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عنوان الرسالة: Mediating in the Holy Quran  
and the New Testament  
Comparative Study

اعلن بأنني قد التزمت بقوانين الجامعة الأردنية وأنظمتها وتعليماتها وقراراتها السارية المفعول المتعلقة باعداد رسائل الماجستير عندما قمت شخصيا" باعداد رسالتي وذلك بما ينسجم مع الأمانة العلمية وكافة المعايير الأخلاقية المتعارف عليها في كتابة الرسائل العلمية. كما أنني أعلن بأن رسالتي هذه غير منقولة أو مستلة من رسائل أو كتب أو أبحاث أو أي منشورات علمية تم نشرها أو تخزينها في أي وسيلة اعلامية، وتأسيسا" على ما تقدم فأنني أتحمل المسؤولية بأنواعها كافة فيما لو تبين غير ذلك بما فيه حق مجلس العمداء في الجامعة الأردنية بالغاء قرار منحي الدرجة العلمية التي حصلت عليها وسحب شهادة التخرج مني بعد صدورها دون أن يكون لي أي حق في التظلم أو الاعتراض أو الطعن بأي صورة كانت في القرار الصادر عن مجلس العمداء بهذا الصدد.

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**MEDIATING IN THE HOLY QUR'AN AND THE NEW TESTAMENT**

**COMPARATIVE STUDY**

By

**Hana Ibrahim Hataka**

Supervisor

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**This Thesis was submitted in Partial Fulfillment of the Requirements for the  
Master's Degree in Islamic Studies**

**The Faculty of Graduate Studies**

**Jordan University**

**May, 2012**

تعتمد كلية الدراسات العليا  
هذه النسخة من الرسالة  
التوقيع: ..... التاريخ: ١٤/٥/٢٠١٢

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**This Thesis/Dissertation (Mediating in the Holy Qur'an and the New Testament Comparative Study) was Successfully Defended and Approved on 10/5/2012.**

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تعتمد كلية الدراسات العليا  
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التوقيع... التاريخ: 10/5/2012

## **Dedication**

I dedicate my humble work to my Mum, and to my Husband Yanal Shaquj who booth always has their way of making me feel special and loved. The words don't exist to convey what a wonderful family I have, the love and support they gave me was astounding. No words are sufficient to describe my family's contribution to my life.

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**MEDIATING IN THE HOLY QUR'AN AND THE NEW TESTAMENT  
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**ABSTRACT**

The aim of this study is to highlight the subject of mediation between Allah and man.

This will be a comparative discussion between Islam and Christianity as it relates to mediation.

The first chapter will introduce the Holy Qur'an, the New Testament and the concept of mediation. The second chapter will discuss the limitations and the legitimacy of mediation in the Holy Qur'an and the New Testament. This chapter will cover intercession, supplication, prophets and clergymen. The third chapter will analyze how these topics influence nations, society and individuals.

In conclusion, mediation exists in many forms for example in intercession. The way mediation is used defines its legitimacy.

Key Words: Islam, Christianity, Mediator, Supplication, Intercession, Icons, Clergymen, Oppression, Prophets, The oneness of God, Allah.



## **Introduction**

### **Research Problem**

Mediation or mediators is a very important part of religion. This study will answer questions that will highlight this matter:

- 1-What is the difference Between the Holy Qur'ān and the New Testament regarding the matter of Mediating and Mediators?
- 2-What influence do Mediating and Mediators have on spiritual and material life?
- 3-What is the limitation of Mediating and Mediators?

However, the scope of this research is restricted to Islam and Christianity in order to suit the time limit of this thesis and to enable the researcher to control the research in a more effective and accurate sense.

### **Research Importance:**

This study is compiled to fill a gap in the previous studies. It demonstrates the principle of mediation which is essential to any person. This concept took on different aspects in religion and developed into new roles which influenced the way of worshipping.

This project provides a contribution to the academic research available. Previous studies discuss mediation in Christianity and Islam individually. This study is comparative study between The Holy Qur'ān and the New Testament and the role of mediation in each.

### **Research Objectives:**

- 1-This study aims to highlight an important subject that affects every person.
- 2-This study aims to explore the difference between mediating and mediators in the Qur'ān and New Testament.

3-This study highlights the concept and the limits of mediating and mediators in Qur'ān and the New Testament.

4-This study presents the effect of the method of mediating and the role of mediators over people.

### **Previous Studies:**

1) Ibn Taimeha 661-728; the Important Foundations of Mediating in Supplication; Dar Ibn Hazm / Beirut Lebanon. First copy 2004.

The author discussed the matter of supplication. Supplication through an intermediary rather than directly to God is forbidden.

He specified that the Prophet (PBUH) was asked by many to pray for them, when he died the people did not go to his grave to ask for supplication, but went to his uncle AL Abbas instead.

The author explained the meaning of the Mediator and his approach to God.

He showed the forged and the weak Hadith which are related to Supplication through mediators which leads to polytheism.

He discusses how worshippers take mediators, angels, and prophets between God and themselves through supplication is forbidden.

2) Mahmood Abu Alquid; Pure Islamic Sufism, Dar Nuhda Musser for Publication Al Fajala-Cairo

The author explains the meaning of "Al Ihsan" Benevolence (God's Deeds) in regards to worshipping God as if you can see him. Even if you don't see Him, God can see the worshipper. The author is prejudged against the scholars and orientalist.

This book wants to prove that Sufism did not originate in Judaic, Christianity, Buddhism, or Bohemianism. He discusses a scholar named Termithi and his beliefs that the worshipper had to be more spiritual. And concentrating on Islamic law and science leads worshippers away from spiritualism and leads them to materialism.

The author discusses the literary meaning of Sufi.

There are secrets of love which are not to be shared with anyone while meditating the worshipper should be alone and not observed by others.

Each part of the Qur'ān which talks about love, charity and good deeds are adapted to Sufism. The most important science which should be studied is the knowledge of God according to the author.

He distinguished between people who work in Shariah. First those who speak about the laws of Islam are called "Jurists". Second, those who speak of the characteristics of faith are called "Fundamentalists" and finally those who speak of the benevolence are called "Mystics".

The author also discusses the pillars of Sufism.

3) Muhammd Abu Zahra; Lectures in Christianity, Dar Al Feker Al Arabi second edition. .

This book discusses most of the Christian creed. It analyses the Trinity as to whether it is philosophy or religion. It continues to explain the four Gospels and the periods in which they were written. The Bibles were not written during the time of Jesus Christ or by his disciples. There are contradictions regarding the writing the Bible and those who wrote it. He states that the Yohana version is the only one which claims that Jesus Christ is God.

4) Muhammad Kuttb, Contemporary Schools of Thought, Dar Al Shwrūk

This book discusses the Oneness of God which is the scale that controls the human spirit . It is innate for people to worship a deity. The author explains the difference is not between differing people but in what is worshipped. He explains that religion is submission to a deity. He also explains the concept of worship.

The reasons for Atheism are discussed.

The author writes about Islam and how it provides dignity to the worshipper.

He also discusses how religion has been distorted from the true path by separating the doctrine from religious law in order to make it more spiritual.

The author also discusses the church and its tyranny over the worshippers.

The church has secured itself a high position by being mediator to God and controlling mediators as representatives of the church. In this way they secure themselves financially and spiritually.

In order to maintain spiritual control the church rejected science and ordered the slaughter of scientists. He discusses how this left the West without the study of science and development. During this period science developed in the Middle East under Islamic rule. The Church saw this as a threat to religion and saw Islam as being against God.

In addition, the author discusses how western Kings believed their power and rights came from God and that the entire nation and its people belonged to them.

This led to corruption and encouraged the development of democracy as a form of government and to the concept of the separation of church and state.

5) Abi abd Al Rahman Mukbel Bin Hadi Al Waidi ; The Supplication; Dar Al Athar Publication.

This book analyses and explains supplication as written in the Holy Qur'ān and Hadith. The meaning of supplication is discussed along with its limits and law.

In the Qur'ān there are clear references that supplication is directly through God.

He continues to discuss supplication through the prophet Muhammad (PBUH) in the Holy Qur'ān.

Supplication can also be achieved through angels, good deeds and good people.

## **The Methodology**

- 1) Inductive methodology: It will gather parts of information in order to reach the main rules
- 2) Analytical methodology: It will analyze and critique the parts of data.
- 3) Descriptive methodology: It will detail describe, explain, demonstrate the information.
- 4) Historical methodology: It will depend on other studies.
- 5) Comparative methodology: It will be a comparison between the two Books.

The researcher will undertake the mentioned methods in her thesis in a manner that she can tackle the following.

- a. Determining the concept of mediating and the main factors of it.
- b. Analyzing mediating in The HOLY QUR'ĀN and THE NEW TESTAMENT.
- c. Comparing the text and the outcome of the study.

## Chapter One Meaning and Concept

### 1.1. Qur'ān

"Al-Qur'ān is the Muslim scriptures containing the revelation recited by Muhammad and preserved in a fixed, written form."<sup>1</sup>

#### The Linguistic Meaning of the Word Qur'ān:

There are different opinions concerning the linguistic meaning of the word "Qur'ān".

1. The most popular one is that the word Qur'ān is derived from the word "qara'a" which means read or recite. Qur'ān then is the verbal noun (masdar) of qara'a .<sup>2</sup>
2. From the Syriac Language which means "scripture reading, lesson"
3. Qarana which means ": put together" or " bound together". This meaning comes from the early manuscripts where we find the word Qur'ān without the hamza "ء". Therefore the meaning of the word Qur'ān will be put together, because the (verses) and (sooras) are combined together to form the Book . The word Qur'ān , would be pronounced the same way as Imam ash-Shaafi'ee pronounced it without the hamza "ء".
4. Qara'a'in which means 'to resemble, to be similar to'. Hence the Qur'ān is composed of verses that aid and chapter that resemble each other.<sup>3</sup>

The majority of the scholars take the first opinion.

#### The Definition of the Qur'ān

“The Qur'ān is the Arabic Speech (*kalaam*) of Allah , which He revealed to Prophet Muhammad (PBUH) in words and meaning. It has been preserved in the *mus-hafs*, and has

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<sup>1</sup> .E Bosworth,E. Van Donzel,B.Lewis And CH. Pellat The Encyclopaedia Of Islam New Edition Volum V, 78-80

Leiden E.J.Brill 1979 p400

<sup>2</sup> Manna Al Kattan, Mabatheth Fee Uloum Al Koran, Al Maaref Publishing Library, p17

<sup>3</sup> C.E Bosworth,E. Van Donzel,B.Lewis And CH. Pellat, The Encyclopaedia Of Islam, New Edition Volum V, 78-80

reached us by *mutawaatir* transmission, and it is a challenge to mankind to produce something similar to it .

The Breakdown of the Definition:

1. *The Qur'ān is the Arabic* ..... means that the Qur'ān is in the Arabic language and can be recited only in Arabic, and the translation of the Qur'ān to any language is not Qur'ān.

There are eleven references in the Qur'ān that it is the Arabic Language,

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ  
*And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'ān is [in] a clear Arabic language.*  
 [16:103]

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

*Indeed, We have sent it down as an Arabic Qur'ān that you might understand.* [12:2]

2. *Speech (kalaam) of Allah*... He spoke in a manner that befits Him. This excludes all speeches from men or angels or jinn.

3. *He revealed to Muhammad (PBUH)*.....and that limits the speeches that Allah revealed to Muhammad (PBUH) and excludes all other speeches that revealed to other than the Prophet Muhammad.

4. *In wording and meaning*...this part affirms that the words of the Qur'ān are from Allah by word and meaning and that excludes *hadith* which is the meaning from Allah and the wording from Prophet Muhammad.

5. *Which has been preserved in the mus\_hafs*.....the Qur'ān must be written in any one of The Othman copies starting with the chapter al Faatihah and ending by chapter an Nass.

And has reached us by successive *mutawaatir transmissions*.....a transmissions is called *Mutawaatir* when it is reported by a large number of people such that they cannot be all mistaken. The Qur'ān has reached us through *mutawaatir* chains of narration.

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## الوساطة في القرآن الكريم والعهد الجديد

### دراسة مقارنة

اعداد

هناء ابراهيم حتقة

المشرف

د. بهجت عبد الرزاق الحباشنة

### الملخص

إن الهدف من هذه الرسالة هو القاء الضوء على موضوع الوساطة بين العبد وربه وسيكون في هذه الرسالة

مقارنة بين القرآن الكريم والعهد الجديد في نظرة كل منهما على موضوع الوساطة.

الرسالة تتضمن ثلاثة فصول:

الفصل الأول: تمهيد وتقديم للقرآن الكريم من حيث الألفاظ والمعاني والمفاهيم التي تضمها القرآن الكريم , وكذلك

توضيح مفهوم الوساطة بشكل عام ومفهومها في القرآن والإنجيل.

الفصل الثاني: مناقشة موسعة حول شرعية وحدود الوساطة وما يتعلق بها من موضوعات كالشفاعة والتوسل

ووساطة الأنبياء ورجال الدين.

الفصل الثالث: تحليل للموضوعات السابقة وتأثير الوساطة ووسطاء من رجال الدين وتداعياتها في المجتمع

المدني بشكل عام وبشكل فردي.

نستنتج في النهاية أن الوساطة لها وجود في كل مكان وزمان وبأشكال مختلفة وطريقة استخدامها تحدد

مشروعيتها من حيث الحلال والحرام.

الكلمات الدالة : وساطة, شفاعة, توسل, توحيد, قرآن, انجيل, الاضطهاد, العلمانية, الحرية.