Ḥurr al-ʿAmili, 1956-1969 AD/1376-1389 AH: 20, 172, 174; Ṭabrisi, 1950 AD/1370 AH: 214). For example, *Ishāq ibn ʿAmmar* asked Imam *Ṣadiq* (AS): "What is the right of a woman over a man, a right that if he fulfills, he will be considered righteous?" The Imam replied, "He should provide for her and clothe her, and if she makes a mistake, he should forgive her." He also said, "My father had a wife who troubled him, and my father would forgive her." (al-Kulayni, 2008 AD/1430 AH: 5, 511) In the Treatise on Rights by Imam Sajjad (AS), one of the rights of a woman over a man is stated as: "And if she does something ignorant regarding you, forgive her." (Ibn Babawayh, 1965 AD/1385 AH: 2, 621)

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There are also narrations about being tolerant with parents who have differing views from their children (al-Kulayni, 2008 AD/1430 AH: 2, 159). For instance, someone asked Imam Jawad (AS) in a letter how to deal with his unorthodox father. The Imam responded, "I understand your intention and I am aware of your father's beliefs. I will not forget to pray for you. Forbearance is better for you than confrontation. Every hardship has an ease that follows it; be patient and steadfast, for a good ending is for the pious. May God keep you steadfast in love and loyalty towards those you care for? You are under the shadow of God's mercy and He does not neglect His refugees." (Majlisi, 1992-2011 AD/1411-1431 AH: 71, 80)

Additionally, several narrations have been reported regarding not being strict with children in religious matters before they reach maturity (Ṭabaṭaba'i, 1983 AD/1362 SH: 157). A child has several rights upon their parents in upbringing, one of which is being tolerant with them (Ibn Babawayh, 1965 AD/1362 AH: 2, 625; al-Kulayni, 2008 AD/1430 AH: 6, 50).

From the perspective of Islamic sources, there is no necessity for parents to act as strict overseers, pointing out every mistake made by the child. Sometimes it is necessary to overlook some of their mistakes in the upbringing of the child. Imam Ali is reported to have said: "Whenever you reprimand a young person, overlook some of their sins so that your reprimand does not drive them to harshness (confrontation)." (Ibn Abi al-Ḥadid, 1985, vol. 20, p. 333)

7) Forbearance with Those Younger than Oneself

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This means that if they oppose us, we should tolerate them and not rise in anger or stubbornness against their behavior, as narrated (al-Ḥarrani, 1934 AD/1353 AH: 270).

8) Forbearance with the Elderly

In the Treatise on Rights by Imam *Sajjad*, it is stated: "The right of the elderly is that... in disputes (hostile) with him, you should withdraw... do not consider them ignorant. If they behave foolishly, be patient with them." (ibid: 270)

9) Forbearance with Travel Companions

Whenever difficulties and hardships increase, forbearance and patience should also grow. Therefore, it is recommended that during travel, one should be tolerant towards fellow travelers (al-Kulayni, 2009 AD/1430 AH: 2, 120; Majlisi, 1992-2011 AD/1411-1431 AH: 73, 266). *Luqman* advised his son: "O! my son, during travel, be agreeable with your companions and behave gently towards them except in cases where the disobedience of God is involved." (Majlisi, 1992-2011 AD/1411-1431 AH: 73, 270)

10) Forbearance among Social Classes

A) Scholars: It has been narrated that scholars, due to their awareness of truths, are better off avoiding excessive anger and violence. Instead, they should adorn their knowledge with forbearance and dignity; for dignity and patience are the adornments and fruits of knowledge (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 1, 291).

B) Authorities: Harshness and violence from authorities leads to dissatisfaction and lack of support from the people, resulting in the failure and collapse of governance. The Holy Quran addresses the Prophet Muhammad: "So by (the blessing of) mercy from Allah, you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded

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from about you. So pardon them and ask forgiveness for them..." (Ali 'Imran/159) Thus, the Prophet considers governance suitable for someone who can control their anger with patience and treat their subjects like a kind father (al-Kulayni, 2009 AD/1430 AH: 1, 407; Nasa'i, n.d.: 5, 275; Muttaqi Hindi, 1988 AD/1409 AH: 6, 80; Majlisi, 1992-2011 AD/1411-1431 AH: 72, 352).

One of the duties that Amir al-Mu'minin reminds his commanders of is the directive to be tolerant: "Know that nothing assures the ruler's confidence in the people and attracts their trust like compassion and not forcing them into tasks beyond their obligation." Concerning tax reductions, he stated: "If they complain about high taxes, inundations, droughts, or any distress, reduce their burden to the extent that their conditions are rectified, as long as it is not difficult for you; for this will be a provision that will return to you in the prosperity of your lands... Indeed, troubles arise that you must rely on, and in these cases, they will welcome it with good spirits." He also said: "Exercise forgiveness and pardon to the extent that you wish to obtain the same from God, and do not hasten to a solution that can be remedied. Do not command and say: I am the ruler, and I decree, and I must be obeyed,' for this attitude corrupts the heart, destroys faith, and leads to the downfall of governance." (Ibn Abi al-Ḥadid, 1985 AD/1404 AH, Commentary on Nahj al-Balaghah, Letter 53)

C) Between Teacher and Student: Islamic instructions emphasize kindness and gentleness in dealings with teachers. The Prophet of Islam said: "Be gentle and kind with anyone from whom you acquire knowledge." (Ibn Ali, 1999 AD/1418 AH: 193) The teacher should also be patient with their students and strive to understand the academic challenges faced by the

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weakest among them. Imam *Muhammad Baqir* (AS) said: "There is nothing that skillfully blends with something better than forbearance combined with knowledge." (Majlisi, 1992-2011 AD/1411-1431 AH: 75, 172; al-Kulayni, 2009 AD/1430 AH: 8, 55; 1, 37)

As can be seen, the data available in Islamic sources is quantitatively and qualitatively more extensive than that in Christian sources.

4. Factors and Conditions Affecting Forbearance

4.1. Viewpoint of Christian Sacred Texts

If a Christian intends to follow Christ, they must undergo certain stages to enhance their forbearance:

1) Forgetting Desires

Initially, one must learn to forget the self, desires, and sometimes personal wants and needs. For example, to suppress the feeling of revenge, the Torah instructs: "You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself..." (Leviticus 19:18) This does not mean that human desires are worthless or unimportant. All are God's creations and made in His image. Humans should, considering God's love for them, present their needs, wants, and desires to Him. This is precisely what Paul expects from a believer as a sacrifice: "Therefore I urge you, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Romans 12:1)

2) Faith

Next, one should live by faith—and only by faith. In Romans 1:17, it states: "For in it the righteousness of God is revealed from faith for faith; as it is

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written, the righteous shall live by faith." Consequently, through faith, one can receive the power and wisdom to practice forbearance. Therefore, one should always pursue the truth: "But in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect." (1 Peter 3:15; also see John 8:32; Deuteronomy 10:6) This point should ultimately transform into a strong belief within him (Bernard, 1999: 6).

3) Endurance through Hardship

Trials and suffering increase forbearance in such an individual. "Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope." (Romans 5:3-4)

4) Viewpoint of Islamic Sacred Texts

An exploration of Islamic texts identifies several factors that influence forbearance:

1) Good Character, Abandoning Conflict and Anger

Strengthening moral characteristics such as good morals (Nuri al-Ṭabrisi, 2008 AD/1408 AH: 14, 171), along with controlling anger and avoiding conflict and argumentation (ʿAbdullah bin Ḥamid, 2006 AD/1426 AH: 8, 3366), plays a significant role in achieving and enhancing forbearance.

2) Strengthening Patience and Greatness of Spirit Through Faith

The Holy Quran, in Surah *al-Jathiya*, urges believers to face the disbelievers, who, due to their distance from the principles of faith and divine upbringing, behave inappropriately with generosity and open-mindedness: "Say to those who have believed to forgive those who do not expect the days of Allah..." (al-Jathiya/14) The believers are instructed to overlook those who have no

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hope for the Day of Resurrection so that God may reward each group according to what they used to earn.

3) Belief in the Day of Resurrection

The Holy Quran, after reminding believers of the certainty of the Resurrection, commands the Messenger of Allah to display gentleness in the face of the ignorance of polytheists and to turn away from them beautifully: "Indeed, the Hour is coming; so overlook with gracious forgiveness." (al-Hijr/85) The promised hour (Resurrection) will surely come (and the recompense each has earned will reach them)! Thus, turn away from them with worthy disregard (and do not reprimand them for their ignorance)! This significant deduction indicates that the foundation of moral issues is the belief in the Origin and the Resurrection, and such belief makes it easier to endure and tolerate opponents. "They are those who spend in the cause of Allah during ease and difficulty and who restrain [their] anger and who pardon the people; and Allah loves the doers of good." (Ali 'Imran/134; also see Ali 'Imran/136; al-Ra'd/23-24; al-Shura/40; al-Jathiya/14)

4) Patience and Piety

To strengthen the spirit of believers and raise their level of forbearance and forbearance in the face of hurtful words from opponents, the Quran instructs them to practice patience and piety: "...And (also) from the polytheists, you will surely hear many hurtful things! But if you are steadfast and keep piety, that is best; for that is one of the important matters deserving of trust." (Ali 'Imran/186) And when it commands responding to evil with patience and forbearance, the ethical foundations for such behavior are succinctly and meaningfully expressed: "Only those who are patient and have great virtue

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(from faith, piety, and human excellence) will attain this trait." (al-Fuṣṣilat/41; Ṭabaṭaba'i, 2011 AD/1430 AH: 17, 392)

5) Attention to the Positive Effects of Forbearance

Continuous attention to the effects of forbearance and forbearance on the body and soul, and its role in reducing resentments and strengthening bonds—alongside the numerous spiritual benefits and rewards in the hereafter, as previously mentioned—is one of the most effective motivating factors for adopting leniency and forbearance.

6) Practice and Vigilance

The establishment of moral virtues in the heart requires continuous and persistent practice and vigilance. Amir al-Mu'minin (AS) says in this regard: If you are not patient, compel yourself to be patient; for rare is the one who can act like a group and not become one of them (Ibn Abi al-Ḥadid, 1984 AD/1404 AH: Wisdom 198).

7) Achieving the Quality of Forbearance

The effort to achieve the quality of forbearance and forbearance should be pursued on the path of moderation, avoiding extremes and ensuring that evils, such as anger, serve reason (Naraqī, 1963 AD/1383 AH: 1, 286-290).

5. Effects of Forbearance

5.1. View of Sacred Christian Texts

Practicing forbearance allows various characteristics and effects to emerge for the individual, including:

1) Spiritual Maturity and Growth

"My brothers, when you meet trials of various kinds, consider it all joy; for you know that the testing of your faith produces patience. And let patience

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have its full effect, that you may be perfect and complete, lacking in nothing."

(James 1: 2-4)

2) Emotional Strengthening

Practicing forbearance strengthens emotions such as love. "You have heard that it was said: You shall love your neighbor and hate your enemy. But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven..." (cf. Matthew 5: 43-47; also see: 1 Thessalonians 5: 15)

3) Strengthening the Spirit of Patience

It strengthens the spirit of patience: "Then Peter came to him and said: Lord, how often will my brother sin against me, and I forgive him? As many as seven times? Jesus said to him, I do not say to you seven times, but seventy-seven times;" (Matthew 18: 21-22; also see: Luke 17: 4; 1 Corinthians 13: 4 and 6; 2 Corinthians 6: 4, 6; Ephesians 4: 1, 2; Colossians 3: 12-13) "To refrain from" and "To prevent punishment" are generally synonymous with "Patience." Therefore, practicing forbearance makes patience possible, enabling it to influence the ruler. As it is mentioned in Proverbs 15: 25: "With patience a ruler may be persuaded, and a soft tongue will break a bone."

4) Understanding and Empathy for the Weak

It fosters understanding and empathy for the weak: "We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up." (Romans 15: 1-2; also see: Galatians 6: 1)

5) Blessings and Joy

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It brings blessings and joy: "May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy." (Colossians 1: 11; also see: Matthew 5: 5 and 9)

6) Emergence of Excellent Results

The fruit of patience and forbearance in hardships, as mentioned in James 1: 1-4, results in producing excellent outcomes such as enjoying divine trials and bearing the burden of servitude to God: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings! Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing."

5.2. Perspectives from Islamic Sacred Texts

From the viewpoint of the noble religion of Islam, forbearance has impacts on both individual and social life, both in this world and in the hereafter, which are referred to as follows:

1) Protection and Increase of Faith

In the narrations of the Ahl al-Bayt (AS), forbearance is closely linked to faith. The honored Prophet of Islam has said: "Forbearance with people is half of faith." (al-Kulayni al-Razi, n.d.: 2, 117) The reason for this is that through forbearance, the power to overcome one's desires and self-control is strengthened, and one avoids violence and anger. Additionally, in another narration from that Prophet, forbearance is referred to as the "lock that protects faith." (Naraq, 1963 AD/1383 AH: 1, 339)

2) Benefit from Life

Without gentleness and forbearance, one cannot benefit from life. The Prophet Muhammad (PBUH) said in a narration: "There are three things that

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if a person lacks, their affairs are incomplete: A piety that prevents them from disobeying God, a state through which they can show forbearance with people, and a patience that allows them to overlook the ignorance of the ignorant." (ibid: 2, 116)

3) Popularity

One of the ways to benefit from the ideas of others is through forbearance. Imam Ali (AS) said: "Treat people with forbearance so that you may benefit from their brotherhood, and face them with a cheerful demeanor so that enmities die." (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 4, 16)

4) Achieving Success and Easing Difficulties

Imam Ali (AS) said: "The one who behaves gently will attain success." (ibid: 3, 153). In another hadith, he stated: "Forbearance makes difficulties easy and creates the means of comfort." (ibid: 2, 45)

5) Divine Goodness Under the Shadow of Forbearance

The Prophet Muhammad (PBUH) said: "Whenever God wishes good for someone, He inspires them toward gentleness and forbearance, and anyone who is deprived of gentleness and forbearance is deprived of all good." (al-Nuri al-Ṭabrisi, 1988 AD/1408 AH: 11, 293). Furthermore, such a person will receive goodness in both this world and the hereafter. The Prophet Muhammad (PBUH) stated: "...If someone is granted gentleness and forbearance, they have been given goodness in this world and the hereafter, and whoever is deprived of forbearance will be deprived of goodness in both this world and the hereafter." (ibid: 11, 292)

6) Divine Reward and Safety from Hell

Imam Ṣadiq (AS) said: "God, the Almighty, is gentle and loves gentleness, and the reward given for gentleness is not given for harshness and severity."

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(al-Kulayni al-Razi, n.d.: 2, 119) The hellfire of any person is due to their actions. Forbearance, in its own way, safeguards a person from hell and brings them closer to paradise. The Messenger of God has said: "Do you know who will not enter hell? Every gentle, pleasant, easy-going person who interacts warmly with others." (Naraqī, 1963 AD/1383 AH: 1, 340)

7) Organization of Affairs

The Prophet of Islam (PBUH) stated: "There are three qualities that if a person lacks, their affairs will not be organized: a piety that prevents them from sin; a character through which they can befriend and tolerate others; and patience to respond to the ignorance of the ignorant." (al-Kulayni al-Razi, n.d.: 2, 116)

8) Strengthening Social Bonds

Since the root of many conflicts and disputes can be traced back to misplaced sensitivities and the lack of a spirit of gentleness and forbearance in society, the cohesion of society depends on factors like the level of forbearance individuals have towards the mistakes of others and their cooperative spirit. Imam Ali (AS) said: "Be tolerant with people so that you remain safe from their deception and tricks." (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 4, 15) Therefore, the Imam considers the practice of forbearance important in political matters as well (ibid: 54).

9) Attracting Capable Individuals and Sustaining Friendships

Imam *Ṣadiq* (AS) said: "Speaking nicely with opponents leads to their attraction." (al-Nuri al-Ṭabrisi, 1988 AD/1408 AH: 9, 36) Since human nature tends to befriend others—unless there are other causes that lead to enmity—Commander of the Faithful (AS) says: "Gentleness and generosity make a person beloved to their enemies." (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 4, 96)

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10) Easier Achievement of One's Goals

According to the words of the Commander of the Faithful, forbearance is like the bowstring of knowledge: The arrow that one shoots to achieve a goal will never reach its target unless it is strengthened by the gentle pull of the bowstring (al-Kulayni, 2008 AD/1430 AH: 1, 48).

11) Reforming the Behavior of Others

Imam Ali (AS) said: "Be patient with your disagreeable spouses and speak kindly to them, so that perhaps their behavior may improve." (Ibn Babawayh, 1965 AD/1385 AH: 3, 554)

12) Gaining Popularity with the Friends of God and Achieving the Reward of Martyrs

Imam Ṣadiq (AS) said: "We truly love the forbearant person." (Diylami, 2008 AD/1408 AH, 118) This is due to enduring the harms from opponents and concealing secrets that must be hidden from opponents as a result of this forbearance (al-Nuri al-Ṭabrisi, 1988 AD/1408 AH: 9, 36).

13) A Good End and Relief from Suffering

One of the Shias of Imam *Jawad* (AS) wrote to him in a letter: "I have a Naṣibi father who harms me; should I be tolerant with him or not?" The Imam replied: "Tolerating him is better than not tolerating. God has placed relief with every hardship, and you and I are under the protection of a divine guardianship that nothing is lost in its embrace." (Mufid, 1993 AD/1412 AH: 191)

14) Benefiting from a Suitable Social Position

Imam Ṣadiq (AS) said: "A group of non-Quraysh (who had a lower social status) displayed forbearance and good behavior with people and joined an esteemed and noble lineage." (al-Kulayni, 2009 AD/1430 AH: 2, 117-118)

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15) Safety in Religion and World

Imam Ali (AS) said: "The wellbeing of religion and worldly affairs lies in being tolerant with people." (Liythi Wasīṭi, 1956 AD/1376 AH: 285)

16) Goodness, Blessing, Benefit, and Happiness

The Prophet (PBUH) said: "In gentleness, there is abundance and blessing, and whoever is deprived of gentleness is deprived of goodness." (ibid: 186)
According to narrations, forbearance is half of life (al-Kulayni, 2009 AD/1430 AH: 2, 120) and it is the key to happiness and relief from misfortune and despair (ibid: 119).

17) Concealing Faults

It has been narrated: "Whoever reconciles with people will have their faults concealed." (Liythi Wasīṭi, 1956 AD/1376 AH: 445)

6. Proper Etiquette of Forbearance

6.1. Christian Perspectives on Forbearance

When practicing forbearance with others, certain etiquettes should be considered:

1) In All Relationships

Forbearance should be shown in every relationship: "Remind them to be subject to rulers and authorities, to obey; to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people." (Titus 3:2) True forbearance is when it is accompanied by overlooking past mistakes (Bell, 2009: 181).

2) Practice Patience

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Practicing patience in daily life leads to forbearance; (Ephesians 4:2; Colossians 3:12-13) believers are asked to be both forbearance and patient with their fellow believers.

3) In Preaching

Forbearance and patience should be exercised while preaching to others:

"Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching." (2 Timothy 4:2)

4) In Tribulations and Tests

Showing forbearance during trials and tests: "Rejoice in hope, be patient in tribulation, be constant in prayer." (Romans 12:12; also see James 5:7-11)

5) In Accepting Others

We should not shy away from accepting others; rather, we should embrace them with open arms. "Therefore welcome one another as Christ has welcomed you, for the glory of God." (Romans 15:7) Also, Jesus instructs his disciples: "So whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses." (See Mark 11:25; Luke 11:4)

6) Along with Patience

Forbearance must be accompanied by patience. A patient person will have a higher understanding, whereas someone who acts quickly might commit foolish acts. "Whoever is slow to anger has great understanding, but he who has a hasty temper exalts folly." (Proverbs 14:29) An irritable person might get into conflict, but a patient individual remains calm in disputes. "A man of wrath stirs up strife, but he who is slow to anger quiets contention." (Proverbs 15:18) because a patient person makes correct decisions and does not easily lose their temper.

Explanation of the Moral Trait of Forbearance in the *Thaqalayn* and the Bible**6.2. Views from Islamic Sacred Texts**

Forbearance, like other commendable traits, is acquired; it can be achieved through practice and effort:

1) In Response to Improper Behavior

Let us note that being upset in response to the improper behavior of others does not solve the problem; rather, it exacerbates the situation and sometimes provokes the stubbornness of the other party. However, forbearance with others ends this matter. Imam Ali (AS) said: "Pass over the slips so as to elevate your rank and status." (Tamimi Amidi, 1920-1927 AD/1339-1346 AH: 3, 314)

2) Awareness of the Reward for Forbearance

The Prophet of Islam (PBUH) mentioned the reward of Job for men who exercise forbearance in the face of their wives' bad temper, and for women who bear with the ill-temper of their husbands, he highlighted the reward of *Asiya* (Majlisi, 1991-2011 AD/1411-1431 AH: 103, 247).

3) Speaking Beautifully

Imam *Ṣadiq* (AS) said: "Speak pleasantly with both friends and foes." (al-Nuri al-Ṭabrisi, 1989 AD/1408 AH: 9, 36)

4) Verbal Compatibility

Imam *Baqir* (AS) stated: "Be compatible with hypocrites through your words, but bestow your unreserved love upon the believers." (Kufi Ahwazi, 1983 AD/1403 AH: 22)

5) Apparent Cooperation

In certain cases, one must show forbearance towards the opposing party without leading to compromise or neglecting to forbid the wrong. As mentioned in a narration: "In appearance, be with the wicked, but in secret,

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be with the righteous, and do not protest against the wicked who oppress you. For a time will come when no one will be saved except for the one whom people consider a fool, and he will bear this label with patience." (al-Kulayni, 2009 AD/1430 AH: 2, 117)

6) Good Behavior

The Prophet (PBUH) said: "Whoever does not behave well with those they must associate with has no goodness within them, so that God may provide them relief from that person." (Ibn Babawayh, 1965 AD/1385 AH: 4, 387)

7) Indifference to Others' Wrongs

The esteemed Prophet of Islam defined one-third of correct social behavior and forbearance as indifference, meaning to overlook the faults of others, especially those who oppose us (ibid.).

7. Inappropriate Conduct of Forbearance

7.1. Views from Christian Sacred Texts

It seems that the only point mentioned in both Testaments regarding this matter is the silence and lack of forbearance towards intentional wrongdoing. In the face of intentional sin, one should not show forbearance: "If your brother sins against you go and show him his fault, just between the two of you. If he listens to you, you have won your brother back. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If he still refuses to listen, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector." (Matthew 18:15-17)

7.2. Views from Islamic Sacred Texts

1) Silence in the Face of Clear Sin

Explanation of the Moral Trait of Forbearance in the *Thaqalayn* and the Bible

The Prophet Muhammad (PBUH) stated in a narration: "Gabriel advised me so much about women that I felt that divorce would not be justified unless the woman commits an open act of immorality. Therefore, if forbearance leads a man to become indifferent, it is not permissible." (al-Kulayni, 2009 AD/1430 AH: 5, 512)

2) Preserving Principles and Values

It is mentioned regarding the revelation of Surah *al-Kafirun* that a group of leaders of polytheists came to the Prophet and said: "Worship our gods for one year, and in the following year we will worship your God... or at least touch some of our gods for blessings so that we can also believe in you." It was here that Surah *al-Kafirun* was revealed, denouncing any compromise on religious principles (Faḍlullah, 1977: 60-61; Qurṭubi, n.d.: 18, 231).

Therefore, the Holy Quran does not tolerate leniency or compromise in the realm of principles and values and rejects any suggestions of compromise on fundamental issues, stating: "So do not obey the deniers." (al-Qalam/8-9)

3) Not Conceding to Enemies

Based on the verse "Muhammad is the messenger of Allah, and those who are with him are severe against the disbelievers and merciful among themselves..." (al-Fath/29), those who are with him are firm and strong against disbelievers. For the hostile and scheming disbelievers, there should be no forbearance shown. The Holy Quran clarifies that this severity and harshness must be evident, so that enemies can clearly perceive it (cf. al-Tawbah/73, 123; al-Taḥrim/9).

4) Not Conceding to Hypocritical Conspirators

Imam Ali (AS) showed forbearance toward opponents and hypocrites only until they took steps to overthrow his government; when they attempted

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practical actions, he dealt with them harshly (Tabari, 1992 AD/1413 AH: 4, 36).

5) Not Neglecting Divine Punishments

In enforcing divine punishments and reforming criminals, falling into the traps of feelings and unnecessary emotions leads to nothing but social corruption. Therefore, the Holy Quran states: "The woman and the man guilty of unlawful intercourse lash each one of them with a hundred lashes; and let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a group of the believers witness their punishment." (al-Nur, 2) Each of the adulterous woman and man should be given a hundred lashes, and no false compassion should prevent you from executing Allah's command if you believe in Allah and the Day of Judgment! And let a group of believers witness their punishment." Of course, this is provided that the enforcement of divine limits is not done excessively. Thus, the application of limits in Islam is conditional on specific criteria; for instance, the punishment for adultery requires the presence and testimony of four witnesses (cf. al-Nur/11-22).

6) Not Yielding to Oppression

Forgiveness and leniency borne out of weakness in the face of a powerful oppressor amount to inability and a form of acceptance of oppression. Imam Sajjad (AS) says in this regard: "And if you know that forgiveness is harmful, seek help for opposition; for Allah, the Exalted, says: And there is no blame upon the one who seeks help after being wronged." (al-Hurr al-'Amili, 1956-1969 AD/1376-1389 AH: 11, 138)

Explanation of the Moral Trait of Forbearance in the *Thaqalayn* and the Bible

Conclusion

The divine trait of forbearance has led humanity to adopt this characteristic in order to be freed from sin and to embody qualities similar to Christ. This significance is reflected in both Testaments, with an even greater emphasis found in the references to the Two Weighty Things (*Thaqalayn*). It is stated that forbearance with others constitutes half of one's faith and is considered one of the highest moral virtues.

The importance of this divine trait is such that in both Testaments, both Christ and humanity are required to embody this characteristic in their interactions with others (whether friends or foes) and even in their presentation of the Christian faith. In Islam, forbearance with oneself and others-whether in religious matters or various social interactions-is clearly emphasized in the Holy Quran and Hadiths.

According to the Bible, forgetting desires, having faith, and enduring hardships are considered influential factors in maintaining this trait; factors that Islamic texts also mention alongside belief in the Day of Judgment, emphasizing the strengthening of moral characteristics and the practice and vigilance regarding them.

The application of forbearance in life's affairs carries consequences for both the individual and society, including the enhancement of spiritual maturity, the strengthening of emotions, understanding the weak, and achieving excellent outcomes-as mentioned in the Bible. Islamic texts, in their own right, expand the scope of these consequences to include various worldly and otherworldly matters. Additionally, there are much commendable and discommendable etiquette associated with the concept of forbearance in the verses and traditions of Islam.

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It should not be overlooked that the most important point derived from this examination is that despite the numerous similarities between the God-fearing faiths of Islam and Christianity in this regard, the richness of Islamic teachings in comparison to Christianity on this matter is unparalleled. Valuable words and points can be found in the *Thaqalayn*-namely, the Holy Quran and the traditions of the Ahl al-Bayt (AS)-which reveal the greater comprehensiveness of the Islamic faith compared to the most popular religion in the world-Christianity. Although there seems to be little difference in the essential spiritual sense of the term "Forbearance" in the sacred texts of both faiths, the broad application of this trait in various aspects of individual and social life, as well as the mention of its numerous worldly and otherworldly benefits, highlights Islam's special attention to positive moral characteristics such as forbearance.

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Cite this article: Abbasi, Soleiman. (2024) Historical Semantics of the Concept of Satan in the Sacred Texts of the Torah, Gospel, and Quran. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 262-287. <https://doi.org/10.22034/QB.2024.2035880.1010>

Historical Semantics of the Concept of Satan in the Sacred Texts of the Torah, Gospel, and Quran

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(Received: 3 August 2024 - Accepted: 17 September 2024)

Abstract

Historical semantics is a method of lexical semantics in sacred texts that examines the components of a word in a historical context, revealing its developments, ups and downs over time. The concept of Satan has undergone transformations throughout history and has an ancient connection with sacred texts. The use of the term "Satan" in pre-monotheism was associated with concepts like evil, jinn, and malevolent spirits, intertwined with the functions of wickedness and impurity. In the Abrahamic religions of Christianity, Judaism, and Islam, Satan is recognized as a fallen divine being. The lexical application of this concept in sacred texts shows various attributes such as intelligence, an inquisitive nature, benevolence, and a dual nature, indicative of the interactions of the believers of these texts with diverse civilizations and the manner of its metamorphosis. Among these, the Quran, with its systematic narrative within a specific discourse, provides a unique interpretation of Satan. This research employs a descriptive-analytical method to read the concept of Satan in the narratives of the Torah, Gospel, and Quran through a historical lens (diachronic), exploring the transformations of the concept.

Keywords: Quran, Holy Book, Satan, Concept, Historical Semantics.

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Introduction

The concept of Satan is deeply intertwined with humanity's ancient beliefs regarding evil and malevolence. Although early humans did not necessarily recognize all forms of wickedness as "Satan," they attributed malice, misfortunes, and evil deeds to malevolent spirits, jinn, and similar entities; these were believed to perform the same wicked functions attributed to Satan today, influencing all aspects of human existence and shaping mental images of desirable and undesirable events. In this regard, the human perception of Satan, which has persisted throughout history, is also reflected in sacred texts. The process of the formation of sacred texts like the Old and New Testaments over time, amidst the fluctuations and interactions with various peoples and nations, has rendered the narratives of Satan's conception in these sacred texts diverse and dissimilar. Meanwhile, the Quran's account of Satan is coherent and relates to the framework of pure monotheistic discourse and its formation. To understand the concept of Satan in sacred texts, it is essential to revisit the narrations found within these texts and the impact of environmental factors and contextual conditions. In this light, to grasp the meaning of Satan, its emergence, persistence, and transformation of the conception and its meaning in Mesopotamian cultures and neighboring civilizational cultures will be re-examined using historical semantics. The meaning of Satan in the Quran will be recognized in connection with the discourse system and the contexts of the revelation of its verses; therefore, this research seeks to find answers to the following questions.

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- How is the concept of Satan and its developments reinterpreted in the Holy Scripture and the Quran?

- What does the concept of Satan signify within the discourse system of the Quran?

- What counterparts does the idea of Satan have in Mesopotamian beliefs?

The background of research on Satan in the Quran and the Bible has been widely recognized. Numerous articles have been written from various perspectives, among which only a limited number have focused on semantic analysis. These include "A Comparative Study of the Image of Satan in Divine Religions" (Yaqoubiyan, 2015 AD/1394 SH), which examines the representation of Satan in the texts of the Holy Scriptures and the Quran from a comparative perspective; "A New Semantics of the Term Satan" (Asgari, 2010 AD/1389 SH), which applies historical semantics to the Quran; and "Difference or Similarity between Satan and Iblis" (Momtahn et al., 2012 AD/1391 SH), which explores the semantic foundations to examine the consistency or inconsistency of this concept in verses and narrations.

The method of this research involves examining the concept of the term Satan with a historical perspective using historical semantics in the Holy Scriptures and the Quran. In this approach, efforts are made to reinterpret the emergence of the concept of Satan in the sacred texts (the Old and New Testaments and the Quran) and the transformation of its meaning in the historical context.

1. Concept of Historical Semantics

Historical semantics (diachronic) is the study of the fundamental meanings and their evolved interpretations over the course of the history of a word,

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which has changed in correlation with historical and temporal sequences (Sadeghi & Nosrati, 2011 AD/1390 SH: 7). This method began in 19th-century Germany and gained popularity through the French Linguistic Society, eventually attracting the attention of linguists (Palmer, 1994 AD/1373 SH: 29; Ahmad Mukhtar, 2007 AD/1386 SH: 189; Safavi, 2008 AD/1387 SH: 29-31). Words do not remain confined to their original meanings but undergo semantic expansion and contraction over time (Saidi Roshani, 2006 AD/1385 SH: 237). The terms semantic contraction and expansion refer to the narrowing meaning, widening meaning, or convey meaning (Qadoor, 1999: 330).

In this approach, the term Satan is re-examined within Jewish, Christian, and Islamic cultures, reflecting the temporal transformation and development of this term along with its expansive or restrictive meanings and the recreation of meaning. The outcome of the diachronic study may lead to an understanding of meaning change or a lack of semantic transformation within the semantic field. If there is a semantic transformation, then diachronic semantics is realized.

2. The Fundamental Meaning of the Word "Satan"

To understand the historical/diachronic meaning of the word Satan, it is essential first to recognize its fundamental meaning. The foundational semantics of the word Satan has a distinct linguistic history in the context of different cultures. Accordingly, this study delves into the derivation and disparate formulations of the concept of Satan within the Arabic lexicon and beyond, subsequently reinterpreting the core meaning of Satan.

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A) The word Satan is derived from "Shaṭana" which means a long rope with a sturdy texture used to draw water from a well. al-Mushāṭinu refers to someone who pulls the bucket from a well with two ropes. "Drunkenness resulting from a long nap is like a bucket tied by two strings hanging in the air" and the poem "A hungry prisoner whose head and legs seem to be stuck between two ropes" Point to the tangible meaning of rope (Ibn Manẓūr, 1994 AD/1414 AH: 13, 237). It seems that, like other words, the concept of Satan gradually evolved due to metaphorical applications in its central meaning. Thus, the application of Satan in concrete matters transformed through the intermediary function of Satan related to temptation and various deceptions that ensnare humans, leading to the abstraction of its meaning interpreted as being distanced from God in the form "Fī'āl." Another concrete meaning of this word among Arabs is "Rebellion." An unruly horse is referred to as "Satan" by Arabs; its abstract meaning is rebellion against God (Abbasi et al., 2020 AD/1399 SH: 93-94).

B) In another structure, it originates from "Shāṭa-Yashīṭu" which means to burn or be destroyed. It is understood to be invalidated, in accordance with the form (Fa'lān). It appears that this sensory meaning has taken on a transcendent connotation through its semantic application of intense wrath (Abasi et al., 2020 AD/1399 SH: 93-94).

C) Linguistically, it is also suggested that it may derive from Shawṭ. It is the singular form of Ashwāṭ meaning one round of running to completion; in this semantic framework, the usage of the word Satan in the Quran can refer to someone who has reached the finish line once, and God has granted him "A second chance." The core meanings of Satan in these formulations include rope, rebellion, intensity of heat, and reaching an endpoint, which can be

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generalized and transformed into a transcendent meaning (Abbasi et al., 2020 AD/1399 SH: 93-94).

3. Diachronic Semantics of the Word "Satan"

Diachronic semantics, associated with chronological sequences, undergoes meaning transformations (Sadeghi, Nasrati, 2011 AD/1390 SH: 7). In this approach, the word "Satan" is reexamined within Jewish and Islamic cultures, revealing how the temporal evolution of this word has been shaped by a broad or narrow semantic range and the recreation of meaning. Initially, the approach examines the Hebrew culture's understanding of the concept of Satan, followed by the transformations of this concept in the narratives of the Old and New Testaments and the Holy Quran.

The application of "Satan" in Semitic (Arab) culture was commonly used as a proper name (Jeffery, 2007 AD/1386 SH: 282). Names such as al-Shayṭān ibn 'Ūf ibn al-Nakha' (Ibn Ḥazm, 1983: 416), Mu'āwīya ibn al-Shayṭān ibn Mu'āwīya (Ibn Ḥazm, 1983: 208), 'Āhān ibn al-Shayṭān (Ibn Durayd, 1991: 401), and Sharāḥīl ibn al-Shayṭān ibn al-Ḥārith (Ibn Durayd, 1991: 406) illustrate the usage of this word in pre-Islamic Arabia and the awareness of its implications. Additionally, "al-Shayṭān" referred to a snake with hair (or bristles) in Arab culture (Ibn Manẓūr, 1994 AD/1414 AH: 13, 238), and a dangerous snake was known as "Shayṭān" or "Shayṭān al-Ḥamāṭa." (Ibn Nāqīya, 1954 AD/1374 AH: 70) Such applications can also be found in Arabic poetry, which reflects the lived experiences of Arabs.

In a poem, a man reproaches his wife:

"When she swears, she swears like the Shayṭān al-Ḥamāt, I know." (Farrā', 1980: 2, 387)

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The angry woman swears that when she takes an oath, she resembles the crowned snakes that inhabit the Ḥamāt tree. In this poetic statement, the word "Shayṭān" is used in a specific sense to reproach a man by his wife. A simile of "Shayṭān" in poetry is exemplified by:

"When Muthannā Ḥaḍramī twists like the Shayṭān through the desert where the plant Khirwa‘ grows." (Ibn Qutayba, 2002 AD/1423 AH: 224; Ibn Nāqīya, 1954 AD/1374 AH: 70; ‘Asgari, 2010 AD/1389 SH: 210)

It shows the lived experiences and familiarity of Arabs with the concept of "Shayṭān." This perception of the meaning of "Shayṭān" within pre-Islamic Arab life might be influenced by interactions with neighboring cultures, such as those in Mesopotamia. Although in Mesopotamian belief systems, the "Snake" had positive roles, assisting and being favorable to human life, facilitating the fertility of the earth, and the annual molting of snakes symbolized immortality (Gha’emi Manesh, 2016 AD/1395 SH: 54), they also served to ward off evil forces from humans and even transcended to the realm of gods (Mozaffari and Zarei, 2013 AD/1392 SH: 91). The anthropomorphic representations of Mesopotamian deities in snake form (Thorkild, 1968: 104) indicate the stability and influence of its function within this system.

This ancient archetype of the snake—reflected in the names of Arab tribes such as Banū Ḥiyya, Baū Afī, and Banū Khash—may signify its totemic status among the Semites. This perspective strengthens the notion that the usage of the word "Shayṭān" as a proper name for individuals and tribes could have had a totemic root (Jeffery, 1952: 282).

The exploration of the evolving meaning of "Satan" in the diachronic sequence of millennia makes the understanding of this concept unstable. With an intertextual approach, its semantic transformation in negative and

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unpleasant matters is accessible. In these unstable transformations, the meaning of "Satan" and its function shifted from pleasantness to unpleasantness, and broadly to negative matters (Gha'emi Manesh, 2016 AD/1395 SH: 54).

The narrative of the Torah regarding the seduction of Adam and Eve by the serpent—whether in the mouth of the serpent or in the form of a serpent—(Genesis 3: 1-14) aligns with meanings of enmity and slander, illustrating a transformation in the meaning of this ancient archetype. This new application of meaning also manifests in the New Testament, where the words "Dragon," "Serpent," "Devil," and "Satan" are considered synonymous, all having angelic lineage (Revelation 12: 9; Revelation 20: 2).

The account of "Satan" in the Quran within its novel and specific discourse indicates a change in meaning and its reproduction. In the Quranic narratives, the names "Satan" and "Iblis" are considered synonymous. (al-Baqarah/34-36; al-A'rāf/11-20) The use of "Satan" in the sense of evil spirits aligns with its employment in ancient Arabic poetry and is interconnected with the ancient archetypes of snakes, giants, and jinn (Jeffery, 1952: 283).

Secondary meanings, such as driving humans away from truth and God, include the meaning of "Straying from good" (Ibn Durayd, 1988: 2, 867; Ṭurayḥī, 1955 AD/1375 AH: 6, 271; Farāhīdī, 1988 AD/1409 AH: 6, 237) and "Rebellious," (Ṭabrisī, 1952 AD/1372 AH: 1, 36) indicate this semantic transformation. The reason for this change lies in God's command to rebel, as stated in the words of Umayyah ibn Abī al-Ṣalt about Prophet Solomon, who said, "Any rebellious one (Satan) who disobeyed was constrained." The term "Rebellious" here refers to "Satan." (Azharī, 2000 AD/1421 AH: 11, 214) Ultimately, "Satan" became a term for "Any vile and malevolent individual,

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whether from jinn, humans, or animals." (Rāghib, 1991 AD/1412 AH: 454; Ibn Manẓūr, 1993 AD/1414 AH: 13, 238; Ṭabrisī, 1952 AD/1372 AH: 1, 36)

4. The meaning of "Satan" in the Bible

The pre-fall Satan is referred to in Hebrew as "Lucifer" (לְיָלֵל), meaning "Bright and morning star," which appears only once in the both testaments: "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the nations!" (Isaiah 14:12) After the fall, he was called "Satan." The Hebrew word שָׂטָן (sātan) is a generic term meaning "Accuser" or "Enemy." (Kelly, 2006: 1–13; Campo, 2009: 603) The word "Devil," which is used for "Iblis" or "Satan," is the Greek translation "Diabolos," meaning "Slanderer," and is also referred to as "Abaddon" and "Apollyon," meaning the "Destroyer." (Hawks, 2015 AD/1394 SH: 545)

Some suggest that the word "Diable" in French and "Devil" in English are derived from this term (Hojjati, 1993 AD/1372 SH: 72), or that its root is Syriac (Khazaeli, 1999 AD/1378 SH: 78). According to Dehkhoda, the word "Satan" resembles the Greek "Titan" (Dehkhoda, 1998 AD/1377 SH: 10, 14706). In the Hebrew Bible, Satan appears as a supernatural being and is also used to refer to the ordinary enemies of humans (Kelly, 2006: 1–13, 28–29; Campo, 2009: 603). The term "Ha-Satan" usually directly refers to the heavenly accuser (Iblis) (Job 1 and 2; Zechariah 3), but "Satan" can signify any enemy or accuser (Kelly, 2006: 1–13, 28–29).

"Baalzebub" (Matthew 10:25; Matthew 12:24; Matthew 12:27; Luke 11:15; Luke 11:18; Luke 11:19) means "Lord of the flies." "Belial" (John 12:31; 14:30; 16:11; Ephesians 2:2; Matthew 9:34; Mark 3:22; Luke 11:15)

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is another designation for Satan in the Bible, referring to meanings such as "Prince of this world," "Prince of the devils," "God of this world," "Iblis," "Murderer," "Father of liars," "Evil one," "Dragon," "Serpent of old," "Enemy," and "Roaring lion."

5. The Formation and Evolution of the Concept of Satan in Early Human Beliefs

Ancient human religions generally share beliefs in good and evil, seeking to attract favorable outcomes and repel unfavorable ones while avoiding unpleasantness. Those phenomena that caused human suffering were labeled as "Evil." In this context, early humans sanctified natural celestial symbols, such as the sun, moon, and stars, as well as earthly natural manifestations like animals, trees, and plants, and later the spirits of the deceased. This gradually led to the emergence of multiple gods. For example, in Hinduism, there are numerous deities, with the most significant being Vishnu, Brahma, and Shiva, who can be sources of either good or evil. The issue of evil has been a universal phenomenon, and based on the ancient human understanding of this concept, unfortunate events, such as illness and natural disasters, were believed to be linked to hidden phenomena like evil gods, malevolent spirits, and demons (Khodabakhshi, 1997 AD/1376 SH: 43). Some also considered demons and spirits as the cause of diseases (Sami, 2010 AD/1389 SH: 290).

The Sumerians also held a belief in polytheism; in their worldview, each natural manifestation of the universe had a corresponding deity that surpassed humans. Over time, belief in monotheism replaced the Sumerians' polytheism. As Babylon rose to prominence in Mesopotamia, Marduk was recognized as the supreme god, and Bukhtunnasr accepted Marduk as the sole personal deity,

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resembling monotheism (Shala, 1967 AD/1346 SH: 233). Nevertheless, the other gods did not disappear entirely; rather, they were considered manifestations of the supreme god and sometimes took on forms such as angels, evil spirits, Satan, and demons (Chigh, 2011 AD/1390 SH: 19-20). Consequently, ancient Mesopotamians, who struggled with numerous adversities, attributed these evils and unpleasantness to the wrath of the gods or ascribed them to malevolent forces, evil spirits, and demons, making sacrifices to stay away from such evils (Ghadiyani, 2002 AD/1381 SH: 37) and performing specific rituals.

Similarly, ancient Iranians perceived evil spirits as their enemies and resorted to magic and sorcery to ward off their harm (Damavandi, 2006 AD/1385 SH: 96). The Egyptians believed that human sin led to the domination of Satan, and that the embodiment of Satan in a person's body caused illness; they endeavored to cure this through various forms of sorcery, charms, talismans, and incantations (Durant, 1999 AD/1378 SH: 157 and 304). In Pre-Islamic Arabia, the origins of diseases were also thought to be evil spirits, demons, and Satan, and they sought to exorcise these entities from afflicted individuals through incantations and prayers (Safa, 2016 AD/1395 SH: 30).

The culmination of the evolution and development of the concept of Satan can be summarized as follows: Early humanity has long grappled with the issue of evil, attributing its causation to hidden forces such as malevolent spirits, demons, and evil forces. This belief was reflected in the primitive religions of ancient Egypt, India, Mesopotamia, and elsewhere, where such entities were considered powerful and influential in human fate. They were labeled as evil gods in opposition to benevolent deities. In Iranian cultural

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belief, the evil god transformed into the force of evil and darkness known as Angra Mainyu/Ahriman, contrasted with the force of good/Ahura Mazda, leading to the prevalence of dualism.

6. The Concept of Satan in Mesopotamia

The belief in Satan, like in many cultures, was prevalent among the Sumerians, Assyrians, and Babylonians. An ancient inscription describes the characteristics of demons as follows: They are the poisons of the deities, capable of penetrating walls, descending from rooftops, and like storms, they sweep through homes; no door or lock can deter them. They enter every house like a snake or wind from beneath the door; they sever the bonds between husbands and wives, snatch children from their mothers' arms. Each of these demons has a name and a specific role: "Labartu," the child-snatcher; "Labasu," the agent of trembling; "Ahnasu," the cause of darkness, blackness, and paleness (Moballeggi Abadani, 1994 AD/1373 SH: 2, 45).

The majority of Sumerians, in addition to worshiping the "Great gods" and agricultural deities, believed in Animism and even more primitive forms of belief. They thought that numerous good and bad spirits governed nature and sent illness and death, or assisted humans in their affairs. Therefore, they revered these spirits. The spirits of rivers—which were worshiped according to official religion and in common societies—along with household spirits—who guarded the family hearth—and the spirits of the dead—who were offered sacrifices on designated occasions—were among the spirits that were revered. In fact, the general populace of Babylon highly valued magical practices that stemmed from the belief in the existence of both good and evil spirits. "The summoning of demons and evil spirits" and witchcraft were

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prevalent among common people, and they also gained acceptance in official religion. Alongside temples, there were schools for the readers of prayers and incantations that organized the popular beliefs in summoning demons and spirits. The prayers and rituals mixed with popular magic, conducted by these individuals, transformed into grand ceremonies accompanied by sacrifices, and ultimately this particular religious practice became part of the religious ceremonies of the Assyrians and the inhabitants of Mesopotamia (Kazhdan, 1974 AD/1353 SH: 155).

7. The Concept of Satan in Pre-Islamic Times

Historical reports suggest that the concept of Satan was not expressed through this specific term; rather, what opposed good was referred to with terms such as evil, malevolent spirits, and jinn. These concepts reflected the ideas and actions associated with Satan. The details are as follows:

7.1. Evil

Primitive humans before the advent of Abrahamic religions were not familiar with a concept or being known as Satan; they referred to hardships and painful matters simply as "Evil" and attributed them to "Evil Forces," "Malevolent spirits," or "Jinn." Primitive tribes attempted to ward off malevolent spirits through magic and sought to attract beneficial spirits (Nas, 1991 AD/1370 SH: 13). References in the Torah also indicate a belief among the Jews in the capabilities of jinn (cf. Leviticus 19:31; 20:6; 1 Samuel 28:9). Additionally, suffering from wicked spirits is reflected in the Gospels (cf. Matthew 10:1; Luke 6:18 and 8:2; Acts of the Apostles 5:16 and 8:7) (Rodríguez, 1998: 5-7) and humans are warned against resorting to the powers of jinn and unclean

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spirits (Leviticus 19:3 and 20:6; Deuteronomy 18:11), with magicians and jinn-holders deemed unclean (Leviticus 19:3).

Therefore, with the emergence of Abrahamic religions, the belief in monotheism spread among people, who began to regard the power of jinn and wicked spirits as insignificant compared to the power of the one God. However, due to their inability to repel harm and afflictions, some individuals strayed from the teachings of the prophets and believed that besides God, malevolent spirits and demons also held independent power over worldly affairs. This ultimately led to beliefs in dualism and dual worship, causing people to think that their interests could not be secured solely through the worship of the benevolent and merciful God and that it was also necessary to worship the spirits of evil to be safe from the tribulations caused by demons and wicked forces (Lantihi, 2009 AD/1388 SH: 325). The worship of angels (to attract good) and the veneration of jinn (to repel evil) by pre-Islamic Arabs is another indication of these beliefs (Ṭabāṭabā'ī, 2011 AD/1390 SH: 13, 325).

7.2. Dragon and Serpent

In Mesopotamian culture and civilizations, the serpent and the dragon are two symbols that sometimes replace each other and are occasionally representative of evil and wickedness. For example, in Iranian mythology, Ahriman (Angra Mainyu) is an ancient demon able to manifest as a lizard or serpent. In his battle against goodness, he seeks assistance from other demons (Curtis, 2008 AD/1387 SH: 121). Sometimes, this being operates in a dual capacity, embodying both good and evil. For instance, in Mesopotamian myths, the dragon plays a role in creation, yet heroes often engage in dragon-slaying. In Babylonian myths, Marduk is depicted with a sword, having defeated a winged dragon, which symbolizes his victory over Tiamat (Jiran

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et al., 1996 AD/1375 SH: 71). Tiamat is a monstrous dragon who is the mother of existence, defeated by Marduk, from whose dismembered body the elements of the universe are formed (Eliade, 2006 AD/1385 SH: 69-70). The serpent/dragon symbolizes all great mother goddesses connected with the vitality and birth of nature (Dubockour, 2008 AD/1387 SH: 55). In Mesopotamian myths, the dragon signifies fertility and birth. It should be noted that Tiamat also represents the dual principles of "Chaos and darkness." (Khalanatar et al., 2019 AD/1398 SH: 254) Tiamat, the first dragon-god of creation in Sumerian myths, appears as a great serpent. In the Babylonian creation myth "Enuma Elish," it is mentioned that children in the shape of serpents are born from Tiamat (Thorkild, 1968: 104). "Lahmu" and "Lahamu" were the first creations that were born, and they are gods with relatively ambiguous traits, apparently a couple of serpent dragons (Jiran et al., 1996 AD/1375 SH: 59). The enmity between man and the serpent (Dragon) is reflected in the Mesopotamian epic where the serpent steals the plant of immortality from Gilgamesh (Gilgamesh, 2013 AD/1392 SH: 104). Overall, the serpent/dragon in Mesopotamian myths symbolizes fertility and the creation of the world, but on the other hand, it has also posed a barrier to human immortality. It is quite possible that the story of Adam's fall in the religious beliefs of the Semites has roots in Mesopotamian mythological beliefs. In fact, "the dragon is equated with a demonic symbol, closely associated with the serpent... the dragon represents Lucifer's army against the army of God's angels." (Shahvalie, 2000 AD/1379 SH: 125 and 131)

In ancient times, the serpent was revered; in Mesopotamian myths, gods are often depicted with serpentine bodies (Thorkild, 1968: 104). The worship of serpent deities in Mesopotamia has a long-standing history. The depiction

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of two intertwined serpents, seemingly possessing a single body, represents one such serpent deity, "Nirah," in the city of "Der" at the border of Mesopotamia and Elam, which was worshipped as the minister of the deity "Ishtaran," lord of the city of Der (Skinner, 2001: 42-45; Black, Green, 2006 AD/1385 SH: 275). Among the serpent-like gods of Mesopotamia, "Ningiszida" (Image 1) is depicted as the ruler of the underworld in Sumerian mythology.



Picture 1: Source: The Louvre Museum

The result is that the serpent in the concepts of ancient peoples and Mesopotamians has been a symbol of fertility and growth, and the serpent's annual shedding of its skin represents renewal and immortality. However, the pursuit of fundamental changes over the millennia in the understanding of this symbol indicates the instability of symbols and the possibility of their meanings transforming; such that this concept has exchanged its role as a giver of life with a sinister position. In Hebrew culture, predatory animals and venomous snakes—believed to possess a demonic spirit—were revered (Moballeghi Abadani, 1994 AD/1373 SH: 2, 56). It is clear that in the Old

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Testament (Genesis 3: 1-14), it was the serpent that seduced Eve and then Adam, and in the New Testament, the serpent/dragon is sometimes the Devil and at times an accomplice of the Devil (2 Corinthians 11: 3; Revelation 12: 9; and 20: 2), being a cursed being whom God expelled from Paradise and condemned to eat dust and crawl on his belly (Genesis 3: 14).

7.3. Jinn/Demon/Fairy

Among various nations of the world, the belief in jinn and fairies has existed in the form of tales and myths, and they believed that spirits, jinn/fairies, and similar entities could sometimes take the form of animals and sometimes take human form (Nas, 1991 AD/1370 SH: 15). In the myths of Assyria and Babylon, angels or Utukku were divided into two groups: Good (Shedu/Lamassu) and evil (Edimmu). Edimmus afflicted humans with illness, compelled them to commit wicked and criminal acts, created discord among couples and families, and destroyed herds (Jiran et al., 1996 AD/1375 SH: 89). Pre-Islamic Arabs also believed that jinn were a type of harmful beings similar to demons, dwelling in the desert and instilling dread and fear in the hearts of the Arabs, serving as a source of evil. The belief in jinn, angels, monsters, and Sa'lāh (a type of Jinn) is indicative of their Animism practices (Mashkour, 1998 AD/1377 SH: 275).

The demon has an ancient background and history, which the general populace perceives as akin to "Āl" or other imaginary and fantastical beings (Khushdel, 2003 AD/1382 SH: 371). It is of the genus of jinn and appears in various forms (Rastegar Fasaee, 2004 AD/1383 SH: 207-208). In the Avesta, the demon is referred to as Daeva, and in ancient India, it is called Deva (Yahaqqi, 2007 AD/1386 SH: 371), which in the Avesta means "Evil God." In Zoroastrian prayers, one seeks to be free from "Daeva," thus the demon

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emerges as a "Non-praised god" and a "False deity" (Mirzaye Nazer, 1991 AD/1370 SH: 187-188). Among Indians and Europeans, besides Iranians, the term can also mean "God," but Iranians referred to a group of Aryan gods as "Demon," who were worshiped in India and Iran before the advent of Zoroaster. With Zoroaster's prophetic mission, Ahura Mazda was declared as the absolute good, and demons came to be known as misguiding and satanic beings. In the teachings of the Avesta, demons possess greater power than humans and dominate the realm of the world, correlating with natural phenomena such as wind and rain, thunder and lightning, floods, and earthquakes. Demons are superhuman creatures that negatively and destructively meddle in human lives, creating the conditions for the decay or destruction of Ahura Mazda's good creations (Hinzl, 2006 AD/1385 SH: 162).

8. The Narrative of Satan in the Quran

In the framework of the Quran, Iblis is a rebellious being who stood against God: "... We said to the angels, "Prostrate to Adam"; they all prostrated except Iblis..." (al-Baqarah/34; al-A'rāf/11; al-Isrā'/61; Tāhā/116; al-Kahf/50) He is a seducer (al-Hijr/39; Šād/82), an enemy of mankind (al-Kahf/50), cast out (al-A'rāf/13 and 18; Šād/77; al-Hijr/34), and a beautifier of human deeds (al-Hijr/39), who attacks humanity from all sides (al-A'rāf/17). After his rebellion against God, he was termed Satan, which in some instances refers specifically to Iblis (al-Baqarah/36; al-A'rāf/27; Yūsuf/5; al-Isrā'/53), and is generally a name for any evil seducing being, whether jinn or human, including the forces of Iblis (al-An'ām/112). The realm of Satan's influence is legislative spheres; his only weapon is temptation (al-Nās/4-5) and

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invitation. "But I had no authority over you except that I invited you, and you responded to me..." (Ibrāhīm/22)

In the perception of the Quran, jinn are often associated with a demonic role, as humans have recognized throughout history, believing them to have supernatural powers. The Holy Quran amended the pre-Islamic Arab conception of jinn, where sometimes the term "Satan" refers specifically to the jinn. "And they followed what the devils recited during the reign of Solomon. And Solomon did not disbelieve, but the devils disbelieved..." (al-Baqarah/102) The scholar views them as a group of jinn (Ṭabāṭabā'ī, 2011 AD/1390 SH: 1, 235). Sometimes the term jinni specifically refers to Satan: Who whispers in the breasts of mankind; from among jinn and men (al-Nās/4-5).

Conclusion

- The term "Satan," meaning a strong long rope with a tangible application, gradually transformed in its metaphorical sense to denote a tempter. Additionally, in another interpretation, it means "To ignite or perish," and in an emotional context, it signifies "Intense anger." Beyond these interpretations, from a linguistic perspective, tracing the word "Satan" to "Shuṭ" meaning "To run a race and to finish" can be described. In this interpretation, the application of the term "Satan" in the Quran can refer to "A being that has once reached the finish line, to which God granted a second chance."

- The imagery of Satan in ancient human beliefs, followed by the ancient Mesopotamian culture, speaks of forces of evil and wicked powers. Over time,

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as people embraced monotheism, the Mesopotamian tribes intertwined the teachings of the prophets with their lived experiences, associating pleasant events with the merciful God, and attributing unpleasant events and disasters to the forces of evil and Satan. This belief gradually found its way into religious texts, and in the Quran, Satan is reflected as a wicked creation and the enemy of humanity, approached through a revelatory and monotheistic perspective.

- The concept of Satan in religious texts is interconnected with the historical development of these texts. Accordingly, the process of compiling the two testaments over many centuries utilized the Mesopotamian culture and the adjacent civilizations, such as Iran and Egypt, reflecting their distinctive discourse system in their perspectives on the concept of Satan.

- The narrative of the serpent in the Book of Genesis in the Torah described as cunning and deceiving Eve, signifies the replacement of Satan in this tale. Linguistic and mythological research indicates that in the non-homogeneous formulation of the Mesopotamian mythological world, the serpent existed as a supernatural entity with a dual character.

- The Quranic narrative of the concept of Satan reflects the confrontation between the pre-Islamic and Islamic approaches. In pre-Islamic concepts, Satan had a mythical essence under the umbrella of deity worship, whereas the Quranic perspective, with its focus on monotheism, presents a novel interpretation of Satan.

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Cite this article: Khavas, Amir. (2024) The Character of Jesus in the Qur'an and the Four Gospels. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 288-317.
<https://doi.org/10.22034/QB.2024.2037196.1013>

The Character of Jesus in the Qur'an and the Four Gospels

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(Received: 31 July 2024 - Accepted: 22 September 2024)

Abstract

The study of topics related to religions, especially Abrahamic religions, has always been important and prioritized, particularly when these topics are examined in a comparative and interfaith manner. This research examines the character of Jesus Christ from the perspective of the Holy Quran and the four Gospels to determine whether divinity can be attributed to him or if, as the Holy Quran explicitly states, he was one of the great prophets of God. By analyzing the content of the four Gospels using content analysis methods, we concluded that none of these four Gospels, which are regarded as the official sources of Christianity, provide any evidence of divinity for him. Rather, he was a human, born of Mary by divine will and through the Holy Spirit, with his special mission being the guidance of the Children of Israel. Like other prophets, he performed numerous miracles, and his character possessed outstanding qualities that are also emphasized in the Holy Quran.

Keywords: Jesus, Quran, New Testament, Divinity, Content Analysis.

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Introduction

Today, comparative theology has gained increased importance, as specific topics can be examined from the perspective of two or more religions, leading to fruitful results. These results can not only highlight differences but also, in many cases, foster convergence and bring the horizons of religions closer together, alleviating some misunderstandings. In this research, we aim to examine the character of Jesus from the perspective of the Holy Quran and the four Gospels, presenting the views of these two texts regarding him to those interested in comparative discussions, so that the true character of that Prophet may be better revealed. Our method in this research will be descriptive-analytical, of the content analysis type, focusing primarily on the two texts of these religions, namely the Holy Quran and the four Gospels. The presupposition of this research will be in line with the Christian belief in the authority of the New Testament.

1. Christology of the New Testament

Christianity is a religion that has its roots in Judaism and considers itself a kind of heir to Judaism, in the sense that it claims that Jesus is the promised Messiah of the prophets of the Children of Israel. Therefore, it is natural that Christianity inherits the beliefs of the Jewish faith, including the belief in the existence of a single, unique God. So, the main question is: Whether the belief in the divinity of Jesus in Christianity does not endanger the monotheism inherited from Judaism and lead Christianity towards the polytheistic practices of the Greek and Roman religions, which it itself opposed. If the authors of the New Testament identify their God as the same God of

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Abraham, Moses, and the Children of Israel, and in Judaism, He is a singular God, how can one also believe in the divinity of Jesus Christ? Was this belief proposed by Jesus himself, or were the apostles and early disciples of Jesus Christ the originators and promoters of this idea? Is such a concept presented and emphasized in the Gospels? To answer this question, we will analyze the content of the four Gospels and show what image of Jesus emerges from them.

Based on what has been stated about the life and biography of that Prophet in the Gospels, there is no specific news about him until he is about thirty years old, and the story of his birth and some minor events are recounted in the Gospels. Therefore, the most important period of the Prophet's life pertains to the last three years of his life, which begins with his baptism by John the Baptist and it is after this period that his words, actions, teachings, and behavior with others, especially his disciples, are recorded in the Gospels.

2. The Event of Baptism

The first incident that should be examined to see if any reference to the divinity of the Prophet can be found in the report of that event is the baptism of Jesus Christ by John the Baptist. The Gospels state that the Prophet went into the water and came out, the Holy Spirit descended upon Him in the form of a dove, and a voice was heard from heaven saying, "This is my beloved Son, with whom I am well pleased." However, the Gospels report this event somewhat differently, which we will quote the texts of the four Gospels and then compare them.

Matthew says: "When Jesus was baptized, he immediately came up from the water; and behold, the heavens were opened to him, and he saw the Spirit

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of God descending like a dove and coming to rest on him; and behold, a voice from heaven said: This is my beloved Son, with whom I am well pleased." (Matthew 3: 16-17)

Mark says: "And when he came up out of the water, he saw the heavens torn open and the Spirit descending on him like a dove; and a voice came from heaven, you are my beloved Son; with you I am well pleased." (Mark 1: 10-11).

Luke says: "Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came from heaven, you are my beloved Son; with you I am well pleased." (Luke 3: 21-22)

John says: "John bore witness; I saw the Spirit descend from heaven like a dove, and it remained on Him. I myself did not know Him, but He who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is He who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God." (John 1: 32-34)

Although the core of the account in the Gospels regarding this event is quite similar, there are also differences. In the first three Gospels, namely the Synoptic Gospels, it is explicitly stated that Jesus was baptized by John, and the event is reported in such a way that it seems only Jesus sees and hears the descent of the Spirit and the heavenly voice. However, John, in his Gospel, does not mention the baptism of Jesus (unless inferred from the context) and conveys the words from the mouth of John the Baptist, who testifies that he was told that the Spirit would descend upon whoever and he is the one who will baptize with the Holy Spirit, and I testify that this is the Son of God. The

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pronoun "I did not know Him" must also refer to Jesus because John the Baptist initially states that he saw the Spirit descending like a dove from heaven, so he recognized the Spirit, and the "Him" he did not know refers to Jesus, whom God introduces to John in the final statement.

The important point here is that it was said to Prophet *Yahyā* that whoever you see the Spirit descending upon, he is the one who baptizes with the Holy Spirit, and it was not said that he is the Son of God. So how does John report from Prophet *Yahyā* that he said this is the Son of God? In other words, in John's account, there is no mention of a heavenly voice saying that Jesus is my beloved Son, with whom I am well pleased. Therefore, it has become clear that the reports of the three Gospels are different from the report of the Gospel of John, and this difference is significant. Secondly, can we infer from the phrase "You are my beloved Son" that he is the true Son of God and possesses divinity? In the continuation of the discussion, we will examine the issue of son-ship in the Gospels and show that this title is a metaphorical title used in the context of honor and is not exclusive to Jesus, as the title Son of God has been applied to various individuals in both the New Testament and the Old Testament.

3. The Forty-Day Temptation of Jesus in the Desert

Another event reported in the Gospels about Jesus Christ is his forty-day temptation in the desert, which occurred after his baptism. This event is only reported in the Synoptic Gospels. During these forty days, Jesus was tested three times by the devil, which made three requests of him:

- 1) If you are the Son of God, tell these stones to become bread;

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2) If you are the Son of God, throw yourself down from the pinnacle of the temple;

3) Bow down and worship me.

Jesus rejected all three requests and responded to the devil in two instances by saying, "It is written, You shall not put the Lord your God to the test" and "For it is written, You shall worship the Lord your God, and him only shall you serve."

When Matthew has reported this incident in full (Matthew 4:1-10), Mark has only mentioned that the devil was tempting Him for forty days (Mark 1:12-13), and Luke's account is also complete like Matthew's (Luke 4:1-12), while John has not reported this event .

In the account of this incident, words attributed to Him clearly indicate that He did not consider Himself divine at all. These words are: "It is written, 'You shall not put the Lord your God to the test, and you shall worship Him only.'" If He considered Himself divine and believed Himself to be the Lord and the embodiment of God, He should have responded to the devil by saying, "I am God; how can I bow to you, or how can I test myself, who am God?" However, the response of Jesus indicates that He considers Himself a servant of God, and from the perspective of Jesus, a servant of God has no right to test or put his God to the trial, nor to worship anyone other than Him.

In another place, Jesus Christ addresses the people, saying that you cannot call me and enter the kingdom of heaven by saying the word God to me; rather, you must fulfill the will of my Father who is in heaven to enter the kingdom of heaven (Matthew 7:21). In fact, he wants to say that the way to salvation is through servitude to the Almighty God, not by considering me as God. If it is said that Jesus Christ considers God as his Father, it can be noted

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that in previous statements, he has repeatedly addressed God as the Father of the people (for example, see Matthew 6:4, 6, 9, etc.), and this does not imply being a true son.

4. Jesus Calling Himself the Son of Man

In another place, Jesus refers to himself as the Son of Man and addresses some Jewish scribes who accused him of blasphemy, saying: "But so that you may know that the Son of Man has authority on earth to forgive sins..." (Matthew 9:1-6). Indeed, in multiple instances, he has referred to himself as the Son of Man .

In another instance, Jesus, in addition to calling himself the Son of Man, tells the people (Pharisees) who opposed him: "Anyone who speaks a word against the Son of Man (Jesus) will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." (Matthew 12:31-32, Luke 12:10) From this statement, it is clear that he considers himself a human and does not attribute divinity to himself, nor does he see himself as of the same essence as the Father. Therefore, he considers opposition to himself forgivable, unlike opposition to the Holy Spirit, which is not forgivable.

5. Being at the Disposal of God in the Kingdom

In another incident, the mother of two zealous sons comes to the Prophet with her sons and requests that her two sons sit on the right and left of Him in the Kingdom. The Prophet said, "Sitting on my right and left is not for me to give except to those for whom it has been prepared by my Father." (Matthew 20:20-23) This statement of the Prophet clearly shows that he does not claim

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any divinity for himself, as he considers the authority of the Kingdom to be in the hands of God. If Jesus had divinity and was God himself, these words would be meaningless.

6. The Worship of Jesus Christ at the Last Supper

Another event that can reflect the perspective of Jesus Christ regarding himself is related to the latter part of his life when, after having the Last Supper with the apostles, he went to a place called Gethsemane. Then, Jesus, along with Peter and the sons of Zebedee went to a location nearby to pray, where he said to them: "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me." He went a little farther, fell on his face to the ground, and prayed, saying, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." (Matthew, 26: 36-44) It is clear that Jesus Christ considers himself a servant of God, praying in this manner, and he repeats this prayer three times that same night. If Jesus believed himself to be divine and, in fact, God himself, then pleading for deliverance would be meaningless because, according to Christianity, God himself had taken on flesh to atone for the sins of humanity, making the plea for salvation from this ordeal senseless.

Another statement has also been reported from the Prophet, in which he cried out loudly from the height of the cross, saying: "My God, my God, why have you forsaken me?" (Matthew 27:46 and Mark 15:35) This statement of the Prophet indicates that he considers himself a servant of God, and if he possessed the essence of divinity and was of the same nature as God, it would not make sense for him to say, "Why have you forsaken me?" Can God forsake Himself? Can God forsake His true Son? Did God really abandon

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Jesus, peace be upon him, that he complains to God, asking why he was forsaken?

7. The Title of Prophet Attributed to Jesus by Himself

We recall another example of his statements reported by Mark. One day, he returned to his hometown and began to teach and preach in the synagogue on the Sabbath, which astonished many people who said, "How can this man perform these miracles? Is he not the carpenter, the son of Mary, and are not his brothers James... And his sisters here with us?" And they took offense at him. Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house." (Mark 6: 1-4) This response clearly indicates that he considered himself a prophet and wanted to convey that the rejection of him as a prophet by his own countrymen was not a new occurrence but had a precedent, as similar behaviors had been directed towards other prophets. Luke also reported a similar matter with slight differences (Luke 4: 23-24).

8. Acknowledgment of the One God by Jesus

It has been reported elsewhere that the Pharisees asked the Prophet, "What is the first of all commandments (the most important commandment of the Jewish law)?" The Prophet replied, "The first of all commandments is, Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, and with all your strength. This is the first of the commandments." (Mark, 12: 29-30) This statement of the Prophet also indicates the oneness of God.

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9. The Worship of Jesus

It has been reported in several instances in the Gospels that the Prophet was constantly engaged in worship; "And He withdrew into the wilderness and prayed." (Luke, 5: 16) "And in those days He went out to the mountain to pray, and continued all night in prayer to God." (Luke, 6: 12) These statements emphasize the human aspect of the Prophet and cannot be related to divinity.

Conclusion

Based on the collection of statements attributed to Jesus Christ from the Gospels, and by examining them, one can conclude that he did not claim any divinity for himself. If his divinity were a reality and truth, Jesus would certainly have sought to explain it to the people. However, this belief emerged after his earthly life, and the doctrinal disputes over this issue until the year 325 AD testify to the fact that this teaching did not have its roots in the teachings of Jesus himself. In the Gospels, which reflect his life and words, we find no clear evidence that he considered himself to be God. We will further examine and analyze the texts of the four Gospels to determine whether it is possible to derive divinity from these texts concerning the personality of Jesus.

10. Jesus Christ Titles in the Gospels

In the Gospels, there are various titles mentioned for, which we will also refer to.

10.1. Prophet

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At least five times, the title of Prophet has been used for Him, such as: In part of the Sermon on the Mount, He said to the people: "Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you." (Matthew 5:11-12, Luke 6:23)

10.2. Son of Man

In the Gospels, Jesus is referred to as the Son of Man about eighty times, and in most cases, this term is used by Jesus himself. Characteristics of the Son of Man, who is Himself, are mentioned, including: "The Son of Man has no place to lay his head." (Matthew 8:21)

10.3. Son of God

In some passages of the Synoptic Gospels, He is referred to as the Son of God. Therefore, we must examine these instances to determine their implications regarding the divinity or humanity of Jesus. For example: "When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, 'Surely he was the Son of God!'" (Matthew, 27:54) and similarly: "Whenever the impure spirits saw him, they fell down before him and cried out, 'You are the Son of God!'" (Mark, 3:1)

Regarding the phrases in which Jesus is referred to as the Son of God, several points need to be noted:

1. The term "Son" in the Synoptic Gospels has been used by various individuals; sometimes Jesus himself used this title for himself, sometimes the authors of the Synoptic Gospels referred to him as the Son of God, sometimes a voice was heard, and sometimes ordinary people and even the possessed addressed him as the Son of God.

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2. The title "Son of God" in the New Testament is not exclusive to Jesus and has also been used for others. Even in the Old Testament, the title "Son of God" has been applied to all the children of Israel (to sinners and sometimes to the righteous) and has also been used concerning Solomon: "And [the Lord] said to me [David], Your son Solomon, he shall build my house and my courts, for I have chosen him to be my son, and I will be his father." (1 Chronicles 28:6) Likewise, in the New Testament, Jesus (peace be upon him) himself used this title for his audience multiple times, referring to them as sons of God: "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven." (Matthew 5:44-5)
3. In some of the passages from the harmonious gospels, it is mentioned that other people will call Jesus the Son of God, where the angel tells Mary that she will bear a son and will name him Jesus, and he will be called the Son of the Most High. The more interesting point is that in another phrase, the reason for this naming is explained, where it says: "The angel said to Mary, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore, the holy one who is to be born will be called the Son of God." (Luke 1:35) This phrase indicates that the reason for this naming is that Jesus was born without a father and through the power of the Most High.

Therefore, it seems that the title "Son of God" is a metaphorical usage, and the context for such usage is honor or other matters, meaning it has been used in terms of nobility, love, and similar concepts, and its literal meaning is

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not intended. Because, in addition to the fact that this title has also been attributed to other individuals (even by Jesus Christ (peace be upon him)), it is also impossible for the Almighty God to have a son in the literal sense, and the reasons for the impossibility of such a thing are clear.

10.4. The Lord

In about thirty-six instances in the Synoptic Gospels, Jesus is referred to as "Lord," which we will examine here, such as: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one that does the will of my Father who is in heaven." (Matthew 7:21) and: "One of his disciples said to him, Lord, first let me go and bury my father." (Matthew 8:21 and Luke 9:59)

In all thirty-six instances quoted from the Synoptic Gospels, where the term "Lord" was used more than once in some cases, none of them indicate the divinity of Jesus. Firstly, the term "Lord," which is equivalent to "Rab" in Arabic and "Lord" in English, is used for both the Creator and the created, meaning master, lord, owner, and possessor. Thus, in the Holy Quran, the term "Rab," which is equivalent to "Lord," is also used regarding a human when Joseph says to his fellow prisoner, "When you are released, mention me to your lord," meaning remember me before your master and owner (Joseph/42). In the Old Testament, even the term "God," (equivalent to "Allah" in Arabic and "God" in English) which in Islam specifically refers to the Creator, is used for the created: "And the Lord said to Moses, See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet." (Exodus 7:1) Secondly, in several examples of the quoted phrases, the term "Son of David" is also applied to Jesus, such as: "Suddenly, a Canaanite woman from that region came out and cried to him, Lord, Son of David, have

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mercy on me, for my daughter is severely demon-possessed." This indicates that those who used this term for Jesus did not intend the meaning of divinity, as it is not possible for the Lord to be the Son of David. Thirdly, the expression "Lord" in the Greek text of the New Testament is used for someone other than Jesus and is translated as master, lord, owner, and possessor (cf. Tofighi: 173).

Therefore, it can be concluded that the harmonious gospels present a human image of Jesus and there is no clear indication of his divinity found in these gospels.

11. View of the Gospel of John

In the Gospel of John, the same expressions used regarding Jesus in the Synoptic Gospels are present, and their responses are similar. However, there are some specific expressions in the Gospel of John that we will analyze. In this Gospel, Jesus is referred to with the term God, such as: "Suddenly [after the ascension] Jesus came and stood among them and said, bring your finger here and see my hands, and bring your hand and put it in my side; do not be faithless, but believe. Thomas answered him, My Lord and my God! Jesus said, Thomas, because you have seen me, you have believed. Blessed are those who have not seen and yet have believed." (John 20:26-29) In this statement attributed to Thomas, the two words Lord and God are applied to Jesus, and therefore it cannot be used to argue that Jesus possesses divinity. This is because the term Lord does not indicate divinity, and the term God, which is simultaneously applied alongside Lord to Jesus, does not imply divinity either, as in the Old Testament, the term God is also applied to figures other than the Almighty God, such as Moses.

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There were also two other expressions in the phrases of John that can be interpreted as indicating that John had a specific viewpoint about that person. One was the expression "The only begotten Son of God" (which appeared both in his Gospel and in one of his letters) that did not appear in the synoptic Gospels. Now the question is whether "Being the only begotten" implies the true son-ship of Jesus and consequently indicates his divinity, or whether there is a specific characteristic in him that led John to refer to him as the only begotten, even though it does not necessarily imply his divinity. It may be said that that characteristic is that he was created without a father, and this is what led to such an expression being used about him, because in the New Testament, two individuals are specifically called "The Son of God": One is Adam (Luke 3:38) and the other is Jesus, and it is clear that Adam's being the son of God is due to his lack of a father and mother.

Another expression that John uses regarding Jesus is at the beginning of his Gospel, where he refers to Him as the Word of God, which has existed from eternity, was with God, and was God: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God." (John 1:1-2) From this expression and the prevailing spirit of the Gospel of John, one can sense that he wishes to present a kind of divinity for Jesus, and in this view, it seems that he is heavily influenced by Paul. However, based on the collection of evidence and sayings attributed to Jesus, one cannot accept this claim, which lacks textual and rational support, as the founder of Christianity did not present such a teaching or belief about himself.

In the Gospel of John, the concept of "Eternal Life" (John himself will define eternal life) replaces "The Kingdom of Heaven" (which is mentioned in the Synoptic Gospels). From John's perspective, eternal life is a divine gift

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for the end times, but it is also present in the person of Christ and can be attained. John regards Jesus Christ as an eternal being who has been with God since the beginning and is the creator of the world, granting light to humanity. He came (and was incarnated) so that humans could become children of God. (John 1: 1-14) John uses the term "Logos," a Greek word meaning speech and reason, but to avoid compromising the monotheism of the Old Testament, he employs Logos in the sense of "The Word." The God of Israel is a God, who speaks, and His word can be heard; He creates through the Word and speech. Before the creation of the world, God's creative Word existed, and this same Word was revealed to the prophets, which John identifies as Jesus Christ, who was born of Mary at the appropriate time and took on flesh. From the Gospel of John, it is evident that Jesus Christ was sent by the Father (John 5: 23 and 36). And he has come in the name of the Father (John 5:43) and is completely obedient to the Father since he receives everything from the Father (John 8:39); therefore, he is in a position lower than the Father: the Father is greater than me (John 14:28). He obeys the commands of the Lord: "I love the Father and do exactly what I am commanded." (John 14:31) However, John, in some parts of his Gospel, tries to diminish or eliminate the inequality between the Lord and Jesus (peace be upon him); thus, he quotes Jesus saying: "Whoever has seen me has seen the Father," (John 14:9) "You, Father, are in me, and I am in you... just as we are one," (John 17:21-22) "I and the Father are one." (John 10:30)

Although the spirit of the Gospel of John leans towards the divinity of Jesus Christ, it is necessary to point out that some of John's expressions cannot be reconciled with this idea; for instance, he quotes Jesus saying, "Father, save me from this hour." (John 12:27) More importantly, John says about the

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meaning of "eternal life" from the words of Jesus: "And this is eternal life that they may know you, the only true God, and Jesus Christ whom you have sent." (John 17:3) Can the divinity of Jesus be derived from the Gospel of John in light of these expressions? Considering that it has been established that the one true God has both the unity of oneness (negation of inherent multiplicity) and the unity of singularity (negation of external multiplicity), can the divinity of Jesus be affirmed, even if we consider him to be of the same essence and substance as God? Because at least the unity of oneness and singularity in the external world is negated, while according to John's statement, Jesus considers God to be the only true one, and true unity negates the divinity of another person and negates the composition and lack of simplicity from the essence of God.

12. Jesus Christ in the Quran

The name of Prophet Jesus appears 23 times, and his title (the Messiah) appears 9 times in the verses of the Quran. In some of these verses, both the name and the title are mentioned, while in others, he is referred to with pronouns. Additionally, in two verses, he is referred to as the son of Mary.

Considering the content of these 45 verses, they can be categorized into eight groups, and various discussions can be raised regarding these verses. Eight verses have also been utilized from two perspectives. For the sake of brevity, we will highlight the most important points.

Category One Verses that regard Jesus as a creation of Almighty God and emphasize that he was miraculously and uniquely born from a mother named Mary. It is constantly highlighted that Jesus is the son of Mary to underscore his human aspect

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1. Verse 45 of Surah *Āli 'Imrān* When the angels said, O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and Among those who are near to Allah.

2. Verse 59 of Surah *Āli 'Imrān* Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust; then He said to him, be, and he was.

3. Verse 171, Surah al-Nisā: "O! people of the Book, do not go to extremes in your religion and do not say about God anything but the truth. Indeed, the Messiah, Jesus, the son of Mary, is the Messenger of God His word which He conveyed to Mary and a spirit from Him..."

The second category: The verses that mention the name of Jesus, peace be upon him, along with the names of other prophets, to show that he is also one of God's prophets, and there is no difference between them in terms of being a prophet, although in other verses, some prophets are preferred. Some others are mentioned:

1. Verse 136, Surah *al-Baqarah*: "Say, We believe in God and in what was sent down to us, and what was sent down to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses "Jesus and whatever was given to the prophets from their Lord, We make no distinction between any of them, and to Him we submit."
2. Verse 84 of Surah *Āli 'Imrān*: "Say, We believe in God and in what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes and what was given to Moses "Jesus and the prophets are from their Lord. We make no distinction between any of them, and to Him we submit."

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3. Verse 163, Surah *al-Nisā*: “Indeed, We have revealed to you just as We revealed to Noah and the prophets after him, and We revealed to Abraham, and Ishmael, and Isaac, and to Me Jacob, and the tribes, and Jesus, and Job, and Yūnus, and Aaron, and Solomon, and We gave David the Psalms.”
4. Verse 50 Surah *al-Mu'minūn*: “And when We took from the prophets their covenant, and from you, and from Noah, and Abraham, and Moses, and Jesus, the son of Mary, and We took from them a covenant “Thick.”
5. Verse 13, Surah *al-Shūrā*: “He has prescribed for you a religion that which He enjoined upon Noah, and which We have revealed to you, and which We enjoined upon Abraham, Moses, and Jesus, that you should establish the religion Do not be divided therein. It is hard for the polytheists to do what you call them to. God chooses to Him whom He wills and guides to Him whoever turns.”
6. Verse 27, Surah *al-Hadīd*: “Then We followed in their footsteps with Our messengers, and We followed in their footsteps Jesus, son of Mary, and We gave him the Gospel and placed it in the hearts of those who followed it They invented compassion, mercy, and monasticism. We did not prescribe it to them except to seek God’s pleasure, but they did not observe it as it was properly maintained, so We gave it to those who believed from Him their reward, and many of them are transgressors.”

The third group: the verses that deny the divinity of Christ and his being the son of God and severely rebuke Christians because of their promise of the Trinity and belief that Jesus son of Mary, peace be upon him, is God, and

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consider this belief as blasphemy and advise Stop believing that it is better for you, otherwise you will be deprived of paradise and your place will be in the fire.

1. Verse 171, Surah *al-Nisā*: “O! people of the Book, do not go to extremes in your religion and do not say about God anything but the truth. Indeed, the Messiah, Jesus, the son of Mary, is the Messenger of God His word which He conveyed to Maryam, and a spirit from Him, so believe in God and His messengers, and do not say, “Desist, three, is better for you.” God is but one God, Glory be to Him. That he will have a son, to whom belong all that is in the heavens and all that is on earth, and God is sufficient as a disposer of affairs.”
2. Verse 17, Surah *al-Mā'idah*: “Those who say that God is the Messiah, the son of Mary, have certainly disbelieved. Say, Who can have anything against God if He wishes to destroy the Messiah, the son of Mary?” Mary and his mother and all who are on the earth. To God belongs the dominion of the heavens and the earth and all that is between them. He creates what He wills, and God is over all things. Almighty
3. Verse 72, Surah *al-Mā'idah*: “Those who say, “Indeed, God is the Messiah, the son of Mary,” have disbelieved. And the Messiah said, “O! Children of Israel worship God, my Lord and your Lord.” Indeed, whoever associates anything with God, God has forbidden to him Paradise, and his abode is the Fire, and the wrongdoers will have no helpers.”
4. Verse 73, Surah *al-Mā'idah*: “Those who say that God is the third of three have certainly disbelieved, and there is no god but one God, and

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if they do not desist from what they say, they will be cursed a painful punishment is inflicted on those who disbelieve among them.

5. Verse 116, Surah *al-Mā'idah*: "And when God said, 'O Jesus, son of Mary, did you say to the people, take me and my mother as two gods besides God?' He said, "Glory be to You, that is not the case." It is not for me to say what I have no right to say. If I had said it, you would have known it. You know what is in my soul, but I do not know what is in your soul. Indeed, you are the Knower of the unseen.
6. Verse 30, Surah *al-Tawbah*: "And the Jews said, 'Uzair is the son of God,' and the Christians said, 'The Messiah is the son of God.' That is what they say with their mouths those who disbelieved before - God will fight them. How will they be let go?
7. Verse 31, Surah *al-Tawbah*: "They took their rabbis and monks as lords other than God and the Messiah, the son of Mary, and they were not commanded except to worship a god there is no god but He. Glory be to Him above what they associate with Him."

The fourth category: The verses that Jesus, considered a prophet, who was given books and wisdom, and which supports the Holy Spirit, and all these are signs of her being a prophet and a human being:

1. Verse 87, Surah *al-Baqarah*: "And We gave Moses the Scripture, and followed him with messengers, and We gave Jesus, son of Mary, clear proofs, and supported him with the Holy Spirit "Whenever a messenger comes to you with anything your souls do not desire, you grow arrogant, and some you deny, and some you kill."
2. Verse 253, Surah *al-Baqarah*: "Those are the messengers, some of whom We favored over others, of them who spoke to God, and raised

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some of them in degrees, and We gave the clear Jesus, son of Mary come, and We supported him with the Holy Spirit. And if God had willed, those after them would not have fought each other after clear proofs had come to them, but they differed. Some of them believed and some of them "Unbelief. And if God had willed, they would not have fought, but God does what He wants."

3. Verse 48 of Surah *Āli 'Imrān*: "And He will teach him the Book and wisdom and the Torah and the Gospel."
4. Verse 50 of Surah *Āli 'Imrān*: "And confirming what came before me of the Torah and that I may make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me."
5. Verse 46 of Surah *al-Mā'idah*: "And We sent, in their footsteps, Jesus, the son of Mary, confirming what was before him of the Torah. And We gave him the Gospel, in which was guidance and light and confirming what was before it of the Torah and a guidance and instruction for the righteous."
6. Verse 75 of Surah *al-Mā'idah*: "The Messiah, the son of Mary, was no more than a messenger; [other] messengers passed away before him. His mother was a woman of truth. They both used to eat their food. See how We make clear to them the signs; then see how they are deluded."
7. Verse 6 of Surah *al-Şaff*: "And when Jesus, the son of Mary, said, 'O Children of Israel, indeed I am the Messenger of Allah to you, confirming what came before me of the Torah and bringing good tidings of a Messenger to come after me, whose name will be Ahmad.'

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But when he came to them with clear proofs, they said, 'This is obvious magic.

8. Verse 63 of Surah *al-Zukhruf*: "And when Jesus came with clear proofs, he said, 'I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me.

The fifth category: the verses that deny the death and crucifixion of the Prophet and state that God has raised the Prophet to himself. Now, this Tufi of Jesus, peace be upon him, either means taking his soul and separating the soul from the body, that is, it is the Tufi of the soul, in this case his soul has been lifted up, or the Tufi of the Prophet means taking and taking him up, which in this case with The body and soul have been raised:

1. Verse 55 of Surah *Āli 'Imrān*: "When Allah said, 'O! Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ.
2. Verse 157 of Surah *al-Nisā*: "And their saying, 'We have killed the Messiah, Jesus, the son of Mary, the Messenger of Allah.' But they did not kill him, nor did they crucify him, but it appeared to them like that. And indeed, those who differ therein are in doubt about it. They have no knowledge thereof except the following of assumption. And they did not kill him, for certain.

The sixth category: The verses that state that Jesus, had a mother named Maryam and was born and is a servant of God, and the Prophet himself invites others to worship:

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1. Verse 51 of Surah *Āli 'Imrān*: “Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path.
2. Verse 172 of Surah *al-Nisā*: “The Messiah will not disdain to be a servant of Allah, nor will the angels brought near. But whoever disdains His worship and is arrogant - He will gather them all to Himself.”
3. Verse 78 of Surah *al-Mā'idah*: “Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and were transgressors.”
4. Verse 30 of Surah *Maryam*: “He said, Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.”
5. Verse 31 of Surah *Maryam*: “And He has made me blessed wherever I may be and has enjoined upon me prayer and zakah; as long as I live.”
6. Verse 32 of Surah *Maryam*: “And dutiful to my mother, and He has not made me a wretched tyrant.
7. Verse 33 of Surah *Maryam*: “And peace be upon me the day I was born and the day I die and the day I am raised alive.”
8. Verse 34 of Surah *Maryam*: “That is Jesus, the son of Mary, the word of truth about which they are in doubt.”
9. Verse 50 of Surah *al-Mu'minūn*: “And We made the son of Mary and his mother a sign, and We sheltered them on a high ground having level ground and flowing springs.”
10. Verse 57 of Surah *al-Zukhruf*: “And when the son of Mary was used as an example, at once your people turned away from him.”

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Seventh category: Verses that talk about the apostles and ask for a miracle from Jesus, peace be upon her:

1. Verse 112 of Surah *al-Mā'idah*: "When the disciples said, O! Jesus, son of Mary, can your Lord send down to us a table from the heaven? He said, 'Fear Allah, if you are believers.'"
2. Verse 114 of Surah *al-Mā'idah*: "Jesus, son of Mary, said, O! Allah, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers."
3. Verse 52 of Surah *Āli 'Imrān*: "And when Jesus perceived disbelief on their part, he said, 'Who will be my helpers to Allah?' The disciples said, 'We are the helpers of Allah. We believe in Allah, and bear witness that we are Muslims.'"
4. Verse 14 of Surah *al-Saff*: "O! You who have believed, be helpers of Allah, as Jesus, son of Mary, said to the disciples, who will be my helpers to Allah? The disciples said, We are the helpers of Allah; God's helpers." So a party of the Children of Israel believed and a party disbelieved. Then We supported those who believed against their enemy, and they became dominant.

Eighth category: Verses related to the miracles of Jesus. Some of these miracles are related to before the prophethood and some are related to after the prophethood. Of course, some of these verses were mentioned in the previous categories.

The verses related to the miracles before the mission of Jesus are:

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1. Verse 45 of Surah *Āli 'Imrān*: The angel said, O Mary, God gives you glad tidings through His name, Jesus, the son of Mary This verse is related to the miraculous birth of the Holy Prophet in verse 21 of Surah Maryam. Also, it has been mentioned that God has decided to give birth to Jesus from Mary to make him a sign and a sign for mankind and a mercy from himself.
2. Verse 46 of Surah *Āli 'Imrān*: "And the people will speak at the Mahd, and among those who are righteous".
3. Verses 24 and 25 of Surah *Maryam*: So do not be saddened by it, and let your Lord fall upon you like a palm tree May you be blessed In these two verses, Jesus speaks to his mother after his birth, first he comforts his mother that she should not be sad, God has left her under her feet, and then he says to bend the trunk of the palm tree towards himself. Until then, dates are fresh.
4. Verses 30 to 33 of Surah *Maryam*: "He said, Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet and made me blessed wherever I am. And He has enjoined upon me prayer and zakah as long as I remain alive and dutifulness to my mother. And He has not made me a wretched tyrant; and peace be upon me the day I was born and the day I die and the day I am raised alive. In these verses, the miracle of Jesus' speech is also mentioned, with the difference that here the audience of the Prophet's words are the people, not his mother. The Holy Prophet refers to his prophethood, having a heavenly book, and being entrusted with prayer, zakat, and kindness to his mother, and that God did not want him to be cruelly strangled, and finally, he refers to his blessedness in life, death, and resurrection.

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5. Verse 91 of Surah *al-Anbīyā'*: "And [mention] the one who guarded her chastity [i.e., Mary], so we breathed into her from our souls and made her and her son a sign for the worlds." He considered it as a sign for the people of the world.
6. Beginning of verse 110 of Surah *al-Mā'idah*: "When Allah said, O! Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so that you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel. This verse also mentions the confirmation of the Prophet by the Holy Spirit and her speech in the cradle and the teaching of the book, wisdom, Torah and the Bible to the Prophet.

The verses related to the miracles of that Prophet after the missions are:

1. Verse 49 of Surah *Āli 'Imrān*: And a messenger to the Children of Israel, [saying], Indeed, I have come to you with a sign from your Lord, in that I design for you from clay [that which is] like the figure of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I heal the blind and the leper, and I bring the dead to life by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed, in [all] signs are signs. This is a sign for you, if you are believers. In this verse, some of the miracles of the Holy Prophet are mentioned, which include giving life to a clay statue and turning it into a living bird, curing the blind and suffering from leprosy, bringing the dead back to life, giving unseen information about what the people in the audience eat as food, and so on or store in their home. Of course, all these miracles are by God's permission, so that no one has the illusion that Jesus, peace be upon

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him, is independent in these works. These miracles are also mentioned in verse 110 of Surah *al-Mā'idah*, and the revival of the dead is mentioned with the interpretation of the expulsion of the dead. Of course, the first part of the verse refers to the miracle of speaking in the cradle, which is related to before the mission.

2. Verse 114 of Surah *al-Mā'idah*: Jesus, son of Mary, said, O! God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers. 2. Verse 114 of Surah *al-Mā'idah*: “Jesus, son of Mary, said, O! God, our Lord, send down to us a table from the heaven that will be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers.”

Summary of verses related to Jesus:

By examining the total number of verses in the Holy Qur'an that discuss Jesus, it is possible to obtain several points that are compatible with the verses of the New Testament in many cases. Including numerous emphases on the human nature of Jesus and that he was born from a pure lady named Maryam. This meaning was also mentioned in many verses of the New Testament. Christians may say that these verses indicate the human aspect of Jesus, but he also had a divine aspect. The necessity of this statement is the dual personality of Jesus, which was denied by the Christians themselves in many councils and they considered Jesus to have one personality. He is fully human and fully God. It is clear that this statement cannot be accepted in theory and a being cannot be completely human and completely God because some

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human attributes such as being finite cannot be combined with divine attributes such as being infinite, thus being created and not being.

Also, in many verses, Jesus is known as the servant of God, he was a person of worship, and any divinity of him was denied, and it was noticed that there are no clear expressions in the verses of the New Testament that indicate his divinity, and John's effort in his Gospel to prove His divinity was not successful because it was not compatible with some of John's own statements. Also, the miracles of that prophet were mentioned in several verses, which is a clear sign that Jesus, peace be upon him, is a prophet. Otherwise, God does not need to present miracles to prove him, because miracles are used to refute the deniers of prophethood. In the New Testament, many miracles are mentioned for the Prophet, some of which are in harmony with the miracles of the Qur'an.

Conclusion

Therefore, according to the examination and analysis of the contents of the four Gospels and the verses of the Holy Quran, we come to the conclusion that no divinity can be inferred for Jesus from them, and as the Holy Quran has specified, that Prophet is one of the great prophets of God who, based on the will of God, entered the world without a father through Maryam, and was responsible for guiding the children of Israel for three years, and was taken to heaven at the end of his mission by God's will. Therefore, this harmony of view can be seen between the Holy Quran and the four Gospels. Therefore, what has been proposed as the divinity of Jesus is a deviation in religion that

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was invented by some people without any religious justification in Christianity and cannot be cited in the four Gospels.

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Holy Quran

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Cite this article: Taghavi, Seyyed Hadi, Aminnaji, Mohammadhadi. (2024) The Language of the Quran and the Bible about the Vision of God Almighty. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1, Issue-1, 318-348. <https://doi.org/10.22034/QB.2024.2037390.1014>

The Language of the Quran and the Bible about the Vision of God Almighty

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(Received: 3 August 2024 - Accepted: 10 September 2024)

Abstract

In the text of the Holy Quran and the Bible, it is emphasized that God is invisible and cannot be seen by the eyes. There is a distinction in that while the Old Testament does not regard God as merely a mental entity, it acknowledges a direct presence of God in speaking to humans through specific verses and signs. The vision represented in the Quran is used to explain the perception of events and the manifestation of human actions on the Day of Judgment, whereas the vision in bodily form regarding seeing God exists in the Two Testaments. The language of the Holy Quran cannot be influenced by the language of the Bible, although there are similarities in some instances. Ultimately, despite the claims of the Bible regarding the invisibility of God, their descriptions often suggest a corporeal image. However, the Quran explicitly denies the embodiment and vision of God Almighty, and instances discussing sight are often interpreted as a denial of sight.

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Keywords: Quran, Superstitions, Torah, Revelation, Bible, Holy book, Gospel, Christianity, Distortion, Judaism, Interpretation, Intellectual Domain, Language of Religion, Vision.

Introduction

The relationship between language and religion is a topic that can be examined in the fields of sociolinguistics, social linguistics, religious studies, philosophy of religion, and discourse analysis (Wiegand, 2004: 351).

Most religious texts have specific rhetorical characteristics; for instance, metaphor is widely used in these texts. In many of these types of texts, metaphoric similarities can be seen between "God" and "King" or "Father," and "Paradise" or "Hell" is described in comparison to phenomena of this world (Sztajer, 2004).

Islam views the Quran as direct revelation, while Judaism and Christianity regard their scriptures as a form of heavenly inspiration. Religions with scriptures usually place great importance on a specific language. Heavenly scriptures are generally not translatable or interpretable into other languages, and religious rituals must also be performed in a specific language (Jakel, 2003: 2, 20–41.)

Descriptions of God by the Quran vastly exceed the understanding of humans at the time of its revelation; it is because without the Quran, humanity would never reach such a profound understanding of recognition; the most accurate descriptions of God are those presented in the Quran, which the scriptures of other religions lack, except to a very minimal extent.

A brief look at the Bible is sufficient to reveal the weakness of the descriptions of God within them, which diminish Him to a level lower than

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that of the most worthless creatures and involve irrelevant intrusions into His sacred and exalted realm.

The present study evaluates the language of the Quran and the Bible concerning the issue of the Divine Truth vision. It will also address the evidence and respond to questions arising from the foundations of the Divine Truth vision. The most important questions are as follows:

1. What is the intellectual domain of the language of religion, and to what extent can it serve as a force for interpreting the apparent meanings of texts regarding the issue of witnessing the Divine Truth?
2. Has the language of the Quran been influenced by the language of the Bible in expressing the Divine Truth vision?
3. Is the claim of consensus and lack of disagreement between the language of the Quran and the Bible regarding the Divine Truth vision provable?

The issue of witnessing the Divine Truth is referenced in both the Quran and the Bible, having led to varying viewpoints among intellectual currents. Some assert the vision of God, while others reject the witnessing of the Divine Truth. In the Bible, certain features of God are mentioned that suggest some similarities between God and humans; some thinkers consider these words and phrases to be metaphorical and figurative. Religious and sacred factors can have significant impacts on transforming languages, creating new words and concepts, determining the social position of a language, and language planning.

For example, the terms "Vision" and "Sight" are used in the language of the Quran. In language, "Vision" has two meanings:

- 1) Seeing with the eye;
- 2) Knowledge and awareness, or inner vision.

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Additionally, the word "Sight" sometimes means seeing and at other times means anticipation and hope (Ibn Sidah, 2000 AD/1421 AH: 10, 338; Ibn Manzūr, 1993 AD/1414 AH: 5, 48).

Thus, the witnessing and sight that the Noble Quran allows concerning God and invites seekers and perfected humans to encounter is the witness and vision of the heart. God can be perceived with the soul (not with the physical eye in the realm of nature, nor with the imaginary eye in the realm of examples, nor with the intellect in the realm of conceptual understanding), but in the domain of the heart with direct witnessing. Of course, the degrees of this witnessing vary according to the degrees of the witnesses, and each person will perceive God and His beauty and majesty to the extent of their own existence. Those who are burdened by sin and entangled in veils, though deprived of the witnessing of beauty and the names of Divine beauty, will nonetheless see the majesty, might, and retribution of God, and His names of majesty and might.

What is of greater importance in this discussion and has led to much debate throughout the history of theology are the issues presented in this section. Among these is the assertion that God has neither a body, nor is He visible, nor does He occupy a place or space. Moreover, these three are interdependent; that is, if He is visible, it necessitates having a physical form and location, and if He does not have a location, He certainly cannot be a body and thus cannot be perceived in any way.

Some proponents of the possibility of witnessing God have claimed against this argument that there is no evidence that seeing with the eye is exclusively for physical bodies! What prevents non-material entities from being seen with the eye, especially if the vision of the eye were to change and

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operate on a higher level than at present? The fallacy of this statement is clear because seeing with the eye is a material act, and this material process necessarily pertains to material matters. It is unreasonable to expect a person to comprehend the immaterial using material tools (Makarem Shirazi, 2007 AD/1386 SH: 4, 244).

1. Background

Articles and research have been written in this area, as well as various theses and papers aimed at clarifying the meaning of the Divine names in Western philosophy, such as the following:

- Mohammad Hadi Ma'rifat, "The Language of the Quran," Thought of the Seminary, No. 10 and 11.
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- Sayyid Abul Qasim Khu'i, (1974 AD/1394 AH). "al-Bayan fi Tafsir al-Quran."
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- Mohammad Legenhausen, "Roundtable on the Language of Religion." *Knowledge*. No. 19, p. 15.

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Despite various studies on the witnessing of the Divine Truth, no linguistic research has been conducted regarding the language of the Quran and the Bible on this matter. This writing holds an innovative aspect, merging two significant topics.

2. The Intellectual Sphere of the Language of Religion

In the intellectual domain, the focus is on the concepts present in the text. This means analyzing the overall message of the work, the semantic connections used in the writing, and the thoughts and ideas of the author. In this stage, the text is examined in terms of intellectual characteristics, temperament, beliefs, inclinations, worldview, and other cognitive aspects, such as the objective or subjective nature of God and whether God is personal or impersonal.

One of the central issues in the intellectual sphere of the language of religion is: What exactly is the referent and criterion of God? Is God a personal or impersonal reality? Is God an objective or subjective truth? Another issue is the predicates in religious propositions, such as "God came," "God saw," and "God has been seen." Do these predicates carry the same meaning as those in ordinary propositions? Is the concept of coming, seeing, and being seen the same as it is for humans?

Another major discussion is the meaningfulness of religious language. Do religious propositions have meaning, and what is the criterion for that? Other important issues in the language of religion include whether the words used in religion are symbols, signs for other matters, or if they are used in the same way as words in everyday language.

Fideism is an important theory in resolving the conflict between science and religion. Although it is a theory regarding religious propositions, it can

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also be applicable to science. In Western philosophy, two of the most prominent philosophers and theologians of this century, Søren Kierkegaard (Anderson, 2006 AD/1385 SH) and Ludwig Wittgenstein (Glock, 2008), were the most extreme defenders of Fideism. In this concise writing, we will present Wittgenstein's ideas.

Fideism apparently derives from the root "Fides," meaning faith, and is a term for a theory that states: Faith is an independent realm, and in understanding religious and faith statements and accepting and believing in them, there is no need to go beyond the realm of faith and religious belief.

For centuries, scholars have sought rational validation of religious statements. Proponents of this theory argue that such validation is neither necessary nor feasible; they claim that no external criterion can assess an inner realm, and the life of faith is itself a matter of internal concerns. Thus, Kierkegaard believed that religion is irrational, meaning that it should not be tested by rational standards. Wittgenstein came to a similar conclusion, although their views differed.

Another topic related to this discussion, which has significantly influenced Wittgenstein's ideas, is the concept of language games. In the early twentieth century, most analytical philosophers and logicians believed that language (a collection of concepts in the mind) represents reality and may or may not correspond to it; however, in any case, mental concepts depict the world of reality. Wittgenstein refers to this mental operation as the theory of representation, considering the mind as mirrors reflecting reality. However, Wittgenstein completely abandons this view in the first part of the *Philosophical Investigations* (Wittgenstein, 1968) stating, "One of the most mistaken views about language is this theory of representation. Essentially,

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we do not represent reality; rather, language performs an action similar to a game. The philosopher should leave things as they are and observe how people speak; our job is not to determine what the most appropriate statement is. The philosopher's work is merely to distinguish between utterances—one being scientific and the other religious." (Larijani, 1998: 20)

Following the revelation of the inconsistency between the language of religion and the language of science, one proposed solution to resolve this inconsistency was to differentiate between the two. In this solution, the claim was made that each of these fields describes a part of the realities of the world, but religious propositions do not describe realities; instead, they are used to convey moral messages and invite people to live a faithful life. From this perspective, the language of religion is not meant to express objective realities; instead, like myths and ancient stories, it serves as a symbolic language to encourage people toward good actions and to steer them away from inappropriate behaviors.

Understanding the language of religion as symbolic may provide a basis for accepting the theory of multiple interpretations within the realm of religion. This means that anyone can consider any term in religion as a symbol of a certain truth. According to the arguments supporting the necessity of revelation and heavenly religion, one of the goals of the heavenly scriptures is to provide enlightening answers to fundamental questions about crucial issues, such as the origin of existence. Now, if it is assumed that the language of these texts does not accurately convey these truths, the goals of religion become unattainable, and religion, in fact, will be rendered ineffective.

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3. The Impact of Religious Language in Interpretation of Apparent Meanings

The term "*Ta'wil*" (Interpretation) in Islamic sciences is a shared term and is used in Quranic studies, exegesis (Tafsir), principles of jurisprudence (*Uṣūl al-Fiqh*), and theology (*Kalam*). Although interpretation has a general linguistic meaning that encompasses referencing anything back to its original, in theology, it has a more specific meaning and is primarily used concerning words (Shaker, 1997 AD/1376 SH: 29).

Jurjani defined interpretation as follows: "In its essence, interpretation means "To return" and in religious context, it refers to turning a word from its apparent meaning to a probable meaning, provided that the probable meaning is in accordance with the Book and the Sunna. For example, in the noble verse, "*Yukhrijul Ḥayya minal Mayyit*," if it means as bringing a bird out of an egg, it would be exegesis, but if it is understood as bringing a believer out of a disbeliever or a scholar out of an ignorant person, then it would be interpretation." (Jurjani, 1991 AD/1412 AH: 22)

Ibn Athir also notes that its lexical meaning is "To refer back," and in technical terms, it is defined as returning a word and speech from its apparent meaning to a meaning that is weaker than the apparent meaning (Ṭurayḥi, 1955 AD/1375 AH: 5, 312).

Ibn Athir states in the definition of interpretation: "It means the transferring the apparent meaning of a word from its original sense to a meaning that requires evidence, such that if there were no evidence, the apparent meaning of the word would not be abandoned." (Ibn Athir, 1947 AD/1367 AH: 1, 80)

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The Andalusian philosopher *Ibn Rushd* considered extracting a term from its literal meaning to its metaphorical meaning as interpretation (Ibn Rushd, 1972: 32).

Turayhi believes that the interpretive meaning is the hidden meaning of a term, different from its apparent meaning. In reference to the narration of Imam Ali (AS), where he says, "No verse has descended upon me without teaching me its interpretation," (al-Harrani, 1962 AD/1382 AH: 196) he writes that the interpretation of verses is the same as the deeper meaning (*Baṭn*) of the verses (Turayhi, 1955 AD/1375 AH: 5, 312).

Some contemporary researchers have stated four meanings for this term: Reference, conclusion, interpretation, and clarification, which were the intended meanings during the time of the revelation of the Quran and the issuance of narrations, and this term by *Uṣūlis* is commonly used to refer to meanings that contradict the apparent (Shaker, 1997 AD/1376 SH: 15).

Prominent Quranic scholars consider the essence of interpretation to fall under the category of the meanings of words, specifically concerning ambiguous verses. They argue that it does not apply to all verses of the Quran. Two primary theories regarding this concept are:

A) Ibn Taymiyyah's Theory (Identical Instance): According to Ibn Taymiyyah, interpretation is not a type of the denotation of words, but rather an external matter upon which speech is based. In other words, interpretation is a reality that the words and meanings refer to (Ibn Taymiyyah, n.d.: 23).

B) Muḥammad Husayn Ṭabaṭabai's Theory: He holds that the purpose of interpretation is not the meanings of words, with the distinction that the intended meaning is not simply the instance of those meanings. Instead, interpretation refers to the essence of anything from which it originates and

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to which it returns. The *Ta'wil* of a dream is its interpretation, the *Ta'wil* of a commandment is its legislative purport, and the *Ta'wil* of an action is its benefit and goal. This is because a rational person does not do anything without seeking a benefit or pursuing a goal. The *Ta'wil* of an event is the cause that played a role in its occurrence (Ṭabaṭaba'i, 1996 AD/1417 AH: 3, 23, 25, 47, 49; 8, 135 and 13, 349).

Various intellectual schools have engaged in interpretation in different ways. Essentially, the emergence of the *Khawarij* was based on the interpretation of the verse "Indeed, the judgment is for none but Allah" (al-Yūsuf: 40) during the event of the Battle of *Ṣiffin*.

The Mu'tazila, an important theological group, is known for their interpretation practices. Many Mu'tazilites went to extremes in *Ta'wil*, leading them to deny certain concepts such as the punishment of the grave, the scale (*Mizan*), the path (*Ṣiraṭ*), and the ascension (*Mi'raj*) (Mir Wali Aldi, 1943 AD/1362 AH: 1, 287; Subḥani, 2000 AD/1421 AH: 2, 37; Shirazi, 1946 AD/1366 AH: 163).

The Ismailis, similar to the Mu'tazilites, also tended to extremism and were labeled as "*Baṭīnis*." (Shaker, 1997 AD/1376 SH: 259)

The Ahl al-Hadith and *Ḥanbalis* opposed interpretation and leaned towards a literal interpretation, unlike the Mu'tazilites. For instance, *Aḥmad ibn Ḥanbal* only permitted interpretation in three cases (ibid: 150). The Ash'aris claimed to have found a middle ground (ibid: 164), but gradually, the rational elements within Ash'ari theology and the growth of rationalism in Islamic society led to a renewed interest in interpretation among the Ash'aris. Ash'ari theologians such as Ghazali and Fakhr Razi turned towards interpretation, similar to the Mu'tazilite theologians.

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Shahristani describes the method of the Salaf regarding the affirmative attributes (news-based attributes) of God, emphasizing that these attributes should be affirmed without interpretation. He contends that regarding the affirmation of these attributes for God, they were referred to as "*Ṣafayiah*." This is in contrast to the Mu'tazila, who denied these attributes and was labeled as "Mu'tattila." He further adds that some have resorted to the term interpretation for these attributes in a way that allows for interpretative possibilities.

However, others opposed this interpretation, asserting that according to certain rational principles, God is not like any of His creatures, and that we do not know the meanings of these attributes and terms used for God. Moreover, we are not obligated to understand and interpret them, but rather simply to believe that God has no equal, counterpart, or partner. Among those in this group were *Malik ibn Anas*, *Aḥmad ibn Ḥanbal*, *Sufyan Thūri*, and *Dawūd ibn Ali Iṣfahani*. *Malik ibn Anas*, in interpreting the verse "*Istawa 'alal 'Arsh*" (a-A'raf: 54), stated: "*al-Istiwa' Ma'lūmun wal Kayfiyyati Majhūlah wal Imanu bihi Wajibun wal Su'alu 'anhu Bid'ah*." Some later scholars, opposing the method of the Salaf, went even further, asserting that it is obligatory to accept these terms in their apparent meanings. Therefore, they fell into comparison (*Tashbih*) (*Shahristani*, 1944 AD/1364 AH: 1, 105). This group opposed interpretation for two reasons: One, considering the prohibition against interpretation as mentioned in the Quran, and second, because of the uncertainty of the meaning in interpretation. They argue that the intended meaning of God Almighty might not actually be that interpretative meaning. In fact, the opponents of interpretation acted cautiously (*Shia Research*, 2016 AD/1395 SH: 27-42).

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Some researchers have categorized the methods and types of interpretation into two general styles: Symbolic style and metaphorical style. The symbolic style is a method of interpretation that relates to the logical meaning of the term, not its implicative or entailment meaning. *Šūfi* extremists, *Baṭīnis*, and certain mystics and philosophers utilize this method. The metaphorical style, on the other hand, is a method of interpretation that relates logically to the words, meaning that the interpretative meaning is the metaphorical meaning of the words. This method is applied in jurisprudence, principles, theology, and exegesis (Shaker, 1997 AD/1376 SH: 61).

"Ta'wil" is a reading of the text that concludes with the understanding or creation of meanings. According to research by Ralph Manheim (Manheim, 1959: 210, 20), Schleiermacher has stated the following in this regard:

An interpreter can find pathways to possible meanings from the surface of the text, as well as from grammatical, syntactical, and linguistic features, and also through metaphors and the rules of meaning and expression of the texts. This interpretation is linguistic and grammatical. The next step involves careful attention to the historical context of the texts. By considering the mindset of the author and the initial commentators, and through comparative analysis with the historical knowledge of his time, the interpreter can assess different meanings and speculate on which might be more accurate and precise. This process is referred to as "Technical Interpretation." These two methods of interpretation, which complement each other, enable us to approach a considerably accurate understanding of the text's intended meaning.

Dilthey expresses this concept in reverse, stating: "Interpretations are always limited by historical horizons; nevertheless, there exists such

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understanding that allows for an interpretative comprehension of them, which is made possible through human linguistic experiences." (Malick, 1969: 87)

Heidegger addresses this point in the following way: "All interpretations are based on a prior perspective, which is to say the systematic methods of linguistic and literary analysis that clarify the background or prior perspective of the scope and range of understanding." (Hersch, 1967: 208)

Gadamer, who was a student of Heidegger in the early 1920s during his first lectures at the universities of Freiburg and Marburg, introduces the significant work "Truth and Method," where he writes: "Hermeneutics represents the way all human experiences are interconnected in the world; for every experience must inevitably be understood. In this understanding (the interpretive act or experience), the role of human language is paramount. Language is not hidden behind experiences; rather, it forms the fundamental structure of each experience. No practical wisdom (Phronesis), according to Aristotle, can be found that escapes the nature of language. If we pay attention to the language-based nature of understanding, we first recognize the importance of Heidegger's interpretations, which equate understanding with interpretation. Linguistic interpretation is the shape of any kind of interpretation; even in music, immediate, unmediated, and non-semantic interpretations are rooted in our prior linguistic experiences. Without language, we not only fail to advance any experience but also lose the ability to place experiences within a communicative framework. Language is the foundation of any act of understanding. Language is the fundamental aspect of our existence in the world and expresses the finiteness of human beings." (Luhmann, 1960: 708)

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4. The Language of the Quran in Relation to the Languages of the Bible

Religion and spirituality are among the human phenomena that have the greatest dependence on language. Prayer, expression of religious beliefs, and the promotion of faith all require language. On the other hand, different sects within a religion have their own specific discourses (Wiegand, 2004: 352). Since religious and spiritual experiences are generally not "Real" experiences (related to the physical world), language plays an important role in embodying and framing these experiences; in fact, language is the only medium through which these experiences relate to reality.

Some individuals, influenced by the Western interpretations of the religious texts of Christianity and Judaism, attempt to compare the Quran with these texts despite the fundamental differences between the Quran and the scriptures of the Bible. To prevent intellectual deviations and misinterpretations of the Quran, it is necessary to correctly understand the language of the Quran from various aspects. Various theories have been proposed regarding the language of religion in general and the language of the Quran in particular. In this discussion, we will briefly examine three theories that stand out as particularly significant:

4.1. Ordinary Language

According to this perspective, "The language of the Quran is the same as the language of understanding and communication commonly used by rational individuals, and God has chosen no other means or language to convey His message to the people." (Khu'i, 1980 AD/1401 AH: 281) In other words, "The sacred legislator has not invented a special method or new way in his teachings and proclamations but has acted in accordance with rational methods." (Maleki Miyanjie, 1998 AD/1377 SH: 25) Others have written in

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this context: "In the Holy Quran, there are numerous verses that imply the Quran is a simple book meant for the common people; therefore, like all ordinary and conventional discussions, its apparent meaning should be intended and comprehensible to all." (Najmi et al., 2008 AD/1387 SH: 291) Sometimes, "Ordinary Language" is used in a broader sense that includes metaphorical, symbolic, and allegorical language, referring to the conversations that are common among all rational individuals (the language of the rational).

The language of rational individuals encompasses metaphor, allegory, symbolism, and simile. In this case, the language of the Quran can largely be considered ordinary. However, sometimes "Ordinary language" refers to the direct use of words in their literal meaning, without any metaphor, simile, allegory, or implication. In this case, it is a specific term that needs to be defined initially. If this is the case, the language of the Quran cannot be regarded as purely ordinary (Mişbah, n.d.: 16). Some consider this theory to be applicable only within the realm of Sharia (verses of commandments).

4.2. Symbolic Language

According to this theory, the statements found in sacred religious texts, including the Quran, are not in ordinary language nor in a direct and explicit form, but rather in a coded and allusive language. Therefore, what is understood from the apparent phrases is not the intended meaning, but this apparent code refers to truths that can only be expressed in indirect (symbolic) language. According to this theory, the apparent implications of divine verses are not the intended meanings. This perspective has manifested itself in mystical interpretations and sometimes in the framework of new theological approaches to analyzing language and revelation.

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One point that should not be overlooked in this context is that one cannot claim an ayah (verse) is symbolic without reason, nor can every expression be seen as a code or symbol for any meaning or truth; rather, a correspondence must exist between them (Rajabi, 1997 AD/1376 SH: 47).

4.3. Composite Language (Transrational)

According to the proponents of this theory, one cannot attribute a specific language to the Quran, nor restrict it to any one type; rather, it is shaped according to the themes and types of propositions, as well as the objectives that the recipient of the revelation intended with the descent of the verses. Additionally, it aligns with the overarching worldview found in the Quran, thus defining the identity and structure of its language. Accordingly, the style of expression and the meaningful construction of Quranic concepts and content are a blend of various methods and a composite of multiple languages.

Some thinkers have stated regarding this matter: "The theories that consider the language of religion to be a mix of various styles are strong theories; meaning, if we consider the language of religion to be absolutely ordinary, with no symbolic aspect, or conversely, if we say that all religious concepts are symbolic and that there are no real or ordinary concepts, neither of these two views is correct; rather, a certain elaboration should be made." (Mişbah, n.d.: 16) In other words, "We cannot issue a general directive within the realm of the language of religion and say that all religious matters have a specific or ordinary language; rather, the language of religion is a mixture of all of these (languages), and religion utilizes various languages." (Legenhausen: 15)

It can be seen in the words and statements of some scholars that they say: the language of religion is a special and unique language. However, it should

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be noted that the perception of Western scholars is not the same as that of some Muslim thinkers on this matter; for instance, in the West, some influenced by Wittgenstein's philosophy hold the belief that the language of religion is a special language and differs from philosophical and scientific language and the like (Journal of Marifat: 19, 15).

Regarding the problems that religious texts, especially the Bible, face- such as the conflict between the content of the Bible and the achievements of science and philosophy-they are compelled to say: Religious texts have a specific language. However, what some Muslim researchers intend is something different. They want to express that the common methods among those involved in conversation and the usual rhetorical tools are inadequate and ineffective for assessing the language of religion and the language of the Quran; for example, it has been written: "The Quran, in its clear and comprehensive expressions, employs a method distinct from the typical methods used by humans in conversations." (Ma'rifat: 1, 54) Sometimes, their intention is that the language of the Quran does not fully align with any of the other languages; for instance, it is not merely a scientific or symbolic language, but has a special structure. Therefore, the uniqueness of the language of the Quran should not be regarded as an independent theory separate from the third theory.

5. The Language of Religion in Describing the Vision of the Exalted God

The topic of the language of religion, as one of the branches of the philosophy of religion in the contemporary century, holds a special place in Western philosophy. Generally, religious philosophers adopt two viewpoints regarding the analysis of religious language:

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- 1) A viewpoint that considers religious statements as merely reflecting values, actions, and the expression of feelings of the believers (non-cognitive); this includes theories such as Tillich's "Symbolic Language," Santayana's "Poetic" theory, Brice Whit's "Pragmatism," Cassirer's "Mythical" theory, and Wittgenstein's "Language games."
- 2) A viewpoint that sees religious statements as referring to reality and describing facts (Cognitive); for example, the theories of Islamic thinkers, Aquinas's "Analogy" theory, John Hick's "Post-mortem Verifiability" theory, and Basil Mitchell's theories of "Falsifiability and Meaningfulness." Ultimately, the language of religion does not have a specific function alone; rather, it is a combination of multiple languages (Salari Rad, 2006 AD/1385 SH: 111).

In the twentieth century, philosophers seriously considered the nature of religious language and presented various theories about it. The discussion of "Language of Religion" revolves around religious statements. The religious statement that can be addressed in writing is: What language do we use to describe God, or in what language do we speak about God?

5.1. God's Description in the Quran

- Al-Hashr/22-24: He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Grantor of Security, the Overseer, and the Exalted in Might, the Compeller, and the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Producer, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

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- Al-Tawḥīd/1-4: Say, "He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent.
- Al-Raʿd/9: [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.
- Al-Shūra/11-12: [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.
- Al-Baqarah/255: Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

This is in addition to many lofty descriptions that are filled in the Quran; while other religious books are largely devoid of them, except for a very meager amount. Now, can that meager amount be the source and origin of this abundant array? Each of these descriptions reflects a truth inherent in His holy essence, which has given rise to these effects and blessings, and great scholars have explained and elaborated on them in their writings.

5.2. Describing God in the Bible

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This is the story of the beginning of creation, which appears in a distorted form in the "Book of Genesis," where we find the Creator and Exalted God engaged in a hard competition with His creation and in an unsuccessful struggle:

"And the Lord God took the man and put him in the Garden of Eden to work it and take care of it. And the Lord God commanded the man, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die." (Genesis: 2, 17)

The Torah considers this word of the Lord to be a lie, through which Adam and Eve were deceived so that they would not become aware of matters like Him and would not compete with Him in governance and dominion over the world. However, the "Satan" told them the truth in this affair: "The serpent said to the woman: You will not certainly die; for God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil." (Genesis: 3, 4 and 5)

And when they ate from that tree, it became evident that the serpent had spoken the truth, and the Lord—God forbid—had lied!: "At that moment their eyes were opened, and they realized they were naked; so they sewed fig leaves together and made themselves loincloths. Then the Lord God walked in the garden in the cool of the day, and He heard the sound of the man and his wife hiding among the trees. He called to the man: Where are you? He answered: I heard you in the garden, and I was afraid because I was naked; so I hid. At this, the Lord God realized that the two had eaten from that tree and had become aware of good and evil. He then said: The man has now become like

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one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.

So the Lord God expelled him from the Garden of Eden and placed cherubim and a flaming sword to guard the way to the tree of life." This is the God of the Torah who fears the competition of His handcrafted creation, devising tricks and schemes to prevent them from this action. He remains unaware, telling a shocking lie that is immediately exposed by His other rival-the Satan-which, God forbid, indicates His impotence and helplessness.

In contrast, the Quran sees the reason for prohibiting the eating of the fruit from the tree as the danger of suffering and hardship in life that awaited them if they ate from the tree; it is an advisory command that was for their own good: "So do not let either of you be expelled from Paradise, or you will suffer." (Taha, 117)

May He not expel you from Paradise, lest you fall into hardship [meaning in the difficulties and tribulations of life, after this current enjoyment and comfort]. And it was the Satan who deceived them and employed a shameful lie:

But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal. And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors. So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them: Did I not forbid you from that tree and tell you that Satan is to you a clear enemy? (al-A'raf/20-22)

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Thus, the one who lied and was exposed was the serpent; as mentioned in the Quran. However, the Torah says the opposite.

Another difference is that according to the Quran, Adam and Eve had garments that covered them before the serpent misled them to uncover their nudity (Referring to al-A'raf/27).

In contrast, the Torah—though it is a fabricated version—assumes they were naked and did not even realize they were naked, and when they ate from the tree, they became aware of it and sought to cover themselves with leaves from Paradise. It seems that God had created them such that, like animals, they were naked without any sense of shame, and it was the serpent who brought them out of this ignorance.

The third difference is that the Quran honors God, whose mercy encompasses all His servants, even those who have wronged themselves, who should not despair of His mercy. The Quran states: "Indeed, Allah forgives all sins; indeed, He is the Forgiving, the Merciful." (al-Zumar/53) It also declares that Adam has been forgiven, and despite his shortcomings in forgetting God's advice and disobeying it, he was chosen: "Then his Lord chose him and turned to him and guided him." (Taha/122) Furthermore, it promises him that throughout his life and the lives of his descendants on Earth, they will be engaged in ongoing mercy and will ultimately be gathered under it: "So if there comes to you guidance from Me, then whoever follows My guidance will not go astray, nor will they grieve." (al-Baqarah/38)

All of this means that God's blessings for the inhabitants of the Earth will continue forever; in contrast to what is stated in the Torah, where Adam is subject to the eternal wrath of God, and the Earth will be cursed for Adam,

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his wife, and their children forever: "Cursed is the ground because of you."
(Genesis: 3, 17)

Indeed, the Lord, as described in the Quran, shows forgiveness, kindness, and love towards His servants; but in the description provided by the Torah, He displays animosity, stubbornness, and revenge. So where is that imagined similarity that proves this.

Another aspect that the "Torah" presents is how the Lord mobilized His forces to combat the children of Adam. He scattered their groups and confounded their language, so that they would not congregate, cooperate, or become familiar with one another, and thus would not support each other in social life. Why? Because He-God forbid-feared that humans would gain power and rise up against His interests! In the "Book of Genesis," it states: "Now the whole earth had one language and a common speech. And as people moved eastward, they found a plain in Shinar (a land in Iraq, between the Tigris and the Euphrates) and settled there.

They said to one another: Come, let us make bricks and bake them thoroughly. ... And let us build ourselves a city ... And the Lord came down to see the city and the tower that the people were building (Babel). The Lord said: If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other. So the Lord scattered them from there over all the earth, and they stopped building the city." (Genesis: 3, 11)

The "Torah" thus announces God's enmity with the children of Adam. The Quran, on the other hand, encourages all nations to unite, coexist, and assist one another in life, while avoiding division, animosity, and conflict: "O!

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Mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another." (al-Hujurat/13) O! People, We have created you male and female, and made you into nations, and tribes so that you may recognize one another.

"And do not dispute and quarrel, lest you lose heart and your strength departs." (al-Anfal/46)

"And do not dispute and quarrel, lest you become weak and your strength departs." (Ma'rifat, 2009 AD/1388 SH: 32-38)

6. Disagreement or Consensus: Different Approaches to the Language of Religion

The philosophy of linguistic analysis and various approaches to the language of religion have played an effective role in the intellectual and religious developments of the West, particularly in addressing problems and crises within Christianity, including contradictions in the Christian and Jewish scriptures, intra-religious conflicts, and the conflicts between science and religion. However, the application of these approaches to the absolute nature of religions remains incomplete; for several reasons:

Firstly, before discussing the meaningfulness of religious propositions, one must address their documental legitimacy and demonstrate that religious texts are genuinely revealed by Almighty God; this process remains unanswered concerning non-Islamic religious texts. Secondly, discussions of terms in logic, the science of principles, and theological foundations, such as divine wisdom and truth, as well as Quranic teachings and doctrines, indicate the contextual nature of religious propositions; because when a statement is made by a wise person and is issued with the intention of expressing and

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conveying their meaning, the appearance of the statement indicates and suggests its contextual nature-unless there is a contrary indication. As previously mentioned, every sentence that comprises a conceptual, confirmatory, performative, or serious implication inherently suggests that the speaker's intended meaning aligns with the conventional meaning of the term unless there is a contrary sign. Given that Almighty God has explicitly stated the Quran is in clear Arabic, it must adhere to the laws and rules of Arabic literature, and the speech of Arabs can also be categorized into informative and declarative, with literal and metaphorical implications, as well as synecdoche and metaphorical language. Of course, the functions of religious propositions are also acceptable; as highlighted in this writing, a separate section is dedicated to the impact of the language of religion on the interpretation of its apparent meanings.

Thirdly, the symbolic theory of the language of religion entails a denial of religion; because symbolic words are changeable and transformable. Instead of using the word "God," one can use other terms such as "Necessary Existent," and ultimately, one could resort to a philosophical system instead of religion, thereby obtaining the same symbol. Furthermore, the symbolic theory lacks the capacity to prove the superiority of one symbolic system over another. (Khosropanah, 2022 AD/1401 SH)

Fourthly, some philosophers of linguistic analysis, such as Anthony Flew, have described empirical propositions as cognitive and referential to reality regarding their falsifiability. However, if someone does not accept the theory of empirical falsifiability, they should doubt the cognitive nature of empirical propositions and may also consider religious propositions to be cognitive.

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Fifthly, one could, like John Hick, turn to the researchability and experiential aspects of religious propositions for their meaningfulness, combining the cognitive nature of the language of religion with the experiential aspects of the hereafter.

Conclusions

The Holy Quran and the Bible emphasize the text that God is invisible to the eyes and cannot be seen, with the distinction that in the Old Testament, God is not deemed an abstract being and is accompanied by specific verses and signs for direct communication with humans, such as thunder and lightning. The Quran uses metaphorical and imaginative depictions to explain the understanding of events and the representation of human actions on the Day of Resurrection, while tangible and physical representations concerning the sight of God exist in the Testaments.

The intellectual domain of the language of religion, considering the historical stages of religious thought in the West during the middle Ages, encompassed all aspects of societal life. However, during the Renaissance and following the separation of religion from the domains of the world and the hereafter, the interpretive power of religious texts' appearances gained strength, and the issue of the visibility of God became a source of philosophical discussions and approaches to religion.

As discussed in this paper, the language of the Holy Quran cannot have been influenced by the language of the Testaments, even though there are some similarities in certain cases. Ultimately, despite the claims of the Testaments regarding the invisibility of God, their descriptions imply a

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corporeal aspect. In contrast, the Holy Quran explicitly denies the embodiment and visibility of Almighty God.

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Cite this article: Naqavi, Hossein. Eftekhari, Laleh. (2024) The Similarity of the Bible to Islamic Narrations According to the Holy Quran. Journal of Interreligious Studies on the Qur'an and the Bible. Vol-1. Issue-1. 349-379. <https://doi.org/10.22034/OB.2024.2036059.1011>

The Similarity of the Bible to Islamic Narrations

According to the Holy Quran

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(Received: 19 July 2024 - Accepted: 17 September 2024)

Abstract

The Quran, on one hand, generally affirms the current Torah and Gospel (Bible) while considering them to have deficiencies on the other hand. The verses of the Quran indicate that the Bible contain omissions and additions. This statement of the Quran aligns with the historical accounts of the Bible, and the Quran speaks in accordance with reality. That is to say, the Bible is divine, yet they have become humanized and contain deficiencies. The Quran possesses unique characteristics such as clarity, being blessed, wise, and a guardian, which elevate it above any other book and render all other books reliant on it. Accordingly, all books need to present their contents to the Quran for correction and completion. This interaction of the Quran with the Bible is similar to its interaction with Islamic narrations. Although this perspective has previously been presented by the author in articles and books, this writing employs a descriptive-analytical method with a new articulation and reasoning to substantiate this viewpoint.

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The Similarity of the Bible to Islamic Narrations According to the Holy Quran

Keywords: Holy Quran, Torah and Gospel, Bible, Islamic Narrations, Affirmation, Presentation to the Quran.

Introduction

The Quran affirms the current Torah and Gospel in general and introduces the Bible as having attributes such as being the command of God and being a source of guidance, mercy, and light. It also considers the Torah to possess characteristics such as being enlightening, complete and without defect, detailed in all matters, a source of counsel and admonition, and being a criterion and remembrance.

On the other hand, the Quran deems the current Torah and Gospel to have deficiencies. Concealment and fabrication of certain passages are attributed to them; that is, the verses of the Quran indicate that the Bible has omissions and additions. This statement by the Quran is consistent with the historical reality of the Bible, and the Quran speaks in accordance with that reality. The Jews and Christians themselves admit that the Bible is, on one hand, divine, but have become humanized and contain deficiencies.

This interaction of the Quran with the Bible is similar to its interaction with Islamic narrations. Both the Bible and Islamic narrations are affirmed by the Quran, yet both also contain omissions and fabrications, and for their content to be corrected and completed, they must be presented to the Quran.

1. Background

Two articles can be referenced: "A Comparative Study of the Literary Features of the Bible and the Holy Quran" and "The Compilation of the Torah

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and Gospel from the Perspective of the Quranic Verses," as well as a book titled "Presenting the Torah and Gospel to the Quran," published in Qom by the author.

The first article does not reference the viewpoint that the Bible is similar to Islamic narrations; however, the second article and the aforementioned book do present and substantiate this view. The distinction of this writing from the two mentioned works is that it offers a new articulation of this perspective.

The argument presented, which clarifies the structure of the article, is as follows:

- 1) The Quran affirms the Bible;
- 2) The Quran considers the Bible to have omissions and fabrications and views them as human;
- 3) The historical accounts of the Bible also confirm their human nature;
- 4) The Quran is a guardian over all books.

The conclusion is that the Bible is similar to Islamic narrations and must be presented to the Quran.

2. Affirmation of the Torah and Gospel by the Quran

The verses of the Holy Quran affirm the Torah and Gospel. Scholars such as *Allamah Ṭabaṭaba'i*, *Miṣbah Yazdi*, and *Jawadi Amuli* believe that divine knowledge exists in the current Torah and Gospel, and the Quran affirms these two books in general (Naqavi, 1980 AD/1401 AH: 32–38). Allamah states in his commentary that the Quran affirms some of the current Torah's content (Ṭabaṭaba'i, 2011 AD/1390 AH: 7, 214), and if someone claims that the current Torah is different from the Torah of the time of the Prophet (PBUH), this claim is false (ibid: 17, 372). In this context, Allamah repeatedly

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emphasizes that the Torah has not changed from the time of the Prophet Muhammad (PBUH) until today, and the Quran affirms this same Torah, while also stressing that the current Torah has deficiencies and that the Quran's affirmation of the Torah is general rather than absolute.

It may be argued that the Quran only affirms the original Torah; that the original Torah is with the Jews and has been concealed, with verses:

- Say, [O! Muḥammad], "So bring the Torah and recite it, if you should be truthful (Ali 'Imran/93);
- O! People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much (al-Ma'idah/15);
- Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much (al-An'am/91) cited as evidence for this claim.

The response is that none of these verses explicitly state that the original Torah has been concealed by the Jews. Additionally, the second and third verses do not mention the term "Torah" and refer to concealing parts of the book rather than the entire book.

In the first verse, there is no indication of the original status of the mentioned Torah; rather, the verse merely states that before the revelation of the Torah, no food was declared forbidden by God, except for what Jacob declared forbidden upon himself, not for the people. The Quran asks the Jews to bring forth the Torah and prove that before the Torah, God prohibited any food for Jacob. This claim is also consistent with the existing Torah, as it does not contain any content that indicates God prohibited any food for Jacob prior to the Torah.

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3. Corruption of the Torah and Gospel

Muslim scholars and commentators hold various views regarding the corruption of the Torah and Gospel. *Allamah Ṭabaṭaba'i* believes that based on Quranic verses, the current Torah includes parts of the actual Torah that was revealed to Moses, alongside sections that have undergone reduction, alteration of words, or rearrangement. He believes that a careful examination of the Quranic verses can reveal that the current Torah is the same Torah from the time of the Prophet (PBUH), and a mixture of the original Torah and the modified content (Ṭabaṭaba'i, 2011 AD/1390 SH 5: 342-343).

Fakhr Razi also argues that due to the fame and transmission of the scripture, its verbal corruption is impossible, and he considers the claim of its spiritual corruption to be more valid (Razi, 1990 AD/1411 AH: 11, 148).

Avicenna also deemed verbal corruption impossible, arguing that the followers of Judaism were numerous, their cities were far apart, and they had differing religious beliefs. Given the large population and the enmity among them, who were watchful for any weaknesses among each other, had the Torah been altered by a group such as the Christians, it would have been declared. Since this did not happen, the Torah has not been corrupted (Avicenna, n.d.: 50).

Additionally, Professor *Tawfiqi* insists that the current Torah and Gospels are human manuscripts and that the original Torah and Gospel, akin to the scriptures of Abraham and Noah, have been lost. He argues that discussing the corruption of the scripture is senseless and negates the subject because Jews and Christians alike do not consider the scripture to be divine. The Holy Quran also does not mention any verbal corruption of the Torah and Gospel;

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rather, it refers to the alteration of words, which pertains to speech and hearing and does not relate to written corruption (Tawfiqi, 2000 AD/1379 SH: 232-235).

Ayatollah *Ma'rifat* holds a similar view regarding the corruption of the Torah and Gospel, considering the claim of corruption in the Bible to be a negation that nullifies the subject. In this case, despite the occurrence of additions or omissions in the text of this book, it is not termed as having been corrupted. In such instances, the terms forgery and fabrication may be closer to the truth (Ma'rifat, 1992 AD/1413 AH: 152).

The Holy Quran considers one of the unacceptable actions of the People of the Book to be the deliberate concealment of religious truths and the mixing of truth with falsehood, exposing their actions in various verses. We will refer to some of these verses:

1) Concealing the Truth: "O! People of the Book! Why do you mix truth with falsehood and conceal the truth while you know [it]?" (Ali 'Imran/71). Surah *al-Baqarah* also addresses this issue in several verses (al-Baqarah/ 42, 159, 146, and 174) and in verse 42 advises the People of the Book against this action. The decisive meaning of the aforementioned verses indicates a deliberate concealment of obvious truths by the People of the Book, with the most important truth being the prophethood of the Greatest Messenger (PBUH).

2) Concealing Writings of the Torah: Based on verse 91 of Surah *al-An'am*, the method of the People of the Book was to write the Torah on paper and hide parts of it: "...You make it into sheets that you reveal..." Verse 15 of Surah *al-Ma'idah* also refers to the concealment of the book by the People of the Book. It has been reported from Imam *Şadiq* (AS) regarding this verse

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that he said: Initially, the Jews wrote the Torah on scattered papers; then, they would reveal some parts and conceal others ('Ayyashi, 1960 AD/1380 AH: 1, 399).

3) Concealing Some Commandments: Verse 93 of Surah *Ali 'Imran* refers to the Jews' concealment of prohibitions related to food, and verse 41 of Surah *al-Ma'idah* refers to hiding the stoning ruling.

4) Forgery of Scripture: The verse "So woe to those who write the book with their own hands and then say: This is from Allah..." (al-Baqarah/79) clearly depicts the actions of the Jews in this regard, as they would introduce their own writings as the book of God.

A close examination of the verses "...You make it into sheets that you reveal and concealing much..." (al-An'am/ 91) and "So woe to those who write the book with their own hands..." (al-Baqarah/79), which are stated in the present tense, indicates that this concealment and forgery have been and continue to be a persistent tradition. Accordingly, what they present are human books.

Therefore, the corruption of the Torah is a textual alteration; in such a way that fraudulent texts were added to the Torah, while on the other hand, some texts were removed under the pretext of being unofficial. The viewpoint that makes the discussion of the corruption of the scripture meaningless seems valid; because when we refer to it being corrupted, we consider the scripture to be divine and then claim that it has been verbally altered; whereas investigations by the Jews themselves and Christians acknowledge that these books are human. In summary, the Torah and the Gospels are human, and their verbal corruption, in the sense that we intend—that is, to consider the

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Bible as divine and claim that some of their words have been altered—is outside the scope of the discussion.

The Torah and the Gospel today are akin to Islamic narrations in that the sacred legislator has not provided for their preservation. In such texts, there exists the possibility of verbal alterations that could lead to changes in meaning, as well as the potential for the fabrication of texts and similar issues. However, with regard to the Holy Quran, the sacred legislator has made an effort not only to preserve the meaning but also to safeguard the wording. This issue has become so institutionalized among Muslims that it is recorded in history that Muslims stood firmly against the second and third caliphs and prevented the deletion of the word "Waw" from the Quran, even though the caliph held the highest social position and was respected (cf. Jawadi Amuli, 2010 AD/1389 SH: 125).

We have previously stated that the Bible are not like the Quran, and if we were to identify equivalents in Islamic texts, they would very much resemble Islamic narrations in that, firstly, they are compilations, and secondly, some of them have been concealed regarding the prohibition of writing Hadith, and there are also fabricated narrations among them. In contrast, the Quran is a book that was written down during the time of its revealer and, according to some views, was compiled and codified during the time of the Prophet Muhammad (PBUH).

Regarding the Quran, the verses "Indeed, upon Us is its collection and recitation" (al-Qiyamah/17) and "Indeed, We sent down the Reminder, and indeed, We will preserve it" (al-Hijr/9) indicate that the collection and codification of the Quran and its preservation from distortion and tampering by humans were part of divine planning; however, such an assurance does not

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exist for the Torah and the Gospel. Therefore, although verbal corruption has occurred within them, it is outside the concern of the legislator, who aims to preserve the meaning, not the wording. Hence, it is better to use the terms "Fabrication" and "Construction" in relation to them rather than "Verbal Corruption."

4. History of the Bible

An examination of the history of the Bible reveals that the Torah and the Gospel referred to by the Holy Quran are consistent with the Bible, meaning that the verses of the Quran speak in accordance with reality, and the Torah and Gospel referred to by the Quran possess all the characteristics of the existing Torah and Gospel, that is, the Bible.

The Holy Scripture consists of two main sections: The Old Testament, which comprises more than three-quarters of this book and is considered authentic by Christians and Jews, and the New Testament, which is only accepted by Christians.

4.1. The Old Testament

The collection known as the Old Testament is said to have been written over centuries by various authors and contains diverse material such as history, law, wisdom, prayers, poetry, and prophecies. This collection consists of 39 books. However, as will be discussed, the Catholic and Orthodox Christian sects believe that the Old Testament consists of 46 books.

According to Jewish belief, God conveyed the Torah through Moses in five books to the Children of Israel. Thus, belief in the divine origin of the Torah is considered a fundamental aspect of the Jewish faith (War, 1995 AD/1374 SH: 2, 623-624; Altman, 1996: 3, 655). However, in the Torah

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itself, there is no explicit mention that all five books were authored or even presented by Moses (Sarna, 1993: 2, 158). The term "Torah" also applies to the entire Hebrew Bible, meaning the Old Testament, which is commonly accepted among Jews (Anterman, 2012: 72).

4.1.1. The Historical Narrative of the Old Testament from Its Own Perspective

The Old Testament reports its historical journey beginning with the Book of Exodus, Chapter 24, which states that Moses and Aaron, along with some elders of the Children of Israel, went up to Mount Sinai, and Moses alone approached God to receive the tablets, which were the handwritten words of God (Exodus: 31, 18; 32,15-16). Afterward, Moses returned to his people and, upon witnessing the calf worship of the Children of Israel, became enraged and threw the tablets to the ground, resulting in their destruction (Exodus: 32,19). Following a subsequent encounter with God in the Tent of Meeting, God instructed Moses to prepare two new tablets similar to the first ones. Moses stayed on Mount Sinai for forty days and nights, and God once again inscribed the Ten Commandments on those two stone tablets (Exodus: 33, 7-23 and 34, 1 and 28).

These details are also found, with slight variations, in the Book of Deuteronomy (Deuteronomy: 4, 44; 5, 22; 9, 9-18; 10, 1-5). Furthermore, in Deuteronomy, Chapter 31, it is stated that at the time of his death, Moses wrote down the Torah and entrusted it to the Levitical priests who carried the Ark of the Covenant, as well as to the elders of the Children of Israel. He instructed them to read these laws and teachings to all the Children of Israel at the end of every seven-year cycle during the Feast of Tabernacles. The Book of Joshua records that he inscribed the Torah on the stones of the altar

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on Mount Ebal and read all the contents of the Torah, including both blessings and curses, to the entire Children of Israel (Joshua: 8, 30-35).

By studying the Old Testament, it becomes evident that the Torah had a fundamental core that Moses brought forth in the tablets, and over time, it became more complete. In the continuation of the Old Testament narrative, we see that Moses detailed it (Deuteronomy: 31, 9), and afterward, Joshua established regulations and statutes for the people, then wrote and added them to the Torah (Joshua: 24, 25-26).

The difference between the Quran and the Torah is that the core and central revelation, that is, the Quran, remained intact, while the details of this revelation were reflected in the books of narration; however, the content of the Torah became intertwined with its interpretations and expansions.

In the continuation of the story regarding the fate of the book of Moses in the Old Testament, we encounter the conflict between the Philistines and the Children of Israel, during which the Ark of the Covenant was captured (1 Samuel 4 and 5). It is unclear what happened to the scripture in this war that occurred before the reign of Saul and David.

During the period from Joshua until the reign of Solomon in the Old Testament, there is no mention of the Torah until it is noted in the Books of Kings and Chronicles that, by Solomon's order, the Ark of the Covenant was opened, and the two stone tablets that Moses received on Mount Horeb were seen (1 Kings: 8, 9; 2 Chronicles: 5, 10).

After Solomon and his son Rehoboam, there is no news of the Torah until the Egyptian Pharaoh Shishak attacked Jerusalem and plundered it, and it is unknown what became of the Torah scroll (2 Chronicles: 12, 9).

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Nevertheless, there is no explicit mention or emphasis in the Old Testament regarding the Torah being lost; however, the content of the Old Testament suggests that the Torah was entirely lost during certain events, and no one had any knowledge of it.

After Solomon and his son Rehoboam, there is no mention of the Torah until the eighteenth year of King Josiah's reign, when a priest named Hilkiah claimed to have found the scripture (2 Chronicles: 34, 8-20; 2 Kings: 22). He informed Josiah that the Book of the Torah had been found in the House of God and sent it to the king. Upon hearing this, the king tore his clothes and was saddened and distressed that his ancestors had not acted according to this book. He ordered the people of Jerusalem to gather, read the book to them, and commanded that they follow its teachings. These accounts indicate that at that time, the Torah was either lost or hidden, and the priest Hilkiah claimed he had found it.

The storyline enhances the possibility that the events are fabricated. Will Durant believes that due to the unstable situation of the Jews, the priests decided to bring a message from God to the people and to formulate a law that would strengthen their religion and ethical foundations. This idea was supported by Josiah (Will Durant, 1991 AD/1370 SH: 1, 374).

Continuing with the events related to the Bible, we reach the invasion of Nebuchadnezzar, the king of Babylon, into Jerusalem. At that time, everything in Solomon's Temple was destroyed and burned, and the Israelites were taken captive to Babylon along with the objects inside the Temple. Since the Holy Scriptures were kept inside the Temple, they were either burned or plundered (2 Chronicles 36: 17-20; 2 Kings 24-25). Years later, after their liberation from captivity, when the Israelites returned to Jerusalem, they

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asked Ezra the priest to bring the Torah of Moses and read it for them. Ezra and his assistants read and interpreted it from morning until noon on the first day of the seventh month. They continued this until the seventh day, which was the seventh day of the Feast of Tabernacles for the Jews (Nehemiah 8: 1-8). The text of the Bible conveys that the Jews had taken the Scriptures with them and that upon their return; they asked Ezra to bring it and read it to them.

Even if we accept that Ezra's version was the original Torah, considering the events that occurred afterward, it cannot be accepted that Ezra's version survived and it surely perished during the campaign of Antiochus (Rahmatullah al-Hindi, n.d.: 1, 212).

Antiochus Epiphanes ascended to the throne of the Seleucid Greeks in 175 B.C. and after conquering Egypt, invaded Jerusalem in 169 B.C., destroying it and plundering all its wealth and treasures. He burned all copies of the Torah and other books of the Old Testament and declared that whoever was found in possession of a copy of the Torah or Old Testament would be killed. He conducted monthly inspections in this regard (Apocrypha of the Old Testament, 2004 AD/1383 SH; 1 Maccabees 1: 11-61, pp. 383-388).

The Old Testament narrative regarding the Scriptures ends at this point; however, history states that in 70 A.D., Titus gathered an army of Romans and invaded Jerusalem. When the city fell to the Romans, Titus offered terms to the inhabitants of Jerusalem, but they did not accept. Because of this, he ordered the destruction of their temple, leading to the deaths of many Jews (Kleppman, 1970 AD/1349 SH: 2, 169-173).

At this point in time, Yohanan ibn Zakkai, one of the prominent scholars and a distinguished member of the Sanhedrin of Jerusalem, fled the city during the Roman siege out of fear that all the religious scholars would be

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killed and the teachings would be lost. He established a new assembly of scholars in the city of Yavne, and most Jews in Palestine recognized its authority for all religious and ethical matters (ibid: 2, 180-185). This center is where the writings of the Scriptures were revived once again.

Therefore, examining the historical process of the Scriptures indicates that the current Torah has no documentary validity and cannot be trusted.

4.1.2. Compilation of the Old Testament

The Old Testament, according to the existing evidence and reports, was written over a thousand years (1400-400 B.C.) by at least thirty different authors, some of whom remain unknown (Schultz, n.d.: 2; Suhail Dib, 1985: 5-6). Others have suggested that the writing and compiling of the Scriptures occurred over a thousand years, from 1100 to 100 B.C. (Van Vorst, 2005 AD/1384 SH: 42-43). However, researchers have accepted the second perspective, believing that these books underwent editing by priests during multiple periods. The writing began around 1100 B.C. after the Israelites entered Palestine, with the Song of Moses and Miriam (Exodus 15) being composed, and perhaps by 400 B.C., as the priests of Jerusalem completed and edited it, it took its current form. The editing of some books, such as Isaiah (24-27) and Ezekiel (38), as well as Daniel, was completed around 160 B.C., and the collection of the writings essentially gathered around 100 B.C.; however, the status of some books, such as Esther and the Song of Songs, continued to be disputed even after that date (Van Vorst, 2005 AD/1384 SH: 42-43; Robert Wear, 1995 AD/1374 SH: 2, 607).

After completing the process of compilation and editing and finalizing the books of the Old Testament, discussions began about preparing a list of these numerous books, determining which of them were sacred and which were

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not—a process referred to as "Canonization." The Jewish council in Yavne (around 90 A.D.) accepted the existing official books; however, it took several years for this decree to be accepted (Mohammadian et al., 2001 AD/1380 SH: 5; Barclay, 1972: 40).

4.1.3. Apocrypha of the Old Testament

There are two existing versions of the Old Testament that have significant differences. The translation of the Torah into Greek began in the third century B.C. for the benefit of Greek-speaking Jews in Alexandria, and it was ultimately completed around 132 B.C. (Sarna, 1993: 2, 155). This translation was widely used among Jews scattered throughout the Mediterranean during the time of Jesus Christ and was also considered the Scripture of the early Church (Muriel C. Tani, 1983 AD/1362 SH: 1, 30).

In this version, there are seven books for which the Hebrew texts are not available, and these books do not exist in the Hebrew version. These books are: Tobit, Judith, Wisdom of Solomon, Wisdom of Jesus ben Sirach, Baruch, 1 Maccabees, and 2 Maccabees.

In the two centuries before the emergence of Christianity and one century after, many Jews and Christians used this version until around 100 A.D. when Jewish leaders convened a council and voted on the official status of the 39 books, declaring the seven books present in the Septuagint (the Greek translation) as unauthorized; however, Christians continued to consider this version valid until Protestants returned to the Hebrew text in the 16th century and declared these seven books unofficial (cf. Soleimani Ardestani, 2000 AD/1379 SH (A): 91).

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Protestants refer to the seven additional books in the Septuagint as "Apocrypha," meaning "Hidden and Concealed," while Catholics and Orthodox Christians refer to them as "Deuterocanonical," which implies a secondary level of authority (Charlesworth, 1993: 2, 174).

Besides the canonical and apocryphal books of the Old Testament, there is another collection of writings associated with the Old Testament known as the "Pseudepigrapha" or "*Maj'ūl al-'Unwan*." Since these books are not found in any of the existing ancient versions, both Jews and Christians do not consider them canonical. Some count them as 65, while others count 52 (Soleymani Ardestani, 2000 AD/1379 SH (A): 92; 114).

4.2. New Testament

The second part of the Bible is the New Testament, which is accepted only by Christians. This section includes various books and epistles.

The New Testament consists of 27 books and letters written by nine authors, and if we consider Paul the Apostle as the author of the Epistle to the Hebrews, the number of New Testament authors will decrease to eight. These books were written over a period of just a little more than half a century, from around 45 to approximately 100 A.D. (Muriel C. Tani, 1983 AD/1362 SH: 1, 136).

4.2.1. Writers of the New Testament

One point that must be mentioned regarding the New Testament is that Christians believe that Jesus Christ never brought a book and that it was not necessary for Him to have brought one; because the prophets, who are intermediaries between God and humanity, bring messages and books from God, while Jesus is God Himself and the embodiment of revelation (Miller, 1981: 66).

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Therefore, His behavior and speech are sufficient for humanity, and the Gospels were written by others after His passing. It should be noted that the Christian belief differs from what exists in Islamic culture and texts regarding Jesus and His book. Christians do not consider the authors of the New Testament books to be prophets, but they believe that all of them acted with divine inspiration in everything they wrote (ibid: 51; 70).

The four Gospels have traditionally been attributed to Matthew, Mark, Luke, and John; however, the original titles of the Gospels are unknown. The names of most Greek works are explicitly added to their authors; for example, they are referred to as "Homer's Iliad" or "Plato's Republic." In contrast, for the Gospels, the expression "According to the account of..." is used; for instance, "the Gospel according to Matthew." This seems to avoid attributing these books directly to their traditional authors (Robertson, 1999 AD/1378 SH: 19-20).

Modern biblical scholars believe that aside from the seven or eight letters of Paul, there is doubt about the authorship of other sections, and there is no sufficient evidence to determine the authorship of each part (Soleymani Ardestani, 1999 AD/1378 SH: 75). Therefore, there is no established consensus regarding the transmission of the New Testament.

4.2.2. Establishment of the New Testament

One of the challenges faced by the early Church was the increasing number of Gospels, as some sects like Marcion only accepted the Gospel of Luke and ten letters of Paul. In the third and fourth centuries, there was still no consensus on the books of the New Testament, and some churches did not recognize the Epistle to the Hebrews, James, the second and third letters of

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John, the Epistle of Jude, the second Epistle of Peter, and the Revelation of John as part of the sacred books (Van Voorst, 2005 AD/1384 SH: 121).

The process of legitimizing and selecting the 27 books of the New Testament from among the numerous available texts and letters took place from the early second century until the Council of Carthage in 397 A.D. (Mohammadiyan et al., 2001 AD/1380 SH: 5; Van Voorst, 2005 AD/1384 SH: 120-121; Shnidooyand, 2005: 3). Thus, the process of canonizing the New Testament took approximately 300 years (Barclay, 1972: 45). This list was subsequently reaffirmed by the Council of Trent (1545-1563) (Lehmarch, 1990: 27).

4.2.3. The Authority of the Holy Scriptures

In the Thirteenth Article of Jewish Belief, it states: Every believing Jew must testify that the Torah in the hands of the Jews is the same Torah that was revealed to Moses, and it has never been altered and will never be altered (Robert Weir, 1995 AD/1374 SH: 2, 623-624; Altman, 1996: 3, 655). It must be examined whether this belief of the Jews is correct or not.

The credibility of a book hinges on whether it can be established through reliable methods that the book belongs to its author and that it is the same wording and text without any changes. The question of how much authority and validity the author's own words and writings possess is a separate issue.

Christians believe that neither the church nor any council has officially recognized any book as canonical or valid, but rather a book is either valid or it is not, and the church and council only act to recognize its validity and announce it. Their criteria for the authority of sacred scripture are as follows: 1) Regarding the Old Testament, the author must be a lawgiver, a prophet, or a leader of the Israelites, and regarding the New Testament, they must be one

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of the apostles or endorsed by one of the apostles mentioned in the book; 2) Internal evidence within the book must indicate its divine inspiration; 3) The opinion and consensus of the churches (agreement) regarding its validity (Mohammadiyan et al., 2001 AD/1380 SH: 5).

Of course, all these criteria can be doubted, and historically, the authority of the book is as has been mentioned. From a historical and evidentiary perspective, the only heavenly book that has a clear history and its transmission is confirmed through numerous sources without denial is the Quran; however, the Torah and Gospel do not have a clear history and are not confirmed through widespread transmission, thus lacking in authority.

Despite numerous efforts to prove that the Holy Scriptures are the word of God, the prevailing theory is that even the Five Books of Moses are not the word of God, and the current Torah is not the Torah of Moses. The Holy Scriptures are nothing more than a collection of literary, historical, and narrative books that took shape in the first two centuries CE.

Spinoza was among the first individual who clearly demonstrates that the author of the Five Books is not Moses (Spinoza, 1999 AD/1378 SH: 89).

Jacob Qirqisani, a Jewish scholar, has written that Jewish Rabbis believe the current Torah was written by Ezra, and the original Torah has been lost:

Then they [the Rabbis] claimed that the Torah in the hands of the nation is not the Torah that was brought by Moses, but rather that it was authored by Ezra, because the one brought by Moses, they claimed, has disappeared and been lost. This is a complete destruction of the religion. If Muslims were to become aware of this claim, they would no longer need anything else for which to criticize and argue against us. Indeed, it is the case that some of their

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scholars claim that the Torah you possess is not the Torah of Moses (Qirqisani, 1939: 1, 15).

In this statement, it is mentioned that the belief that the Mosaic Torah has been lost represents a total eradication of the religion. If Muslims become aware of this acknowledgment, they wouldn't need anything further to critique us; this alone would suffice. They assert that your Torah is not Mosaic, and if they observe this acknowledgment, they will have evidence for their claims. However, it should be noted that, as mentioned, it cannot be proven that the current version is the same as that written by Ezra.

Phillips Shaleh believes that none of the original manuscript books of the Holy Scriptures currently exists in Hebrew, and the history of the oldest extant Hebrew manuscript does not go beyond the tenth century CE (Shaleh, 1967 AD/1346 SH: 270).

When we examine the manuscripts, we can clearly see that there are significant discrepancies among the Hebrew, Greek, and Samaritan versions of the Torah (Sarna, 1993: 2, 154-155; Lonnestem & MacDonald, 1996: 13, 264-268).

The attribution of the books mentioned in the Holy Scriptures to the prophets whose names they bear is impossible (Balaghi, 1981 AD/1360 SH: 404-420; Raḥmatullah al-Hindi, n.d.: 56). The primary evidence is the decision of councils that have considered them as inspired. Furthermore, historically, their prophecy cannot be proven (Balaghi, 1981 AD/1360 SH: 108). Another point is that the Holy Scriptures are essentially translations, and various translations have introduced errors and distortions (ibid: 109-115). Therefore, we see that from both the perspective of attribution to the

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author and in terms of the author themselves, the Holy Scriptures lack credibility.

5. Historical Criticism of the Holy Scriptures in Modern Times

In the eighteenth century and the Age of Enlightenment, following the dominance of scientific-critical thought over human knowledge, this type of perspective also permeated religious teachings, and the Holy Scriptures were subject to criticism (Kiyupit, 1997 AD/1376 SH: 109).

The criticism of the Holy Scriptures took two forms: External and substantive. External criticism includes textual criticism, historical criticism, linguistic criticism, stylistic criticism, formal criticism, traditionology criticism, editorial criticism, and legal criticism. Substantive criticism includes the examination of the moral dimensions of the stories of prominent figures and prophets (the Holy Scriptures attribute characteristics to them that are not consistent with their exemplary status), the conflict of scientific statements in the Holy Scriptures with new discoveries in various fields such as history, archaeology, linguistics, and cosmology, as well as historical criticism and the miracles described in the Holy Scriptures (Soleymani Ardestani, 2000 AD/1379 SH (B): 102–106; Hordern, 1989 AD/1368 SH: 37–38; Mohammadiyan et al., 2001 AD/1380 SH: 46).

This criticism led to doubts regarding the credibility of the content and narratives of the Holy Scriptures; as Christians believed that the Gospels and the Old Testament were written by prophets and apostles, this religious belief was shaken (Hordern, 1989 AD/1368 SH: 38).

Considering the above mentioned, the overall process of the compilation and editing of the Holy Scriptures has become clear, and with the discussion

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on the credibility of the Holy Scriptures and their criticism, it has been revealed that historically, the Holy Scriptures lack a verified document; however, intrinsically, they hold credibility and sanctity for Jews and Christians.

As established, both in the history of Judaism and Christianity and in the verses of the Quran, the Torah and the Gospel are considered writings that have evolved over time and have been altered, unlike the Quran which was formed during the time of the Prophet Muhammad and has not undergone any alterations in its content or wording after him. In some respects, the Torah and the Gospel resemble Islamic traditions in that there is the possibility of human alteration in terms of content, wording, and documentation. Therefore, just as it is necessary to conduct content analysis, wording analysis, and documentation analysis for utilizing Islamic traditions, all these aspects must be carried out for the Holy Scriptures to be deemed usable. It is a gross mistake for some to compare the Holy Scriptures with the Quran, which does not require textual verification, content criticism, or analysis of wording (Naqavi, 2011 AD/1390 SH: 23).

Another point is that if we acknowledge that the Quran considers the Torah and the Gospel as the existing books, then the argument of *Muḥaddith Nūri* in proving the textual distortion of the Quran becomes invalid; as his basis of argument draws parallels between the Quran, the Torah, and the Gospel, and the likeness of the Islamic community to Bani Israel—this explanation invalidates his argument, as the Quran is guaranteed to be preserved and is a miracle, whereas the Torah and the Gospel are not and are similar to Islamic traditions (cf. Naqavi, 2014 AD/1393 SH: 7–25)

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Comparison of the Holy Quran and the Two Testaments Regarding
Revelation and Certain Other Characteristics:

Quran	Old Testament and New Testament
One book	66 or 73 books
Its language is Arabic	Its languages are Hebrew, Aramaic, and Greek
Its author is God	Its authors are God and humans
Its words are divine (revelation)	Its words are human (inspiration)
Revealed over 23 years	Compiled over several centuries
Does not have apocryphal books	Has apocryphal books
The Quran is a challenge and a miracle	The Testaments are not a challenge and are not miracles

This comparison is adapted from a table on page 31 of the book "Christian Discourse," with additions included here (Michel, 2002 AD/1381 SH: 31; Naqavi, 2009 AD/1388 SH: 23).

6. Common Features of the Quran and the Testaments and Exclusive Features of the Holy Quran

In the verses of the Quran, the Torah, and the Gospel, they are described with characteristics such as being the judgment of God (al-Ma'idah/43; 45; 47) and having guidance, mercy, and light (al-Ma'idah/44; 46; al-An'am/91; 154; al-A'raf/ 154; al-Isra'/2; al-Anbiya'/48). The Torah is also characterized by qualities such as being a source of insight (al-Qaṣaṣ/43; al-A'raf/203), being complete and without flaws, and providing detailed accounts of everything

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(al-An'am/154; al-A'raf/145), being a source of admonition and guidance (al-A'raf/145; Ghafir/53-54), and being a criterion and reminder (al-Anbiya'/48).

Allamah Ṭabaṭaba'i states that from verse 43 of Surah al-Ma'idah, it can be inferred that the Torah which is currently in the hands of the Jews contains part of the true Torah that was revealed to Moses, and part of it has been distorted and changed. He interprets "Guidance" in the context of the Torah (al-Ma'idah/44) and the Gospel (al-Ma'idah/46) to refer to doctrinal beliefs such as monotheism and resurrection, and interprets "Light" in these two verses as the inclusion of laws and regulations in the Torah and the Gospel. He mentions that God has provided guidance, knowledge, and laws to the extent of Bani Israel's understanding and capacity, which is also evident from verse 145 of Surah al-A'raf (Ṭabaṭaba'i, 2011 AD/1390 SH: 5, 342-346). It is essential to note that it is possible for a book to have been revealed by God and still have had human intervention, yet may still retain some characteristics related to guidance. Therefore, as Allamah has indicated, the existing Torah and Gospels also possess these characteristics. The Holy Quran, in addition to these features, has unique characteristics that will be referenced next.

6.1. Clarifying and Explaining

The term "Tibyan" (al-Nahl/89) and "Mubin" in the verses of the Quran is used exclusively for the Quran. Therefore, the book of Moses is not a "Tibyan" for everything. A closer examination of the description "Mustabin" (Şffat/117), which is attributed to the book of Prophet Moses in the Quran, clarifies this point further. Commentators and linguists believe that "Mustabin" and "Mubin" are synonymous; however, it seems there should be a distinction between the two. What raises doubt is that the Quran is described

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with the adjective "Mubin," while the book of Moses is never described with this term and only in this verse is the characteristic of "Mustabin" mentioned.

"Mustabin" is from the root of "Istif'al," and one of its meanings is the inclusion of the action in the source of derivation. Here, it signifies that while the Torah is introduced as enlightening, it was also such that all necessary matters for the Jews of that time left no room for doubt and detailed all the religious knowledge they needed at that time; whereas the Quran is "Mubin," meaning it is both clear and clarifying. Considering the different usage of this term in the Quran, this meaning becomes fully clear: "And thus We detail the verses, and so that the path of the criminals may become distinct." (al-An'am, 55) No commentator has translated the term "Tastabin" in this verse as to clarify but all have translated it as so that the path of the criminals may become clear. In the book "Investigating the Words of the Glorious Quran," it is stated that the word "Mubin" means that it is self-evident and also declares this clarity, and in some cases, it also enlightens others. However, the term "Mustabin" means the acceptance of clarity. One of the meanings of the "Istif'al" form is the request for the origin of the action; meaning it seeks clarity and becomes clear. In this sense, the book of Moses is a book that is clear, but it does not imply that it enlightens others.

6.2. Wisdom (Being Wise)

Another characteristic that is unique to the Quran is the attribute of being "Ḥakim." (Yūnus/1; Luqman/2; Yasin/2) The description of being "Ḥakim" refers to precision and the absence of contradictions, confusion, and doubt (Muṣṭafawī, 2006 AD/1385 SH: 2, 265). Therefore, the Quran possesses precision, unlike other divine books that have been revealed, which do not possess this level of precision.

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6.3. Blessedness

Another characteristic mentioned exclusively for the Quran is "Blessed" (Mubarak). (al-An'am/92 and 155; al-Anbiya'/50; Şad/29). This attribute, like "Tibyan" and "Mubin," conveys that the Quran, in addition to having sublime qualities itself, also influences other books. Everything that is blessed is this way. A blessed book is such that its blessing allows other texts to benefit from it and correct their ambiguous and erroneous content.

6.4. Guardianship (*Muhaymin*)

Another characteristic unique to the Quran is the attribute of "*Muhaymin*" (al-Ma'idah/48), which, like "Tibyan," "Mubin," and "Mubarak," indicates that the Quran has authority and superiority over prior scriptures, including the book of Moses, and that the earlier books must present themselves to the Quran and rectify their deficiencies (Ṭabaṭaba'i, 2011 AD/1390 SH: 5, 348).

Conclusion

1. The Quran, on one hand, partially confirms the current Torah and Gospel, introducing the two Testaments as possessing qualities such as divine judgment, guidance, mercy, and light. It also considers the Torah to have characteristics such as being insightful, complete and flawless, detailing everything, providing advice and admonition, distinguishing truth from falsehood, and being a reminder.
2. On the other hand, the Quran sees the current Torah and Gospel as having deficiencies. Concealment and distortion of certain passages have been attributed to them, meaning that the verses of the Quran indicate that the two Testaments contain omissions and additions.

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3. This assertion of the Quran aligns with the historical context of the Testaments, reflecting that the Quran speaks in accordance with reality. This means that the Jews and Christians themselves acknowledge that while the Testaments are divine, they have been humanized and contain deficiencies.

4. The Quran possesses unique attributes such as being a statement and explanation, being blessed, being wise, and being guardian, placing it above any other book and making all texts dependent on it. Additionally, the Quran encompasses a challenge, meaning it is a miracle, and no other book can be on the same level. Therefore, all texts need to present their content to the Quran for correction and completion.

5. This interaction of the Quran with the two Testaments is similar to its interaction with Islamic traditions. Both the Testaments and Islamic traditions are confirmed by the Quran, but both also contain omissions and fabrications, and to correct and complete their content, they must be presented to the Quran.

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