

نشر به علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

بررسی تطبیقی علم الهی در قرآن و عهد قدیم

ابوالحسن مومن نژاد^{۱*}، فرج تلاشان^۲

چکیده

ذات اقدس پروردگار در قرآن کریم با صفات جلال و جمال فراوانی توصیف شده که همگی حاکی از علو شأن و تنزه خداوند از صفات نقص و کاستی است و پاره‌ای از این صفات در متن تورات حاضر نیز آمده است. با باور به آسمانی بودن دین یهود نباید اختلاف و تفاوتی از جهت ذکر اسماء و صفات الهی در این ادیان باشد. پژوهش حاضر که با هدف بررسی تطبیقی صفت علم الهی در قرآن کریم و تورات (عهد قدیم) و روش توصیفی-تحلیلی بر پایه اطلاعات کتابخانه‌ای و اسنادی فراهم آمده، در تلاش است تا با تبیین نقاط مشترک و متفاوت الهیاتی اسلام و یهود، تصویری از صفاتی که به علم الهی اشاره دارد، در این دو دین بزرگ ابراهیمی ارائه نماید. یافته‌های تحقیق نشان می‌دهد هر چند اصل توحید میان اسلام و یهودیت مشترک است اما وجه افتراق آن در اسلام نفی صفات بشری از ذات اقدس الهی است. برخلاف قرآن که در پرداختن به صفات جلالیه، علم خداوند سبحان را نامحدود می‌داند، در تورات علم الهی به سان علم انسان و همراه با محدودیت، با ویژگی پشیمانی برخاسته از نقص در دانش و... آمده است. همچنین در تورات، سنت شفاهی یهود بسیاری از این صفات با عبارت دیگری مورد اشاره قرار گرفته‌اند.

واژه‌های کلیدی

قرآن، تورات، علم الهی، عهدین، اسلام و یهود.

^۱ استادیار علوم قرآن و حدیث دانشگاه یاسوج. یاسوج، ایران.
^۲ مدرس گروه معارف اسلامی دانشگاه یاسوج، یاسوج، ایران.

نویسنده مسئول:

ابوالحسن مومن نژاد

رایانامه: amommenjad@yu.ac.ir

استناد به این مقاله:

مومن نژاد، ابوالحسن و تلاشان، فرج (۱۴۰۲). بررسی تطبیقی علم الهی در قرآن و عهد قدیم. فصلنامه علمی قرآن و روشنگری دینی، ۳(۳)، ۶۱-۷۴.

Quran and Religious Enlightenment

Open
Access

ORIGINAL ARTICLE

A Comparative Study of Divine Knowledge in the Qur'an and the Old Testament

Abolhassan Momennejad^{1*}, Faraj Talashan²

¹ Associate Professor, Qur'an and Hadith Sciences, Yasouj University, Yasouj, Iran.

² Lecturer of the Department of Islamic Studies, Yasouj University, Yasouj, Iran.

Corresponding Author:

Abolhassan Momennejad

Email: amomennejad@yu.ac.ir

ABSTRACT

The most holy nature of God is described in the Holy Qur'an with many attributes of glory and beauty, all of which indicate the exaltation of God's dignity and His purity from the attributes of imperfection and deficiency. Some of these attributes are also found in the text of the today text of Torah. Believing in the heavenly nature of the Jewish religion, there should not be any difference regarding the mention of divine names and attributes in these religions. This research, which is aimed at the comparative study of the attribute of divine knowledge in the Holy Qur'an and Torah (Old Testament) and the descriptive-analytical method based on library and documentary information, tries to explain the common and different theological points of Islam and Judaism to present the attributes that refer to divine knowledge in these two great Abrahamic religions. Findings show that although the principle of monotheism is common between Islam and Judaism, its difference in Islam is the negation of human attributes from the divine essence. Unlike the Qur'an, which considers the knowledge of God Almighty as unlimited, the Torah deals with the divine knowledge as Human science accompanied by limitations, with the feature of regret arising from the deficiency in knowledge and... Also, in the Torah, the oral traditions of the Jews, many of these attributes are mentioned with other words.

KEYWORDS

Qur'an, Torah, Divine Knowledge, Testaments, Islam and Jews.

How to cite

Momennejad, A. & Talashan, F. (2023). A Comparative Study of Divine Knowledge in the Qur'an and the Old Testament. Quran and Religious Enlightenment, 3(3), 61-74.

Problem Statement

From the generation of the great divine prophet Abraham (PBUH), prophets were sent to the Risālah, which today became the source of the three great and living religions of the world, that is, Judaism, Christianity and Islam. The followers of these religions worship the God of Abraham and consider him the creator of themselves and the world. The Torah and other sacred texts of the Israelite prophets are called the Old Testament. The Old Testament is a collection of 39 books or epistles which, according to Christians and Jews, were written by some prophets or their followers during successive centuries - from the time of Prophet Moses (PBUH) to before Christ (PBUH). These texts are called the five books, which Jews believe were all revealed to Moses (PBUH) and they are: Book of Genesis, Book of Exodus, Book of Levites, Book of Numbers, Book of Deuteronomy.

The image that the Torah presents of God is completely different from the Qur'an's description of God, and sometimes it is polytheistic. If we want to search for the reason for the introduction of such deviations into the beliefs and holy books of the Jews, perhaps the best reason is that the holy books that were revealed to Prophet Moses (PBUH) have been lost throughout history and what was written later by ignorant or biased people, have been distorted and changed. Although Muslims believe in the book of Torah (Baqarah, 136 and Āl-‘Imrān, 84) and the Qur'an has also confirmed these two books (Al-Imrān, 3-4 and Mā'idah 46), but what is in the hands of the Jews today as the holy book is not the Torah mentioned by Qur'an. Therefore, the existence of such distortions in the religious book of

Judaism is not surprising, and the Holy Qur'an does not mean the word "Torah" by these five books. The Holy Qur'an says about the distortion of the Torah: "Those who distort the word from its place and say: We hear and we disobey, and the non-hearing hears. "Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion." (Nisā', 46) Therefore, this book cannot be cited definitively and of course, we cannot reject all its parts. Therefore, in comparative studies and by placing it in the balance of reason and thought, it is possible to reach the truth which part of the book of Torah is correct and which part is distorted. Therefore, in all Abrahamic religions, especially the teachings of Judaism and Islam, there is consensus on the principle of proving divine knowledge on objects and creatures, but there is a difference of opinion regarding the extent and nature of God's knowledge on creatures. And the details of it are a matter of disagreement, because human beings in different eras have made a mistake regarding the subject of divine knowledge and its scope, which is the result of wrong beliefs that have entered into the teachings of different religions and have diverted the followers of these religions from the truth. Therefore, it is necessary to make a comparison between the teachings of Islam and what remains in the Bible today as the Mosaic Law, in relation to the description of divine knowledge, so that the degree of deviation from the revealed truths in this book, its causes and consequences can be well identified. On the other hand, in the present era, the issue of divine names has been less considered, and with the spread of non-religious or non-divine religious thinking, the issue of the names and

attributes of truth, like some other important topics of wisdom, have been neglected. Now since an attempt is made to compare the attribute of God's knowledge in the Qur'an with the Old Testament, this research aims to answer the following questions: Are the descriptions of God's knowledge in the Qur'an and the Old Testament the same? What are the limits of divine knowledge from the perspective of the Qur'an and the Old Testament? Which of the two books of Qur'an and Torah provides a better and more realistic description of this attribute of God? Does the Qur'an, which is God's last message to mankind, confirm the descriptions of the Bible about divine knowledge? In the field of comparative study of divine knowledge in the Qur'an and the Old Testament, no independent research has been done in the form of an article or thesis, although some research has been done in this direction, some of which are mentioned below:

Abdekhodaei (2012) in an article entitled "Divine knowledge and the Educational Role of Belief in It" examines the scope of divine knowledge; knowledge by acquisition and knowledge by presence. He has discussed the nature of divine knowledge, including essence, etc., and its reasons, the results of which show that divine knowledge is one of God's inherent attributes, and the most important issue in the dispute between divine man and material man is about the first origin, and faith in it gives man hope, confidence, trust, peace and soul cultivation.

In an article, Khademi and Ahesteh (2016) studied the comparative study of Ibn Sina's and Tusi's views on the issue of divine knowledge. Based on the findings of this research, Ibn Sina, due to the avoidance of change in the divine nature, considers God's knowledge on details as possible in general and through the knowledge on causes and causalities, and believes in God's

general knowledge on beings through the Imprinted Forms. On the other hand, Tusi considered obligatory science from the category of addition and believes that in the knowledge of God on partial variable affairs, change occurs in the addition and the essence remains constant.

In an article, Salem (2016) rereads the theory of Imprinted Forms in divine knowledge from Ibn Sina's point of view and concludes that Mulla Sadra's theory about the quality of divine knowledge on beings at the level of essence and before their creation is the same as Ibn Sina's theory. Similar articles¹ are written in this context that mentioning them is avoided for the sake of redundancy. According to what has been said, although several works have been compiled on divine knowledge, but based on the research conducted, no research was found with the title of comparative study of divine knowledge in the Qur'an and the Old Testament.

Theoretical Background

There are multiple definitions in the dictionary for the word knowledge as an attribute of divine nature. Some linguists take it to mean knowing; expressing, clarifying, reason and proof (Qa'emi-nia, 2011: 211; Qorashi, 1992, vol. 5, p. 32), some have considered it to be the perception of the truth of something (Rāghib Isfihānī, 1412 AH, p. 580) and certain perception (Tabataba'i, 1981, vol. 2, p. 517) in which perception means collection and annexation. Some have interpreted it as believing in something as it is. (Abi Hilāl

1. The article of Divine Knowledge from Sheikh Ishraq's point of view; The article of reviewing the opinion of Qazi Sa'id Qomi about the attributes of God, emphasizing the attribute of divine knowledge; Knowing the basics and method of Allameh Ṭabrisī in explaining the divine Knowledge with emphasis on the interpretation of Majma' al-Bayān; An article entitled descriptive bibliography of divine Knowledge; Reviewing and criticizing the illumination theory of divine Knowledge; Ibn Sina's essay and the scope of divine Knowledge, etc.

Askarī, 1412 AH, p. 371) Because in the achievement of the phenomenon of knowledge, there are two aspects, one of which is related to the soul of the scientist and the other is related to knowledge (known). In this sense, it is considered the state of the soul. Some other linguists have considered the word knowledge to mean certainty (Fayyūmī, vol.2, p. 427), which means the emotional state that is achieved for the scientist as a result of science. Rāghib Isfihānī, who gave a detailed definition of the word knowledge comparing to others, writes: Knowledge is the perception of the truth of something and it is of two types: 1- Perception of the essence of a thing. 2- Ruling on the existence of something with the presence of another thing that is fixed and existing for it or the negation of something that is far from it and negative. So knowledge in the first type is transitive to an object, as in the verse: "...whom ye may not know, but whom Allah doth know..." (Al-Anfāl, 60) and knowledge in the second meaning is transitive to two objects, as in the verses: "...if ye ascertain that they are Believers..." (Mumtaḥanah, 10), "One day will Allah gather the messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge" (Mā'idah, 109) refer to the fact that their minds erred and they did not know (that Mary answered them and fulfilled their mission and how they answered) and knowledge is of two types from another point of view: 1- Theoretical knowledge. 2- Practical knowledge. Theoretical knowledge: It is something that when it is known, it becomes complete by knowing more, like the knowledge of the world's entities. Practical knowledge: It is knowledge that does not end unless that knowledge is practiced, like the knowledge of worship. Regarding the practical knowledge

that by applying it, the soul of man becomes perfect, poets and scholars of ethics, sociologists and philosophers have always commented, and in the past, the philosophers have divided wisdom into two parts: The theoretical wisdom and the practical wisdom. But the emphasis and order given in the Holy Qur'an and hadiths is a subject that shows its completeness and basically considers knowledge without practice as a great sin. Another direction is that there are two types of knowledge: 1- Intellectual knowledge (Knowledge that is understood by thought and reason) 2- Auditory knowledge (Knowledge that is only from what is heard) I taught him and I was taught by him: in principle, it is the same, except that education is dedicated to what is repeated a lot, until a trace of it is obtained in the learner's soul, but 'Ilām is special for giving quick and fast news. (Rāghib Isfahānī, 1412 AH, p. 580)

In his works, Allameh Tabataba'i (RA) calls knowledge in the sense of the presence of something for something or the achievement and existence of a purely actual matter for a purely actual matter. (Tabataba'i, nd, pp. 239, 240 and 299) He considers divine knowledge to be knowledge in presence and including several types. From his point of view, divine knowledge is divided into an obligatory knowledge by its very nature; obligatory knowledge of creatures at the level of essence; obligatory knowledge of creatures in the level of creature's existence. (Tabataba'i, 1981, vol. 2, p. 279; vol. 6, p. 299; Tabataba'i, nd, pp. 173, 241, 289) From Allameh's point of view, knowledge is the presence of a discrete thing for a discrete thing, and the divine essence is single and free from matter and power, so the divine essence has knowledge of itself, and since the supreme essence is pure, simple, one with the unity of

truth, and there is no defect or absence in it, therefore, it has all the perfections of existence in the details and in a high and noble way. Therefore, the Almighty God, in the order of His essence, has the same detailed knowledge along with the brief knowledge, and the brief knowledge along with the detailed knowledge. Since entities are related to the Almighty and do not have any independence, they cannot be present for themselves or others and they are the effect of the existence of a relationship dependent on the cause and their existence is not outside the existence of the cause and is not absent from it. As a result, the existence of the effect for the cause ends only with its element, which is the same cause. Therefore, the known cause is the same as the cause, but in the order that it is the basis of the existence of the effect. (Ibid) Therefore, the cause rationalizes itself, and the existence of the cause includes the existence of the effect in a real way. As a result, the definitions mentioned in the description of the word knowledge are all nominal descriptions and knowledge does not have a real definition because the meaning of knowledge is self-evident and whatever one wants to put in its definition, it will be based on knowledge and perception. On the other hand, knowledge is a matter of conscience that is clear to everyone and does not need to be defined.

Comparing divine knowledge in the Qur'an with the Old Testament

Jews, as followers of one of the Abrahamic religions, throughout their ancient history and long-standing beliefs, have considered themselves believers in God alone, and despite the fact that in the Old Testament (Torah) or in the New Testament (Talmud) God has been praised, but in some parts of the Torah, verses can be found that clearly present a physical image of God. Of course, with the interpretation

of these verses, Jewish scholars and rabbis have considered God to be free from any imperfection and considered God to be exempt from physical attributes, and by referring to other verses of the Torah, they have proved the attributes of beauty and glory for God. (Hawks, 1928, Pg. 23) God has strange situations in the Jewish holy book (Torah) and He has situations similar to human situations. (Journey of Genesis, chapter 5, verse 1) and because He is not familiar with the earth, He sometimes makes a mistake in distinguishing the house of the believers from the unbelievers. (The Journey of Exodus, Chapter 12, Verses 12, 13) Perhaps the reason for the error in God's diagnosis is that he does not know many things (The Journey of Genesis, Chapter 3, Verses 8, 9, 10) and because of not knowing, He suffers many mistakes that regrets them and spends some time in sorrow. (Samuel 1, chapter 15, verses 10 and 11; Genesis, chapter 6, verses 6, 7 and 8) It is as if the Almighty God had no knowledge of what man would do on earth before He created him, and therefore this make Him regret. Because He is not familiar with the customs of social life, He sometimes breaks the covenant (Samuel 1, chapter 2, verse 30). When God wants to punish the people of Egypt, He says to the believers: Mark your houses with blood so that I will not destroy you by mistake (Exodus, Chapter 12, Verses 12, 13).

God regrets His action: (And the word of God was revealed to Samuel, He said: "I regretted that I made Saul king because he turned away from following me, he did not fulfill my word" (Samuel 1, chapter 15, verse 10 and 11). God regrets and grieves over the creation of man. (Journey of Genesis, Chapter 6, Verses 6, 7 and 8) In all the above paragraphs, divine knowledge is assumed to be like human knowledge, and in the last two paragraphs, regret for the actions and creation of man has been attributed to God, while the

regret is for someone who does not have knowledge of the consequences of his work, and God's knowledge should not be assumed to be the same as that of a normal human being. Adam and his wife hide from God's sight and because God's knowledge is limited, He cannot find them: (Adam and his wife hid themselves from the presence of God among the trees of the garden, and God called Adam and said: Where are you? (Genesis, Chapter 3, Verses 8, 9, 10) This is God's knowledge that the Torah introduces, a God whose knowledge is no different from man's, in such a way that God's fear of man eating from the forbidden tree because of the fear of man's knowledge of good and bad has been raised and caused man to leave the paradise of Eden (Kalbasi Ashtari, 2004, p. 35). In the Torah, the creator's knowledge has the same limitation as the knowledge of his creatures. In the current Torah, which is considered the oldest religious book and is thought to have received its knowledge from divine revelation, we see that God is described in a way that does not accept wisdom. Where is the God of the Qur'an and where is the God of the Torah? Now, those sages who believe that God's knowledge encompasses everything, if their belief is not purely linguistic, then what is the meaning of these verses which apparently show that God is a body and that God Almighty does not have knowledge of Adam's place? (Jadid al-Islam, 2002, p. 118) Qur'an has described God's knowledge in the best way. The only adjective "Wise" is repeated 128 times in the Qur'an in many verses on different occasions. Theology in the Qur'an is an independent and relatively broad topic, and its light is so comprehensive that other topics discussed in the Qur'an are also directly influenced by it. All the verses in which the names and attributes of God are expressed are in fact the introduction and

description of the blessed God from His own words. (Isrā', 110; Ḥashr, 24; Ṭāhā, 8)

The Holy Qur'an considers the discussion of theology in the nature of human beings and introduces God as the creator of the world and humans, the provider of sustenance, and mentions other attributes of God: "Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire." (Al-Imrān, 191) in another holy verse, this matter is mentioned: "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous." (Al-Imrān, 193)

Other verses of the Qur'an show that monotheism and knowledge of God are rooted in the depth of the healthy nature of every human being. "Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! But I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah." (An'ām, 14)

"For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (An'ām, 79).

In the case that in the collection of the Old Testament and especially in the New Testament, regarding theology and delineation of the divine identity, we don't see an independent and very specific topic, at least with the subjectivity and scope that is mentioned in the Qur'an, and perhaps, there are

materials in the sermons, anecdotes, prayers, statement of laws and other matters. The Qur'an refers to the teachings of the Torah and the Bible and confirms them implicitly; "And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "This is evident sorcery!" (Şaff, 6) But at the same time, He rejects the superstitious ideas that have been mixed with the concept of God in those religions over time and considers them ignorance. Of course, the distinction between the descriptions of the Qur'an about the nature of God is not such that it completely rejects the descriptions of previous divine religions about God. But from the numerous references that the Qur'an makes to Jewish and Christian teachings, it is clear that the delineation of the divine identity of the Qur'an is more in the position to complete the previous definitions and not necessarily to reject them. Undoubtedly, the Qur'an seeks to make known the attributes of God - of course, the attributes of the essence - therefore, applying (carrying) divine attributes to God, should not be considered the same as carrying "Adjective" to "Noun", because in this case, the unity of God's essence is violated, since the essence of the adjective is separate from the noun and is something other than it" (Nahj al-Balaghah, Sermon 1), but divine attributes are the essence of God, and there is no "Otherness" between the adjective and the noun, and it is like the whiteness described for snow.

The attributes of God (Allah) in the Qur'an are: 1- The attribute of living (alive and enduring) 2- The attribute of knowledge 3- The attribute of power. All three of these attributes

are the essence of God's nature and they are consistent with each other, and the rest of the attributes (essence and actions) are all based on the desire and, more precisely, the manifestation of these attributes (Jawādī Āmulī, 2003, p. 291). One of the most prominent attributes that the Qur'an attributes to the nature of God is the unlimited and boundless knowledge of God, which encompasses all truths, including the unseen and the visible. (Ra'd, 9) This attribute is one of the essential attributes of God's creativity, wisdom, justice, and judgment, so it precedes other "Attributes of God's actions". The most common word used by the Qur'an to express this divine attribute is the word "'Alīm" (Al-Baqarah, 32) as it is used more than 156 times in the Qur'an to describe the omniscience of "Allah". (Abdul Baqi, 1364 AH., pp. 476-478) This word is lexically and morphologically an exaggeration and means "Very knowledgeable". In limited cases such as (4 times in Surahs: Mā'idah, 109 and 116, Tawbah, 78, Saba':48) the word "'Allām" meaning "Very knowledgeable" has been used, which tells about the breadth and accuracy of divine knowledge to facts (Qorashi, 1982, vol. 5, p. 34). In the Qur'an, this attribute belongs to the divine essence in two ways, which include:

1- Divine knowledge to creatures before their creation

In some verses, it is referred to an aspect of divine knowledge that belongs to unrealized affairs. It means knowledge on things that have not yet realized and have not yet existed. An example of that is the knowledge on the form and manner of creatures before their creation, which is known to the highest degree in God's knowledge, and the creation of creatures with this current order and proportion has been realized based on it. One of the most prominent verses of this type is the one related to the

creation of Adam (PBUH): "Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right." (Baqarah, 30-31)

In this statement of the Qur'an, absolute knowledge of God belongs to a reality (man and Prophet Adam) before its realization, and it is a knowledge that does not belong to an actual fact (something that can be known). According to this statement, God is omniscient, who had full knowledge on all the facts and forms of the universe and His creatures before their creation and then created them: "For verily it is thy Lord who is the Master-Creator, knowing all things." (Ḥijr, 86)

In other verses, divine knowledge has been assigned to events that will be realized in the future, such as the knowledge of the victory of the Romans: "The Roman Empire has been defeated. In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious." (Rūm, 2-3) The nature and quality of the Day of Resurrection (Surah Qīyāmat); and the end and the position of the believers and the unbelievers in the abode of the Hereafter (Surah Al-Wāqī'ah); Abu Lahab's failure (Masad, 1-5); The wish of the Jews not to die (Al-Baqarah, 5 and 94); Iranians and the flag bearer of Islam (Mā'idah, 54; Muḥammad, 38; Nisā', 133; Jumu'ah, 3; Sha'rā, 198 and 199); Protecting the Qur'an from distortion (Ḥijr, 9; Fuṣṣilat, 42) is one of the topics that divine knowledge has attached to these incidents and events that took place in the future, some of them have been occurred during

the time of the Prophet (PBUH) and some of them have been occurred after him.

In the religious teachings of Islam, God's knowledge on beings in the position of essence and before their creation is necessary for God's knowledge on His own essence, in the same way that the existence of beings is subject to the existence of the divine essence. In confirmation of this theory, it is stated in Islamic hadiths: God's knowledge on everything is before its realization the same as His knowledge on it after its realization" (Kulaynī, 1407 AH., vol.1, p. 107) Imam Ali (AS) in the first sermon of Nahj al-Balāghah regarding God's knowledge on creatures, before creating them, says: "He was aware of all of them [things] before they were created, and He was aware of all their limits and ends, and He was aware of all their accessories and all their aspects." (Nahj al-Balāghah, sermon 1) Also in a narration, Imam Kāzīm (AS) was asked about the quality of knowledge of God, and he said: "Knowledge is providence, will, judgment, and signature, He signs whatever is subject to judgment, and His judgment is what is decreed. And the predestined matter is the object of the will. Therefore, by means of His knowledge, there will be will, and after His will, there will be destiny, and as the result of the destiny, judgment will come, and by His judgment, it will be signed. Therefore, the rank of knowledge is before providence, and the rank of providence is after knowledge, and the will is also after providence. And destiny will precede judgment in case of signature. And God's calamity is in what He has knowledge of, when it will be, and in matters that His will has determined. But if the divine decree is accompanied by the signature, then it will not be delayed. Therefore, God's knowledge on beings is before their existence, and His

providence for things is before their external existence, and God's will for what He wills will be before its establishment." (Sheikh Ṣadūq, 2018, p. 334)

Regarding the divine knowledge on creatures before their creation, long and detailed discussions have been presented in the religion of Islam, but in the Torah, Jewish scholars and historians have avoided discussing this topic due to their lack of interest in researching supernatural sciences (Kohen, 1971, page 52). They considered research in some sciences reprehensible; until some of them have said about it: "Whoever thinks and researches about four things, it would be better for him not to have been born, and those four things are: what is above, what is going on below, what was before the creation of the world and what will happen after the extinction of the world" and this speech has been approved by Jewish scholars. The opposition to this kind of research seems to be for two main reasons. First of all, Jewish scholars believe that such research is dangerous for religious faith and causes weakness of faith, and on the other hand, they felt that the issues of the material world are enough to occupy the human mind, and paying attention to the hypotheses related to the non-material world diverts human thought from the important reality of life affairs. (Kohen, 1971, p. 53) Despite this, apparently, some Jewish scholars secretly researched the mysteries of the creation of the world based on the Bible; but there is no written record of these teachings (Kohen, 1971, pp. 52-53). Jewish scholars believe that the universe was created from "Nothing" and is the product of God's unique power. They believed that the sky, the earth, the tahou, the bahou, the darkness, the wind, the water, the duration of the day and the duration of the night are the ten things that were created on the first day of

creation. (Kohen, 1350, pp. 54-55) It is stated in the Torah that before God created man, He did not know what man would do on earth, and therefore regretted the creation of man. (Samuel 1, chapter 2, verse 30).

The existence of some controversial statements regarding the quality of God's knowledge on creatures in the "Bible" such as the loss of Adam and Eve after eating from the forbidden tree (Genesis, Chapter 3) or God's regret for the creation of man and His ignorance of the consequences of His creation (the Holy Book, Chapter 6, Paragraphs 6 and 7), shows that the content was compiled through the lens of experience, imagination and perspective, such as the attitude of the general public towards this issue, which conflicts with some other expressions from the same holy texts indicate God's infinite knowledge (Book of Daniel, Chapter 2, Paragraph 22).

2- The statement of divine knowledge regarding the world of existence and after the creation of creatures

Some verses of the Qur'an refer to an aspect of divine knowledge that belongs to creatures and world of existence after their creation. In this statement, Allah has infinite knowledge, which has complete and permanent coverage over actual facts and beings (Ibrāhīm, 38). In describing this facet of divine knowledge, the Qur'an points to its characteristics that outline its greatness and infinite scope, such as:

A- Full coverage of divine knowledge on existence

What the Qur'an describes most of all in the description of divine knowledge is the perfection of its encirclement over the world of being; a knowledge that surrounds all the edges of existence, absolutely and permanently, and no corner of existence is outside of its scope:

"God knows the secrets of the heavens and the earth and He knows the secrets of the hearts" (Fāṭir, 38)

The scope and breadth of information of this knowledge is as wide as existence and as deep as its depth. God is aware of everything. No entity is neglected and everyone is accounted for.

"In fact, nothing is hidden from God [neither] on the earth nor in the sky." (Al Imrān, 5) This knowledge belongs to and surrounds each and every sphere, planet, and heavenly firmament, and each and every pebble and plant leaf, and no creature is excluded from its scope. "And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record." (An'ām, 59)

The Old Testament acknowledges the existence of a single God (Deuteronomy, 4:6), the creator, wise and able, who manifested Himself in the entire universe and with his revelation to Abraham (PBUH), Jacob (PBUH) and Moses (PBUH). The believers of the Jewish religion should deeply believe in Him and not worship anything besides Him. (Exodus, 2:20) Attributes like these, which are not rare throughout the Five Journeys, speak of the divine nature and the one God of this Abrahamic religion. But God, with these completely divine attributes, sometimes finds a completely human-like personality in relation to humans and during stories and events. It's as if this God has a divine face and a human face. Sometimes God is so beautiful, and sometimes He is completely the opposite, so that He is defeated by Jacob. (Genesis, 33: 24-31) Sometimes He gets so angry that Moses (PBUH) inevitably calms Him down and finally satisfies Him so that He desist from tormenting

the Israelites (Exodus, 32: 10-14; Exodus, 32:11-15). From the point of view of Torah teachings, God's knowledge does not fully encompass the universe because God sometimes feels sad and regretful: "God saw that man's wickedness is many on earth and every imagination of his heart is always full of evil, and God regretted that He had created man on earth. And He became sad in His heart" (Genesis, 6:6-7). Sometimes He repents of His actions: "God said in his heart that after this I will not curse the earth because of man, because the imagination of the human heart is evil from childhood, and I will not destroy all the animals again as I did" (Genesis, 21:11.)

B- The effectiveness of divine knowledge

In the description of the Qur'an, this understanding of divine knowledge is not only about the essence of beings and parts of existence, but also about their becoming, movement and changes, and the actions of beings. The Qur'an sometimes calls "Allah" the all-knowing observer with a detailed statement that no action of the creatures is hidden from His sight. "Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do." (Hujurāt, 18)

And even in a more concrete statement, He says: "Is he then unaware that Allah seeth?" ('Alaq, 14)

This statement reminds man that God is always alive and alert, aware and watching over his actions and that man is in God's sight every moment. This knowledge is perfect and flawless, and in philosophical terms, it is "Knowledge by Presence", a state in which the known self (man) is in the presence of all-knowing (God), not its image. The knowledge by presence is opposite to the knowledge by acquisition: in this knowledge, the known itself

is in the presence of the all-knowing and not its image. Like our knowledge of happiness or sadness, or our awareness of hunger or satiety. In this knowledge, there is no way for deficiency, perfection, and error. (Tabataba'i, 1990, vol. 1, pp. 191-204) In this state, the learned has completely surrounded His creatures, and no angle is hidden from Him. The divine knowledge on beings is also like this, that is, the beings themselves and their existence are completely present in the presence of the absolute learned (God). But knowledge by acquisition is a knowledge that is obtained in our minds from the image of the outside world and the things in it like our perception of fire, sun, earth and creatures. In this type of science, only the image of things is in the eyes of the learned, and the degree of truth and falsity depends on the perfection and deficiency of that mental image. (Tabataba'i, 2008, pp. 151-153) and human knowledge on the universe is mainly of the same type.

C- The breadth and depth of divine knowledge

The Qur'an emphasizes the depth of divine knowledge. The uncountable number and unimaginable variety of creatures that wave in the wide field of the world of existence does not affect the perfection and understanding of divine knowledge:

"O my dear son! Lo! Though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware." (Luqmān, 16)

"And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record." (An'ām, 59); While God is likened to a character in the Old

Testament whose actions lower Him from the supreme divine level to a human and sometimes irrational level that its examples were stated.

D- The knowledge of humans and other creatures is a part of God's knowledge

The Qur'an considers divine knowledge to be the source of all human sciences and possible sentient beings such as "Jinn and angels". Everything that man knows is derived from God's eternal knowledge. "He Teacheth man that which he knew not" ('Alaq, 5)

They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise." (Al-Baqarah, 32)

From the point of view of the Qur'an, God Almighty is the only all-knower of existence, and all other knowledge originates from Him. He said: "He said: The knowledge is with Allah only. I convey unto you that wherewith I have been sent, but I see you are a folk that know not." (Aḥqāf, 23)

"He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous." (Baqarah, 255)

According to the Qur'an, God is aware of the obvious and the hidden. (Ḥashr, 22-24) and the knowledge of the unseen only belongs to Him (An'ām, 59). The fact that the unseen can only be known to God means that knowledge itself is a type of encirclement and it does not mean that something is surrounded beyond the limit of its existence, but the fact that God is aware of the unseen means that the existence of God surrounds everything. And according to this, God's knowledge on the unseen means that everything is witness to Him, and the unseen and witnessing that is realized in

relation to the creatures, both its unseen and its witnessing are witnessing by God. (Tabataba'i, 1417 AH., Vol. 11, p. 418) It is evident that it has entered the realm of sense, or imagination, or intellect, and the unseen is against it, and whatever is assumed from the unseen and witness is the subject of testimony, from the point of view that it is the subject of the knowledge of God, and except God, (every person and other being) will be ignorant of the unseen and what is beyond his understanding in terms of his limited existence. (Hosseini Hamedani, 1404 AH., Vol. 16, p. 280) God is the All-Knower of the existent, and He knows what is hidden from people and what they see. Divine knowledge refers to the hidden and the obvious. It is narrated from Imam Bāqir (AS) that God's knowledge refers to what has been and has not been (Ṭabrisī, 1997, vol. 4, p. 273). Paying attention to the attribute of divine knowledge makes people consider Him as omnipresent and watcher and they should practice divine piety. (Makarem Shirazi, 1994, vol. 23, p. 553) In the Torah, although God has a completely monotheistic and righteous face, and He is described with the attributes of Merciful and Gracious (Exodus, 6:34), Healer; Unique (Deuteronomy, 39:32); Holy (Leviticus 44:11) etc.

But in Torah, the Almighty God is not the only knower and omniscient being, and contrary to the Qur'an, which states that what man did not know, God gradually taught him ('Alaq, 5), this man is someone who informs God about the end of things, and like humans, He gets angry at times until Moses (PBUH) calms Him down and finally satisfies Him so that He will stop tormenting the Israelite (Exodus, 32:10-14; Exodus 32:11-15.) Maybe man does not know what his responsibility is before Jehovah and what the frameworks are.

Conclusion

According to what mentioned, the following results were obtained:

Although the principle of monotheism is shared between Islam and Judaism, and the attributes used in the Torah speak of the divine nature and the one God of this Abrahamic religion, and they share this point with the Holy Qur'an but its difference in Islam is the negation of human attributes from the divine essence. Unlike the Qur'an, which, in dealing with the attributes of God, regards the knowledge of God Almighty as unlimited, in the Torah, divine knowledge is the same as human knowledge and accompanied by limitations, with the characteristic of regret arising from imperfection in knowledge and.....

- Broadness and deepening, comprehensiveness and God-likeness (not human-likeness) are among the basic differences between the Holy Qur'an and the Old Testament in the description of divine knowledge, which shows the position of each of these two holy books.
- The descriptions of God's knowledge in the Holy Qur'an and the Old Testament are not the same. The Holy Qur'an has more comprehensiveness, clarity and rationality in describing the attributes of God compared to the Old Testament, while many of these expressions in the Old Testament are compatible with God's anthropomorphic thinking and is considered one of the weak points of this book. Finally, it questions the position and validity of the existing Torah as a holy book.
- The existence of some controversial statements regarding the quality of divine knowledge on

creatures in "Bible" such as the loss of Adam and Eve after eating from the forbidden tree or God's regret for the creation of man and His ignorance of the consequences of His creation, indicate that the material was compiled through the lens of experience, imagination and a view similar to the attitude of the general human to this issue, which, with some other expressions from the same holy texts, indicates God's infinite knowledge.

- The image that the Old Testament (Torah) presents of God is different from the Qur'an's description of God. The Qur'an's description negates any similarity between God and creatures, but the Torah generally presents a humanistic image of God, and therefore, in describing God's attributes, it is embodied. Therefore, the Holy Qur'an, as the last divine message for humanity, does not support and validate the current Torah's descriptions of divine knowledge.

References

The Holy Qur'an.

Nahj al-Balagha.

The Holy Book (Old and New Testaments).

'Abd al-Bāqī, Muhammad Fouad (1364 AH). *Al-Mu'jam al-Mufahras*, Cairo: Dar al-Kutub.

Abdkhodaei, Mohammad Hadi (2012). "Divine knowledge and the educational role of believing in it," *Mishkat*, number 119.

Fayūmī, Ahmed bin Muhammad Moqrī (nd). *Al-Misbāh al-Munīr fī Gharīb al-Sharh al-Kabīr* [by Rafī'i] Qom: Dar al-Radi's Publications, first edition.

Gha'eminia, Alireza (2012). *Cognitive Semantics of the Qur'an*, Tehran: Research Institute of Islamic Culture and Thought.

Hawkes, James (1928). *Dictionary of the Bible*, Beirut: np.

Hosseini Hamedanī, Seyyed Mohammad Hossein (1404 AH). *Anwār Derakhshān*, Tehran: Lotfi Bookstore.

Ibn Abdullah Askarī, Hassan (1412 AH). *Al-Furooq al-Lughawīyah*, [Research: Sheikh Baitullah Bayāt, and Al-Nashar al-Islami

Institute,] Qom: Al-Nashar al-Islami Institute, affiliated to the Jami'a al-Madrasin, first edition.

Ibn Bābiwayh, Muhammad bin Ali (1398 AH). *Al-Tawhīd*, [researcher/corrector: Hosseini, Hashim,] Qom: Jami'a Modaresin, first edition.

Jadīd al-Islam, Ali Qolī (2003). *Translation, Explanation and Criticism of the Creation Chapter of the Torah*, [by the efforts of Rasul Jafarian,] Qom: Ansarian, second edition.

Javadi Amoli, Abdullah (2004). *Monotheism in the Qur'an*, Qom: Esra' Publishing.

Kalbasi Ashtari, Hossein (2004). *Genealogy of the Holy Bible*, Tehran: Islamic Culture and Thought Research Institute Publishing Organization.

Khademi, 'Ainullah; Ahesteh, Mahmoud (2016). "A comparative study of Avicenna's and Khajah Nasīr Tūsī's views on the issue of Divine Knowledge," *History of Philosophy* 7(4).

Kohn, Rab A., (1971). *A Treasure of Talmud*, [translated by Amir Fereidun Gorgani,] Tehran: Ziba Printing House.

Makarem Shirazi, Nasser (1995). *Tafsir Nemooneh*, Tehran: Dar al-Kutub al-Islamiyya, first edition.

Qorashi Bunabi, Ali Akbar (1992). *Qur'an Dictionary*, Tehran: Dar al-Kutub al-Islamiyya, 6th edition.

Qorashi, Seyyed Ali Akbar (1982). *Qur'an Dictionary*, Tehran: Dar al-Kutub al-Islamiyya.

Rāghib Isfahānī, Hossein bin Muhammad (1412 AH). *Al-Mufardāt fī Gharīb al-Qur'an*, [research by Safwān Adnān Dāwood,] Beirut: Dar al-Hilm al-Dār al-Shāmīya.

Salem, Maryam (2016). "Re-reading the theory of Suwar Murtasama in divine science from Avicenna's point of view," *Āyīn-e Ma'rafet*, number 47.

Tabātabā'ī, Mohammad Hossein (1981 AD). *Commentary on Asfār*, Qom: Al-Maktabat Al-Mustafawīyah.

Tabātabā'ī, Mohammad Hossein (nd). *Nihāyat al-Hikma*, Qom, Al-Nashar al-Islami Institute affiliated to Teachers Association.

Tabātabā'ī, Sayed Mohammad Hossein (1991). *Principles of Philosophy and the Method of Realism*, Tehran: Sadra Publications, second edition.

Tabātabā'ī, Sayed Mohammad Hossein (2008). *Bidāyat al-Hikma*, Qom: Boostan-e Kitāb Institute.

Tabātabā'ī, Sayed Mohammad Hossein (1417 AH). *Al-Mīzān fī Tafsīr al-Qur'an*, Qom: Islamic Publications Office of Teachers Association, fifth edition.

Tabrisī, Fazl bin Hassan (1998). *Tafsir Jāmi' al-Jawāmi'*, Tehran: Tehran University Publications and Qom Seminary Management.