



Quranic Sciences, Exegesis and Hadith

S. Mohammad Ali Tababata'i

Rank: 2nd Winner in the Adult Section

Degree: PhD

Research Title: A Study of the Historical Context of the Belief in the Distortion (Tahrif) of the Torah and the Bible among the Early Muslims.

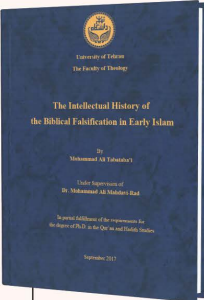
Kind of Research Work: Doctoral Dissertation



About Researcher

Mohammad Ali Tababata'i was born in Qom, Iran, 1984. He has studied in Computer Sciences (AD), Quranic Studies (BA), Abrahamic Religions (MA) and Quran & Hadith Studies (Ph.D) in the University of Isfahan, Razavi Islamic Sciences University and the University of Religions and Denominations of Iran. His Ph.D. Thesis is about a study of the historical context of the belief in the distortion (Tahrif) of the Torah and the Bible among the early Muslims. He has served as researcher in the Research Institute of Quran and Hadith (Qom) since 2014 to 2019 and is assistant professor of Institute for Humanities and Cultural Studies (Tehran) since 2019. A couple of papers have been published by him in famous scientific journals, such as Arabica and Al-Bayan. He has earned the gold medal in the Iranian National Olympiad (2009), the first grade in the Iranian University Entrance Exam for Ph.D. (2012), and a commendable rank in the Iran National Award for Book of the Year (2017) for his two books (proceedings), Imamate Exegesis in Western Studies, and Imamate Quranic Views in Western Studies.

Abstract



This thesis aims to scrutinize the history of the idea of the Biblical distortion (Tahrif) in the early Islam. To reach this purpose, the historical scope of the research has been divided into three areas, which constitute the three main chapters of this thesis: pre-Quranic, Quranic, and post-Quranic. In the first chapter, it is shown that there is no way to assume that the Quranic view on the Bible has been influenced by Pre-Islamic believers in Biblical distortion. In the second chapter, our surveys based on the philology, semantics and pragmatics show that while we find the Quran confirming the Bible explicitly, we are unable to find even an implicit criticism of the Bible in the Quran. The third chapter approaches three genres of the early Islam literature: the Christian-Muslim polemics, hadith, and tafsir. This extensive survey shows that there is not any clue to imply that someone of the Muslim authorities of the first/seventh century believed in the Biblical distortion. In the second/eighth century, some murmurs about Jewish secondary scriptures, like Mishna, arose among Muslim community, in the wake of the Muslim authorities' struggles on the permission of writing down the Prophet's tradition, but nothing about the Bible. At the turn of the third/ninth century, and by increasing the authority of the Mu'tazilites in the court of al-Ma'mun, the first explicit reservations on the authenticity of the Bible appeared, which gradually led to an overwhelming belief in the Biblical distortion, in the wake of the fifth/eleventh century Muslim scholar, Ibn Hazm's strong criticism of the Bible.

