

Abstract

The Bible and the Qur'an are the Scriptures of three Semitic religions. The Bible has been held by many Jews and Christians as the inerrant Word of God. The modern scholarship has shown the illogicity of such a claim. Not all of the modern Jews accept the divine origin and authority of the Hebrew Bible. Christendom is even more divided over the divine origin and authority of their Scripture. Many modern scholars have highlighted the human elements in the Bible. The lengthy processes of canonization and compilation which resulted in the Bible are indicative of this finite human aspect. The Qur'an was canonized from its inception. The careful preservation of the Qur'anic text started with the faith's founder and compilation of the entire text into a written volume was completed within a few years from his death. The Qur'an has been accepted as the Word of God verbatim by Muslims of all ages and times. The unity, integrity, and universality of the Qur'anic text is an historical fact recognized even by the modern non-Muslim scholarship.

The Hebrew Bible's God paradigm is anthropomorphic and progressive. The divine unity and transcendence is neither presented systematically nor safeguarded properly. The Christian Incarnational theology is also anthropomorphic and corporeal. It is problematic and contradictory in its traditional literal sense. Such an understanding of the divinity of Christ was a result of centuries of later reflections and not necessarily what Jesus preached about himself. The Qur'anic God paradigm is transcendental. God's unity, uniqueness, and transcendence is systematically presented, properly safeguarded, and manifestly connected with the moral aspect of the human life.

The author claims that the Qur'an can contribute more than the Bible in the modern debates regarding God. The thesis concludes that the Qur'anic God paradigm is better suited for the modern times.