




بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Islamic and Biblical Traditions: Sacred texts, Contexts, and Intertexts

Presented by:
**AHMAD PAKATCHI, Institute for Humanities
and Cultural Studies**

Negative Ideological Position

- ➡ Geiger, A., *Was hat Mohammed aus dem Judentume aufgenommen?*, Bonn, 1833
- ➡ Sidersky, D., *Les origines des légendes musulmanes dans le Coran et dans les vies des prophètes*, Paris, 1933
- ➡ Speyer, H., *Die biblischen Erzählungen im Qoran*, Darmstadt, 1961.

A Quotation from the Psalms

➡ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ
يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (انبیاء/105)

- ➡ Before this we wrote in the Psalms after the Message (given to Moses): My servants, the righteous shall inherit the earth.

➡ צְדִיקִים יִירְשׁוּ אֶרֶץ ...

- ➡ The righteous shall inherit the land ... (Psalms, 37: 29)

Comparison to Talmud etc.

- Dialogue of God with the Angels before creation of Adam
- Bereshit Rabba, Bemidbar Rabba, Pesiqta
- *Vita Adami*
- J. Pedersen, Art. Adam, Enc. Isl., 2nd ed.



Resources for comparison

- Comparison to Old and New Testament
- Comparison to Apocrypha and Pseudepigrapha
- Comparison to Talmud and Midrashim
- Comparison to the Writings of Church Fathers
- Comparison to Avesta and Zoroastrian Literature

Goal of comparison

- To find out the similarities and differences which make the meaning clearer and the dialogue between religions easier.

➤ تُعَرَفُ الْأَشْيَاءُ بِأَشْبَاهِهَا وَأَضْدَادِهَا.

- Ideologically speaking a Muslim can not ignore that any of these resources has some contents common with the Holy Qur'an and can not be rejected as a whole, while because of differences with Quranic content can not be accepted as a whole.

Level of Concepts: Difference

- Relationship between cognate keywords:

➤ ... أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (Anbiyāʾ/21/105)

➤ ... צְדִיקָם יִירְשׁוּ אֶרֶץ (Psalms, 37: 29)

- Arab. SLḤ

- Heb. SDQ

- It is quotation from the Psalms; while both roots existing in both languages, why Qur'an preferred to change the root into SLḤ?



God speaks to Moses (Leviticus 4: 1)

- A set of two concepts in different accounts

God speaks to Moses (Leviticus 4: 1)

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר.

فَخِيلَا قَدْتَا خمر موبلا: ه يافخه جه

➤ καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων.

➤ locutusque est Dominus ad Mosen dicens.

God speaks to Moses

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ
إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ
مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ
مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا
أَوَّلُ الْمُؤْمِنِينَ (اعراف/143)

God speaks to Moses

➡ λαλέω - λεγω

➡ loquor – dīcō

דבר – אמר ➡

מלא – אמר ➡

קָלַם – קָלַם ➡

Level of Concepts: Addition/ Omission

➡ The Fire of Abraham being cold.

➡ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ
(انبیاء/69)

➡ We said, " O Fire! be thou cool, and(a means of)safety for Abraham!"

Level of Concepts: Addition/ Omission

- ➡ Qur'an: God makes fire COOL + SAFETY
- ➡ Bet ha-Midrash: God makes fire COOL + CALM
- ➡ Pesahim: Gabriel asks God to permit him to make fire COOL.
- ➡ 'erubin, Abbot, Bereshit Rabba: No mention of being COOL

Level of Concepts: Blending

➡ وَكَذَلِكَ نُرِيْ اِبْرٰهِيْمَ مَلَكُوْتِ السَّمٰوٰتِ وَ الْاَرْضِ
وَ لِيَكُوْنَ مِنَ الْمُؤَقِنِيْنَ (انعام/75)

- ➡ So also did We show Abraham the kingdom and the laws of the heavens and the earth, that he might (with understanding) have certitude.

God reveals to Abraham

Gen.) ... וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר ...
(12:7

■ καὶ ὥφθη κύριος τῷ Ἀβραμ καὶ
εἶπεν ...

■ וְאַתְּגִלִּי יוֹי לְאַבְרָם וַיֹּאמֶר ...

■ סוּלָא מִנָּה חַי אַבְרָם סוּלָא ...

God reveals to Abraham

➡ ראה = to see

➡ ὁραω = to see

➡ در آرامی ترگوم و سریانی: افتعال از جلی

God reveals to Abraham

- ➡ Quran: يُرى R[?]Y + if^ʿāl
- ➡ Gen. ראה R[?]H + אמר [?]MR
- ➡ Quran: to See + to make do
- ➡ Gen. to See + to say

Borrowed concepts

- ➡ גֵּי-הֵנֹם (*Gē-Hīnnōm*)
- ➡ Greek Γέεννα
- ➡ Arabic جَهَنَّمَ

Borrowed concepts

→ سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ
لَعَلَّكُمْ تَذَكَّرُونَ (نور/1)

→ פָּרָשָׁה

→ *pārāšâ*, "portion"

Borrowed concepts

- ➡ Pakatchi, A. (2022). Rethinking the word farāḍa: An Inquiry to the Earliest Commentaries and Its contextual relevance. *Journal of Interdisciplinary Quranic Studies*, 1(1), 201-212

Borrowed concepts

وَأَنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ
لَدُنْكَ وَلِيًّا (مريم/5)

- ➡ Pakatchi, A. (2021). The Quranic Word *mawālī* in Zachariah's story: Seeking an Ethiopian Connection. *Biannual Journal Quran and Religious Enlightenment*, 2(1), Spring and Summer, 165-176

Level of Propositions

- The Angels praying before Adam except Satan:
- Cave of Treasure (Syr.)
- Athanasius bishop of Alexandria (296-373), *Quaestio X ad Antiochum* (προσκυνησις)
- Proved in the Holy Qur'an
- J. Pedersen, Art. Adam, Enc. Isl., 2nd ed.

Level of Propositions

- God prevents the Angels who decided to pray to Adam:
- Bereshit Rabba, Pirqe Rabba Eliezer
- Michael prays to Adam and calls other Angels to do it:
- *Vita Adami*
- J. Pedersen, Art. Adam, Enc. Isl., 2nd ed.



Level of Propositions

- ➡ Abraham against the Idols
- ➡ Qur'an: Breaking
- ➡ Beth ha-Midrash: Breaking
- ➡ Apocalypse of Abraham, Philastrius:
Casually broken
- ➡ Jubilees, Kleine Midrašim: Firing

Level of Propositions

➡ آغاز دعوت ابراهیم(ع) در قرآن و مقایسه آن با منابع
یهودی - مسیحی، صحیفه مبین، شم 46

- ➡ Pakatchi, A. (2010), “Beginning of Abrahams Mission in Qur’an comparing to Judeo-Christian resources”, Sahifeh Mobin, 46, 7-40

Level of Themes: Great Deluge

- Story of Noah in Old Testament and Qur'an
- Qur'an: The story comes to end with ending the deluge. The main part of the story concerns the mission of Noah among his people and the difficulties conducted to the deluge.
- Genesis: The story begins with corruption of people on the earth and mentioning of Noah immediately leads to the deluge.

Level of Themes: Revelation

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ
حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ
عَلِيُّ حَكِيمٌ (شورى/42/51)

Level of Themes: Revelation

- It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger (to reveal), with Allah's permission, what Allah wills: for He is Most High, Most Wise. (Shūrā/42/51)

Level of Themes: Revelation

- ➡ NO SPEAKING for human with God unless:
 - ➡ being *Wahy*
 - ➡ from behind a veil
 - ➡ By sending of a messenger (naturally non-human)

Level of Themes: Revelation

- ➡ Arab. WḤY = to point to, an enveloped word, a secret word
- ➡ Cf. Semitic root: ḤWY = to contain, to envelop

Level of Themes: Revelation

- ➡ OT: יָדָע (YD^ע) = to know, to receive divine message
- ➡ Cognates: pAA: yada^ע, pSem: wVdV^ע, Akk.: edû, Ug. YD^ע, Aram. יָדָע, Sab. YD^ע = to know; Ge'ez: 'adə^עa = to make know

Level of Themes: Revelation

- ➡ OT: נגלאה (niglāh) = to reveal, to make manifest

➡ וַיָּבֹא אִישׁ-אֱלֹהִים אֶל-עֲלִי וַיֹּאמֶר אֵלָיו כֹּה אָמַר
יְהוָה הַנִּגְלָה נִגְלִיתִי אֶל-בֵּית אָבִיךָ בְּהִיוֹתָם
בְּמִצְרַיִם לְבֵית פַּרְעֹה: (1 Samuel, 2: 27)

Level of Themes: Revelation

- καὶ ἦλθεν ἄνθρωπος θεοῦ πρὸς Ηλι καὶ εἶπεν τάδε λέγει κύριος **ἀποκαλυφθεὶς ἀπεκαλύφθην** πρὸς οἶκον πατρός σου ὄντων αὐτῶν ἐν γῇ Αἰγύπτῳ δούλων τῷ οἴκῳ Φαραῶ.
- venit autem vir Dei ad Heli et ait ad eum haec dicit Dominus numquid non aperte **revelatus** sum domui patris tui cum essent in Aegypto in domo Pharaonis.

Level of Themes: Revelation

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَ خَرَّ مُوسَى صَعِقًا
(اعراف/7/143)

- When his Lord manifested Himself to the Mount, He made it as dust. And Moses fell down in a swoon (Aʿrāf/7/143).

Level of Themes: Revelation

- OT: נִגְלָה (niglāh) > GLH + nip^ʿāl
- ἀποκάλυψις | Revelation
- Arab. تَجَلَّى (tağallī) > ĞLH + tafa^ʿul

Level of Themes: Revelation

וַאֲתָא נִכְיָא דִּי לְוָת עָלִי וַאֲמַר לִיה כְּדָנָן אָמַר יֵי
אַתְנָלְאָה הַאִיתְגְּלָאָה אַתְגְּלִיתִי אִיתְגְּלִית עַל בֵּית לְבִית
אַבְוֹךְ כְּד הָוּ בְּמִצְרַיִם וּמִשְׁעַבְדִּין מִשְׁתַּעֲבָדִין לְבֵית
פְּרַעָה:

וַאֲמַר אֲמַר וְאֲמַר חַיִּים חַיִּים: וְאֲמַר אֲמַר: חַיִּים חַיִּים
חַיִּים חַיִּים: חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים
חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים חַיִּים:



Level of Themes: Revelation

- ➡ It is preferred to say:
- ➡ be manifest
- ➡ instead of:
- ➡ be revealed



DEEP COMPARISON

- ➡ Pakatchi, A. Exploring the Interconnectedness of Two Doctrines: The Pentateuchal Image of God and the Quranic Caliph of God, publishing soon

DEEP COMPARISON

- ➡ Pakatchi, A. (2022), Responsible Dominion and Knowledge for man: Re-reading the Account of Adam's Creation in the Qur'an and the Bible. *Biannual Journal Quran and Religious Enlightenment*, 3(1), Spring and Summer, 161-170)

DEEP COMPARISON

➡ پاکتچی، احمد (1396ش)، رویکردی بین‌الادیانی به معنای «من بعد الذکر» در قرآن کریم، مطالعات قرآنی و فرهنگ اسلامی، 1(1)، 21-35

➡ Pakatchi, A. (2017). An interreligious approach to the meaning of 'min ba'd al-dhikr' in the Holy Qur'an. *Studies of the Quran and Islamic Culture*, 1(1), 21-35

DEEP COMPARISON AND HADITH

➡ Pakatchi, A. (2023). Image of God reconsidered through character of Seth: Islamic hadith literature as a bridge between the Judeo-Christian resources.

Interdisciplinary Studies of Quran and Hadith, 1(1), 1-8.



Further

- Comparative Narratology
- Comparative Genre Studies
- Comparative Discourse Analysis
- Historical Context
- **Diatextual Analysis**
-