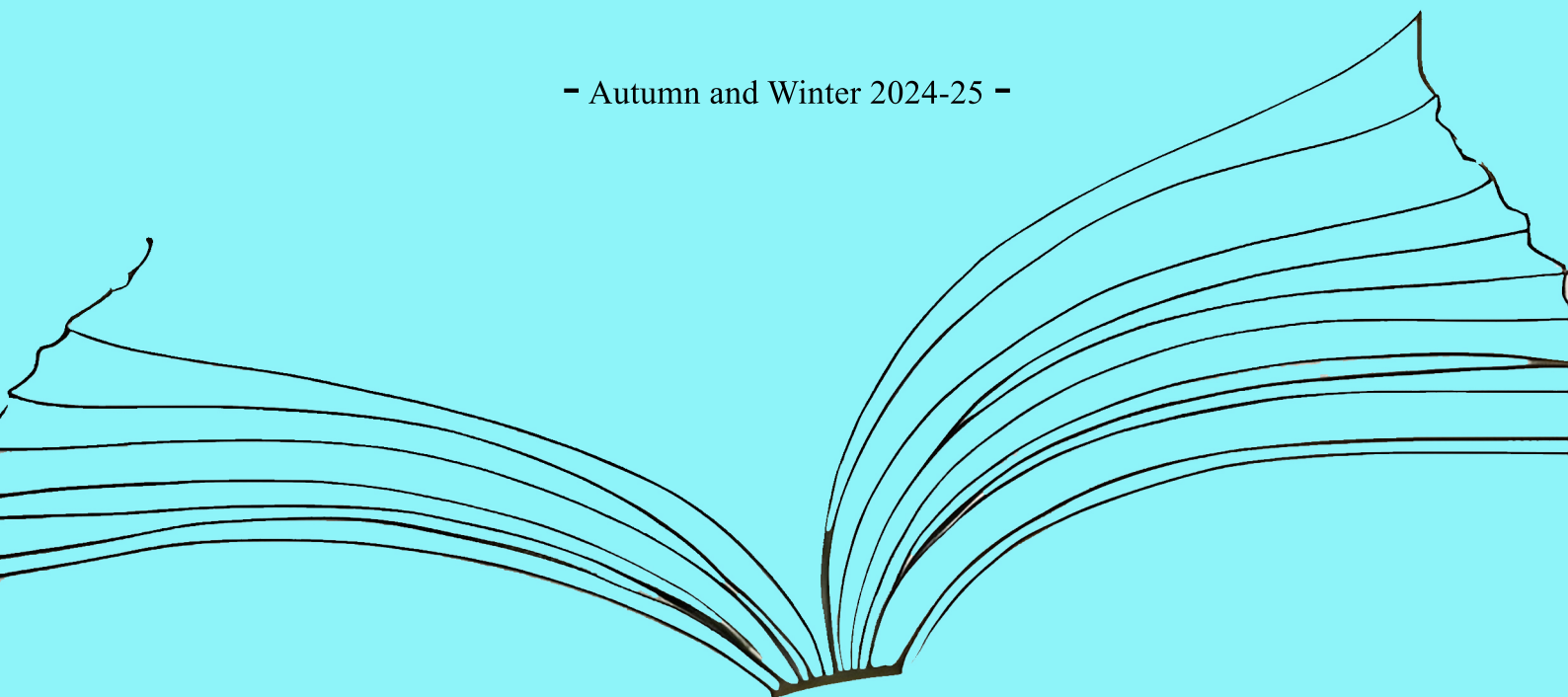


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Graphist & Designer: Dr. Mohammad Asaei

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Website: www.qb.qurabi.ir



Email: info@qurabi.ir

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An Analysis of *Muqātil ibn Sulaymān's* Familiarity with the People of the Book in His *Tafsīr*

Shadi Nafisi ¹ 

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Abstract

Muqātil's exegesis is among the oldest surviving tafsirs of Islamic scholarship and distinguished for incorporating teachings from Jewish and Christian sources according to some. This article aims to explore the scholarly environment of the 2nd century and to assess the before mentioned accusation of Muqātil's awareness of the scriptures and teachings of the People of the Book. To achieve this, two categories of Quranic verses related to the People of the Book were examined: the first concerning their sources, history, and beliefs, and the second focusing on their religious teachings. A comparative analysis of his interpretations, particularly in contrast to Tabari's accounts of early commentators' views on these verses, was conducted. The findings indicate that while Muqātil had a general awareness of the People of the Book, he lacked precise and direct knowledge of them. His understanding of biblical sources was superficial, and his grasp of their history and beliefs was inaccurate. A comparative study of his interpretations of the stories of Uriah and David (PBUH), Sarah and Abraham (PBUH), and Lot (PBUH) and his daughters reveals that, although his accounts align broadly with the Bible, they do not match its details. The resemblance of Muqātil's interpretations in explaining certain verses raises the possibility that he was merely transmitting earlier views. However, the differences in wording and details, along with his pioneering interpretations in many cases, strengthen the

1 . Associate Professor, Department of Quran and Hadith sciences, Faculty of Theology and Islamic studies, University of Tehran, Tehran, IRAN. shadinafisi@ut.ac.ir

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likelihood that, even if he did not directly use the Bible, he may have gained indirect knowledge through interactions with its followers.

Keywords: Muqātil bin Sulaymān, second century exegesis, people of the book., Bible.

Statement of the Problem

The second century of the Hijra represents a pivotal period in the evolution of Qur'anic exegesis, characterized by the emergence of numerous *Mufasssirūn* from the ranks of the *Tābi'ūn* and their successors. This era witnessed a significant transition from oral transmission to written documentation, culminating in the compilation of the earliest exegetical collections. Concomitantly, the development and refinement of diverse exegetical methodologies, encompassing narrative, literary, and jurisprudential approaches, alongside an increased focus on the occasions of revelation (*Asbāb al-Nuzūl*) and the utilization of *Isrā'īlīyāt* in Qur'anic interpretation, mark the distinctive features of this period. An in-depth analysis of the exegetical works from this era facilitates the identification of the processes and origins of these enduring methodologies within the Islamic exegetical tradition (For discussions on the exegesis of the *Tābi'ūn* and their successors, cf. al-Dhahabī, 1976 AD/1396 AH: 1, 99-140; Ma'rifat, 2001 AD/1380 SH: 1, 287-432; al-Khuḍayrī, 1999 AD/1420 AH: Throughout).

Among the prominent early exegetes, *Muqātil ibn Sulaymān* (d. 150 AH/767 AD, Baṣra) occupies a unique, albeit contentious, position. His *tafsīr* stands as one of the few exegetical works from this period to have survived in book

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form. Despite the potential for later interpolations, its significance and antiquity remain undisputed². Scholarly assessments of *Muqātil*, as reflected in *Rijāl* sources, diverge significantly. While *Shu'ba ibn al-Hajjāj* (d. 160 AH/776 AD), an early *Rijāl* scholar, offered unqualified praise (al-Khaṭīb, 2001 AD/1422 AH: 15, 207), *Muqātil* is generally considered unreliable in *ḥadīth* transmission, with accusations of fabrication and falsehood levied against him (al-Mizzī, 1979 AD/1400 AH: 28, 435-450). Furthermore, his views on divine attributes have been characterized as heretical and akin to those of the *Mushabbihah* (al-Khaṭīb, 2001 AD/1422 AH: 15, 207).

Despite these criticisms, his *Tafsīr* has attracted scholarly attention since its inception. *Al-Shāfi'ī* (d. 204 AH/819 CE) acknowledged *Muqātil*'s expertise in *Tafsīr*, comparing him favorably to Zuhayr in poetry and *Abū Ḥanīfah* in theology (al-Khaṭīb, 2001 AD/1422 AH: 15, 207). *Aḥmad ibn Ḥanbal* (d. 241 AH/855 AD) also recognized *Muqātil*'s knowledge of the Qur'an (al-Khaṭīb, *ibid.*), while *Sufyān ibn 'Uyaynah* (d. 198 AH/813 AD) admitted to benefiting from his *Tafsīr* while refraining from citing it directly (al-Khaṭīb, *ibid.*). Conversely, numerous scholars have voiced critical opinions regarding his *Tafsīr* (for comprehensive references, cf. al-Mizzī, 1979 AD/1400 AH: 28, 435-450; al-Khaṭīb, 2001 AD/1422 AH: 15, 207), primarily stemming from prior critiques of his *ḥadīth* and theological

2 . The research of 'Abd Allāh Shaḥāta on the exegesis of *Muqātil* b. Sulaymān is one of the best and most comprehensive studies on this exegesis and its author, which has been published in the final volume of *Tafsīr Muqātil*. In addition, see *Ma'rifat*, 2001 AD/1380 SH: 2, 148-160.

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pronouncements. Notably, *al-Ṭabarī*, despite citing numerous earlier exegetes, omits any direct reference to *Muqātil* in his own *Tafsīr*.³

A particularly salient critique is offered by *Ibn Ḥibbān* (d. 354 AH/965 AD) in *al-Majrūhūn*, who identified three primary shortcomings in *Muqātil*'s work, the first being his transmission of Jewish and Christian traditions that align with the Qur'an (*Ibn Ḥibbān*, 1976 AD/1396 AH: 3, 14). This claim has been reiterated by subsequent scholars without substantial elaboration (cf. *al-Dhahabī*, 1963 AD/1382 AH: 4, 75). This purported engagement with the People of the Book in his *Tafsīr* suggests that later scholars perceived a distinctive feature in his utilization of Jewish and Christian sources for the elucidation of Qur'anic verses. This necessitates a rigorous examination to ascertain whether *Muqātil*'s incorporation of biblical teachings resulted from direct engagement with sacred texts, analogous to later figures such as *Ibn Qutaybah* (d. 276 AH/889 AD) (see *Ibn Qutaybah*, 2002 AD/1423 AH: 55; *Ibn Qutaybah*, 1990 AD/1411 AH: 178), or whether his familiarity with these traditions was acquired through oral interactions within sectarian environments such as Iraq.

To address this central inquiry, this study adopts a two-pronged approach:

Analysis of *Muqātil*'s Exegesis of Verses Indicating Awareness of Judaism and Christianity:

This section aims to elucidate the extent and nature of *Muqātil*'s familiarity with these religions and their sources through an examination of his exegesis of verses that broadly reflect his knowledge of their sacred texts, history, and core beliefs.

3 . He has cited several instances from *Muqātil b. Ḥayyān*. The few cases where the name *Maqātil* is mentioned without qualification do not seem to refer to *Muqātil b. Sulaymān*.

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Comparative Analysis of *Muqātil*'s Exegesis of verses reference to Biblical Accounts:

This section seeks to determine *Muqātil*'s knowledge of the text of the Bible scrutinizing the references of the Qur'an to the Bible in its parables and prophecies and the degree of alignment between his accounts of previous prophets and those found in the Bible, thereby shedding light on the potential influence of written sources on his work.

In most instances, *al-Ṭabarī's Tafsīr* will be consulted alongside the relevant verses to provide a comparative perspective on the interpretation of these passages by early exegetes up to the late third century AH. This comparison will facilitate the identification of *Muqātil*'s originality and the extent to which he reproduced or diverged from earlier exegetical material. The absence of direct citations of *Muqātil* by *al-Ṭabarī*, likely due to the aforementioned critiques, must be acknowledged.

1. Research Background

While *Muqātil ibn Sulaymān* has been the subject of numerous studies across various languages, investigations specifically addressing the intertextuality between his *Tafsīr* and the sources of the People of the Book (*Ahl al-Kitāb*) are primarily confined to certain Orientalist scholarship. Muslim scholars, in their discussions of *Isrā'īliyyāt* within *Tafsīr* or in general introductions to exegetical works, have also acknowledged the presence of *Isrā'īliyyāt* in *Muqātil's Tafsīr*. However, a dedicated, independent monograph focusing on this specific aspect remains absent. Notably, *Shahāta*, the editor of *Muqātil's tafsīr*, identifies twelve instances of potential intertextuality within the work (*Muqātil*, 2002 AD/1423 AH: 6, 220–230), representing a significant, albeit limited, contribution.

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Orientalist scholars have engaged more deeply with the issues surrounding the People of the Book in *Muqātil's Tafsīr*. These discussions can be traced back to Goldziher's reference to *Ibn Hibbān*, wherein he highlights *Muqātil's* reliance on the teachings of *Ahl al-Kitāb*. Goldziher, however, attributes this reliance to *Muqātil's* role as a storyteller (*Qāṣṣ*) (Goldziher, 1955: 76). Nickel, in his 2006 article, "The Christians of *Najrān* in *Muqātil's Tafsīr*: "We will make peace with you"⁴, analyzes *Muqātil's* portrayal of the *Najrān* Christian delegation. In a subsequent article from 2007, "Early Muslim Accusations of *Tahrīf*: "*Muqātil ibn Sulaymān's* Commentary on Key Qur'anic Verses"⁵, he examines *Muqātil's* perspectives on Qur'anic verses pertaining to the alteration (*Tahrīf*) of sacred texts. Armstrong, in his book *The Qussās of Early Islam*⁶ (2017: 97–110), dedicates a section to *Muqātil ibn Sulaymān*, the role of storytellers (*Quṣṣāṣ*), and *Isrā'īliyyāt*. Armstrong critically evaluates the prevailing Orientalist assertion that the origins of *Isrā'īliyyāt* in *Muqātil's Tafsīr* lie in the narratives of storytellers rather than in biblical literature, contending that *Muqātil* demonstrably drew from Jewish and Christian sources (Armstrong, 2017: 106).

The closest study in terms of subject matter is Mazuz's 2016 article, "Possible Midrashic Sources in *Muqātil b. Sulaymān's Tafsīr*,"⁷ which seeks to demonstrate *Muqātil's* access to and utilization of Midrashic sources

4 . Nickel, Gordon. (2006). " 'We will Make Peace With You' : The Christians of *Najrān* in *Muqātil's Tafsīr*" in *Collectanea Christiana Orientalia* 3. pp. 171-188

5 . Nickel, Gordon. (2007). "Early Muslim accusations of *Tahrīf*: *Muqātil ibn Sulaymān's* Commentary on Key Qur'anic Verses" in *The Bible in Arab Christianity* . ed. D. Thomas. Leiden/Boston: Brill. pp. 207-225

6 . Armstrong, Lyarll R. (2017). *The Qussās of Early Islam*. Leiden/Boston: Brill.

7 . Mazuz, Haggai. (2016). "Possible Midrashic sources in *Muqātil b. Sulaymān's Tafsīr*" in *Journal of Semitic Studies* LXI/2 . pp. 497-505

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within the Jewish tradition. Nonetheless, it is crucial to note that none of these existing studies have comprehensively examined *Muqātil*'s exegetical opinions across the full range of verses investigated in the present research.

2. *Muqātil*'s Knowledge of Jews and Christians: Their Scriptures, History, and Beliefs

The Qur'an contains numerous verses that address Jewish and Christian communities, providing brief mentions of their sacred texts, diverse classifications, theological beliefs, and historical narratives. This section aims to evaluate *Muqātil*'s interpretations of these Qur'anic verses to ascertain his level of understanding concerning these subjects.

2.1. The Previous Sacred Writings

The Qur'an references several antecedent sacred texts, including the *Zabūr* of David, the *Alwāḥ* (Tablets), the *Tawrah*, the Book of *Mūsā* (Moses), and the *Injīl* of 'Īsā (Jesus), all of which hold significant canonical status within Jewish and Christian traditions. The following analysis examines *Muqātil*'s perspectives on these scriptures.

The *Zabūr*, attributed to David, is mentioned in three Qur'anic verses⁸. *Muqātil* characterizes it as devoid of legal rulings, stating, "There are no prescribed punishments, laws, obligations, permissible or prohibited matters in it." (Muqātil, 2002 AD/1423 AH: 1, 423) Notably, he asserts that the *Zabūr* comprises 150 *sūras*, a numerical correspondence to the Psalms in the Hebrew Bible, suggesting an awareness of the antiquity of certain biblical book divisions. A comparison with *Ṭabarī*'s *tafsīr* reveals that *Muqātil*'s description of the *Zabūr*—as a book lacking legal rulings and containing a

8 . For information on the usage of the word in the Qur'an, see *Muṣṭafawī* (1989 AD/1368 SH: 2, 135).

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specific number of sections—is unique. *Ṭabarī*, in his commentary on the three Qur'anic references to the *Zabūr*, provides no information about its nature or sectional divisions (*Ṭabarī*, 1991 AD/1412 AH: 6, 20; 15, 71; 17, 80–82).

The term "*al-Tawrāh*" appears eighteen times in the Qur'an across sixteen verses. However, *Muqātil* does not offer specific details regarding the *Tawrāh*'s structure or sectional divisions, which would indicate a comprehensive understanding of its composition. He equates the *Ṣuḥuf Mūsā* (Scrolls of Moses) mentioned in certain verses with the *Tawrāh*. Regarding the *Ṣuḥuf Ibrāhīm* (Scrolls of Abraham), he simply states, "They were lifted," offering no further elaboration (*Muqātil*, 2002 AD/1423 AH: 4, 670, 165). This remark likely implies that God withdrew these scriptures from humanity, suggesting their non-existence in the present.

The *Alwāḥ* (Tablets) constitute a significant sacred source within Jewish tradition, believed to be two stone tablets inscribed with the Ten Commandments. While some scholars posit that the two tablets were identical copies, others view them as a single unified text. Unlike the *Tawrāh*, which includes extensive narratives, laws, ethics, and wisdom, the *Alwāḥ* contained only ten fundamental commandments (cf. Hirsch & König: 4, 492–496).

Islamic exegetes, including *Muqātil*, generally equate the *Alwāḥ* with the *Tawrāh*. The Qur'an refers to the *Alwāḥ* in three instances (*Sūrat al-A'raf*/145–154), without specifying their number or content. *Muqātil*, however, asserts that there were nine tablets, five of which were lost when Prophet Moses became angry, leaving only four intact (*Muqātil*, 2002 AD/1423 AH: 2, 62, and 65). He claims that the Tablets were identical to

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the *Tawrāh* and describes them as being made of emerald and sapphire, containing six commandments:

1. *Tawḥīd* (I am Allah; there is no god but Me, the Most Merciful, the Most Compassionate)
2. Prohibition of *shirk* (Do not associate anything with Me)
3. Prohibition of murder (Do not kill)
4. Prohibition of adultery (Do not commit fornication)
5. Prohibition of robbery (Do not cut off the road)
6. Prohibition of insulting parents (Do not curse your parents)

This interpretation is highly distinctive, diverging from both Islamic and Jewish traditions regarding the *Alwāḥ*.

An examination of Ṭabarī's exegesis reveals that most of the content related to the tablets (*alwāḥ*) in *Muqātil* has no precedent in the earlier works of predecessors. Ṭabarī does not place significant emphasis on the number of tablets, only mentioning a few numbers incidentally within his exegetical reports. Implicitly, in a narration attributed to *Ibn 'Abbās*, Ṭabarī mentions that after the tablets were broken, only one-sixth of them remained. He reports without specifying the speaker that the Torah was divided into seven sections, and after Prophet Moses threw the tablets and they were broken, six parts of them were lost. He also mentions, without specifying the speaker, that some believe the "tablets" consisted of only two tablets, citing the usage of the plural form in *Deuteronomy*, such as in the phrase "if he has a brother" where the term refers to brothers in the plural (al-Ṭabarī, 1991 AD/1412 AH: 9, 46). In this regard, *Muqātil*'s statement about the number of tablets is unique and, at the same time, in opposition to the perspective of Jews and Christians.

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In *Ṭabarī's* report on the tablets, the differing views of the exegetes regarding the material composition of the tablets are intriguing. He examines these differences and proposes three possibilities: *Yāqūt* (ruby), *Zamurrud* (emerald), and *Burd* (cloth). (al-Ṭabarī, 1991 AD/1412 AH: 9, 46). Regarding the content of the tablets, *Ṭabarī* reports various opinions without categorizing them. According to *Suddī* and *Mujāhid*, the content consisted of commands and prohibitions, and *Wahab* reports that it contained prohibitions on *shirk* (associating partners with God) and swearing falsely by God's name, as well as commands to honor one's parents (al-Ṭabarī, 1991 AD/1412 AH: 9, 40). In this respect, *Muqātil's* explanations of the contents of the tablets are again unique, although they do not necessarily align perfectly with the content of the Ten Commandments. *Muqātil* makes no reference to the four canonical Gospels (Matthew, Mark, Luke, and John) when discussing the *Injīl* in the Qur'an, indicating a lack of familiarity with them. His comments on the Gospels do not extend beyond the Qur'anic text, simply stating that the Qur'an's *Muhaimin* status (confirming previous scriptures) signifies its testimony to their divine origin (Muqātil, 2002 AD/1423 AH: 1, 481). He neither mentions any of the books of the Old Testament, except for the Torah, nor does he refer to Talmud or any other key Jewish book.

2.2. Christian Sects

Muqātil appears to possess a more nuanced understanding of Christian sects. In his discussion of Christians, he identifies three groups: the Jacobites, the Nestorians, and the Melkites. He characterizes the Nestorians as a group that referred to Jesus as the son of God, while the Jacobites regarded him as God Himself, and the Melkites considered him to be one of three divine

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entities⁹ (Muqātil, 2002 AD/1423 AH: 1, 463; 2, 628; 3, 800–801). Based on this understanding, he expresses a preference for the Nestorians over the other two groups, as they do not ascribe divinity to Jesus, and he speaks favorably of them. For instance, in his commentary on verse 22 of Surah *al-Kahf* regarding the number of the Companions of the Cave, he notes that the "few" who were aware of their number were a small group of Nestorians. He even describes them as believers, incorporating a portion of the verse: "*Wa ammā Alladhīna Ghalabū 'alā Amrihim fahum al-Mu'minūn.*" (Muqātil, 2002 AD/1423 AH: 2, 580–581) The mention of these three Christian sects is also found in *al-Ṭabarī's Tafsīr*, both in his own words and in reports from *Qatādah* (d. 118 AH/736 AD) at multiple points (al-Ṭabarī, 2000 AD/1421 AH: 6, 103, 202; 16, 63, 65)¹⁰. Given the limited nature of such reports, it appears that this type of information was not widely disseminated during *Muqātil's* time.

2.3. Destruction of the Temple and the Captivity of the Jews

Exegetes, in their commentary on the opening verses of Surah *al-Isrā'*, reference the two instances of Jewish corruption and their subsequent destruction. One interpretation regarding these two instances of corruption and destruction pertains to Jewish history, specifically Nebuchadnezzar's¹¹ domination over them, their exile from *Bayt al-Maqdis*, and their captivity in Babylon. *Muqātil* interprets the verse "*La Tufsidunna fī al-Arḍ*

9 . For information on the views of the Nestorians and their opponents, see *Hushangī* (1389 SH, throughout), and for a discussion of their position in the early Islamic society, see *ibid*: 151-175, Chapter 3.

10 . One report from *Ibn 'Abbās* has also been recorded (al-Ṭabarī, 1991 AD/1412 AH: 28, 60), but the attribution of this report is subject to consideration and doubt for various reasons, which cannot be addressed here.

11 . In Islamic sources, he is referred to as "*Bukhtunnasr*."

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Marratayn” as referring to their destruction, stating that there was a 210-year gap between the two calamities. He considers the first destruction to have occurred when "*Bukhtanašsar*, the Zoroastrian king of Babylon," along with his companions, attacked them, destroyed *Bayt al-Maqdis*, burned the Torah, killed the people, and took their children into captivity in Babylon. They remained in captivity for seventy years until "*Kūrūs ibn Mazdak*" of Persia returned them to *Bayt al-Maqdis*. "*Kūrūs*" may be a corrupted form of Cyrus, but his attribution to Mazdak is unclear. *Muqātil* attributes their second destruction, occurring 210 years later, to "*Anṭibākhūs ibn Sīs*, the king of the land of Nineveh," which again destroyed *Bayt al-Maqdis*, massacred the people, took the children captive, and burned the Torah. Their second captivity ended with "*al-Muqyās*," who facilitated their release and return to *Bayt al-Maqdis*. He considers all these events to have occurred before the advent of Jesus. He then refers to the verse "*Wa-in 'Udtum 'Udnā*," explaining that the Jews once again disbelieved and killed *Yaḥyā ibn Zakariyyā* (John the Baptist). Consequently, God empowered "*Ṭīṭus ibn Istātūs al-Rūmī*," or "*Iṣṭifābūs*" in another version, over them. In vengeance for the blood of John the Baptist, he killed 81,000 Jews and inflicted upon them the same calamities, including the destruction of *Bayt al-Maqdis* (Muqātil, 2002 AD/1423 AH: 2, 521–523). The editor of the book notes alternative renderings of these names in different manuscript versions, such as "*Ashbānūs wa-Istānānūs*" for the first name and "*Aḥṭnābūs*" for the second. Other names also have close variants (footnote). A careful examination of these seemingly historical details suggests a lack of precise knowledge in this regard. Not only are the names of the key historical figures flawed, but the chronological gaps and even the nature of the events

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significantly diverge from established historical records. The broad similarities between these narratives and well-known events in Jewish history are in the main line of the events that Nebuchadnezzar was the first to destroy *Bayt al-Maqdis* and take the Jews into captivity. These captives were later freed by a Persian king, and *Bayt al-Maqdis* was again destroyed by Roman and other rulers. This imprecise portrayal of Jewish history suggests that *Muqātil* lacked accurate knowledge of these events (For a summary of Jewish history, cf. Sulaymānī Ardastānī, 2003 AD/1382 SH: 95–235; Pfayr, 1996 AD/1375 SH: 4, 446–453).

2.4. Rabbis (*Rabbāniyyūn*) and Scholars (*Aḥbār*)

In multiple verses of the Qur'an, God references two classes of Jews: "The *Rabbāniyyūn* and the *Aḥbār*. It is evident that these represent two distinct groups within their religious society. In his commentary on verse 44 of *Sūrat al-Mā'idah*, *Muqātil* describes the *Rabbāniyyūn* as devout followers of the Torah from the lineage of Aaron, while he identifies the *Aḥbār* as reciters and scholars." (*Muqātil*, 2002 AD/1423 AH: 1, 479) The juxtaposition of reciters and scholars suggests that his term "reciters" (*Qurrā'*) refers to those who read and are familiar with the Torah, akin to the *Qurrā'* of the Qur'ān. There is no indication in his wording that he was aware of the internal classifications of Jews, such as the Karaites and others¹². Elsewhere, in his commentary on verse 63 of *Sūrat al-Mā'idah*, he defines the *Rabbāniyyūn* as the devout and the *Aḥbār* as "*al-Qurrā' al-fuqahā' aṣḥāb al-qurbān min wuld Hārūn ('alayhi al-salām), wa-kānū ru'ūs al-Yahūd*," which is a completely different interpretation from his earlier

12 . For information on the Karaites in Judaism, see "Karaism" in *Britannica Online*: <https://www.britannica.com/topic/Karaite>, last accessed on 10 September 2022.

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one. This discrepancy suggests that while he acknowledges the special status of Aaron's descendants, he lacks a consistent understanding of these terms.¹³ Similarly, in his commentary on verses 35–36 of *Sūrat Āl 'Imrān* regarding the vow of Maryam's mother and her dedication to the temple, he again considers the *Aḥbār* to be from the descendants of Aron (Muqātil, 2002 AD/1423 AH: 1, 272). *Al-Ṭabarī*, in his *Tafsīr*, cites *al-Suddī*, who describes these two groups as two brothers known as "*Ibn Ṣūriyā*." Other interpretations identify them as Jewish scholars and jurists (*al-Ṭabarī*, 1991 AD/1412 AH: 6, 162). Elsewhere, he defines the *Rabbāniyyūn* as prominent believers and religious leaders and the *Aḥbār* as their scholars without attributing this to earlier exegetes (*al-Ṭabarī*, 1991 AD/1412 AH: 6, 192). Comparing *Muqātil*'s view with the accounts in *al-Ṭabarī*'s *Tafsīr*, it is evident that *Muqātil*'s information is generally more accurate, as he recognizes the special status of Aron's descendants within Judaism, albeit in an imprecise manner.

2.5. 'Uzayr (Ezra)

The Qur'ān critiques the Jewish perspective on 'Uzayr (Ezra), asserting in *sūrat al-Tawbah* (9:30) that Jews revere him similarly to how Christians revere Jesus. Given the absence of explicit belief in Ezra's divinity within known Jewish sects, some contemporary exegetes, such as 'Allāmah Ṭabāṭabā'ī (1970 AD/1390 AH: 9, 244), posit that this belief was specific to a group of Jews contemporary with the advent of Islam, rather than a widespread Jewish tenet.

13 . However, this statement is only correct if we consider the writing of the discussed sections to be from a single author.

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‘Allāmah Ṭabāṭabā’ī interprets these verses as suggesting either a ceremonial or literal belief in divine sonship, favoring the former as more contextually appropriate (ibid.). *Muqātil* (2002 AD/1423 AH: 2, 167) elucidates *‘Uzayr*'s position among the Jews by recounting that after the Israelites killed God's prophets, God removed the Torah from them and erased it from their memories. *‘Uzayr* then traveled across lands until Gabriel taught him the entire Torah. Upon *‘Uzayr*'s return with the Torah, the Jews attributed his knowledge to his being the son of God.

Biblical accounts place Ezra, or *‘Uzayr*, in the fifth century BCE, attributing to him a role in compiling and editing the Old Testament (Hux, 1397 SH, p. 610). It is important to note that differing views exist regarding the dates of his life. (cf. Britannica Online:

<https://www.britannica.com/biography/Ezra-Hebrew-religious-leader>,

accessed on 2/6/1401 SH.)

Al-Ṭabarī (1991 AD/1412 AH: 10, 78), in his commentary, relays a report from *Ibn ‘Abbās*, with an exceptional and familial chain of transmission which shares core similarities with *Muqātil*'s account but diverges in details.

2.6. Trinity

Regarding the concept of the Trinity, the Qur’ān addresses it and the worship of Jesus in several verses. Mainstream Christianity defines the Trinity as the Holy Spirit, comprising the Father, the Son, and the Holy Spirit. However, the Qur’ānic verses do not explicitly identify the third component of this Trinity alongside the Father and the Son.

Early Qur’ānic exegetes have generally understood the Qur’ānic Trinity as a "Marian Trinity." *Al-Ṭabarī*, in his commentary on related verses refers only to a single interpretation—the Marian Trinity—arguing that in *sūrat*

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al-Mā'idah (5:116), God's questioning specifically addresses the worship of Jesus and his mother, without explicitly mentioning the worship of angels alongside them. He (1991 AD/1412 AH: 6, 202–203) notes that the belief in "*Allāh as the third of three*" was prevalent among Christians before their division into Jacobites, Melkites, and Nestorians. They believed in a single eternal God encompassing three hypostases: the Father, the Son, and a consort between the two, with *al-Suddī* (d. 127 AH/745 AD) identifying Jesus and his mother as the other two hypostases in this Trinity (al-Ṭabarī, 1991 AD/1412 AH: 6, 26). Thus, early exegetes largely interpreted the Trinity as the Marian Trinity, possibly due to limited knowledge of Christianity or the prevalence of the Marian Trinity in Iraq and the *Hijāz*. *Muqātil* (2002 AD/1423 AH: 1, 494–495) like his peers, identifies Mary as the third hypostasis and reiterates his view on Christian sectarian divisions.

Allāmah Ṭabāṭabā'ī (1970 AD/1390 AH: 5, 150), however, interprets the Trinity in the Qur'ān as aligning with the mainstream Christian belief of the Father, the Son, and the Holy Spirit. Those interpreting the Trinity as mentioned argue that *sūrat al-Nisā'* (4:172) implicitly refers to the traditional Christian Trinity of the Holy Spirit by negating servitude for angels immediately after mentioning the Trinity, suggesting the Qur'ān addresses a Trinitarian belief including the Holy Spirit (Naqavī, 2013 AD/1392 SH: 33). Conversely, *Muqātil* (2002 AD/1423 AH: 1, 425) argues that the reference to angels highlights their superior rank to Jesus while emphasizing their continued worship of God as a lesson.¹⁴

14 . In the various exegeses written before the contemporary period, the Trinity of the Holy Spirit has not been addressed, and no such interpretation has been made from this verse. Typically, exegetes have discussed the theological disputes regarding the superiority of prophets over angels or vice versa, a topic of debate between the Mu'tazila and others. For

Shadi Nafisi**3. Interpretative Use of the Bible**

In the previous section, we examined *Maqātil*'s knowledge of Judaism and Christianity as reflected in his interpretation of certain Qur'anic verses. In this section, by analyzing his narratives concerning:

- 1) Any reference of the Qur'an to the Bible in its parables and prophecies;
- 2) The prophets' stories and instances.

We aim to determine the extent to which he incorporates *Isrā'īliyyāt* and whether these narratives are based on the Bible or oral storytelling traditions. Given the vastness of Qur'anic narratives on the stories of the prophets, we focus on three cases that, while present in the Bible, are well-known and subject to critique: the story of Abraham and Sarah, Lot and his daughters, and the story of David and Urīyā's wife.

3.1. Parables and Prophecies

The Qur'ān references passages from the Torah, Gospel, and Psalms in various verses. In none of these instances does *Muqātil* explicitly cite the referenced passages from these scriptures. For example, in *Sūrat al-Anbiyā'* (21:105), God states:

"And We have certainly written in the Zabūr after the dhikr (mention) that My righteous servants shall inherit the land."

Muqātil interprets "*Zabūr*" as referring to divine scriptures in general, stating: "It means the Torah, the Gospel, and the Psalms," and understands

example, see *al-Ṭabarsī* (1993 AD/1372 SH: 3, 225); *al-Fakhr al-Rāzī* (1999 AD/1420 AH: 11, 273-274); *al-Ālūsī* (1994 AD/1415 AH: 3, 212-215), and others.

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"the mention" as the Preserved Tablet (*al-lawḥ al-maḥfūz*) (Muqātil, 2002 AD/1423 AH: 3, 96).

Al-Ṭabarī, in his exegesis, reports three different opinions regarding the meaning of "*Zabūr*" and "the mention," the first being that "*Zabūr*" refers to the books of the prophets and "the mention" to a heavenly book. Scholars such as *Sa'īd ibn Jubayr* (d. 95AH/714 AD), *al-A'mash* (d. 148 AH/765 AD), and *Mujāhid* (d. 104 AH/722 AD) support this view, which *al-Ṭabarī* also prefers (*al-Ṭabarī*, 1991 AD/1412 AH: 17, 80-81). However, *Muqātil's* exact wording does not appear in their interpretations, though his view aligns with earlier scholars.

In the concluding verse of *Sūrat al-Faṭḥ* (48:29), the Prophet and his companions are praised, and their characteristics are said to be mentioned in the Torah and the Gospel. One would expect commentators to identify these references in the Bible, but *Muqātil* does not attempt to correlate them with specific passages, merely explaining the verse's wording. Likewise, *al-Ṭabarī* and the scholars he cites do not seek to identify these biblical parallels (*al-Ṭabarī*, 1991 AD/1412 AH: 26, 71-73).

Another relevant topic is Qur'ānic prophecies. In *Sūrat al-A'rāf* (7:157), the Qur'ān speaks of the mention of the Prophet Muḥammad (PBUH) in the Torah and the Gospel. *Muqātil* does not provide any explanation for this verse (Muqātil, 2002 AD/1423 AH: 2, 67). However, in his commentary on *Sūrat al-Ṣaff* (61:6), where the Prophet is mentioned as "*Aḥmad*," he states that "*Aḥmad*" in Syriac is *fārqlī* (Paraclete) (Muqātil, 2002 AD/1423 AH: 4, 316). This indicates that, by the mid-2nd Islamic century, the identification

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of "Paraclete" with the Prophet Muḥammad was already in circulation.¹⁵ Interestingly, *Muqātil* does not repeat the term "Paraclete" elsewhere in his exegesis. Notably, *al-Ṭabarī* does not mention the term *fārqlīt* (Paraclete) or any of its variations *fārqlītā/ bārqlīt/ bārqlītā* in his commentary on *Sūrat al-Ṣaff* (61:6) or elsewhere, suggesting that this interpretation might have been a later addition to *Muqātil*'s exegesis.

It is noteworthy that *Muqātil* identifies five words as Syriac. In his commentary on *Sūrat al-A'raf* (7:189) regarding the creation of Adam and Eve, he recounts a biblical-like story in which Eve was created from Adam's rib on a Friday while he was asleep. Upon awakening, Eve spoke to him in Syriac, saying she was a "woman." Adam asked her why she was created, and she replied that it was for his companionship (*Muqātil*, 2002 AD/1423 AH: 2, 79). *Muqātil*'s assumption that their dialogue was in Syriac suggests his familiarity with the Syriac Bible and Eastern Christian culture, leading him to believe that the prophets spoke Syriac.

He also interprets "*Ṭā Hā*" in *Sūrat Ṭā Hā* (20:1) as a Syriac phrase meaning "O man!" (*Muqātil*, 2002 AD/1423 AH: 3, 20). Interestingly, according to *al-Ṭabarī*'s reports, most early commentators agreed with this meaning but debated whether the root was Nabataean or Syriac, with the former view being more widely accepted. *Sa'īd ibn Jubayr* (d. 95 AH/714 AD) and *Qatāda* (d. 118AH/736 AD) were among the few who considered it Syriac. *Al-Ṭabarī* cites examples from Arabic poetry to argue that "*Ṭā Hā*" was a recognized expression among Arabs (*al-Ṭabarī*, 1991 AD/1412 AH: 16, 102-103).

15 . One of the earliest hadith sources in which this name is used is in the debates of *Imām 'Alī al-Riḍā* in *Uyūn Akhbār al-Riḍā: al-Ṣadūq* (1958 AD/1378 AH: 1, 161).

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As previously mentioned, *Muqātil* interprets "Paraclete" in *Sūrat al-Ṣaff* (61:6) as a Syriac term (*Muqātil*, 2002 AD/1423 AH: 4, 316). He also states that "*Nūḥ*" in Syriac means "the one to whom the earth found tranquility" (*Muqātil*, 2002 AD/1423 AH: 4, 449). Additionally, he interprets *Sūrat al-Infiṭār* (82:11) to mean that angels record human deeds in Syriac, judgment is also conducted in Syriac, but once believers enter Paradise, they will speak Arabic, the language of the Prophet Muḥammad (PBUH) (*Muqātil*, 2002 AD/1423 AH: 4, 614).

Interestingly, *Muqātil* does not apply similar linguistic analysis to non-Arabic languages other than Syriac. Unlike later lexicographers, he does not investigate Persian or other foreign origins of words. Likewise, he makes no mention of Ethiopian or Coptic roots. The only non-Arabic word he attributes to another language is "*Yām*" (sea) in *Sūrat al-A'rāf* (7:136), which he identifies as Hebrew (*Muqātil*, 2002 AD/1423 AH: 2, 59). According to *al-Ṭabarī*'s reports, none of the early commentators attempted to trace the etymology of "*Yām*" (*al-Ṭabarī*'s exegesis on all relevant verses). Later lexicographers debated its linguistic origin (Jeffery, n.d.: 400).

3.2. The Story of Sarah and Abraham

One of the stories in the Holy Scriptures is that of Prophet *Ibrāhīm* and his wife, *Sārah*. It is said that *Sārah* was an exceedingly beautiful woman, and in order to protect her from the lust of those in power when entering Egypt, Prophet Abraham told her to introduce herself as his sister so that the powerful would not kill her husband to seize her (Genesis 12:11-20). This story also found its way into the Islamic exegetical tradition. In *Sūrat al-Shu'arā'*, Prophet Abraham describes God to his father and his people, saying:

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"And the One in whom I hope that He will forgive my sin on the Day of Judgment." (al-Shu'arā'/82).

Commentators, interpreting this verse, have identified three instances considered as the errors of Prophet Abraham, for which, according to this verse, he sought forgiveness from God. These three instances include his statement that he was ill in the event of breaking the idols, his claim that the largest idol had committed the act, and his declaration that *Sārah* was his sister. Of these three instances, the first two are mentioned in the Qur'ān, whereas the third is a report from the Torah.

Muqātil also discusses the errors for which Prophet Ibrāhīm hoped for forgiveness, stating that he told three lies as mentioned before (*Muqātil*, 2002 AD/1423 AH: 2, 524). Apparently, *Muqātil* only alludes to the story of *Sārah* in his interpretation of this verse without elaborating on it. His brief reference to this story suggests that it was familiar to his audience at the time.

Al-Ṭabarī reports this statement solely from *Mujāhid* (d. 104 AH/722 AD), indicating that this interpretation of the verse existed before *Muqātil*, although it was not widely accepted by other exegetes. However, *Mujāhid*'s statement in this regard is similar in content to *Muqātil*'s but differs in phrasing (*al-Ṭabarī*, 1991 AD/1412 AH: 19, 53-54).

3.3. The Story of Prophet *Lūṭ* and His Daughters

Prophet *Lūṭ* is mentioned twenty-seven times in fourteen *sūras* of the Qur'ān, with the main references to the deviation of his people and their punishment appearing in eight *sūras*: "*al-A'rāf*, *Hūd*, *al-Ḥijr*, *al-Anbiyā'*, *al-Naml*, *al-'Ankabūt*, *al-Ṣāffāt*, and *al-Qamar*. In many cases, *Muqātil* does not add information beyond what the Qur'ānic verses state." Unlike later

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exegetes, he does not recount the *Isrā'iliyyāt* traditions found in the Torah regarding Prophet Lūṭ's drunkenness and his incest with his daughters. Nevertheless, he goes beyond the Qur'ānic text by mentioning the names of his daughters and the geographical regions of his people.

In his commentary on the verses of *Sūrat al-Ḥijr*, *al-Naml*, and *al-Şāffāt*, Muqātil names two daughters of Lūṭ as *Rīthā* and *Za'ūthā*, which appear in some versions as *Rīthā wa Za'ūthā*, *Za'rata*, *Zaghūtha*, *Zītā wa Za'unā*, or *Za'ūtā* (Muqātil, 2002 AD/1423 AH: 2, 433; 3, 313; 3, 618). In his commentary on *Sūrat al-'Ankabūt*, he states that Prophet Lūṭ had two daughters before the destruction of his people and two afterward, without specifying the mother of the latter two (Muqātil, 2002 AD/1423 AH: 3, 382).

Regarding Lūṭ's lineage, Muqātil describes him as *Lūṭ ibn Ḥarāz ibn Āzar* and identifies him as the brother of *Sārah*, the wife of *Ibrāhīm* (Muqātil, 2002 AD/1423 AH: 3, 277). In his commentary on *Sūrat al-Şāffāt*, he also lists four cities, each with a population of 100,000: *Sadūm*, *Dāmūrā*, *Āmūrā*, and *Şābūrā* (Muqātil, 2002 AD/1423 AH: 3, 618). The phonetic similarity of these names raises the possibility that they were fabricated.

The Torah recounts the story of Prophet Lūṭ and his people in Genesis, introducing Lūṭ as the son of *Hārān* and the nephew of Abraham (Hawks, 1397 AH, p. 771). Given the phonetic resemblance between *Ḥarāz* and *Hārān*, it is plausible that Muqātil's lineage for Lūṭ is a distorted version of *Hārān*. However, this explanation does not account for the names attributed to Lūṭ's daughters. The Torah does not mention their names (Genesis 19:30-38; Hawks, 2017 AD/1397 SH: 771-772). However, the Torah does mention places such as Sodom and Gomorrah (Genesis 18:20), and the *Dictionary of*

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the Bible adds *Admah*, *Zeboim*, and *Bela* (Hawks, 2017 AD/1397 SH: 771).

While *Āmūrā* could be a distorted form of *Gomorraḥ*, names like *Dāmūrā* and *Šāmūrā* do not appear in Islamic geographical sources.¹⁶

Al-Ṭabarī does not use the names *Dāmūrā*, *Āmūrā*, *Šābūrā*, nor does he record *Lūṭ*'s lineage as *Lūṭ ibn Ḥarāz*. However, he does mention two of *Loṭ*'s daughters, *Rīthā* and *Zagharta*, citing *al-Suddī* (d. 127 AH/745 AD), suggesting that these names were prevalent in the oral culture of that period (al-Ṭabarī, 1991 AD/1412 AH: 12, 50).

3.4. The Story of David and Uriah

One of the most significant instances of *Isrā'īliyyāt* concerning Prophet David is based on the Biblical narrative, which claims that he desired the wife of one of his commanders, Uriah. According to this account, David sent Uriah to the front lines, where he was killed, and then took his wife as his own. This story is generally reported under verses 23 and 24 of *Šād*.

Muqātil attributes this event to a request made by Prophet David to God, asking for a rank similar to that of Prophet Abraham, who was granted the title "*Khalīl*," and Prophet Moses, who was known as "*Kalīm*." God conditioned the attainment of this rank on a test, akin to the trials faced by these prophets. David accepted this condition.

At that time, while engaged in worship, a beautiful bird caught his attention. As he followed the bird, he saw a strikingly beautiful woman, was astonished by her beauty, and sent his servant to find her residence. He then

16 . The basis for the search is the geographical books and the software "Geography of the Islamic World, Version 2." In the sources, *Āmur* and *Šābur* are used as names of individuals, just as *Dāmūr* is introduced as a name for a geographical point in Khūzestān and Boir-Ahmad. Similarly, *Āmur* is used as an alternative for "*Āmūr*," a name of an ancient people who lived in the region of *Āmūr* between Palestine and the two rivers (Mesopotamia). See: *Ḥamīdī* (2002 AD/1381 SH: 25).

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discovered that she was the wife of *Idrīyā* (*Urīyā*) b. *Ḥanān*, who was at that time fighting in *Balqā'* in Syria against *Nawāb* b. *Ṣūriyā*, the nephew of David. David commanded his nephew to send *Idrīyā* to the front lines so that he would either be victorious or be killed. The commander was killed in battle, and after the completion of her *'idda*, David married his widow. The offspring of this marriage was Prophet Solomon (Muqātil, 2002 AD/1423 AH: 3, 640).

Muqātil also refers to this incident under verse 38 of *al-Aḥzāb*. After mentioning that God gave Zaynab, the wife of Zayd, in marriage to the Prophet Muḥammad, he states that this was a divine precedent set before the Prophet, just as God granted the wife David desired to him. Similarly, He granted the Prophet Muḥammad the woman he desired—Zaynab (Muqātil, 2002 AD/1423 AH: 3, 496).

This indicates that the story of Prophet David and Uriah spread very early in the Islamic community. The narration attributed to Imām *ʿAlī* concerning the punishment of the storyteller who reported the story of Uriah further confirms this reality (Sharīf Murtaḍā, *Tanzīh al-Anbiyā'*: 92).

The story of David and his military commander Uriah is also reported in the *Second Book of Samuel* (2 Samuel 11:1-27). The general outline of the narrative in *Muqātil's tafsīr* aligns with the Biblical account, though there are major differences in details, which appear to be Islamic additions to the story—such as the completion of *'idda*. The following is a comparison of the two versions:

1. The Reason for the Trial:

- *Muqātil* attributes David's trial to his request for a rank similar to the great prophets before him—Abraham and

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Moses—which, in a way, challenged their status. God, in order to determine his worthiness for a higher divine rank, tested him with the temptation of a beautiful woman.

- The Bible does not mention a reason for David's trial.

2. Time and Place of the Encounter:

- In *Muqātil*'s account, Prophet David was engaged in worship in his *Mihrāb* when he was tempted by a bird. As he pursued it through a window into a garden, he saw a woman bathing.
- The Bible states that David saw the woman bathing while he was on the roof of his palace.

3. Relationship with Uriah's Wife:

- According to *Muqātil*'s version, David married Uriah's wife only after his death and the completion of her *'idda*.
- In the Biblical account, the woman became pregnant from David after their first encounter, which led David to orchestrate Uriah's death in battle.

4. Other Characters and Locations:

- *Muqātil*'s story refers to a battle against "Ahl al-Balqā'" in Syria and introduces "Nawāb b. Šūriyā," the nephew of Prophet David.
- The Bible mentions that Uriah's superior was "Joab," and the battle was against the Ammonites.

Ṭabarī also narrates the story of Uriah in his *tafsīr* under the verses of *Sūrat Šād*, citing figures such as *Ibn 'Abbās* (d. 68 AH/687 AD), *Mujāhid* (d. 104 AH/722 AD), *Ibn Ishāq* (d. 151 AH/768 AD), and even a Prophetic narration from *Anas b. Mālik*. Although *Ṭabarī*'s account is broadly similar

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to *Muqātil*'s, there are differences in details, indicating that he obtained the story from an independent source (Ṭabarī, 1991 AD/1412 AH: 23, 92-96)

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Conclusion

An analysis of *Muqātil*'s *Tafsīr* suggests that he had a general awareness of the teachings of Jews and Christians. However, the discrepancies between his narration and the Biblical account indicate that he did not have direct knowledge of the Bible. While some of his interpretations are merely retransmissions of earlier traditions, certain elements in his account have no clear precedent in earlier sources. Despite lacking precision, his overall narrative aligns with Bible's perspective. Therefore, his role cannot be reduced to that of a mere transmitter of previous storytellers' accounts, as suggested by Rippin (Rippin & Plessner: 7, 509 (a)). A more precise evaluation of his interactions with Jewish and Christian communities requires a deeper examination of his exegesis on verses concerning Jewish and Christian laws and beliefs. Nevertheless, given his unique contributions and the specific information highlighted by Mazuz (Mazuz, 2016: 497-505) regarding his knowledge of Jews, it becomes more plausible that his information about Jews and Christians was not merely derived from storytellers (*Qāṣṣ*) or general public knowledge. Instead, it appears to have stemmed from direct interactions with Jewish or Christian communities in Iraq. His particular attention to the Syriac language and his appreciation of the Nestorians suggest that he may have had closer ties with individuals from this community, which requires further studies.

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A Comparative Study of Chastity and Hijab in Judaism and Islam; Emphasizing on the Babylonian Talmud and *Man Lā Yahḏuruhū al-Faqīh* of Shi'a

Majid Maaref ¹ , Tahereh Haj Ebrahimi ² , Atefeh Abdi khan ³ 

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Abstract

Maintaining the health and order of society, in order to move along the correct path of progress, is among the priorities of every school of thought. One of the ways to achieve this goal is to maintain individual and family health and order, strengthen family relationships, and establish social order. The two religions of Judaism and Islam recommend that their followers observe chastity and hijab in order to achieve this goal, so that moral health prevails in society. Maintaining chastity and hijab in these two divine religions is recommended for both men and women, and each has specific duties in this path; duties that, apart from preserving their own chastity, also help to preserve the chastity of their spouses and the society in which they live. By studying the details of these recommendations, many similarities can be found between these two divine religions. This research addresses the issue of chastity and hijab in the two religions of Judaism and Islam, and its emphasis is on the content of the jurisprudential books of the Talmud and *Man Lā*

1 . Professor, Faculty of Theology and Islamic Studies, University of Tehran, Tehran, IRAN. (Corresponding Author) maaref@ut.ac.ir

2 . Associate Professor, Department of Comparative Religions and Mysticism, College of Divinity, Political Science and Law Faculty, Islamic Azad University, Science and Research Branch, Tehran, IRAN. hajebrahimi@srbiau.ac.ir

3 . PhD graduate of Comparative Religions and Mysticism, Islamic Azad University, Science and Research Branch, Tehran, IRAN. abdi148@chmail.ir

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Yahḍuruhū al-Faqīh, whose contents explain revelation and are of special interest to the jurists of these two schools of thought.

Keywords: Islam, Shi'a, Talmud, *Man Lā Yahḍuruhū al-Faqīh*, Chastity, Hijab.

Introduction

One of the human attributes that has both positive and negative aspects is sexual desire. This attribute can not only lead to individual deviation and corruption, but may also lead to the collapse of the family and society. But just as anger itself, and not the lust for anger, is sometimes useful and necessary, so are sexual matters. However, in common parlance, sexual matters are usually equated with sexual lust, and as a result, expressing this word and addressing it among the general public has become a kind of immoral act, and usually negative and unethical perceptions are derived from it. While the formation of the most fundamental social institution, namely the family, and the implementation of one of the most important commandments of monotheistic religions, including Judaism and Islam, namely the survival and continuation of the human race, is based on it (Genesis, 1:27-28; Ṣadūq, 1992 AD/1413 AH: 3, H. 4344).

Both Judaism and Islam, religions for which the continuation and increase of the lineage are of high importance, take a positive view of sexual matters. To prevent it from being led astray, they introduce the concept of "Chastity and Hijab" (modesty and veiling); an issue that, when observed, not only ensures that this term is used correctly but also strengthens and makes more

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durable the foundation of the family and family bonds. However, the question is, what is the place of hijab and chastity in the two religions of Judaism and Islam, especially in the two sources of the Talmud and *Man Lā Yaḥḍuruhū al-Faqīh*, and what are their similarities or differences?

1. The Talmud and *Man Lā Yaḥḍuruhū al-Faqīh*

Both Judaism and Islam are divided into different denominations. In both, two major schools of thought have been considered: in Judaism, the two perspectives are Pharisaic and Sadducean, and in Islam, the two viewpoints are Shia and Sunni. In the two tendencies of Pharisaic Judaism and Shia Islam, what has been the focus and importance of their scholars is the issue of sources other than the main book, namely the Torah and the Quran, for understanding and accepting jurisprudential issues. This source in Judaism is the book of Talmud, and in Shia Islam, it is the books of Hadith, of which *Man Lā Yaḥḍuruhū al-Faqīh* is one.

2. The Talmud

According to Jews, in addition to what God revealed in written form to His prophet, there was another revelation that was transmitted orally to Moses, and he transmitted these matters orally to the elders of the Jews, and the elders passed it on from generation to generation until it was later written down. This revelation has been recorded under the name "Oral Law," and it is given the same importance as the "Written Law" or the Torah, to the extent that denying it for a Jew risks being accused of apostasy (Unterman, 2006 AD/1385 SH: 186). These two laws together are considered the religious source of Judaism, which throughout history, have been used to

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address contemporary issues and engage in Ijtihad (independent reasoning) (cf. Cohen, 2003 AD/1382 SH: 10-13).

The written form of the Oral Law became known as the "Talmud," and it often refers to the collection of manners and discussions of the commentators of the Oral Law.

This term signifies education and learning and is related to the word "*Tilīdh*" and its derivatives in Arabic. It has various meanings in sources, including:

- 1) Referring to the teachings and thoughts of masters who have received them from their predecessors to expand upon them;
- 2) All of a person's learning;
- 3) Teachings derived from the Holy Book;
- 4) Analytical aspects of the commandments of the Torah (Berkovitz, 2007: 19, 469-470).

The Talmud is not a uniform work by a single author, but rather the dialogues and opinions of Torah scholars that took shape over a long period and were then compiled by various individuals. The diverse opinions expressed therein do not contradict each other, but rather are a sign of the "Manifestation of creativity and the expression of the words of the eternal God." (cf. Steinsaltz, 2004 AD/1383 SH: 21-30)

3. Man Lā Yaḥḍuruhū al-Faḳīh

Islam also has the Quran and the Prophet's Sunnah side by side. Without attention to the Sunnah of the Messenger of God, the translation of revelation is not possible. In the meantime, books of Hadith that narrate traditions from the Imams, along with the interpretation of verses, have been

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the focus of Shia scholars. In Shia thought, the hadiths narrated from the Imams are in complete agreement with the Sunnah of the Messenger of God, because the Shia believes that the Imam's knowledge originates from the same source as the knowledge of the Messenger of God (cf. Ma'aref, 1997 AD/1376 SH: 235-263). Shia scholars, over the years, have used these sources to practice Ijtihad on religious issues, according to the needs of the time. *Man Lā Yahḏuruhū al-Faqīh* is also considered one of the most reliable Shia sources and is of great importance for referring to its contents. This work belongs to *Abū Ja'far Muḥammad ibn Alī ibn Ḥusayn ibn Mūsā ibn Bābawayh Qummī*, known as *Shaykh Ṣadūq* and *Ibn Bābawayh* (d. 306 AH).

Shaykh Ṣadūq wrote *Man Lā Yahḏuruhū al-Faqīh* as a self-teaching book of jurisprudence using narrations from the Shia Imams, especially Imam *Bāqir* and Imam *Sādiq* (AS). To facilitate use, he removed the chains of narrators (*Isnād*) from the text of the book, but after its compilation, he tried to document them as much as possible by including the *Isnād* at the end of the book (For details, cf. Ma'aref, 1997 AD/1376 SH: 510).

4. Examining the Concepts of Chastity and Modesty in Judaism and Islam

"When things have no boundaries, there is no room for growth and flourishing. It is through boundaries that goodness becomes apparent." (Schlait, 2014: 22, quoting Rabbi Hirsch) In both Judaism and Islam, with regard to a perspective similar to this issue, the topic of chastity and modesty holds a distinguished position, and instructions have been given in this area to prevent human life from being led astray and corrupted. The

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instructions of both religions in this area can be discussed and examined under the two headings of "Chastity" and "Modesty" and in the dimensions of behavior, speech, gaze, thought, and dress. In fact, since the issue of chastity is considered from various aspects, both religions in their instructions refer to the manifestation of chastity in various dimensions.

5. Examining Chastity and Modesty in Judaism

In Hebrew literature, the word "Tz'ni'ut" (צניעות), meaning "Privacy," "Chastity and Purity," "Decency," and "Restraint," is a word used to refer to the dress and social behavior of Jews, especially in relation to sexual matters (Madesty, 2006: 337). In the Bible, this word appears alongside words that refer to inner, not outward, behavior of individuals: "...And to walk humbly with your God." (Micah 6:8) Therefore, perhaps it can be said that this state should be an internal state. In the depth of the meaning of this word, it must be said that Tz'ni'ut means deepening; a process during which a person draws a covering over himself so that others, instead of paying attention to his appearance, pay attention to his inner self and existential value (Sefran, 2009: 25). Someone who wants to behave chastely should avoid wearing clothes or engaging in behaviors that attract the attention of others to his appearance. One of the greatest divine gifts to Adam and Eve was also this. It was complete attention to themselves that they lost by committing the error, and they became aware of their appearance. In this way, they inevitably descended from paradise to earth. God wants humans to fully benefit from their existence. However, someone who pays attention to appearance is left behind from the inner self (cf. *ibid*: 32).

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This word is used specifically to cover the face (Talmud, Megillah, 10) and for a woman to stay in a tent in front of strangers (ibid: Bava Metzia, 87); that is, in addition to the inner meaning, it also considers the outer meaning (ibid. Sukkah, 49).

**6. Individuals' Obligations Regarding This Religious Concept in
Judaism**

Observing modesty and hijab (veiling) applies to both men and women; none of these principles are exempt; although, regarding the inherent attractiveness of women, more emphasis and restrictions have been placed on them. Among these emphases, one can mention the necessity of covering the head for men when entering the synagogue. For women, this covering includes the entire body (Azarahyan, 1979 AD/1358 SH: 23). Also, one should refrain from reciting the Shema in the presence of bareheaded women, or women who are inappropriately dressed and not virgins (ibid: 27).

In this way, as it appears from Jewish sources, this covering is more relevant for women and not girls. Girls are required to cover their hands up to below the elbow and their legs up to about 10 centimeters below the knee, while married women must also cover their hair in front of non-relatives and their hands at least up to below the elbow and their legs up to the ankle (iranjewish.com).

7. Obligations of Jewish Men

Men's obligations in relation to maintaining modesty and hijab include various items including:

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- 1) Guarding the gaze and avoiding leering: Talmud, (Berakhot, 62) Whoever avoids looking at women is pious. Otherwise, he is considered evil and a criminal (ibid. Bava Batra, 57). Men who linger with the intention of looking at a woman standing before them will not escape the punishment of hell (ibid. Eruvin, 18). An individual is also responsible for themselves to avoid improper glances and should not place themselves in a situation where improper glances are likely (ibid: Bava Metzia, 84).
- 2) Abstaining from Conversing with Women: "Excessive conversation with women is said to result in the dominance of evil over a man. This statement applies even to one's own wife, let alone conversing with another man's wife." (Mishnah, Avot, Section 1, Mishnah 5)
- 3) Abstaining from Seclusion with Women: "In Judaism, this law is known as "Yichud." According to it, no man should be alone with a woman (Talmud, Kiddushin, 80). If his job involves them, he must avoid being alone with them." (ibid: 82)
- 4) Abstaining from Walking with Women: "It is stated that a man is better off walking behind a lion than behind a woman. A man who walks behind a woman, even if she is his wife, will not benefit from the resurrection because, naturally, her clothing may move aside as she passes and impure thoughts may enter the man's mind." (ibid: Eruvin, 18; Berakhot, 61).
- 5) Abstaining from Adultery: The seventh commandment of the Ten Commandments of Moses is: "You shall not commit adultery!" (Exodus, 20:14) Adultery is a very serious sin, punishable by stoning and execution (Talmud, Sotah, 8; Kiddushin, 9). During the stoning,

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everyone must come to watch as a lesson for all (ibid: Sotah, 8). One who commits incest with close relatives will be afflicted with leprosy (ibid: Arachin, 16) and one who commits adultery with married women will enter hell, and there is no way out for him (ibid: Bava Metzia, 58).

Furthermore, in Judaism, although preserving life is obligatory, this is not the case with adultery. A person must avoid dishonoring a girl even at the cost of being killed (ibid: Yevamot, 82). Specifically, avoiding adultery with close relatives, which results in the Jews being exiled and others settling in their place (ibid: Shabbat, 33).

8. Duties of Jewish Women

Observing hijab (veiling) for women was self-evident from the perspective of the Torah and has been alluded to in various forms. The value of hijab in the Torah is such that, in one instance, to punish errant women, a temporary unveiling is ordered (Numbers, 5:18-19). Hijab and chastity for women, unlike for men, emphasize not guarding the gaze, but avoiding self-adornment and ostentation, and include the following:

- 1) Maintaining Modesty: "The importance of hijab and modesty for Jewish women is such that if someone removes the hijab from a Jewish woman's head, they must pay a fine." (Talmud, Bava Kamma, 90) In Judaism, the entire body of a woman is considered 'Awrah (nakedness) (ibid: Sotah, 8), and it is not appropriate for the daughters of Israel to expose themselves in public (ibid: Bava Batra, 57). According to Jewish law, the daughters of Israel should not leave the house without a head covering (ibid: Ketubot, 72), and if a

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man sees his wife going out of the house without covering her hair, or bathing with men, divorcing such a woman is considered his religious duty (ibid: Gittin, 90-90); even without paying the *Ketubah* (marriage contract) (ibid: Ketubot, 72), which is her undeniable right (ibid: Nedarim, 65; Kiddushin, 47; Arakhin, 23).

- 2) Avoiding Immodest Display: "According to verses from the Book of Isaiah (3:16-26), which are referenced in the Talmud, what led to the destruction of the First Temple was the corruption of the daughters of Zion (Talmud, Yoma, 9). The sound of women's heels has also been likened to the venom of a snake, which provokes men." (ibid: Shabbat, 62)
- 3) Avoiding Seclusion with Men: "Women are advised never to be alone with a man, even in a place where immoral people are; they should not be alone even with ten men." (ibid: Avodah Zarah, 25)
- 4) Avoiding Adultery: "Daughters should not submit to indecency, even to save others." (Mishnah, Terumot, Section 8, Mishnah 12)

9. Jewish Marriage and Husbandry

The Talmud states that a man without a wife is cursed by God (Talmud, Pesachim, 113). Marriage should be timely, and fathers are advised to marry off their sons while they have authority over them (ibid: Kiddushin, 30). Fathers are even told that if their daughter reaches puberty, they should free their slave and marry her off to him (ibid: Pesachim, 113). Regarding sons, it says: God waits until he is twenty years old to marry. If he passes twenty and does not marry, God curses his bones (ibid: Kiddushin, 29). From the Talmud's perspective, timely marriage is a thorn in the devil's eye and a

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reason for a person's superiority over others. The high importance of marriage becomes clearer when someone in need of a spouse finds that marriage takes precedence over learning the Torah, which is highly emphasized (ibid.).

In the Talmud, the word "Home" is used instead of the word "Wife" in one instance (ibid: Yema, 2), which in itself indicates a kind of sanctity afforded to this family member; a sanctity that can be preserved through her obligation to obey and be loyal to her husband (cf. Talmud, Seta). This obedience and loyalty on her part require the husband to maintain her tenderness and respect. A man must be mindful of his wife's feelings because a woman is vulnerable (ibid: Bava Metzia, 59). Also, he must always respect her because it is only for her sake that mercy descends upon his house (ibid: Footnote 27). In fact, the well-being and comfort of the home are all dependent on the woman of that home (ibid: Bava Metzia, 59).

10. An Examination of Chastity and Hijab in Islam

In Arabic literature, the word "Chastity" (*Ifāf*), from the root "ʿAff," means "Abstaining from ugliness" or "Abstaining from what is not appropriate." In terminology, this word is used to express "abstaining from the forbidden and all that is not permissible" and "preserving the self from desires and lusts." (cf. Muṣṭafawī, 2006 AD/1385 SH: 8, 218-220) and is a state in which the self-overcome its lusts (Rāghib Iṣfahānī, 1991 AD/1412 AH: 2, 440).

In the Quran, when individuals without spouses are addressed in a verse, they are instructed to "maintain chastity" until marriage becomes possible for them (al-Nūr/33).

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The word "Hijab" also originates from the root "*H J B*," meaning prevention of access and obstruction of reach. It signifies something that comes between the eye and other things, creating an impediment to seeing (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 141). This concept is also found in the Quran in verse 53 of Surah *al-Aḥzāb*, where believers were commanded that if they were to ask the Prophet's wives for something, they should ask from behind a hijab. Thus, in Islam, the two words "Chastity" and "Hijab" are presented together to preserve both outward and inward purity.

11. Individuals' Duties Regarding This Religious Concept

In the Quran and Hadith, words with the root "*Ḥ Ṣ N*" are used; including "*Muḥṣan*" and "*Ḥiṣn*." *Iḥṣān* means to protect oneself from unchastity, and *Muḥṣan* refers to someone who protects themselves from committing acts contrary to chastity through marriage. It is well-known among later scholars that there is no difference between a slave woman and a free woman in terms of *Iḥṣān*.

According to a hadith, whoever enters the divine fortress (entry is voluntary) is safe from punishment. However, some reside within this fortress: According to the verses of the Quran, all women reside in this fortress, whether Muslim or non-Muslim (al-Mā'idah/5), married (al-Nisā'/24) or unmarried, free or slave, healthy or unhealthy (al-Nisā'/25). All are *Muḥṣanāt*. *Muḥṣanāt* is the plural of *Muḥṣan*. *Muḥṣanā* is the passive participle of *Ḥiṣn*, meaning fortress dweller. The passive participle has two properties: It is involuntary and it is constant and permanent.

Therefore, a woman is created within the divine fortress, and the intervention of Sharia, reason, father, or husband cannot bring her into or

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out of this fortress. God has created all women within His fortress. The reason for claiming that this fortress is a divine fortress is that, according to verses 2 and 4 of Surah *al-Nūr*, any woman who allows a violation of this sanctuary, any man who violates this sanctuary (*al-Nūr*/2), and anyone who accuses this sanctuary (*al-Nūr*/4) will have the divine punishment applied to them. It is not a matter of discretionary punishment (*Ta'zīr*); it is a matter of divine punishment (*Hadd*).

The *Ta'zīr* punishment can be reduced or increased by the religious judge. He can forgive or not forgive. If someone is killed, the victim's family can pardon the perpetrator. If someone harms another's body, the injured party can forgive. However, if a woman's sanctity is violated, no one has the permission or right to forgive, not even the religious judge. The divine *Hadd* must be implemented because the divine *Ḥiṣn* has been transgressed, and God's right is at stake (cf. Ghofrani, 2015 AD/1395 SH: 82-84).

A man who wants to marry must also be *Muḥṣan* (protected) (*al-Nisā'*/24); meaning a guardian. *Muḥṣan* is an active participle, meaning it is volitional; one must want to be *Muḥṣan*, and it is not fixed; meaning one must guard it, because it can be lost at any moment. From the Quran's perspective, a man who wants to marry must be a guardian of boundaries. Secret and public relationships are forbidden because this boundary has sanctity (*ibid.*).

Given these definitions, everyone is obligated to observe principles and rules in their place to preserve the divine boundaries, so that the resulting generation will be pure and wholesome. These principles and rules are as follows:

A) Duties of Muslim Men

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- 1) Guarding the gaze and avoiding leering: "Guarding the gaze has a special effect on preserving chastity. For this reason, in Surah *al-Nūr*, special emphasis is placed on guarding the gaze before chastity and purity." (al-Nūr/30 and 31). Various traditions also refer to this important matter (Şadūq, 1992 AD/1413 AH: 1, H. 234, 236, 239, 252 and 4, H. 5192, 4968). Whoever lowers his eyes from God's forbidden things will not weep on the Day of Judgment, when all eyes are weeping (ibid: 1, H. 942). Of course, the first glance at a *non-Maḥram* (marriageable person), even if unintentional, is not a problem, but subsequent glances are harmful to the individual (ibid: 4, H. 4971), sufficient to deceive him (ibid: H. 4970), and will cause harm and destruction to man (ibid: 3, H. 4658); because looking at a *non-Maḥram* is a temptation of Satan (ibid: 4, H. 4975), and leering is one of his arrows (ibid: H. 4969).

In narrations, both solutions and rewards are presented for implementing this command, so that everyone can perform it in their own way. Accordingly, it is recommended that men, upon seeing a woman, either close their eyes or look up at the sky (ibid: 3, H. 4656). Also, someone who has glanced at a woman and then turned away has been promised the sweetness of faith in their heart (ibid: H. 4457).

Men are warned against looking at non-mahram women, with the caution that if they look at another woman, there is no guarantee that their own wives will not be looked at (ibid: 4, H. 4972, 4973, and 4985). Similarly, chastity and purity of gaze towards other people's

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wives will cause others to be chaste towards one's own wives and female relatives (ibid: H. 4985).

- 2) Avoiding conversation with women: "One should avoid speaking more than 5 words to a non-spouse or female relatives unless absolutely necessary." (ibid: H. 4968). Even in greeting young women, caution should be exercised. Imam Ali (AS) used to do so and said: "I fear that the tone of their voice will please me, and I will fall into sin more than I hope for reward." (ibid: 3, H. 4634)
- 3) Avoiding seclusion with women: "Two *non-Maḥrams* should not be in a secluded place. If this happens, they should leave. Otherwise, the third one will be Satan." (Ṣadūq, 1992 AD/1413 AH: 3, H. 3913)
- 4) Avoiding walking with women: "One should avoid walking between two women, because it causes forgetfulness." (ibid: 4, H. 5762)
- 5) Avoiding fornication: "Among the conditions for the justice of a witness is chastity and self-restraint in matters of lust and avoidance of acts contrary to chastity." (ibid: 3, H. 3280)

Whoever guards his lust, guards his honor (ibid: 4, H. 5834). The Prophet was concerned about the lust of the genitals (ibid: H. 5881), from which one must seek refuge in God (ibid: 3, H. 3679); because whoever is infatuated with forbidden love and the lust of fornication becomes one of Satan (ibid: 4, H. 5909).

Whoever becomes a captive of lust falls into sin, and while committing the sin, the spirit of faith departs from their heart, and they are no longer considered a believer (ibid: H. 4987). The punishment for *Zinā* (unlawful sexual intercourse) is also more severe than other punishments (ibid: H. 5012). Depending on age,

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marital status, and whether one is single or married, the punishment for *Zinā*, according to the verses of the Quran, is 100 lashes. It is incumbent upon the Imam to exile the one upon whom the punishment for *Zinā* has been carried out from the city, but he should not send them to a specific city (Ṣadūq, 1992 AD/1413 AH: 4, H. 4996 and 4997). The punishment of stoning to death is only carried out in the case of penetration (ibid: 3, H. 4852 and 4853). The punishment for a fornicator is death in two cases:

Rape of a woman (ibid: 4, H. 5374) and *Zinā* with close relatives (*Maḥrams*) (ibid: H. 5043).

- 6) Observance in Behavior: "Chaste and modest behavior should be instilled in a person from childhood. One of these recommendations is separating the beds of children above the age of six (ibid: 3, H. 4508), and in another narration, above the age of ten." (ibid: 3, H. 4509) When a child grows up with these behavioral patterns from a young age, it will be easier for them to act upon them in adulthood. Observing the boundaries between *Maḥram* (marriageable kin) and *non-Maḥram* (non-marriageable kin) should also be shaped in behavior. One of these behaviors is avoiding embracing a *non-Maḥram*, as doing so incurs the wrath of God and ultimately leads to the punishment of Hell (ibid: 4, H. 4968). Also, shaking hands with a *non-Maḥram* woman, except from behind a cloth (ibid: 3, H. 4635), and even then without squeezing it, is forbidden (Ṣadūq, 1992 AD/1413 AH: 5, explanation of Hadith 4635). This act will haunt the person on the Day of Judgment (Ṣadūq, 1992 AD/1413 AH: 4, H.

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4968). One should also refrain from kissing a girl above the age of 6 (ibid: 3, H. 4510).

- 7) Preserving Modesty in Dress: "Covering the 'Awrah (private parts) from *non-Maḥrams* is obligatory." (ibid: 1, H. 234) Even for the deceased, this sanctity must be preserved, so that if someone passes away, during the ritual washing of the body (*Ghusl*), no one's gaze should fall upon their 'Awrah, not even their spouse's (ibid: H. 474). If there is no Mahram available to perform the *Ghusl*, *Ghusl* is not necessary, and the body should be buried without *Ghusl* (ibid: H. 426-429 and 431).

In Surah *al-Nūr*, where there is talk of guarding the private parts (*Faraj*), the intention is precisely guarding the 'Awrah (private parts) (ibid: 1, H. 235).

B) Obligations of Muslim Women

The recommendations that appear in the section on men, under the topics of looking, covering, and also abstaining from adultery in general, also apply to women, and their repetition in this section has been avoided. However, the points that have been recommended to women are as follows:

- 1) Maintaining Covering: "In guarding the gaze, the emphasis was for men, but in observing covering, the emphasis is on its observance by women. As verse 31 of Surah *al-Nūr* specifically lists, one by one, what should be covered by women, as well as her *Maḥrams* (unmarriageable kin)." Some of these *Maḥrams* and *non-Maḥrams* have also been mentioned in narrations (ibid: 3, H. 4507). An important point is that a Muslim woman must

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also observe covering in the presence of Jewish and Christian women, because they do not believe in Islamic hijab and may describe the Muslim woman to their husbands (ibid: H. 4928). It is also recommended to wear trousers to better maintain covering (ibid: H. 4618). This maintaining of covering is also required in prayer (Şadūq, 1992 AD/1413 AH: 1, H. 131, 1083; and 4, H. 5762).

In addition to recommending covering for women, being in seclusion is better for her. Even with all the rewards that have been enumerated for Friday prayers and congregational prayers, attending these gatherings is neither obligatory nor a strongly recommended Sunnah for women (ibid. H. 908); rather, the best mosque for them is their homes. Praying in an open place is also disliked for them (ibid. H. 1088).

- 2) Avoiding Display (*Tabarruj*): "In verse 33 of Surah *al-Aḥzāb*, God told the "Wives of the Prophet" that you are related to the Prophet, and your good and bad deeds are counted twice." In the continuation of the verse, the "Wives of the Prophet" are also commanded to avoid display (*Tabarruj*). The word "Wives of the Prophet" and its meaning are subject to discussion. On the one hand, according to interpretations, even though this verse is addressed to the wives of the Prophet, who were older, other women who are younger than the wives of the Prophet are also obliged to observe these rules. Although the emphasis is greater for the wives of the Prophet (cf. Ṭabāṭabā'ī, 2001 AD/1380 SH: 16, 462-463; Qara'ati, 2004 AD/1383 SH: 9, 360-363). In fact,

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the Quranic instructions begin within the Prophet's household and then spread to society. The Prophet of God is obliged to present a practical model for Islamic society, demonstrating God's commands to the people (cf. Haji Abdul Baqi, 2007 AD/1386 SH: 88-89), especially since, prior to these verses, the Prophet and his wives were introduced as the best role models (al-Nūr/21).

Someone who accuses a woman of adultery is both physically punished, loses their social standing, and is considered a transgressor. However, according to verse 23, if they accuse believing women, they will also be cursed in this world and the hereafter, and will suffer a great punishment (cf. al-Nūr/4 and 23).

"*Tabarruj*," derived from the root letters "B R J," figuratively means "Attracting the attention of others to oneself." Nevertheless, Muslim women should avoid being present in society in a way that draws attention and gazes towards them. This avoidance includes adorning oneself for someone other than one's husband (Ṣadūq, 1992 AD/1413 AH: 3, H. 4374 and 4968) and making noise while walking (ibid: 1, H. 777). It is also recommended not to use perfume in the presence of non-related men (ibid: 3, H. 4522). This avoidance is so important that if a woman perfumes herself for someone other than her husband, she must wash herself like a ritual ablution (ghusl) and remove the scent from herself. Otherwise, her prayer is not accepted (ibid: H. 4521).

12. Islamic Marriage and Marital Life

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Marriage is the tradition of the prophets (ibid: 1, H. 111; 3, H. 4341), and no structure in Islam is more beloved to God than the structure of marriage (ibid: H. 4343).

Instructions regarding marriage are observed throughout hadiths and narrations. Both worldly and otherworldly benefits are enumerated for it, and it is said that a person becomes complete through marriage. In a hadith, this completion is interpreted as reaching the Divine encounter (*Liqā' Allāh*), which is the ultimate goal of creation (ibid: H. 4354). Through marriage, a person safeguards half of their faith (ibid: H. 4342). Their sustenance also increases (ibid: H. 4345). On the Day of Judgment, those who pursue marriage, establish a family, and raise offspring will be a source of pride for the Prophet (ibid: H. 4344) and will be crowned with the crown of kingship and honor (ibid: H. 4355).

Thus, Islam considers marriage as one of the ways to preserve chastity. In the Quranic view, chastity and hijab are the policy and strategy of women to protect their purity and well-being. Accordingly, in numerous verses that command the preservation of chastity and hijab, God equates it with obedience to the Messenger (al-Aḥzāb/33) and a path towards salvation (al-Nūr/31), which causes the removal of the gaze of the greedy (al-Aḥzāb/32) and protection from harm (ibid: 59).

In addition to women guarding their chastity, men are also tasked with helping to preserve the virtue and chastity of women.

One of these recommendations, which is strongly emphasized for men, is jealousy (*Ghīrah*) (Ṣadūq, 1992 AD/1413 AH: 2, H. 1393). It

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is a masculine attribute that is praiseworthy for men and blameworthy for women (ibid: 3, H. 4543). Jealousy is among the divine attributes, and because of it, God has forbidden ugly deeds and corruptions (ibid: 4, H. 4968). Jealousy is also one of the attributes of the Prophet (ibid: 3, H. 4901) and is considered one of the conditions of faith (ibid: H. 4541). A man who is not jealous regarding his honor and does not exhibit possessiveness, God will rub his nose in the dust of humiliation (ibid: 5, H. 4540). Such a person is deprived of God's grace (ibid: 5, H. 4983) and will not smell the fragrance of Paradise (ibid: H. 4542).

Among these displays of jealousy is a man's attention to preserving the sanctity and hijab of his wife (ibid: 1, H. 240).

Accordingly, Islam offers specific recommendations to men in this regard, including giving gifts to their wives (ibid: 4, H. 5831) and using henna, which brings them peace (ibid: 1, H. 272, 281). These two actions increase her chastity and righteousness (ibid: H. 276). Preserving the delicacy of women by not entrusting them with the affairs of life (ibid: 3, H. 4911) and keeping them at home (ibid: H. 4372), while simultaneously preserving their dignity and respect (ibid: H. 3732), even during divorce (ibid: H. 4399), is also strongly recommended to men. Furthermore, attending to the wife's needs in bed is among the recommendations that carry a degree of reproach if not followed. Therefore, contrary to what is prevalent in society, men are responsible for the feelings and chastity of their wives, which is highly emphasized, and they will be held accountable for it,

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not women for the non-deviation of their husbands and the men of society.

13. Examination, Comparison, and Contrast

In both Judaism and Islam, the community takes precedence, and absence from and lack of participation in society are strongly condemned (Şadūq, 1992 AD/1413 AH: 3, H.2434, 2443; 6, H. 5834: 331, Talmud Berakhot, 49b). However, to participate in this community and establish healthy relationships between women and men, certain manners and conditions must be observed. In other words, observing outward etiquette alongside attention to inner matters. Thus, these two law-based religions have established the law of "Chastity and Hijab" in the relationship between members of society to maintain social order. Of course, the term used in Judaism and Hebrew literature to refer to this matter encompasses both the outward and the inward. However, in Islamic sources, we are faced with two independent terms, although both terms share a common meaning with a common goal.

A) Similarities

Regarding the instructions presented on the subject under discussion, we observe similarities between these instructions in the two studied jurisprudential sources. Both sources, from a behavioral standpoint, call upon those committed to their laws to observe etiquettes, including guarding one's gaze and avoiding leering. Whoever acts contrary to this will face divine punishment. However, guarding the gaze is emphasized more for men in terms of chastity than it is for women. Conversely, what is emphasized more for women is

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maintaining proper covering (Hijab). Both religions consider the entire body of a woman to be 'Awrah (that which must be covered) and deem it obligatory to cover it.

In addition to guarding the gaze and maintaining proper covering, etiquette must also be observed in companionship and conversation. Thus, one must avoid being alone with a *non-Maḥram* (marriageable kin), which is a very reprehensible act.

These discussions were primarily from the perspective of outward etiquette. However, both jurisprudential sources, alongside practical instructions and observing etiquette in behavior, have also paid attention to feelings and emotions and valuing them in order to protect the individual and society from deviation and moral corruption. Thus, the instructions are not limited to self-restraint, avoidance, and overlooking, but also recommend proper sexual relations, the basis of which is timely marriage and attention to marital issues.

Marriage in both Judaism and Islam has been greatly emphasized and considered the best way to preserve chastity and the moral well-being of the individual. However, it is not merely the act of marriage itself, but also attention to the feelings of both parties in this relationship that is emphasized. Therefore, just as men are strongly advised to guard their gaze outside the home, women are also advised to adorn themselves for their husbands at home, and performing this act for someone other than one's husband and outside the home is greatly condemned. On the other hand, the primary responsibility for preserving the chastity of women is placed

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on their husbands, and both sources emphasize expressing love and kindness to women.

In contrast to these emphases on the formation, strengthening, and preservation of the family's stability, adultery and indecent acts are so rejected and abhorred in both religions that their commission leads to the implementation of prescribed punishments (*Hudūd*).

B) Differences

However, alongside the similarities, we also witness differences in this arena. Perhaps one of the most important of these is the Talmud's seriousness and forceful approach, alongside the expression of punishments for non-compliance with principles, which is more pronounced. In contrast, *Man Lā Yaḥḍuruhū al-Faqīh* expresses gentleness and affection, alongside cautionary warnings against immoral behavior. In other words, the Jewish law's approach to non-compliance with laws is concrete, whereas this expression in this Shi'a source is a warning.

Furthermore, in the Talmud, the protection of societal chastity is placed more on the shoulders of women. Therefore, women are repeatedly advised to avoid provocative behaviors, while in *Man Lā Yaḥḍuruhū al-Faqīh*, there is no mention of men being aroused by women. Conversely, the responsibility of preserving women's chastity is emphatically placed on the shoulders of their husbands. Moreover, in the Talmud, there is no specific reference to men's clothing and the necessity of observing this. Whereas in Islam, although more briefly than for women, a limit of covering is also stipulated for men.

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On the other hand, emphasis on love, intimacy, and inner beauty within the family, and adherence to chastity and hijab when present in society, is seen in both religions. However, from this aspect, Islamic instructions are stronger, and the strengthening of chastity and the inner aspect of the health of the individual and society within the family is given more serious attention. Also, the gentle aspect of interactions in the Islamic source, in contrast to the forceful aspect in Judaism, is present in the relationship between God and believers, as well as within the religious family.

Analysis and Conclusion

1. Given that in both Judaism and Islam, in addition to the Torah and the Quran, other jurisprudential sources exist for presenting rulings, this research has attempted, with a special focus on the contents of the two jurisprudential sources, the Talmud and *Man Lā Yaḥḍuruhū al-Faqīh*, to offer an independent jurisprudential perspective on the issue of chastity and hijab.
2. Both sources prohibit certain matters under the title of "Chastity" in relation to *non-Maḥrams* (those whom marriage is permissible with). Some of these matters are also recommended in the relationship between spouses and *Maḥrams* (those whom marriage is not permissible with), and observing them is considered to warm the family environment and, consequently, prepare this environment for becoming divine.
3. Alongside the inner dimension and attention to chastity, by strengthening the family foundation and paying attention to the

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needs of both parties within the family, both sources have also paid attention to outward etiquette. From a covering and behavioral aspect in social interactions, both segments of society, namely women and men, are considered responsible for managing relationships to maintain a healthy society, and neither is excluded from the responsibility of protecting social order and the health of society.

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A Comparative Study of the Concept of City and Urbanization in the Quran and the Bible

Reza Kiani ¹ , Laleh Eftekhari ²

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Abstract

Today, the issue of urbanization has become a fundamental phenomenon of our time, and consequently, urban research and studies have expanded. However, it should be noted that the city and urbanization, albeit not in their current form, have a very long history. In past religions and faiths, the concept of the city and urban life has had special importance and validity, and especially in the sacred texts of religions, many verses and commandments have been mentioned in connection with this concept. There is no doubt that the approach of holy books in relation to the subject of urbanization plays a decisive role in shaping urban beliefs and thoughts among religious communities; because, these texts are considered the main and fundamental source of religions, and the thoughts and behaviors of followers are rooted in them. The present study addresses this issue and intends, while examining the views of the three great and ancient religions of Islam, Judaism, and Christianity according to their sacred and heavenly books, to analyze their views on urbanization. It also intends to compare the views of these three religions regarding the concept of urbanization. The results of this research show us that the concept of city and

1 . Assistant Professor of Population Research Institute, Tehran, IRAN (**Corresponding Author**). rezakiani@nipr.ac.ir

2 . Assistant professor, Department of Qur'an and Hadith Studies, Shahed University, Tehran, IRAN. eftekhari@shahed.ac.ir

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urbanization is evident in the heavenly books of all three Abrahamic religions, and many verses and commandments have been mentioned regarding it.

Keywords: City, Urbanization, Religions, Heavenly Books, Old Testament (Torah), New Testament (Gospel), Quran.

Introduction

"A city is a place that is more or less central in terms of residence, business, and administrative facilities, and is recognized as such administratively." (Mosaheb, 2004 AD/1383 SH: 1511)

Although studying and examining this concept has become very common today, the truth is that the history of human life in cities is very long. To the extent that some sources mention the history of the formation of cities and urban life to be 7,000 years before Christ (Pour Afkari, 2004 AD/1383 SH: 3).

The emergence of the city and the conditions that led to its creation are undoubtedly one of the most significant periods in human history. "The emergence of the phenomenon of the city and urbanization is as important as the occurrence of the Industrial Revolution in the modern era." (Brook, 2010 AD/1389 SH: 27) The emergence of the city is one of the most important periods in human history, and without it, civilization and progress would not exist. And if we say that without civilization, the possibility of the emergence of the city would not exist, it means that the city and civilization are deeply dependent on each other and have a close relationship (ibid.).

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The importance and validity of the concept of city and urbanization are significant because they have led to major changes in the dimensions and aspects of human life and have played a major role in its evolution and development. But does this concept also reflect in the holy books, which, apart from religious values, have historical values, and more importantly, what statements and contexts have the divine books considered? In examining the holy books, we clearly realize that the history of the existence of the city and urbanization in human societies is much older than what historical books have mentioned. The Old Testament or the Torah considers a history much earlier for the establishment of cities, as we read in this books that the first city was built by the first humans. The concept of urbanization and its history are also mentioned in the books of the Gospel and the Quran, and in these books, many verses and commandments are mentioned in connection with it. In this study, an attempt has been made to examine the views of the three ancient religions, based on their holy books, regarding their views on issues related to the city and urbanization. Therefore, it can be stated that the main purpose of this study is to examine the views of the divine books of the three religions of Islam, Judaism, and Christianity regarding the city and urbanization and to compare them in terms of written verses.

1. Research Method

Given the nature of the subject, the research method in this study will be descriptive-analytical. In this way, the researcher tries to first describe and explain the subject, and then the dimensions of the concept of city and

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urbanization in the Quran and the Old and New Testaments will be explained and analyzed.

It is evident that the method of data collection in this research is primarily library-based and documentary. The source used is solely the religious texts of Judaism, Christianity, and Islam, including the Old Testament, the New Testament, and the Quran.

2. Significance and Necessity of the Research

It must be stated that the concept of city and urbanization is a fundamental concept in social and human studies, and researchers in these fields have always paid attention to it. In general, the city is a common concept in the three holy books of the Old Testament, the New Testament, and the Quran as the basis and main source of the three great and ancient religions of Judaism, Christianity, and Islam. Examining contemporary concepts and issues in these writings allows us to investigate and scrutinize the attitude and reflection of those issues directly and without interpretation, explication, or perception, and free from interpretations and expressions. Religious texts are the most reliable source for understanding religious truths and, while expressing divine and spiritual values, are also historically significant and valid. Given what has been said, it is necessary to explore human issues and problems in these books and to study and examine the opinions and thoughts contained in the holy books.

3. Conceptual and Lexical Framework

Enoch: It is mentioned in the Old Testament that the first city was built by Cain. Although, given the small population at that time, this seems very

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strange. Nevertheless, it is mentioned in the Book of Genesis that Cain built a city and named it Enoch. Enoch was the name of Cain's son, and he was born while Cain was building the city, so Cain named the city after his son: "Cain made love to his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch." (Genesis, 4:17)

Cities of Refuge: In the Book of Numbers in the Torah, God commands Moses to establish and designate cities of refuge. The purpose of designating cities of refuge was so that if a person unintentionally and accidentally committed manslaughter, they could take refuge there, safe from the revenge and blood-feud of the victim's relatives, and in due course, a fair trial would be held to address their situation. According to God's command, there should be six cities of refuge, three in the land of Canaan and three others on the east side of the Jordan River (Numbers 35:9-10). The designation of cities of refuge is not limited to Moses and his time; it is mentioned in the Old Testament that God instructs Joshua to designate cities of refuge. According to God's command, when a murderer enters these cities, they must first recount the story to the elders of that city. After that, the elders of the city will provide a place for that person to live until their case is addressed in due course. Importantly, the law concerning cities of refuge was not exclusive to the people of Israel; the lives of strangers, travelers, and residents of other cities were also safe in the cities of refuge, and no one had the right to harm them (Deuteronomy 4:41-43).¹

Storage Cities: Some cities were also considered as centers and sources for the preservation and storage of important and essential items and reserves.

1. This topic is also mentioned in Deuteronomy 19:1-13 and Joshua 20:1-10.

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These reserves consisted of ammunition, war materials, as well as grain and provisions. It is stated in the Old Testament that the establishment of these types of cities was by the command of King Solomon (2 Chronicles 8:1-6). In the Book of 1 Kings, we read that after building the house of God, Solomon proceeded to repair and rebuild the cities of his kingdom and also established storage cities (1 Kings 9:10-21).

Jerusalem: Numerous verses mention the city of Jerusalem¹. In the Torah, it is stated that Jerusalem is the city of God, and God has chosen it from among all the cities of Israel to put His name on it. According to the verses in the Torah, the city of Jerusalem will never be destroyed because God dwells there and always helps that city and its people. This meaning is explained in the Book of Psalms: "His tent is in Salem, his dwelling place in Zion." (Psalm 76:2)

And also: "God sits enthroned in Jerusalem and is sovereign over all the nations. Let all people revere His great name, for He is holy." (Psalms, 99:2 and 3)

In the book of Isaiah, we also read that God issues His commands in Jerusalem: "The Lord will issue his instructions from Jerusalem." (Isaiah, 2:3)

Despite this, the people of Jerusalem turned to sin, and God decided to punish them. In the book of Ezekiel (from the Old Testament), God compares Jerusalem to a prostitute who betrays her husband (Ezekiel, 16:31-34). Eventually, Nebuchadnezzar, the king of Babylon, marched on Jerusalem with all his forces and besieged the city for two years. During this time, due to the siege and widespread famine, the people decided to create a

1 . *Bayt al-Muqaddas*

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breach in the city wall and escape through it. However, the Babylonian army noticed this plan, entered the city through the same breach, and conquered Jerusalem. The Babylonians arrested Zedekiah, the king of Judah, gouged out his eyes, and beheaded his entire family (Jeremiah, 52:1-11). According to the verses of the Old Testament, the Babylonian soldiers destroyed the walls of Jerusalem, set fire to the house of God and the great houses of the city, and took its people into captivity. Ultimately, nothing remained of all that glory and splendor but a burnt ruin. In the Old Testament, while narrating these events, it is explained that the events that occurred were a punishment that had to befall Jerusalem; at the same time, it prophesies that Jerusalem will be rebuilt in the future: "Jerusalem will once again be inhabited, and old men and women, each with a staff in hand because of age, will sit in the city's public squares. The city streets will be filled with boys and girls playing in the streets." (Zechariah, 8:4 and 5)

In 538 BC, when Cyrus the Great, the great and powerful Iranian king, conquered Babylon, he ordered the Jews to return to Jerusalem (2 Chronicles, 36:22-23) and rebuild it. Despite this decree, only a few Jews took advantage of this privilege, and most of them engaged in trade and commerce in other lands. As a result, Jerusalem never regained its former glory and prestige (Mohammadiyan, 2001 AD/1380 SH: 729) and of all that pomp and glory, nothing remained but a narrative and a memory.

4. Urbanization in the New Testament

In the New Testament (the Gospels), there are fewer verses that refer to the subject of urbanization than in the Quran and the Old Testament (the

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Torah). However, this book also contains references to this concept, which will be mentioned:

Bethlehem: In the Gospels, attention is paid to the value and prestige that famous men bring to cities. Accordingly, what makes a city famous and great is not its high walls and beautiful houses, but the people who can add to its greatness. Just as the birth of Jesus in the small town of Bethlehem added to its importance and prestige, and it was no longer an obscure city. In the Gospel of Matthew, we read: "And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel." (Matthew 2:6)

From such allusions and similar instances, the contemplation and perspective of this divine book become clear. Generally, in comparison with the other two books under discussion, the New Testament places more emphasis on divine and ethical considerations than on historical and narrative dimensions. Although the Old Testament, by relying on the narration of stories and the detailed explanation of battles and events, narrates the life of the prophets and the spread of religion in human society, the New Testament focuses on the ethics and Christian character of Jesus and the admonitions of his companions, supporters, and disciples.

Jerusalem: We have previously mentioned the importance of the city of Jerusalem in the Old Testament, a city that was referred to as the "City of God." In the New Testament, this city does not have the same status and position that the Old Testament attributes to it; rather, it is introduced as the place where prophets and God's chosen ones were killed. In the Gospel, we read that Jesus foretold his death in this city, because in his opinion, it was impossible for God's prophets to be killed anywhere other than in the city of

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Jerusalem! In the Gospel of Luke, Jesus' words about Jerusalem are expressed as follows:

"Indeed, today, tomorrow, and the day after tomorrow, I must continue on my way, because it is impossible for a prophet of God to be killed anywhere other than in Jerusalem! O Jerusalem, O Jerusalem, city that murders prophets, city that stones the prophets God sent to you." (Luke 13: 33 and 34)

These are the words of Jesus on the way to Jerusalem. It is after entering this city that, according to his own prophecy, he is crucified in Jerusalem. The bitter narrative of the death of God's chosen one, mentioned in the Christian holy book, is sorrowful and mournful. The subject of this writing is not, of course, a description of the events written in the first four books of the New Testament, but mentioning this point is a reminder of the bitterness and ominousness of the city of Jerusalem in this book; because after the death of Jesus Christ, the pressure on his supporters intensifies, and some of his followers are forced to leave Jerusalem.

5. Research Background

Extensive research has been conducted regarding the re-reading of concepts related to the city and urbanization, in each of which, references and opinions of the holy books are evident. Fortunately, the researcher of this study has benefited from some of those researches in expressing the purpose, which are mentioned in this section:

Naghizadeh (2014 AD/1393 SH) in a study entitled "Islamic City and the Method of Using Holy Texts" while paying attention to the immortality and universality of holy books, emphasizes that one should not look for details

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and examples of the city and urbanization (such as dimensions, sizes, spaces and forms and shapes) in them. What this researcher states in his study regarding the concept of the Islamic city in the Holy Bible is that in divine books one should look for identifying principles and criteria that can have their own specific instances in all times. The conclusion that this research has stated is that the Islamic city is not limited to a specific body or time or specific social groups, but what plays a role in defining the Islamic city is the people of the city and their beliefs, their performance and behavior, and the current and applicable regulations in it."

Farjam et al. (2011 AD/1390 SH) conducted a study titled "The Social Concept of the City from the Perspective of Islamic Texts and Teachings," exploring the characteristics and features attributed to the city through the lens of Islamic texts and teachings. The authors selected the following sources for their research: the Quran, *Tafsir al-Mizān*, *Tafsir Nemooneh*, *Tafsir Javan*, *Nahj al-Balāgha*, *Nahj al-Faṣāḥa*, *Ṣaḥīfa al-Sajjādīyya*, and *Uṣūl Kāfi*. The results of this study indicate that the Islamic worldview outlines specific characteristics and conditions for human settlements. In fact, Islam focuses more on articulating a specific concept of urban living than on providing a specific physical structure for the city. This concept is defined by factors such as comprehensive security, freedom of expression, sustainability and interaction with the environment, ethical commerce, and the absence of falsehood and sin.

Sharifiyan et al. (2016 AD/1395 SH) in a study entitled "An Analysis of the Concept of City and the Pillars of Urbanization from the Perspective of the Holy Quran" examined this concept using verses from the Holy Quran. According to the results of this research, the Holy Quran considers the city

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as the place where the sovereignty of God is realized on earth, formed around the axis of the *Walī* (guardian/leader) and the gathering of the Ummah (community) around the *Walī Allāh*. Therefore, urbanization means accepting the sovereignty of the Book of God and His *Walī* on earth, which requires spatial gathering and settlement around the axis of the *Walī*.

The present study endeavors to comparatively and analytically examine the concept of city and urbanization in the holy books of Abrahamic religions, drawing upon the findings and results obtained from previous research, and ultimately clarifying their points of convergence and divergence.

6. Urbanization in the Old Testament

The subject of city and urbanization is an important topic in Judaism, as many verses in the Torah (the holy book of this religion) address this concept. In the Old Testament, we encounter the changes and transformations in the social life of the Israelites. This book explains that after leaving Egypt and conquering the land of Canaan, the Israelites transitioned from a nomadic and pastoral lifestyle to a sedentary and urban lifestyle (Joshua, 1: 10-11).

This reached its peak when the Israelites had captured important cities such as Jerusalem and settled in them. One of the important points that the Old Testament refers to is the connection and relationship between the greatness and glory of cities and the power and majesty of kings. These cities were under the complete control of the kings, so much so that they would give them to each other on various occasions or even bequeath them to their children as inheritance. For example, in the twenty-first chapter of the second book of Chronicles in the Torah, we read: "When Jehoshaphat died,

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he was buried in the royal tomb in Jerusalem, and his son Jehoram became king of Judah. His brothers, the other sons of Jehoshaphat, were: Azariah, Jehiel, Zechariah, Azariahhu, Michael, and Shephatiah. Their father had given each of them valuable gifts of silver, gold, and jewels, as well as fortified cities in Judah. But he gave the kingdom to Jehoram, because he was his firstborn son." (2 Chronicles, 21:1-4)

Although it was the power and wealth of the kings that led to the construction of great cities, it was the presence of God-fearing and God-loving people that blessed and prospered these cities and caused them to grow and flourish. Conversely, the presence of wicked people would lead the city to ruin. In the book of Proverbs, referring to this issue, it says: "By the blessing of the upright the city is exalted, but by the mouth of the wicked it is overthrown." (Proverbs, 11:11)

7. The City from the Perspective of the Holy Quran

The city and urban life have a desirable and special place in the religion of Islam. The reason for this can be found in the Quran, as the principle and foundation of this religion. The attention of this heavenly book to the city is such that one of the surahs of this book is named "The City" (al-Balad). In the Quran, it is explained that God has blessed the earth and has also determined the sustenance of cities and settlements. This is mentioned in Surah *al-Fuṣṣilat*: "And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days equally, for all [who] ask." (al-Fuṣṣilat/10)

Mecca: The city of Mecca holds immense importance and value for Muslims because it houses the House of God (*Ka'ba*) and the Qibla

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(direction of prayer) for Muslims. In the blessed Surah *al-Baqarah*, it is mentioned that the House of God in Mecca was built by the chosen prophet of God, Abraham, and his son Ishmael: "And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed), "Our Lord, accept (this) from us. Indeed You are the Hearing, the Knowing." (al-Baqarah/127)

In many verses of the Quran, the importance and status of this holy city are emphasized, to the extent that in Surah *al-Balad*, an oath is sworn by this city: "I swear by this city [Makkah]; and you, [O! Ibrahim], are a resident of this city."

(al-Balad/1 and 2)

According to the word of God in the Holy Quran, the city of Mecca is called the city of peace and security and is recognized as a reference for religious matters. In the blessed Surah *al-Baqarah*, this is explained as follows: "And [mention, O! Muhammad], when We made the House a place of return for the people and [a place of] security; and take, [O! Believers], from the station of Abraham a place of prayer; and We charged Abraham and Ishmael, [saying], "Purify My House for those who perform *Tawāf* and those who are staying [there] for worship and those who bow and prostrate [in prayer]." And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little while; then I will force him to the punishment of the Fire, and wretched is the destination." (al-Baqarah/125 and 126)

In the blessed Surah Ibrahim, the request of Prophet Abraham to God for Mecca to be secure is also mentioned: "And [mention, O Muhammad],

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when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols." (Ibrahim/35)

8. Urbanization and Committing Sins

Although God has determined the sustenance of people in cities and blessed them, if servants forget God and follow the path of disbelief and idolatry, nothing but divine punishment awaits them. This is a point that is mentioned in Surah *al-Naḥl*: "And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every place, but it denied the favors of Allah. So Allah made it taste the garment of hunger and fear for what they had been doing." (al-Naḥl/112)

It is also stated in Surah *al-Ḥajj*: "And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination." (al-Ḥajj/48) The mentioned verses clearly confirm that although there are cities that are safe havens for servants and believers due to the blessings of pious people, committing sins by the inhabitants of a city leads to divine punishment for the city's residents. In other words, it is not the cities themselves or living in them that prevents divine punishment, but rather what is mentioned in the Muslims' holy book, the Quran, is that the unpleasant and oppressive behaviors of the people living in the city lead to divine retribution. In Surah *Saba'*, God also refers to sinful people in the city and says that their punishment will be a lesson for other servants: "And We placed between them and the cities which We had blessed [many] visible cities. And We determined therein the stages [of travel], [saying], "Travel safely in them by night and day." But they said, "Our Lord, increase the distance of our journeys," and wronged themselves, so We made them

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narrations and dispersed them in total dispersion. Indeed in that are signs for every patient, grateful [servant]." (Saba'/18 and 19)

Conclusion

This paper briefly reviews the concept of the city and urbanization in Abrahamic religions based on sacred texts and attempts to present, with a general and cursory look, the dominant paradigms regarding the concept of the city in these books. From what has been said, we realize the history and references existing in the written verses of the heavenly books of the three religions of Islam, Judaism, and Christianity.

The Old Testament carefully considers the fact that kings endeavored to build cities to demonstrate the power and wealth of their state and land. From a historical perspective, this book views the subject of the city and urbanization, and the early kings of Judah also built many cities. The more magnificent these cities were built, the more the glory and greatness of the king was manifested. The Torah states that the first city was built by Cain, the eldest son of Adam, and the name of that city was "Enoch."

The separation and distinction of cities is also one of the issues that the Old Testament (Torah) refers to. These include cities of refuge, which were solely for the residence of criminals who had unintentionally committed murder, and storage cities, which were used to store essential materials.

This book also refers to the greatness and splendor of the city of Jerusalem. According to the verses in the Torah, Jerusalem is a city where God dwells, from where He governs the world and reigns over it. However, the sin and disobedience of the people of Jerusalem caused God's wrath, and their punishment was the fall of Jerusalem, which was carried out by the

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Babylonians. Finally, after years of captivity of the people of Jerusalem and the destruction and ruin of that city, Jerusalem was rebuilt once again by the Persian king.

However, in the New Testament (Gospel), it is noted that the validity and glory of cities is due to the good people who live in that city as Jesus made the small town of Bethlehem, his birthplace, famous. But the New Testament (Gospel) has a different view on this matter, and the book's view on the position and greatness of Jerusalem is not in agreement with the Old Testament. In comparison to the Torah, in this book, Jerusalem is not the house of God, but rather the place where prophets are killed; the city where the Christian prophet, Jesus, was also crucified.

In the holy book of Muslims, there are verses that address the subject of urbanization and relate to this concept. The value and importance of urbanization in this book is such that one of the chapters of the Quran is named "The City" (*al-Balad*). The verses of this book also address the importance and high status of the city of Mecca, referring to it as a city of peace and security, a city that is the *Qibla* (direction of prayer) for Muslims and where the House of God (Kaaba) is located.

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A Comparative Study of Paths to Tranquility in the Holy Qur'an and the Testaments

Masoumeh Taghizadeh ¹ , Ali Hasannia ² 

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Abstract

Tranquility is a fundamental human need addressed in Abrahamic religions, including the Holy Qur'an and the Testaments. This research aims to identify paths to tranquility in the Holy Qur'an and the Testaments using a descriptive-analytical method with a comparative approach. The study reveals that the Holy Qur'an presents 21 methods, the Old Testament 11, and the New Testament 8 methods as tranquility-inducing factors. Faith in God, prayer and supplication, reliance on God, procreation, and benevolence are common themes emphasized in all three sources. The Qur'an specifically emphasizes returning to one's innate nature (*Fitrah*), devotion to God and divine guardians, following divine guidance, ritual prayer, piety, remembrance of God, repentance, proper nutrition, utilizing religious symbols and art, companionship with believers, and maintaining family ties. The Testaments uniquely mention justice and fairness, religious festivals, nature, trustworthiness, wine, and music as tranquility-inducing factors. In conclusion, the approaches presented in the Holy Qur'an for achieving tranquility are more comprehensive, aligned with human nature and intellect, and offer genuine tranquility in both this world and the hereafter.

1 . MA of Qur'an and Hadith Studies, Shahed University, Tehran, IRAN. masm.taghizade95@gmail.com

2 . Associate Professor, Department of Qur'an and Hadith Studies, Shahed University, Tehran, IRAN (Corresponding Author). a.hasannia@shahed.ac.ir

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Introduction

In the contemporary world, with increasing concerns and unrest, humans are more than ever in need of tranquility and are searching for new ways to achieve spiritual peace (Benson, 2007: 155, 87). Psychotherapy schools have all emerged with the goal of freeing humans from anxiety and creating a sense of security. Among the numerous efforts of psychologists, some new approaches point to the impact of religion and faith on mental health (James, 2008: 178). From the perspective of these psychologists, faith in God is full of tranquility and infinite spiritual power. Prominent psychologists such as William James and Carl Jung have addressed the profound effect of faith in Islam and believe that the issue of faith is abundant among Islamic teachings, introducing numerous psychological and behavioral methods for achieving spiritual tranquility.

On the other hand, Islamic scholars believe that just as tranquility descends upon the hearts of believers from divine angels and increases their faith, anxiety and worry also descend upon hearts filled with sin from Satan (Ibn Qayyim, 1996: 1, 256-257). In addition to the Holy Qur'an, the Old and New Testaments are also replete with content that God has recommended for freeing humans from pain and sorrow and achieving eternal peace and happiness in both worlds. One of the most important teachings of the prophets of Israel was the issue of "Glad tidings and salvation," which

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aimed at relieving individual and social suffering and anxiety (Bassim, 1991: 321-325).

This research aims to examine the concept of tranquility in the Qur'an and the Testaments and explore the paths to tranquility in these sources, providing an analysis of the similarities and differences between these books regarding tranquility.

Several works have been written on spiritual and psychological tranquility, social tranquility, political tranquility, economic tranquility, cultural tranquility, family tranquility, and tranquility from the Qur'anic perspective. For example, Haji Babaei (2017) examined monotheistic tranquility in the family as an educational strategy in the Qur'an. Baseri, Alavi Vafa, and Rezaei (2017) present eleven methods of creating tranquility in humans from the Qur'anic perspective. Haj Khalili (2014) seeks to conceptualize tranquility, factors of maternal tranquility, and its role in family tranquility from the perspective of the Qur'an and hadith, utilizing primary exegetical and narrative sources as well as primary and secondary psychological sources. Mousavi (2014) addresses factors that deprive tranquility and examines ways to achieve tranquility in the Qur'an and its effects. Given the importance of the subject and the gap observed in previous research, this article seeks to answer the question: "What are the paths to tranquility in the Holy Qur'an and the Testaments, and what are their points of difference and similarity in this matter?"

1. Conceptual Analysis

In this section, two concepts of tranquility and anxiety are briefly defined:

Tranquility: By referring to religious texts, including scripture and tradition, one can find that there are multiple terms related to the concept of tranquility. These words include: reassurance (*Iṭmi'nān*), serenity (*Sakīnah*), security (*Amn*), stability (*Qarār*), dignity (*Waqār*), connection (*Rabṭ*), steadfastness of heart (*Tathbīt fu'ād*), humility (*Ikhbāt*), intimacy (*Uns*), deliberation (*Ta'annī*), comfort (*Rāḥat*), peace (*Salāmat*), goodness (*Ṭīb*), truce (*Hudnah*), ease (*Da'ah*), gentleness (*Hawn*), hope (*Rajā'*), absence of fear and sorrow (*'Adam Khawf wa Huzn*), and lack of haste (*'Adam Tasarru'*). The word *Iṭmi'nān*, from the root "ṭ-m-n", has cognates such as *Muṭma'inn*, *Ṭuma'nīnah*, and *Raṭāmun*. *Lisān al-'Arab* considers the meaning of *Ṭuma'nīnah* as tranquility and submission (Ibn Manẓūr, 1991 AD/1412 AH: 13, 268). The same meaning is found in *Jamharat al-Lughah* (Ibn Durayd, 1987), *Mu'jam al-Maqāyīs* (Ibn Fāris, 1983 AD/1404 AH: 3, 422), and *Kitāb al-Af'āl* (Ma'āfirī, 2002 AD/1423 AH: 3, 287). Therefore, the meaning of *Iṭmi'nān* is tranquility, familiarity, and submission. The word *Sakūnat*, from the root "s-k-n", has cognates such as *Sukūn*, *Sakīnah*, *Maskan*, *Miskīn*, *Sikkīn*, *Sukkān*, *Suknā*, *Maskanah*, *Taskīn*, and *Istikānah*. *Al-'Ayn* refers to the following meanings in this regard: "tranquility, cessation of movement, dwelling, abode, and *Sakīnah* meaning dignity." (Farāhīdī, 1988 AD/1409 AH: 5, 312)

Anxiety (*Iḍṭirāb*): *Iḍṭirāb* is an Arabic word and the verbal noun of the *Ifṭi'āl* form. Lexicons have defined *Iḍṭirāb* as being confused and perplexed (Muṣṭafawī, 2006: 7, 23); movement (Ibn Manẓūr, 1412 AH, 8: 35); frequent movement in different directions "coming and going" (Rāghib Iṣfahānī, 1991 AD/1412 AH: 304). In Persian, *Iḍṭirāb* is equivalent to

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becoming distressed, trembling, bewilderment, restlessness, worry, agitation, and concern (Mo'in, 1972: 1, 295).

In psychoanalysis, the concept of anxiety plays a prominent role. Freud called anxiety "Psychic pain," meaning that just as the first sign of the body after injury, inflammation, and illness manifests as fever, an individual also faces anxiety as the first sign after encountering a psychological problem (Azad, 1997: 30).

2. Paths to Tranquility in the Holy Qur'an

According to the conducted studies, in the Qur'an, 21 methods are involved in helping humans achieve tranquility:

2.1. Returning to One's Innate Nature (*Fiṭrah*)

The first method of attaining tranquility from the perspective of the Holy Qur'an is returning to one's innate nature, which is the foundation of psychological peace. From the Qur'anic viewpoint, psychological deviations are rooted in deviating from one's innate nature. The basis of focusing on *Fiṭrah* in overcoming psychological pressures is attention to the divine straight path (*Ṣirāṭ al-Mustaqīm*) (Zukhruf/43) and applying all spiritual teachings in individual and social life (Baqarah/85). The collection of Qur'anic teachings in returning humans to their innate nature is presented as "Remembrance of Allah," (*Dhikr Allāh*) the attention to and application of which leads to tranquility, psychological assurance, and the creation of extensive psychological capacity and attainment of growth and divine proximity (Hosseini, 1981: 55-56). In contrast to this path, deviation from one's innate nature causes distress, as if the person wants to soar high,

ascending from earth to the heights of the sky
(al-An'ām/125-126).

2.2. Faith and Righteous Deeds

Faith is the most important path to achieving tranquility. According to verse 82 of Surah *al-An'ām*, faith that is not mixed with any form of self-oppression or oppression of others leads to tranquility. In the very meaning of faith, there is inherent peace of mind and tranquility, because "A believer is one who submits to the truth and whose heart is assured, calm, and without anxiety in that submission." (Qarashī, 1992: 1, 123) "In a hadith from Imam *Ṣādiq* (AS) regarding the meaning of the verse that says: "He is the One Who sent down tranquility into the hearts of the believers," it is stated that he said: "(That tranquility) is faith itself." Also, Imam *Bāqir* (AS) considers tranquility as faith." (Kulaynī, 2008 AD/1429 AH: 2, 15) Lack of faith is a kind of deficiency that, in turn, creates imbalance, and imbalance brings about suffering. In faith, there is a quality of change and transformation; it transforms sorrow and suffering into pleasure and joy (Motahhari, 1998: 1, 103).

Continuing the discussion of faith, it is important to note that in the Holy Qur'an, wherever the attributes of believers are enumerated, righteous deeds are mentioned following faith; meaning these two together bring about human happiness and tranquility. This point is stated in many verses of the Qur'an (for example, cf. al-Baqarah/25 and 82; al-Ra'd: 28 and 29).

2.3. Devotion to Allah and His Divine Guardians

Lexicographers have enumerated many meanings for "*Walī*" (guardian), but the principle in its meaning is the removal of intermediaries between two

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things, such that there is no intermediary between them that is not of their kind (Tabātabā'ī, 1996: 10, 89). Therefore, a guardian of Allah is someone between whom and Allah there is no veil or distance, and who is closer to Allah than all other creatures. Such a person is full of true security and tranquility. Among the examples of divine guardians, one can name the prophets and impeccable Imams (AS). According to the Holy Qur'an (al-An'ām: 82), they possess security and are guided. The Almighty Allah also explicitly emphasizes that the divine guardians have no fear nor do they grieve (Yūnus/62).

2.4. Following Divine Guidance

In the noble verse (al-Baqarah/38), Allah the Exalted speaks of divine guidance. This guidance includes the direction of intellect, followed by sending prophets, revealing heavenly books, establishing and explaining rules, duties, and human responsibilities, and guiding towards moral virtues and the like, each of which has come from Allah for human guidance at its appropriate time and to the necessary extent. The mere arrival of divine guidance does not cause security from fear and grief; rather, the condition is following divine guidance. One aspect is from the Master, who must make all means of guidance available to His servants, and the other is from the servant, who must follow divine guidance and strive in acquiring knowledge and understanding, perfecting morals, performing obligations, and abandoning prohibitions to attain happiness." (Ṭayyib, 1999: 2, 4) Based on this verse, whoever follows divine guidance will have no fear or grief and will experience true tranquility.

2.5. Prayer (*ṣalāh*)

Prayer, which is one of the manifestations of remembering Allah, is another way to attain tranquility (al-Baqarah/277). "*Ṣalāh*" means prayer, which is one of the special acts of worship. Its root is supplication, and the reason for naming this worship as *ṣalāh* is like naming something after some of its contents that encompass it." (Tabātabā'i, 1996: 2, 417) The word *ṣalāh* and its derivatives (meaning prayer) appear about 104 times in the Holy Qur'an, and it is commanded in 15 instances. This emphasis on prayer is not due to the Creator's need, but for the creature's need, because the correct establishment of prayer, apart from its worship aspect, gives the human spirit exhilaration and passionate joy, elevates it with the ladder of divine verses, and brings the soul to a glorious ascension. Prayer (especially if performed with attention and presence of heart) has a special place, as there is no better support for reducing anxieties and tensions than the absolute existence of God and the source of being (Adib Haj Bagheri, 2000: 101-102).

Allah the Exalted calls upon believers to seek help through patience and prayer (al-Baqarah/153) in all matters and to take refuge in prayer to avoid sin and wrongdoing (al-ʿAnkabūt/45), which are sources of stress and problems.

2.6. Piety (*Taqwā*)

Piety and faith in Allah play a significant role in the tranquility of individuals, having a healthy society, and reducing anxiety. Piety is one of the most important moral values that will have a profound impact on human individual and social ethics (Nasr et al., 2014: 123).

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Another Qur'anic term that is very important in achieving tranquility is piety. Piety facilitates affairs (al-Ṭalāq/4) and leads to deliverance from deadlocks and attainment of unexpected provisions (al-Ṭalāq/2-3); moreover, as explicitly stated in the Holy Qur'an, the pious are in a secure position (al-Dukhān/51).

2.7. Remembrance of Allah (*Dhikr Allāh*)

Remembrance and invocation of Allah is one of the most important acts of worship that plays a significant role in bringing humans closer to Allah. For this reason, remembrance of Allah is of great importance in the Qur'an, to the extent that it is considered a source of tranquility for hearts (al-Ra'd/28). In the Qur'an, Allah considers the remembrance of Himself greater than anything conceivable to human thought and mind, and also places it on par with establishing prayer, indicating the importance of remembrance among other acts of worship (al-ʿAnkabūt/45). In the verses of the Holy Qur'an, believers are asked to constantly remember Allah and make His remembrance their perpetual practice (Āli ʿImrān/191).

The result of neglecting the remembrance of Allah is a life full of hardship and abundant difficulties (Ṭāhā/124). Remembrance has a very broad status with various ranks and degrees:

A) Verbal remembrance: When one who remembers Allah turns to Him with the intention of seeking closeness; they utter specific invocations without necessarily paying attention to their meanings.

B) Meaningful remembrance: "A person who recites invocations with the intention of seeking closeness also brings their meanings to mind and allows them to penetrate the heart, affecting it."

C) Heart-centered remembrance: "At this level, the tongue follows the heart in invocation, and inwardly, one believes in the concepts of the invocations, with the tongue engaging in remembrance by following the heart. This remembrance has the deepest spiritual and moral effects on a person." (Mostafapour, 2008: 7)

2.8. Repentance (*Tawbah*)

One of the ways to achieve tranquility is repentance. Among the benefits of repentance is keeping the spirit of hope alive in the hearts of sinners, so that they never fall into despair, lethargy, or stagnation (al-Zumar/53-54). Hopelessness is a form of anxiety. Repentance is the sole and unique remedy for this ailment; through repentance, humans can always keep their hearts calm and alive, and pull their hearts back from the brink of destruction. Therefore, repentance is one of the great divine blessings that calms the human heart only through recognizing its virtue, dispelling anxiety and hopelessness, and consequently striving to act upon it, resulting in a sense of lightness and tranquility after its performance (Kitay, 2017: 38).

2.9. Supplication and Intimate Conversation (*Du'ā* and *Munājāt*)

The topic of supplication and prayer is one of the important teachings that Islam recommends to people. Supplication is a means of drawing closer to Allah and connecting with Him, which springs from the heart and flows on the tongue. In supplication and intimate conversation with the Lord, one confides in Him and expresses their problems to attain tranquility, face difficulties and problems with strength and high spirits, and continue life with hope. Today in psychology, faith in Allah is introduced as a factor in

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preventing mental and psychological illnesses, thus filling humans with tranquility and hope for life (Nassaji Zavareh, 2007).

Allah the Exalted advises the Prophet (PBUH) in the Holy Qur'an that whenever servants ask about Him, they should say that He is near and responds to the supplication of the supplicant (al-Baqarah/186). Elsewhere (al-Naml/62), it is stated that the healer and responder to the supplications and pains of the helpless is Allah. Therefore, supplication can remove grief and sorrow and bring about calmness and tranquility for humans.

2.10. Reliance on Allah (*Tawakkul*)

From the perspective of the Holy Qur'an, reliance on Allah is a characteristic of the faithful (al-Tawbah/51; al-Mā'idah/23). One of the benefits of reliance is inner peace and heart assurance. A person who relies on Allah has no worry or fear due to their faith in Allah's support and benevolence. An anxious person worries about what the future holds; this state can be treated with reliance on Allah and perseverance. A person who relies on Allah enjoys complete mental tranquility and has no anxiety or worry when facing life's hardships and problems. The Qur'an also refers to this type of tranquility when facing danger (al-Shu'arā'/60-66). Therefore, when a person who relies on Allah perceives the presence and support of the Lord of the worlds, they will always be in a state of tranquility.

2.11. Patience and Forbearance (*Ṣabr*)

"Patience means restraining the soul from anxiety and distress through calmness, tranquility, and assurance" (Mostafavi, 2006: 6, 181) and is a sign of spiritual peace (Modarresi, 1998: 10, 362). With the help of patience,

human anxiety and stress are reduced, and one becomes powerful and resistant to life's adversities. Therefore, in the verses of the Holy Qur'an, seeking help from patience for better tranquility and comfort is recommended (al-Baqarah/45). A patient person considers everything that happens in life as a result of Allah's will and does not experience "tension" when facing difficulties and problems. Instead, by practicing patience, they provide tranquility for themselves (Razavi Doost, 2015: 140-141).

2.12. Charity (*Infāq*)

Allah has addressed the individual and social effects, conditions of proper charity, its knowledge, motivating factors, obstacles, and the effects of neglecting it. For example, in Surah *al-Baqarah*, verse 262, we read that those who spend in the way of Allah will have no fear in their hearts and will not grieve. Studies show that kindness to Allah's creation and attention to people lead to the Lord's pleasure and increase feelings of satisfaction and happiness in human existence (Khakpour, 2016: 152).

2.13. Marriage and Procreation

The feeling of need for a spouse is instinctively and innately ingrained in all humans, and tranquility is hidden within the realization of this need. The Holy Qur'an also considers marriage a source of tranquility (al-Rūm/21). When a person steps from the stage of being single into family life, they find a new personality in themselves and feel more responsibility, and this is the meaning of feeling tranquility in the shadow of marriage (Makarem Shirazi, 2001: 16, 392).

Also, among other blessings of Allah for parents are children, which are also explicitly mentioned in the Qur'an (al-Nahl/72). According to this verse,

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having a child who is on the path of human excellence and becoming godly is a high value and blessing for which one should be grateful. This is why the Prophet Muhammad (PBUH) considers children as the light of the eyes and the fragrance of the heart (cf. Majlisī, 1982 AD/1403 AH: 101, 84).

2.14. Lack of Attachment to the World

The Holy Qur'an considers one of the most important reasons for the decline of past societies and civilizations to be excessive attention to the world and worldliness, and worldliness was one of the reasons for people's rejection of the prophets' invitations (al-Ḥadīd/20). In the Qur'an's view, the benefit of this world is little (al-Nisā'/77), and the Prophet (PBUH) considers love for the world as a cause of anxiety and sorrow, while lack of attachment to the world brings comfort to the soul and body (Majlisī, 1982 AD/1403 AH: 70, 91).

One interesting point is that psychologists believe that a sign of transcendent growth is that a person has less attachment to the world and, conversely, more attachment to the hereafter (Kaviani, 2014: 135). Allah will also give more blessings to this attachment and cultivation of the hereafter. This concept can be found in verses of the Holy Qur'an (al-Shurā/20).

2.15. Proper Nutrition

Naming the fifth surah of the Qur'an as *Mā'idah* (table spread), Allah's attributes as the Provider (*Razzāq*) and Feeder (*Muṭ'im*), Allah's oath by food (*Wa al-tīn wa al-zaytūn*), the request for a heavenly table by Prophet Jesus, and the request for food by Prophet Moses each affirm the importance of food and nutrition. In Surah *al-Baqarah*, it is stated: "And We shaded you

with clouds and sent down to you *manna* and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves." (al-Baqarah/57) The word "*Salwā*" means tranquility, which commentators have interpreted in this noble verse as a type of food (Fakhr al-Dīn al-Rāzī, 1999 AD/1420 AH: 22, 83).

2.16. Utilizing Religious Symbols

From the beginning of human history, the symbols of each nation and people have been a distinguishing factor from other groups. These symbols include customs and traditions, slogans, flags, or wearing special clothing, through which they kept their goals, possessions, and aspirations alive. For example, in the Holy Qur'an, the "Ark" (*Tābūt*), which was a symbol of the Israelites, is mentioned as a source of tranquility for them (al-Baqarah/248). The tranquility mentioned in this noble verse is expressed with the word "*Sakīnah*". The symbol of the Israelites, which functioned like a flag and was their slogan, belief, and source of encouragement, tranquility, and assurance, and was moved ahead of them in battles and other situations, was the Ark or chest (Balaghi Najafi, 1999 AD/1420 AH: 1, 222). Thus, symbols can also be effective in providing individual and group tranquility.

2.17. Utilizing Art

One of the beautiful and magnificent aspects of the Qur'an is that it creates many of its phenomena, truths, and teachings in the form of beautiful and novel artistic images, embodying abstract and intellectual meanings as tangible and material symbols for humans. In this way, the Qur'an, with this innovative method, brings its lofty and profound teachings to the level of

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human understanding and, by accurately depicting truths in vivid images and scenes, makes the intelligible tangible, the hidden apparent, the absent present, the distant near, and the ambiguous clear (Mohammad Qasemi, 2008: 7-8). For example, considering the noble verse (Hūd/120), it can be said that from the Qur'an's perspective, stories and narratives should be tranquilizing (*Nuthabbit bihi Fu'ādaka*), real (*Jā'aka fī Hādhihi al-Ḥaqq*), and instructive (*Wa Maw'izah wa Dhikrā*) to assist humans in reaching their lofty human goals and provide the necessary tranquility to traverse these paths.

2.18. Companionship with Believers and Respecting Them

Imam *Ṣādiq* (AS) considers the tranquility of a believer to be in companionship with the pure and pious, saying: "Indeed, the believer has assurance and tranquility of heart towards another believer, just as a thirsty person has tranquility of heart from cold water." (Kulaynī, 2008 AD/1429 AH: 5, 69) One of the results of companionship with believers is the growth and advancement of morals and human perfections, which causes a person to be on the divine path and not forget the remembrance of Allah. The consequences of abandoning this act are harm and loss for the individual, with the greatest loss being the loss of the soul (al-Zumar/15). By keeping company with believers, a person is constantly reminded of Allah, and their spirit finds tranquility on the path to salvation, as we mentioned earlier about humans attaining tranquility through the remembrance of Allah.

2.19. Maintaining Family Ties (*Ṣilat al-Raḥim*)

Allah the Exalted has warned against severing ties and turning away from our relatives (al-Nisā'/1). Maintaining family ties, as a manifestation of satisfying psychological needs through creating mental tranquility, reducing anxiety and physical pains, as well as establishing a connection with Allah, affects the quality of life of individuals. From a psychological perspective, this can be explained by the fact that when people establish intimate relationships with others, they receive unconditional positive attention and feel that others value those (Ghobari Bonab et al., 2007: 94).

2.20. Sleep and Rest at Night

In several verses of the Holy Qur'an, Allah has described night as a source of tranquility (al-An'ām/96; al-Qaṣaṣ/72; al-Ghāfir/61). Sleep is a necessary and natural rest for humans, through whom nerves and psyche find peace, and renewed energy is stored for future activities. When a person wakes up from sleep, they are calmer and have better decision-making abilities.

2.21. Avoiding Obstacles to Tranquility

In addition to tranquility-inducing factors, there are obstacles in human attainment of tranquility that need to be avoided. For example, the Holy Qur'an introduces "*Kazm al-Ghayz*" (suppressing anger), which means controlling one's nerves and swallowing anger, as one of the important characteristics of godly people (Āli 'Imrān/134) and the second prominent attribute of the pious (Makarem Shirazi, 2001: 3, 97). Also, envy in the view of the Holy Qur'an and the Infallibles (AS) is considered an obstacle to tranquility through various statements, warning against the danger of being afflicted by it and calling on humans to remove this disorder (al-Baqarah/109).

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3. Paths to Tranquility in the Testaments

In this section, we examine the paths to tranquility in the two books of the "Old Testament" and the "New Testament."

3.1. Paths to Tranquility in the Old Testament

By studying the Old Testament, the paths to tranquility can be enumerated as follows:

3.1.1. Faith in God

In the books of the Old Testament, issues such as faith in God, obedience, reliance and trust in Him, and prayer are more frequent compared to other tranquility-giving factors (1 Chronicles 22:18), "When my anxious thoughts multiply within me, Your consolations delight my soul," (Psalms 94:19) "After these things the word of the Lord came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great" (Genesis 15: 1), "God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, "What is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad where he is." (Genesis 21:17)

3.1.2. Prayer and Supplication

In the book of Psalms, God and prayer and supplication to Him are described as the source of joy and tranquility: "Let my meditation be pleasing to Him; As for me, I shall be glad in the Lord," (Psalms 104:34-35) "Then he will pray to God, and He will accept him, That he may see His face with joy, And He may restore His righteousness to man." (Job 33:26)

3.1.3. Reliance

The Old Testament considers reliance on God as a factor in overcoming problems and achieving happiness: "Cast your burden upon the Lord and He will sustain you; He will never allow the righteous to be shaken," (Psalms 55:22) "He who gives attention to the word will find good, And blessed is he who trusts in the Lord." (Proverbs 16:20)

3.1.4. Benevolence

In the Old Testament, doing well to others is considered one of the factors of tranquility and joy in life. It is stated that God will turn darkness into light and brightness for the benevolent and will bring them honor and dignity (Psalms 112:4-9; Psalms 25:21; 1 Peter 3:14, 17). All these teachings indicate that humans should strengthen their relationship with God Almighty more than ever to achieve inner peace in its light.

Furthermore, regarding helping the poor and needy, there is no better definition than what is found in David's words: "But who am I and who are my people that we should be able to offer as generously as this? For all things come from You, and from Your hand we have given You." (1 Chronicles 29:14) Helping the needy brings inner satisfaction and tranquility to the benefactor, which not only does not diminish with repetition of this good deed but also leads to its increase and the acquisition of other perfections in humans. This expression can be seen in the book of Esther, where following the joy of people, there is a command to help the needy (Esther 9:22).

3.1.5. Justice and Fairness

Observing justice and fairness is also an important issue that has been emphasized in the Old Testament and is considered one of the factors in

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achieving tranquility. God is just first, and therefore He will judge with fairness, and no one will be wronged (Psalms 96:10-13). In the Old Testament, justice and fairness are more valuable to God than offering sacrifices in His presence (Proverbs 21:3). By studying the books of the Old Testament, one can observe the two concepts of justice and fairness in the Ten Commandments; the prophets of Israel in the eighth century expressed and implemented these two concepts more clearly. In later Judaism, these two attributes apparently complement each other, and both are equally important for moral happiness and human welfare; because one who deals with others based on equity and justice has an upright existence (Toutounchian, 2013: 179).

3.1.6. Nature

Another manifestation of tranquility and joy in humans is the existence of God's beautiful nature. In the Psalms of David, there are phrases and references from which one can understand the Jewish perspective on existence (for example, cf. Psalms 65:8-13). The improvement of nature will bring a peaceful and happy life; and its corruption will provoke the natural anger of the phenomena of creation. Many predecessors, by not observing divine rites, being ungrateful, and violating laws, have been subjected to the torment and wrath of nature. The ultimate inheritors of the earth will be the righteous and worthy; those who view nature as a sign of the Lord and always strive to preserve and care for it.

3.1.7. Religious Festivals

Judaism has various festivals and celebrations. One of the important features of these festivals is the establishment of celebration and joy (Psalms 81:1-5), which naturally results in the happiness and tranquility of people and society. However, only on Yom Kippur is there no celebration and rejoicing, and they suffice with "Spiritual Joy." On this day, Jewish people fast for twenty-four hours to bring about forgiveness of their sins. During this fasting, they should not wash themselves, anoint their bodies with oil, wear leather shoes, or stay under the same roof with their spouse (Ashrafi, 2006: 166-167).

3.1.8. Birth of a Child

One of the factors in achieving tranquility in humans is the birth of a child from their lineage, which acts as a driving force and creates additional strength in the person to strive more for the happiness and joy of their children. For example, Sarah was delighted by the good news given to her by divine angels about the granting of a child from God (Genesis 21:6). Elsewhere it is stated: "Correct your son, and he will give you comfort; He will also delight your soul" (Proverbs 29:17).

3.1.9. Trustworthiness

One of the praiseworthy and good qualities that humans should possess is trustworthiness, which brings about individual and social tranquility. In the books of the Old Testament, it is written: "A wicked messenger falls into adversity, But a faithful envoy brings healing," (Proverbs 13:17) and "Ill-gotten gains do not profit, But righteousness delivers from death." (Proverbs 10:2)

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3.1.10. Wine

In the world to come, a person will be judged, held accountable, and punished for all the permissible foods that their eyes have seen and their heart has desired but they have not consumed (Yerushalmi, Kiddushin, 4:12). "However, one should avoid excess in them. The same applies to drinking, and complete abstinence from it is not considered a virtue or merit. In this regard, we encounter such sayings: "I, who am wine, am at the head of medicines, and where there is no wine, there is a need for medicine." (Bava Batra 58b) "Go then, eat your bread in happiness and drink your wine with a cheerful heart; for God has already approved your works." (Ecclesiastes 9:7) On the other hand, Jewish scholars were well aware of the harms of excess and warned against it: "Wine and strong drink cause men and women to be led into un-chastity and corruption," (Bamidbar Rabbah 4:10) "Do not get drunk lest you commit sin," (Berachot 29b) "The end of drunkenness is murder." (Sanhedrin 70a)

3.1.11. Music

From the perspective of the Old Testament, music is also one of the ways to achieve tranquility and joy. Music is a direct path for the soul to connect with the higher world. Searching for the roots of music in Jewish history, a verse from the Torah draws attention. In the Book of Genesis (4:21) it is written: "His brother's name was Jubal; he was the father of all those who play the lyre and pipe." In the Second Book of Kings (3:15), it is also mentioned that the prophet Elisha, after appearing before the king to attain prophecy, asks for an instrument so that through music, the spirit of prophecy may return to him. In the evidence found in the Torah, it can be

observed that music formed a major part of Hebrew life. When God asked the Hebrew people to remember specific events, He instructed Moses to teach the people a song that would serve as a memorial of those important events. In Hebrew religious ceremonies, music had a special place, and their temple organizations had 228 full-time musicians whose job was to prophesy and help people reach God, and the source of their healing power was related to music (Toutounchian, 2013: 184). "David also commanded the chiefs of the Levites to appoint their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, to raise sounds of joy," (1 Chronicles 15:16) "They sing to the timbrel and lyre And rejoice at the sound of the flute," (Job 21:12) "So it came about whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him." (1 Samuel 16:23)

3.2. Paths to Tranquility in the New Testament

The most important paths to tranquility in the New Testament are:

3.2.1. Faith

Similar to the Old Testament, in the New Testament, faith in God is mentioned as the most important factor in achieving tranquility (Romans 15:13). Katsinger, a Christian researcher and scholar, believes: "Faith is the essence of truth, the gateway to virtue, and the peace and dwelling we find in beauty. If prayer is our movement towards God, faith is what makes that movement possible." (Katsinger, 2009: 252) Also, in condemnation of idolatry and worshiping other than God, it is stated: "And the smoke of their torment goes up forever and ever; they have no rest day and night, those

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who worship the beast and his image, and whoever receives the mark of his name," (Revelation 14:11) "Now may the God of peace Himself..." (1 Thessalonians 5:23)

3.2.2. Prayer

The general belief of Christians is that faith in God and praying are their duty and are considered a privilege for drawing closer to the higher world and achieving true happiness and tranquility (Walls, 2006: 118). This is because faith removes any anxiety and worries from humans and will protect them. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus," (Philippians 4:6-7) "Rejoicing in hope, persevering in tribulation, devoted to prayer," (Romans 12:12-13) "Rejoice always; pray without ceasing; in everything give thanks." (1 Thessalonians 5:16-17)

3.2.3. Reliance

Reliance on God Almighty is counted among the reasons for achieving tranquility in the New Testament. For example, in the Bible we read: "Indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope." (2 Corinthians 1:9-10)

3.2.4. Faith and Belief in Jesus Christ

Another method of achieving tranquility mentioned in the New Testament is faith in Christ and following His commands to attain peace through this: "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful," (John 14:27) "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world," (John 16:33) "Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord." (2 Peter 1:2)

3.2.5. Patience and Perseverance

By studying the books of the New Testament, one can understand that one of the ways to achieve tranquility is self-sacrifice towards fellow humans. Also, patience and perseverance in the face of others' undesirable behavior are introduced as factors of true happiness: "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for, in the same way, they persecuted the prophets who were before you." (Matthew 5:11-12)

3.2.6. Benevolence

Similar to the Old Testament, the New Testament speaks about the results of benevolence and helping that in need: "To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life; but glory, honor and peace for everyone who does well." (Romans 2:7, 10)

3.2.7. Birth of a Child

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Zechariah was also delighted by the good news given to him by divine angels about the granting of a child from God. In the Gospel of Luke, it is written: "Once when Zechariah's division was on duty and he was serving as priest before God, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. And when the time for the burning of incense came, all the assembled worshipers were praying outside. Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. He will be a joy and delight to you, and many will rejoice because of his birth." (Luke 1:8-15)

3.2.8. Lack of Attachment to Carnal Matters

In the New Testament, attachment to material and carnal matters is condemned, and the path to tranquility is introduced as following spiritual matters: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: "For it is not subject to the law of God, neither indeed can be. So, then they that are in the flesh cannot please God." (Romans 8:6-8)

Conclusion

The issue of tranquility is an important and vital topic that both the Holy Qur'an and the Testaments have addressed, and due to its importance, they have presented various paths to achieve it. Based on the studies conducted (as shown in Table 1), a total of 21 methods were extracted from the Holy

Qur'an as ways to achieve tranquility. However, these findings do not imply that the Qur'anic verses are limited to these methods. Additionally, 11 factors were compiled from the Old Testament. Some of these factors are shared with the Holy Qur'an, while others are shared with the New Testament. Furthermore, 8 methods were extracted from the New Testament, some of which are shared with the Holy Qur'an and others with the Old Testament.

Among the common aspects of these three sources are faith in God, prayer and supplication, reliance on God, procreation, and benevolence (which is referred to as charity and benevolence in the Qur'an, while other books only mention benevolence). This itself demonstrates the great importance of these five factors or methods that are emphasized in all three Abrahamic religions. In this section, helping the needy and poor also falls under the discussion of benevolence and is considered one of the important factors in achieving tranquility for individuals and society, emphasized by all three sources.

Moreover, there are aspects that are unique to the Holy Qur'an and are only emphasized in this sacred book as special factors in helping humans achieve tranquility. These include: returning to one's innate nature, devotion to God and divine guardians, following divine guidance, ritual prayer, piety, remembrance of God, repentance, proper nutrition, utilizing religious symbols, utilizing art, companionship with believers and respecting them, maintaining family ties, sleep and nightly rest, suppressing anger, and avoiding envy. Some aspects are specific to the Testaments, including: justice and fairness (specific to the Old Testament), religious festivals (specific to the Old Testament), nature (specific to the Old Testament),

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trustworthiness (specific to the Old Testament), wine (specific to the Old Testament), music (specific to the Old Testament), and faith and belief in Jesus Christ (specific to the New Testament). Additionally, patience and perseverance, and lack of attachment to carnal matters are two factors shared by the Holy Qur'an and the New Testament, with the difference that in the latter case, the Qur'an mentions lack of attachment to the world, while the New Testament refers to lack of attachment to carnal matters as a tranquility-inducing factor, which is a more comprehensive term, and the world is part of carnal matters.

Based on the existing findings, it can be said that the paths to achieving tranquility and removing its obstacles in the Holy Qur'an are far beyond other Abrahamic religions, although some of these aspects are somewhat shared with the methods mentioned in the Testaments and the field of psychology. In other words, while some of the aspects presented by the Testaments are commendable (such as fairness and justice, nature, trustworthiness, faith and belief in Jesus Christ), some of the mentioned aspects have weaknesses that cannot be accepted with complete certainty (such as music). Some aspects, like wine as a tranquility-inducing factor in the Old Testament, are rejected from the perspective of the Qur'an and divine teachings. In contrast, the paths presented by the Holy Qur'an are the best ways to achieve tranquility. These paths are compatible with human nature and affirm human intellect, and they lead not only to true tranquility in this worldly life but also to genuine peace in the hereafter.

Table 1: Comparative Table of Paths to Tranquility in the Holy Quran and the Testaments

Holy Qur'an	Old Testament	New Testament
Faith and righteous deeds	Faith in God	Faith
Prayer and supplication	Prayer and supplication	Prayer
Reliance on God	Reliance on God	Reliance on God
Charity	Benevolence	Benevolence
Marriage and procreation	Birth of a child	Birth of a child
Patience and forbearance	----	Patience and perseverance
Lack of attachment to the world	----	Lack of attachment to carnal matters
Devotion to God and divine guardians	----	----
Following divine guidance	----	----
Ritual prayer	----	----
Piety	----	----
Remembrance of God	----	----
Repentance	----	----
Proper nutrition	----	----
Utilizing religious symbols	----	----
Utilizing art	----	----
Companionship with believers and respecting them	----	----

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Holy Qur'an	Old Testament	New Testament
Maintaining family ties	----	----
Sleep and rest at night	----	----
Suppressing anger	----	----
Avoiding envy	----	----
----	Justice and fairness	----
----	Nature	----
----	Religious festivals	----
----	Trustworthiness	----
----	Wine	----
----	Music	----
----	----	Faith and belief in Jesus Christ (PBUH)

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A Study of Sources of the Theology of Fourth Gospel

Sayyed Mohammad Hasan Saleh ¹ 

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Abstract

Among the four Gospels, the Gospel of John has a unique theology that distinguishes it from the rest of the Gospels. In this Gospel, unlike the synoptic Gospels, the divinity of Christ as the divine Logos is emphasized. Various opinions have been expressed about the source and main origin of the theology of the Gospel of John. Some consider it to be influenced by extra-religious schools such as Greek philosophy, and some consider it to be derived from reliable Hebrew sources, especially the Old Testament. This article, by reviewing different opinions and using historical and theological evidence, has determined the source of this theology as much as possible. The results obtained show that the theology of the Fourth Gospel is influenced by the foundations of Middle Platonic philosophy and Gnostic teachings. Of course, the degree of this influence is not the same, and this Gospel is most influenced by the mystical and Gnostic schools.

Keywords: Gnostic, Gospel, John, Logos, Philo, Plato.

1 . Assistant Professor, Department of Religions and Mysticism, Faculty of Theology, Alzahra University, Tehran, IRAN. m.hasansaleh@alzahra.ac.ir

Sayyed Mohammad Hasan Saleh**Introduction**

John, the youngest of Jesus' disciples, wrote his Gospel around 100 AD, seventy years after Jesus' crucifixion. This Gospel is unique among the four Gospels in a way that even a casual reader can tell it apart from the other New Testament books. In none of the other Gospels is Jesus introduced as the Word of God and the Creator of the universe, equal to God, sent from heaven, and soon to return. Nowhere else does Jesus claim that whoever sees him has seen the Father and whoever rejects him has rejected the Father. While the Synoptic Gospels contain numerous parables from Jesus, especially about the kingdom of God, there is no such example in John's Gospel. Although the Gospel of John narrates miracles of Jesus, most of them are not mentioned elsewhere and are specific to this Gospel, such as turning water into wine (2:1-11), healing the paralyzed man by the pool of Bethesda (5:2-9), giving sight to the man born blind (9:1-12), and raising Lazarus (11:1-44), according to Bart D. Erman: Most of the events mentioned in the synoptic gospels, with the exception of the tragedy report, are absent in this gospel (Erman, 2023 AD/1402 SH, 275). In a nutshell, it can be said that Jesus' words in the fourth gospel are generally about his own person and identity, and not about moral matters related to the kingdom (Merrill, 1983 AD/1362 SH: 1, 205). In this gospel, unlike the other gospels, Jesus uses the expression "I am..." nearly fifty times and uses unusual attributes for himself, such as saying (I am the bread of life. 6: 35), (I am the light of the world. 8: 12), (I am the good shepherd. 10: 11), (I am the true vine. 15: 1), and (I am the way, the truth, and the life. 14: 6). Some scholars have stated that "the Gospel attributed to John is completely different from the other Gospels, and only eight percent of its contents are repeated in the

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other Gospels (Wolf, 1970 AD/1349 SH: 25). The diversity of the writing style, as well as some repetitions, has challenged the oneness of the author of this Gospel (Erman, 2023 AD/1402 SH: 280-284). Some theologians –believe that considering that in the New Testament itself, John –is introduced as an uneducated and illiterate person (Acts 4: 13), and on the other hand, the initial themes of this Gospel are entirely philosophical and rational, there is serious doubt about its attribution to John the son of Zebedee (Aziz, n.d.: 551). However, our assumption in this article is that the author of the Gospel is the same John the Apostle.

In this Gospel, we encounter a specific theology that emphasizes the divinity of Christ. Given the difference between this theology and the anthropomorphism of Jesus in the synoptic gospels, serious questions have been raised about the primary source of the author of this Gospel. This article seeks to examine whether this theology is derived from the spirit and expressions of the Old Testament or was it nourished by an external source? In other words, based on the evidence and circumstantial evidence, which school of thought is the closest and most likely source of thought for the author of this Gospel? Is it necessarily taken from one source or can it be said that it was nourished by several intellectual sources?

To answer these questions, we will first introduce the intellectual and epistemological foundations of early Christianity that can be considered the context and source of John's theology. Then, while briefly introducing this theology, we will present and examine their theories.

1. The intellectual foundations of early Christianity

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Theologians believe that no cultural element arises in a vacuum, but rather is formed in a cultural container. Accordingly, Christianity as a religion did not arise in a vacuum, but emerged in a cultural context. At the time of the appearance of Christ and the subsequent emergence of Christianity, various schools and ideologies were present in the region of Canaan and Egypt, and -their micro and macro influences can be observed in the New Testament, especially the Gospels:

1.1. Hellenistic Judaism

Judaism entered Egypt after the destruction of the first temple, and after the founding of Alexandria, many Jews settled in the city. Due to their distance from Palestine and their influence on the Greeks, over time, as their ethnic and racial preferences decreased, their use of Greek philosophy intensified. The emergence of Hellenistic tendencies among the Jews was accelerated by the writing of wisdom books. Also, the gradual decline of the Hebrew language paved the way for the creation of the Septuagint translation, in which many Greek philosophical terms and concepts were incorporated into the Bible. The authors of the Gospels had their only connection with the Old Testament through this translation and did not refer to the Hebrew text.

Christianity was a fundamentally Jewish movement, and by the time of Paul, Hellenism had developed not only in diaspora but also to a considerable extent in Palestine itself. This group of the Jerusalem apostles dispersed throughout Palestine after the martyrdom of Stephen, and it was from there that the missionary activities of the next generation began. All of these apostles, like Stephen, had completely Greek names. Among them are Philip, Nicanor, Prochorus, Timon, Parmenas, and Nicolaus. Almost all of

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these apostles were of Jewish descent who had converted to Greek culture at least a generation earlier, or even earlier. The name of this new sect, Christians, originated from the Greek city of Antioch. That is, the city where these Hellenized Jews began their first extensive activities (Jaeger, 2010: 28-29).

1.2. Gnosticism

The word Gnosticism is a general title for expressing the views of a group that emerged at the beginning of Christianity and has its roots in the Greek word Gnosis, meaning knowledge and understanding (Noss, 2024 AD/ 1403 SH: 132). They believed that knowledge, or gnosis, was obtained through direct experience and revelation or initiation into a mysterious and esoteric tradition (Gisil, 2010 AD/1389 SH: 13).

The main distinguishing feature of the Gnostic schools is their emphasis on salvation through knowledge. Of course, this knowledge did not include any kind of knowledge, but rather a special type of knowledge that deals with the nature of things, such as the secrets of the divine world and the beings of the Alawite (Rene, 2005: 2, 606). Therefore, the components of this Life-saving knowledge were secret and hidden and were only available to a select few and privileged. Also, duality and duality are common to all Gnostic schools, in such a way that this duality included the realm of divinity to the universe and human existence, and was expressed in expressions such as the opposition of soul and body or light and darkness.

Although the uniqueness of the creation of Gnosticism in Greece and its philosophical schools cannot be proven, but the appearance and manifestation of Greek philosophy, and especially the Platonic system, in it

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is undoubtedly undeniable. Gnostic dualism is more similar to Platonic dualism than to Iranian dualism, which considers truth to be beyond this world and considers nature and matter to be only a shadow of the ideal world and its subsidiary, created by Demiurge.

Although Gnostic dualism is also used in various fields of cosmology and anthropology, we will briefly refer to dualism in divinity. Gnostic religions believe in two gods: one is a lower god who creates the world, who is the source of evil and some call him wisdom, and the other is a higher and invisible god who is the source of goodness and existence (Rene, 2005: 2, 606). The higher god is a perfect, eternal, invisible and indescribable being who is completely alien to the world and its nature and is free from its creation and administration. However, in contrast to the lower god, who is a stubborn and arbitrary god, the creator of the world and the ruler of man, and the craftsman or maker of the world is called the Demiurge (M Robinson, 1990: 44-50). This is why creation is a condemned matter and, consequently, humans are also introduced as corrupt beings. Most Gnostics considered the creator of the material world to be the same as the God of the Old Testament. They believed that moral laws and commands and prohibitions were the creation of a stubborn creator, but if someone attains knowledge of divine secrets, everything is permissible for him (Geoffrey, 2001: 101).

1.3. Middle Platonic School

This school was formed in the late 2nd century BC to the goal of reviving the original Platonic school. Opposition to skepticism was the first priority of the scholars of this school. This "new Platonism, known as the (Fifth

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Academy), soon -explained itself in a prominent way with a theological characteristic (Ested, 2001 AD/ 1380 SH: 96). Many scholars begin the history of the emergence of Middle Platonism with the emergence of Antiochus of Ascalon (67-130 BC) and end with Ammonius of Saccas (175-242 AD) (Dillon, 1979: 19). However, many thinkers before Antiochus also played a role in the formation of this school. Philosophers and thinkers in this period tried to present a new, rigorous and comprehensive interpretation of the theological, cosmological and anthropological foundations prevalent in their time (Hadina, 2001 AD/ 1380 SH: 86).

Given that this school was a synthesis of Epicurean, Stoic, Platonic, and Pythagorean thought, its scholars took a part of these thoughts in each of the theological, anthropological, and cosmological topics and ultimately presented them as a comprehensive package. However, Plato's school played a greater role than any other school in the development of the Middle Platonic school and then in Christian theology and theology. The Middle Platonists introduced themselves as true followers of Plato and considered him a holy man who had been sent to warn them (Atticus, 1977: 1). In this regard, Plato's various teachings about God, man, and the world attracted the attention of the Middle Platonists and later met with the approval of Christian theologians.

The elders of this school believed in two gods and tried to explain the difference between these gods with the help of numerical teachings. The first god is a transcendent and super-material god who has no direct connection with the material world. On the contrary, the second god directly created the world and is in fact the instrument of the Almighty God in proposing the idea of creating and governing the world (Runia, 1993: 162).

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). Some scholars of this school, including Sposippos, following the Stoics, called the Supreme God the Monud and the inferior God the Dyad. The Monud is at the top of the chain of gods and spiritual beings. At the next stage is the Dyad as the creator of existence and goodness, followed by numbers and their mysterious properties, and finally the human soul (Dillon, 1979: 14-18).

The ideas of scholars of this period clearly show the influence of Plato's Timaeus. Espousius says about why the Monud is exempt from creation and intervention in existence:

The cause can never possess the qualities and attributes that it itself has created in the effect. In other words, if we consider the Monud to be the causal source of the existence of the goodness of things, it itself cannot be existence or goodness, and the question arises: What is the origin of existence and goodness? (ibid: 12)

In answering this question, he interprets Plato's theory of unity and considers the monud to be free from name and attribute (ibid: 14).

Despite being a combination of different ideas, the Middle Platonist school had a profound impact on Christian thought (Stead, 2001 AD/ 1380 SH: 95), in such a way -that it can be considered the boundary between Greek Plato and Christian Platonism. William Inge writes about the influence of Platonism on Christianity:

The similarity between Christianity and Platonism is very striking. Justin Martyr claimed that Plato was a Christian before Christ. Athenagoras called Plato the best forerunner of Christianity. Clement considered the Gospel to be a perfected Platonism. The pagans persistently repeated the charge that Christ borrowed from Plato what was true of his teachings, and ST.

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Ambrose wrote a treatise in refutation of them. Although the Christians did not deny this similarity, they believed that Plato had taken [his teachings] from Moses (Inge, 1956: 77-78).

2. The Gospel of John and the Theology of the Word

Stands out most in the Gospel of John, and in other words, what distinguishes it from the other Gospels, is the discussion of the divinity of Christ as the Logos, which we can also interpret as the theology of the Word. Unlike the synoptic gospels, John begins his speech with this phrase: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him, and apart from him nothing that was made was made." (John 1:1-3) The passage is somewhat rhythmic and seems to have been composed for the purpose of praising Christ. The various statements about the Word are so intertwined that the end of each phrase corresponds to the beginning of the next (Erman, 2023 AD/ 1402 SH: 281). In these initial verses, the relationship of the Word with God and the world is discussed, which can be organized in the following ways:

- 1) The eternity of the Word: "John, with the phrase (In the beginning was the Word), has taken the history of the Word of God to a time before all temporal beings." Without referring to the origin of the world, the author considers the Logos to have an eternal existence. Although the eternity of the Logos is not explicitly stated, it is a prerequisite for the aforementioned phrase.
- 2) Distinction with God: "John says in the second verse: "The Word was with God." Here the author emphasizes that despite the Word's being eternal, he is distinct from God."

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- 3) The Divinity of the Word: "John mentions the phrase "the Word was God." According to this verse, the Word is not only eternally related to God, but is also essentially one with God. In other words, he is elevated from eternal existence to His distinct personality and then to His essential divinity."
- 4) The Creator of the Sensory world: John considers the Logos to be the medium of all of God's creative activities. Therefore, he states that "All things were created through him." (Hale and Thorson, 2007: 339-340)

3. The Source of John's Theology

In the Bible and Christian tradition, the term "God" is used in three senses:

- A. To refer to Jesus Christ, who was incarnate according to the Gospel of John
- B. To mean the Gospel of Christ or the proclamation of Christ. Accordingly, this term refers to something that God has revealed through the life, death, and resurrection of Christ.
- C. To mean the entire Bible that lays the groundwork for the appearance of Christ and the resurrection (McGrath, 2013 AD/1392 SH: 2, 261). Accordingly, readers of the Synoptic Gospels were already familiar with the term "Word of God," but they considered this term to be equivalent to the Gospel and the Good News, while the meaning of the word in the Gospel of John is a person, Jesus himself. He used this word alone and without suffixes. Different theories have been expressed about the root "Word," which is found in its absolute form and without suffixes only in the writings attributed to John. In a

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broad sense, we can say that there are two major approaches to the etymology of this concept in the Gospel of John: the extratextual theory and the intertextual theory.

3.1. Extra-textual Theory

Some scholars believe that the concept of Logos entered the Bible from a source outside the Holy Scriptures and that there is no evidence for it in the Old Testament. This group believes that the description of Jesus as the "Word" is the result of a fusion of Greek philosophical ideas and Christian teachings. The result of this fusion is that Jesus in Christianity has the same functions as Logos in philosophy. Those who hold this view are most influenced by the historical perspective and the prevalence of a Hellenistic atmosphere in the first century of Christianity, which was established by people like Philo. Greek-speaking Jews, due to their familiarity with Platonic and Stoic philosophy, considered the theory of Logos to be a kind of interpretation of the contents of the Torah and Genesis, according to which God created the world with His word and speech. This concept gradually spread from the cultural classes and social elites to the general public until finally the concept of Logos was fused with the concept of Christos (anointed one), i.e. the power that people were waiting for liberation and salvation (Robertson, 1999 AD/ 1378 SH: 155-156). Karl Barth states that At the time of the writing of the Fourth Gospel, myths and cultures were intertwined, and the believers did not have a systematic religion and a clear theological framework (Barrett, 1978: 34). Therefore, it can be said that, considering the influence of Hellenistic culture, the introduction to the Gospel of John was completely philosophical and metaphysical (Dwight, 1995: 11). Martin Hengel, who in his famous book

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entitled "Judaism and Hellenism," concludes with numerous evidence that scientific and cultural exchanges between Jerusalem and Alexandria had been ongoing since three centuries before Christ (Hengel, 1991: 65-78). Apart from the historical evidence, the most important argument for this theory is the similarities between the Word in the Gospel of John and Logos in Philosophy of Greek. Similarities such as the first creature, the power of creation, and some other attributes that were present in the Logos and the "Word" of John have led some biblical scholars and scholars to believe that the Word in the Fourth Gospel has its roots in the philosopher of Greece' Logos. For example, Rudolf Bultmann, a 20th-century New Testament specialist, sought the origin of the Word of John outside Christianity and Judaism. He believed that the early verses of the Gospel of John resembled pre-Christian ritual hymns, including Mandaean (Sabian) writings, which ultimately led to Gnostic sources. Finally Bultmann states that the Logos of John cannot be understood in the light of the Old Testament writings, because the concept of the word of God in the Old Testament is completely different from the Logos of John. In his view, if there is anything in Jewish writings, both the Old Testament and other Jewish writings that can be related to the Logos of John it is wisdom. Although in his view, even this wisdom has no roots in the sacred Hebrew text or Jewish writings, and ultimately originates from Gnostic sources (Lane, 2001 AD/1380 SH: 454-458). Not only in the modern era but also in the early centuries of Christianity, many Christian theologians sought the origin of the word in the Gospel of John in Greek philosophy. Among them, Heraklion interpreted the introduction to John in the light of Greek philosophy and applied the word

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not only to Jesus the Savior, but also to meanings that were already present in Greek philosophy (Rasimus, 2010: 202).

Meanwhile, many who believe that the nature of John's Logos is extra-Christian have emphasized the role of Philo in this regard. Although the word Logos is a Greek word, this concept entered the Hellenistic intellectual world, including the author of the Fourth Gospel, through Philo. J. Kanagaraj has argued in detail that the introduction to John is largely influenced by Philo and Greek philosophy (Kanagaraj, 1998: 47-55). Runia, in his book "Philo in Early Christian Writings," argues that not only the first verse of John's Gospel, but also the entire introduction to this Gospel is reminiscent of Philo's ideas about the Logos (Runia, 1993: 78-79). Historically, and as to whether John had access to Philo's ideas, Jeremias claims that Philo himself visited Jerusalem, which in itself could have provided a suitable context for the development of Alexandrian thought there (Jeremias, 1975: 69). Charles Harold Dodd Protestant scholar Similarities have been noted between Philo and John:

A) Use of symbolic language: The first similarity is the use of symbolic language by both authors. The main symbol in both works is light, as both Philo and John use this concept to show the connection between God and man. Next, both authors portray God as a shepherd in their works.

B) Emphasis on knowing God: Both Philo and the Gospel of John They have emphasized that knowing God brings many positive results for man. They have used the language of worship, love, and faith to show the blessings of knowing God.

C) Attention to the doctrine of the Logos: Dodd emphasizes that Philo's Logos influenced John's word in at least two ways, and these two are

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related. The first way is that the Logos is considered the mediator between God and the world, such that even the knowledge of God depends on the knowledge of the Logos, and John also believes in this. The second aspect is that Philo considers the perfect human to be the Logos and its embodiment. John used exactly the same concept. Instead of using the Aramaic phrase "Son of Man," he used the phrase "True Man" which Philo had used (Dodd, 1953: 69-71).

In this context, Wolfson believes that the term "Word" that John used and replaced Paul's term Wisdom or Holy Spirit is in fact a rewriting of the eternal Christ's plan in the form of Philo's philosophy (Wolfson, 2010 AD/ 1389 SH: 202). He clarifies that the attributes that John gave to describe the Logos are exactly the same attributes that Philo gave to the Logos, Paul gave to the eternal Christ, and the Wisdom of Solomon gave to the eternal Wisdom (ibid.). Accordingly, just as Paul called the eternal Christ the Son of God (Romans 8:3) and the firstborn (Colossians 1:15), and like Philo who also called the eternal Logos the Son of God and the firstborn, and like the Wisdom of Solomon who called the eternal Wisdom the only promised (Wisdom of Solomon 7:22), John also described the Logos as the only begotten Son of God (John 1:18), and just as Paul refers to the eternal Christ as the one who created all things (Colossians 1:15). 16; 1 Corinthians 8:6) And like Philo, who speaks of the eternal Logos as something through which the world was formed and formed, and like the Wisdom of Solomon, who speaks of the eternal Wisdom as the maker of all things (Wisdom of Solomon 7:22), John also speaks of the Logos as something All things were created through him (John 1:3).

3.2. Intra-textual theory

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According to this theory, the origin of the word John should be sought not in sources outside the Bible but in the Bible itself, especially the Old Testament. Many New Testament commentators believe that the word John refers to is reminiscent of the Old Testament and the opening verses of Genesis (Sacra, 1998: 4, 30). Accordingly, in the prologue of the Gospel of John, Jesus Christ is introduced as the eternal Word made flesh, whose life and relative divinity derive from the accepted story of the invisible God revealed by the incarnation of the Word. In this story, the gift that had previously come through Moses with the Law is completed (Sacra, 1998: 4, 34).

Miller, in his commentary on the word John and its connection to the Book of Genesis, writes:

The word "Beginning" refers to the first verse of the Bible, "In the beginning God created the heavens and the earth." The Word had no beginning. When all the beings and the universe that exist in infinite space were created, the Word existed; for the Word was eternal. The interpretation and interpretation that wisdom gives to it in the book of Proverbs is applicable to the eternal Word of God... The Word is called Logos in Greek, which means both reason and speech. Greek philosophers used it in their works and writings to name the fundamental principles that maintain order and order in the world. But John uses it here as a name that manifests the invisible God... This verse does not mean that the Word was one of the gods; for God is one; nor does it mean that the Word includes all that exists in God; For the Word and God are not synonymous... What is meant is that the Word was a part of the Supreme Being. Human thought is incapable of

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understanding how such a thing is possible without believing in duality. Although the belief and faith of the Christian Church from its inception to the present has been that God is one and that the Word of God has divinity and is the Word of God (Miller, 1940 AD/ 1319 SH: 20).

Given the relative pervasiveness of Greek philosophy at the time the Gospels were written, proponents of this theory must, in addition to linking John's Logos to the Old Testament, also reject the possibility that it was influenced by Greek philosophy. They argue that although theories about the Logos of God were prevalent among Greek thinkers when John wrote the prologue to his Gospel, he did not attempt to explain these ideas. He simply wanted to express his beliefs, beliefs that were rooted in Jewish teachings about the Word of God, not in Greek wisdom (Bernard, 1999: 1). Some of them have pointed out the existence of differences and distinctions between the word of John and the logos of philosophers, especially the logos in Stoic philosophy, including: That in the Gospel of John the Logos and God are not identical and equal; but in Stoic philosophy this is not the case, everything is a simple whole and totality and the Logos is God (Kerferd, 1967: 5-6, 83). But according to John the Word was God and at the same time the Word was with God. Companionship conveys otherness and distinction. Therefore, John announces the existence of a form of plurality and plurality in the divines and goes to battle with the idea that the Word and God are one thing (Ahmadi, 2012: 100).

Furthermore, they believe that the Stoic Logos is an abstract thing, unlike what John intended, which is embedded in historical events and is not simply a transcendental idea. They finally argue that if the John who wrote

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the Gospel is the same John the son of Zebedee, a Palestinian Jew, then a Jewish conceptual framework must dominate the concepts of this book, as is the case in many other cases in this book (Köstenberger, 2002, 52).

4. Review

Basically, the entire Gospel of John is conceptually distinct from the other Gospels. The vocabulary used in this Gospel is so unusual that if a few verses are quoted from it, it can be easily recognized that it is from John's works. Some words are repeated a lot in this Gospel, not because of the limitation of the vocabulary, but for emphasis. Some of these words, such as life, light, darkness, work, world, faith, body, have spiritual meanings, and some words, such as truth, truth, hatred, acceptance, beginning, knowledge, glory, and abiding, have almost philosophical meanings (Merrill C, 1983 AD/1362 SH: 217). John introduces Jesus as an eternal being who has been with God from eternity and is the creator of the world and gives light to people. He became incarnate so that humans could become children of God (John 1: 1-14). It is clear from the Gospel of John that Jesus was sent by the Father (John 5: 23 and 26) and is completely subordinate to the Father because he receives everything from Him (John 8: 39). He states that the Father is greater than I (John 14: 28). However, in some parts of his Gospel, John tries to reduce or eliminate the inequality of God with Jesus, so he quotes Jesus as saying that whoever has seen me has seen the Father (John 14: 9) and that I and the Father are one (John 10: 30).

Regarding the extent to which this Gospel was influenced by Greek philosophical schools, we must examine the extent to which John was influenced by the concept of Logos and the possibility of its application to

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Jesus. The term Word is not found in the other Gospels. Unlike the term Christ, which has a Jewish meaning, the terms Word and Logos have a philosophical meaning. Perhaps John is trying to give the Gospel and the message of Jesus a general and universal aspect. Apart from the word itself, there is not much evidence that this concept was derived from Greek philosophy and Philo. Those who believed in the extra-religious theory often emphasized that John was familiar with this concept through Philo and Middle Platonic philosophy. Although there is evidence indicating similarities between Philo's Logos and John's Logos, there are also significant differences (Gandomi, 2007 AD/1386 SH: 139). The differences between the two are:

- 1) Philo is completely in the realm of abstract thought, while John is objective and concrete in his thinking and moves in the realm of life and history. In other words, Philo's Logos is a pure abstraction or attribute of God and has no connection with human history, but John's Logos is with life and power from the very beginning, and the incarnation of God in Christ is the re-creation of the world and the re-union of man and God.
- 2) Philo's Logos has a mediating role, a tool that God used to create the world, but John's Logos is not an auxiliary or secondary one, but rather God Himself, and therefore is not a tool, but the primary agent in creation.
- 3) In Philo's thought, the personhood of the Logos is not certain and certain, and sometimes the impersonality of the Logos are used. This is while in John's words, the personality of the Logos is clearly emphasized.
- 4) In Philo's thoughts, the incarnation of the Logos has no place, and indeed, it seems impossible. This is exactly the opposite of John's theology, which

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emphasizes the incarnation of the Word and considers the incarnation of the Word not only possible but also necessary.

5) The God that Philo speaks of is unknowable, but since John emphasizes the incarnation of the Logos, he actually considers God knowable through it. That is, God has been manifested in Christ and is thus knowable to humans. The central theme of John's theory is the personification and incarnation of the Word. Of course, John, like Paul, leaves this issue vague and does not provide a clear explanation regarding the manner of incarnation of the Word. This ambiguity caused a doctrinal conflict among the Church Fathers, who ultimately concluded that it was a mystery. Unlike John, for Philo, the Logos exists in all humans and does not live on earth as a human being. John's Logos is completely personal and has personal relationships with God and humans, so it can be a historical figure, while, as mentioned, Philo's Logos is not personal except in the form of a metaphor. There is no doubt that Logos is a Greek word and therefore has a philosophical application. But the main debate is whether John's influence in using this word is only in the literal use of this word or whether it includes the concept of Logos beyond the words? There is no solid historical evidence that John borrowed the concept of the word from Greek philosophers. It should be noted, of course, that the Fourth Gospel was written in Ephesus, and probably in a non-Jewish environment. This is evidenced by the fact that the author, in various passages (John 3: 12; 4: 9; 19: 31), explains Jewish festivals and customs to non-Jews (Merrill C, 1983 AD/1362 SH: 1, 209). However, this alone does not prove that John used philosophical concepts, since there is also evidence that large groups of Jews were present in this city. As one of the churches of Asia Minor, Ephesus was a place of conflicts and conflicts

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between different groups. In these conflicts, in which John himself was also present, the debate was over whether the order of events in the Gospels was correct and complete, and whether these writings provided a valuable expression of the nature of Christ or not. In these disputes, many took an exclusive position and accepted only the Gospel of John or the Synoptic Gospels, considering the rest to be lacking the necessary authority or even heresy (Harnack, 2004: 71). These disputes have shown the existence of - different intellectual groups that lived in this region. Although the writing style of the Fourth Gospel has its own characteristics, one should not ignore John's Jewish background. It is in this regard that people like Borgen, after conducting research on John's Jewish and Hellenistic backgrounds have concluded that John, in his discussions, including the Logos discussion, benefited from the Palestinian Midrashic tradition of interpretation rather than being influenced by Philo's thoughts. Even in the influences he had on Philo, he benefited from his Jewish rather than Greek interpretations (Borgen, 1981: 3). He specifically mentions the sixth chapter of the Gospel of John, verses 31-58, and while specifying its Jewish sources, he tries to introduce it as derived from the Midrashic tradition (ibid: 205-229). Considering what has been said, it seems that both Philo and John used a word that was common in their time, and of course each of them used this word to establish their own specific ideas. Philo, based on his Greek thinking, gave a Greek color to his theory about the relationship of the divine intellect with the world, but John, due to his religious inclinations, concluded in the Logos the peak of God's manifestation to man, that is, the Incarnation. In other words, Logos has two meanings: Intellect and speech. There is no solid evidence that John used Logos in the sense of reason,

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rather, in order to avoid any flaw in the concept of monotheism in the Old Testament, he used it in the sense of word (Khawas, 2014: 310). Basically, in the subsequent cases in which the word Logos is used in the Fourth Gospel, it is always understood as the word of a human being or a message from God. The God of the Israelites is a God who speaks and His words can be heard. He creates with the word. Before the creation of the world, the Word, the Creator of God, existed, and this same word was revealed to the prophets, and John considers that word to be the same Jesus who was born of Mary at the appropriate time and took flesh. However, the process of the Gospel of John is not the same, and it does not distinguish between God and the Word everywhere, but the general conclusion of this Gospel is that it considers the word to be divinity. Another point that should be noted is the examination of the relationship between the incarnational theology of the Gospel of John and the books of wisdom. The opening verses of the Gospel of John bear a striking resemblance to passages book bin Sirach's Wisdom: "I came forth from the mouth of the Most High, and I sat down as a cloud upon the earth. I dwell in the heavens, and my shadow was a pillar of cloud." (24: 3, 4) Although the personification of wisdom is also found in other Greek wisdom books, this passage presents a theology that emphasizes that wisdom is closely related to God but distinct from him. It may be argued that these characteristics were later attributed to the Word and the Spirit, and that these expressions laid the foundation for Trinitarian theology. Although the language of these passages is apparently consistent with the Gospel of John, it should be noted that, first, this useful term is not divinity, since (being from God) applies to all Creatures and is not considered a specific characteristic. In addition, the wisdom discussed in

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this book is the universal presence of God that is revealed in Israel and has nothing to do with its incarnation (Wisdom of Ben-Sirach 1: 1-10, 4: 11-19, 6: 18-34). Although there is no solid evidence to link John to Philo and the Wisdom books, on the contrary, the Gnostic evidence, especially the metaphor of light and darkness, is very prominent in this Gospel (John 1: 5). John is above all trying to explain a savior. The savior he portrays has the characteristics of a Gnostic savior. He is a divine being sent to save mankind. In this regard, Bultmann states that the narrator of the Fourth Gospel borrowed his terminology from the myth of the Gnostic Savior (Ferguson, 2003 AD/ 1382 SH: 170). John's Savior, like the Gnostic Savior, is a knower of divine secrets and saving knowledge, who, by his descent, reveals it to sinful man and becomes the agent of his salvation (John 8: 19). In addition, the idea of duality is evident throughout this Gospel. Concepts such as light and darkness, truth and falsehood, high and low, God and Satan, God and the world are completely opposed to each other. Jesus introduces himself as light and the world as darkness (John 8: 12-13). He also extends dualism to the realm of divinity and introduces Satan as the ruler of the world (John 16: 11 and 14: 30). Even humans are subject to this dualism and are divided into two groups: the children of light, meaning those who know God and return to Him, and the children of darkness, meaning those who do not know Him and join the world or Satan (John 8: 24-25). Despite this evidence, it is not possible to speak with certainty even about John's influence on the Gnostics, since this gospel does not fully introduce the Gnostic dualistic system because although it considers the Word as the intermediary in creation, it nevertheless attributes it to God and not to the Creator God, who according to the Gnostics is hated and base. In

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short, it should be said that there are traces of John's influence from the Gnostic system and the Platonic school, but this influence is not coherent and systematic. John, like Paul, has used the thoughts of his time as an instrument and is seeking to establish his purpose, which is the incarnation of Jesus Christ. This purpose has preliminary elements. Although its preliminary elements are found in other sources, the conclusion, namely the incarnation, must be found only and only in the discourse of the New Testament itself and not elsewhere.

Conclusion

In the Fourth Gospel, we encounter a special type of theology that, in addition to God the Father, speaks of the divinity of Jesus as the divine Word and Logos. Some scholars and Bible experts consider the source of this theology to be within the text and taken from other parts of the Bible, while many believe that this type of view of Christ has an extra-Biblical origin. Some, however, insist on tracing the source of the divinity of the Word to the Middle Platonist School and, in particular, to its representative in early Christianity, Philo. The author believes that what can be judged in the first place is that the origin of the divinity of the Word was outside the Old Testament and should be sought in the diverse cultural life of early Christianity. There is no solid evidence that John was specifically and maximally influenced by Philo for his use of the term Logos, although there is a possibility of the principle of influence. On the other hand, more evidence can be found that John was influenced by Gnostic dualism, although there are still differences in this regard. In conclusion, it should be said that it seems that the theology of the Fourth Gospel can be considered a

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combination of Greek and mystical elements found in the Middle Platonic and Gnostic schools, which were prevalent at the beginning of Christianity and the Hellenistic atmosphere in which the writing of the Gospels took place, and the author of this Gospel has provided the foundations for the Trinity.

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A Critical Analysis of Samuel Ross's View on the Influence of the Bible on Quranic Exegesis

Elahe Hadian Rasanani ¹ 

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Abstract

This article provides a critical analysis of Samuel Ross's perspective presented in his book, "Quranic Exegesis and the Turn to Scripture." Ross examines the interaction of Muslim exegetes with the Bible, aiming to elucidate the reasons for its neglect in pre-modern interpretations and its increasing use in modern ones. He argues that despite the existence of old Arabic translations of the Bible, Muslim exegetes rarely referenced it until the late nineteenth century. However, after this period, influenced by factors such as British and French colonialism, the arrival of Christian missionaries, and the publication of Arabic Bible versions, exegetes in the Islamic world began to extensively utilize this text in their interpretations. This article critiques Ross's methodology and examines his historical and theoretical foundations, analyzing the challenges to his hypothesis of initial Muslim unfamiliarity with the Bible and his simplification in analyzing interpretive developments. The findings reveal that despite Ross's innovation in studying intertextual relationships, his source-critical and historical limitations hinder a complete understanding of the complexities of Muslim engagement with the Bible. This research, focusing on critiquing Ross's viewpoint and analyzing its methodological and historical limitations,

¹ . Associate Professor at the Quran and Hadith University, Tehran, IRAN.
hadian.e@hadith.ir

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aims to clarify the weaknesses and challenges of his hypotheses regarding the interaction between Quranic exegesis and the Bible.

Keywords: Samuel Ross, Bible, Quranic exegesis, Turn to Scripture, Interpretive Influence, Early Interpretations, Modern Interpretations.

Introduction

Samuel J. Ross, an assistant professor of religion at Texas Christian University and a prominent American scholar of the Quran, specializes in Islamic studies and Quranic exegesis. Ross received his Ph.D. in Religious Studies from Yale University in 2018, focusing on Islamic studies. He taught Classical Arabic at the *Qāṣid* Institute in Amman, Jordan, from 2007 to 2011, gaining experience in this field.

Ross interprets this transformation in the nineteenth and early twentieth centuries as a "Biblical Turn," arguing that this global shift not only generated new Muslim perspectives on the Bible but also engendered novel interpretations of the Quran.

In addition to teaching Quranic studies and Islamic beliefs, Ross currently also teaches courses related to the contemporary Muslim world. Other areas of his research and teaching include Islam-Christianity relations, the study of Islam and modernity, and the position of Muslims in America, fields in which he has conducted significant research.

He has published numerous books and scholarly articles in the field of Quranic and Islamic studies. One of his prominent works examines the importance of Quranic interpretations during the Ottoman era.

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Furthermore, Ross has been active in teaching the Arabic language and has authored a four-volume set on Arabic grammar and morphology, which has garnered attention from Arabic language enthusiasts and researchers.

His latest work, titled "Qur'an Commentary and the Biblical Turn: A History of Muslim Exegetical Engagement with the Biblical Text," explores the interaction between the Quranic exegetical tradition and biblical texts, and the tendency to utilize these texts in Quranic interpretations.

In this book, Ross examines the interaction of Muslim commentators with the Bible. By analyzing over 170 Quranic commentaries, he analyzed the history of Muslim engagement with biblical texts and found that, until the late nineteenth century, commentators rarely referenced the Bible. However, afterward, commentators throughout the Muslim world suddenly began using the Bible in their interpretations. Ross attributes this change to the expansion of British and French colonialism, the arrival of Christian missionaries, and the introduction of Arabic versions of the Bible. He also examines examples of interpretive changes following access to the Bible, demonstrating how commentators attempted to reconcile apparent contradictions between the Quran and the Bible.

This research by Samuel Ross received the BRAIS – De Gruyter award from the British Association for Islamic Studies (BRAIS) in 2019. This award, presented by BRAIS and De Gruyter publishers, recognizes outstanding research in Islamic studies. The award was given to Ross's manuscript before publication and recognized it as innovative and impactful research.

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Given the importance and influence of this work in Islamic studies, a critical evaluation of its arguments and hypotheses is necessary.

The present study aims to critically evaluate Samuel Ross's views on the interaction of Muslim exegetes with biblical texts in Quranic interpretations. The main focus is on analyzing Ross's hypotheses regarding the extent of the early Quranic audience's familiarity with the Bible and the influence of biblical texts on Islamic interpretations. The article also critiques Ross's methodology, sources used, and classification of modern exegetes.

1. Research Background

It is noteworthy that in the last two decades, interdisciplinary research and comparative hermeneutics in Quranic studies have increasingly focused on the role and influence of non-Islamic sources, especially the Bible, on Quranic interpretations. One important area in this field is examining how Muslim exegetes used Jewish and Christian sacred texts and the influence of these texts on the formation and development of Islamic interpretations. The term "Biblical Turn" was introduced into Western scholarly literature in 2024 by Samuel Ross, analyzing the historical and interpretive attitudes and reasons for Muslim exegetes' use of these texts.

To the best of our knowledge, the term "Biblical Turn" had not been specifically used in scholarly literature before Samuel Ross. Ross introduced this concept in 2024 to emphasize the shift in the approach of Muslim exegetes to the Bible, especially in the modern era. Although before Samuel Ross's work, some somewhat related research had been conducted. For example, the book "Intertwined Worlds: Medieval Islam

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and Bible Criticism" by Hava Lazarus-Yafe (1992), is among the works that examines medieval Muslim perspectives on the Bible and their critiques of it. Lazarus-Yafe, in the second part of the book, analyzes the interactions of Muslims with the Bible, particularly the Old Testament (Lazarus-Yafe, 1992: 49-19).

Martin Whittingham's "A History of Muslim Views of the Bible: The First Four Centuries" explores the evolution of Muslim attitudes towards the Bible (Torah and Gospels) during the first four centuries of the Hijri calendar. The author demonstrates that, during this period, Muslims generally held a more open and less critical view of the Bible, utilizing it primarily as a theological and historical source. However, from the fifth century AH onwards, more serious critiques of the Bible, including emphasis on textual contradictions and historical inaccuracies, became the dominant discourse among Muslim thinkers (Whittingham, 2020).

Camille Adang's "Muslim Writers on Judaism and the Hebrew Bible: From Ibn Rabban to Ibn Hazm" (1996) also addresses the critiques of Jewish and Hebrew texts by Muslim thinkers, showing that these critiques served as a tool to emphasize the authenticity and correctness of the Quran in contrast to Jewish sacred texts, which Muslims believed to be corrupted (Adang, 1996).

Gabriel Said Reynolds, in his book "The Qur'an and the Bible," analyzes the interaction between the Quran and the Bible, examining how the Quran was influenced by biblical narratives and teachings. Reynolds also addresses the differences between the Quran and the Bible, the nature of textual changes throughout history, and the social and cultural influences on these interactions (Reynolds, 2018).

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Despite previous research on the interaction between Muslims and the Bible, Samuel Ross's work offers a distinct and novel approach to this topic. Ross specifically focuses on the concept of a "Turn to the Bible" in modern Quranic interpretations, examining how, in the nineteenth century, social, cultural, and political changes led to unprecedented attention to the Bible among Muslim commentators.

Samuel Ross argues that, contrary to traditional assumptions, early Muslim familiarity with biblical texts was not direct or widespread. This interaction developed primarily during the modern era, in response to political and cultural changes. He thus analyzes the direct influence of the Bible on Quranic interpretations within a new framework, demonstrating that this interaction, rather than being an initial and natural connection, resulted from specific modern transformations and pressures.

This distinctive approach sets Ross's work apart from other historical research. By proposing a novel theory, he highlights the role of extra-religious factors and the socio-political context in shaping modern interpretive approaches. He transcends traditional frameworks, raising new questions about how and why the Bible was used in Islamic interpretations.

2. Samuel Ross's Approach and Theoretical Framework in Analyzing Quranic Interpretations

In his book's introduction, Ross presents two enigmas he attempts to answer throughout the work. First, why did Quranic commentators, despite early Arabic translations of the Bible and the possibility of using it for Quranic interpretation, rarely engage with it, instead utilizing unofficial

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Jewish and Christian sources such as "Israiliyyat"? The second enigma is why, in the late nineteenth century, Muslim commentators from around the world unprecedentedly and extensively turned to the Bible in their interpretations, at a time when Islamic scholars sought to limit Islamic sources to the Quran and authentic hadiths?

Samuel Ross, by presenting contrasting viewpoints among Lazarus-Yafeh, Camille Adang, Martin Accad, and David Thomas, aims to clarify the challenges and complexities in Islamic studies concerning Muslim interaction with the Bible.

Hava Lazarus-Yafeh argues that Muslim authors lacked direct knowledge of the Bible until the 9th century AH (15th century AD), relying more on intermediaries. She believes that quotations from the Bible in Muslim works often reflect limited awareness of and legitimacy attributed to this text (Lazarus-Yafeh, 1992: 113–114).

Kamil Adang holds a similar view, emphasizing that Muslim knowledge of Hebrew and Greek was very limited, with only a few individuals, such as *Abū Rayḥān Bīrūnī*, being exceptions (Adang, 1996: 249). Conversely, Martin Accad challenges this minimalist perspective. He argues that the doctrine of textual corruption in Islam refers more to changes in the interpretation of scripture than to the text itself. Accad, citing over 648 verses from the Gospels in early Muslim works, points to the depth of their engagement with scripture (Accad, 2003 (a): 67–97; 2003 (b): 72).

David Thomas also believes that the extensive use of scripture to refute Christian doctrines was a common feature of early Islam (Thomas, 1996: 31).

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Ross, after presenting these contrasting viewpoints, notes that these contradictions highlight the challenges inherent in the historical study of Muslim interaction with scripture. He emphasizes that the wide discrepancies in this field are due to a lack of comprehensive research. Ross suggests that to resolve these discrepancies and achieve a better understanding, modern methods, such as digital and quantitative analyses, should be employed. He presents these tools as valuable for a broader and more comprehensive assessment of existing sources. In this section, Ross also points out that despite numerous studies, only a small fraction of Islamic interpretations have been examined, and digital tools can facilitate a deeper and more extensive study of these texts (Ross, 2024: 16–18).

3. Analysis and Critique of Samuel Ross's View on Baqā'ī's Use of Scripture

Ross states in the third chapter of his book that, prior to a fundamental shift he terms a "Turn to Scripture," the direct use of biblical texts in Quranic interpretations was very limited, with only some commentators, such as Ibrahim Baqā'ī, employing such an approach (Ross, 2024: 45-71).

3.1. Baqā'ī and the Justification for Citing Scripture in Quranic Interpretation from Samuel Ross's Perspective

Ross argues that despite historical evidence and extensive resources justifying the use of scripture, most pre-modern Quranic commentators avoided direct reference to these texts. He outlines three main reasons for this:

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- 1) Access Restrictions: Many commentators lacked access to Arabic translations of the Bible, or these texts were unavailable. Even when available, they were often incomplete or presented in the form of oral translations.
- 2) Socio-political Attitudes: The socio-political context of the pre-modern era fostered a negative attitude towards the use of biblical texts. These attitudes included distrust in the accuracy and authenticity of these texts due to beliefs about their distortion (literal or semantic).
- 3) Legal and Jurisprudential Obstacles: Some jurists considered reading or using biblical texts forbidden or undesirable for religious reasons. While viewpoints like that of Baqā'ī defended the use of these texts, such views were not dominant.

According to Ross, this occurs despite the Quran frequently referencing Jewish and Christian traditions, implying that readers should be familiar with these narratives. This argument suggests that referencing sacred texts could be beneficial for better understanding and interpreting the Quran, but in practice, Quranic commentators relied more on oral Jewish and Christian traditions known as "Israiliyyat" (Ross, 2024: 45-71).

Ross highlights the importance of Ibrahim Baqā'ī's perspective on the legitimacy of using Jewish and Christian sacred texts in Quranic interpretation, considering him one of the few Muslim scholars who theoretically defended this approach. He also explains that despite Baqā'ī's efforts, the use of the Bible in Quranic interpretations was rarely continued by other commentators and was often abandoned due to social and cultural

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limitations. He emphasizes that Baqā'ī, in his treatise "*al-Aqwāl al-Qawīma fī Ḥukm al-Naql min al-Kutub al-Qadīma*," presented numerous reasons for the legitimacy and importance of quoting these texts.

It is noteworthy that Ibrahim Baqā'ī (d. 885 AH), a Sunni scholar, was one of the first commentators to cite the Bible in his interpretations. In this treatise, he defended the direct use of sacred texts and provided jurisprudential and religious reasons for it. Baqā'ī believed that citing the Bible was not only permissible but necessary.

Baqā'ī supports this view by citing verses from the Quran and the Prophet's hadiths, including a verse that calls upon the Prophet to read the Torah: "...Say: Then bring the Torah and recite it if you are truthful." (Āli 'Imrān/93) Baqā'ī considers this verse as evidence for the legitimacy of studying the Torah to confirm Quranic teachings, since the verse commands the recitation of the Torah. He also refers to certain narrations and accounts, including narrations concerning the Prophet Muhammad's use of the Torah in judgments and his permission for Muslims to narrate from the Children of Israel, and considers the well-known hadith, "Narrate from the Children of Israel, and there is no harm in that" (Dārimī, 2000 AD/1421 AH: 1, 455; Bukhārī, 1989 AD/1410 AH: 5, 405; Tirmidhī, 1998 AD/ 1419 AH: 4, 465; Abū Dāwūd, 1999 AD/1420 AH: 3, 1584; Nasā'ī, 1990 AD/1411 AH: 3, 431) as a basis for the legitimacy of narrating Jewish and Christian traditions. Baqā'ī also points to the use of Torah translations in the early Islamic community, documenting this practice as unhindered by the Messenger of God (peace be upon him) and his companions. He considers the citation of scripture a great tradition whose legitimacy is confirmed from a Fiqh perspective (Baqā'ī, n.d.: 93-100).

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Baqā'ī views the use of Jewish and Christian scriptures in the interpretation of the Quran as a means to better understand the Quran and confirm its messages, and by citing the Quran, narrations, and the Prophet's tradition, he presents the use of sacred texts as a legitimate and necessary tool for a more accurate interpretation of the Quran (ibid.).

He believed that the scriptures held more authority than Islamic narrations (Israiliyyat), and while acknowledging some distortions, he maintained that only a small portion of the scriptures had been corrupted. He argued that only parts of the scriptures were distorted and attributed this view to Imam Shafi'i (ibid.).

Samuel Ross, in chapters three and four of his book, concludes that Baqā'ī, by using scripture and implementing the theory of appropriateness, offered a different interpretation of the Quran and was able to bring about significant changes in Quranic interpretation within the conservative atmosphere of the Mamluk period (Ross, 2024: 45-104).

Samuel Ross, in a section of his book, referencing Arthur Conan Doyle's "The Adventure of the Silver Blaze," addresses the limited use of Jewish and Christian scriptures in Muslim Quranic interpretations. He utilizes an idea from the Sherlock Holmes story, where the dog's silence on the night of the crime serves as a crucial clue. Ross employs this idea to illustrate the importance of examining phenomena that did not occur. He emphasizes that, just as the dog's silence in the Holmes story requires analysis, investigating the reasons for the widespread lack of use of the Bible in Quranic interpretations is also necessary. Ross argues that this lack of utilization should be analyzed within the social, cultural, and historical context of pre-modern periods. He believes that studying the reasons for

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this "non-occurrence" can be as important as examining events that did occur and requires a careful look at the conditions of the time. Ultimately, using this example, he demonstrates that even absent phenomena can be a valuable subject for research (Ross, 2024: 48).

3.2. Challenges to Samuel Ross's Analyses: Reliance on Baqā'ī and Neglect of Shi'a Interpretive Foundations

One noteworthy point in Samuel Ross's reference to Ibrahim Baqā'ī's views in defense of using Jewish and Christian scriptures in Quranic interpretation is that Baqā'ī, as a Shafī'i Sunni scholar, primarily bases his arguments and references on Sunni traditions and jurisprudential and interpretive foundations. However, within the framework of Shi'a traditions and foundations, no such recommendation or legitimacy for utilizing Jewish and Christian scriptures is apparent.

For example, Baqā'ī, in proving the legitimacy of quoting Jewish and Christian traditions, cites the well-known hadith "Narrate from the Children of Israel, and there is no harm in that." (Dārimī, 2000 AD/1421 AH: 1, 455; Bukhārī, 1989 AD/1410 AH: 5, 405; Tirmidhī, 1998 AD/1419 AH: 4, 465; Abū Dāwūd, 1999 AD/1420 AH: 3, 1584; Nasā'ī, 1990 AD/1411 AH: 3, 431)

This hadith is narrated in numerous Sunni hadith sources, but its chain of transmission and text warrant examination and reflection. The Isnad (chain of narrators) includes Abu Hurairah, a figure whose reliability in narrating hadith is itself debated.

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The phrase "*Lā Ḥaraj*" (no objection) in this hadith implies that narrating stories of the Children of Israel, even if their authenticity is not fully established, is permissible and not religiously prohibited.

Some versions of this hadith include this permission alongside a prohibition against writing down the Prophet's (peace be upon him) sayings: "Do not write anything from me except the Quran. Whoever writes anything from me other than the Quran let him erase it." And he said: "Narrate from the Children of Israel, and there is no objection. Narrate from me, and do not lie about me." He said: "And whoever lies about me— Hammām said: I think he said: intentionally—let him take his seat in the Fire." (Ibn Ḥanbal, 1995 AD/1416 AH: 18, 94) This issue itself is a subject of debate in hadith history and Muslim attitudes towards Jewish traditions.

Some research has specifically examined the Isnad and text of this hadith, attempting to assess the authenticity of its attribution to the Prophet (PBUH) and its historical and theological implications.

Goldziher believes this hadith demonstrates the disagreement among 2nd-century AH scholars regarding the narration of Jewish traditions, and that the oldest source recording this hadith is Imam Shafi'i's "*al-Risālah*" (d. 204 AH) (Goldziher, 1902: 64).

Kister, a prominent scholar of Islamic studies, devoted a detailed article to the hadith "*Ḥaddathū 'an Banī Isrā'īl wa lā Ḥaraj*." His research comprehensively analyzes the transmission paths of this hadith and its related sources (Kister, 1972: 215-239; this article has also been translated into Persian under the title "A Study of an Ancient Hadith; *Ḥaddathū 'an Banī Isrā'īl wa lā Ḥaraj*").

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In some Shia hadith sources, this hadith appears unsourced and is not mentioned in primary and authoritative Shia works. Most narrations of this hadith are found in weak sources and do not hold significant credibility among Shia scholars (Ibn Ḥamza Ṭūsī: 306; Rāwandī Kāshānī: 18; Quṭb al-Dīn Rāwandī: 179). In reality, Shia Muslims approach previous sacred texts with a more cautious perspective, primarily due to their belief in the corruption (*Tahrīf*) of these texts.

Furthermore, the Quran itself mentions the corruption of previous scriptures in numerous verses (for example, see al-Baqarah/75; al-Mā'idah/13), a point heavily emphasized in Shia sources. Therefore, any reliance on these texts to confirm or interpret Quranic verses is, from a Shia perspective, not only unreliable but also potentially misleading, hindering a correct understanding of the Quran.

Shia traditions include recommendations against consulting Jewish and Christian sources, particularly Israiliyyat. These recommendations stem from the potential for corruption and inaccuracy in these sources (for relevant traditions, cf. Diyari: 203-243).

Therefore, it is crucial to note that Ross, citing Baq'i's viewpoint, presents this argument as a general approach within the Islamic world. However, significant differences exist between Sunni and Shia schools of Tafsir (exegesis) in this regard; generalizing such a perspective without considering these differences risks overlooking a significant part of the history of Quranic interpretation.

Walīd Ṣāliḥ, in his analysis of Baq'i's efforts, emphasizes that his approach was met with indifference and even opposition in pre-modern Islamic society. Baq'i operated in an environment where public interest in studying

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the sacred texts of minority religions was low, and this cultural and social apathy prevented his method from being adopted by other commentators. Despite the resistance, Baq'i's efforts represent an exceptional example of the open approach some Muslim scholars took towards the sacred texts of other religions (Şālih, 2008: 629–664).

4. Historical and Social Contexts of Muslim Exegetes' Engagement with the Bible in the Nineteenth Century from Ross's Perspective

In the fifth chapter of his book, Samuel Ross analyzes the social, cultural, and historical contexts that led to the engagement of Muslim exegetes with biblical texts in the nineteenth century (Ross, 2024: 105-126).

4.1. Analysis of Ross Regarding Three Factors Influencing the Inclination of Muslim Exegetes toward the Bible in the Nineteenth Century

Ross analyzes the 19th-century inclination of Muslim interpreters toward the Bible through three main factors:

- A) Increased access to Arabic Bible translations through widespread printing and publishing;
- B) The social and legal reforms of the *Tanzīmāt* era and the Arab *Nahḍa* (Renaissance);
- C) The influence of Christian missionary activities on Muslim communities (ibid.).

4.1.1. Increased Access to Arabic Bible Translations

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Ross explains that the invention of the printing press and its widespread use for Arabic Bible translations played a key role in Muslims' access to these texts. While medieval handwritten copies were rare and expensive, printing technology reduced costs and enabled wider distribution. The Smith-Van Dyck translation, published in 1871, attracted widespread attention in Arab societies due to its linguistic quality and adherence to Arabic literary standards. Unlike previous versions, this translation was specifically designed to appeal to Muslims and, with its complete vocalization, resembled the standard of Muslim scripture (ibid.).

4.1.2. Ottoman Reforms and the Arab *Nahḍa*

Ross further points to the influence of 19th-century Ottoman reforms, such as the Gülhane Edict (1839) and the Hatt-ı Hümayun (1856), which opened the legal and social space for greater interaction between different communities and religions. These reforms granted equal legal rights to religious minorities and prohibited the use of derogatory terms like "*Kāfir*." On the other hand, the Arab *Nahḍa*, with its focus on shared linguistic and cultural heritage, brought Muslims and Christians closer together. This movement viewed biblical texts as part of the Arab cultural heritage and played a significant role in increasing Muslim interest in these texts (ibid.).

4.1.3. Influence of Christian Missionary Activities

Ross emphasizes that the activities of Christian missionaries in the 19th century, particularly in the second half, brought Muslims into contact with the Bible. These missionaries employed methods such as widespread Bible distribution. Muslim reactions to these efforts varied; some showed interest

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in the Bible and found it a valuable resource, while others viewed it as a threat to their Islamic identity.

As a result, some Muslim exegetes included the Bible in their analyses, both to better understand it and to counter Christian propaganda. Ross concludes that these three main factors paved the way for a fundamental shift in Muslims' interaction with the Bible. These changes not only led to greater access to these texts by exegetes, but also caused the Bible to be used as a supplementary source in Islamic interpretations (ibid.).

4.2. A Critique of Samuel Ross's Analysis of Muslim Interaction with the Bible in the Nineteenth Century

Samuel Ross's perspective in this section of the book is open to criticism from various angles:

4.2.1. Focus on External Factors and Neglect of Internal Dynamics within Islamic Societies

Ross primarily focuses on external factors such as Ottoman reforms, the missionary activities of Christian missionaries, and access to Bible translations. This analysis neglects the influence of the internal dynamics of Islamic societies, including internal intellectual and cultural developments, the political-religious motivations of Muslim exegetes, or long-standing traditions of using the Bible in Islamic studies (such as Israiliyyat narratives). This may present an incomplete view that interprets Muslims' interaction with the Bible as merely a reaction to external factors.

4.2.2. Neglect of the Critical Aspects of Muslim Exegetes' Interaction with the Bible

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Ross's perspective emphasizes the positive and empathetic use of the Bible by Muslim exegetes, but ignores the critical aspects of this interaction. Many Muslim exegetes used the Bible as a tool to critique Christian doctrines and prove the superiority of the Quran. This type of critical use, which is prominent in interpretive sources, is faintly visible in Ross's analysis.

Mohammad Jawad Balaghi, a prominent Shiite exegete of the fourteenth century AH, provides a prominent example of the critical use of the Bible in his interpretations and works. In the book *Ālā' al-Raḥmān* (Balaghi, 1973 AD/1352 SH) and another work titled *al-Riḥla al-Madrasīyya* (Balaghi, 1943 AD/1321 AH), Balaghi, citing biblical texts, criticizes Christian doctrines and highlights the superiority of the Quran. By using Christian sources and comparing them with Quranic teachings, he attempts to prove the distortion of biblical texts.

In his works, Balaghi, emphasizing the distortion of the Bible, analyzes the contradictions within it and uses these contradictions as a tool to critique doctrines such as the Trinity and the divinity of Jesus Christ. He argues that these doctrines contradict the core messages of Jesus Christ and are the product of later distortions in the sacred texts (ibid.).

This critical approach demonstrates that interpreters like Balaghi were not merely seeking positive and empathetic engagement with the Bible, but rather used it as a tool to strengthen Islamic arguments and refute Christian doctrines. This approach indicates that Muslim engagement with the Bible was not limited to comparative or empathetic approaches; in many cases, critical and challenging aspects were prominent.

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This critical approach, adopted by many Muslim scholars, including Balaghi, is a prominent example of utilizing the principle of *Jadal Ahṣan*. *Jadal Ahṣan* means using premises accepted by the audience with the aim of persuasion and guidance. The Quran recommends this discursive method, stating: "Invite to the way of your Lord with wisdom and good counsel and argue with them in a way that is best." (al-Nahl/125)

Many Muslim scholars, using this method in their works, have critiqued the intellectual and theological foundations of Christianity and explained the superiority of Quranic teachings. This approach not only demonstrates the skill of these scholars in using logical arguments and critical tools but also reflects an insight that utilizes opposing sources as tools of argument to strengthen Islamic viewpoints and emphasize the truth of the Quran. This method, in addition to refuting distortions and contradictions in opposing doctrines, emphasizes proving the validity of the Quran and guiding the audience towards the divine message, showcasing an example of the Quran's comprehensive and wise teachings in scholarly and critical discourse.

4.2.3. The Role of Orientalists in the Critical Engagement of Muslim Exegetes with the Bible: A Critique of Ross's Analysis

One important aspect of Muslim engagement with the Bible in the nineteenth century, overlooked in Samuel Ross's analysis, is the influence of Orientalist activities. During this period, Orientalists, by offering perspectives and critiques of the Quran, created an environment that prompted a reaction from Muslim exegetes. Many Orientalists had previously critiqued the Bible and extended their analytical methods to the

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Quran. This approach not only increased Muslim attention to the Bible but also led them to utilize these texts to critique the doctrines of Judaism and Christianity, and to respond to Orientalist challenges.

An examination of Islamic commentaries from this period reveals that, contrary to Ross's view, Muslim exegetes rarely used the Bible to clarify or resolve ambiguities in Quranic verses. Instead, these exegetes approached biblical texts critically, employing them primarily as tools for analysis and critique.

Ross, in his analysis of the Muslim inclination towards the Bible, mentions various factors such as Arabic translations and an open social environment, but ignores the direct or indirect influence of Orientalist activities and the critical motivations of Muslim exegetes. This neglect of a key historical factor prevents his analysis from comprehensively explaining the diverse and complex motivations behind this engagement.

4.2.4. The Role of Colonialism in the Inclination of Muslim Exegetes towards the Bible: A Critique of Ross's Analysis

Samuel Ross, in his examination of this interaction, overlooks the influence of colonial policies and their role in promoting Christianity and imposing cultural changes on Muslim societies. In the nineteenth century, colonial powers, particularly Britain and France, aimed to weaken Islamic identity through the widespread distribution of Bible translations and support for Christian missionaries. These actions led Muslim exegetes to pay more attention to the Bible in order to defend Islam and counter Christian propaganda.

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For example, reports related to the activities of Christian missionaries in Egypt, particularly those presented in Sharki's (2008) analysis, show that this missionary work had direct and indirect effects on Muslim communities (Sharki, 2008: 48-148). This indicates that more attention should be paid to the role of colonialism and its specific policies in promoting Christianity and its impact on Muslim identity. These policies reveal Muslim engagement with the Bible not merely as a scholarly endeavor, but as part of resistance to colonial cultural and political influence.

Osama Maqdisi, in his book "Artillery of Heaven," demonstrates that the activities of American missionaries in the Ottoman Empire, including the distribution of the Bible and attempts to undermine Islamic identity, were part of a colonial project that provoked critical responses from Muslims (Maqdisi, 2008: 100-105).

Considering these factors and connecting this interaction with Islamic reform movements and the efforts of interpreters to preserve religious identity and resist colonialism, a more comprehensive and accurate picture of this historical period and the complex motivations behind Muslim interpreters' engagement with the Bible can be presented.

5. Review and Critique of Samuel Ross's Categorization of Modern Quranic Commentators

Samuel Ross, in his analysis of modern Quranic commentators, has attempted to categorize them and describe the characteristics of each group. This categorization, while seemingly systematic and scholarly at first glance, faces serious criticisms in several instances.

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5.1. Categorization of Modern Quranic Commentators in Samuel Ross's Analysis

In the sixth section of his book, Samuel Ross analyzes modern Quranic commentators and divides them into three main branches (Ross, 2024: 127-179).

5.1.1. Purist Salafi

Main Characteristic: This group emphasizes a return to the fundamental principles and teachings of early Islam attributed to the early generations of Muslims (Salaf). They believe that Islam was corrupted in later periods by erroneous innovations (such as Sufism or certain schools of jurisprudence).

Objective: To reconstruct Islam in a manner resembling the teachings and practices of the Prophet (PBUH) and his companions.

Interpretive Approach:

- They strive to extract rulings from the Quran and Hadith without intermediation from schools of jurisprudence;
- They avoid weak hadiths and rely solely on authentic hadiths.

Area of Activity: Primarily in Syria, Iraq, and Saudi Arabia.

5.1.2. Modernist Salafis

Main Characteristic: This group, in a sense, returns to the fundamental principles of Islam, but their main goal is to reconcile Islam with the conditions and needs of the modern world.

Objective: To uplift Islamic societies by focusing on rationality and creating compatibility with scientific and social advancements.

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Interpretive Approach:

- They utilize new jurisprudential tools;
- They often emphasize the importance of adapting interpretations to rationality and the dynamic, progressive spirit of Islam;
- Unlike purist Salafis, they may accept weak hadiths, provided they are consistent with rational and Quranic principles.

Area of Activity: They have been mostly active in Egypt.

5.1.3. Late Sunni Traditionalists

Main Characteristic: This group emphasizes preserving the classical traditions of Sunni Islam and believes that the existing Islamic heritage (jurisprudence, Kalam, and Sufism) is sufficient to address modern challenges.

Objective: To continue the jurisprudential, theological, and Sufi traditions that developed in past centuries.

Interpretive Approach:

- They support the four Sunni schools of jurisprudence (Hanafi, Shafi'i, Maliki, and Hanbali), two theological schools (Ash'ari and Maturidi), and Sufi orders;
- Unlike purist Salafis, they use weak hadiths for non-essential matters (such as the virtues of actions).

Area of Activity: They are present in various regions of the Muslim world, but their concentration is greater in areas where traditional educational institutions (such as Zitouna in Tunisia) have been active.

5.2. Deficiency in Comprehensiveness: Neglect of Shi'a Interpretive Schools in Samuel Ross's Analysis

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Samuel Ross, in his analysis, has only addressed three interpretive schools among Sunnis: purist Salafis, modernist Salafis, and late Sunni traditionalists. While this categorization represents some important interpretive schools, the neglect of other influential schools and important Islamic commentators has resulted in this analysis lacking the necessary comprehensiveness.

A significant deficiency in this section of Samuel Ross's book is its neglect of important interpretive currents outside the Sunni tradition, particularly Shia commentators. Shia Islam holds a prominent place in the history of Quranic exegesis and has played a crucial role in the development of Islamic interpretive thought.

Furthermore, Ross overlooks secular modernist commentators who have offered novel perspectives on the rereading of the Quran. Commentators such as *Muhammad Shahrūr* and *Naṣr Ḥāmid Abū Zayd*, by analyzing the Quran within frameworks such as human rights, democracy, and gender equality, have played a significant role in contemporary interpretive thought. These commentators, by criticizing traditional approaches and proposing new methods, represent a transformation in modern interpretive thought that is absent from this analysis.

In addition, the geographical limitations of Ross's analysis are noteworthy. His focus on Arabic-speaking commentators in regions such as Syria, Egypt, and Tunisia has led to the neglect of non-Arab commentators. Among these, the interpretive currents in Indonesia, one of the most populous Muslim countries, deserve mention. A prominent example of exegesis from this region is the *Tafsir al-Azhar* by *Ḥamkā*. This commentary represents an attempt to reconcile Quranic teachings with

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contemporary issues, addressing social, ethical, and reformist themes. Furthermore, *Hamkā*, in this commentary, in some instances, refers to the Bible, and under the verses related to Mary and Jesus, compares the Quranic narrative with Christian perspectives, although these comparisons are largely made with an emphasis on the Quran's monotheistic perspective (Hamkā, 2001: 2, 766–779).

Similarly, other non-Arab commentators such as Iqbal Lahori in India and Iranian commentators, who have offered unique perspectives on Quranic interpretation, are absent from Ross's analysis. These regions, with their diverse cultural and social contexts, have offered valuable and distinctive approaches to understanding the Quran.

Consequently, ignoring these interpretive currents has resulted in Ross's analysis reflecting only a portion of the broad and diverse currents of Quranic interpretation. Including these currents in the analysis could have enriched and broadened his research.

Furthermore, Ross faces a fundamental challenge in presenting the leading figures of the three groups under examination, and serious criticisms can be leveled against his method of selection and description. One striking example is his presentation of the "Purist Salafis" group. Ross describes this group as avoiding the use of weak hadiths and relying on authentic hadiths, presenting this characteristic as one of their most prominent features. However, a closer examination of Salafist interpretive texts, particularly in the regions Ross mentions, such as Saudi Arabia, reveals that this claim does not align with historical reality and existing evidence. Ross introduces modern Salafist commentators by emphasizing their return to the fundamental principles and teachings of early Islam. He believes

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these commentators hold that Islam was corrupted in later periods by innovations such as Sufism or certain schools of jurisprudence, and they strive to return Islam to the teachings and practices of the Prophet (PBUH) and his companions. However, it is noteworthy that if Ross had considered the serious criticisms of these groups by commentators from other schools of thought, especially the criticisms of Shia commentators, he likely would not have arrived at such a portrayal of the Salafis.

The reality is that many interpretations attributed to Salafis in Saudi Arabia are not only not free from weak and even fabricated hadiths, but these hadiths, as well as discussions such as the anthropomorphism and assimilation of God, are widely reflected in these works. Such evidence indicates that the image Ross presents of this group is based more on stereotypes and theoretical assumptions than on precise analysis and direct evidence from interpretive texts. This approach has created a serious weakness in the accuracy and depth of his research, distancing the presented image from historical and interpretive realities.

6. A Review and Critique of Samuel Ross's View on the Role and Authority of the Bible in Modern Quranic Interpretations

In Chapter Seven of his book, Samuel Ross analyzes the status and authority of the Bible (Torah and Gospel) in modern Quranic interpretations, demonstrating how modern interpreters have engaged with these sources differently from pre-modern interpreters. He argues that in modern interpretations, the use of the Bible, rather than being merely a tool for refutation or ridicule, has in some cases been employed as an

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interpretive source, albeit cautiously and within a framework of critical evaluation (Ross, 2024: 181-207).

6.1. Assessing the Extent of the Role and Authority of the Bible in Modern Quranic Interpretations from Ross's Perspective

Ross points to the influence of social and political conditions on the approach of interpreters. For example, pressure from Christian missionary activities in Egypt led *Rashīd Riḍā* to adopt a more critical tone towards the Bible in his writings, while interpreters like Ibn Ashur, working in a calmer environment, displayed a more balanced perspective.

Ultimately, Ross concludes that the interaction of modern interpreters with the Bible represents a shift in the interpretive approach of this period. This shift not only reflects historical and social conditions but also shows that modern Quranic interpretation has sought to engage in dialogue with other religious texts while maintaining the authority of the Quran.

In this section of the book, he attempts to show that in modern Quranic interpretations, the authority of the Bible, compared to pre-modern interpretations, has increased to some extent, serving as a supplementary source and, in some cases, a more reliable reference than certain weak narrations or *Israiliyyat* (Ross, 2024: 181-207).

Reasons for this claim:

- A) Use as a supplementary source: Ross explains that modern Quranic interpreters, such as *Qasimi*, *ʿAbduh*, *Riḍā*, and *Ibn ʿĀshūr*, have utilized the Bible, especially in sections with shared narratives with

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the Quran. This has occurred more frequently where other sources (such as Israiliyyat or some weak hadiths) were less reliable.

- B) Comparative Approach: Modern interpreters, while acknowledging partial or complete corruption in the Bible, have utilized it as a source for comparison with the Quran. This process has involved attempts to preserve portions of the Bible compatible with the Quran and reject incompatible parts.
- C) Prioritization over Israiliyyat: A significant point raised by Ross is that the Bible has achieved a higher status in modern interpretations, particularly in comparison to Israiliyyat (Jewish traditions). For instance, *Rashīd Riḍā* and *ʿAbduh* considered the Bible more authentic than Israiliyyat narratives, criticizing the latter as unreliable sources.
- D) Shifting Perspective on Interpretive Sources: In modern interpretations, the Bible has been employed as a source for analyzing, critiquing, and even supplementing Quranic narratives. Ross demonstrates that this shift reflects a tendency among modern interpreters to utilize more diverse sources for Quranic interpretation.

Ultimately, Ross implicitly argues that in modern Quranic interpretations, the Bible is used not as a replacement for the Quran and Hadith, but as a supplementary and referential source in analysis and interpretation. This development stems from the social and scientific necessities of the modern era and signifies a change in the interaction between the Quran and other religious texts (ibid.).

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6.2. Critique of Samuel Ross's Descriptive Approach in Analyzing the Role of the Bible in Modern Quranic Interpretations

Ross primarily focuses on analyzing the interpretations of four commentators (*Qasimi*, *ʿAbduh*, *Rashīd Riḍā*, and *Ibn ʿĀshūr*). This limitation in examples renders his findings lacking in generality. Many modern interpretations exist that engage with the Bible to critique, analyze, and respond to doubts—in the face of the same currents discussed in the previous section of the article; namely, the atmosphere of colonialism and Christian missionary activity. Therefore, Ross presents an excessive generalization regarding the role and authority of the Bible in modern Quranic interpretations and has failed to adequately reflect the complexities of the interpreters' approaches and historical circumstances. A more precise and comprehensive analysis could have provided a more balanced and scholarly portrayal of this development.

7. Samuel Ross's View of the Impact of the "Turn to the Bible" on the Qur'anic Exegetical Tradition

Samuel Ross, in the eighth section of his book, examines the impact of the "Turn to the Bible" on the Quranic interpretive tradition. He explains how some modern commentators, by granting limited interpretive authority to the Bible, have offered new interpretations of the Quran, sometimes leading to a revision of the interpretive tradition. For example, he examines Sarah's laughter in the Quran (Hūd/71) and its difference from the biblical narrative, showing that the order of events differs, with Sarah's laughter preceding the good news of Isaac's birth in the Quran. This

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discrepancy has compelled commentators to offer various explanations for Sarah's laughter.

Ross further examines modern interpretations, including that of *Ibn 'Āshūr*. He notes that *Ibn 'Āshūr*, unlike the classical interpretive tradition, attributed Sarah's laughter to the good news of the birth of Isaac and Jacob, justifying this interpretation based on the Genesis narrative in the Torah. This demonstrates the direct influence of the Bible on *Ibn 'Āshūr*'s interpretation.

7.1. Factors of Change in Modern Interpretations from Ross's Perspective

Ross analyzes the impact of this "Turn" on changing attitudes towards *Israiliyyat* (narratives of Jewish origin). He shows that the removal of these narratives from modern interpretations has led not only to a change in sources but also to a change in the understanding of Quranic verses. Specifically, he examines viewpoints related to Eve's role in the fall, showing how modern commentators, unlike the older interpretive tradition which blamed Eve as the primary cause of the fall, have rejected this view and returned to the Quranic text, which makes no mention of Eve's specific responsibility (Ross, 2024: 209-216).

From Ross's perspective, modern commentators decided to remove the *Israiliyyat* that had found their way into earlier interpretations. These narratives, often based on oral traditions or non-canonical biblical texts and other sources such as Midrash and Apocrypha, were intertwined with the worldview of earlier societies and sometimes reinforced perspectives not explicitly present in the original Quranic text or the Bible. Therefore,

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setting aside Israiliyyat led to a change in how topics such as Sarah's laughter or Eve's role in the fall were interpreted.

In essence, Ross argues that modern interpreters, for a better understanding of Quranic themes, have turned to the original biblical text. Instead of relying on Israiliyyat or post-biblical narratives, they engaged in a comparative analysis of the Quran and the original biblical text. This shift in perspective led to the discarding of narratives embedded in Israiliyyat that supported specific viewpoints, such as the role of Eve or the reasons for Sarah's laughter, because such details are not found in the original biblical text.

Therefore, the change in modern interpretations was not solely due to the abandonment of Israiliyyat, but rather to a new approach that relied on the original texts of the Quran and the Bible. This approach not only eliminated Israiliyyat but also led to interpretations that were more scientific and based on the original text. This new approach played a significant role in differentiating between modern and earlier interpretations.

7.2. Ambiguity in the Boundary between the Bible and Israiliyyat: A Critique of Samuel Ross's Oversimplification

Ross appears to consider the Bible and Israiliyyat as two completely separate and unrelated sources, portraying Israiliyyat as distinct and fabricated narratives independently introduced into Islamic interpretations. However, the historical reality is that much of the Israiliyyat, directly or indirectly, was derived from the biblical text or based on Jewish interpretations and traditions surrounding the Bible.

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For example, Israiliyyat related to the stories of Prophet Lot (Genesis 19:30-38), David (2 Samuel 11:1-27), or other prophets, often have roots in biblical narratives or are based on a particular reading of them. The Israiliyyat transmitters, who played a key role in transmitting these narratives, usually extracted their information from their sacred texts and then, by adding details, distortions, or personal interpretations, presented them in a new form.

Therefore, although Ross claims that removing Israiliyyat and replacing it with the Bible has led to improved interpretations, this distinction is not as clear-cut and defensible as he assumes.

Conclusion

One of the fundamental criticisms of Samuel Ross's viewpoint is that he describes the shift towards the Bible as if this change resulted in a more scientific and credible approach to Quranic interpretation, but several points are overlooked in this analysis. Ross fails to adequately address the fact that accepting the Bible as part of the Islamic interpretive tradition faces serious theological and jurisprudential limitations. Islamic tradition emphasizes the Quran as a unique and unparalleled text, the central axis of interpretation and the primary basis of doctrines. Therefore, even in modern interpretations, the Bible cannot hold a position equal to or similar to that of the Quran.

Ross makes an oversimplified distinction between Israiliyyat and the Bible, presenting them as entirely separate. However, many Israiliyyat are directly or indirectly derived from biblical texts. Therefore, discarding

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Israiliyyat and replacing it with the Bible does not necessarily mean eliminating the historical and interpretive influences of these narratives; rather, the same concepts may be reproduced with different expressions.

Another significant criticism of Samuel Ross's perspective is his emphasis on the positive and empathetic use of the Bible by Muslim commentators, while neglecting the critical aspects of this interaction. While many Muslim commentators, particularly during sensitive historical periods such as encounters with Christian proselytization and colonial contexts, used the Bible not as a source for convergence, but as a tool to critique Christian doctrines and demonstrate the superiority of the Quran. This critical use, evident in prominent interpretive works and the dialectical arguments of many modern commentators, is significantly downplayed or even absent in Ross's analysis. Ignoring this aspect provides an incomplete picture of the interaction between Muslim commentators and the Bible and, in particular, fails to accurately reflect the historical and intellectual complexities of this approach.

In summary, Ross's approach, due to its disregard for the actual status of the Quran and the Bible in Islamic tradition, requires a fundamental revision and cannot be accepted as a valid model for analyzing these modern developments, instead of offering a comprehensive and accurate interpretive model of modern transformations.

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Comparative Study of the Compilation of the Qur'an and the Canonization of the Testaments

Husein Naqavi ¹ , Ali Owsat Bagheri ² 

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Abstract

Most sacred texts were initially oral and were gradually written down over time. After the writing of these sacred texts, it is essential to examine the time frame in which they were compiled and finalized, and whether this process has affected their credibility? Another question is how many versions exist for these texts and whether there are discrepancies among them? This study, employing a descriptive-analytical method, concludes that the Qur'an was written down simultaneously with its revelation, whereas there was a gap between the revelation, writing, and final compilation of the Testaments. The time from writing to the compilation of the Qur'an was less than two years, while the distance from the writing to the Canonization of the Testaments took more than a thousand years. The Qur'an has a continuous and widely accepted chain of transmission, while the Testaments have a broken chain. The Qur'an exists in a single version, while the Testaments have multiple versions. Given the differences among the versions, the Testaments contain apocryphal texts, while the Qur'an, due to the lack of multiple versions, does not. The compilation of the Qur'an did not undermine its credibility, but the Canonization of the Testaments could not maintain their credibility.

1 . Associate Professor, Department of Religions, Imam Khomeini Education and Research Institute, Qom, IRAN (**Corresponding Author**). naqavi@iki.ac.ir

2 . Assistant Professor, Department of Tafsir and Qur'an Studies, Imam Khomeini Education and Research Institute, Qom, IRAN. bagheri@qabas.net

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Introduction

Most sacred texts were initially oral and gradually became written, although some, such as the Qur'an and parts of the Old Testament, were written from the beginning (Tofighi, 2000 AD/1379 SH: 227). The time gap between the revelation of a divine book and its writing, as well as the period between writing and canonization and consensus among its followers on a single version, is a significant issue because the credibility and authenticity of the sacred texts of religions hinge on it. The Qur'an and the Testaments are two sacred books that Muslims, Christians, and Jews believe in, making them the most widely adhered texts in the world. Therefore, it is necessary to examine the credibility of these two books concerning their compilation and canonization. This paper aims to comparatively analyze the compilation of the Qur'an and the Canonization of the Testaments using a descriptive-analytical method. While there have been articles and books written on the comparative study of the Qur'an and the Testaments, most of them relate to the content of these texts. Regarding the structure and form of the Testaments, the book "Christianity: Understanding and Analyzing the Testaments," authored by a group of writers and scientifically edited by Mohammad Kashani, discusses the authors and the canonization of the Testaments in lessons five to eight. Additionally, the book "Analytical Christianity," written by Mohammad Kashani, addresses the canonization of the Testaments in lessons eight and nine, but this issue has not been compared with the Qur'an. The book "Understanding the Qur'an and the Testaments," written by Javad Baghbani Arani, addresses

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the formation of the Qur'an and the Testaments in lesson three, but it merely outlines the formation and Canonization without conducting a comparative analytical evaluation between the Qur'an and the Testaments. The book "Comparing the Qur'an and the Testaments" written by Delara Nemati Pirali and Leila Houshanghi also discussed this issue in the third chapter, but it only stated the Testaments and did not state about the compilation of the Qur'an. The article "Comparative Study of the Written Features of the Holy Book and the Qur'an," published in the first number of the Journal of the *Marifat Adyan* in (2009 AD/1388 SH), is closely related to the topic of this paper. The compilation of the Qur'an and the canonization of the Holy Book are minor parts of that article, which will be elaborated upon and analyzed in this paper. Thus, the novelty of this article lies in its comparative and analytical exploration of this issue. The main question of this paper is whether the Qur'an and the Testaments are credible after the processes of compilation and Canonization? Another question is whether these texts have differences in versions after the processes of compilation and Canonization, or if they have a single version? This paper will first discuss the compilation of the Holy Qur'an, then the Canonization of the Testaments, and finally, it will examine the compilation of the Qur'an and the Canonization of the Testaments in a comparative manner.

1. Compilation of the Holy Qur'an

The Qur'an is the word of God that was revealed gradually over 23 years, and the order of the revelation of the verses of the Qur'an differs from the current arrangement of the Qur'an. For instance, the initial verses of Surah *al-'Alaq* were the first verses revealed, while Surah *al-Fātiḥa* is placed as the first surah in the Qur'an. The question arises: who ordered

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the compilation of the Qur'an we have today, when was it done, and how?

There are three main viewpoints among scholars of Qur'anic sciences regarding the time of the compilation and writing of the Qur'an:

1) First Viewpoint: The compilation of the Qur'an occurred after the passing of the Prophet Muhammad (PBUH). The Prophet's will was to compile the Qur'an so that it would not be lost like the Torah of the Jews (Qummī, 1984 AD/1363 SH: 2, 451). After the Prophet's passing, Ali (AS) acted according to his will and compiled the Qur'an but was not accepted for various reasons. However, since the Qur'an was the most crucial reference for the legislation of Islam and the foundation of the Islamic community, it was necessary for the caliphs to utilize other scribes of the divine word to compile the Qur'an from pieces of wood, bone, and the memories of the People who memorized the Qur'an, thereby making up for the loss of many Qur'an memorizers who were martyred in the Battle of *Yamāmah*. Thus, *Abū Bakr* asked *Zayd ibn Thābit* to compile the Qur'an. *Zayd* said:

"*Abū Bakr* called me and after consulting with 'Umar said: Many of the reciters and memorizers of the Qur'an have been killed in the Battle of *Yamāmah*, and there is a fear that others may also be killed, leading to a significant portion of the Qur'an being lost. He then proposed the compilation of the Qur'an. We said: How can you do what the Prophet (PBUH) did not do? They said: "This matter is necessary and must be done." They insisted until I accepted it. Then *Abū Bakr* said: "I see you are a wise young man and we never harbor ill thoughts towards you. You were the scribe of the revelation of the Messenger of God, pursue this task and do it well." *Zayd* said: "The weight of this task imposed on me was heavier than carrying a mountain, but I reluctantly accepted and

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compiled the Qur'an which was written on pieces of stone and wood." (Diylamī, 2007 AD/1427 AH: 119-121; Hosseinizadeh, 2013 AD/1392 SH: 86; Jalali Naeini, 2008 AD/1387 SH: 19-20; Nasihyan, 2011 AD/1390 SH: 19-20; Amirkhani, 2010 AD/1389 SH: 30; Kourani, 2000 AD/1379 SH: 133-134)

The reasons of the followers of this viewpoint are as follows:

A) It was not possible to compile the Qur'an considering the scattered nature of the revelation of the divine message during the time of the Prophet (PBUH);

B) There is a narration supporting this viewpoint which has been mentioned.

2) Second Viewpoint: The compilation of the Qur'an in its current form (the arrangement of verses and Chapters) occurred during the time of the Prophet Muhammad (PBUH). This viewpoint has prominent supporters such as Ayatollah *Khu'ī* and Allamah Hassan Zadeh Amoli, who do not accept the first viewpoint and critique it (*Khu'ī*, n.d.: 256; Hassan Zadeh Amoli, 1997 AD/1376 SH: 46-47; Mir Mohammadi Zarandi, 1996 AD/1375 SH: 130; Karimpour et al., 2021 AD/1400 SH: 106; Burton, 2022 AD/1401 SH: 310; Darwaza, 1980 AD/1359 SH: 86-87; Ṣubḥī Ṣāliḥ, 1993 AD/1372 SH: 73).

Khu'ī presented the following arguments to justify his viewpoint:

- The hadiths indicating the compilation of the Qur'an outside the time of the Prophet (PBUH) appear contradictory. In some, *Abū Bakr* is mentioned, and in others, *ʿUmar*, and in others, *ʿUthmān*. These hadiths contradict the hadiths indicating the compilation of the Qur'an during the time of the Prophet.

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- These hadiths oppose rational judgment regarding the necessity of the Prophet's (PBUH) attention to the compilation and preservation of the Qur'an.
- These narrations also contradict the consensus of the Muslims on the preservation of the Qur'an by *Tawātur* (widely accepted transmission).
- A later compilation cannot completely eliminate the suspicion of distortion of the Qur'an.

3) Third Viewpoint: The compilation of the Qur'an occurred in three stages:

- The first stage: The arrangement and organization of the verses alongside one another, which took shape during the time of the Prophet Muhammad (PBUH).
- The second stage: The collection of scattered manuscripts in one place and the preparation of a cover for them, which took place during the time of *Abū Bakr*.
- The third stage: The gathering of all Qur'ans written by the scribes of revelation to prepare a single copy of the Qur'an as a reference and to create unity in its recitation, which occurred during the time of *Uthmān*. Supporters of this viewpoint have provided evidence for their claims, which can be found in the relevant Qur'anic literature (Ma'rifat, 1996 AD/1375 SH: 84-85; Al-Durī, 1997 AD/1376 SH: 85-117; Hujjatī, 1997 AD/1376 SH: 235-246; Anvari, 2023 AD/1402 SH: 124; Ma'arif, 2004 AD/1383 SH: 153; Feqhizadeh, 1995 AD/1374 SH: 29.)

Those who do not attribute the compilation of the Qur'an to the time of the Prophet Muhammad (PBUH) have responded to the questions posed by the late Ayatollah *Khu'ī*, believing that the issue of the compilation of the Qur'an is a historical event, not a rational matter. Therefore, one must refer to historical texts regarding this. This group responds to the

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question of why the compilation of the Qur'an did not occur during the time of the Prophet (PBUH) by stating that the Prophet's attention was to the arrangement and compilation of the verses. However, the compilation and arrangement of the Chapters akin to a single manuscript is a task that took place after his passing; the reason for this is that during the time of the Prophet Muhammad (PBUH), the revelation was still ongoing, and with the uninterrupted nature of the revelation, compiling the Qur'an in the form of a book was not feasible. Thus, when the Prophet observed signs of death and was certain of the interruption of revelation, he advised Ali (AS) to compile the Qur'an. According to this viewpoint, after the passing of the Prophet Muhammad (PBUH), the prominent companions, based on their knowledge and competence, undertook the collection of the verses and the arrangement of the Qur'an's Chapters, each compiling them in their specific manuscripts. Consequently, with the expansion of the Islamic governance's territory, the number of Qur'ans being recited in different regions increased. Some of these manuscripts gained greater fame in the Islamic world, depending on the status and position of their compilers. The compilers of the manuscripts were multiple and had no communication with one another, nor were their capabilities and skills uniform. Therefore, each version of the Qur'an differed in terms of method, arrangement, recitation, and the like. Naturally, this difference in manuscripts led to discrepancies among the people. Thus, the groundwork was laid for 'Uthmān to unify the manuscripts. He appointed a group of four men named *Zayd ibn Thābit*, *Sa'īd ibn 'Āṣ*, *'Abdullāh ibn Zubayr*, and *'Abdul Raḥmān ibn Hārith ibn Hishām* for this task. They, along with eight others, first gathered the manuscripts from various parts of the Islamic governance and wrote the Qur'an known as the Imam or 'Uthmānic

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manuscript. All other manuscripts were ordered by 'Uthmān, the third caliph, to be burned or thrown into boiling water. Four copies of the 'Uthmānic manuscripts were sent along with knowledgeable individuals to the significant Islamic centers of the time so that all could use those copies for the replication and teaching of the Qur'an. The Imams (AS) endorsed the existing Qur'an and recommended its recitation (Ma'rifat, 1996 AD/1375 SH: 84-103). Allamah Ṭabāṭabā'ī states, "Although Imam Ali (AS) had previously compiled the Holy Qur'an in the order of revelation and had shown it to the community but was not accepted and was not included in either the first or second compilation, he nevertheless exhibited no opposition or resistance and accepted the circulating manuscript, and even in his lifetime, during his caliphate, he did not speak against it. Likewise, the Imams and the family of the Prophet (PBUH) who are his successors and descendants never questioned the credibility of the Holy Qur'an, even to their close associates, but consistently referred to it in their statements and instructed their followers to adhere to the recitations of the people." (Ṭabāṭabā'ī, 1974 AD/1353 SH: 195)

Based on the first and third viewpoints, which state that the Qur'an was compiled and finalized during the time of the first caliph, the time from the completion of the revelation of the Qur'an and its writing to its compilation was less than two years. This is because according to the narration mentioned, after a year and a half from the passing of the Prophet Muhammad (PBUH), the Battle of *Yamāmah* occurred, and the first caliph ordered the compilation of the Qur'an to be in the form of a book. However, according to the second viewpoint, there is no gap between the revelation and writing of the Qur'an and its compilation and finalization, as the Prophet Muhammad (PBUH) compiled and finalized

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it himself. Regardless, all scholars of Qur'anic sciences agree that the Qur'an was completely written down during the time of the Prophet Muhammad (PBUH), and the only difference lies in whether it was presented in the form of a book during his lifetime or during the time of the first caliph. This does not impact the unbroken chain of transmission of the Qur'an.

It may occur to the audience that if a figure like the third caliph had existed in the history of the compilation and Canonization of the Testaments, gathering Jewish and Christian scholars and burning all versions that contradicted the original version, today there would have been no discrepancies in the Testaments. In response, it must be said that the credibility of any divine book can be established in two ways: one is through the historical and connected chain of that book to its bringer, the prophet, whose prophethood is validated through miracles. If we are certain that this book reaches the same prophet and that the version in our hands is precisely what that infallible prophet brought, then this book is credible and trustworthy. The second way is that the book itself is a miracle and challenges everyone to engage in competition, which the Qur'an is validated through both ways. It has been firmly established that the Qur'an is a miracle, and this paper does not have the space to discuss that. Moreover, the Qur'an written during the time of the third caliph was accepted by everyone, and Imam Ali (AS) and the Imams after him accepted it as well. Another point is that a similar incident occurred with the Testaments, where Jewish and Christian scholars formed councils and agreed on a single version in those councils; however, the Testaments lacked these two credibility-building pathways. They did not have a connected chain and were not miracles, and moreover, there was not a consensus among everyone. That is, after these councils,

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disagreements over this version approved by the councils did not cease, leading to the existence of multiple versions throughout the history of the Testaments.

2. Canonization of the Testaments

Since Christians also regard the Jewish Bible as credible, their Holy Scriptures include the Jewish Bible that is known as the "Holy Bible" or the "Testaments." In most European languages, a title derived from the Greek word "Biblia," meaning "Books," is used for it.

The Christian Bible consists of two main sections:

- The Old Testament, which constitutes more than three-quarters of this book and is recognized by both Christians and Jews.
- The New Testament, which is only accepted by Christians

2.1. Old Testament

This collection, which is said to have been written over centuries by various authors, contains diverse materials such as history, law, wisdom, prayers, poetry, and prophecy. This collection comprises 39 books. However, as will be explained, the Catholic and Orthodox Christian denominations believe that the Old Testament consists of 46 books.

2.1.1. Historical review of the Old Testament from the Perspective of the Old Testament

According to Jews, God communicated the Torah to the Children of Israel through Moses in the form of five books, and thus belief in the divine origin of the Torah is considered a necessity of Judaism (Weir, 1995 AD/1374 SH: 2, 623-624; Altmann, 1996: 3, 655). However, there is no single passage in the Torah explicitly stating that Moses wrote or brought all five books (Sarna, 1993: 2, 158). Of course, the Torah refers to the entire Jewish Bible, i.e. the Old Testament, which is a common practice among Jews (Anterman, 2012 AD/1391 SH: 72).

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The Old Testament begins its account in Exodus Chapter 24, where Moses and Aaron, along with several elders of the Children of Israel, went to Mount Sinai, and Moses alone approached God to receive the tablets that were God's handwriting (Exodus 31:18; 32:15-16). Afterward, when Moses returned to his people and saw the calf worship of the Children of Israel, he became angry and threw the tablets, which broke and disappeared (Exodus 32:19). Following Moses' again meeting with God in the Tabernacle, God instructed Moses to prepare two new tablets like the first ones. After preparing the two tablets, Moses stayed on Mount Sinai for forty nights and days, during which God again wrote the Ten Commandments on the two stone tablets (Exodus 33:7-23 and 34:1 and 28). The same content is mentioned with slight differences in the Book of Deuteronomy (Deuteronomy 4:44; 5:22; 9:9-18; 10:1-5). Further, in Deuteronomy Chapter 31, it is stated that when Moses was nearing his death, he wrote the Torah and entrusted it to the Levitical priests who carried the Ark of the Covenant and to the elders of the Children of Israel, advising them to read these laws and teachings every seven years during the Feast of Tabernacles for all the Children of Israel. The Book of Joshua also states that he wrote the Torah on the stones of the altar at Mount Eibal and read all the written matters in the Torah, both the blessings and the curses, to all the Children of Israel (Joshua 8:30-35).

From the study of the Old Testament, it is evident that the Torah had a primary core presented by Moses on the tablets, which gradually became more complete over time. The narrative of the Old Testament continues to show that Moses elaborated on it (Deuteronomy 31:9), and Joshua later established laws and regulations for the people, which he also wrote in the Torah (Joshua 24:25-26). The difference between the Qur'an and

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the Torah is that the core and central revelation, namely the Qur'an, remains intact, with the details of this revelation reflected in the narrative books, while the Torah was mixed with its interpretation and elaboration. In the story of the fate of the book of Moses in the Old Testament, we encounter a war between the Palestinians and the Children of Israel, during which the Ark of the Covenant was captured (1 Samuel 4-5), and the Holy Scriptures were also included in that ark. After this period until the reign of Solomon, there is no news of the Torah until it is stated in the first Book of Kings and the second Book of Chronicles that Solomon ordered the Ark of the Covenant to be opened, and they saw the two stone tablets that Moses had received at Horeb (1 Kings 8:9 and 2 Chronicles 5:10).

After Solomon, during the reign of his son Rehoboam, Shishak, the Pharaoh of Egypt, attacked Jerusalem and plundered it, and it is unclear what happened to the copy of the Torah (2 Chronicles 12:9). Nonetheless, there is no explicit mention or emphasis in the Old Testament on the loss of the Torah, but from the content of the Old Testament, it appears that the Torah was completely lost during certain events, and no one was aware of it.

After Solomon and his son Rehoboam, there is no news of the Torah until the eighteenth year of King Josiah's reign, when a priest named Hilkiah claimed to have found the Holy Scriptures (2 Chronicles 34:8-20 and 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, distressed and saddened that his ancestors had not acted according to this book, and ordered the people of Jerusalem to gather and read it to them and commanded them to act accordingly.

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These statements indicate that at that time, the Torah was either lost or hidden, which Hilkiah claimed to have found. The narrative strengthens the possibility of the story being fabricated. Will Durant believes that considering the chaotic state of the Jews, the priests decided to bring a message from God to the people and compile a law that would strengthen religion and moral foundations. This idea was endorsed by Josiah (Will Durant, 1991, vol. 1, p. 374). Another witness supporting the possibility of fabrication is that the narrative does not clarify how Josiah and his associates recognized that Hilkiah's copy was indeed the Torah of Moses, and no evidence or proof was requested to validate the authenticity of the Torah from Hilkiah.

The narrative regarding the Holy Bible continues with the attack of Nebuchadnezzar, the King of Babylon, on Jerusalem, during which everything that was in the Temple of Solomon was destroyed and burned, and the Children of Israel, along with the items from the Temple, were taken captive to Babylon. Since the Holy Scriptures were kept inside the Temple, they were either burned or pillaged (2 Chronicles 36:17-20; 2 Kings 24-25). When many years later, after their liberation from captivity, the Children of Israel returned to Jerusalem, they asked Ezra the priest to bring the Torah of Moses and read it to them, and Ezra and his assistants read it from dawn until noon on the first day of the seventh month for the people and interpreted it. They continued this until the seventh day, which was the seventh day of the Jewish Feast of Tabernacles (Nehemiah 8:1-8). The text of the Holy Scriptures implies that the Jews had taken the Holy Scriptures with them and, upon returning, asked Ezra to bring it and read it to them. Some, however, believe that Ezra rewrote the Holy Scriptures again through divine inspiration (Qorqasani, 1939: 1, 15, and

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al-Hindī, n.d.: 1, 212). Others believe that among the documents referenced by Ezra, there were incomplete documents, but he did not recognize them (al-Hindī, n.d.: 1, 227) and even accused him of forging the Torah (Hijazi al-Saqa, 1976: 73).

Even if we accept that Ezra's version was the original Torah, the subsequent events that occurred cannot lead us to believe that Ezra's version remained intact, as it certainly would have been lost during the attack of Antiochus. Antiochus Epiphanes ascended to the throne of the Seleucid Greeks in 175 BCE and after taking control of Egypt, invaded Jerusalem in 169 BCE, destroying it and plundering all its treasures and valuables, burning all the copies of the Torah and other books of the Old Testament, and declaring that anyone found with a copy of the Torah or Old Testament books would be killed, conducting inspections monthly (Apocrypha of the Old Testament, 2004 AD/1383 SH; 1 Maccabees 1:11-61, pp. 383-388).

The story of the Old Testament regarding the Holy Bible ends at this juncture, but history records that in 70 CE, Titus gathered an army of Romans and attacked Jerusalem. When the city fell to the Romans, Titus proposed conditions to the residents of Jerusalem, but they rejected them, leading him to order the burning of their temple, resulting in the deaths of many Jews (Klaperman, 1970 AD/1349 SH: 2, 169-173).

At this point in time, Yohanan ben Zakkai, one of the prominent scholars and a distinguished member of the Sanhedrin of Jerusalem, fled the city while it was under siege by the Romans and established a new assembly of scholars in the city of Yavne, which was recognized by most Jews in Palestine as the reference for all religious and moral issues (ibid: 2, 180-

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185). This center is where the writings of the Holy Scriptures were revived.

Therefore, examining the historical process of the Holy Scriptures indicates that the current Torah lacks any credibility in terms of its document and cannot be trusted.

What strengthens the argument against the credibility of the Holy Bible is that in ancient Judaism, there was a group known as the scribes or "Soferim" who copied the Holy Scriptures. Jeremiah stated about them: "The pen of the scribes is in vain." (Jeremiah 8:8) The Holy Qur'an also refers to this: "So woe to those who write [the distorted book] with their own hands, and then say, 'This is from God,' to gain a small price; so, woe to them for what their hands have written, and woe to them for what they earn" (al-Baqarah/79) (Kashani, 2016 AD/1395 SH: 210-211).

2.1.2. Canonization of the Old Testament

According to existing evidence, the Old Testament was written over a period of a thousand years (1400-400 BCE) by at least thirty different authors, with some authors of certain books remaining unknown (Schultz, n.d.: 2; Deeb, 1985: 5-6). Others have believed that the writing and compilation of the Holy Bible occurred over a thousand years from 1100 to 100 BCE (Voorst, 2005 AD/1384 SH: 42-43). However, researchers have accepted the second viewpoint and believe that these books underwent editing by the priests in multiple periods. Its writing began around 1100 BCE after the Children of Israel entered Palestine, and the song of Moses and Miriam (Exodus 15) was written, possibly continuing until 400 BCE, when the priests of Jerusalem completed and edited it in its current form. The editing of some books, such as Isaiah 24-27 and Ezekiel 38, as well as Daniel, was completed in 160 BCE, and the basic writings were essentially compiled around 100 BCE, but the status of some books, like Esther and the Song of Songs, remained

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disputed (Voorst, 2005 AD/1384 SH: 42-43; Weir, 1995 AD/1374 SH: 2, 607).

After the completion of the writing and editing process, discussions began regarding the preparation of a list of these numerous books, determining which of these books were sacred and which were not, processes referred to as "Canonization." The Jewish council in Yavne (around 90 AD) accepted the official books, but it took several years for this decree to be widely accepted (Mohammadiyan et al., 2001 AD/1380 SH: 5; Barclay, 1972: 40).

In Christianity, the affirmation of the sanctity and credibility of the Old Testament books occurred at the Council of Hippo in 393 AD. In this council, the view of the Jewish council in Yavne, which rejected the Greek version of the Holy Bible, was not accepted, and the validity of the Greek version of the Holy Bible was confirmed. This view was also accepted and validated in two councils of Carthage held in 397 and 419 AD. This view was accepted by Christians, and there was no dispute regarding it until the Reformation. During the Reformation, Luther did not express any objections regarding the canonical texts, and nothing was mentioned about the canonical texts in the Augsburg Confession (1530 AD). However, Zwingli and Calvin mentioned the canonical books, recognizing them as the same books from Genesis to Malachi (i.e., 39 books). Faced with this issue, the Catholic Church convened the Council of Trent and declared that the opinions of the councils of Hippo and Carthage were valid and accurate, affirming that the books from Genesis to Malachi were primary canonical texts, while other books in the Greek translation were secondary canonical texts (the priest Samuel Yusuf Khalil, "Introduction to the Old Testament," p. 45).

2.1.3. Apocrypha of the Old Testament

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Two versions of the Old Testament exist that have significant differences from each other. The emergence of these two versions is attributed to the invasion of Alexander the Great in the fourth century BCE, which led to the dispersion of Jews throughout the empire and, over time, the gradual forgetting of their mother tongue (Hebrew) in favor of Greek. The translation of the Torah into Greek began for the benefit of the Greek-speaking Jews of Alexandria in the third century BCE and was eventually completed around 132 BCE (Sarna, 1993: 2, 155). According to Jewish and Christian traditional narratives, during the reign of Ptolemy II Philadelphus (285-246 BCE) in Egypt, at the suggestion of Demetrius the royal librarian, the king asked Eliezer (the chief priest of the Jews) to have the Torah translated into Greek. This task was carried out by a group of seventy individuals, which is why it is known as the Septuagint (the translation of the seventy). This translation was widely used among the Jews scattered in the Mediterranean regions during the time of Jesus Christ and was also considered the Holy Bible of the early church (Merrill C. Tenney, 1983 AD/1362 SH: 1, 30).

In the two centuries before the advent of Christianity and a century after it, many Jews and Christians used this version until around 100 AD when Jewish leaders convened a council and voted to recognize the official 39 books, declaring the seven books present in the Septuagint translation as non-canonical. However, Christians regarded this version as valid and continued to use it until the Protestants returned to the Hebrew text in the sixteenth century, declaring these seven books as unofficial (the priest Samuel Yusuf Khalil, "Introduction to the Old Testament," p. 45).

Protestants refer to the seven extra books in the Septuagint as "Apocrypha," meaning "Hidden and concealed," while Catholics and

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Orthodox Christians refer to them as "Secondary canon," meaning they hold a degree of lower authority. It is worth noting that the versions of the Holy Bible containing apocryphal texts differ in both the number of books and their arrangement. In addition to the well-known seven books, one can also mention additional texts such as the Additions to Esther, the Prayer of Azariah and the Song of the Three Young Men, the Story of Susanna, and the Story of Bel and the Dragon (Charlesworth, 1993: 2, 174).

Now we come to the question of how to ascertain the divine inspiration of these books regardless of who wrote them. Was the Canonization the will of God? In the history of Judaism, there existed no reliable criteria for distinguishing sacred books from non-sacred ones, nor any rational or legal authority for determining the legal status of these books. This claim is evidenced by the differences among various Jewish and Christian denominations regarding the sanctity of some books. A more important question is who granted authority to the Jewish and Christian councils to decide on the divine inspiration of the Holy Bible? If it is stated that the Holy Bible conferred this authority, we will fall into a circular reasoning trap. There is no authority beyond the Holy Bible in Judaism and Christianity to validate the credibility of both (Kashani, 2016 AD/1395 SH: 211-213.)

2.2. New Testament

The second part of the Holy Bible is the New Testament, which is only accepted by Christians. This section consists of books and letters with various contents .

The New Testament includes twenty-seven books and letters written by nine authors, and if Paul is considered the author of the Letter to the Hebrews, the number of authors of the New Testament decreases to eight. These books were written over a period of approximately just over

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half a century, from around 45 AD to about 100 AD (C. Tenney, 1983 AD/1362 SH: 1, 136).

One point to note about the New Testament is that Christians believe that Jesus Christ never brought a book and did not need to bring one at all; because prophets, as intermediaries between God and humans, bring messages and books from God. However, Jesus Christ is believed to be God Himself and the embodiment of revelation (Miller, 1981: 66), and therefore, his behavior and sayings are sufficient for humanity, and the Gospels were written by others after the death of Jesus Christ. It should be noted that Christian beliefs differ from those found in Islamic culture and texts regarding Jesus Christ 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 are traditionally attributed to Matthew, Mark, Luke, and John; however, the original titles of the Gospels are unknown. The names of most Greek books are explicitly appended to their authors. For example, we say: "Homer's Iliad" or "Plato's Republic." In contrast, for the Gospels, the phrase "According to..." is used, for example, "The Gospel according to Matthew," which seems to avoid directly attributing these books to their traditional authors (Robertson, 1999 AD/1378 SH: 19-20.)

Recent scholars of the Holy Bible argue that with the exception of half of the letters attributed to Paul, the authors of the other books cannot be definitively identified (Haqani Fazl, 2013 AD/1392 SH: 62). Therefore, regarding the transmission of the New Testament, there is no established continuous chain and confirmed tawatur (widely accepted transmission).

2.2.1. Canonization of the New Testament

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One of the problems that the early church faced was the existence of multiple Gospels, with new ones being added every day, and some sects, such as Marcion's, only accepted the Gospel of Luke and ten letters from Paul. Even in the third and fourth centuries, there was still no consensus regarding the New Testament books, and some churches did not recognize the Letter to the Hebrews, James, the second and third letters of John, the Letter of Jude, and the second letter of Peter, and the Revelation of John as part of the sacred texts (Voorst, 2005 AD/1384 SH: 121).

The process of Canonization and selection of the 27 books of the New Testament from among the many existing books and letters spanned from the early second century until the Council of Carthage in 397 AD (Mohammadiyan et al., 2001 AD/1380 SH: 5; Voorst, 2005 AD/1384 SH: 120-121; Schniedwind, 2005: 3). Thus, the process of canonization of the New Testament took approximately 300 years (Barclay, 1972: 45); of course, this list was reaffirmed by the Council of Trent (1545-1563) (Lofmark, 1990: 27).

The writers of early Christianity, in addition to the 27 books of the New Testament, wrote other Gospels, Acts of the Apostles, letters, and revelations that were not included in the official list of the New Testament. These writings later became known as the "Apocrypha of the New Testament." (Baghbani Arani, 2020 AD/1399 SH: 90)

2.2.2. Apocrypha of the New Testament

The early Christians, in addition to the existing books of the New Testament, wrote other Gospels, books, and letters about the Acts of the Apostles and revelations, which are referred to as the "Apocrypha" or "Hidden books" of the New Testament. The church has not accepted these writings, some of which still exist, as official books and does not categorize them as sacred texts.

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A version of the "Gospel of Judas Iscariot" was discovered in Egypt in 1978. This Gospel presents Judas not as a villain in the story of the crucifixion of Jesus, but rather as a hero. Other apocryphal books include the "Infancy Gospel," "The Story of Joseph the Carpenter," and "The Ascension of Mary," which contain narratives similar to those in the Qur'an concerning Jesus and his mother, Mary. For example, the account of Jesus speaking in the cradle appears in this Gospel. Other apocryphal books include "The Acts of Peter," "The Acts of Paul," "The Acts of John," "The Acts of Thomas," "The Acts of Andrew," as well as "The Letters of Clement," "The Letter of Barnabas," "Paul's Third Letter to the Corinthians," and "Paul's Letter to the Laodiceans," along with other apocalyptic writings (Rasoolzadeh et al., 2010 AD/1389 SH: 489).

An important question arises: how did the church confer authority and credibility upon these books? If the answer is that the Holy Bible granted this authority, a circular reasoning trap arises. The church grants authority to the Holy Bible and the same Holy Bible confer authority to the church. In Christianity, there is no authority beyond the Holy Bible and the church to validate the credibility of both (Kashani, 2016 AD/1395 SH: 236.)

However, Muslims have a reference beyond the Holy Bible and the church that has confirmed the Testaments to some extent, and that is the Qur'an. Accordingly, all heavenly books must be presented to the Qur'an for validation (Naqavi, 2022: 107-108; Naqavi, 2011: 19; Naqavi and Eftekhari, 2024: 314). It was previously discussed in the compilation of the Qur'an that the chain of transmission of the Qur'an is connected and certainly reaches its bringer, the Prophet of Islam (PBUH), and is assuredly from God. Rationality and religious law dictate that if a book is attributed to God, and we are certain that another text is from God, the

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book attributed to God must be validated against the book that is certainly from God. Therefore, the Qur'an can serve as a reference for all heavenly books. On the other hand, it has been firmly established that the Qur'an is a miracle and is certainly from God, and thus can also serve as a reference for all heavenly books.

Conclusion

Based on what has been presented in this paper, the findings can be summarized as follows:

1. The Holy Qur'an was written down simultaneously with its revelation, whereas the Testaments experienced a gap between their revelation and final writing;
2. The time from writing to the compilation of the Qur'an was less than two years, while the time from writing to the Canonization of the Old Testament took over a thousand years, and the time from writing to the Canonization of the New Testament took about three hundred years;
3. The process of compiling the Qur'an did not damage its continuous chain of transmission, thereby preserving its documentary credibility, while the process of Canonizing the Testaments has undermined their documentary credibility, rendering them lacking in such authority;
4. The Qur'an has a single version (the '*Uthmānic*' version) and does not contain apocryphal texts, whereas the Old Testament has various versions (Hebrew, Greek, and Samaritan), and the New Testament also has multiple versions. Thus, the Testaments possess apocryphal texts.

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Comparative Study of the Origin of Human Creation in the Quran and Sacred Texts of Other Religions

Ali Rahid ¹ , Hamid Aryan ² 

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Abstract

The present study, through a documentary study and descriptive-interpretive method, aims to examine the perspectives of various religions based on their sacred texts regarding the origin of human creation in a comparative manner. The findings of the research indicate that the sacred text of Islam, the Quran, presents a strong and explicit account of the independent creation of the first human, stating that his origin is from clay and soil, not from another being. The views of other Abrahamic religions, namely Judaism and Christianity, based on the teachings of the Bible, align with this perspective. Some Zoroastrian texts suggest the emergence of "Gayomarth" or "Kayomarth" (the first human) from soil, but the predominant view in this tradition is that the first human originated from the Rivas plant (rhubarb, scientific name: Rheum). The sacred texts of Hinduism, in varied and somewhat ambiguous expressions, consider all creations, including humans, as manifestations of the Creator, with fire, water, and soil as the

1 . PhD Graduate, Department of Quranic Interpretation and Sciences, Imam Khomeini Educational and Research Institute, Qom, IRAN **(Corresponding Author)**.
alirahid66@gmail.com

2. Associate Professor, Department of Quranic Interpretation and Sciences, Imam Khomeini Educational and Research Institute, Qom, IRAN. aryan@iki.ac.ir

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primary elements constituting the material aspect of human creation. In none of the sacred texts of the examined religions and traditions is the issue of human evolution or the emergence of humans from other beings or any alternative origin proposed

Keywords: Human creation, creation in religions, the first human creation, Adam in the Quran, Adam in the Bible, human in the Avesta, human in the Vedas-Upanishads.

Introduction

The creation of humans and its nature is the primary issue in anthropological discussions, playing a significant role in human self-awareness regarding their existential structure. This understanding enables individuals to formulate their worldly and otherworldly life plans and strive toward perfection and happiness. Additionally, a proper explanation of this issue has numerous implications for ideology and worldview, to the extent that the differences and oppositions among various anthropological schools stem from their perspectives on the first human. Therefore, understanding the origin of humans has always been a major concern for humanity and a focus of religions. Both specialists in various sciences have conducted research and proposed theories on this matter, and different religions have addressed it, explaining the nature of human creation in their teachings.

The scope of the present research is a comparative examination of the perspectives of religions based on their sacred texts on this issue, without delving into the theories of scientists. Thus, we first turn to the revelatory teachings in the last heavenly book, presenting the Quranic

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perspective, and then explain the teachings of major religions such as Judaism, Christianity, Zoroastrianism, and Hinduism, comparing and analyzing these views. This approach aims to clarify the perspective of each religion through its most authoritative texts on this issue; and reveal the similarities and differences among these perspectives; then, investigate whether the hypothesis of human evolution and the emergence of humans from other beings have any basis in the sacred texts of religions.

In recent centuries, specialists in empirical sciences have proposed the hypothesis of human evolution from earlier beings, though they have been unable to provide sufficient empirical evidence, leaving it as a hypothesis. Nevertheless, some Muslim thinkers, accepting this view, have attempted to reconcile Islamic verses and traditions, as well as the texts of other religions, with these empirical theories (cf. Sahabi, n.d.). Others, without judging the attribution of this hypothesis to religious texts, have categorized verses and explained their relationship with the theory of evolution (cf. Meshkini Ardabili, n.d.).

1. Background

Regarding the background of research, although several studies have been conducted in this field, they generally lack the necessary comprehensiveness and a comparative examination of the perspectives of different religions on the origin of the first human. Below, we mention some of these works:

-Elahe Barzegar, in her thesis titled A Comparative Study of the Story of the Creation of the First Human and Its Nature in the Torah, Bible, and

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Quran, Compared with the Creation Myth in Zoroastrian Religious Texts," (Barzegar, 2017) conducted research close to the topic of this article. However, despite mentioning the comparative nature of the research in the title, the thesis primarily addresses the principle of human creation, with only occasional references to the nature of the first human's creation. Additionally, Hinduism was not within the scope of this study.

-Amir Khawas, in an article titled "A Comparative Study of the Creation of Adam and Eve from the Perspective of the Quran and the Old Testament," (Khawas, 2013) examined the views of the Quran and the Old Testament on this matter. Although this is a comparative study, it is limited to a comparison between the Quran and the Old Testament.

-The article "Human Creation in the Quran and the Ancient Upanishads," (Mahmoudi and Bastami, 2007) also examines the nature of human creation in the Quran and one of the sources of Hinduism (the Upanishads).

-The book "Creation in Religions" (Mirfakhraei, 1987) addresses the issue of creation, including humans and other beings, from the perspectives of Zoroastrianism, Judaism, and Islam, and briefly discusses the nature of human creation in limited sections.

-Additionally, in works such as "Human Creation in the Quran," (Aryan et al., 2016) only the Quranic perspective on this issue is presented.

-Thinkers and commentators such as Sayyid Mohammad Hossein Ṭabāṭabā'ī, Mohammad Taqi Mesbah Yazdi, and Abdollah Javadi Amoli have also examined the issue of human creation from the Quranic perspective in their exegetical works, focusing solely on the Quranic view.

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In contrast, this research specifically examines the issue of human creation, not humans and other beings, and includes the perspectives of Islam, Judaism, Christianity, Zoroastrianism, and Hinduism in its scope. Moreover, this examination is conducted in a comparative manner.

The article employs a library-based study and a descriptive-interpretive method to examine the issue. When reporting the Quranic perspective, the research method is primarily interpretive, while in reporting other perspectives, a descriptive and somewhat analytical approach is used, and in evaluating some views, a critical method is employed.

2. The Creation of the First Human from the Perspective of Islam Based on the Quran

The Quran, as the sacred text of Islam, addresses the issue of the creation of the first human in numerous verses. Considering various criteria, these verses can be categorized in different ways (cf. Mesbah Yazdi, 2012: 327). We will examine these verses in four groups and, in the end, extract the Quranic perspective. It is worth noting that to arrive at the Quran's final viewpoint on this issue, the implications of all groups of verses must be considered together, as these interconnected meanings will lead us to the desired conclusion.

2.1. Group 1: Verses Indicating the Unity of Human Ancestry

A group of Quranic verses states that the lineage of all current humans traces back to a single individual, and all humans share a common ancestor (cf. 4:1; 6:98; 7:189; 39:6; 49:13). It is important to note that the audience

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in these verses is general, encompassing all humans. The apparent meaning of these verses, especially considering expressions such as "He created from it (*Nafs*) its mate" and "He made from it (*Nafs*) its mate," is that "*Nafs*" refers to a real, specific individual, as is the case in many other verses (cf. 2:48, 123, 281; 3:25, 30, 61, 161, etc.). Commentators, using the context of the verses and other Quranic passages as evidence, interpret "*Nafsun Wāḥida*" (a single soul) as referring to Adam (cf. Ṭabāṭabā'ī, 2011: 4, 135; Ṭabāṭabā'ī, 2011: 16, 257; Ṭabāṭabā'ī, 2011: 17, 238; Ṭūsī, n.d.: 1, 410; Zamakhsharī, 1987: 1, 461).

However, some proponents of the theory of evolution have interpreted these verses, which conflict with their assumptions, in a manner inconsistent with the proper logic of Quranic exegesis, leading to serious criticisms (cf. Aryan et al., 2016: 23-27).

2.2. Group 2: Verses Indicating Adam as the Father of Humanity

Another group of Quranic verses identifies all humans as the descendants of an individual named "Adam." The Quranic expressions in this section are of two types:

- 1) In one expression, all humans on earth are addressed as "*Banū Ādam*" (Children of Adam) (cf. 7:26; 36:60; 7:31, 35). In these verses, given the general address and the absence of any exceptions, all humans on earth are referred to as the children of Adam.
- 2) In verse 7:27, in addition to the first expression, the phrase "Your Father" is also used: "O! Children of Adam, let not Satan tempt you as he removed your parents from Paradise." Considering the expression "*Banū Ādam*," the intended meaning of "Your Parents" is Adam.

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2.3. Group 3: Verses Indicating the Creation of Adam from Clay and Soil

In the next group of verses, the name "*Ādam*" and the independent nature of his creation are explicitly mentioned: "Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was." (3:59) This verse is the most decisive evidence for proving the independent creation of the first human from soil (cf. Meshkini Ardabili, n.d.: 55; Ṭabāṭabā'ī, 2011: 16, 256; Vaezi, 2011: 25; Mohammad Taqi Jafari, 1978: 2, 132). Key points in interpreting this verse that aid in a correct understanding are as follows:

A) Since there is no doubt that "Jesus" in the verse is a proper noun, "*Ādam*" is also a proper noun referring to a specific individual and is not a generic or species name. This is because:

- It is illogical for a proper noun (Jesus) to be compared to a generic name;
- The apparent meaning of Quranic verses indicates that "Adam" is always used as a proper noun, not a generic or species name;
- Here, "*Ādam*" is used without the definite article "*al*," which is evidence of its being a proper noun;
- In all verses, the word "*Ādam*" is grammatically non-declinable (*Ghayr Munṣarif*), further evidence of its being a proper noun.

B) Since the point of comparison "He created him from dust" is explicitly mentioned in the verse, the intended comparison between Jesus and Adam is in their creation and its nature, not in attributes such as knowledge or virtue, as some have claimed (cf. Meshkini Ardabili, n.d.: 56).

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C) In addition to the mentioned point of comparison, the occasion of revelation (*Sabab al-Nuzūl*) of this verse also supports this interpretation (cf. Qummī, 1984: 1, 104; Javadi Amoli, 2001: 14, 433).

Other verses in this group include 17:61-62. In these verses, "*Ādam*" also clearly refers to a proper noun and the phrase "This one" (*Hādhalladhī*), the pronoun "He" (*Hu*), and the word "Descendants" (*Dhurrīyyatuhū*) further confirm this. The verses discuss the story of the creation of Adam, the angels' prostration to him, and Satan's refusal. They clearly state that Adam was created from "Clay" (*Tīn*). Similarly, in 7:11-12, the story of the creation of humans and the angels' prostration is recounted. The pronoun "You" (*Kum*) in "We created you" does not imply that "Adam" is a collective noun, as this would contradict the apparent meaning of other verses (e.g., 7:27; 17:61-62; 4:1), which identify Adam as the first human and the one to whom the angels prostrated.

In summary, the implication of these verses is that Adam was created independently and directly from soil. By combining these with the implications of the first and second groups of verses, we conclude that the common ancestor of all humans, Adam, the father of humanity, was created independently and directly from soil.

2.4. Group 4: Verses Referring to the Creation of the First Human from Clay

In this group of verses, the name "*Ādam*" is not explicitly mentioned, but other contextual clues indicate that these verses refer to the creation of Adam (cf. 38:71-76; 15:26-33). These verses refer to the story of the creation of humans and the angels' prostration but do not mention "*Ādam*"

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by name, instead using the terms "Human" (*Bashar*) and "Mankind" (*Insān*).

By using the verses from the third group, which explicitly mention "*Ādam*," as contextual evidence, it becomes clear that the above verses also refer to the creation of Adam. Since Adam is the father of all humans and, in fact, the creation of humans began with him, he is referred to using the terms "Human" and "Mankind." (cf. Aryan et al., 2016: 37)

2.5. The Creation of Eve in the Quran

Since the issue of the creation of the first human's spouse is closely related to the creation of the first human, and some religions speak of their simultaneous creation, we will briefly address the story of the creation of the first human's spouse.

Although the name of Adam's wife is not mentioned in the Quran, she is referred to as "The spouse of Adam" (*Zawj Ādam*). In Islamic traditions, she is known as "*Hawwā*" (Eve) (cf. Qummī, 1984: 1, 43; Ibn Bābawayh, 1999: 1, 195; Ṭabrisī, 1983: 2, 314). In three places in the Quran, it is stated that God created humans from a single soul (*Nafsun Wāḥida*) and created their spouse from it (cf. 4:1; 7:189; 39:6). Commentators have proposed two views regarding the nature of Eve's creation:

- 1) Some, citing certain traditions, believe that Eve was created from Adam's left rib (cf. Ṭabarī, 1992: 1, 146; Fakhr al-Rāzī, 1999: 9, 478).
- 2) However, the majority of commentators reject this view, considering the related traditions to be Isra'iliyyat (narrations of Jewish origin) that have entered Islamic teachings. They interpret the phrase "He created from it

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(*Nafs*) its mate" (*Khalaqa Minhā Zawjahā*) to mean that Eve was created from the same essence or additional clay of Adam (cf. Ṭabāṭabā'ī, 2011; Rashīd Riḍā, 1993: 4, 330; Marāghī, n.d.: 4, 176).

Given that the traditions suggesting Eve's creation from Adam's rib are contradicted by other traditions that strongly deny this view (cf. Ibn Bābawayh, 1993: 3, 379; 'Ayyāshī, 1961: 1, 216), the second view can be considered more accurate.

3. The Creation of the First Human from the Perspective of Judaism Based on the Bible

The story of the creation of the universe, including the first human, is found in the Book of Genesis in the Old Testament. In Genesis, there are two somewhat different accounts of creation.

The First Creation Account (Genesis 1:1–2:4):

This account describes the creation of the world, including Adam and his spouse:

"In the beginning, God created the heavens and the earth... Then God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." So God created mankind in His own image, in the image of God He created them; male and female He created them... By the seventh day, God had finished the

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work He had been doing; so on the seventh day, He rested from all His work." (Saqi, 2019; Genesis 1:1, 25–27; 2:2–3)

In this account, the order of creation is: water, earth, plants, animals, and humans (male and female created simultaneously and in God's image).

The Second Creation Account (Genesis 2:4–25):

This account begins with a different narrative:

"No shrub of the field had yet appeared on the earth, and no plant of the field had yet sprung up, for the Lord God had not sent rain on the earth, and there was no one to work the ground. But streams came up from the earth and watered the whole surface of the ground. Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being... 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." The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him... 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 and then closed up the place with flesh. Then the Lord God made a woman from the rib He had taken out of the man, and He brought her to the man." (Saqi, 2019; Genesis 2:4–18, 21–22)

In this account, the order of creation is: water, man (created from dust), plants, animals, and woman (created from Adam's rib).

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Some Jewish commentators have noted the differences between these two accounts and labeled them as the "Elohistic" and "Yahwistic" narratives (cf. Mahdavi Haji and Lakzaei, 2016).

The Torah explicitly states that the first human was created from dust and given the breath of life:

"Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." (Saqi, 2019; Genesis 2:7)

The Talmud also describes the creation of the first human from dust and its stages:

"Adam was created on the first day of the year, the first of Tishrei, and everything related to him occurred on that day. In the first hour, his dust was gathered; in the second hour, his clay was kneaded; in the third hour, his limbs were formed; in the fourth hour, the soul was breathed into him; in the fifth hour, he stood upright; in the sixth hour, he named all things; and in the seventh hour, Eve was brought to him." (Talmud Bavli, Sanhedrin 38b, 1964–1990)

Additionally, the etymology of the word "Adam" is linked to the Hebrew word "Adamah," meaning "Earth" or "Soil." This term, used in both masculine and feminine forms in Genesis, refers to something created from dust (cf. Talmud Bavli, Sanhedrin 38a, 1964–1990).

3.1. Comparative Analysis of the Views of the Quran and the Old Testament

1) Both the Quran and the Torah describe the creation of humans as independent and originating from soil, not from any other being. However,

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in the first account of Genesis, there is no mention of soil as the origin of humans.

2) In both books, after the material creation of humans from soil, there is mention of the breathing of a non-material soul into the clay figure, giving it life. The difference is that the Torah specifies the breath of life was blown into Adam's nostrils.

3) The Torah emphasizes the place of human creation within the sequence of creation, but the Quran does not present such an order. The verses about human creation in the Quran are not connected to the creation of other beings and are expressed in a scattered manner.

4) In addition to soil, the Quran uses various other terms to describe the origin of humans, such as clay (32:7), sticky clay (37:11), dry clay (15:28), the essence of clay (23:12), and black, fetid clay (15:26), which reflect a nuanced and multifaceted understanding. In contrast, the Torah only mentions "Soil" as the origin of humans.

5) In one account, the Torah describes the creation of Eve as simultaneous and similar to Adam "So God created mankind in His own image, in the image of God He created them; male and female He created them." (Genesis 1:27) However, in the second account, Eve is created after Adam and from his rib (a non-soil origin). In Genesis 2:21-23, it is written: "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 and then closed up the place with flesh. Then the Lord God made a woman from the rib He had taken out of the man, and He brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was

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taken out of man." In contrast, as previously mentioned, the Quran describes Eve's creation as occurring after Adam and from the same essence as him (from soil), not from his rib.

4. The Creation of the First Human from the Perspective of Christianity Based on the Bible

Since Christians believe that Jesus is the continuation of the path of Moses and consider the Torah to be a divine and unaltered scripture (cf. Matthew 5:17-18), they accept the teachings contained in the Torah and believe in the same account of creation as described in the Book of Genesis. Therefore, the worldview and perspective of Judaism and Christianity on this matter are the same, and the account of creation as described in the Torah is what Christians also believe. However, in some cases, differences between the New Testament and the teachings of the Old Testament can be observed, and since some Christian beliefs, such as the nature and character of Jesus, original sin, and divine grace and forgiveness, are closely related to the creation of Adam and the story of his life (cf. Paul's Letter to the Romans, 5:12-19), Christian scholars have paid special attention to this issue (cf. Augustine (2007), sections on original sin and divine grace; Aquinas (2011), sections on creation and original sin).

In parts of the Gospel of Luke (3:38) and Matthew (1:13-17), which describe the genealogy of Jesus, Adam is referred to as the son of God. Additionally, in some Gospels, during the baptism of Jesus by John the Baptist, the Holy Spirit declares, "You are my beloved Son; with you I am well pleased," where Jesus is called the Son of God. However, Christians seem to interpret the son-ship of Adam metaphorically, accepting his initial

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creation from soil as described in the Old Testament, while they take the son-ship of Jesus literally without justification. In Paul's letters in the Gospel, we read: "The first man, Adam, became a living being; the last Adam, a life-giving spirit... The first man was of the dust of the earth; the second man is of heaven... And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man." (First Letter to the Corinthians 15:45-49)

Many consider this statement and similar statements by Paul in his other letters about Jesus to be the origin of the belief in the Trinity and the divinity of Jesus in Christian thought (cf. Khawas, 2010).

Another issue found in parts of the New Testament, which contradicts the teachings of the Old Testament, is the eternality of Christ and his existential precedence over Adam. Christians believe that although the human nature of Christ came after Adam and is descended from him, his divine nature is eternal and existed before the creation of the world. All things in heaven and on earth, visible and invisible, were created in him. All creation was made through him and for him. He existed before all things, and in him all things hold together (John 1:1-14; Paul's Letter to the Colossians 1:15-18). According to Paul's account (Letter to the Romans 5:14), Adam is a type of the future Christ. In this way, Christ is the original, and Adam is the likeness and pattern of that original, and since the original precedes the likeness and pattern, Christ precedes Adam (cf. Mojtabai, 1988: Entry on Adam).

Paul established the belief among Christians that for humanity to be saved from the clutches of Satan, a divine savior must come to earth and

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redeem humanity. For this purpose, God sent His only Son (who was created before Adam) to the earthly realm to save humanity through his blood (cf. Khawas, 2010).

Comparison of the Views of the Quran and the New Testament

- 1) Just as the Quran describes the creation of Adam as directly from soil and considers him the father of humanity, Christianity, in accordance with the teachings of the Bible, also believes in the creation of Adam from soil and regards him as the progenitor of humanity, not considering his origin to be from another being.
- 2) Unlike the Quran, in the account of the eternal creation of Jesus, the issue of creation from soil or clay is not mentioned at all. In the Christian view, the belief in the son-ship of Jesus is not metaphorical but signifies a special relationship. From their perspective, this son-ship is not even akin to adoption, but rather Jesus is truly the Son of God, sharing divinity with God the Father. However, as previously mentioned, the Quran in 5:59 states that Jesus, like Adam, is a created being and was created from soil.

5. The Creation of the First Human in Zoroastrianism

For the ancient Iranians, numerous religions such as Zurvanism, Mithraism, Manichaeism, Mazdakism, Zoroastrianism, and Mazdayasna have been reported. Among these, the Quran only mentions Zoroastrianism, which, according to some commentators, is considered to have a revelatory origin and affirms its original teachings. They interpret the term "Majus" in verse 17 of Surah *al-Hajj* as referring to the religion of Zoroastrianism, and since it is mentioned alongside other revelatory religions, it indicates its divine nature (cf. Ṭabāṭabā'ī, 2011: 14, 358;

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Makarem Shirazi, 1992: 1, 289; Hashemi Rafsanjani et al., 2004: 25, 450). Additionally, numerous traditions indicate that Zoroastrians had a prophet and a heavenly book, and the Prophet Muhammad (PBUH) collected *Jizya* from them, which indicates their status as People of the Book (cf. Kulaynī, 1987: 3, 568; Ibn Ḥayyān, 2006: 1, 380; Ibn Bābawayh, 1993: 2, 53).

Among the religious texts available in Zoroastrianism, books such as the Avesta, Bundahishn (Creation), Pahlavi Narration, Selections of Zadspram, and others address the creation of the first human (cf. Barzegar, 2017); according to Zoroastrian belief, the entire cosmic process of creation, from the initial creation to Farashgard (the end of the era of mixture), spans twelve thousand years, divided into three periods: Bundahishn (Creation), Gumezishn (Mixture), and Wazarishn (Separation). The period of Wazarishn or Separation marks the end of these twelve thousand years of worldly life, during which all beings will exist in a state of purity, free from impurity, eternally (cf. Bahar, 1982; Bundahishn, chapters 1–5; Amouzgar, 1999; Dēnkard: 3).

Ahura Mazda first creates the seven Amesha Spentas (Holy Immortals) to assist Him in the act of creation. The Amesha Spentas are divine attributes and human virtues that, through recognition and acquisition, humans advance on the path of self-awareness and spiritual perfection, ultimately becoming Ahura-like (cf. Riazi Heravi and Shamshiri, 2014). Among the Amesha Spantas, Vahu Manah (Good Mind) is created first, and Vahu Manah creates Kayomarth (the first human) and the "Uniquely Created Bull." (Amouzgar, 2018: 17)

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In the view of some Zoroastrians, the first human is named Kayomart. This name is pronounced as "Jayomarat" in Arabic, "Gayomart" or "Gayomard" in Pahlavi, "Gayomarth" or "Kayomarth" in Persian, and "Gaya Martan" in Avestan. This name originally means "Mortal Life," in contrast to immortal and eternal life, which is specific to the description of gods, and has been used to name the first human. According to the creation story in Zoroastrian religious texts, in the beginning, that is, in the second three-thousand-year period of the 12,000-year lifespan of the universe, Ahura Mazda created Kayomarth's body from clay or earth over seventy days. Some have suggested that the reason Kayomarth is given the title "King of Clay" (*Malik al-Ṭīn*) in Pahlavi texts and Islamic sources (cf. Majlisī, 1983: 57, 266) may be related to this (cf. Tafazzoli, 1988: Entry on Adam, *iii. Adam in Zoroastrianism*). With the beginning of the third three-thousand-year period, Ahriman attacked the world, and as a result, the period of the mixture of good and evil began. Ahriman attacked the heavens, water, earth, plants, and the "Uniquely Created Bull" (the prototype of useful animals), polluting them all with ugliness, but he failed to kill Kayomarth because it was destined that he would live for another 30 years. After 30 years, when Kayomarth's time of death arrived, his seed spilled onto the earth. A portion of this seed was taken by the Yazata (Naryosang), and one-third of it was placed in the womb of "Spandarmad," the Yazata of the earth. After 40 years, two rhubarb stalks with 15 leaves sprouted from the earth. These two plant forms were joined and similar, to the extent that it was unclear which was male and which was female. After nine months, both transformed from plant forms into human bodies, and the first human couple, named Mashya and Mashyana (in some books,

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these two are also referred to as Mahli and Mahliyana, Malhi and Malhiyana, Matar and Mataran, Mari and Mariyana, etc.; cf. Barzegar, 2017), came into existence. Ahura Mazda told them, "You are the father and mother of the world." Then they thought of each other and each considered the other to be human (cf. Bahar, 1982: Chapter 14).

In this account, Kayomarth is considered a primitive prototype of the essence of humanity, so his description is not that of a real human; however, some consider Kayomarth to be analogous to Adam, while most regard Mashya and Mashyana as the first created humans.

5.1. Comparison of the Views of the Quran and Zoroastrians

- 1) The Quran considers the origin of human creation to be soil, but in Zoroastrian texts, the origin of the first human couple, according to one view, is a portion of Kayomarth's seed, which, through a process, transformed into the rhubarb plant and then into the first couple (Mashya and Mashyana). However, others consider Kayomarth to be analogous to Adam, who was also created from soil.
- 2) In Zoroastrian texts, as in the Old Testament, the order of creation and the place of humans within it are explicitly stated, unlike in the Quran.
- 3) The Quran describes the creation of Eve as occurring after Adam and from the same essence as him (Soil), while Zoroastrian texts describe the creation of the first human's spouse as simultaneous and similar to him, originating from Kayomarth's seed and then the rhubarb plant. However, based on Kayomarth being the first human, Zoroastrian texts clarify that he was single and had no partner for life (cf. Abolqasem Jaafari et al., 2014).

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4) In neither of these religions is there any mention of humans descending from another being.

6. The Creation of the First Human in Hinduism

The prayers and rituals of Hindus in the Sanskrit language are compiled in a collection called the Vedas, which means knowledge, and they themselves have given it the title of Shruti (Sruti), meaning revelation, inspiration, and inherited sacred sciences. Scholars estimate the composition of the Vedas to be between 1000 and 1400 BCE (cf. Tawfiqi, 2005: 25-26). In Hinduism, there are a total of four Vedas, which are as follows:

1. Rig Veda, meaning the Veda of hymns;
2. Yajur Veda, meaning the Veda of sacrifices;
3. Sama Veda, meaning the Veda of melodies;
4. Atharva Veda, meaning the Veda of the Atharvans (cf. Tawfiqi, 2005: 25-26).

The process of creation of the universe, including the creation of humans, is not presented uniformly in the four Vedas and is described in four ways:

1. Creation based on Prakṛti and Puruṣa, or matter and spirit;
2. Creation based on the four elements (the origin of all beings is earth, water, fire, and air);
3. Creation based on Brahman and Maya (based on the unity of existence, where the universe is only Brahman and the multiplicity is its manifestation called Maya);
4. Creation based on Brahman, spirit, and matter (cf. Ahmadi, 2011).

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For example, in the Upanishads, which are the philosophical part of the Vedas and the last section added to them, the emergence of humans is discussed alongside the emergence of the sun, moon, sky, earth, etc., often in contradictory ways. The Upanishads sometimes approach the subject with a pantheistic (all-god) perspective and at other times with a monotheistic view. In some cases, they depict a kind of divinity for the universe, as if God is present in the particles and essence of the world, and the world and its beings are God Himself, with the unity of existence governing the universe. In other passages, the world and its beings are considered the result and product of God, and although they arise from Him, they are not separate from Him and are a kind of divine manifestation, such that everything is in God, but God is not equal to the totality of everything and is transcendent above it.

Therefore, the Upanishads do not focus much on the material creation of humans, and except in a few cases where they refer to the material creation of the human body, in most cases, they discuss the quality of the creation of the true and inner self (Atman = Ātman). For example, a part of the Upanishads states: God and humans have a direct relationship, and God creates humans from His own element or nature (cf. Mahmoudi and Bastami, 2007).

Hindu texts introduce the creator God as "Hiranyagarbha." According to this view, all beings existed within the creator before manifesting in the world, and the creator brings them into existence through manifestation. This creator is also referred to as Ātman, who is depicted in human form, and more strangely, this creator is also called

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"Virāj", meaning the first embodied being with a human form, and "Prajāpati", meaning the first deity or father!

In any case, the mythological story of the multiplication and manifestation of the creator is as follows: After searching, the creator of existence finds no one other than Himself and is overcome by fear. Therefore, He turns to "Ahum", meaning "I" or "My existence." The first being to be embodied is the Self. He has a human form, and thus Virāj, the first embodied being with a human form, is introduced. Virāj has limbs and organs, and because he fears extinction and annihilation, he creates beings, including the first human, his spouse, and then animals on earth (cf. Mahmoudi and Bastami, 2007; Darashukuh, 2011: 1, 13-17).

However, in other parts of Hindu texts, the primary material of the world and humans is described as fire, water, and earth, and it is mentioned that all beings arise from the union of Brahman with the elements of fire, water, and earth, and humans can be part of these beings. In the Chandaogyā Upanishad, it is stated: "In the beginning, there was only existence, without a second. That being desired to become many and manifest various forms. From the light of His own essence, He created fire, and from fire, water, and from water, food or matter (earth) was created. Thus, food or matter arises from water. With the unity of existence, Brahman Himself, through the three elements of fire, water, and earth, brought forth all the diverse manifestations of the world." (cf. Mahmoudi and Bastami, 2007)

In other passages of the Upanishads, it is stated: "In the beginning of this world, there was only water," and we also read: "From fire, water is created, and from water, earth is created. At the time of death, earth

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dissolves into water, water into fire, and fire into the original existence."
(cf. Darashukuh, 2011: 1, 13-17)

6.1. Comparison of the Views of the Quran and Hinduism

- 1) In Hindu texts, the process of creation is presented in a philosophical, mystical, and somewhat mythological manner. This world is identified with "Atman" and "Brahman," and this identification between Brahman (God) and Atman (the human soul), which is often repeated in the Upanishads, is very ambiguous and does not provide a clear understanding to humans.
- 2) In most Hindu sources, the creation of humans and other beings is the result of the manifestation and emergence of the Creator (in some accounts, the first embodied being), which does not provide a clear and precise concept of the origin of the first human. In contrast, the Quran clearly states that the origin of human creation is soil and clay.
- 3) In a few Hindu texts, the material origin of the world and subsequently the creation of humans are considered to be natural elements such as fire, water, and soil, which, through unity with Brahman and His manifestation and multiplication, give rise to other beings, including humans. However, in the Quran, the material origin of the world is primarily water, and sometimes gas and smoke, while the material for the creation of Adam is soil.
- 4) Hindu sacred texts, like the Quran, consider the creation of the first human's spouse to be subsequent to him, with the difference that his spouse is created by the splitting of the first human's body or by God.
- 5) Although the Quran introduces the first humans (Adam and Eve) as the ancestors and progenitors of all humans, Hindus believe that the first man

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and woman not only gave rise to other humans but are also the origin and cause of the creation of all animals!

Conclusion

The Quranic verses strongly affirm that the ancestor of all humans is Adam. The apparent meaning of the Quranic verses indicates that the primary material of the first human is independent of other beings and originates from clay and soil. Therefore, any hypothesis of human origin through the evolution of species is rejected.

The Bible, like the Quran, considers the origin of the first human to be soil and affirms the dual nature of human existence.

In one account, the Torah describes the creation of Eve as simultaneous and similar to Adam, but in another account, it describes Eve's creation as occurring after Adam and from his rib. In contrast, the Quran states that Eve was created after Adam and from the same essence as him.

Christianity accepts almost all the beliefs of Judaism regarding the creation of the first human as described in the Old Testament, except that it considers Jesus to be the literal Son of God and believes in the pre-existence of his divine nature before Adam.

According to some, Zoroastrianism considers the origin of humans to be the rhubarb plant. Others regard Gayomard as the first human, in which case his origin is described as soil.

Zoroastrian religious texts describe the creation of the first human's spouse as simultaneous and similar to him, originating from the rhubarb plant (which emerged from Gayomard's seed). However, based on Gayomard

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being the first human, Zoroastrian texts clarify that he was single and had no partner for life.

The creation story in Hindu texts is expressed in various and sometimes contradictory ways, and does not provide a unified or consistent account of the issue.

In most Hindu accounts, the creation of humans and other beings is the result of the manifestation and multiplication of the one Creator, and beings and humans (including the first human and his descendants) are, in a sense, of the same kind as the Creator.

In a few Hindu texts, the material origin of existence is mentioned. According to this account, through the union of Brahman with the elements of fire, water, and soil, all beings, including humans, manifested.

According to Hindus, the female gender originated from the splitting of the first human or God. In none of the examined religions or schools of thought is there any mention of humans descending from another being, whether through evolution or other forms.

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Criminal Mediation in the Quran, Old Testament, and Talmud

Mohammad Kaveh Nafchi ¹ 

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Abstract

Criminal mediation is a common theme among Muslims, Jews, and Christians. However, what similarities and differences exist regarding the mediator and their role, individual versus collective mediation, location, and scope? Are certain statements in their respective scriptures compatible with the belief in the inherent, active unity, and justice of God? The necessity of referring to the epistemological sources of religion, the Quran's call for common ground among religions (Āli 'Imrān/64), and the value of clarification emphasized in the Quran (al-Zumar/18) underscore the importance of this topic. This research, employing a descriptive-analytical approach, utilizes comparative studies of the aforementioned religious texts. The results indicated that the only complete and independent otherworldly mediator is God. The simplicity of God's essence negates the concept of a son or multiplicity of divine beings. Certain statements in their scriptures require correction. Intercession does not negate the punishment of discrimination and injustice; rather, it specifically excludes violations of divine law and discrimination. This act is related to the divine attribute of mercy. While sharing commonalities such as divine mercy, the mediator's proximity, and the faith of those who benefit, otherworldly mediators also exhibit differences regarding the possibility or certainty of acceptance, whether the

1 . Assistance professor, Department of Islamic Studies, Islamic Azad University, South Tehran Branch, IRAN. MKaveh@azad.ac.ir

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mediation is fundamental or supplementary, obstacles to intercession, the role of Sharia, and the scope of intercession in terms of the types of sins and the number of those saved.

Keywords: Mediation, Divine Punishment, Ransom, Inherent and Active Tawhī (Oneness), Quran, Old Testament, and Talmud.

Introduction

The books of Abrahamic religions share common themes in thought and belief. This can foster unity and agreement among them against atheists and polytheists.

The Quran calls on Muslims to take the initiative in finding common ground among religions: "Qul yā Ahl al-Kitāb Ta'ālāw ilā Kalimatin Sawā'in Baynanā wa Baynakum allā Na'buda illā Allāh wa lā Nushrika bihī Shay'an wa lā Yattakhidha Ba'ḍunā Ba'ḍan Arbāban min Dūn Allāh fa in Tawallaw fa Qūlū Ashhidū bi Annā Muslimūn." (Āli 'Imrān/64) It also holds the People of the Book accountable for clarifying matters: "Wa Idh Akhadha Allāh Mīthāq Alladhīna Ūtū al-Kitāb Latubayyinunnahū lil Nās wa lā Taktumūnahū," (Āli 'Imrān/187) and the Prophet played a clarifying role: "Fabashshir 'Ibād Alladhīna Yastami'ūna al-Qawla fa-Yattabi'ūna Aḥsanahū. Ulā'ika Alladhīna Hadāhum Allāh wa Ulā'ika Hum Ulūl Albāb." (al-Zumar/17-18) Similarly, the practical conduct of the Ahl al-Bayt involved dispelling doubts.

1. Problem Statement

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Resurrection and the afterlife are nearly universal themes among Abrahamic religions. One related topic is divine punishment. The scriptures of Jews, Christians, and Muslims mention mediation in divine punishment. Therefore, criminal mediation is a fundamental belief or doctrine. For example:

Quran: "That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and whose word He has approved." (Ṭāhā/109) In this verse, intercession is associated with the "Attribute of mercy" of God.

Torah: The Lord said to Moses, "How long will this people despise me? And how long will they not believe in me, despite all the signs that I have done among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they." Please, show the power of your greatness by forgiving our sins, and show your great love to us.... Then the Lord said, "I have pardoned, according to your word." (Numbers, 14:11-21)

Talmud: Abraham, the patriarch and leader of the Jewish people, strives to liberate souls condemned to punishment in hell. Abraham brings them out of that place and hosts them (Cohen, 1382: 385).

New Testament: For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already (John 3:17-18 and Galatians 3:13).

Also, but he holds his priesthood permanently, because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for

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them... having paid the penalty for our sins with his own blood (Hebrews, 7:24-25).

Considering the apparent meaning of the above passages and the reliance of society and rational people on the authority of the literal meanings of words – the first meaning that comes to mind from a word is its literal meaning, and adhering to the literal meaning is logically correct – there are different interpretations of these words among the followers of the mentioned religions. This leads to doubts regarding the violation of God's will and decree, God's favoritism, and in the oneness of God's essence – the existence of another essence alongside God's essence that is also God – and the oneness of God's actions. Therefore, it requires clarification and the removal of these doubts.

2. Research Background

Based on the conducted search, some of the articles and theses written are:

- "Soteriology" from the Perspective of Christianity and Islam, (2004 AD/1383 SH), Hassan Taeb, Toloo', Nos. 10 and 11;
- Intercession for Punishment in the Quran and the Old and New Testaments (2011), Mohammad Kaveh, Interpretive Studies, vol. 2, no. 6;
- "Salvation in Islam and Christianity" with Emphasis on the Holy Quran and the Bible (2011 AD/1390 SH), Mostafa Azadiyan, Naghd va Nazar, vol. 6, no. 4;
- Article, "Explanation of the Doctrine of Atonement in Christianity and Intercession in Shia Islam," (2014 AD/1393 SH) Ahmad Reza Meftah, Mohsen Rabbani, Journal of Comparative Theology, vol. 5, no. 12;

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- Comparison of the Encouragements and Threats of the Quran and the Bible in Presenting the Doctrine of Life After Death, (2020 AD/1399 SH), Mehrab Sadeghnia, Abdolreza Zahedi, and Mostafa Rezaei, Journal of Quranic Interpretation and Language Research.

- Thesis, "Intercession in Islam and Christianity," (2000 AD/1379 SH) Sefat Natanzi, Supervisor: Mahdi Najaf Afra, Research Conclusion according to the author: Intercession in both religions, which are monotheistic and based on revelation, is a door of mercy that opens from God towards the sinner. Unlike worldly and otherworldly intercessions, it motivates the intercessors, which strengthens the spirit of hope and consequently leads to deliverance from the pit of destruction.

The characteristic of the present research is its reliance on the main sources of religious epistemology: the Quran, the Old Testament (excluding the Torah), the New Testament, and the Talmud, with an approach of adhering to the apparent meanings of the words. This is because the serious intention of God and any author is to convey the meaning of the "Subject matter" of the word to the minds of the audience by using words – unless there is evidence to the contrary of the serious intention. Therefore, the authority of the apparent meanings is definite and acceptable to reason and rational people. Beliefs and actions based on certainty establish the obligatoriness and excusability of the accountable person before God. The Quran states regarding this method: "Those who hold fast to the Book and establish prayer - indeed; We will not allow to be lost the reward of the reformers." (al-A'raf/170)

In addition, the scope of the research expands to include the three books of the Quran, the Old and New Testaments, and the Talmud, and compares

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them with each other. Furthermore, some of the decisions of the Church councils that are consistent with the apparent meanings of the texts are also mentioned.

3. Importance and Necessity of the Research

Referring to the primary source of religion for its epistemology, the pronouncement of the "Glorious Quran" - in the Surahs *Āli 'Imrān* and *al-Zumar* - regarding the interaction of followers of religions based on commonalities, and the Quran's emphasis on clarification, is among the necessities of the present research. The necessity of clarification is such that God commands His Prophet to explain the verses of the Quran, in the hope that people may reflect (al-Naḥl/16). Furthermore, the religious leader and wise leader of the Islamic Revolution has named it "Jihad," declaring it an absolute and immediate obligation, and that everyone who is able must take action (19/11/1400).

4. Conceptualization

Fadā' and *Fidyah* in the dictionary mean the price or property that a person pays as a consequence of committing a disliked act, warding off a calamity, or for liberation (Amid).

The word "Mediation" is synonymous with the word "Intercession." In the Quran, intercession is derived from the word "*Shaf'*," meaning to attach something to another thing: "*al-Shaf'*" is the joining of something to its like," and intercession means joining oneself to another, supporting him, and requesting on his behalf.

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"*al-Shafā'ah* is joining oneself to another, supporting him and asking on his behalf." (Rāghib Iṣfahānī, 2000: 266)

In the Encyclopedia of the Bible, it is stated: "Intercession can be defined as a pure, faithful, and persistent prayer in which a person asks God for help for an individual or individuals who are in dire need of God's intervention." (Mohammadiyan, 2001 AD/1380 SH: 411)

And in the terminology of theology, it refers to the attainment of mercy and forgiveness for God's servants through the saints, the righteous servants of God ('Alā' al-Baṣrī, 1994 AD/1415 AH: 177 and Subḥānī, 2006 AD/1427 AH: 441).

Allamah Ṭabāṭabā'ī: A person, who has an incomplete means and cause for drawing closer to greatness, seeks to complete it with the help of another matter that is an intermediary (Ṭabāṭabā'ī, 2011 AD/1390 SH: 1, 158); therefore, those who are on the path of drawing closer to God but have somehow committed a sin, seek forgiveness and divine pardon by resorting to an intermediary.

4.1. Mediation in the Old Testament

The issue of mediation of punishment by the figures of Abraham, Moses, Job, and Jeremiah for an individual or group is mentioned in worldly matters. As an example of mediation of punishment:

- Abraham for the people of Sodom and Gomorrah; Abraham said: "O! Lord, will you destroy the righteous with the wicked?"

Perhaps there are fifty righteous people in the city; would you not spare the place for their sake? Surely you would not destroy the righteous with the wicked. How could you treat the righteous and the wicked alike? Will not

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the Judge of the entire earth do what is just? Abraham negotiated with the Lord, and through repeated requests, reduced the number from 50 to 45, then to 40, then to 30, then to 20, and finally to ten righteous people in the city of Sodom, and the Lord accepted Abraham's request and refrained from punishment (Genesis 18:23-32).

- Moses for Miriam; Miriam's body became afflicted with white leprosy. When Aaron saw this, he cried out to Moses, "Oh my lord, do not punish us for this sin, for we have acted foolishly. So Moses prayed to the Lord, saying, "O! God, I beg you, heal her." The Lord said, "Now she must spend seven days outside the camp in isolation, and after that, she can return." (Numbers 12:11-14)

- Moses' request for the Israelites' offense against God, "Moses, I beg you, forgive the sins of this people according to the greatness of your love, just as you have forgiven them from the day they left the land of Egypt." The Lord said, "I have forgiven them as you have requested." (Numbers 14:19-20) Also, Moses' request regarding the Israelites' worship of the golden calf and the Lord's change of mind, "Then the Lord relented from the disaster that he had spoken of bringing on his people." (Exodus 32:14)

- Job's request for his friends, the Lord said to Eliphaz the Temanite, "My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has. Now, take seven bulls and seven rams and go to my servant Job and offer a burnt offering for yourselves and my servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly." (Job 42:7-9)

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- The request for good for the collective, so you, Jeremiah, do not pray for this people—those who act against the Ten Commandments—nor cry, lament, or intercede for them, because I will not accept it (Jeremiah 7:16-9).
- Daniel's request for himself and his people, "O! Lord, hear our prayer and forgive our sins. O! Lord, listens and acts, and do not delay for your own sake, O my God, because your name is upon this people and upon this city." (Daniel 9:19)

The apparent conclusion of the above passages is that the penal mediators, Abraham and Moses, unlike Jeremiah, are effective in diverting the divine will. Therefore, God is, in some instances, the locus of events. Of course, this issue is not consistent with the immutability of God's attributes. Also, Moses benefited from God's love for this action. In the case of Job, God has introduced his intercession as effective in divine punishment.

4.2. Talmud

The Talmud is the second source of epistemology of the Jewish religion—in the Pharisaic tradition—which explicitly states that the future world and the resurrection of the dead will take place in the holy land of Palestine (Cohen, 2003 AD/1382 SH: 367). This book was written centuries after the birth of Christ. Will Durant wrote about the importance of this book, stating that for 1400 years, this book was the core of Jewish education, and Hebrew students would immerse themselves in its study for seven hours every day for seven years, memorizing it through hearing and sight (Will Durant, 1986 AD/1365 SH: 4, 464).

In the Talmud, topics such as: heaven, hell, the future world, judgment, etc., are discussed, the background of which is not explicitly seen in the Old

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Testament, especially the Torah (Cohen, 2003 AD/1382 SH: 375), and therefore, it was a point of disagreement among Jewish scholars, the Shomron (Samaritan) sect, and the Sadducees, who did not accept it. And today, the Sadducees no longer exist (ibid: 365).

In the Talmud, the intercession of Abraham and its influence is written: "Abraham, the friend of God, the patriarch and leader of the Jewish people, strives to liberate souls who are condemned to suffer a specific period in hell. Abraham brings them out of that place and welcomes them." (ibid: 385)

Regarding the learning of the Torah, it is stated: "The most important means of human liberation from the punishment of hell is learning and studying the Torah. The fire of hell has no effect on Torah scholars." (ibid: 386) Or, reciting certain prayers is another means of remaining safe from the punishment of hell. "Whoever recites the Shema Yisrael and is careful in the correct pronunciation of its letters, hell will be cooled for him. This was previously done by the altar of the Temple in Jerusalem, which atoned for the sins of Israel." (ibid.) The concept of the "World to come" and the "Book of Torah" are considered among the intercessors.

A final point, considering the deep connection between word and meaning and the validity of adhering to the literal appearance of the word and its meaning – from the apparent meanings of some books of the Torah and the Talmud, a mediating role is inferred in relation to the divine will and its influence upon it. However, these appearances are not compatible with the belief in the unity of divine action and must be understood as being within the scope of God's will and not independent of it. Therefore, resolving the contradiction in these kinds of statements is necessary.

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4.3. The New Testament

Given the Christian belief in the inspiration of the Holy Scripture (2 Timothy 3:16, 2 Peter 1:20-21 and Khachiki, 1982: 7), intercession in the New Testament is associated with the doctrines of "salvation" from original sin, its consequences, and "Redemption." Redemption is exclusive to Jesus. Jesus said, "Go into the entire world and preach the gospel to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:19) or, "For the Son of Man did not come to destroy men's lives, but to save them." (Luke 9:56)

Regarding the phrase "Son of Man," it is necessary to mention that the New Testament attributes two natures to Jesus. One is his human nature: "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles," (Matthew 12:18) and the other is the divine aspect of Jesus: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1-3); as the Council of Chalcedon in 451 AD affirmed the true divinity of Jesus.

Regarding the doctrine of "Ransom" and Jesus being an atonement, it is stated, "But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet; for by a single offering he has perfected for all time those who are being sanctified." (Hebrews 10:12-14) From the words of Jesus, it was understood that "Since we have the intercession of Christ, we absolutely do not need any other intercession, whether it be from a saint or an angel." (Master Hawks, 2004 AD/1383 SH: 525)

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Intercession in the New Testament includes the "Hereafter." However, considering the words of Christ, who said, "I have not come to abolish them but to fulfill them," (Matthew 5:17) mediation in the New Testament is summarized as pertaining to both worldly and otherworldly matters. Also, intercession is collective and does not require the fulfillment of the laws of the Sharia for the one being interceded for. The only condition is faith in Christ: "But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus." (Romans 3:21-24)

Regarding the role of Jesus as an intermediary, whether complete and independent or by God's permission, the issue is addressed differently due to the two theological perspectives of Jesus as human and Jesus as divine. This is reflected in the apparent harmony and disharmony of the Gospels and other New Testament books. For example:

1. "Therefore everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, but whoever denies me before men, I also will deny before my Father who is in heaven." (Matthew 10:32-33)
2. "I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. All mine are yours and yours are mine, and I am glorified in them." (John 17:9-10)

The apparent meaning of the above passages explicitly indicates Jesus' participation with God in actions and ownership of the world. However, this

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participation, in whatever sense it is taken—whether real or metaphorical—implies that Jesus shares in the specific attributes of God. This is inconsistent with the essential unity and non-composite nature of God's being and the unity of His actions.

3. "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. He reminds us of the truth that he paid the price for our sins with his own blood." (Hebrews 7:25)

It should be explained that the Hebrew people were a group of Jewish-Christians who practiced the Law in the Temple of Jerusalem. One of the apostles wrote a letter stating that there was no longer a need to observe the Law for salvation; the Law had been abolished, and Jesus is the savior.

4. "For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already." (John 3:17-18 and Galatians 3:13)

It should be noted that the apparent meaning of the phrase "Son of God," whether literal or honorific, implies a real participation in the essence, attributes, and specific prerogatives of God, and the same problems mentioned above arise again.

In summary, considering the authority of the literal meanings of the words in the Gospel of John (3:17-18) regarding the son ship of God and the divine nature of Jesus (John 1:1-3), the apparent meanings of the passages in Romans (4:21-22) and Hebrews (10:12-15) suggest that the salvation and intercession of Jesus (peace be upon him) occur independently. Furthermore, in 451 AD, the Council of Chalcedon declared Christ's nature to be divine.

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However, if the aforementioned passages are considered in light of the synoptic Gospels and the human aspect of Jesus, then "Salvation" through Jesus is a manifestation of divine mercy, and no independence is inferred for him.

In any case, the mediation of Jesus in the apparent meanings of the synoptic Gospels (Matthew) and the non-synoptic Gospels is inconsistent and requires reconciliation.

4.4. The Holy Quran

The Holy Quran is a "Verifier" and "Guardian" over the previous heavenly books (al-Mā'idah/48). The Quran declares that complete, independent, and absolute intercession is exclusive to God: "Say: All intercession belongs to God. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned." (al-Zumar/44) It also attributes intercession to God's attribute of mercy: "That Day, no intercession will benefit anyone except for those whom the Most Compassionate has permitted and whose words He has approved." (Ṭāhā/109) Therefore, God's "Cosmic will" is for non-independent mediation. In reality, there is no intercessor except God: "You have no protector or intercessor besides Him." (al-Sajdah/4) And the mediator is only a permitted messenger of God: "Who is it that can intercede with Him except by His permission?" (al-Baqarah/255)

God is pleased with the words and actions of the permitted mediator: "And they do not intercede except for whom He has approved," (Ṭāhā/109) and He is also pleased with those who benefit from the religion: "and they do not intercede except for whom He has approved." (al-Anbīyā'/28) However, God's approval of those who benefit from the religion does not encompass

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all of their actions. Otherwise, there would be no need for intercession. Rather, the beneficiary needs the help of a mediator to purify their deeds and reach the divine presence.

The Quran explicitly excludes certain categories of sinful acts from intercession, such as injustice (al-Ghāfir/18), denial of the afterlife (al-Muddathir/46), and idolatry (Rūm/13), among others. Furthermore, the apparent meaning of the Quranic verses does not indicate intercession on behalf of groups, ethnicities, or all of humanity. These two points contrast with the apparent meaning of the New Testament, which suggests a complete abolishment of the law and the collective forgiveness of sinners. The Quran places the context of intercession on the Day of Judgment in the hereafter: "That Day shall no intercession avail, except for those to whom the Most Gracious has granted permission and whose word is acceptable to Him." (Ṭāhā/109) Some theologians and Quranic commentators have written that "The totality of verses on intercession refers to the Day of Resurrection." (Subhani, 1990 AD/1369 SH: 8, 67)

5. Repentance and Mediation in the Quran, New Testament, and Talmud

Repentance means returning. It is the primary means of removing the consequences of religious sins in this "World": "And turn to Allah in repentance, all of you, O! Believers that you might succeed." (Nūr/31) In another verse, God is described as accepting repentance for all sins: "And He it is Who accepts repentance from His servants and pardons evil deeds, and He knows what you do." (Shurā/25) Thus, repentance is both the means by which a servant returns to God's mercy and God's acceptance of the

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servant's return to His mercy without reproach: "Indeed, He is the Accepting of Repentance, the Merciful." (al-Baqarah/54)

Based on the apparent meaning of the Quranic verses, the admission of error and repentance were taught to Adam by God: "Then Adam received from his Lord words [of repentance], and He accepted his repentance. Indeed, He is the Accepting of Repentance, the Merciful." (al-Baqarah/37)

However, "Leaving what is preferable" differs from "Religious repentance." Religious repentance occurs after the establishment of legal rulings. In Paradise, legal rulings had not yet been established. After the descent, legal rulings were established (al-Baqarah/38). Furthermore, the apparent meaning of the verse contrasts with the first sin and the doctrine of "Atonement."

In the Old Testament, prayer is one way to avert punishment (Exodus 34:8), and in the Talmud, the concept of "Repentance" is established before the creation of the world, with the reason for its establishment being "God's justice." This is because God created man with the inclination for evil and wickedness, making him susceptible to sin and transgression (Cohen, 2003 AD/1382 SH: 122). The opportunity for repentance exists in this world, but regarding the afterlife, conflicting answers have been given. Repentance is available to everyone. Through repentance, sins are immediately forgiven, and a person is purified. However, if someone sins after repenting, they are not given another opportunity for repentance (ibid: 125).

In the New Testament, "Repentance" is discussed after belief in the doctrine of "Atonement" and is one of the common rituals of Christian denominations. Repentance is based on sins that a Christian commits after baptism. "Or don't you know that all of us who were baptized into Christ

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Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life." (Paul's letter to the Romans, 6:3-6)

Christians cite the following two passages for the doctrine of repentance: "John the Baptist came, preaching in the wilderness of Judea" (Matthew 3:1-2); and "Therefore confess your sins to each other and pray for each other so that you may be healed." (James 5:16)

The act of repentance takes place in the presence of a priest, with the specific sins mentioned, and forgiveness is granted by the priest. This right has been passed down from the disciples of Jesus to the priests. Jesus said to his disciples: "If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven." (John 20:21-22)

After hearing the confession, the priest says: "In the name of the Father, the Son, and the Holy Spirit, I absolve you of your sins." (Brantl, 2002 AD/1381 SH: 137) These statements all clearly indicate the independence of Jesus' disciples, the Pope, bishops, and priests—the hierarchy of the Catholic Church—in the forgiveness of sins, which is incompatible with monotheism.

According to the Fourth Lateran Council (1215 AD), every Catholic is required to perform the act of repentance at least once a year (ibid: 136, Lane, 2001 AD/1380 SH: 194, and Peters, 2005 AD/1384 SH: 1, 434).

This statement also clearly indicates the independence of Jesus' disciples, the Pope, bishops, and priests—the hierarchy of the Catholic Church—in the forgiveness of sins, which is incompatible with monotheism.

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In summary, the path to repentance, the place of repentance, its implementation, and the forgiver of sins are different in Christianity compared to Muslims and Jews.

6. Justification of Intercession

The correct justification of intercession removes some ambiguities and dispels doubts surrounding it. Regarding the mechanism of intercession, some commentators of the Holy Quran have written: the intercessor does not seek an excessive or irrational influence on the ruler. Rather, the intercessor mediates something that truly exists within the ruler, leading to the release of the person in question from their predicament. The intercessor does not ask the master ruler to, for example, nullify his mastership and abolish the servitude of the servant. Nor does he ask him to abandon his judgment and obligation, or to repeal it with another judgment, either repealing it for everyone or for the specific person, so that he would not punish him. Nor does he ask him to abolish his penal law, either in general or for the specific person, or not to punish in any case or in this particular case. Intercession does not mean this, and the intercessor does not have such an effect on the mastership of the master and the servitude of the servant, or on the judgment of the master or his punishment. Rather, after considering these three aspects sacred and valid, he performs his intercession through other means. For example, he appeals to attributes of the master ruler that necessitate him to forgive his disobedient servant, such as the attributes of generosity, munificence, and honor; or he appeals to attributes in the servant, such as humility, poverty, and insignificance, or to attributes in the

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intercessor himself, such as his closeness and high status with the ruler (Ṭabāṭabā'ī, 1995 AD/1374 SH: 1, 240).

The intercessor's appeal to God's generosity is, in fact, an appeal to God's munificence and forgiveness, because He Himself, while maintaining the above conditions, declared that He is forgiving and forbearing: "Know that God is Forgiving and Forbearing." (al-Baqarah/235) God's forgiveness is the accepted intercession. However, the attribution differs; it is called "Forgiveness" in relation to the independent agent of existence, and "Mediating Punishment" in relation to the intermediary and the means. Of course, God's generosity and forgiveness do not encompass all sins and have a specific system, as He said: "If you avoid the major sins which you are forbidden, We will remove from you your minor sins." (al-Nisā'/31)

Some other commentators have written: the essence of intercession is, in reality, the completion of the recipient's capacity; that is, the intercessor does something that frees the recipient from deficiency and brings them to the level of acceptability. Reason dictates that if a being lacks perfection, it must receive that perfection from the source that is the essence of perfection. And if it does not have the necessary capacity for achieving perfection, it must, by seeking assistance from intermediaries and means, bring its capacity to the required level. Such a thing not only does not violate any law, but is rather a requirement of rational laws (Javadi Amoli, 1999 AD/1378 SH: 4, 216). The Quran explains the specific system of intercession in this way:

A) The intercessor: those who have observed the covenant of servitude to God and avoidance of Satan in their thoughts and actions, and to whom God has promised intercession (Maryam/87 and al-Baqarah/255). Of course,

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according to narrations, the intercessor is not only human, and other cases have been mentioned.

B) The one for whom intercession is made: according to verse 28 of Surah al-Anbīyā', it is someone whose religion – beliefs, jurisprudential rulings, and ethics – is pleasing to God.

C) Sins not subject to intercession: In the Quran, these include: polytheism and idolatry (al-Nisā'/48), disbelievers (Maryam/87), wrongdoers (al-Ghāfir/18), hypocrites (al-Nisā'/145), and deniers of the Day of Judgment (al-Muddathir/42-46).

In the Talmud, major sins not subject to intercession include: idolatry, adultery, speaking ill of others, and murder. "The essence of those sins remains for him in the world to come." (Cohen, 2003 AD/1382 SH: 115) In the New Testament, the original sin and its consequences are all forgiven.

In response to the question of why some sins are excluded from the scope of intercession and forgiveness, it can be said that God is not pleased with the path of idolaters (joining with other than God), disbelievers (denying and cutting off from the One God), false claimants (hypocrites), wrongdoers, and those who violate the rights of others.

Therefore, intercession is not granted to those who are not authorized intermediaries. However, in cases other than the above, a sinful believer is capable of receiving forgiveness for their sins and having an intermediary to complete them.

7. Comparison of the Quran, the Old Testament, and the Talmud

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Given the apparent similarity of this teaching, it is necessary to explain the similarities and differences between them.

7.1. Commonalities

First: The logic of belief in divine intercession in all three books is based on textual evidence, and the validity of the literal meaning of the words "Divine Mercy."

Second: The philosophy behind the establishment of intercession is to prevent erring humans from becoming hopeless and despairing of divine mercy. This is because Satan is constantly tempting humans. And despairing of divine mercy is equivalent to disbelief and denial of God, not just sin. The level of "Disbelief" is higher than major sins and transgressions. "And do not despair of God's mercy. Indeed, no one despairs of God's mercy except the disbelieving people." (Yūsuf/87)

Third: Salvation and redemption are common teachings of religions and require an intermediary. Intermediaries are authorized by divine permission. However, their actions – according to the Quran, the Old Testament (including the Old Testament and the Gospels), and the Talmud – are under the creative will of God. No one else has any independent or shared influence on intercession.

Fourth: There are multiple intercessors of punishment in the Holy Quran, the Old Testament, and the Talmud. Therefore:

-In the Quran, they include: the final Prophet "And from the night, pray with it as additional worship for you; it is expected that your Lord will raise you to a praised station." (al-Isrā'/79) In narrations, the Imams have interpreted the praised station as the station of intercession (‘Arūsī Ḥuwayzī, 2005

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AD/1426 AH: 3, 207). Those whose words God is pleased with, such as: Prophets, successors, impeccable Imams, believers, martyrs (Tāhā/109), and angels (al-Najm/16). Of course, the "Holy Quran" itself is also declared an intercessor: "Whoever the Quran intercedes for on the Day of Judgment, their intercession will be accepted." (Dashti, 2005 AD/1384 SH: Sermon 176)

And in the Old Testament: Abraham (Genesis 18:20-32), Moses (Numbers 14:2-20), Job (Job 42:8), and Jeremiah (7:1-16).

In the Talmud: Abraham (Cohen, 2003 AD/1382 SH: 385) and the Torah (ibid: 386).

However, apart from the "Old Testament," in two other books – Daniel and Isaiah – the act of intercession related to the afterlife – the end of the world and the return of the Messiah and the general judgment in this world as the promised Messiah – is mentioned.

A) They have "Faith." However, in the Holy Quran, the object of faith is "God"

(al-Anbīyā': 28), in the Old Testament (Exodus 20:2) and the Talmud (362 and 379), and in the New Testament, the object of faith is "Jesus Christ." (Romans 4:21-22)

B) Performing righteous deeds in the Quran is described as: "And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally." (al-Baqarah/82, al-Baqarah/62, and al-Mā'idah/69) This is also mentioned in the Old Testament (20:1-17) and the Talmud (Cohen, 2003 AD/1382 SH: 375). This is because acting upon religious obligations refines one's character and makes a person adhere to

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religious laws. In other words, a correlation is established between righteous deeds and faith, which facilitates forgiveness.

Seventh: It creates a spiritual connection and keeps the memory and name of the intercessor alive.

Eighth: The context of intercession, in the Holy Quran and the Talmud, is the afterlife, and in the New Testament, it is the end of the world.

Ninth: Considering the justification for the nature of intercession, it is neither discrimination in punishment nor contrary to justice. Rather, the deservingness of punishment is removed, and one becomes deserving of forgiveness. Therefore, it is specifically excluded from divine punishment and the violation of punishment.

Tenth: They share a common function, which is "Purification" from some sins. However, there are qualitative differences, which are explained in the section on differences.

Regarding the principle of intercession in the cosmic realm, Professor Motahhari wrote: In the system of existence, one of the manifestations of divine mercy is the phenomenon of purification. The system of creation has the characteristic of cleansing and purification. The fact that seas and plants absorb carbon dioxide from the air and purify the atmosphere is one of the manifestations of purification. If the air, which is polluted by the respiration of living beings and the combustion of fuels, were not purified by the refineries of plants and the sea, the Earth's atmosphere would lose its suitability for life in a short time, because breathing would become impossible.

The decomposition of animal carcasses and the breakdown of waste products excreted by living organisms is another example of the purification

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and cleansing of creation. Just as there are manifestations of purification and refinement in the material world and the laws of nature, there are also instances of purification and cleansing in the spiritual realm. Forgiveness and the erasure of the negative consequences of sin are among these (Motahhari, 1989 AD/1368 SH: 232).

7.2. Differences

First: In the Holy Quran and the Talmud, sin is understood as the failure to adhere to religious law. In the Quran, regarding hypocrisy, it is stated, "Allah has promised the hypocrites, men and women, and the disbelievers, the fire of Hell, wherein they will abide eternally". (al-Tawbah/68) In the New Testament, sin is understood as the "Original Sin of Adam."

Second: In the New Testament, intercession, under the doctrine of "Salvation" and "Atonement," is freely given to cleanse the original sin and the impure nature of humanity. "Christ, by his grace, has freely taken away our sins." (Romans 4:24) However, "Free Salvation" is contrary to justice and encourages the audacity of sinners. In the Quran, human nature is pure and immutable (Rūm/30). Furthermore, salvation is not free but is contingent upon faith and adherence to religious law (al-Baqarah/82). In the Talmud, the belief in the original sin of Adam is a matter of dispute (Cohen, 2003 AD/1382 SH: 114).

Third: In Islam, "Genuine Repentance" is a certain and obligatory act for the remission of punishment in this world. Unlike Catholic Christianity, where confession of sin is made to a priest individually (Matthew 3:2-1) or collectively (James 5:16), it does not require anyone other than the repentant person.

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Fourth: In the Holy Quran, the possibility of "Intercession" in the resurrection and the hereafter is certain, but its acceptance, unlike in the New Testament (Romans 5:15-16) and the Talmud (Cohen 1382: 385), is not definitive and absolute (Ṭāhā/109).

Fifth: In the Holy Quran and the Talmud, intercession in salvation plays a complementary role to the practice of "religious law," while in the New Testament, it plays a fundamental and foundational role in beliefs (Romans 4:21-22). Therefore, their functions are different. If the fundamental and foundational role is undermined, it leads to the fragility of the theological structure, but undermining the complementary role does not.

Sixth: In the "New Testament," unlike the Quran and the Talmud, adherence to the law is an impediment to salvation. "Until now, we have tried to achieve this salvation and redemption and become pure and innocent in God's presence by performing religious rules and rituals. But in this new way, it is no longer so." (Romans 4:21-22)

Seventh: The sphere of mediation in the Torah is in this world and for worldly matters (Genesis 18:20-32 and Numbers 14:2-20), but in the Talmud, the New Testament, and the Quran, it is in the afterlife. In the Quran, it is through those whose words God is pleased with (Prophets 28); in the New Testament, it is through the crucifixion and sacrifice of Jesus (John 3:15 and 1 Peter 2:24); and in the Talmud, it is through Abraham (Cohen, 1382: 385).

Eighth: In the Quran, intercession is from God through literal, corresponding indication (Ṭāhā/109). In the Talmud, it is through literal, corresponding indication: "Through various means, the suffering and torment of hell can be reduced." (Cohen, 1382: 385, 386) And in the New

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Testament – Matthew 12:18 – the subject of "Judgment" and "Justice" is mentioned for Jesus, and this term implies mediation through a non-evident implicative indication. However, the subject of "Crucifixion" and "Sacrifice" in the Gospel of John, its indication of afterlife mediation is considered an evident implicative indication. In any case, the subject of mediation is not inferred from the passages of the Gospels of Matthew and John through literal indication, because implicative indication is outside the "Denotation" of the word. Reasoning based on implicative indication and its meaning is a matter of debate and doubt among logicians.

Ninth: Salvation in the afterlife differs in terms of quantity and quality. In the Quran, salvation is individual and personal in terms of quantity, and in terms of quality, the responsible person is freed from the suffering and pain – physical and spiritual – of their unrighteous deeds. In the New Testament, salvation is collective and universal. All humans are saved from "Original Sin," which is spiritual – the inclination to rebellion and disobedience. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:15-16) and "For since by man came death." (1 Corinthians 15:21-22) Collective salvation in the Talmud is for Jews from personal sins and actions contrary to religious commandments (Cohen, 2003 AD/1382 SH: 385).

Tenth: In the Holy Quran, salvation takes place in the afterlife: "On the Day when the earth will be changed to another earth, and the heavens [as well], and they will come forth before Allah, the One, the Prevailing." (Ibrahim/48) In the Talmud, too, the world to come is not like the present world: "The conditions of the world to come will not be like the conditions of the present world." (Cohen, 2003 AD/1382 SH: 357) However, in the

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New Testament, the afterlife is at the end of this world with the return of Jesus: "Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?" (John 11:25-26)

Conclusion

From examining the intercession in the hereafter in the apparent expressions of the Holy Quran, the Old and New Testaments, and the Talmud, considering the practice and rational basis of the wise in adhering to the apparent meanings of words in conveying meanings to the mind of the audience, while there are shared beliefs among the followers of Islam, Judaism, and Christianity, significant qualitative differences were found using the authority of the apparent meanings of words in matters such as: the Oneness of Essence, the non-adoption of a son by God - the simplicity of Essence -, the absence of partnership in Essence, ownership and its effects, the Oneness of Actions, the atonement for sin by Jesus, the free forgiveness of sinners on the condition of faith in Christ (Romans, 3), or the forgiveness of some sins conditional on faith and adherence to the law (Holy Quran and Talmud).

The intercessor in the resurrection and the afterlife, independently, is only God, and His will is inviolable; apparent intercessors are authorized and intermediaries. Therefore, the apparent expressions of the Gospel of John in this regard need to be reconciled with the Synoptic Gospels.

The specific system of intercession in the Quran and the Talmud is based on God's satisfaction with the words and deeds of the intercessor and His satisfaction with the religion of the one interceded for, conditional on faith

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and adherence to the law. A prerequisite for God's satisfaction with the religion of the one interceded for is their remorse. Intercession for original sin is contrary to justice and causes the impudence of sinners. Intercession is individual. Some sins are excluded from the scope of intercession due to the lack of divine forgiveness; they are neither sought nor forgiven.

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Semantic Hermeneutics of the Food of the People of the Book According to Exegetes through the Verse 5 of Surah *al-Mā'idah*

Khaled Troudi ¹ 

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Abstract

This study critically examines a range of interpretative works on the Qur'anic verse, "This day, [all] good foods have been made lawful for you, and the food of those who were given the Scripture is lawful for you." (al-Mā'idah/5) By employing a comparative and analytical approach, the research explores the evolution of *ijtihād* and hermeneutics as applied to this key verse, which lies at the intersection of legal rulings, social ethics, and interreligious relations. The investigation traces the diverse exegetical traditions, from classical *Tafsir* by scholars such as *al-Ṭabarī*, *Ibn Kathīr*, and *al-Rāzī* to contemporary interpretations, and examines how historical, cultural, and doctrinal contexts have shaped juristic reasoning. In doing so, it reveals the verse's critical role in establishing legal pluralism and fostering interfaith dialogue, thereby contributing to social cohesion and the development of inclusive legal frameworks. The study is guided by research questions that address the focus on the People of the Book, the historical and social catalysts for legal recognition, the influence of various jurisprudential schools, and the broader socio-political implications of these interpretations on religious pluralism and citizenship. Ultimately, this research contributes to current debates on the nature of Islamic legal thought and its capacity to inform modern discussions on multicultural governance and civic coexistence.

1 . Associate Professor of Ez-Zitouna University, TUNISIA.
khaledtroudi66@yahoo.com

Khaled Troudi

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Introduction

The present study aims to provide a critical analytical and comparative study of various interpretative works on the verse: "This day, [all] good foods have been made lawful for you, and the food of those who were given the Scripture is lawful for you." (al-Mā'idah/5)

This verse has long attracted the attention of exegetes, jurists, and social theorists because it operates at the intersection of legal rulings, social ethics, and interreligious relations. Our study is driven by the need to understand not only what is being legislated in the verse but also how the interpretative process, through ijtihad (juridical reasoning) and hermeneutics, has evolved over time. In doing so, we seek to illuminate the broader dynamics of Islamic legal thought and its response to changing historical, cultural, and social circumstances.

The verse in question is central to discussions about food law and, more broadly, the social and legal structure of early and later Muslim societies. The explicit mention of the "Food of those who were given the Scripture" (i.e., the People of the Book) signals a deliberate engagement with the religious "Other" and hints at a normative framework aimed at facilitating coexistence among diverse communities. Historically, this has been interpreted as an indication of the flexibility and pluralism embedded within Islamic law, a point that becomes particularly compelling when juxtaposed with the later development of doctrinal and jurisprudential schools.

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The key points of this verse have included the development of the interfaith dynamics that establishes an early precedent for interreligious tolerance by recognizing the legitimacy of practices from Judeo-Christian traditions. This recognition not only had ritual and dietary implications but also contributed to the social cohesion of multi-religious communities under Islamic governance. In addition, this verse has a crucial impact in developing legal pluralism and social order. Beyond food prescriptions, many scholars have argued that this verse which lays the groundwork for a comprehensive social system characterized by tolerance, security, and moderation. This system has historically enabled the formation of diverse societies where different religious communities could coexist with a shared sense of citizenship

The scope of our research has two primary objectives:

1. **Tracing the Evolution of Interpretation:** "We aim to show how the process of *ijtihad* has developed with respect to this verse, particularly how different interpretative traditions have engaged with its semantic and legal dimensions. By examining works from various schools of thought, without necessarily adhering to a strict chronological sequence, we hope to capture the intellectual diversity and methodological richness that has marked the exegetical discourse."
2. **Assessing the Socio-Political Implications:** "By situating these interpretations within their broader historical and cultural contexts, we intend to explore how juristic reasoning not only addressed legal and ritual questions but also contributed to the formation of social systems that promoted religious pluralism and civic coexistence."

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To accomplish these objectives, our study employs a multi-layered methodological approach:

- **Comparative Textual Analysis:** "We will analyze a diverse set of interpretative works, ranging from classical tafsir literature (e.g., those by *al-Ṭabarī*, *Ibn Kathīr*, *al-Rāzī*, and others) to contemporary scholarly interpretations. This analysis will focus on both the literal and contextual readings of the verse, paying close attention to the semantic nuances of key terms and the linguistic context."
- **Thematic and Contextual Mapping:** "Rather than following a strict chronological progression, we will organize our study around central themes, such as the legal status of non-Muslim practices, the evolution of interfaith dialogue, and the doctrinal underpinnings of legal pluralism. This thematic approach allows us to appreciate the rich tapestry of thought that has emerged from a non-linear engagement with the text."
- **Historical and Social Contextualization:** "Each interpretative work will be examined against its historical backdrop. Factors such as political alliances, social stratification, and the prevailing intellectual currents will be considered to understand why certain interpretations gained prominence over others. In particular, we will explore how historical events, such as treaties with Judeo-Christian communities or moments of interfaith conflict, have influenced the juristic reasoning behind the acceptance of the food of the People of the Book."

To guide our study, we have formulated the following research questions:

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1. Why is there a focus on the food of the People of the Book in this surah, and how did interpreters engage with it in terms of sequence? This question will examine the exegetical rationale behind highlighting the dietary practices of People of the Book. It involves understanding both the linguistic emphasis in the verse and the broader socio-political context that necessitated such an inclusion.
2. What are the key historical and social factors that led to the consideration of the food of the People of the Book as lawful for Muslims, while excluding other religions? Here, we explore the specific circumstances, such as diplomatic, economic, or communal needs, that might have influenced early Islamic jurisprudence to make explicit distinctions between different religious communities. We will analyze how historical events and cultural exchanges shaped these interpretative decisions.
3. Did the doctrinal, jurisprudential, and intellectual schools have a role in shaping the interpreters' readings of the verse, and how did their influence affect the process of interpretation, making their works diverse and rich? This question directs our attention to the internal dynamics of Islamic legal theory. We will consider how different schools (e.g., Hanafi, Maliki, Shafi'i, Hanbali) and intellectual traditions have contributed to the multiplicity of interpretations. In doing so, we aim to reveal the interplay between doctrinal commitments and hermeneutical choices.
4. Did the interpreters, through their diverse interpretations of the verse, establish social systems that ensure freedom and religious pluralism, thus reinforcing the principles of citizenship and co-existence among individuals in a single society? Finally, this inquiry assesses the broader societal impact of these interpretative efforts. By linking textual exegesis

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with social theory, we will evaluate whether and how these interpretations have influenced the development of inclusive social policies and legal frameworks that support religious freedom and civic integration.

This research is positioned at the nexus of Islamic jurisprudence, hermeneutics, and social theory. By critically engaging with a key Qur'anic verse through multiple interpretative lenses, our study aims to contribute to the ongoing debates about the nature of legal pluralism in Islam. Moreover, by emphasizing the socio-political dimensions of legal interpretation, we hope to offer insights into how classical exegesis can inform contemporary discussions on religious coexistence and multicultural governance.

Through our detailed investigation, we aspire to reveal that the diversity of interpretative approaches is not merely a matter of theological debate but is intimately connected to the lived experiences of communities navigating the complexities of interfaith and intercultural relations. In doing so, this study seeks to underscore the enduring relevance of classical interpretative traditions in addressing modern challenges related to citizenship, identity, and pluralism.

1. The Semantic Implications of the Word "Yawm" (Today) in the Verse

Interpreters have provided various explanations for the meaning of the word "Yawm" in the verse, linking it to the preceding verses at the beginning of the surah. They assert that it serves as an affirmation and introduction to what follows, with the reason for mentioning "Yawm" being understood from the reference to "Yesterday." The repetition of the permissibility of good things, despite it being stated in the previous verse, and its introduction with "Today" signifies God's favor upon the

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believers by permitting the food of the People of the Book (Ṭabāṭabā'ī, 1997: 5, 203).

The purpose of this repetition is to confirm that this ruling remains in effect with the completion and establishment of the religion, as it was a pre-existing matter, and nothing from it had been prohibited before (Ālūsī, n.d.: 6, 64). Furthermore, the word "Today" also signifies the time of the perfection and completion of religion. In this verse, it appears in the form of a response to a question: "What is lawful for us?" with the answer beginning with "Today." (Qurṭubī, 1971: 3, 51)

However, Ṭabāṭabā'ī explicitly states that the verse is a clear or near-clear proof of the permissibility of consuming the slaughtered meat of the People of the Book. He questions how some could still inquire about its permissibility when verses, both Meccan and Medinan, had been repeatedly revealed on this matter, affirming its lawfulness. Moreover, these verses were preserved, recited, studied, and acted upon (Ṭabāṭabā'ī, 1997: 5, 214).

According to some interpreters, the word "Today" also alludes to the time of the Prophet's (PBUH) life, serving as a glad tiding of the spread and dominance of Islam, the perfection of the religion, and the completion of divine blessings. At that time, lawful foods had already been permitted to Muslims. *al-Qurṭubī* states:

"Today, good things have been made lawful for you" means:
"Today, I have perfected your religion for you, and today, I have made lawful for you the good things. The repetition serves as an emphasis, meaning that the good things you inquired about have been made lawful for you. These good things had already been permitted to Muslims before the revelation of this verse, so this

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serves as an answer to their question: "What has been made lawful for us?" (Qurṭubī, 1971: 3, 51)

It has also been said that mentioning "**Today**" refers to the time of Prophet Muhammad (PBUH), just as one might say, "These are the days of so-and-so," meaning this is the time of his emergence and the spread of Islam. Thus, with this, your religion has been perfected, and good things have been made lawful for you.

The author of *al-Manār* raised an objection regarding the connection between the permissibility of good things and the various interpretations of the word "Today" in the verse. He also dismissed the widely accepted view among interpreters that "Today" refers to the Day of 'Arafah during the Farewell Pilgrimage. Instead, he argued that the term should be understood as referring to the "Day this surah was revealed," since it explicitly outlined all types of prohibited impurities—including carrion, blood, and other forbidden substances—that the Arabs had previously deemed lawful in pre-Islamic times. Additionally, the verse negates the prohibition of *Baḥīra*, *Sā'iba*, *Wasīlah*, and *Ḥām* (specific categories of animals the Arabs traditionally considered sacred and forbidden to eat), affirming that they are among the pure foods from livestock. He explains:

"One might question how the permissibility of good things could be linked to that day if it refers to the Day of 'Arafah during the Farewell Pilgrimage, given that their permissibility had already been mentioned in some Meccan surahs, such as *al-A'raf*. The response is that while good things were generally lawful, it was only on the day this surah was revealed that Allah explicitly forbade various impure substances included under the category of carrion, as mentioned in the previous verse. Since the Arabs had

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previously considered them lawful, and since the surah negated the prohibition of *Baḥīra*, *Sā'iba*, *Wasīlah*, and *Ḥām* —animals the Arabs wrongly deemed forbidden—this declaration clarified in full detail the status of lawful foods and permanently established their ruling. This, then, is the intended meaning of the verse. Some have also suggested that it serves as an introduction to what follows." (Rashīd Riḍā, 1960 AD/1380 AH: 6, 177)

Ibn Ashur explained the reason for linking the word "Today" in this verse to what was mentioned in "Today, the disbelievers have despaired of your religion" (*al-Mā'idah*/3) and "Today, I have perfected your religion for you." (*al-Mā'idah*/3) He clarified that this is because it was the day of a general proclamation, stating:

"... Apart from the aspect of restricting the occurrence of the act to that specific day, which does not apply here—since the permissibility of good things was already established and none of them had been previously forbidden—what made that day significant was that it was the day of a comprehensive and public proclamation. This is similar to the phrase "And I have approved Islam as your religion" in its connection to the mention of "Today," as previously discussed. The relevance of mentioning this right after "Today, the disbelievers have despaired" and "Today, I have perfected" lies in the fact that this, too, is a great favor—because issuing rulings in a comprehensive manner is a blessing that facilitates understanding and learning in religion." (Ibn 'Āshūr, 1984: 6, 119)

al-Biqā'ī highlighted the relevance of the word "Today" in the verse by linking it to the preceding references in the surah. He explained the significance of its repetition, considering the different contexts and the

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time of revelation, emphasizing the greatness of the blessing it conveys—one that includes security, unity, and stability, despite the Arabs' previous feelings of fear, weakness, and division. He pointed out that this "Today" signifies the completion of divine favor and carries a different connotation from the earlier mention of "Today" in the surah's opening verses. He states:

"Thus, Allah Almighty repeated the mention of the time when these verses were revealed, drawing attention to the magnitude of the blessing it represents—by recalling their present state of abundance, security, unity, and harmony, in contrast to their past condition of scarcity, fear, and division. He reiterated the opening of the previous verse to emphasize the greatness of this blessing and to indicate that the time of permissibility is intended to establish permanence and stability—since it coincides with the day of the completion of divine favor, making it distinct from the earlier today mentioned at the beginning of the surah." (al-Biqā'ī, 1984: 6, 24)

From these various interpretations of the word "Today" in the verse, we have observed that the exegetical efforts were not conflicting but rather closely aligned in their attempt to convey its semantic significance. Most scholars considered the meaning of "Today" to be deeply connected to the historical, social, cultural, and religious contexts of Arabian society at that time. The themes of the completion, perfection, and universality of religion, along with its dominance over previous faiths—especially the scriptural religions—were central to the interpreters' explanations of "Today" and its context in the surah. They emphasized that among its key connotations are the comprehensive divine blessing and the establishment of unity—two factors that foster

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security, stability, and social cohesion while strengthening both individual and communal relationships. These meanings also work to eliminate fear, division, and conflict within the Muslim society. This aligns with the universal objectives of all monotheistic religions, which call for the flourishing of the world and the well-being of humanity.

2. The Semantic Implications of the Word "*Ṭayyibāt*" (Good Things)

The word "*Ṭayyibāt*" appears in the Quran in various forms and contexts due to its profound significance, which is directly and closely tied to human well-being and livelihood (al-Rāghib al-Iṣfahānī, n.d.: 464). Analyzing Quranic exegeses reveals that interpretations of this term are largely similar, emphasizing its connection to human behavior and innate nature in all aspects of life.

According to some interpretations, *Ṭayyibāt* refers to everything that the soul finds pleasant and that human nature enjoys. It signifies all things that are wholesome and agreeable to human nature upon consumption, providing both delight and lasting benefit. This principle serves as the foundation for the permissibility of things in Islamic law (al-Andulusī, 2010: 2, 100-101). In his Tafsir (exegesis), *al-Ṭabrisī* mentions multiple meanings of the word *Ṭayyib*, depending on the context in which it appears. It can mean something delightful, permissible, or pure. He explains that reason and Islamic law serve as the criteria for determining what the human soul dislikes and rejects, as well as what it naturally accepts and approves of. He states:

"*Ṭayyib*" refers to that which is pure and free from any impurity that may taint or diminish its quality. It is categorized into three types: "The delightful (*Musta-ladh*), the permissible (*Jā'iz*) according to Islamic law, and the pure (*Ṭāhir*), meaning that which is neither

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impure nor contaminated. The original meaning of the word in the Arabic language refers to that which is delightful. However, it has also been used to describe what is pure and permissible by way of analogy, as reason and Islamic law deter from things that the soul dislikes and naturally turns away from." (Ṭabrisī, 1961: 1, 459)

In another context, the author of *Al-Manar* links the meaning of "*Ṭayyib*" (good/pure) to taste and the beneficial nourishment it provides to humans. He contrasts it with terms that healthy natural instincts reject and find repulsive, such as "*Khabā'ith*" (impurities), due to their incompatibility with reason and natural human disposition. He also highlights how this distinction influences a person's behavior in worship, stating:

"*Ṭayyib* refers to what is pleasant to the taste and provides beneficial nourishment. In financial matters, it applies to wealth acquired lawfully and through mutual consent in transactions. In contrast, *Khabā'ith* (impure) foods are those that sound human instincts find repugnant and distasteful, such as carrion and spilled blood. Reason also rejects them due to their harm to the body, such as pork, or due to their harm to faith, such as meat sacrificed in devotion to entities other than Allah." (Rashīd Riḍā, *ibid*: 6, 170)

Ibn al-‘Arabī connected hunting and the food of the People of the Book to the broader category of "*Ṭayyibāt*" that Allah has permitted for Muslims. He classified them as absolute *Ḥalāl* (permissible), emphasizing that this ruling was reiterated in the Qur'an to dispel doubts, remove objections arising from corrupt thoughts, and avoid unnecessary debate and excessive discourse. He states:

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"This is definitive proof that hunting and the food of the People of the Book fall under the category of *Ṭayyibāt*—the pure and wholesome things that Allah has made lawful. This is absolute *halal*, and Allah repeated this ruling to eliminate doubts, remove objections arising from corrupt thoughts that lead to unnecessary questioning, and to prevent lengthy and excessive discourse." (Ibn al-‘Arabī, 2002: 2, 45)

From the exegetical interpretations of the term "*Ṭayyibāt*" (wholesome things), we observe that scholars have consistently attributed positive meanings to this concept, linking it to human nature (*Fiṭrah*). They emphasize that human well-being is at the core of the Qur'anic discourse, and that the meanings associated with *Ṭayyibāt* carry positive implications that influence human behavior and strengthen one's relationship with the Creator. By defining *Ṭayyibāt* as what is naturally pleasing, beneficial, and lawful, interpreters highlight its role in guiding individuals towards a balanced, ethical, and spiritually fulfilling life. The concept underscores divine wisdom in legislating what is pure and permissible, ensuring both physical well-being and moral integrity.

3. The Semantic Implications of "The Food of the People of the Book (*Ṭa'ām*)"

The Qur'anic exegetes unanimously agree that the term "*Ṭa'ām*" (Food) in this verse primarily refers to slaughtered animals (*Dhabīḥah*). This interpretation was upheld by the early scholars of Islam, including Ibn Abbas, Abu Umamah, and Mujahid, among others. *Ṭabarī* confirmed this consensus, stating that the "food of the People of the Book" in this verse specifically means the meat slaughtered by them (*Ṭabarī*, 1971: 4, 440). *Ibn Kathīr* further explained that, by logical implication, the verse also indicates that the food of non-People of the

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Book (i.e., followers of other religions) is not permissible for Muslims.

He stated:

"This implies, through the principle of contrasting meaning (*Maḥūm al-Mukhālafah*), that the food of those outside the People of the Book—i.e., followers of other religions—is not lawful for Muslims." (Ibn Kathīr, 2016: 2, 21)

However, *Qurṭubī* made an exception for foods explicitly forbidden to Muslims, stating that such items remain prohibited, even if they come from the People of the Book (*Qurṭubī*, *ibid*: 3,51). On the other hand, *Fakhr al-Dīn al-Rāzī* referenced a Zaidi interpretation, which differed from the mainstream understanding. According to some Zaidi scholars, the term "*Ṭa'ām*" (Food) in the verse does not refer to slaughtered meat but rather to bread, fruits, and other foods that do not require ritual slaughter (*Zakāh*). He quoted:

"I came across an insightful commentary by one of the Zaidi scholars, in which he stated that scholars and jurists have differed on the meaning of food in this verse. *al-Qāsim*, *al-Hādī*, and *Muhammad ibn 'Abdullāh*, along with a narration from Zayd, held that the slaughtered meat of the People of the Book—and of all disbelievers—is not permissible, based on the verse: "Except that which you (Muslims) have properly slaughtered" (*al-Mā'idah/3*), which is a direct command to Muslims alone." (*al-Rāzī*, 1981: 11, 149)

This Zaidi perspective suggests a stricter interpretation that excludes slaughtered meat from what is deemed lawful; arguing that only food not requiring religious slaughter is included in the verse. This debate highlights the diverse exegetical approaches in interpreting the "Food of the People of the Book," with most scholars favoring the view that it

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refers to lawful slaughtered meat, while a minority opinion restricts its meaning to non-meat food items. On the other hand, scholars of Quranic exegesis have differed in interpreting the meaning of the word "*Ṭa'ām*" (Food)—whether it is unrestricted in meaning or specifically linked to the phrase "*Ahl al-Kitāb*" (People of the Book). In the Arabic language, when the term "*Ṭa'ām*" is used without specification, it generally refers to wheat in particular. *Ibn Manẓūr* states in *Lisān al-'Arab*:

"When the people of Hijaz use the word "*Ṭa'ām*" in an unrestricted sense, they mean wheat specifically, and based on this interpretation, Abu Sa'id's hadith on Zakat al-Fitr was explained as a *Ṣā' of Ṭa'ām*, meaning a *Ṣā'* of wheat." (*Ibn Manẓūr*, 1992: 12, 364)²

Following this linguistic interpretation, *Ibrahim al-Qummī*, in his exegesis of the verse, stated:

"By their food is meant grains and fruits, but not the animals they slaughter, as they do not mention the name of Allah over them. Then he added: By Allah, they do not deem your slaughtered animals lawful, so how can you deem theirs lawful?" (*al-Qummī*, 2014 AD/1435 AH: 1, 240)

Similarly, in Shia exegeses, if the word "*Ṭa'ām*" appears without being linked to another phrase, it is interpreted as referring specifically to wheat. This supports the linguistic scholars' explanation that "*Ṭa'ām*" in the verse refers to wheat and similar grains, thereby excluding the slaughtered animals of the People of the Book. From a Shia perspective, the verse cannot be used as evidence to permit consuming their

² It was reported from Abu Ishaq Al-Zajjaj: *Ṭa'āmuhu* (his food) refers to everything that is watered with his water and grows because it sprouts from his water. The plural of *ṭa'ām* (food) is *aṭ'imah*, and the plural of the plural is *aṭ'imāt*.

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slaughtered animals, as the intended meaning of "*Ṭa'ām*" in this context does not include meat but is restricted to wheat. (al-Qummī, *ibid*) However, when "*Ṭa'ām*" is specified, it generally refers to anything that is eaten. Its association with "*Ahl al-Kitab*" indicates a connection, meaning the food they prepare, whether through cooking or slaughtering (Ibn 'Āshūr, *ibid*: 6, 119).

The author of Tafsir *al-Manār* refuted the Shia interpretation that "*Ṭa'ām*" exclusively means wheat, arguing that this is not the predominant usage of the term in the Quran. He states:

Allah Almighty states in this surah, *al-Mā'idah*: "Lawful to you is game from the sea and its food as provision for you and for travelers." (al-Mā'idah/96) No one claims that the "Food" from sea game here refers to wheat or grains. Similarly, Allah says: "All food was lawful to the Children of Israel except what Israel had made unlawful for himself before the Torah was revealed." (Āl 'Imrān/93) No one interprets "Food" in this verse as referring exclusively to wheat or grains, since nothing from them was ever prohibited for the Children of Israel—neither before the Torah nor after it. By definition, "Food" originally refers to anything that is consumed—whether tasted or eaten. Allah describes the water of the river in the story of *Ṭālūt*: "Whoever drinks from it is not of me, but whoever does not taste it is of me." (al-Baqarah/249) Likewise, He says: "And when you have eaten, disperse." (al-Aḥzāb/53)

Here, "Eaten" clearly refers to consuming food, not just grains. Grains themselves are not typically subject to permissibility or prohibition. It is meat that falls under such rulings, whether due

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to a physical reason—such as an animal dying naturally—or a spiritual reason—such as being sacrificed to other than Allah. That is why Allah says: "Say, I do not find within what was revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it is a dead animal, spilled blood..." (al-An'ām/145)

This prohibition exclusively concerns animals, clearly specifying what is forbidden. Anything beyond this requires explicit textual evidence. Allah was particularly strict regarding the practices of the Arab polytheists, such as consuming carrion in its various forms and offering animal sacrifices to idols, to prevent early Muslims from following these customs out of habit (Rashīd Riḍā, *ibid*: 6, 176).

Therefore, from these discussions, we can conclude that the mainstream Sunni exegetes interpret "Food of the People of the Book" as primarily referring to their slaughtered animals, based on linguistic and contextual analysis. For the Shi'a scholars, relying on a strict linguistic interpretation, argue that "food" refers only to grains, not slaughtered meat. Then author of *al-Manār* refuted the restricted interpretation by demonstrating that Qur'anic usage of "Food" is broad and includes all edibles, particularly meat. Thus, the dominant view remains that the verse permits the consumption of meat slaughtered by the People of the Book, unless there is an explicit reason to prohibit it.

al-Biqā'ī, in his exegesis, considered that the term "Food" in the verse refers to "comprehensive food," which may not be limited solely to slaughtered animals. Its status does not differ between People of the Book and others due to the Muslims' need for it and because followers

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of other faiths were allowed to remain upon their religion under the jizya tax. He states:

"Since the reason for permissibility is the Book (scripture), and there was no need to mention those who received it, the verb was formulated in the passive voice: 'those who were given the Book'—meaning, from what they slaughter. The term food was used in a broad sense to include both slaughtered meat and other foods, even though the main intent is slaughtered meat specifically. Its status does not change whether from the People of the Book or others, explicitly affirming the intended meaning: "It is lawful for you"—meaning, its consumption is permitted due to your need for it and due to their permitted co-existence under the jizya." (al-Biqā'ī, 1984: 6, 24)

However, *al-Biqā'ī* takes a more expansive approach to the interpretation of *Ṭa'ām Alladhīna Ūtul Kitāb* by arguing that the verse permits all types of food from the People of the Book, not just their slaughtered meat. This view aligns with the idea of practical necessity and coexistence, ensuring that Muslims can engage with other communities without dietary restrictions becoming an obstacle (al-Biqā'ī, *ibid.*).

After the consensus among scholars of *tafsir*—except for the Shi'a—that the term "Food" in the verse refers to slaughtered animals, they differed on what the term "Food" encompasses. Does it include the entire slaughtered animal, or is it restricted to what is permissible from it? *al-Tha'ālabī* mentioned in his exegesis that the majority opinion holds that "Food" refers to the entire slaughtered animal. However, he also cited a group that restricted the meaning to only what is lawful from the slaughtered animal, meaning what is permissible for them to eat,

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excluding what is forbidden to them, such as *Tarf* (certain fat portions) and pure fat (al-Tha'ālabī, 1997: 2, 346).

Ibn 'Aṭīyyah provided a more detailed explanation of the term "Food," distinguishing between types of food based on human intervention. He categorized them into two types:

- Food that requires no processing, such as wheat and fruit, which remain unchanged regardless of ownership.
- Food that involves human intervention, where its preparation is unrelated to religious beliefs, such as baking flour into bread or pressing olives for oil. Avoiding such food when prepared by a non-Muslim would be due to a sense of repulsion (*Ibn 'Aṭīyyah*, 2001: 2, 158).

Ibn Juzayy al-Gharnāṭī agreed with *Ibn 'Aṭīyyah* regarding food that does not involve human intervention—such as grains and fruits—stating that it is permissible for Muslims by consensus. However, when it comes to food that requires processing, such as bread-making, oil pressing, and cheese production, where there is a possibility of impurity being involved, he considered it forbidden, stating:

Ibn Abbas prohibited it because he considered "Their food" to refer specifically to slaughtered animals and because it could be impure. However, the majority of scholars permitted it, as they viewed it as included in the general meaning of "Their food." This applies when the presence of impurity is merely possible. However, if it is certain that impurity has been used—such as wine, pork, or carrion—then it is absolutely prohibited. *al-Turtushī* even wrote a treatise on the prohibition of Christian cheese, stating that it contaminates the seller, the buyer, and the equipment used, as Christians make it using rennet from carrion.

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The same ruling applies to oil when it is known that they store it in containers made from carrion (al-Kalbī, 1995: 1, 227).

While the general ruling permits consuming food from the People of the Book, scholars introduced conditions to avoid impurities. They assumed that natural foods are always lawful, but processed foods depend on how they were made. Only Christian-made cheese and oil were major points of contention due to potential impurity.

The commentators have explained that when the term "Food" (*Ṭa'ām*) is mentioned in a general sense, it includes all permissible foods that humans consume, except for those explicitly prohibited—such as carrion, blood, pork, animals that have been strangled, fallen, or gored to death, as well as anything repugnant to human nature, such as wine. However, Shiite scholars interpreted the word "food" in this verse to refer exclusively to wheat, believing that any slaughtered animal upon which the name of Allah was not invoked is explicitly forbidden by the verse: "And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is defilement." (al-An'ām, 121) They argue that the People of the Book do not mention the name of Allah when slaughtering their animals, as they deviate from pure monotheism. On the other hand, the majority of exegetes believe that restricting the term "Food" to the People of the Book in this verse serves as proof that they are considered monotheists and that social interaction with them is necessary within human society. Moreover, the term "food" appears in various contexts throughout the Qur'an, indicating that its meaning is not limited to wheat alone.

4. The Significance of the Legitimacy of Slaughtering (*Zakāh*) in Islam

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The author of Tafsir Al-Manar, when discussing the concept of the word "*Ṭayyibāt*" (*good and pure things*) and its connection to the legitimacy of ritual slaughter, laid the groundwork to demonstrate how the Qur'an seeks to establish an Islamic society free from the impurities of polytheism. He emphasized the importance of distancing Muslims from the pre-Islamic pagan practices, which were in conflict with human nature and man's relationship with his Creator—such as offering sacrifices to deities other than Allah, consuming carrion, and slaughtering animals while invoking the names of their idol, as he states:

"...The reason for the legitimacy of ritual slaughter (*Tazkīyah*) is to avoid eating carrion like the polytheists. The reason for the strict requirement of invoking Allah's name when slaughtering or hunting is to distance Muslims from the practices of the polytheists, who used to offer sacrifices to deities other than Allah—whether by mentioning the names of their idols during slaughter or by placing the offerings on altars dedicated to them. This command serves to replace those false names, which they and their ancestors had invented without any divine authority, with the name of Allah alone, thereby purifying Muslims from all traces of polytheism." (Rashīd Riḍā, *ibid*: 6, 177)

On the other hand, Al-Qasimi affirmed that the term food in the verse is linked to the ruling on hunting and slaughtered animals mentioned earlier and that it falls under the same category. However, the slaughtering of the People of the Book differs in significance from that of Muslims, which is why they were specifically mentioned in the verse. He states:

"...Since the preceding verses discuss the rulings on hunting and slaughtering, it is more appropriate to interpret this verse in the

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same context. The rest of the food does not differ based on who prepares it—whether a follower of the Book or otherwise—but slaughtering does. Therefore, the specific mention of the People of the Book indicates that ‘their food’ refers to their slaughtered animals." (al-Qāsimī, 1978: 4, 75)

Then al-Qurṭubī explained that the act of slaughtering (*Dhibh*) requires religion and intention, and since it falls outside of analogy (*Qiyās*), Allah granted a concession to this nation regarding the slaughtered animals of the People of the Book. He also questioned whether their slaughter applies to what was forbidden to them or not. The answer, with detailed explanation, presents two viewpoints: The one states that their slaughter applies to the entire animal, including what was permissible and forbidden for them, since the key factor is the act of slaughtering itself and its conditions, which were met. Thus, it is considered universally applicable to all edible meat. The second opinion limits the permissibility only to what was lawful for the People of the Book. Anything that was forbidden to them is not affected by their act of slaughtering. Consequently, the term "Food" in the verse refers only to certain parts of the animal, excluding specific elements such as certain fats and specific portions of meat. He states:

"The act of slaughtering (*Tazkiyah*), as we mentioned, is what requires religion and intention. Since the logical analogy (*Qiyās*) would suggest that their slaughtered animals should not be permissible—just as we say that their prayers and acts of worship are not accepted—there was a difference of opinion among scholars regarding whether their slaughtering applies to what was forbidden to them or not. There are two main views on this matter: "The majority of scholars hold that their slaughtering

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applies to the entire animal, whether it was permissible or forbidden for them, because the key factor is that it was slaughtered properly (i.e., according to their religious practice)." A group of scholars argued that only what was lawful for them is lawful for us, meaning that what was prohibited for them remains prohibited, and their act of slaughtering does not make it permissible. This second group prohibited certain parts of the slaughtered animal, such as specific fats and special portions of meat, and restricted the meaning of the term "Food" in the verse to only some parts of the animal. Meanwhile, the majority interpreted it more broadly, applying it to all edible parts." (al-Qurṭubī, *ibid*: 3, 52)

The author of Tafsir al-Manār explains the *Qīyās* (analogy) mentioned by *al-Qurṭubī*, which states the obligation of the slaughtering process (*Tazkīyah*) and its conditions by comparing the slaughtering practices of the People of the Book to those of Muslims. He emphasizes that he interpreted the verse in its general sense, making it inclusive of all types of food, including hunted game, as he states:

"What *al-Qurṭubī* meant by *Qīyās* is the comparison of their slaughtering practices with their general conditions, which differ from ours. This is why many scholars have argued that Allah intended 'food' here to mean slaughtered animals, despite their agreement that other types of food are permissible. However, these scholars have maintained that non-slaughtered foods were not the intended meaning of the verse—because their permissibility was never in doubt. The preferable view is to interpret the verse in its broadest scope, covering all types of food that some might suspect to be prohibited, since it is handled

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and processed by the People of the Book, who do not follow the same dietary precautions as Muslims. Likewise, their slaughtering practices differ from ours in certain conditions. Based on this reasoning, the verse also includes their hunted game, which is the strongest interpretation." (Rashīd Riḍā, *ibid*: 6, 177)

The commentators unanimously agreed that ritual slaughter (*Zakāh*) is a legislated practice intended to prevent Muslims from consuming carrion, which was a common practice among polytheists and disbelievers in their food. Additionally, it serves to distance them from offering sacrifices to idols, which is considered an act of *Shirk* (associating partners with Allah). Islam, therefore, mandated ritual slaughter as it requires both faith and intention. The food of the People of the Book was not exempted from this ruling, even though their slaughtering methods differ from those of Muslims, because they are considered monotheists who follow a revealed religion. Thus, the verse was interpreted in its broadest sense, permitting all food of the People of the Book, except for what is explicitly forbidden in Islamic law.

5. The Interpretative Meanings of "Those Who Were Given the Book"

The scholars of Quranic exegesis differed regarding the meaning of "Those who were given the Book" in the verse. Who are they? Are they the Jews and the Christians? What about the Magians, Sabians, and Samaritans—are they among those who were given a scripture or not? And based on this, is there a difference in the ruling on their slaughtered animals? Ibn Ashur states:

"Those who were given the Book" are the followers of the Torah and the Gospel, whether they were directly called by Moses and Jesus

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(peace be upon them) to follow their religion, or whether they adopted it by choice. Moses and Jesus both primarily called the Children of Israel, yet some Arabs converted to Judaism, such as the people of Yemen, and others embraced Christianity, such as the tribes of *Taghlīb*, *Bahrā'*, *Kalb*, *Lakhm*, *Najrān*, parts of *Rabī'ah*, and *Ghassān*. These groups are considered People of the Book according to the majority of scholars—except for Ali ibn Abi Talib, who held that the slaughtered animals of Taghlib Christians are not permissible, arguing that they adhered to nothing from Christianity except drinking wine."

(Ibn 'Āshūr, *ibid*: 6, 120)

In the meanwhile, *al-Qurṭubī*, quoting *Ibn 'Abbās*, stated:

"Those who were given the Book" refers to the slaughtered meat of the Jews and Christians, which is lawful for Muslims, just as Muslim food is lawful for them. The Prophet (PBUH) ate from a sheep that a Jewish woman had presented to him, and the Companions (may Allah be pleased with them) used to eat from the food of Christians in the Levant without any objection." (Ibn 'Āshūr, *ibid*: 6, 120)

5.1. The Temporal Factor in Defining "Those Who Were Given the Book"

The author of *Ma'ālim al-Tanzīl* introduced a temporal criterion to determine the meaning of "Those who were given the Book." He argued that:

"The lawful meat is that of the Jews and Christians, as well as anyone from other nations who adopted their faith before the mission of Muhammad (PBUH). However, those who converted to Judaism or Christianity after his mission do not fall under this

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ruling, and their slaughtered meat is not permissible." (al-Baghawī, 1989: 3, 18)

5.2. The Ease in Social Interactions with the People of the Book

Ibn 'Āshūr emphasized the spiritual and social leniency found in the Qur'anic verse "The food of those who were given the Book is lawful for you" and its connection to the verse "Today, all good things have been made lawful for you." (al-Mā'idah/5) He explained:

"The verse was conjoined with 'Today, good things have been made lawful for you' because this permission was a divine favor, given the frequent interactions between Muslims and the People of the Book. Had their food been prohibited, it would have created significant hardship for Muslims." (Ibn 'Āshūr, *ibid*: 6, 119)

This ruling acknowledges that daily interactions, shared meals, and cohabitation naturally arise between Muslims and the People of the Book. Therefore, a clear legal ruling was necessary to regulate such matters, ensuring ease and removing hardship. The Qur'an established these rulings with wisdom and mercy, distinguishing the People of the Book from adherents of other religions when it comes to food consumption, while stipulating certain conditions.

6. The Historical and Political Context

al-Biqā'ī shared a similar rationale, linking the permissibility of their food to the inevitability of Muslim interactions with the People of the Book, particularly after the Islamic conquests. He stated:

"Since interaction with the People of the Book was inevitable following the conquests foretold by the Truthful One (PBUH), and since Allah had preordained these events, the danger of religious temptation (*Fitnah*) in such interactions had been minimized. Thus, the ruling on their food and women was made

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more

lenient."

(al-Biqā'ī, *ibid*: 6, 24)

Similarly, the author of *al-Manār* referenced the consensus of early scholars, affirming that the "People of the Book" refers specifically to Jews and Christians. He further justified this ruling by contrasting the People of the Book with the Arab polytheists, stating:

"The People of the Book were farther removed from consuming carrion and performing sacrificial rites for idols compared to the Arab polytheists. Additionally, the religious policy of Islam was to take a strict stance towards the Arab pagans, ensuring that none remained in the Arabian Peninsula unless they embraced Islam. However, the approach towards the People of the Book was more lenient, as a means of winning their hearts. *Ibn Jarīr* even narrated that *Abū al-Dardā'* and *Ibn Zayd* were asked about animals slaughtered for church rituals, and they ruled them permissible to eat. The Prophet (PBUH) himself ate from a lamb that a Jewish woman had gifted him (even though it was poisoned), and the Companions would consume the food of Christians in the Levant without any objection. No opposing view has been reported." (Rashīd Riḍā, *ibid*: 6, 176)

Therefore, it is very crucial to say that this discussion among scholars shows the following points:

1. The People of the Book primarily refer to Jews and Christians, though some debated whether it includes converts to these faiths after Islam's emergence.
2. The permission to eat their food was granted to ease social interactions, recognizing that Muslims and the People of the Book would inevitably share meals and cohabit.

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3. The ruling was a strategic approach in Islamic governance, differentiating the strict treatment of Arabian polytheists from the more lenient approach towards the People of the Book to encourage peaceful coexistence and potential conversion.
4. Early scholars widely accepted the permissibility of consuming the meat of the People of the Book, including animals slaughtered for their religious rituals, as evidenced by the actions of the Prophet (PBUH) and the Companions.

This ruling reflects Islam's balance between legal rigor and social pragmatism, ensuring religious purity without imposing undue hardship on daily life.

The scholars of Quranic exegesis restricted the meaning of "Those who were given the Book" to the true adherents of Judaism and Christianity—those who had not apostatized after the prophetic mission and were not outsiders who had merely adopted Judaism or Christianity, whether from the Taghlib tribe or any other group. In this context, *al-Tha'ālabī* states:

"There is a difference of opinion regarding the phrase 'those who were given the Book.' Some scholars held that only the *true adherents* of these religions are included, excluding those who had merely adopted Judaism or Christianity. However, the majority of scholars, including *Ibn 'Abbās*, *al-Ḥasan*, *'Aṭā'*, *al-Sha'bī*, *'Ikramah*, *Qatādah*, *al-Zuhrī*, *al-Ḥakam*, *Ḥammād*, and *Mālik*, among others, ruled that the slaughtered animals of all Christians, whether from the Taghlib tribe or any other, are permissible, as well as those of the Jews. They interpreted Allah's statement: "And whoever among you takes them as allies is one of them" (*al-Mā'idah/51*) in this context." (*al-Tha'ālabī*, 1997: 2, 346)

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However, some scholars restricted the ruling to *born* Jews and Christians, excluding converts. The majority (including many classical scholars) saw no difference, arguing that any Christian or Jew, whether from *Banū Taghlib* or otherwise, is included in the ruling. This distinction arose due to concerns over religious authenticity—whether converts retained *genuine* scriptural traditions or had diverged. Thus, the broader ruling aligns with the Qur'anic principle of ease in social interactions, affirming the lawfulness of consuming their food.

However, Ibn 'Atiyyah, in his interpretation of the word "Were given" (*Ūtū*), clarifies that the true adherents (*Ṣurahā'*) refer to those upon whom the Torah and Gospel were revealed, as well as those who were originally Muslim but later apostatized to Judaism or Christianity—except for the Taghlib tribe of the Arabs, because they were not truly Christian. This exception is based on an explicit statement from Ali (may Allah be pleased with him). *Ibn 'Aṭīyyah* states:

"The scholars differed regarding the phrase 'were given.' One group held that the permission applies only to the slaughtered animals of the true Israelites (*Banū Isra'il*), upon whom the Torah and Gospel were revealed. This group prohibited the meat of the Christian Taghlib tribe of the Arabs and all those who were merely outsiders to these two religions. Ali ibn Abi Talib (may Allah be pleased with him) used to prohibit the slaughtered animals of the Christian Taghlib tribe and would say: "They have not adhered to anything of Christianity except for drinking wine." (*Ibn 'Aṭīyyah*, *ibid*: 2, 159)

What has been understood from this interpretation that those who were given the Book" primarily refers to the Israelites who received the Torah and the Gospel. Ex-Muslims who converted to Judaism or Christianity

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are included in this category. *Banū Taghlib* was excluded because their Christianity was seen as *nominal* rather than *genuine*. This interpretation is stricter than the majority opinion, which allowed the slaughtered meat of all Christians and Jews. Thus, *Ibn 'Aṭīyyah's* stance reflects a more cautious and restrictive approach compared to other scholars who broadly permitted all Jewish and Christian slaughtered meat.

al-Qurṭubī, when comparing *al-Shafi'i's* stance with that of the majority opinion regarding the phrase "Those who were given the Book," explains that it applies to all converts to Judaism and Christianity—except for the Taghlib tribe, as they did not uphold any part of Christianity except for drinking wine. He states:

"As for the slaughtered animals of the Christian Taghlib tribe and all those who were merely converts to Judaism and Christianity, Ali (AS) prohibited the consumption of meat from the Taghlib Christians, since they were Arabs. He would say: "They have not adhered to anything of Christianity except for drinking wine." This was also the opinion of al-Shafi'i. Accordingly, the prohibition does not apply to the slaughtered animals of true Christians among them. However, the majority of scholars held that the meat of any Christian—whether from *Banu Taghlib* or otherwise—is lawful, as is that of any Jew. Ibn Abbas supported this view, citing the verse: "And whoever aligns with them among you, then he is one of them." (al-Mā'idah/51) He argued that even if the Taghlib tribe's Christianity was solely based on their association with Christians, their slaughtered animals would still be lawful." (al-Qurṭubī, *ibid*:3, 53)

It is quite clear that *al-Shāfi'ī* and *'Alī ibn Abī Ṭālib* took a stricter stance, rejecting the legitimacy of *Banū Taghlib's* Christianity. The

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majority of scholars (including *Ibn 'Abbās*) permitted eating the meat slaughtered by all Christians and Jews, even converts. The debate centered on whether mere association with Christianity (without strict adherence) was sufficient to classify someone as "From the People of the Book." Thus, *al-Qurṭubī*'s discussion highlights a fundamental juristic debate: "Does legal classification depend on identity, or on actual religious observance?"

In interpreting the phrase "those who were given the Book," *al-Ālūsī* excluded the Sabians, stating that they consist of two groups:

- 1) A group that reads the Psalms and worships angels.
- 2) A group that does not read any scripture and worships the stars. He concluded that the latter group is not among the People of the Book. However, *Abū al-Su'ūd* suggested that this phrase could include the Magians and the Sabians along with the Jews and Christians, raising the question of whether their slaughtered animals should be considered lawful or not.

He explains:

"According to him, the ruling on the Sabians is the same as that of the People of the Book. However, his two companions (i.e., Abu Hanifa's students) distinguished between two types: one group reads the Psalms and worships angels, while another group does not read any scripture and worships the stars—the latter are not considered among the People of the Book. As for the Magians, they were treated like the People of the Book in the matter of paying the *jizya* (tribute tax), but not in the permissibility of eating their slaughtered animals or marrying their women, based on the Prophet's (PBUH) statement: 'Treat

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them according to the same custom as the People of the Book, except for marrying their women." (al-Ālūsī, *ibid*: 6, 65)

According to these interpretations it is clear that *al-Ālūsī* excluded the *Ṣābi'ah* entirely, distinguishing between those who read the Psalms and those who worshipped stars. *Abū al-Su'ūd* suggested that the *Ṣābi'ah* and *Majūs* might be included among *Ahl al-Kitāb*, but with restrictions. The *Majūs* were treated partially like *Ahl al-Kitāb* (for tax purposes) but were forbidden in terms of intermarriage and slaughtered meat. This debate reflects a broader juristic discussion on how to categorize non-Muslim religious groups in Islamic law. Abu al-Su'ūd also mentioned the legal rulings adopted by the Shafī'i and Hanafi schools based on Ali's ruling (AS). He stated:

"This was the opinion adopted by Imam al-Shafī'i, and it was the view of the majority of the *Tabi'un*. It was also the position of Abu Hanifa (may Allah be pleased with him) and his companions. According to him, the Sabians are treated like the People of the Book." (Abū Al-Sa'ūd, n.d.: 2, 13)

Meanwhile, *al-Qurṭubī* explained the stance of scholars regarding the Magians and whether it is permissible to eat their food. He clarified that the Magians are not considered among the People of the Book, according to the well-known view among scholars. However, he also pointed out that it is permissible to eat the food of those who have no scripture, as long as it does not involve slaughtered animals that require proper ritual slaughtering (*Zakāh*). He stated:

"As for the Magians, the scholars—except for a few dissenters—are in agreement that their slaughtered animals are not permissible to eat, nor is it permissible to marry their women, because they are not considered People of the Book, according to

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the well-known scholarly position. However, there is no issue in consuming the food of those who have no scripture, such as polytheists and idol worshipers, as long as it does not come from their slaughtered animals and does not require ritual slaughtering. The exception is cheese, due to the presence of rennet from dead animals. If a child's father is Magian and the mother is from the People of the Book, then according to Malik, the child follows the ruling of the father. However, according to other scholars, if one of the parents is from a group whose slaughtered animals are impermissible, then the child's slaughtered animal is also impermissible." (al-Qurṭubī, *ibid*: 3, 52-53)

According to this discussion scholars of jurisprudence have considered the *Ṣābi'ah* were debated into two opinions : "First, The Ḥanafis treated them like *Ahl al-Kitāb*. Second, other scholars excluded them from this category. But The *Majūs* (Zoroastrians) were not considered *Ahl al-Kitāb*. Their slaughtered meat and intermarriage were prohibited. And their general food was permissible unless it required slaughter (*Zakāh*). Also Children of mixed marriages followed the father's ruling in *Mālikī fiqh*, while other scholars prohibited their slaughtered meat if either parent was non-*Ahl al-Kitāb*."

Then, the author of *Al-Manar* explains that the verse emphasizes that the People of the Book were originally monotheists, but polytheism crept into their beliefs due to their interactions with idolaters from polytheistic religions. He states:

"Since the People of the Book were originally monotheists, but the influence of polytheism infiltrated their faith through those idolaters who joined their religion, and since they did not strictly separate themselves from their past, this situation could have led

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to strictness regarding eating with them and marrying them. Just as there was strictness in prohibiting the consumption of the slaughtered animals of Arab idolaters and the marriage of their women, Allah clarified in this verse that we should not treat the People of the Book the same way as polytheists in these matters. Thus, He permitted us to eat their food and marry their women." (Rashīd Riḍā, *ibid*: 6, 177)

According to *Rashīd Riḍā*, *Ahl al-Kitāb* were originally monotheistic but were influenced by polytheism over time. Islam differentiates between *Ahl al-Kitāb* and idolaters, allowing intermarriage and consumption of their food. This ruling serves as an exception to the strict prohibitions on interacting with Arab polytheists. In addition, the author of *al-Manār* raises the question: Is the scholarly debate about the permissibility of eating the food of the People of the Book focused on anyone who follows the Torah and the Gospel, regardless of the state of their scriptures, their circumstances, and lineage? Or is the key factor whether they followed the scripture before it was altered and changed, and whether they are original adherents, such as the Israelites among the Jews? He suggests that jurists tend to delve deeply into such matters and often lean toward strictness with those who differ from them, which is why this became a subject of debate and interpretation. He states:

"The apparent meaning of the Qur'anic text, along with the Prophetic tradition and the practice of the Companions, indicates that this issue has no basis and no place for debate. Allah, the Almighty, explicitly permitted the consumption of the food of the People of the Book as they were during the time of revelation. This ruling was among the final revelations of the Qur'an, and at that time, the People of the Book belonged to various nations.

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Allah had already described them—both in this surah and in previous revelations—as those who altered their scriptures and forgot a portion of what they had been reminded of. None of these facts changed at the time when jurists later formulated this debate." (ibid: 6, 176)

Ibn 'Āshūr mentioned the wisdom behind permitting the consumption of the food of the People of the Book, emphasizing that they follow a divinely revealed religion that prohibits impurities and unclean things, unlike the Magians (Zoroastrians), polytheists, and idol worshippers. He states:

"The wisdom behind granting this concession to the People of the Book is that they adhere to a divine religion that forbids impurities, avoids filth, and follows established religious rulings that are presumed to be respected and upheld. These regulations are based on divine revelation, unlike the practices of polytheists and idol worshippers. As for the Magians (Zoroastrians), they do have a book, but it is not of divine origin. Among them are the followers of Zoroaster—these are the ones subject to scholarly debate. However, the Manichaean Magians are permissive in matters of faith and law, making their status no different from that of polytheists and idol worshippers—or perhaps even worse." (Ibn 'Āshūr, ibid: 6, 120-121)

However, the permissibility of *Ahl al-Kitāb*'s food is based on their adherence to a divinely revealed system, ensuring a fundamental level of purity. Magians remain disputed, while idolaters and permissive sects like the Manicheans are categorically excluded from this concession. On the other hand, the author of *al-Manār* discussed the reasoning behind the Shiite prohibition of consuming the food of the

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People of the Book, which they base on their association with polytheism. He examined this by comparing the Quranic verse:

"The first point: When the term *absolute polytheism* appears in the Quran—whether as a description or as a classification of a certain group of people—it does **not** include the *People of the Book*. Instead, they are considered a distinct category separate from polytheists. This is evident in the verse: "Those who disbelieved among the People of the Book and the polytheists were not to be parted from their disbelief until there came to them clear evidence." (Surah al-Bayyinah/1) Similarly, in Surah al-Ḥajj/17, the Quran differentiates between various groups, stating: "Indeed, those who have believed those who were Jews, the Sabians, the Christians, the Magians, and those who associated others with Allah..." This confirms that the People of the Book are not grouped under the term "Polytheists." The second point: If we assume that the term *polytheists* in Surah al-Baqarah/221 is general, then we must acknowledge that it has been either specified or abrogated by the later revelation in Surah *al-Mā'idah*, as scholars unanimously agree that it was revealed afterward. The practical application of this ruling can be seen in the case of *Ḥudhayfah ibn al-Yamān*, one of the most knowledgeable Companions. He married a Jewish woman, and none of the Companions objected to it, proving that such marriages were deemed permissible." (Rashīd Riḍā, *ibid*: 6, 179-180)

The Quran clearly differentiates between polytheists and the People of the Book. The ruling in Surah *al-Mā'idah*/5, which permits eating the food of the People of the Book and marrying their women, overrides any

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generalization in Surah al-Baqarah/221. The Shi'a argument that the People of the Book are included among the polytheists—based on Surah al-Tawbah/31—is incorrect, as the Quran consistently distinguishes between them. Islamic historical practice further supports this distinction, as evidenced by the companions' actions. Thus, The Shi'a prohibition on the food of the People of the Book is not based on a correct interpretation of the Quranic context.

The exegetes have presented various and closely related interpretations to clarify the semantic meanings of the phrase "Those who were given the Book" and its connection to the permissibility of consuming their food, particularly their slaughtered meat. While they unanimously agree that the term in the verse refers to Jews and Christians, they also emphasize that these groups are not classified as polytheists, explicitly countering the Shi'a argument on this matter. However, the exegetes excluded the Magians, the Sabians, and the Samaritans from being considered People of the Book, leading to a scholarly debate over the permissibility of consuming their food and meat. They also discussed who exactly is meant by "the People of the Book" in this verse—whether it refers to all those who follow the Torah and the Gospel or only specific groups. Another point of discussion among scholars was who among the Magians are debated regarding the permissibility of their food and which group among the Sabians reads the Psalms and worships angels as opposed to those who worship the stars. Additionally, exegetes unanimously excluded Arabs who had converted to Judaism before the advent of Islam from being classified as People of the Book, and they agreed that the Banu Taghlib tribe did not adhere to any true Christian teachings except for the consumption of alcohol, as explicitly stated in the sources. The wisdom behind this discussion was to establish the

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permissibility of consuming the food of the People of the Book based on their monotheistic beliefs, which prohibit impurities and unclean foods and uphold divinely revealed regulations regarding slaughtered animals—unlike idolaters and the Manichean sect of the Magians, who followed beliefs contrary to divine guidance.

7. The Disagreement Regarding the Legal Ruling in the Verse: "It Has Been Made Lawful for You"

The disagreement among interpreters remains regarding the legal ruling on "The food of the People of the Book," with opinions varying between permissibility, prohibition, and disfavor. *al-Qāsimī* stated: "The closest opinion is that it is permissible, as their action makes it food, and because the People of the Book were specifically mentioned." (*al-Qāsimī*, *ibid*: 4, 50) The response to this was: "They were specified to avoid the assumption that their food, which they did not properly slaughter, is prohibited." (*ibid*.)

al-Qāsimī also mentions that "this verse implies the absolute permissibility of the slaughtered meat of the People of the Book, even if they mention a name other than that of Allah." (*ibid*.) He supported this by citing *al-Sha'bī* and 'Aṭā' when asked about a Christian slaughtering in the name of Christ, to which they replied: "It is permissible, for Allah has allowed their slaughtered meat while knowing what they say." (*ibid*.) Additionally, *al-Qāsimī* strongly criticizes those who deny the permissibility of consuming the meat slaughtered by non-Muslim subjects (*dhimmis*), arguing that such a stance reflects a weak understanding of Arabic language and Islamic legal evidence, basing his argument on the noble Prophetic tradition. He states:

"As for the meat slaughtered by *Ahl al-Dhimma* (non-Muslim subjects), the Quran explicitly indicates its permissibility through

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this verse. Those who claim that food does not include meat have fallen short in their research, neither consulting linguistic sources nor considering the clear legal evidences that explicitly state that the Prophet (PBUH) ate from the slaughtered meat of the People of the Book. This is evident in the well-known incident where he ate from a cooked sheep prepared by a Jewish woman, which was poisoned—a story too famous to require further mention. The claim that their meat is prohibited has no basis other than mere doubts and unfounded assumptions, which afflict those who have not firmly established themselves in the knowledge of Islamic law." (al-Qāsimī, *ibid*: 4, 78)

In the same context, Ibn al-Arabi agreed with *al-Qāsimī* in interpreting this verse, believing that the permissibility of the food of the People of the Book is absolute, even though it does not meet the Islamic conditions for *Zakāh* (ritual slaughter). He said:

"I was asked about a Christian who twists the neck of a chicken and then cooks it—can one eat with him or take it as food from him? I replied: It is permissible to eat it because it is their food, as well as the food of their priests and monks, even though this is not considered proper *Zakāh* (ritual slaughter) according to us. However, Allah has permitted their food for us unconditionally, and whatever they regard as lawful in their religion is also lawful for us, except for what Allah has explicitly refuted. Our scholars have said: They give us their women in marriage, and it is permissible for us to have relations with them—so how could it be prohibited to eat their slaughtered animals when eating is of lesser significance than marriage in terms of permissibility and prohibition? End of quote." (Ibn al-‘Arabī, *ibid*: 2, 45)

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On the other hand, Al-Baghawi stipulated that the prohibition of the food of the People of the Book depends on the necessity of being present and hearing whether or not they mention the name of Allah during the act of slaughter. He cited *al-Ḥasan*'s statement: "If a Jew or a Christian slaughters an animal and mentions a name other than Allah, and you hear it, do not eat. But if you are not present, then eat, for Allah has permitted it for you." This view was also held by the companions Ali, Aisha, and Ibn Umar, as well as by *Tāwūs* and *al-Ḥasan*, who based their stance on the verse: "And do not eat from that upon which the name of Allah has not been mentioned, for indeed it is defilement." (al-An'ām/121) (al-Baghawī, 1989: 3, 18)

However, *Ibn Juzayy Al-Gharnāṭī* clarified the point of contention in determining the legal ruling regarding the meaning of "Food" in the verse. He questioned whether it refers specifically to their food or not and categorized the differing views into three positions: permissibility, prohibition, and dislike (*Makrūh*), saying:

"As for food, it is divided into three categories. The first is slaughtered animals, which scholars agree are included in the meaning of the verse. They permitted all slaughtered animals by Jews and Christians but differed on whether what is prohibited in their religion is permissible for us or not, with three opinions: permissibility, prohibition, and dislike (*Makrūh*). This difference is based on whether such food is considered part of their food or not. If 'their food' refers to what they themselves have slaughtered, then it is permissible. However, if it refers to what is lawful for them to eat, then it is prohibited. The opinion of dislike (*Makrūh*) is a middle ground between the two views." (al-Kalbī, *ibid*: 1, 227)

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In this context, Imam 'Abdul Mun'im al-Khazrajī excluded certain foods of the People of the Book that might contain impurities, such as alcohol and pork, which led to differing opinions. The majority held that such items were part of their food, while Ibn Abbas maintained that the food permitted for us refers specifically to their slaughtered animals. As for anything suspected of containing impurities, it must be avoided.

We have observed in this discussion that the issue of the legal ruling on the food of the People of the Book has become a subject of debate among exegetes through their works. Most of them permitted Muslims to eat the meat slaughtered by the People of the Book because Allah has allowed it for Muslims, knowing that they may not always witness the slaughtering process. Therefore, they required that either a Muslim be present at the time of slaughter or that the Muslim has no knowledge of whether the slaughterer mentioned the name of Allah or not. They unanimously agreed that it is not permissible for a Muslim to consume the meat of an idolater who worships idols, a Magian who worships fire, or someone who follows no religion. As for what Ibn al-Arabi mentioned regarding the general application of Allah's words "It is lawful for you", interpreting the permissibility in the verse as absolute, he intended to clarify that any food belonging to the People of the Book is lawful for Muslims, regardless of whether it is permissible under Islamic law or not. The purpose of this absolute permissibility applies to what is permitted in their religion and does not necessarily conform to Islamic law. On the other hand, the exegetes explained that it is forbidden for a Muslim to eat the meat slaughtered by the People of the Book if it is known that the slaughterer invoked a name other than Allah over it. This type of meat is prohibited, as indicated in Allah's words: "And that which has been dedicated to other than Allah." (al-Mā'idah/3)

Khaled Troudi**Conclusion**

Through our study of the semantic meanings of the verse 5 of Surah *al-Mā'idah*, it becomes evident that the majority of exegetical works have concentrated on delineating the permissibility, disapproval, and prohibition of consuming the food of the People of the Book. These interpretations reveal that the verse not only removed earlier restrictions on engaging with the People of the Book but also paved the way for enhanced interfaith dialogue. By permitting the consumption of their food, the verse alleviated potential hardships for Muslims and facilitated smoother interactions with these communities, thereby reinforcing the bonds of social order.

Scholars have long recognized the People of the Book as an integral component of the Muslim society, drawing upon deep theological and historical ties. This recognition is rooted in the shared monotheistic heritage, with both Muslims and the People of the Book deriving their faith from a common divine revelation. Even in the presence of doctrinal differences and historical distortions, Jews and Christians are viewed as closer to Muslims compared to polytheists or idol worshipers. This proximity underscores a deliberate effort to foster pluralism within the community—one that values diverse religious identities and promotes balanced, moderate legislation.

Furthermore, by permitting the food of the People of the Book, Islamic law has contributed significantly to the establishment of a social order grounded in tolerance and inclusivity. This ruling not only validates the legal and social rights of religious minorities but also creates a framework that supports their active participation in society. It encourages interfaith dialogue by establishing mutual respect and

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understanding, and by removing barriers that might otherwise lead to social division. In this manner, the verse has been instrumental in cultivating a pluralistic society where diverse communities coexist harmoniously, guided by principles of tolerance and shared citizenship. In essence, our investigation confirms that the exegetical focus on this verse has far-reaching implications. It demonstrates that Islamic legal thought is deeply committed to fostering pluralism, enhancing interfaith dialogue, and ensuring a robust social order through the promotion of tolerance. This interpretation not only safeguards the religious, political, social, and economic rights of the People of the Book but also reinforces the broader objectives of Islamic law to create a just, inclusive, and cohesive society.

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The Impact of the Arius and Athanasius Controversy on the Doctrines of the Trinity, Incarnation, and Salvation in Christianity

Morteza Sanei ¹ 

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Abstract

The relationship between God the Father and the Son has long been a point of contention among Christians. Arius is a significant figure in this regard; he believed in the created nature of Jesus Christ and denied that his essence was the same as the Father's. In contrast, Athanasius believed in the consubstantiality of the Father and the Son. The purpose of examining the controversy between the ideas of Arius and Athanasius is to identify the consequences it left on Christianity. Therefore, the main question of this research is 'What results did Arius's thought have and what theological effects did it leave on Christianity?' The present study, by a descriptive and analytical method, aims to answer the main question. The most important results obtained are that Arius's ideas provoked opposition, such as the reaction of Athanasius, and created controversy, which damaged the doctrines of the Trinity, Incarnation, and Salvation. In the field of conflict between unity and trinity, it somehow led to the development of the official Christian theology, namely the Trinity.

Keywords: Arius, Athanasius, Arianism, Semi-Arianism, Trinity, Incarnation, Salvation.

1 . Assistant Professor, Department of Religions, Imam Khomeini Educational and Research Institute, Qom, IRAN. sanei@iki.ac.ir

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Introduction

The growth of Christianity in the context of Jewish monotheism, influenced by Greek polytheism, the existence of passages indicating the divinity of Jesus in the Bible (John 14:9; 1:1-15), and passages indicating the oneness of God (Deuteronomy 6:4) and (Matthew 4:10; 11:27), created a duality of monotheism on the one hand and the sanctity of the Father, Son, and Holy Spirit on the other. The best evidence that the divinity of Jesus was not evident at the beginning of Christian faith is history itself (Mulenga, 2017: 7). From the second century onwards, conflicting interpretations increased, creating the ground for the controversies of the fourth century AD (Grady, 1998 AD/1377 SH: 143).

Some theologians, in order to resolve this duality, resorted to diluting monotheism to the point of compatibility with Greek polytheism. In contrast, Monarchism, which included two theories, "Adoptionism" and "Modalism," insisted on monotheism. Monarchians who supported Adoptionism believed that Christ was a human being in whom the Spirit of God dwelt, and Monarchians who supported Modalism believed that the divine spirit took on a human body, and that God the Father, Logos, and Holy Spirit are aspects of one God (Wolfson, 2010 AD/1389 SH: 598 and 599).

This personification later became known as Sabellianism¹. Influenced by this view, in 318 AD, Alexander, the Bishop of Alexandria, professed the unity of the Trinity and the eternal nature of Jesus Christ. This issue marked

1. Sabellianism was a heresy that did not distinguish between the persons of the Trinity, presenting all three as aspects of one God.
<https://www.encyclopedia.com/people/philosophy-and-religion/roman-catholic-and-orthodox-churches-general-biographies/arius>.

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the beginning of disagreements and the reaction of Arius, leading to his expulsion and that of two of his sympathizers from the church (Miller, 1981: 239-245).

The spread of this dispute to society, the strong influence of religious discussions on the people, and the detrimental effects of religious differences on the government prompted Constantine to convene the first ecumenical council of Christianity in the city of Nicaea in 325 AD to resolve the conflict. However, it seems that Constantine was not committed to theology and that his religious concerns had political objectives, because on the one hand, he counted on Christianity as a unifying force, and on the other hand, he considered the clear monotheistic language harmful for attracting the many pagans who had not yet converted. In any case, Arius's opponents, such as Athanasius, and his supporters at the Council of Nicaea were unwilling to accept another viewpoint. Eventually, with Constantine's warning about the possibility of the destruction of the very essence of Christianity, Arius and his followers were forced to adopt a passive stance towards the council's discussions, and ultimately the Trinity was accepted as the official doctrine of the church. But what were the claims of Arius and Athanasius? Some say that Arius believed in a similar substance between the Father and the Son, but he did not tolerate the homoiousios of the two. However, this was not the case, and Arius opposed not only identity but also similar substance. Apparently, Arius had no problem with obeying the Trinity, meaning that he considered the three persons of the Trinity to be divine, respected, and holy; however, he denied the identity and fundamental and radical similarity between the Father, the Son, and the Holy Spirit. (Eliade, 1987: 1, 405) He did not consider Jesus to be eternal

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and described him as a creature of God, but not a creature equal to other creatures. He also did not accept his eternity. (Eliade, 1987: 1, 405)

He considered Christ to be the Logos, or Word, the first and foremost of all creations. Therefore, his followers believed that during the incarnation, the Word entered the body of Jesus and took the place of the spirit. He considered the Word to be the intermediary in the creation of the Holy Spirit from nothing. Thus, in his view, the essence of the Father, the Son, and the Holy Spirit were completely different from one another (Wolfson, 2010 AD/1389 SH: 604). Several motives can be imagined for Arius: Gaining fame; proving the oneness and simplicity of God (Grady, 1998 AD/1377 SH: 150); and the danger of forgetting the humanity of Jesus. In contrast, one of the principles of Athanasius' theology was the consubstantiality of the Father and the Son (Davis, 2017: 93). The motive that drew Athanasius into this controversy was the idea of avoiding polytheism, because he believed that if Christ and the Holy Spirit were not consubstantial with the Father, the Trinity would lead to polytheism, and believers in gods would be the ultimate victors in this dispute. Therefore, he believed that three distinct persons in God were problematic and that the Trinity must be accepted. He likened the relationship between the Father and the Son to the relationship between the sun's rays and the sun, and concluded that the essence of the Son is the same as the essence of the Father (Van Voorst, 2013 AD/1393 SH: 175).

In his view, God was not separate from the world at all, and Jesus is the Son of God and consubstantial with Him, who put on human form to reconcile humanity with God (Miller, 1981: 239-245).

1. Theological Effects of Arius' Thought

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Given that a range of results and effects are created following any event, the thought of Arius and the controversy that followed also had effects and results in Christianity. After the Council of Nicaea and the establishment of the consubstantiality of the Father and the Son, Arius was condemned and exiled, and his doctrine was considered heresy. But this was not the end of the matter; rather, events and currents had been set in motion by his movement, the scope of which extended beyond the churches and into the general population, influencing them as well. In 325 AD, more than one million Christians lost their lives due to their failure to endorse the Church of Rome.

During this period, the Pauline Church, with the support of the Roman Empire, established the Offices of the Inquisition and ruthlessly eliminated its opponents. Therefore, it cannot be claimed that because debates are raised in the arena of beliefs, they are merely theological in nature and only have theological effects, not social, political, etc. Rather, theological developments may go further and have political, cultural, social, and even economic effects. Perhaps division and discord can be cited as the most important socio-political effect, because Constantine hoped that his newfound faith, Christianity, would unite the vast empire. However, in practice, Arius thought caused division among the people and the empire. This also led to his order to form a global council in Nicaea and to decide on Arius's claim (F. Kelly, 2009: 21).

Among the theological effects, one can mention the Arianist monotheistic movement, Semi-Arianism or quasi-monotheism, and the heresy of Macedonius. Macedonius has been introduced as a Semi-Arius. This very issue is evidence of Macedonius's influence from Arius. This group lived

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before 380 AD; however, after 380 AD, the term "Macedonian" was applied to those who were not Arius but also did not accept the divinity of the Holy Spirit (Augustine, 1995: 18, 71).

Naturally, one of the results of theological debates in any religion is the removal of ambiguities, the clarification of the approved viewpoint, and its distinction from other unapproved viewpoints. This means the growth and progress of the theology of that religion and the strengthening of its orthodoxy. Accordingly, the positions taken against Arius ultimately led to the formation of orthodox belief. The most important position against Arius was the affirmation and strengthening of the consubstantiality of the Father and the Son, which, after final approval at the Council of Constantinople (381 AD), has since been the sole criterion of Christological orthodoxy in all Orthodox, Catholic, and Protestant churches. Perhaps, in the absence of Arius thought and the disputes that followed, and political, social, and other factors, the examination and proof of the doctrines in the orthodox system would have been delayed for many years, at least.

Therefore, one of the significant effects and outcomes of this dispute was the growth of Christian theology, and indeed, the developments that follow can be considered examples of these theological transformations and growth (McGrath, 2012 AD/1392 SH: 2, 547).

2. The Trinity

The intellectual background of the Trinity has roots in the teachings of ancient Greek philosophy. Although the word "Trinity" never appears in the Bible, its first use in Greek, namely "Thias," in the history of Christianity is attributed to Theophilus of Antioch in 180 AD, and in Latin, "Thinitas," to

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Tertullian in the third century AD (Michel, 2008 AD/1387 SH: 73). Therefore, discussions about the Trinity predate the activities of Arius and his dispute with Athanasius and the Council of Nicaea. However, sometimes to better understand the formation of a current, we need to closely observe and examine the opposing currents as well. To better understand the Trinitarian current, we must recognize the opposing monotheistic current.

One of the most important effects of Arius's thought was the monotheistic current that had not occurred in such a widespread manner before. This current, due to its association with Arius, was named Arianism. Arianism, in its essence, was a theological and monotheistic current within the history of Christianity that encompassed a specific doctrine.

Some have considered Arianism a heretical doctrine that placed special emphasis on the fundamental superiority of the Father over the Son (Eliade, 1987: 1, 405). As it became clear, it considered the Son a created being, not consubstantial, and even lacking the same essence as the Father. Consequently, the Holy Spirit could not have a divine status either. Therefore, according to the official beliefs of the Church and Christianity, this monotheistic current is condemned and is considered one of the earliest and most important heresies in books written about heresies. However, if the criterion is monotheism and the Abrahamic religion, it must be said that this current expresses monotheism more clearly and explicitly than the dominant current and official discourse of Christianity, and confronting it is, in a way, confronting Abrahamic monotheism.

It is not possible to point to one individual as the main founder of this current, because this current has gradually formed over many years, inspired by the sayings of numerous theologians from Origen to Arius.

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Therefore, it cannot be definitively stated that Arius was the sole founder of the Arianism monotheism movement. Rather, it can be said that Arius benefited from the years of effort put forth by theologians and priests before him. Considering the background and roots of Arius's beliefs, he himself could not have made such a claim. However, it should be noted that although councils had been formed before the Council of Nicaea regarding other matters (F. Kelly, 2009: 14), in the area of resolving the issue of monotheism and the Trinity, there had only been discussions and debates, none of which reached a level of impact and importance that would warrant the formation of a global council to resolve it, and subsequently, a special theological movement such as the Arianism monotheism movement would be formed. Perhaps due to the lack of necessary political and governmental conditions for forming a council, such a council had not been formed before the presentation of Arius's ideas. But after the Council of Nicaea, what events occurred that strengthened this movement and made its doctrine enduring in the history of Christianity? Some have written that after some time had passed since the burning of Arius's writings and the exile of him and several of his supporters by order of Constantine, he returned to Alexandria by presenting a statement of faith that was accepted by the emperor. However, his return was met with opposition from Athanasius (Lyman, 2020: 46). Athanasius opposed Arius's return despite the emperor's order for his return. But others have stated that three years after the Council of Nicaea, it was Constantine who changed his mind and brought Arius back from exile, and until the end of his life, he supported the opponents of the Council of Nicaea (Gredy, 1998 AD/1377 SH: 151-152). Thus, what is

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certain is Constantine's change of heart. He ultimately died a monotheist (Ata ur-Rahim, 1995: 4).

It is obvious that a movement cannot be formed through the efforts of one individual or even a limited group. Therefore, in this movement, we see three sides: The first side is Arius, who is in fact the ideological supporter and spiritual father of this movement; the second side is the supporters and friends of Arius, who are themselves prominent figures, including Eusebius; and the third side is the people who had become acquainted with the doctrine of this movement through various means and had joined the ranks of its supporters.

Therefore, if Arius's beliefs had been limited to him and a few others, they could not have emerged as a strong movement. Arius, in his actions, enjoyed the support of his friend and classmate Eusebius, the Bishop of Nicomedia. Eusebius was an important ecclesiastical advisor to Constantia, Constantine's sister, and her sons, especially Constantius, and he tried to spread Arius beliefs throughout the empire (Ignat, 2012: 108). In this vein, Eusebius and other supporters of Arius in the Eastern Empire tried to replace the consubstantiality of the Father and the Son with Arianism (Scholasticus, 2001: 83); he imagined that a favorable opportunity for this replacement had arisen after Constantine's death. However, he was ultimately disappointed in the success of this endeavor. Of course, there are serious debates about Eusebius's character and whether or not he was an Arius, which require a separate discussion (Pamphilus, 1890: 14-20).

After Arius's sudden and suspicious death in Constantinople around 336 AD, the conflict between the Arians and the supporters of Nicaea and the Trinitarians was still ongoing, with the Arians and their opponents gaining

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power at different times. As one indication of the conflict, Athanasius, who had triumphed at Nicaea, was removed from his position as Bishop of Alexandria at a council in Antioch (339) and an Arius was chosen in his place. Consequently, he was first exiled, and then fled to Rome after his return, and then was able to regain his position.

Thus, power shifted back and forth between the two factions, and the Council of Nicaea had not, in practice, been able to end the controversy, and this dispute did not end even with the death of Arius and Constantine (lyman, 2020: 46; Ignat, 2012: 113-114).

After Constantine's death (337 AD), the empire was divided into two parts: the Eastern part, under the rule of Constantius, and the Western part, under the rule of Constans. The Latin West accepted the issue of the Council of Nicaea, but the Greek East formed various schools of thought while being severely wary of Sabellianism. Interestingly, after Constantine, most of the subsequent emperors were Arius or semi-Arius.

Constantius, Constantine's son, was one of them. He was the Emperor of the Eastern Roman Empire and, because he was influenced by Eusebius, opposed the decree of the Council of Nicaea. After a few years, he became the ruler of the entire Roman Empire.

However, the situation did not remain the same, and after the death of Constantius, the circumstances turned against the Arians. Ultimately, the First Council of Constantinople (381 AD) confirmed the decrees of the Council of Nicaea, and Arianism was declared forbidden. It is said that Arianism lasted until the eighth century AD (Grady, 1998 AD/1377 SH: 150-152), but it seems the story did not end in the eighth century. Monotheisms in England and America in the 18th and 19th centuries still

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did not consider the Son's divine nature to be the same as the Father's, meaning they not only rejected consubstantiality between the Father and the Son, but also, just like the Arius movement, denied the similarity between these two natures.

Regarding Arianism in recent times, despite the clear emergence and continuation of Arius currents after the Council of Nicaea and the First Council of Constantinople, many modern scholars do not recognize Arianism as a coherent belief system. Rather, they see them as different spectrums who opposed the decisions of Nicaea, and thus do not necessarily present all those spectrums as sharing the same beliefs as Arius. Similarly, G. Rebecca Lyman states that scholars, after examining the theological links between Arius and the Arians, have concluded that we no longer have a cohesive movement called "Arianism," and those who were referred to as Arians in the following decades of the fourth century may not necessarily and completely hold the beliefs of Arius, and may only have opposed the idea of the consubstantiality of the Father and the Son, and may even believe in the divinity of the Son (Davis, 2017: 109-110).

Perhaps today there is seemingly no movement called Arianism; however, the doctrine of Arianism, that the Father and the Son are not consubstantial, and that they are not even similar in essence, and that Jesus is merely a creature superior to other creatures, exists among Christians, even if it does not bear the name of Arianism. As evidence, one can point to the formation of Unitarian churches. The author of the book "Christianity and Heresies" writes: "It seems that the formation of Unitarian churches, which opposed the Trinity, is a result of the Arius controversy, because they consider Jesus a divine human, not God." (Grady, 1998 AD/1377 SH: 156)

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The common ground of the opponents of Nicaea was the rejection of the consubstantiality of the Father and the Son.

Considering this point, the opponents of Nicaea can generally be divided into three categories, all of which have apparently been labeled as Arianism. The first category includes those who rejected the teachings of Arius and believed in equal status for the persons of the Trinity, but did not accept consubstantiality (*homoiousia*). This group was called "Semi-Arius" by their opponents, and we will learn more about the Semi-Arius later. This group did not accept the consubstantiality between the Father and the Son, but accepted similarity (*homoiousia*), so they opposed Arius regarding likeness. The second group consisted of those who largely adhered to the teachings of Arius but avoided being known by his name. The third groups were the official supporters of Arius and did not hide this fact. (The Institute for Metaphysical Studies, 2010: 204) Continuing with what has been presented so far, we will now turn to the quasi-monotheistic movement of the Semi-Arius.

Semi-Arianism is a movement that developed in continuation of Arianism and, in our opinion, deviated from and diminished the path of Arianism. For this reason, it cannot be considered a completely monotheistic movement, because the similarity of the Father and the Son in terms of essence is also incompatible with monotheism. While the followers of this movement did not accept the consubstantiality of the Father and the Son, they also did not accept the dissimilarity and distinction of the Father and the Son in substance and essence, which was the view of Arius. Rather, they were content with the Father and the Son being similar in essence, and this belief in the essential similarity of the Father and the Son became their point of

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separation from Arianism. Therefore, the Semi-Arius believed that the Father and the Son have a similar essence but are not consubstantial. Thus, on the one hand, because they deny consubstantiality, they can be considered close to monotheism, and on the other hand, because they have accepted similarity in essence between the Father and the Son, they cannot be considered monotheistic. It seemed that the best title to use to refer to the nature of this movement is the term "Quasi-monotheistic." Naturally, this view was also condemned by the Council of Nicaea, because the Council of Nicaea had ruled in favor of the consubstantiality of the Father and the Son. Nevertheless, years later, Emperor Constantius (son of Constantine and Emperor of the Eastern Roman Empire), who was a Semi-Arius, declared the Semi-Arius belief as the official faith of Christianity in 360 AD, five years after he had become Emperor of the entire Roman Empire.

As mentioned, the fate of this belief is similar to that of Arianism itself. Despite the affirmation of the Nicene Creed at the First Council of Constantinople, this belief seemingly came to an end. However, its traces can still be seen until recent times. A testament to this is the Jehovah's Witnesses, whose Christology is based on non-adherence to consubstantiality, favoring unity, and belief in the supremacy of God the Father (www.britannica.com/topic/Ariusism). They are considered semi-Arius due to their opposition to many of Arius's teachings, such as their belief, contrary to Arius, that the Son can truly know the Father, etc. (The Institute for Metaphysical Studies, 2010: 110)

Based on what has been stated, the criterion for a semi-Arius, quasi-monotheistic movement is the non-acceptance of consubstantiality. Therefore, any group or spectrum that does not accept consubstantiality is

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semi-Arius, even if it opposes other doctrines of the Arius monotheistic movement. In this way, two rival currents to the Trinitarian current are identified. The affirmation or rejection of the ideas of either Athanasius or Arius leads to the affirmation or rejection of the Trinity, and this is an effect that cannot be ignored. The root of the Trinity, as mentioned, is the consubstantiality or essential similarity between the three hypostases, which establishes each in the position of divinity. For this reason, this idea is fundamentally impacted by the influence of Arius thought, because according to Arius thought, not only is there no consubstantiality between God the Father and the Son, but there is also no similarity. Fundamentally, the Son is created, and is neither eternal nor everlasting. Clearly, such an idea destroys the foundation of the Trinity and leads to its overthrow, because Jesus and the Holy Spirit can no longer be God. Therefore, it can be argued that if Arius's view had been accepted and continued to be popular, the foundations of current Christian theology would have been shaken, and there would be no trace of the Trinity in its current sense. For this reason, it seems that before the formation and spread of Arius thought and the endangering of the Trinity, and as a result, the formation of the Nicene controversy and council, the Trinity had not emerged as a complete, active, and dynamic current. After this controversy and the affirmation of the consubstantiality of the Father and the Son, and subsequently with the affirmation of the divinity of the Holy Spirit, the Trinity was established and formalized as a complete current.

Some believe that a form of Trinitarian belief existed beforehand, based on baptismal formulas in the Bible¹ and John's description of the Logos¹.

1. Matthew 28:19.

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Nevertheless, it cannot be denied that "The struggles surrounding Arius' claim in the fourth to sixth centuries significantly helped to precisely define the centrality of the Trinity in Christian theology." (The Institute for Metaphysical Studies, 2010: 109)

This is because Athanasius, through his defenses at the Council of Nicaea, advanced and established Trinitarian theology, and the refutation of the son being created laid a central foundation for the divinity of the Son and the Holy Spirit (Del Colle, 1997: 129). Therefore, the development and formalization of Trinitarian theology stem from the works and consequences of Arius' thought and its repercussions.

Another point that can be made is that if we disregard Arius' view and do not accept it, and instead affirm the consubstantiality of the Father and the Son, and in fact consider Jesus to be fully God, and consider the image that the Bible presents to us of Jesus and his suffering, we encounter a contradiction. This is because the suffering of God is impossible, and Jesus, according to the Gospels, suffered. In response to this contradiction, it has been justified by arguing that the human aspect of Jesus suffered, not his divine aspect. However, this answer itself is problematic, because the act of salvation is brought about by his suffering and sacrifice, and consequently, the cleansing of believers from original sin. Now, since this suffering was carried out by his human aspect, it indicates that this human aspect alone was sufficient for the act of salvation, and there was no need to consider him the Son of God or to attribute divinity to him. Thus, whether we accept the createdness of Jesus according to Arius' claim or not, and even if we consider Jesus to be fully God and even possessing two natures, divine and

1. John 1:1-18.

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human, the divinity of Jesus, and consequently the Trinity, will still not be acceptable. Perhaps it can be said that Arius insisted on the createdness of Jesus with this in mind, because accepting the divinity of Jesus, and even his two natures, is problematic. In fact, by considering the path of accepting the divinity of Jesus to be a dead end, he established the created nature for him, and thus blocked the way for Trinitarianism.

3. The Doctrines of Incarnation and Salvation

Regarding the doctrines of Incarnation and Salvation, it can be said that accepting or rejecting Arius leads to the rejection or confirmation of these two doctrines. If we consider Jesus to be a creation of God, according to Arius's view, the discussion of Incarnation becomes meaningless. This is because, in this view, Jesus is created, not incarnated. He was not a divine being who needed incarnation and a physical body to become earthly and fulfill a sacrificial mission. Rather, he was an earthly being and a creation. Thus, by accepting Arius's view, the doctrine of Incarnation will be completely eliminated, and this seems to be one of the clearest and most obvious effects of Arius's thought.

The situation is similar regarding the doctrine of Salvation. To explain this, it can be said that, as revealed by Christian teachings, the salvation of humanity by humans themselves is impossible. This is due to the doctrine of original sin, which affects all of Adam's descendants. Because of this sin, the possibility of growth, salvation, and redemption is taken away from each individual, independently of divine grace, to the extent that they can neither save themselves nor lead other humans to salvation. This is because, based on original sin, man is created with sin, although he is not completely

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corrupted, the inclination to sin is always present in him (Molland, 2002 AD/1381 SH: 96).

Athanasius is also a representative of the official Christian view, and since he based his argument on the impossibility of human salvation by a creature, he believed that by accepting Arius's view, the discussion of Incarnation would effectively disappear, and Jesus, who is then considered a creature, would not be able to save humanity, and the doctrine of Salvation would also be undermined in this respect.

Regarding how Arius's teachings damage the doctrine of Salvation, there is another view. In the view of opponents, the son's being a creature in Arius's view, and the lack of consubstantiality and lack of similar essence between the Father and the Son, also had a negative impact on the very important doctrine of Salvation in Christianity. Opponents believe that Arius's belief changed the aspect of redemption in that it required God to sacrifice himself for sins. (Davis, 2017: 12)

To explain this view, one can say that, as it is said in the discussion of salvation and redemption, humanity's sin was cleansed solely through the sacrifice of God. Therefore, God sacrificed himself to cleanse humanity's sins, and he did this through his son, who is of his own essence and united with him. This explanation of salvation is accepted by all Christians. However, according to the belief of Arius, who denied the consubstantiality of the Father and the Son, as well as the Son's eternity, everlastingness, and divinity, the sacrifice of the Son is practically meaningless and impossible, and did not occur, because God the Father did not have a son through whose sacrifice he could save humanity. On the other hand, the sacrifice of God the Father himself is also impossible and meaningless; moreover, no one in

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Christianity believes in it. Based on what has been said, salvation and redemption, in the sense that is common in Christianity, will not be achieved, and the issue of salvation is seriously damaged in this way. With the explanations given, the critique of the doctrines of incarnation and salvation, explained with the language and literature of official Christianity, is correct and truthful according to the teachings of Arius.

But did Arius, with his specific beliefs, deny the very principle of salvation through Jesus? Apparently, there was no denial on the part of Arius, and he accepted salvation through Jesus; however, he had another plan for salvation, namely the possibility of salvation without the need for Jesus' divinity and God's sacrifice. So, perhaps one can argue in defense of Arius that, firstly, he denied original sin, or secondly, because he did not consider Jesus to be an ordinary creature, the possibility of salvation through a Jesus who is an extraordinary and chosen creature was obvious in his view.

Whether he denied original sin or not requires independent investigation. But regarding the second case, it can be said that it is true that he did not consider Jesus to be God; however, he introduced him as a divine being that was sent to save humanity. So, he fundamentally did not deny salvation (The Institute for Metaphysical Studies, 2010: 109), but rather he did not consider the realization of the act of salvation to be dependent on the divinity of Jesus; because if he considered salvation to be dependent on the divinity of Jesus, logically he should not have denied his divinity.

While one of his views was the denial of the divinity of Jesus, implying he did not consider salvation dependent on the divinity of Jesus, this view of Arius is supported in the context of the act of salvation. Considering the justification within Christianity of reconciling the divinity of Jesus with the

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image of his suffering in the Bible, and attributing suffering to his human aspect, and the primary role of suffering, sacrifice, and consequently the purification of Christians in their salvation – which is now achieved through the suffering of his human aspect – there remains no need for his divinity. Clearly, the act of salvation is not dependent on the divinity of Jesus, but only on his human aspect, because it is this aspect of his being that endures suffering and causes the act of salvation. Therefore, logically, Arius does not accept the doctrine of Incarnation. However, he damages the doctrine of salvation as it is commonly understood in Christianity, while not denying Jesus as savior, and considering him a savior of humanity from among humanity itself. Nevertheless, Christian theologians, in opposition to Arius, have challenged his teachings because of their soteriological effects and consequences (Witchger, 2007: 5).

Conclusion

Naturally, every event has a source and origin on one hand, and effects and consequences on the other. There is always a direct connection between the roots and the consequences, and the event in question mediates the connection and influence of the roots and the creation of the consequences. However, the role of the mediator itself cannot be ignored. Sometimes events lead to flourishing and new effects that would not have occurred, or would have been delayed or incomplete, in the absence of that event. Similarly, Arius's thought has roots and consequences that, in the absence of these ideas, would either not have occurred at all or would have been realized only to a negligible extent. Accordingly, the present study aims, in addition to a brief reference to the ideas of Arius and its historical and

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theological developments, to address the consequences and effects of his view. Although it seems that talk of the non-identity of the Father and the Son, the dissimilarity of the two in essence, the created nature of the Son, and so on, in the field of Christology, were not words that Arius himself invented, but rather he had acquired these teachings under the tutelage of his predecessor.

However, these teachings could never have spread among the people and become a monotheistic movement, whose path and customs, more or less, remain to this day, without the effort and movement he initiated. On the one hand, during the conflicts that arose between him and his opponents, the first global council of Christianity was formed, and the official theology of Christianity, especially Trinitarian theology, also underwent significant development (Witchger, 2007: 5). The Trinity, as the deepest and most complex doctrine of Christianity, was also consolidated like Arius's monotheism. Especially in the crucible of Arius's dispute with Athanasius, the consubstantiality of the Father and the Son became more firmly established for its adherents and ultimately prevailed. Therefore, Arius's ideas and efforts brought the Trinity and monotheism into confrontation, and this was a very important and significant consequence that had not occurred before.

Other important teachings that were influenced by his ideas were the Incarnation and Salvation, both of which are important Christian doctrines. It is clear that accepting Arius's statement that Jesus is a creature and was sent to save humanity, but because he is a creature and human and not consubstantial with God, he does not need to be incarnated in a human body to save humanity, invalidates the doctrines of Incarnation and Salvation. Of

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course, he does not deny the salvation of humanity through Jesus; rather, the way he offers for salvation is different from what is common in Christianity. In his view, the salvation of humanity is possible through a human being who is superior to other creatures. Based on what has been said, Arius's idea and the resulting conflict with Athanasius seriously affected the most important doctrines of Christianity, the Trinity, Incarnation, and Salvation, and challenged them.

Upon closer inspection, it can be seen that the agreements and disagreements with Arius's view also had a political dimension and did not all stem from belief and faith. At least in some governments, sometimes to preserve the government and avoid discord and division, doctrinal issues that have become a cause of schism are sacrificed. It seems that the actions of Constantine, the most important Christian emperor, can be considered of this kind. Based on what has been stated, Arius's ideas and his conflict with Athanasius left important and effective consequences in Christianity, and an attempt was made to extract and scrutinize the effects that seemed traceable, examinable, and investigable.

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The role of religion in the formation of Islamic civilization

Ghorban Elmi¹ , Masoumeh Fat'hi² , Seyyede Sazan Anjomrooz³ 

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Abstract

The main aim of this paper is to demonstrate the effects of the existence and development of religion on Islamic civilization. It employs the analytical and descriptive method to analyze the data. The Islamic civilization starts from the seventh century A.D. as the Prophet Muhammad (PBUH) was born in 571 and started his mission in 610 A.D. The paper found that religion was at the heart of every civilization and has been an integral, a constitutive element in all past civilizations. A close study of the history of the civilization of mankind in the world yields one the idea that it has been religion, which is solely responsible for moderating and organizing human behaviour. It is religion, which controls and moderates the human behaviour and instincts in the social life, and obliges its followers, with a set of laws and commandments, to submit to restraint. The only internal and external agent that prevents any exercise of barbarism and savagery is definitely religion. It seeks, by encouraging and impelling man, to remind him of his dignity, self and talents, and of his role in bringing them to bud and blossom and to perfection. It makes man

1 . Professor, Department of Comparative Religions and Mysticism, Faculty of Theology and Islamic Studies, University of Tehran, Tehran, IRAN (**Corresponding Author**). gelmi@ut.ac.ir

2 . Assistant Professor, Department of Educational Sciences, Farhangian University, Tehran, IRAN. m.fathi@cfu.ac.ir

3 . Assistant Professor, Department of Comparative Religions and Mysticism, Faculty of Theology and Islamic Studies, University of Tehran, IRAN. su.anjomerooz@ut.ac.ir

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enjoy a just relationship, a reasonable freedom, a safe economy, sovereign humanistic values, and on the whole, the sublime spiritual and material state. This matter is evident in crucial role of religion in setting up Islamic Civilization and its development both in religious thoughts and the manner of the Holy Prophet of Islam.

Keywords: Religion, Islam, Civilization, Human Being, the Prophet of Islam (PBUH).

Introduction

An investigation into the development of the concept of "Civilization" throughout history seems to be of great importance and can help to develop sound approach to world civilization in order to understand their genesis and characteristics. Civilization is a refined and sophisticated way of leading life. It is a polished and elegant mode of living distinct characteristic of a society. It refers to the composite system by which a society operates, attains the ideals which it cherishes and trains its members to adore the same ideals, work and live according to them as well as maintain, promote and preserve them. On that basis we differentiate people and group and identify them as savage, barbarian and modern and developed. On the other hand, Religions are deeply established patterns of life that have been distilled over centuries and eons of ongoing cultural evolution and experimentation. Religious worldviews attempt to get to what is most fundamental in human culture and human reality. They are alternative, narrative, corporate expressions of what is profoundly first, the vital core of our cultural life. Therefore, Civilization and religion and the relationship between them, are of great importance in human life. Building a civilization is a complex

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endeavour that encompasses various factors, including economic resources, political systems, moral traditions, science, and the arts. The role of religion in the civilizational process is a fundamental concern for all thinkers. For Toynbee, an eminent British scholar who surveyed history to discover trends and laws of civilizational organization, religion took "The central place in [his] picture of the universe." (Montague, 1956: 6)

Religion is at the heart of every civilization. A creative religion promotes a creative civilization; a fragmented religion results in a fragmented civilization. This is just as true now at the beginning of the third millennium as it was six thousand years ago at the dawn of the first civilization at *Sumer* in the Fertile Crescent. According to a lot of scholars, religion was a prerequisite to the rise of any civilization. It was religion that gave man, time, and soil the spark to start a cycle of civilization (Bennabi, 1979: 45). In the early civilizations, religion, agriculture, and technology were closely intertwined. In all civilizations, cities, as opposed to villages, begin as religious centres. In all past civilizations, religion has been an integral, a constitutive element. Among other things, religion supplied the ethical basis on which the authority of the state and law was built. As a result, in all past civilizations there has been a very intimate relationship between religion and state. According to *Ibn Khaldūn*, the rise and fall of societies have been due primarily to changes in beliefs and ideas. Ideas play a major role in modifying an individual's behavior and appearance. As he says: "Only by God's help in establishing His religion do individual desires come together in agreement to press their claims, and hearts become united. The secret of this is that when hearts succumb to false desires and are inclined toward the world, mutual jealousy and widespread differences arise. When they are turned

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toward the truth and reject the world and whatever is false, and advance toward God, they become one in their outlook. Jealousy disappears. Mutual co-operation and support flourish. As a result, the extent of the state widens, and the dynasty grows." (Ibn Khaldūn, 2005: 4, 125-126).

When Islam appeared, therefore, the Realm of Ideas developed, and social relationships between the different tribes evolved in accordance with the new ethics and values. Both *al-Muhajirun* and *al-Ansar* contributed to the improvement of the Realm of Figures, which appeared to be more functional and creative.

The religious idea that pushed society towards such a cycle of development proliferated various social, political and economic jurisdictions and pressures. Islam was what organized the biological energy of pre-Islamic society and made it responsive to the demands of history (Bunabi, 1971: 62). Islam was the 'compound' of civilization that both generated and unleashed the intellect in order to construct a Realm of Ideas through the Realm of Figures. (Bunabi, 1979: 46)

A glance at the history of mankind reveals the fact that man has, throughout history, been religious. All communities not only believed in religion but were religion-based as well, apart from their culture, spirituality, ethics, and philosophy, the material and economical and even constructional structure of ancient cities were of religious significance (Shariati, 1998 AD/1377 SH: 2, 30).

Sociologists believe that it has ever been religion that has been responsible for establishing the relationship among people, ownership, inheritance, judgment, and, generally speaking, laws. It is through the advent of credos that human communities are shaped and it is also through the shift in credos

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that communities undergo transformation. They believe that the rise and the fall of a nation depend on its forwardness and backwardness in the realm of religion; they declare that the loss of religion is the loss of all the sublime civilizations (Kosemihal, 1977 AD/1357 SH: 569-578).

Toynbee believes that all the cultural and social activities had been of religious significance before the advent of the sublime religions distinguished religious activities from those secular. Breeding animals and plants, as an instance, was of both economic and religious importance. The agricultural- pastoral revolution might not have been realized if it had not been religious (Toynbee, 1997 AD/1376 SH: 57). Without a living religion the equilibrium of social life is soon disturbed and the society is inflicted by chaos, pessimism and despair.⁴

This paper attempts to study the crucial role of religion in setting up Islamic Civilization and its development both in religious thoughts and the manner of the prophet of Islam and to answer these questions: What were the characteristics and factors that led to the rise of Islamic civilization? What kind of relationship was between Islamic religion and civilization and how is such a relationship established?

1. Methodology

This study is fundamentally based on library research. It undertakes extensive study on the works on Islamic sources, with principle focus on the religious thoughts and the manner of the prophet of Islam about the essence of Islamic civilization. It will employ the analytical and descriptive method

⁴- Arnold Toynbee, the great historian and the author of monumental "Study of History of civilization" in 10 volumes, after surveying all human civilizations, has reached the following conclusion: "Civilization should follow religion. The great tragedy of modern civilization is that it has broken away from religion."

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to analyze the data. The data were reviewed and investigated in three stages; general, explorative, and focus study. This constitutes comprehensive material in an attempt to summarize the finding and conclude the result.

2. Research Background

A literature review similar to the current study shows that the following studies have been authored on this topic. Vahidi Manesh (2007 AD/1386 SH), in a study titled "Civilization-Building Elements of Islam," examined the civilizational elements of Islam, such as rationalism, justice, ethics, etc. Alwiri (2012 AD/1392 SH), in a study titled "The Relationship between Religion and Civilization in the Thought of Malik Ibn Nabi," criticized Ibn Nabi's theories. Velayati (2002 AD/1381 SH), in a study titled "The Role of Religion in the Creation and Continuation of Civilization," considers religion to be one of the factors and elements of civilization, and this is because the influence of religion on human societies is an undeniable fact. Mukhlisi (2001 AD/1380 SH), in a study titled "Religion, Culture, and Islamic Civilization," discusses the role of religion in the creation of civilization. The historical study of civilizations in this study showed that religion came into being first, then civilization, and with regard to the elements that created civilization, religion emphasized all of them and encouraged humanity to build civilization. Of course, it is needless to say that this article takes a new perspective and approach to this issue that is not seen in them.

3. Religion

Scholars writing about the meaning of religion often start by stating that it is not possible to give a definition of religion, and then often follow that up with quotations of a number of descriptions by other scholars, and end up

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nevertheless offering their own description, or perhaps tentatively a working definition. In an optimistic we can say that: "Religion basically can be defined as: "An explanation of the ultimate meaning of life, and how to live accordingly." Normally all religions contain the four "C's": "Creed, Code, Cult, Community-structure, and are based on the notion of the Transcendent."

First a few words recalling how the term religion is understood here:

Creed refers to the cognitive aspect of a religion; it is everything that goes into the "Explanation" of the ultimate meaning of life.

Code of behavior or ethics includes all the rules and customs of action that somehow follow from one aspect or another of the Creed.

Cult means all the ritual activities that relate the follower to one aspect or other of the Transcendent, either directly or indirectly, prayer being an example of the former and certain formal behavior toward representatives of the Transcendent, like priests, of the latter.

Community-structure refers to the relationships among the followers.

The Transcendent, as the roots of the word indicate, means that "Which goes beyond" the every-day, the ordinary, the surface experience of reality. It can refer to spirits, gods, a Personal God, an Impersonal God, Emptiness, etc. (Swidler, 2014: 7-8)

Also apparent in this definition is that religion offers an explanation of the ultimate understanding of life; but it is an explanation of the meaning of Ultimate Reality and how Ultimate Reality relates to all finite reality, and most especially to us humans. The ancient Greeks spoke of Ultimate Reality as Theos, God. Religion is much more than just an intellectual explanation of the ultimate meaning of life; it Religion is much more than just an

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intellectual explanation of the ultimate meaning of life. For example, in the three Semitic, or Abrahamic, religions—Judaism, Christianity, and Islam—all the following terms mean the way. In Islam, the traditional way to live a correct life was to follow the *Shar'ia*, an Arabic term for the way—specifically the path to find water in the desert; it also, analogous to *Halacha* in Judaism, came to mean the myriad legal decisions that should be followed by the devout Muslim. Much the same is also true for the major religions that come out of India—Hinduism and Buddhism- and far east-Taoism and Confucianism (ibid: 9-10).

Religion can be defined as belief in a supernatural power to be obeyed and worshipped and its expression in conduct and ritual. Here I use religion in the broad, functional sense as referring to those worldview beliefs that determine cultural values and individual motivation and behavior.

4. Civilization

The term "civilization" is widely used by historians, anthropologists, and other workers in the social sciences, but it has no single, fixed meaning. Thus, any discussion of the concept must begin with the question of definition.

Literally speaking, the root of "civilization" in Greek is to lie, lie outstretched, and be located. A city is thus a *lie*, in which the citizen makes his bed on which he must lie down. The term civilization is also derived from the Latin word *civites* which means a city and *Civis* which means the inhabitant of a city, or *Civilis* that means civility or what is related to the inhabitant of a city. It means also a citizen (Weinner, 1973: 613; Edwards, 1967: 273; Coomaraswamy, 1989: 1).

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In modern English, it derived its meanings from its Greek-Latin roots as well as the cultural traditions of the West. *The Oxford Thesaurus* helps in clarifying the meanings of civilization in English usage. In this book, five terms are interlinked; first, the city which is the metropolis, the municipality, the town. Second is the citizen who is the resident, the inhabitant and the dweller of the city or the town. Third is civility which means courtesy, politeness, respect, urbanity, amiability... fourth is civilization which has two meanings; on the one hand, it is refinement, cultivation, enlightenment, edification, sophistication, polished. On the other hand, it is culture, mores, customs. Fifth, is the verb "Civilize" which means enlightened, refined, polished, edified, educated and acculturate on the one side. On the other side, it means to tame, domesticate, broaden, elevate, and acculturate (Urdang, 1992: 62).

In the Islamic scientific context, literal and terminological definitions are discussed in order to follow the line of development in the usage of terms which denote civilization. To begin with, in Arabic, the current usage of the term *hadharah* is used as a synonym of the English word "Civilization". In the famous traditional dictionary of the Arabic language *Lisān al-‘Arab*, it means presence as opposed to absence...Sedentary vis-a-vis Bedouin. It has a relationship with the term *hadrirah* which means a city or big community (Ibn Manzur, 1968: 4, 196-197). It also means staying in a city as opposed to Bedouin...also the inhabitant of the cities and villages (Bustani, 1970: 175).

"The Persian intellectuals have coined two terms for civilization, namely, *Madaniyat* and *Tamaddun*... the Turks, on the other hand, use the term *Medeniyet* and also *Medeniyeti* in the meaning of civilization... in East Africa, the speakers of the Swahili language have been using the term

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Utamaduni (derived from Arabic *Tamaddun*) as the term for civilization... in India, Pakistan and Bangladesh there is no universally accepted term for civilization. The speakers of Urdu and Bengali have been using two words (sometimes interchangeably) to express the sense of culture and civilization, viz., *Tahdhīb* (*Tahdhīb*) and *Tamaddun*. Some Pakistani Urdu lexicographers use the term *Tahdhīb* in the dual sense of culture and civilization, but they restrict the use of *Tamadun* in the sense of civilization... Bangali Muslim intellectuals have used the word *Tamadun* in the sense of culture. They also use the word *Tahdhīb* in the sense of civilization... on the other hand, the Malays of Malaysia and Indonesia unanimously use the word *Tamaddun* (popularly spelt as *Tamaddun*) as the term for civilization." (Beg, 1982: 20)

Historically speaking, one could mention the first changes brought to the Arab society by the coming of Islam, especially by the migration (*Hijra*) of the prophet Mohammed (PBUH) from *Mecca* to *Madinah*. He changed the name of the city of *Yathrib* to *Madinah* (a city). Furthermore, he made changes in the basis of the social relationships. Instead of the tribal based relationships, he based it on an idea. It is the religious idea of brotherhood that brought together different people from a different social status and different ethnic groups to form a new web of social relationships. This later transformed the culture of people from Bedouin, tribal paganism into a civil ideational Islamic culture, which made the input for a new civilizing process and new civilizational entity (cf. Benlahcene, 2006: 50-60).

In other words, the city is the starting point of any civilizing process, and there are arguments amongst archaeologists, pre-historians, ancient historians and sociologists over the origins of civilization and the place of

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cities within the civilizing process (Holton, 1986: 2). Thus, the Prophet (PBUH), as the founder of a new society and a new civilization, realized that there must be some development of urban society. That is, of city life, so that the culture is not nomadic, tribal, dispersed, and thus unable to leave significant and surviving physical remains of its presence. In this regard, he established the city of *Madinah* since his first day of migration, for *Madinah* was meant to be the nucleus for the civilizational transformation that took place after the advent of Islam.

In cultural terms, it is evident that the notion of "City," as being indicative of a discrete way of life, was available throughout the history in the Muslim world since the establishment of *Madinah*. In this regard, there can be little doubt that Islamic as well as all civilizations in world history have developed significant central places in which key social functions are located and where the population have congregated. For example, we can mention the establishment of *Koufah*, *Basrah*, *Damascus*, *Baghdad*, *Cairo*, *Bukhara* and other cities in the Muslim world, for these cities to be centers of civilized sedentary life. Furthermore, it is clear also that many Islamic traditions are focused on the city (or *Madinah*) with its mosque, bathhouse, and markets as the locality wherein a devout life could be achieved (Holton, 1986: 120-121).

5. The Relationship between Religion and Civilization

According to the material that has been discussed in explaining the nature of religion and civilization, the relationship between these two categories and their limits and boundaries also become clear. As it turned out, religious thought in its broadest sense establishes the foundation of civilization and, fundamentally, civilization would not be possible without it; because if

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civilization is a set of material and spiritual factors in which individuals can provide all the collective tools and platforms necessary for progress, this would not be possible without the presence of a comprehensive and organizing idea. Therefore, one of the most important aspects of religion in civilization is presenting the idea and thought of civilization, which religion in every sense has the ability to do.

On the other hand, religious teachings, rituals, ceremonies, practices, orders, and laws are directly present in the structure of civilization, and aspects of civilization are formed accordingly. Such civilizational influence in religion is possible in its second meaning, because human schools, due to their denial of holiness and lack of belief in the sacred, do not have specific religious rituals, behaviors, laws, etc. that can be observed in a civilizational context.

Another aspect of the relationship between religion and civilization is the manifestations of civilization that have emerged in line with the implementation of religious teachings and related requirements. For example, mosques, churches, and temples are manifestations that are created due to the fulfillment of religious worship and prayer; the category of art has a different appearance in interaction with the teachings of different civilizations, and in fact, the religious thought regarding the said civilization determines its limits and boundaries.

If we call civilization the embodiment of the creativity of mankind and a manifestation of his taste and capability, and if we interpret civilization as the external manifestation of man's internal needs, and if we regard civilization as the performance of systematic designs of human thought, we

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shall certainly find out that civilization is the essence and the product of man's thought (Zarrinkoob, 1369: 27).

If religion is what Allah sent to man through His Prophets as the Guides of the Path, to render him prosperous and perfect in this world and in the afterlife, one cannot, therefore, accept that religion whose aim is but to lead man to multi-dimensional maturity and perfection, is not first and foremost in establishing culture and civilization. Islam⁵ presents man as Allah's caliph on the earth, and obliges him to bring prosperity to the land and commands him to think, meditate and ponder prudently on all the various arenas of the existence. It ever attempts to create the background for the formation of individual dual talent to make man demonstrate his own aptitude, creativity, and innovation through learning and education, in skills and crafts.

Civilization is "a developed or advanced state of human society; a particular stage or a particular type of this". It is also the humanization of man in society ... to civilize is to bring out of a state of barbarism, to instruct in the arts of life and thus elevate in the scale of humanity; to enlighten, refine, and polish. In another instance, to civilize is to domesticate. It is the act of

⁵ - There is a distinction that it is important to make in any discussion of Islam. The word '*Islam*' is used with at least three different meanings, and much misunderstanding can arise from the failure to distinguish between them. In the first place, *Islam* means the religion taught by the Prophet Muhammad and embodied in the Muslim revelation known as the Qur'an. In the second place, *Islam* is the subsequent development of this religion through tradition and through the work of the great Muslim jurists and theologians. In this sense, it includes the mighty structure of the *Shari'a*, the holy law of Islam, and the great corpus of Islamic dogmatic theology. In the third meaning, *Islam* is the counterpart not of Christianity but rather of Christendom. In this sense Islam means not what Muslims believed or were expected to believe but what they actually did, in other words, Islamic civilization as known to us in history." (Lewis, 1990: 20)

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domestication. Religious beliefs are the "compound" of civilization, since it stimulates the spirit to elevate society above the status quo. As religion was a prerequisite for all civilizations, an element assimilated by society before any civilizational cycle could begin. Civilizations have ever been indebted to their respecting man and discovering his needs and meeting those needs in the course of development and evolution.

Civilization in an Islamic perspective is a broad concept. It relates to the entire phenomenon of human life, its origin, purpose and ... In Arabic, the two words: *Thaqafa* and *Hadara* are used to signify culture and civilization. *Thaqafa* is "an equivalent to the German *Bildung*, came to stand for culture, normally taken to designate intellectual and artistic life in a manner strongly elitist in character, and *Hadara* was used for civilization, taken as more general concept indicating the entire life of a society including material life." (Al-Azmeh, 2001)

6. Man and His Role in Making Civilization

Man occupies a central position in making Civilization. He is "the primary society device; if he moves, society and history will move, but if he pauses, society and history will pause." (Bennabi, Hadith, 50) Thus the challenge faces by Muslims is to create men who could use soil, time, and their own creativity to reach their goal in history (Bennabi, 1979: 75).

Man has two identities. The first, fixed and unaffected by history, is that of a natural creature honoured by his creator.⁶ The second identity, changeable

⁶- The honor (*takrim*) of man is a purely Islamic concept. According to Islamic doctrine, man was created of two contradictory elements: mud and the spirit of God. In addition to his two dimensional nature, man was given a brain, his means of learning, thinking, and deciding. Therefore, he attained superiority over all other creatures, including angels, and became God's vicegerent.

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and influenced by history and social circumstances, is that of a social entity (Bennabi, 1977: 180). It is the socio-historical structure of man which has the greater importance. Throughout history man has interacted with time and space not as a natural creature but as a social personality.

Therefore, what is crucial to civilization is man. Man is the greatest, the most important, and the most essential factor for the stability of culture; and the light and brightness of civilization lie in its view of the dignity and the rights of man; the development and the continuity of the civilization, however, depends on its paying homage to the dignity of man. Man is that complex being who constructs civilization. But man is also a product of civilization, a result of both its material and non-material aspects. Man affects his society through intellect, knowledge and labour. By using these interrelated areas, one may create a human centered development (Bennabi, 1979: 77). It can be said that civilizations have ever been indebted to their respecting man and discovering his needs and meeting those needs in the course of development and evolution.

7. The Dignity of Man

With regard to religious thoughts originating from the Qur'an and Tradition, man has a unique and dignified state; man is Allah's caliph (Qur'ān 2:30) with a miraculous greatness deserving the prostration of all the angels (Qur'ān 18:50). He knows all the names of Allah (Qur'ān 2:31); he was granted the knowledge, which even the angels lack (Qur'ān 2:32). Anyone granted knowledge has indeed been granted a great good (Qur'ān 2:269). He is the one created in the best make (Qur'ān 95:4). God taught him the mode of expression (55:3-4). God made what is in the heavens and what is in the

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earth subservient to him (Qur'ān 31:20). Man has so great a dignity in Islam that the holy prophet says to people that he demands of them no recompense for his carrying out the mission (Qur'ān 42:23). God would have never created the world if it had not been for the sake of the Holy Prophet. He was not like the companion of the fish, who abandoned his people (Qur'ān 68:48).

In the Islamic teachings it is taken for granted that the Islamic civilization is man - centered. It was because of the dignity that Islam gave to man, the worthless people of the Peninsula, most of them baser than animals, then, found suddenly themselves honored and freed. They made attempts to make and develop their civilization as a result.

8. Significance of Knowledge in Islam and Its Role in Making Civilization

The history of human social evolution is also a history of knowledge development. Throughout history there has existed an essential linkage between knowledge and the growth of civilizations. Civilizations have always been enriched, and not weakened, by the exchange of knowledge and arts. Civilization essentially is a knowledge structure crystalized from human practice. The subject of civilization is humanity itself, as humans are the agents of practice. The ultimate cognitive achievements of human practice are condensed into a knowledge system, where knowledge guides practice and is continuously improved through practice. In terms of assessing a civilization, technology, institution, and culture all ultimately condense into a knowledge system, reflecting the level of progress in human understanding across multiple dimensions. As for the achievements of civilization, the fundamental achievement of human civilization lies in the

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formation of a knowledge system. Furthermore, this knowledge system can be inherited and accumulated across time and space, allowing human civilization to advance along the path of knowledge.

That is why; the dignity of man in Islam is based on his degree of knowledge. In no religion or religious school has knowledge ever been much recommended than it has been in Islam. Throughout all its chapters and verses, the Qur'an emphasizes the significance of knowledge and encourages Muslims to learn and to acquire knowledge not only of God's laws and religious injunctions, in a language rich in its varied terminology, to the importance of seeing, contemplating, and reasoning about the world of creation and its diverse phenomena. It places the gaining of knowledge as the highest religious activity, one that is most pleasing in God's eyes. That is why wherever the message of the Qur'an was accepted and understood, the quest for knowledge flourished.

The Qur'an repeatedly invites people to think and meditate on the universe and to reflect on the secrets of the divine signs (Qur'an 7:185). The greatest reverence is for the learned; In the Qur'an those who know and those who do not know are not alike (Qur'an 39:9). "Allah will exalt those of you who believe and those who are given knowledge, in high degrees; and Allah is aware of what of what you do." (Qur'an 58:11) The witness of those possessed of knowledge is beside the witness of Allah and that of angels (Qur'an 3:17). The Qur'an gives good news to those who listen to other's ideas and opinions and accept but the best of them (Qur'an 39:18). Following what is not based on knowledge is repudiated (Qur'an 17:36). There should be no talking of what one has no knowledge of (Qur'an 11:46). One should not obey one's parents if they contend with one that one

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should associate with Allah what one has no knowledge of (Qur'ān 31:15). There are verses in abundance on the significance of knowledge and the dignity of the learned. The Holy Prophet regards the learned as those on who are bequeathed the knowledge of the prophets (Ghazzali, 1973: 1, 5). He also compares seeking knowledge to worshipping Allah (Haji Khalifa, 1992: 1, 13). It was these recommendations and encouragement (Kulaynī, 1955 AD/1375 AH: 1, 27) that caused the Muslims to be enthusiastically burning with the desire to learn and to tolerate all the difficulties so that no setback could hinder them from realizing their ambitions.

9. The Role of Islamic Teachings in Making Civilization

Of the features of learning, acquiring, adapting, and publishing knowledge is to have tolerance. The following are some illustrations. "Seek knowledge even if it is in China." (al-Ghazzali, 1973: 1, 14) "Seeking knowledge is obligatory for every Muslim." (Kulaynī, 1980 AD/1401 AH: 1, 30) "Knowledge is the lost property of a believer. Thus, acquire it even if it is in the hands of the polytheists." (Ibn 'Abd al-Birr, 1994 AD/1415 H: 1, 122) This kind of learning and publishing various types of knowledge with no prejudice expounds the nature of the Holy Prophet's granting freedom to any captive who could in the Battle of Badr teach reading and writing to any ten children of Madinah. Moreover, he encouraged his companions to learn Arabic and Syriac to translate scientific texts (Ibn Athīr, 1864 AD/1285 AH: 2, 222).

The Tradition quoted from the Holy Prophet that any one setting out in search of knowledge is equal to a wager of a holy war in the path of Allah and he is a martyr if he dies during the mission (Rey Shahri, 1984 AD/1363 SH: 6, 465), motivated Muslims even in the early Islamic period to make

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journeys in pursuit of knowledge. The belief of the Muslim that knowledge is infinite was the reason why they made use of the current knowledge of the age adding their own theories and discoveries to it in the meantime, enhancing the status of knowledge as a result, which reached its apex of development in the 11th century A.D. During most of its history, Islamic civilization has been witness to a veritable celebration of knowledge. That is why every traditional Islamic city possessed public and private libraries and some cities like Cordoba and Baghdad boasted of libraries with over 400,000 books. Such cities also had bookstores, some of which sold a large number of titles. That is also why the scholar has always been held in the highest esteem in Islamic society.

Islam is a religion for all people from whatever race or background they might be. That is why Islamic civilization is based on a unity which stands completely against any racial or ethnic discrimination. Such major racial and ethnic groups as the Arabs, Persians, Turks, Africans, Indians, Chinese and Malays in addition to numerous smaller units embraced Islam and contributed to the building of Islamic civilization. Moreover, Islam was not opposed to learning from the earlier civilizations and incorporating their science, learning, and culture into its own world view, as long as they did not oppose the principles of Islam. Each ethnic and racial group which embraced Islam made its contribution to the one Islamic civilization to which everyone belonged. The sense of brotherhood and sisterhood was so much emphasized that it overcame all local attachments to a particular tribe, race, or language-all of which became subservient to the universal brotherhood and sisterhood of Islam.

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The global civilization thus created by Islam permitted people of diverse ethnic backgrounds to work together in cultivation various arts and sciences. Although the civilization was profoundly Islamic, even non-Muslim "People of the book" participated in the intellectual activity whose fruits belonged to everyone.

The global civilization created by Islam also succeeded in activating the mind and thought of the people who entered its fold. As a result of Islam, the nomadic Arabs became torch-bearers of science and learning. The Persians who had created a great civilization before the rise of Islam nevertheless produced much more science and learning in the Islamic period than before. The same can be said of the Turks and other peoples who embraced Islam. The religion of Islam was itself responsible not only for the creation of a world civilization in which people of many different ethnic backgrounds participated, but it played a central role in developing intellectual and cultural life on a scale not seen before.

The Abbasids employed translators such as from *Hunayn* household to rend the rational and philosophical sciences from Greek and Syriac into Arabic. They also supervised the translation into Arabic of the Iranian medicine, the Indian and the Chinese mathematics and geometry by employing the Iranian translators. Muslims then according to their religious teaching's emphasis tried to learn and develop sciences. After a few centuries, especially after the Crusade, Europeans received these sciences from Muslims by way of *Sicily*, and *Spain*. These "Sciences" were among the important factors, which brought Middle Ages to an end (Ghonaimeh, 1985 AD/1364 SH: 73). Islam's encouraging people to learn knowledge regardless of considerations of religion, race, and language made Muslims learn all the sciences from

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non- Muslims and non- Arabs with an exemplary tolerance and teach them to others without receiving any recompense. In the history of science in Islam, there are numerous instances of teachers who taught students all the sciences accessible to them without receiving any wages. The same spirit was the root cause of establishing schools of higher education in Islamic territories: "Nizameyyah schools, al-Azhar University, and Qrouyiyeh School are of those inaugurated before the establishment of the universities of Paris and Oxford in the twelfth century." (ibid: 152).

The growth of knowledge seeking and spread of it among Muslims was so remarkably astonishing that it would be interpreted as a grand movement or a scientific revolution: The emergence of wisdom-houses, libraries, hand-scripts, the distribution of copies throughout the Islamic territories, developing ophthalmology and the emergence of various kinds of clinical sciences in medicine such as treatment of smallpox, measles, cardiovascular ailments, bubonic plagues, leprosy, and manufacture of different kinds of syrups and drugs and carrying out different surgical operations are all signs of the Muslims undertaking the development of science and its different branches (Kisā'ī, 1944 AD/1364 AH: 164).

The tendency of Muslims towards tourism industry and empirical-objective investigation of historical-subjective phenomena brought about the appearance of numerous books in geography such as *al-Masālik wa al-Mamālik* (the roads and the countries), *al-Buldān* (the regions), *al-Amsar* (the cities) and *Ahsan al-Taghasim*-the best classification (Maqdisī, 1906: 96). In chemical sciences Muslims also did much, as *Jābir Ibn Ḥayyān* was the pioneer of the alchemists. In mathematics, Muslims had remarkable works too, as *al-Khārazmī* was the founder of algebra and author of the

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book *Jabr wa Mughabilah* (algebra and contrast); the name of the science of algebra in European languages was derived from the name of his book. Publishing some books on theological, philosophical and astrological concepts was an embodiment of tolerance among Muslims; it also showed their fascination with types of different sciences (Hitti, 1985 AD/1364 SH: 967).

The following are of the manifestations of the Islamic civilization and its growth. The creation of different advanced kinds of administrative systems, establishment of *Divans* (offices) like the army office, the judiciary office, the revenue and tax office, the police office and the establishment of a regular system of post and communication, employing pigeons and special messengers, introducing the archives system for keeping the records and copies of the Caliphs decrees and commands for future reference, establishment of tax-collection system and spending those taxes on the construction of public places such as *Karavansaras* (inns), bridges, schools, hospitals, mosques, roads, etc (Ibrahim Hassan, 1987 AD/1366 SH: 55).

Possibly one can say that Islamic civilization had access to the ancient cultures of the East and the West, but neither did it imitate nor did it extend the already-existing cultures; rather it only blended and made them perfect which unfortunately was terminated by the Mongol invasion. It was a period of construction and perfection- it was the time to make a universal and human culture.

In the realm of such a prevailing Islamic civilization, various elements did certainly share: Hebrew, Greek, Indian, Iranian, Turkish and even Chinese. However, the original resource of this newly emerged civilization called the Islamic culture and civilization, which was divine, and in the service of

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man, was simply Islam; it was neither of the East nor of the West. The Islamic community having witnessed the preceding civilizations was a harmonious one and the Qur'an oriented. The center of this civilization was not *Sham* (Syria) or Iraq. Since the spirit of this culture and civilization was Islamic, the very spirit united different peoples such as Arabs, Iranians, Turks, Indians, the Chinese, Mongols, Africans, etc. It transferred the advantageous achievements of each people to the others, thus making a unique civilization (Zarrinkoob, 1990 AD/1369 SH: 29-31).

On the whole, it can be concluded that the role of religion and religious teachings in making the Islamic civilization and its advancement was vital and indispensable. These religious teachings imposed restraints on and brought order to the uncontrolled manners of the all-wide people. Those oppressors who used to violate the rights of people underwent (led by religion), a character transformation honoring the rights of people as a result. The religion made the Arabs experience civilization both internally and externally.

a) The internal one: The religious teachings moved the people to accept justice and truth by promising the pious paradise and the eternal blissful abode, and by threatening the wicked with Hellfire where they shall remain.

b) The external one: these teachings punished the oppressors and honored the pious by enactment, which emancipated man from barbarism and led him to moderation and temperance, so this temperate man could make the civilization.

10. The Prophet's Manner

It becomes crystal clear, through a survey of the Prophet's Tradition that his greatest social miracle, second only to the Qura'n, is his founding the

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Islamic civilization. In Madinah, the Prophet established the first Islamic society which has served as the model for all later Islamic societies. Having been invited to Yathrib by the ever-quarrelling tribes, namely Aws and Khazraj, he emigrated from Mecca to Madinah; initially, he undertook to introduce the legislation entitled "*The Law of the Society*" in the light of which the quarrels were removed.

The first stone of the foundations of a civilization is, without dispute, law that distinguishes civilization from barbarism. It was a miracle to establish the law in a community to which lawlessness was the absolute value; the enforcement of law was still greater.

The Holy Prophet turned Yathrib into Madinah by the law. A survey of the law comprising of 54 articles renders some important points to us such as the following.

- 1) Equality of all the citizens concerning Muslims, Jews and Christians before the law.
- 2) The citizens' enjoying an equal and fair right regardless of their race, language, and religion.
- 3) Emphasis on the dignity of man and regarding him with reverence.
- 4) Emphasis on the enforcement of law and punishing lawbreakers.
- 5) The submission exclusively of the enforcement of law to the central state and eradication of the tribal system.

The Prophet attentively and scrupulously pursued the law enforcement. Since he was the most faithful one to the law and practiced more than everyone did, in him was the excellent exemplar for others and in him was the absolute epitome of good manners. Therefore, abiding by the law, which is the basis of civilization, flourished as a good manner throughout so that

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the Arabs who used to avoid any law, now asked the prophet for the manner of drinking water, sleeping, and walking. This mannerism in the Islamic teachings is known as the Prophet's Tradition and manners.

The Madinah period of the Prophet falls into three phases:

1. The legislation period;
2. The law enforcement period;
3. The Islamic state formation period.

The state as an embodiment of civilization founded by the Prophet brought Arabia out of the age of ignorance and barbarism into the light of civilization.

The Holy Prophet did, moreover, by encouraging Muslims to pursue knowledge and to develop a sense of liveliness, blow a spirit of cooperation and tolerance into the body of the society, which removed all the ancient worldly fanaticism. He enjoined the right path on Muslims to facilitate the progress and perfection of knowledge against the monastic life of the Church, which commended leading the life of a recluse to the people. The spirit of tolerance and moderation had departed from the world when Islam entered. Of the two great powers of the period, Rome was keeping aloof from knowledge and philosophy fanatically and was seeking in an ever-increasing obsession. The closing down of philosophical activities by Justinian was the embodiment of the impending severance of the world of Rome with civilization and knowledge. The situation in Iran of that time was not good either. To the world enthralled by religious and tribal fanaticism, Islam inspired a new spirit. Establishing the seat of Islam, which was the Qura'n-oriented, ended the tribal – racial fanaticism through a kind of “the world as home” treatment and against the religious fanaticism the

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Christians and the Zoroastrians it enjoined tolerance and respecting covenant to people concerning the Followers of the Book. It was this unique tolerance and unprejudiced outlook that brought forth cooperation and collaboration among various nations and tribes in the realm of Islam; it was required for the development of the real civilization and provided a peaceful coexistence among heterogeneous characteristics.

11. Key Characteristics of Islamic Civilization

Islamic civilization refers to the cultural, social, intellectual, and artistic achievements and developments that have emerged within societies that are predominantly influenced by Islamic principles and values. It is important to note that Islamic civilization is not confined to a single geographic location or time period; rather, it encompasses a wide range of societies and periods throughout history that have been shaped by Islamic beliefs, practices, and teachings. Islamic civilization exhibits distinctive features that have contributed to its enduring legacy. The following are key **characteristics** that define the Islamic civilization:

11.1. Monotheistic Foundation

At the core of Islamic civilization lies the concept of monotheism. Islam proclaims the belief in the absolute oneness of God, free from any partners or associates in His rule. This unique understanding of monotheism liberates the human intellect from servitude to earthly powers and religious authorities, fostering an intellectual environment conducive to exploration and progress. The Islamic civilization was built upon the teachings of Islam, as laid out in the Quran (the holy book) and the Hadith (the sayings and actions of the Prophet Muhammad). The concept of monotheism (belief in one God), ethical guidelines, and the principles of social justice and

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compassion formed the basis of this civilization. These were reflected in Islamic art, literature, and philosophy, emphasizing unity and oneness. Islamic art across diverse regions shares a common style and character, reflecting the vertical direction pointing upward towards unity.

11.2. Universality and Human Inclination

The Islamic civilization's universal outlook recognizes the inherent unity of humankind despite differences in race, nationality, and ethnicity. The Quran explicitly acknowledges the oneness of humanity. Islam upholds the values of equality, justice, dignity, and goodness as the cornerstones of its civilization. This inclusive message attracted brilliant minds from various backgrounds, contributing to the intellectual richness of Islamic civilization.

11.3. Moral Foundation

The Islamic civilization places strong moral principles at the heart of its systems, whether political, economic, familial, scientific, or military. Moral values guide legislation, governance, and interpersonal relationships. This emphasis on ethics distinguishes civilization from approaches that prioritize expediency over principles. The legacy of Islamic morality reinforces the idea that the ends do not justify the means.

11.4. Quest for Knowledge

One of the hallmarks of Islamic civilization is its unwavering pursuit of knowledge across disciplines. This pursuit engages both rational and emotional faculties, fostering a balanced intellectual environment. Islamic civilization nurtured an intellectual framework grounded in truth, justice, religion, and belief. Islamic civilization is renowned for its emphasis on education and the pursuit of knowledge. Islamic scholars preserved and

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expanded upon the works of ancient civilizations like Greece, Rome, Persia, and India.

The establishment of madrasas (educational institutions) facilitated the transmission of knowledge in fields such as theology, philosophy, law, medicine, astronomy, mathematics, and more. The dissemination of knowledge from centres such as Cairo, Cordoba, Damascus, Baghdad, and Granada had a global impact. Knowledge was accessible to all seekers, irrespective of social status, clergy, or wealth.

11.5. Religious Tolerance

Islamic civilization stands out for its exceptional religious tolerance. Despite being rooted in a single religion, it embraced and respected diverse beliefs and invited people of different faiths to coexist harmoniously. Unlike instances of religious persecution or discrimination, the Islamic civilization demonstrated a commitment to treating individuals of various or no beliefs with equality and justice. This tolerance exemplified the greatness of civilization. Islamic civilization often exhibited cultural tolerance, allowing diverse groups to coexist and contribute to the overall fabric of society. This inclusivity allowed for the assimilation of various artistic, scientific, and intellectual traditions (Ashimi, 2016: 181-2).

Conclusion

Historical observations show that religion, even in its most limited sense, has been related to civilization and has played a fundamental role in building civilization. The history of Islamic civilization is the most important evidence of this. The essential point is in the way in which religion has been present in civilization and plays its role. What seems to be

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that if religion can lead to the creation of a flourishing and developed culture through the passage of culture and create a constructive interaction between cultural elements, it will go beyond the scope of its culture and geography and will gradually create its own civilization. Because culture is the origin of civilization, which flows like blood in its body, and because it contains religious thought, it is not a mere human acquisition, but the environment for man and the framework in which he moves. It is this religious thought that, as the main essence of culture, provides the basis for its expansion to the level of civilization by producing a superior culture. Of course, the characteristics and components of such religious thought are also important in accomplishing this task. Because there are so many cultures that have remained at the cultural level, and this is because of the type of religious thought that has failed to make it flourish.

It was in Islam that man embraced dignity and undertook to make civilization. The Prophet made *Madinah* the centre of Islamic state in accordance with the religious teachings for the first time. This state was considered as an illustrative manifestation of civilization and the Muslims took up, following the example of the Prophet, to seek and spread knowledge, which was the foundation of the Islamic civilization. What helped Muslims in their pursuit of knowledge was their spirit of tolerance and ease, which would never hinder them from learning knowledge and techniques from non- Muslims. It was also the very spirit that brought about peaceful coexistence between Muslims and non-muslims. It was in itself the immediate cause of the removal of all the quarrels and conflicts, which eventually led to establishing a society cherishing security, peace and welfare indispensable for making civilization and to its continuation. In this

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way, Islam created a civilization with characteristics such as monotheistic foundation, universal outlook, moral principles, pursuit of knowledge, and religious tolerance. These features not only contributed to the civilization's intellectual and artistic achievements but also set it apart as a beacon of humanity and progress. The legacy of Islamic civilization continues to inspire and shape the world, reflecting its commitment to unity, justice, and knowledge for all.

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