



Monotheism of Religions

Seyed Mohammad Hoseini-Pour¹; Mohammad Movahedian Attar²

¹ PhD Candidate of Quran and Hadith Sciences, University of Sciences and Quranic Teachings, Iran

² PhD Candidate of Quran and Hadith Sciences, University of Sciences and Teachings of the Holy Quran, Iran

Email: mohamad_hoseinipoor@yahoo.com; ooloom90@yahoo.com

<http://dx.doi.org/10.18415/ijmmu.v7i5.1592>

Abstract

The need to follow religions throughout history has been a source of human belief in the existence of a wise creator in the creation of the universe. If we consider the world to be the product of the creation of a wise Creator, we will consider the sending of the Messenger to be the result of His wisdom, and we will reasonably follow His messengers. Now the question is whether at present all the heavenly religions are divine and trusted with the details contained in their holy books, and human beings are free to choose one of them and they are free to choose each of them to be guided or not? The present article, in a descriptive and analytical way, while distinguishing between religions and denominations, proves the necessity of following religions and then categorizes religions throughout history and studies the three world religions of Judaism, Christianity and Islam and compares their divine books. As a result of this research and according to the traditional and rational reasons, it has been proven that the pre-Islamic divine books (the Bible) have undergone changes and distortions, and unlike the Qur'an, which has been protected from distortions according to convincing evidences, they are not currently fully trusted. Also, since in the remaining text of these books there are signs of the appearance of the Last Prophet and the necessity of following him, and also according to other evidences, it was proved that the only divine available path is Islam, whose heavenly book is eternal and it is necessary for humankind to follow it.

Keywords: *Islam; Custom; Distortion; Religion; Bible*

1. Introduction

One of the most important issues that human beings have always been involved in is the way of life and the source of the do's and don'ts. If we consider the universe to be the result of the creation of a Creator who created it deliberately and wisely and created a wise and independent human being with the highest precision, order and tenderness, it is far from the wisdom of that Creator who did not have instructions to guide man and leave him alone in different ages and circumstances. In the historical study, we see that throughout history, there have always been prophets who claimed to have mission on behalf of God and called mankind to obey the only God by offering a few miracles. Now, there are two theories:

one is that man accepts the same method designed for his material life by his creator, or to abandon that divine method and plan himself directly for his material life. Accepting the first theory is more rational for two reasons: the first reason is that no power, like the creator of a work, is aware of its characteristics and no one is able to plan well for the creature except its creator, as human methods have always been emerged throughout history and have been sentenced to extinction after some time. The second reason is that all the divine prophets and the messengers of the Creator of the universe did not consider human life to be limited to the material worldly life and portrayed eternal life in a supernatural world in which the followers of divine commands went to eternal paradise, in which they benefit all the blessings, and those who disobey His commands live a hard life in hell. Common sense, through the second reason, also dictates the necessity of following the do's and don'ts of God. Now, if we rationally accept the necessity of this obedience, the question arises as to whether a messenger has come from God or not. Have we received the details of the religions of those messengers? Which religion among the existing religions can guide and complete the man? Or the question that basically human beings should only be aware of one divine religion, or that they are free to choose divine religions? Have the prophets of the Abrahamic religions introduced the Prophet after themselves? Have their followers been required to follow them? To find the answers to these questions, the present study first introduces and classifies existing religions and rituals, and then compares them and the divine books related to each one, explaining the signs of the later prophets in the divine books of the previous prophets.

2. Classification of Religions

Throughout history and even today, there have been and there are many religions and denominations around the world and to recognize them we need to distinguish between religion and denomination. Although some consider the two concepts of religion and denomination to be the same, but at a glance we can find some differences between them. Religion is a set of beliefs as well as moral and legislative do's and don'ts that have not been humanly and have been given to humans by God (Johari, Sihah, vol. 3, p. 1236); therefore, religions can be considered celestial and heavenly. Religion, however, in the Pahlavi word means character, custom, nature, habit, love, method, mood and way (Dehkhodā, Dictionary, Vol. 1, p. 265). In these interpretations, there is no word on its divinity and it can be made by human himself. Throughout history, there have been many mankind rituals which have been perished over time by the growth of human thought, although some of them have been continued to this day. Among the existing rituals, we can mention Confucius, Jane, Shinto, Sikh, etc., which are all mankind and contain moral sermons that may be true or false, because all human beings may be wrong. Therefore, we do not consider rituals to have a place in the classification of religions. Rituals, on the other hand, are fundamentally different from religions, and in the introduction we have rationally proved the need to follow the divine religions. Rituals cannot even be compared to religions, because they all lack a prophet and a book, even though they have certain leaders and well-known slogans. Religions, however, as we have said, are heavenly and non-mankind; therefore, the difference between religions is not due to essential differences, and pure religions, which have a single source, are exactly the same in beliefs and morals. However, there may be differences between religions only in some details of the decrees, some of which have been abrogated by the advent of each divine religion and the ruling of the decrees of that religion. For example, in the divine law before Moses, some of the rules of marriage, such as the guardianship of the wife's father, the payment of dowry, etc., were such that Shu'ayb set them for Moses (Qaṣaṣ, 27-28); or some foods, which were forbidden in the time of Moses, were lawful in the time of Jesus (Al Imrān / 50).

Religions can also be divided into two main categories, the Abrahamic religions and the non-Abrahamic religions. The Abrahamic religions are the religions, which have Prophets that were the descendants of that Prophet and each was a follower of his previous prophet and the herald of the next Prophet. The largest Abrahamic religions left so far include Judaism, Christianity, and Islam. Non-Abrahamic religions, however, are religions whose prophet was not a descendant of Abraham, such as

Zarathustra, who, despite existing differences, most of people consider him as the prophet of God and his religion divine. Of course, some consider him the most controversial figure in all of history, and some consider his existence to be a myth. (Tawfiqi, *A Look at the Living Religions of the World*, p. 55) Zarathustra was born in 660 BC and was killed in 583 BC at the age of 77 in a fire temple in Balkh (ibid.). The book of Zarathustra is called Avesta (meaning the foundation), which was originally oral and was written after Islam (ibid., p. 57). The Avesta consists of five volumes, and although it contains useful material and its original is free of objections, but its contents are very simple and basic, and in terms of content and comprehensiveness, it is not comparable to the heavenly books of the Abrahamic religions. Therefore, we can say that if we accept the divinity of the original and non-distorted religion of Zoroaster - not what today's modern Zoroastrians believe in - we must admit that this religion is specific to its time and place and its contents never meet the needs of later advanced human beings. Of course, it should be noted that the religion of Zoroaster was distorted after him, who was a monotheistic preacher himself, and contained polytheistic beliefs such as fire worship, as in Iran there are still distorted customs such as jumping over fire and handing over affairs to it, swearing by the light of the lamp and ... have been remained as superstitions from the Salaf Zoroastrians. On the other hand, after Zarathustra, no other divine prophet claimed to be the successor of Zarathustra and to update and save his religion from distortions. Therefore, by passing through the religion of Zoroaster, which is in no way similar to other divine religions, the Abrahamic religions will be discussed in this research.

3. Comparing the Heavenly Books of the Abrahamic Religions

To compare religions, we have to compare only their modern work, each of which is a heavenly book.

3.1 Old Testament

The Old Testament contains 39 books, the first five of which are the Torah, which the Jews claim contain the word of God to Moses, and the rest include 17 so-called "letters" written by historians, and also 17 final books, which are written by the prophets after Moses (before Christ) and are known as the "books of the prophets." The Torah contains five books called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and the first covenant of God with mankind is based on the Shari'at, which is also called "ancient" and "old." In addition to the Jews, the followers of Jesus also accepted these five books, in addition to the other 39 books of the Old Testament, and added New Testament to it. According to historical evidences, the divine law was revealed to Moses in about forty years, and after receiving all that law and at the end of his honorable life, he began to write the original Torah and pass it on to the elders of Israelites. As it is written in the Torah today: "Then Moses wrote down the laws of God and gave them to the priests of Levi ... and to the elders of Israel. He said to them, "Read these rules at the end of every seven years ... during the Feast of Tabernacles, where all the people of Israel gather before God in the place where He is appointed for worship." (Deuteronomy, Chapter 31, verses 9-12) According to Muslims, as well as some Jewish and Christian thinkers, the true Torah is not currently available, and what has come in this Torah has been written many years after Moses for the following reasons. Therefore, it is either distorted or destroyed and then written by its memorizers.

The first reason is the Torah literature, which shows that this literature is neither a revelation but the word of God, nor is it written by Moses himself, who was directly addressed by God. The Torah sentences often refer to Moses as the third party, and it is less likely that God addressed him directly, while according to the Qur'an, he spoke to God (Nisā' / 164). For example, in today's Torah, God says to Moses, "Tell the people of Israel ..." (Numbers, chapter 5) or the phrase: "Years passed and Moses grew up ... The next day Moses went to see all his descendants."... (Exodus, Chapter 2) Therefore, the literature of the text of the book itself is a reason that clearly indicates that all the existing text is non-revelatory. If they say that the text was not revelatory, but the meaning is the same as what God said to Moses, the

answer is that the concept and meaning of a part of what God said to Moses will certainly be found in today's Torah, but the whole book cannot be understood a divine book even in meaning. To prove this claim, we examine other arguments.

The second reason is that the existing Torah was definitely written years after Moses, because it contains news about the death of the Prophet and the condition of the Israelites after him. For example, in the Torah today it has been mentioned, "Moses died in the kingdom of Moab. God buried him near the gates of Bayt Faghūr. Moses was one hundred and twenty years old at the time of his death, yet he was still strong and his eyes could see well. The people of Israel mourned for him for thirty days ... There was no prophet in Israel like Moses with whom God spoke face to face ... No one has ever been able to show the amazing power and miracles that Moses showed in the presence of the people of Israel." (Deuteronomy, chapter 34) These phrases clearly indicate the time interval between writing the text from the death of Moses. Or giving news from the time of *Šā'ūl* (i.e. *Ṭālūt*) - about 360 years after Moses - and says: "Before the kingdom came to power in Israel, in the land of Adam these kings came one after the other: *Bāli* ... *Yūbāb* ... *Hūshām* ... *Ḥadād* ... *Samla* ... *Šā'ūl* (*Ṭālūt*) from *Raḥūbūt*, which was located next to a river." (Genesis, chapter 36, verses 31-39) Now the question is, if these texts were written years after Moses, who did it? And how did they do it? Then, while presenting other arguments, he also answers this question.

The third reason is the way Torah has been written. First, there is no single idea that the Torah was written after Moses, as Thomas Michel believes that the Torah, contrary to the imagination of its predecessors, was created over generations, and that Jews first transmitted the verses of the Torah orally to each other, then the above-mentioned narratives were written in several collections, some of which were about history and some about decrees. Finally, in the fifth century BC, these collections were collected in one book. There were many people who took part in this long and complicated work, and history has forgotten most of their names. (Michel, Christian Word, p. 32) He did not even consider the entire text of the Torah to be the result of Moses' word and narrated from some Jewish and Christian scholars that the fifth part of the Torah - Deuteronomy - was written after a reform movement among the Jews during the reign of Josiah and the prophet Jeremiah in the seventh century BC (*ibid.*, p. 33). Of course, the proponents of the Torah believe that the Torah is divine on behalf and possession, because these words are expressed on behalf of God, even if not by Moses, they are representative of God, and because God owns the whole universe and good words, these words are also divine. Of course, the Jews have never given a convincing reason for their claim. On the other hand, the evidence in the Old Testament itself shows that the original book of Moses was not for some time among the Jews and it was lost. In the history books and kings, it is stated: "*Ḥilīqīā*, the great priest, found the Torah of Moses ..." He said to *Shāfān*, "I have found the Torah in the house of God." And he gave the book to *Shafan* ..." (Book 2 of Chronicles, Chapter 34; Book II of Kings, Chapter 22) the contents of the Torah shows that after the disbelief of Solomon - according to the current Torah - Jerusalem became the home of idols and until Kingdom of Josiah (about 372 years) The kings who were far from the *Shar'a* ruled over the Israelites. The discovery of the Torah also took place in the 18th year of the reign of Josiah (*ibid.*), which is about 390 years after Solomon's death. The author of *Anīs al-A'lām*, who was first a Christian and then a Muslim, say: "How is it possible that Torah may have been in Jerusalem for about four centuries and not be seen by the Jews?" He then concluded that this version of the Torah could not be trusted (Fakhr al-Islam, *Anīs al-A'lām*, p. 283-284). The same unreliable version was later completely destroyed. After the invasion of Nebuchadrezzar II to Jerusalem in 586 BC, all Jewish books, including the Torah and other Old Testament books, were either caught fire or were looted, and the temple in Jerusalem was destroyed (Old Testament, Book of Daniel, chapter 1); however, some of them were returned to Jerusalem during Alexander's time. When the copies of the Torah were destroyed, *Uzayr* was commissioned, based on his memory and that of other great men of Israel, to collect the contents of the Torah and write them. For this reason, some Jews considered *Uzayr* to be the son of God (*Tawbah* / 30). It should be noted that this writing of the Torah by *Uzayr* took place hundreds of years after the death of Moses, and all copies of the Torah have been completely destroyed.

Furthermore, the original language of the Torah is mostly Hebrew, and a little Chaldeans that both are members of the Sami language family, but according to the Christian Encyclopedia of Aristotle's treatise, after the occupation of Palestine by Alexander and the gradual extinction of the Hebrew language among the Jews and the replacement of the Greek language instead of Hebrew among them, the Torah was translated into Greek by seventy people due to the order of Ptolemy Philadelphus, known as the Septuagint Translation. (New Catholic Encyclopedia, vol. 12, p. 920) In this translation, there are seven books that did not exist in the original Hebrew language at all, or they are parts that are more than the Hebrew version or less than it. Of course, the Jews used these forged books from two centuries before Jesus and the Christians until a century after him, and then the Jews formed a council and declared the cases of Greek contradictions to the Hebrew language informal, but Christians continued to adhere to it until Protestants returned from Greek language to Hebrew language in the 16th century. Therefore, the whole text of this book cannot be considered revelatory and divine.

The fourth reason is the inconsistency and incompatibility of the contents of the Torah and other Old Testament books, which show that either the Torah at that time had a different text or the material that was in the Torah was not accepted by the prophets after Moses and they gave other news in their books that is not comparable to the news of the Torah. For example, in the Torah, this concept has come that God blames children for the sins of their fathers. For example: "I, who ... am your God ... punish those who are hostile to me. This punishment applies to their children up to the third and fourth generations. But I will have mercy on those who love me and follow my instructions, so that I may have mercy on them up to thousand generation." (Exodus, chapter 20, verses 5-6) In the book of the prophet Ezekiel, however, the exact opposite of this meaning is stated: "Neither the son shall be punished for the sins of his father, nor the father for the sins of his son." (Book of Ezekiel, Chapter 18, Verses 19-21) Such conflicts are abundant in the Old Testament, which itself confirms the distortion of these books.

The same is true on other books of the Old Testament, except Torah, because those books were completely destroyed at various times, including the attack of Nebuchadnezzar, and were later collected, and Secondly, there is no evidence that they were written by the mentioned prophets, and it is only the speculation of the Jews that, for example, such book was written by a certain prophet of God and was supervised by the Holy Spirit. We even have some evidences to refute this claim, which shows that the book attributed to the prophets was not written by them; for example, in the book of Joshua, it is stated: "While the soldiers were chasing the enemy ... this incident has been written in the book "Bashir" too ... "(Joshua, chapter 10) According to the contents of the second book of Samuel, we find that the book "Bashir" was written after David:" Then David wrote this lament for Saul and Jonathan, and then He ordered that it must be read throughout Israel. The words of this lament have been written in the book "Bashir" (second book of Samuel, chapter 1). However, according to historians, the birth of David was 158 years after Joshua's death; that is, in the book of Joshua, the news of decades later - with a past tense verb - indicates that this book was long after Joshua and it was written during or after David. Therefore, it can never be said with certainty that the contents of the Old Testament were all the words of God, nor can it be said that all that God has said to Moses and the other great prophets of Israel is in the Old Testament.

In addition to the above consequence, we see some material in these books that neither is compatible with common sense nor with the teachings of other divine prophets. Among these material is the image of the Old Testament drawn from God, who considers Him to have a body that walks in heaven - or sometimes on earth (Genesis, chapter 18) and sometimes He comes to earth to wrestle with some of the prophets (Genesis, chapter 32) and because He does not know the earthly ways, He sometimes makes a mistake in distinguishing the house of the believers from the disbelievers (Exodus, chapter 12) and because He does not know many things, He has made many mistakes, and later He regrets and spends sometime in the grief of His mistakes (First Samuel, chapter 15). Also, because He is not familiar with the etiquette of human social life, He sometimes breaks His covenant with human (Genesis, p. 3) and other nonsense claims like this. In today's Torah, the prophets are sometimes described as corrupt, misguided, and deceived by the devil, who commit the most heinous sins; for example, it has been said in chapters 2

and 3 of the Genesis Trip of Adam's departure from heaven that God walked in heaven and He did not know about Adam's hiding place, and Satan was benevolent to Adam, guiding him from the darkness of ignorance to the light of science and knowledge, and in the end Adam was upset with God. Or the story of Abraham, who in Egypt introduced his wife, Sarah, as his sister out of fear for his life, and Pharaoh fell in love with Sarah and married her, and after realizing that she was Abraham's wife, he gave Abraham many possessions and animals (Genesis, Chapter 12). Or that Lot's daughters gave him wine and committed adultery with him so that he would have a child and so the prophecy would be continued from his generation (Genesis, Chapter 19). Or Jacob forced his father Isaac to drink wine and tricked him into accepting his crown prince, and Isaac was deceived and transferred the prophecy from Jesus to Jacob (Genesis, chapter 27). And more strangely, Jacob wrestled with God on earth and defeated God and took the blessing from God by force (Genesis, chapter 32). Or the story that David the prophet committed adultery with the wife of Uriah the believer, and then, out of fear of his disgrace, plotted to kill Uriah with the plan that Joab carried out (Samuel, Book 2, chapters 11 and 12). Or Solomon, who had a thousand wives and whose wives invited him to disbelieve and worship idols, and he answered his wives and established great pagoda (the first book of kings, chapter 11). The existence of the same material about God, the angels, the devil, and the prophets, shows that the contents of the Torah have certainly undergone changes and obvious nonsense has entered it, because the possibility of Satan's entry into the divine prophets is rationally impossible, let alone that in practice they are deceived by the devil. If Satan were to enter the divine prophets, how could their word be trusted? Isn't the philosophy of their emergence human guidance? How is this a guide that might lead to the devil? These images are different from what the Qur'an draws from the prophets, a difference from earth to sky; the Qur'an describes all the divine prophets guided by God, free from error and mistake, and sincere servants of God in whom Satan has no way at all. For this reason, He has chosen them among the people as prophets so that human's obedience to them can be assured (Al Imran / 33, 161; Hajj / 75; pp. 82-83; An'am /84-87, 90; Maryam / 58; Nahl / 15 and). If this is not the case, then God's wisdom is being questioned, because it is unlikely that a wise God to make some sinful human beings to guide mankind.

3.2 New Testament

After the Old Testament, the second part of the Bible is the New Testament, which Christians believe in it in addition to the Old Testament, while the Jews only adhere to the Old Testament. Christians believe that the Old Testament is based on the covenant of the Shari'ah and the New Testament is based on the covenant of love; therefore, in the Old Testament the focus is on the do's and don'ts, and in the New Testament the focus is on morality. Today's New Testament consists of 27 books, the first of which consists of four books, each of which Christians have called the Bible and attributed to one of Jesus' disciples or their disciples, and named after the same person. These books - Four Gospels are the Gospel of Matthew, the Gospel of Mark, the Gospel of Luke, and the Gospel of John; Matthew and John were apostles, and Mark and Luke were disciples of Peter and Paul the Apostle, respectively. In addition to the four Gospels, Christians believe that 23 other books and treatises, "The Book of the Acts of the Apostles" and "Other Books", were written by other disciples of Jesus over the decades. The point is that the originals of all the books of the New Testament were written in Greek, while the language of Jesus and his disciples was Hebrew and their dialect was Aramaic. The four Gospels are the biographies and sayings of Christ written by his disciples. The first three Gospels are called the Synoptic Gospels because they do not contradict the Old Testament, but the Gospel of John differs from the Old Testament and the Synoptic Gospels in that it speaks of the divinity of Christ. The book of Acts of the Apostles describes the situation of the apostles and the elders of Christianity, especially St. Paul. Other New Testament books include the Epistles of the Apostles and Early Christians, written to various cities and peoples. There are 21 of these letters, thirteen or fourteen of which are attributed to Paul and from the remaining seven letters, three are attributed to John, two to Peter, and two to James and Judas. The final part of the New Testament is also a dream attributed to John. Christians also see divine inspiration and the supervision of the Holy Spirit in all

stages of the Bible's writing, which has been the companion and supporter of the compilers as the reason for the Bible's divinity.

Throughout the four Gospels, there is no mention of the gospel revealed to Jesus, and they believe that it was not God's revelation but Jesus' biography and words. The Qur'an, however, believes that the original gospel is one and has been revealed by God to Jesus (Al Imran / 3, Mā'idah / 46, Mā'idah / 110, Hādīd / 27). Allameh Tabataba'i, regarding the existence of the four Gospels in the age of the revelation of the Qur'an, considers the non-use of the word gospels –in the plural form- in the Qur'an and the clear reference to the Bible –in the singular form- as a reason for distorting the original Bible at the time of the revelation of the Qur'an (Tabataba'i, Al-Mizan, vol. 5, p. 12). It is natural that there are obvious differences between the original gospel, which is one, and the existing gospels; for example, the four Gospels do not speak extensively of divine laws, while the Qur'an quotes from Jesus who said to Israelites: "And to make lawful to you part of what was (Before) forbidden to you" (Al Imrān / 50). The report shows that in the original Bible, do's and don'ts were legislated for the Israelites. In addition, the problems we have listed for the textual concepts of the Old Testament also exist for the New Testament, such as attributing sin and following Satan to the prophets and divine ambassadors. It's as if Jesus is taking his pure mother away from himself and preferring his disciples - who later betrayed him - to that pure woman and her brothers. (Matthew, chapter 12; Mark, chapter 3; Luke, chapter 8) and that Solomon was the son of David's adultery with Uriah's wife. (Matthew, chapter 1) Or Christ not only drank wine but also drank too much wine (Matthew, chapter 11; Luke, chapter 7) and even his miracles were to bring wine to the people at the wedding. (John 2: 2). This is while wine, both in the Torah (Leviticus, chapter 10) and in the Qur'an (Mā'idah / 90), has been severely condemned, forbidden, and a vile act of the devil. The Gospel of Luke itself, in praise of John, states: "He never drinks wine or intoxicants." (John, Chapter 1). How can John, a disciple of Jesus, be more pious than his Master, who was also a prophet of God? This was only part of what exists in today's Gospels, which is both rationally in contrary to the philosophy of the prophecy of the prophets, and is traditionally considered a Christian deviation in Islamic law. Therefore, what we have said about the Old Testament that not all of God's words were in it, and not all of it was God's word, is also true about the New Testament.

3.3. Qur'an

According to what we have said about the Bible, it can be said that the Qur'an is the only heavenly book that, according to Muslims, is entirely from God, and according to its own provisions, there are complete explanations for all matters related to the guidance of human beings in order to be a way to the perfection of humanity as it is stated in it: "And we revealed a Book that explains everything entirety." (Nahl / 89) According to the proof of the distortion of current Bible, if the immunity of the Qur'an from distortion is proved to us, we will accept the truth of Qur'an as the only authentic divine book. Narrative and rational arguments have proved that, contrary to the Bible, distortion and falsehood have not found its way into the Qur'an, although the original Torah and the Bible is also divine and has been changed and deviated later. Therefore, it should be said that both what God has said is in the Qur'an and the whole book is from the Lord of the universe, a claim that is true only about the Qur'an. If we accept the premise of this claim - which is the non-distortion of the Qur'an according to narrative and rational arguments - it is certain that the above result will be accepted. Therefore, in the following, we will discuss some of the most important narrative and rational reasons - or even historical ones - that the Qur'an is not distorted¹.

The narrative evidences of non-distortion of the Qur'an are two verses of the Qur'an and some signs in the narratives, which are mentioned below. The Qur'anic evidences include two verses:

¹ To prove that the Qur'an is not distorted, extensive research has been done by Muslims and non-Muslims, which, since it is not our main topic in this article, we only refer to its general results and guide those interested in receiving more information to study those researches.

(No falsehood can approach it from before or behind it) (Fuṣṣilat / 42)

(Verily, We have sent down The Reminder, [the Holy Qur'an] and We will assuredly be the Protector of it.) (Hijr / 9)

If we do not accept their corresponding reasons about the eternal infallibility of the Qur'an, the implicit implication of these two verses on the subject is certain. Another group of narrative evidences is related to the Sunnah of the Prophet, the authority and necessity of following which can be deduced from the contents of the Qur'an (Nahl / 44; Aḥzāb / 21; Ḥashr / 7; Āl Imrān / 31). In the definite Sunnah of the Prophet, which is accepted by the sects, there are authentic and consecutive narratives such as the hadith of Thaḳalayn that he made it obligatory on Muslims to adhere to the Qur'an until the Day of Judgment, which in itself requires the generality of non-distortion of the Qur'an, because the adherence to falsehood is falsehood itself. Of course, the Orientalists have objected to the non-distortion of the Qur'an, in response to them extensive research has been conducted, and since they all have a single result and are not the main subject of our discussion, we have refrained from giving details.

In addition to the above narrative reasons, there are rational reasons for non-distortion of the Qur'an, one of which is found from the characteristics of the Bible. As we said in the introduction to the Bible, it has been proved that, unfortunately, these two heavenly books have undergone some changes over time, their text has been developed and narrowed, and its contents have been mixed with human text. Now, if we consider the Qur'an to be distorted, we must say that at present, there is no complete and reliable book from the Lord of the Worlds for the guidance of mankind, and since all the followers of the Abrahamic and even other religions believe in the wisdom of the Creator of the universe, it should be said that it is unlikely that a Wise God abandons his people without guidance and then questions them about the do's and don'ts. Therefore, according to wisdom, it is obligatory on the Wise Creator to make the Prophet, the Book and the Divine Shari'ah available to mankind at any time and place, or if some people are not supposed to see a prophet, God will keep their holy Book safe from distortion until the Day of Resurrection, so that it may be a clear proof for mankind. The first possibility, which lacks an external example, so we accept the second possibility, which, as we have said, is explicitly accepted by the Qur'an itself. Another rational reason - which is also historical - is the human ability to write and memorize written works that did not exist at least in the time of Moses and Jesus, but at the time of the emergence of Islam, man has reached a relative ability and he wrote the verses immediately after the revelation on the skin or any other means. Another rational-historical reason is the commitment of the audience of the Bible and the Qur'an to write, which was not the case at the time of the rise of the Jews and Christ. The existence of Sab'a or 'Ashr sects during the Time of Ignorance shows that writing and memorizing the Qur'an was not a complicated and ambiguous thing for the early addressees of the Qur'an, and they had a history of doing so before. The sensitivity of Muslims to memorize the written Qur'an is another reason for the non-distortion of the Qur'an; as in order not to omit the letter "W" in one verse, they drew their swords against each other (Suyūfī, *al-Durr al-Manthūr*, vol. 2, p. 232), which is not the case with the Bible. On this account, the non-distortion of the Qur'an is proved by narrative and rational arguments. Ma'refat has provided another rational arguments for the non-distortion of the Qur'an (Ma'refat, *History of the Qur'an*, p. 154-168).

Except the non-distortion, the Qur'an has other characteristics that distinguish it from all previous books, as well as from all human literary industries. These characteristics include the miracles of the Qur'an; these aspects include literary miracles, rational miracles, miracles in the harmony of verses, miracles in holy legislation, miracles in fixed truths, miracles in the unseen, and finally miracles in the expression of the mysteries of creation. Ayatollah Khomeini has discussed these aspects in detail in the discussion and mentioned the Qur'anic examples of each, then comparing some of them with what is in today's Bible and enumerating the differences between those Qur'anic cases with Bible (Khomeini, *al-Bayān*, p. 47-149), mentioning all those cases is out of our topic. Apart from Khomeini, other Muslim and non-Muslim thinkers have also done research on the miracles of the Qur'an, and by dispelling the doubts, the

result is almost the same. The breadth and popularity of research on the miracles of the Qur'an is such that some of the scientists of experimental sciences following different religions converted to Islam when they found the roots of the new scientific results in the Qur'an.

Regardless of the above cases, the Qur'an itself invites human beings to challenging "Taḥaddī" (Baqarah / 23, Yūnus / 38, Hūd / 13, Isrā' / 88, Qaṣaṣ / 49, Ṭūr / 34 etc.). And at no time human could write a text like the Qur'an that has all its characteristics. Most of these efforts were made at the time of the revelation of the Qur'an, when the pagans of Mecca offered the poets to write a text like the Qur'an and promised large sums of money for the prize, but they were unable to write something like the Qur'an even in their rhetoric, let alone observing other aspects of the miracle of the Qur'an. This effort was made in the following centuries by the opponents of Islam and the Qur'an, and all of them have failed. This is while the consensus of the Shi'a and Sunni scholars does not even consider the prophetic hadiths and narratives of Ahl al-Bayt and their companions to be as good as this heavenly book in terms of the miraculous aspects of the Qur'an. This is one of the obvious differences between the Qur'an and the Bible, as it has been proven that the text of the Bible was written not by the prophets but by their disciples at considerable intervals.

As a result, the Qur'an is not equal to or comparable to the Bible. Their only common point is that they were all originally revealed by God to the divine prophets, but there are differences between them that we point out. The first difference is that these books were written during the time of the Prophet, as we have said that the existing Bible were certainly written centuries after Moses and Jesus, while due to the consensus of Muslims and according to historical, narrative and rational evidence, the Qur'an was written by the Muslims during the time of the Prophet and immediately after receiving it from Gabriel, it has become ordered and has been confirmed by the person of the Prophet (Khoei, al-Bayān, p. 321-347). Of course, these writings were scattered during his lifetime and were collected twice after him and confirmed by the Ahl al-Bayt and his companions; one immediately after the Prophet and during the time of the first caliph and the other less than two decades after him and during the time of the third caliph (ibid). The first group is related to putting together the scattered verses and chapters according to the Prophet's grammatical order, and the second group is related to the unification of the Qur'an and the elimination of interpretive phrases and different dialects of its words. Although there is a difference between Muslims and Orientalists in the quality of collecting on both occasions, especially in burning informal Muṣḥaf in the second place, and research has been done on the distinctions between various Maṣāḥif and Qirā'āt, but what the thinkers agree on is that the Qur'an is not distorted from the time of descent up to now.

The second difference is the difference in the literature of the Qur'an with the Bible, which in the Qur'an, contrary to the Bible, the narrator is God, whether direct or indirect i.e. narration from others. There is also no sign of the news after the death of the Prophet, either in the literature or in the content. The third difference is the existence of a single copy of the Qur'an, which was not the case in the Bible. Another difference is the miraculous aspects of the Qur'an that we mentioned earlier, and these aspects have not even been claimed for the Bible. The fifth difference is the challenge of the Qur'an, which is only special for the Qur'an, and the Bible not only does not challenge but is not the word of God Himself, and in the most optimistic case Bible is a narration of the word of God that was written by the prophets, their disciples and their elders long after Moses and Jesus.

Given the superiority of the Qur'an over current Bible, it is important to know whether the provisions of the Prophet's preaching were in line with each other. Have they acknowledged each other? Did the prophets before Islam oblige their followers to obey the Prophet of Islam? Therefore, in the following, we will go to the signs of introducing the Prophet of Islam and the necessity of following him in this current Bible; although there may be more signs in the original and not distorted Bible, which have been removed from the original text as we said.

4. Confirmation and Glad Tidings of the Prophets

The monotheistic religions, which believe in the oneness of the Creator of the universe, also rationally acknowledge the harmony between the prophets, because it is impossible for the one God to send some people to guide mankind and at the same time they disagree with each other on general matters. For this reason, the prophets have all confirmed the previous prophets and they have given glad tidings of next prophet. Another benefit of this is that if they introduce each other and the news of this introduction reaches the future, they will be less mistaken in accepting the person who claimed to be a prophet, because in addition to seeing obvious miracles from him, his characteristics are the same as the previous prophet had given the good news, and if their characteristics are true, the people will believe in them. Therefore, in the Torah, there are news about Noah and Abraham that shows they are the chosen ones and messengers of God, and they also gave the good news to their later prophets, in which we refer to the good news of the Torah on the prophecy of Jesus.

4.1 The Gospel of Jesus in the Torah

Although, according to what we have said, the current Torah is not all the original Torah, but the same amount that has been remained from the Torah confirms us. In the Torah we read: "Yahweh came out of Sinai and rose up for them from Sa'ir ..." (Deuteronomy, chapter 33) there is no doubt that Sinai refers to the place of Moses' Bi'thah, but the rise of Yahweh from Sa'ir must be examined. Sa'ir or "Timān" or "Edom" is the land of the people of Banī Esau. Esau is the brother of Jacob, who was deprived of blessings according to the Torah, and no prophet appeared from his descendants. But in the land under the rule of the Sa'ir, Jesus came to prophecy and lived. The Sa'ir conquered the land of Judea 47 years before the birth of Christ and occupied Judea until 70 AD, when they were completely destroyed by the Romans, including Bayt al-Laḥm and Jerusalem. At the same time as the 117-year reign of the Sa'ir over Judah, Jesus was born, raised, and sent as a prophet. This was the prophecy of the Torah from the coming of Christ. Now it should be seen whether there is good news for the Prophet of Islam in the Bible or not. In several positions of the Qur'an, it is stated that the People of the Book - that is, the Jews - have the signs of the Prophet of Islam in their books but hide them, such as: "The unlettered Messenger whose characteristics they will find written in their own Scriptures the Torah and the Gospel." (A'rāf / 15) or the verse that says: "O, people of the Book! Indeed, Now Our Messenger has come to you Making clear to you much of what you Have been concealing of [] Book and passing over much" (Mā'idah / 15) or the verse that has warned those who knew the truth but hide it: « And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is)."(Baqarah / 42). At the time of the rise and spread of Islam, some of the elders of the People of the Book who converted to Islam considered the signs of the Prophet of Islam to be consistent with the signs they had of him in the Torah and the Bible, including Abdullah Ibn Salam. He, who had read the description of the Prophet's attributes in previous books, knew the Prophet's characteristics so well that he said: "I know the Prophet of Islam better than my son (Zamakhsharī, Kashshāf, vol. 1, p. 2; Fakhr Rāzī, Tafsir al-Kabīr, vol. 4, p. 110) that the Qur'an has also referred to this interpretation (Baqarah / 146). Despite this news in the Qur'an, there are some evidences of the same Torah and the Bible that now exist, indicating that the prophecy of the last messenger of God appeared in these scriptures, although according to the Qur'an, the evidences in the original Torah has been more than that.

4.2 The Good News of the Prophet of Islam in the Torah

In the Torah, before his death, Moses said to the Israelites, "Jehovah came from Sinai and rose from the Sa'ir, and shone from the Mount of Fārān, and came with the saints ..." (Deuteronomy, chapter 33) Shahrestani believes that because the mysteries of God and the light of the divine Lord are threefold: origin, middle and perfection; the Torah interprets the origin of spirituality as "coming" and from the

middle as "reappearance" and perfection as "revelation". So due to this saying, he came in Ṭūr, appeared in Sa'īr, and became bright and perfect in Fārān. (Shahrestani, *al-Milal wa al-Naḥl*, vol. 2, p. 18) In the first sentences of the above statements - as we have said - the coming of "Yahweh" from "Sinai" refers to the descent of the divine revelation to Moses in "Ṭūr Sinai", and the appearance and manifestation of "Yahweh" from "Sa'īr" also refers to the resurrection of Jesus. The Torah, however, refers to the brightness of Yahweh from a place called "Fārān" where the place should be marked. Ibn Ḥazm writes: "Sinai" is undoubtedly the place of resurrection of Moses and "Sa'īr" is the place of resurrection of Jesus and "Fārān" is the place of resurrection of Prophet Muhammad, i.e. Mecca. (Ibn Ḥazm, *al-Faṣl ai al-Milal*, vol. 1, p. 88) Ibn Ḥazm's claim arises from the science of vocabulary as well as the contents of the Torah itself. "Fārān" is a Hebrew word meaning "Mecca" which, according to historians and the confirmation of the Bible and the Qur'an, Abraham settled his son Ishmael there. The Torah also states explicitly: "And Ishmael dwelt in the Desert of Fārān, and her mother took a woman from the land of Egypt. (Genesis, chapter 21) In the Torah, it is also addressed to Hagar: "Stand up and take the boy and hold him in your hand, for I will make a great nation from him, and God opened her eyes to see the water well. Then she filled the musk with water and drank the boy ... and settled in the Desert of Fārān." (Genesis, chapter 21) It is also stated in the Deuteronomy addressed to Moses: "I will send the prophet for them among his brothers like you, and I will put my word in his mouth. And whatever I order him, I will tell them. And whoever does not listen to what I say in my name, I will demand of him." (Deuteronomy, chapter 18) In this text, contrary to what some Jewish scholars consider the good news is not about the Israelite prophet to be compared to Joshua and Christ by the Jews and the Christians, but the phrase: "Among his brothers" explicitly is the good news of the coming of the Prophet of Islam that he is a prophet of the brothers of the Israelite, because the children of Israel, who are the children of Jacob, are descendants of Isaac, the brother of Ishmael. Therefore, the brothers of the Israelite are the children of Ishmael, to whom the Prophet of Islam belongs. Also, the phrase, "I will put my word in his mouth," refers to the fact that a book has been revealed to the Prophet, and at the same time he will be an Ummī and an uneducated person; that is, he has neither read nor written until then. Among the children of Ishmael, there is no one other than Prophet Muhammad who has such qualities. The recent expression of these verses shows that the words of that prophet reach everyone, that person is obliged to obey, because he said: "I will demand from him"; and this is the universality of the religion of the Prophet of Fārān. This is confirmed by the fact that we have already seen in the Torah that Yahweh, who rises in Sa'īr, shines in Fārān; firstly, after the radiance, there is no word, and secondly, his radiance shows the perfection of that light. In the beginning, it went beyond that and also determined the number of successors of the Last Prophet, where he said: "And as for Ishmael, I answered you. Now I have blessed him, made him fruitful, and made him very abundant. Twelve princes will come out of him, and I will bring a great nation from him." (Genesis, chapter 20). This is in accordance with the news that came to the Shi'a and Sunni of Islam and considered the post-Prophet rulers to be 12 people, all from the Quraysh, who were descendants of Ishmael.

Apart from the Torah, this is also stated in other books of the Old Testament. For example, in the book of Prophet Habakkuk, we read: "God came from Ṭimān (Sa'īr) and Qudūs from Mount Fārān ... His glory covered the heavens and the earth was filled with his glorification" (Habakkuk, Chapter 3). The reason why there is no mention of Sinai and Moses in Habakkuk's words is that Habakkuk appeared in the sixth century BC - hundreds of years after Moses - and in these words, he gave only the good news of the great prophets after him. This was part of the good news of the Old Testament toward the Prophet of Fārān and his Last prophecy.

4.3 The Good News of the Prophet of Islam in the Bible

Mahmud ibn Sharif writes: "Together with all those who wrote the four Gospels, Jesus said to the apostles as he went to heaven: 'I give you the good news of a prophet who will come after me. His name is "Parqlit." And this is the Syrian name, which in Greek is "Prikelitos" meaning "praised" and means

"Muhammad" or "Ahmad" in Arabic. But in the post-Islamic Gospels, the letter "Yā" is converted to "A" and the word "Parqlit" - which is "Prielitos" in the Greek language - is derived from the word "Paraqlitos", which means "comforter" (Fakhr al-Islam, vol. 1: 13). Consequently, in modern Persian Bibles, the word "parochial" is derived from "Parqlita" and is used to mean "comforter." In the 14th chapter of the Gospel of John it is stated, "And the comforter will give you another Parqlita to stay with you forever." Again, chapter 16 of the Gospel of John states: "My going is good for you since if I don't go, the 'comforter' will not come to you." And again in verse 14 the same John says: "When the 'comforter' ... comes ... he will testify for me." Obviously, all these translations, given the same meaning of Parqlita, range from praised to comforter, which emerged among Christians after Islam; therefore, the original meaning of all these words was the same praise that is synonymous with Muhammad.

On the other hand, some commentators on the Bible have insisted that the meaning of "Parqlita" is "Holy Spirit", but with a little reflection and analysis in the previous verses and the signs and privileges that have been mentioned for the person to be evangelized, it becomes clear that it is unacceptable and even impossible to reconcile the Promised Parqlita with the Holy Spirit in some respects. Because the previous verses give the good news of the reappearance of someone after Jesus, whose coming was conditional on the going of Christ, and Jesus' departure was beneficial for the appearance and radiance of that bright sun. Second, he is another "Parqlita" who will rule humanity forever and until the end of the world. Third, he will testify on Christ and will acknowledge him. And fourthly, "Parqlita" will complete the religion of Christ and expresses his unspoken words, and will grant that Prophet glorify, and ... that the adjustment of these characteristics is not consistent on the "Holy Spirit", but only on "Prophet Muhammad".

5. The Need for Religions' Monotheism

Now that we have found the Qur'an to be the only reliable divine book and we have seen the good news of the Prophet of Islam in the Bible, we must say that the divine law is the only law that explains this religion in pre-Islamic times with previous religions and from the time of Islam onwards. From a rational point of view, only one method has been legislated by God as a way of life, as He said in the narration: "Surely the religion of God is Islam" (*Āl Imrān* / 19) and in the case of Ibrahim Khalil, He said: "Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (which is Islam), and he joined not gods with Allah." (*Āl Imrān* / 67) and finally He specified the task of others and said: "If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost." (*Āl Imrān* / 85). From these verses - and like them - it appears that the divine law is one and the emergence of any religion necessarily seeks the distortion and change in the previous religion, the change of divine commands, the forgetting of the previous religion by the people, human evolution, the emergence of new needs and ... It should be noted that the changes in the Abrahamic religions were only in some rulings and not in the principles of belief; therefore, the rulings that were considered halal or haram by a prophet were necessary for the people at that time, and if possible in the future, if the verdict has changed by another prophet, the people's duty will also change. For example, according to the Qur'an, Jesus made some of the prohibitions of the Israelites lawful (*Āl Imrān* / 50). Now, if a person has a duty to leave that deed before the command of Jesus, he will not see any obstacle to doing so after his legislation, and he will be reprimanded before God with the same different commands at different times. These changes were made only in part of the rulings, which did not have an inherent pollution and were legislated solely for the discipline of the Israelites, and then Jesus cancelled some of its prohibition, so it does not in any way involve cancelling the prohibition of some evils such as drinking alcohol, which is haram and prohibited forever. In doctrinal principles such as monotheism and resurrection, however, there has been no change in the Abrahamic religions in any way, because the unity of the Abrahamic religions' views on matters of faith is seen more than the Shar'ī rules. For example, it is unreasonable if a subject such as "polytheism" is permissible in

pure Christianity - and in the form of a trinity - and is forbidden in pure Islam. The severity of this sanctity is such that the Qur'an considers it the only unforgivable sin (Nisā' / 48).

On the other hand, the prophets of the Abrahamic religions spoke of one God, acknowledging the Prophet before them and giving good news about the Prophet after them. The Qur'an quotes Jesus as: "And remember, Jesus, the son of Mary, said:" O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Torah (Law) (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad" (Şaf / 6). This concept, as we have said, is the same as in the Bible and earlier in the Torah. This can be an aspect of monotheism, because all the prophets have spoken of one God and preached a single law in general, which is monotheism, resurrection and prophecy; and the difference between the Shari'ah rules in detail cannot make a fundamental difference in the generality of the Abrahamic religions.

Now the question is that if the nature of all the Abrahamic religions is the same and their prophets have moved in the same direction, why should we believe in the monotheism of religions or the unity of the path? In other words, what's wrong with saying that all Abrahamic religions are on straight path? We have two narrative and rational reasons for answering this question. One of the narrative reasons is the narration of the Torah in the 18th chapter of Deuteronomy, in which God said that whoever hears the message of the Last Prophet and does not accept it, I will ask him that this is clearly an order to obey the Last Prophet. Another narrative reason is the order of the Qur'an, which has always commanded everyone to obey the Last Prophet, and rebuked the People of the Book for not accepting Islam, and declared the Qur'an to be superior to the Bible (Mā'idah, 43, 48). The rational reason also consists of two parts; first, what we have said in comparing the Bible and the Qur'an clearly shows that the Bible has been subjected to undeniable distortions. Further examination suggests that the philosophy of the emergence of any religion and of any prophet is the destroying of the religion of the previous prophet. For this reason, Jesus appeared when there was nothing left of the pure Law of Moses to be more effective in guiding mankind, or the Prophet of Islam appeared when nothing was left of even the original teachings of Christ. This material itself rationally leads the followers of the Mousavi and Christian religions to convert to Islam, which we have proved to be the only complete divine law. The second rational reason is that the law of the previous prophets, such as Moses, has two states; it is either about a particular time and place, or it is about all times and places. In the first case, other people in other places and times must have had a prophet and a book, which has never happened before. If we accept the second premise, it must now be a miracle by Prophet Moses for the people of the whole earth to accept his prophecy, because the miracles of that Prophet were related to his time and today there is no continuous human narration or another convincing sign of their occurrence (except for the news of the Bible and the Qur'an). If the Jews say that they have accepted the miracles from the Salafist Jews because of their one by one quotations, the answer is what is the difference between the Jews' narration of the miracles of Moses and the narration of the Christians about the miracles of Jesus who accepted the former and did not accept the latter? Do you agree also, if the Jews say that the miracles of Prophet Moses are accepted by all Abrahamic religions, and that the miracles of Jesus and Muhammad are not the same, the answer is that Christians and Muslims have accepted the miracles of Moses, not because of the narration of Jews, but because of the word of Bible and the Qur'an, and in the same books, the command has been given to believe in Jesus and Muhammad. That is, the same book that has said about Moses having those miracles, the same book has said of the prophecy of Jesus and then the Prophet Muhammad, and we consider ourselves obliged to accept - both the acknowledgment of the previous prophets and the acceptance of the prophecy of the next prophet. .

The result of these narrative and rational arguments is that there cannot be two correct divine laws at the same time, and there will be only one way that can guide mankind; that one path must have rationally an immortalized miracle so that it can be used for different ages and eras. The only miracle that can survive centuries and even thousands of years after a prophet is not a natural miracle but a written word that serves as a guide for the prophet; a word that is not compatible with the word of human beings;

a word that is safe from distortion and assures its audience that it has reached mankind without any distortion from God; a word that, along with the Sunnah of Prophet, can answer all the suspicions that are made against him. It is clear that according to what we have said about the Bible, such specifications can only be seen in the Qur'an.

Conclusion

In examining religions and denominations, we come across three major religions: Judaism, Christianity, and Islam, which have a Book and a Prophet. The rest of the religions and denominations either belong to humans and are unreliable and have become obsolete by the requirements of the time, or they have been divine, but they have used very simple and rudimentary themes. Then, in a comparison between the Bible and the Qur'an, it was proved that the Bible, regarding many evidences we have mentioned, is certainly distorted and include excess and deficiency. The Qur'an, however, is immune from distortion for narrative and rational reasons and contains all that God has said to the Prophet of Islam for guiding mankind. The Qur'an, as the eternal miracle of the Prophet of Islam, acknowledges and confirms all the prophets before him and introduces their books in their time and before the distortion, full of light and guidance (Mā'idah / 44 and 46), but has called all human beings specially all the followers of today's Bible to obey the holy Qur'an. So just one legacy has been remained of the prophets, only one religion and one divine book, and that is Islam and the Qur'an, which God will ask the post-Islam people accountable according to its commands and prohibitions. This is the unity of belief in the divine religions that has always been current and now includes Islam. This means both the acceptance of the literal meaning of Islam in the sense of submission to the divine command, and the acceptance of Islam as the ultimate religion and the most perfect divine law, the acceptance of which has been legislated in previous Abrahamic religions. On this account, the words of those thinkers, who consider all the divine religions - even some ungodly religions - as a way to God, have been rejected and the only direct path that reaches God is the same single divine law and Islam, which is the basis of God's questioning on the Day of Resurrection.

References

The Qur'an

The Bible

Andalusia, Ibn Ḥazm. (1416 AH). *Al-Faṣl Fi al-Milal wa al-Ahwā' wa al-Naḥl*, Beirut, Dār Īhyā al-Turāth al-Arabī.

Dehkhodā, Ali Akbar. (1377 HS). *Dictionary*, Tehran, University of Tehran.

Fakhr al-Islam, Muhammad Ṣādiq. (1319 HS). *Anīs al-A'lām fi Nuṣrat al-Islam*, Tehran, Mortazawī Publishing.

Fakhr Rāzī, Muhammad. (1420 AH). *Tafsīr al-Kabīr*, Beirut, Dār al-Īhyā al-Turāth al-Arabī.

Jawharī, Ishmael Ibn Ḥamād. (1404 AH). *Al-Ṣiḥāḥ* (Taj al-Lughah wa Ṣiḥāḥ al-Arabīyya), researcher: 'Aṭṭār, Ahmad Abdul Ghafūr, Beirut, Dār al-Ilm lil Malāyīn.

Khoei, Seyyed Abu al-Qāsim. (1393 HS). *Al-Bayān Fi Tafsīr al-Qur'an*, Seyyed Ja'far Hosseini, Tehran, Dār al-Thaqalayn.

Ma'rifat, Muhammad Hadi. (1377 HS). History of Qur'an, Tehran, Samt.

Michel, Thomas. (1377 HS). Christian Theology, Hossein Tawfiqi, Center for the Study and Research of Religions and Beliefs, Qom, First Edition.

Shahrestani, Muhammad. (1375 HS). Al-Milal wa al-Naḥl, Cairo, Muhammad Ibn Faḍlullāh Badrān.

Suyūṭī, 'Abd al-Rahmān ibn Abi Bakr. (1404 AH). Al-Durr al-Manthūr fī al-Tafsīr al-Ma'thūr, Qom, Mar'ashi Library.

Tabataba'i, Seyyed Muhammad Hossein. (1363 HS). Al-Mīzān Fī Tafsīr al-Qur'an, Seyyed Muhammad Bāqir Mousavi, Tehran, Sa'id No.

Tawfiqi, Hossein. (1377 HS). A Look at the Living Religions of the World, Qom, Sisters Seminary Management Center.

Zamakhsharī, Jārullāh. (1317 AH). Al-Kashshāf, Beirut, Dār Īhyā al-Turāth al-Arabī.

----- (2003 AD). New Catholic Encyclopedia Gale, Catholic University of America, 2nd edition.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).