Madinah : Jurnal Studi Islam
ISSN : 1978-659X (Printed),: 2620-9497 (Online)
https://jurnal.unitabah.ac.id/madinah/en

Volume 13, Number 2, December 2026

Madinah.JSI by IAI TABAH is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Submitted	Accepted	Published
19 July 2026	13 November 2026	14 November 2026
DOI; https://doi.org/10.58518/madinah.v13i2.5423		

RAHMAH AS GOD'S UNIVERSAL ATTRIBUTE: QUR'ANIC NEGOTIATION WITH ABRAHAMIC TRADITIONS FOR URBAN INTERFAITH COMMUNITIES

Zira Shafira
Sunan Kalijaga Islamic State Islamic University, Yogyakarta, Indonesia
Email: zirashafira11@gmail.com

Zahratul Farhah
Sunan Kalijaga Islamic State Islamic University, Yogyakarta, Indonesia
Email: farhazahra03@gmail.com

Anwar Fahmi
Sunan Kalijaga Islamic State Islamic University, Yogyakarta, Indonesia
Email: anwarfahmi2003@gmail.com

Syahru Nur Zaman
Sultan Aji Muhammad Idris State Islamic University, Samarinda, Indonesia
Email: syahrunurz@gmail.com

Muhammad Renandi Rahman
Al-Azhar University, Cairo, Egypt
Email: mrenan10@gmail.com

ABSTRACT: Studies of the relationship between the Qur'an and earlier religious traditions have often interpreted textual similarities through the paradigm of borrowing and textual dependency, overlooking the dialogical dynamics of Late Antiquity. This article examines the diachronic development of *rahmah* (divine mercy) in the Qur'an and its relationship with *ḥesed* and *raḥamim* in the Hebrew Bible and *raḥmē* in the Syriac Christian tradition. Drawing on Angelika Neuwirth's approach to Qur'anic intertextuality, this qualitative library-based study combines diachronic reading and microstructural analysis with a comparative examination of selected Jewish and Christian textual traditions. The findings identify four broad phases in the development of *rahmah*: personal consolation in the early Meccan period, the emergence of *al-Raḥmān* as a divine name in the middle Meccan period, the articulation of mercy as a divine commitment encompassing creation in the late Meccan period, and its integration with covenant, law, and communal obligations

in the Medinan period. The comparison reveals shared linguistic and theological horizons alongside distinct theological emphases. The Qur'an reconfigures this shared heritage by articulating mercy as universal in its existential scope, while its salvific implications remain differentiated. The study thus argues that Qur'anic intertextuality is better understood as dialogical engagement and theological negotiation than as evidence of one-directional textual dependence. These findings provide a conceptual basis for reflecting on divine mercy in contemporary urban interfaith communities, particularly among Muslims in Indonesia who live alongside other Abrahamic traditions, while their practical implications and social effects remain to be examined through further empirical research.
Keywords: Intertextuality, Angelika Neuwirth, Rahmah, Urban Interfaith Communities, Late Antiquity.

ABSTRAK: *Kajian mengenai hubungan antara Al-Qur'an dan tradisi keagamaan terdahulu sering kali menafsirkan kesamaan tekstual melalui paradigma peminjaman dan ketergantungan tekstual, sehingga mengabaikan dinamika dialogis pada masa Late Antiquity (Zaman Kuno Akhir). Artikel ini mengkaji perkembangan diakronis rahmah (kasih sayang ilahi) dalam Al-Qur'an serta hubungannya dengan konsep ḥesed dan raḥamim dalam Alkitab Ibrani dan raḥmē dalam tradisi Kristen Suryani. Dengan menggunakan pendekatan intertekstualitas Al-Qur'an yang dikembangkan oleh Angelika Neuwirth, penelitian kualitatif berbasis studi kepustakaan ini menggabungkan pembacaan diakronis dan analisis mikrostruktural dengan kajian komparatif terhadap teks-teks terpilih dari tradisi Yahudi dan Kristen. Hasil penelitian mengidentifikasi empat fase utama dalam perkembangan konsep rahmah: penghiburan personal pada periode Makkah awal, kemunculan al-Raḥmān sebagai nama ilahi pada periode Makkah pertengahan, artikulasi kasih sayang sebagai komitmen ilahi yang mencakup seluruh ciptaan pada periode Makkah akhir, serta integrasinya dengan konsep perjanjian, hukum, dan kewajiban komunal pada periode Madinah. Perbandingan tersebut menunjukkan adanya cakrawala linguistik dan teologis yang sama, sekaligus penekanan teologis yang berbeda. Al-Qur'an merekonfigurasi warisan bersama tersebut dengan mengartikulasikan kasih sayang yang universal dalam cakupan eksistensialnya, sementara implikasi keselamatannya tetap memiliki pembedaan teologis. Dengan demikian, penelitian ini berargumen bahwa intertekstualitas Al-Qur'an lebih tepat dipahami sebagai keterlibatan dialogis dan negosiasi teologis daripada sebagai bukti ketergantungan tekstual satu arah. Temuan ini menyediakan landasan konseptual untuk merefleksikan kasih sayang ilahi dalam komunitas lintas iman perkotaan kontemporer, khususnya bagi Muslim di Indonesia yang hidup berdampingan dengan penganut tradisi Abrahamik lainnya, sementara implikasi praktis dan dampak sosialnya masih perlu diteliti melalui kajian empiris lebih lanjut.*
Kata Kunci: *Intertekstualitas, Angelika Neuwirth, Rahmah, Komunitas Lintas Iman Perkotaan, Zaman Kuno Akhir.*

INTRODUCTION

For centuries, Orientalists treated the Qur'an like a stepchild in the history of major religions, considered to have been born as a text largely derivative of earlier

scriptures. Angelika Neuwirth shattered this assumption to its very roots. For her, the Qur'an is not a passive epigone but an active participant in Late Antique theological discourse in responding to and correcting the civilization around it.[1] The accusation of plagiarism, according to Neuwirth, arises from a failure to read the text historically and literarily. The Qur'an did not emerge in a vacuum but within the tumultuous theological discourse of Late Antiquity, saturated with the struggle for meaning.[2]

Neuwirth defines Qur'anic intertextuality as a dialogical relationship rather than one-directional dependency. She rejects both ahistorical readings that freeze the text as a finished document and reductionism that equates textual similarity with borrowing.[3] Her historical frame is Late Antiquity (4th–7th centuries CE), when the Middle East was a theological laboratory. It brought together Rabbinic Judaism, with its mature legal system and covenant theology; Syriac Christianity, with its mystical liturgy and doctrine of incarnation; and diverse local Arab religious traditions.[4] The Qur'an drew on this shared heritage without submitting to it. It corrected, purified, and offered a new theological edifice.[5]

Within this discourse, one concept stands out as a pivot: *rahmah* (mercy, compassion, loving-kindness). In the Qur'an, *rahmah* is not merely one of God's attributes among ninety-nine others. It occupies a central place in the Qur'anic articulation of divine attributes.[6] The two most magnificent divine names, *Al-Rahmān* and *Al-Rahīm*, both derived from the Semitic consonantal root R-Ḥ-M, adorn the basmalah that precedes almost every surah. This means that every time a Muslim reads the Qur'an, they are reminded that compassion is the foundation of all revelation.[7] Linguistically, the concept of *rahmah* in the Qur'an shares roots with two key terms in the Jewish tradition, namely *Hesed* and *Rahamim*, as well as *Rahmē* in Syriac Christian liturgy.[8] It performs a radical theological intervention.

---

[1] Adrika Fitrotul Aini and Asep Nahrul Musadad, 'Konteks Late Antiquity Dan Analisis Struktur Mikro Sebagai Counter Atas Skeptisisme Orisinalitas Teks Al-Qur'an:', *SUH*UF 10, no. 1 (September 2017): 175–78, https://doi.org/10.22548/shf.v10i1.249.

[2] Angelika Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritag*e (Oxford: Oxford University Press, 2019), 1–5.

[3] Neuwirth, 8–10; Aini and Musadad, 'Konteks Late Antiquity Dan Analisis Struktur Mikro Sebagai Counter Atas Skeptisisme Orisinalitas Teks Al-Qur'an', 175–78.

[4] Efraim Elimelech Urbach, *The Sages, Their Concepts and Belief*s (Magnes Press, Hebrew University, 1975), 1–10.

[5] Angelika Neuwirth dan Dirk Hartwig, "Beyond Reception History: The Qur'anic Intervention into the Late Antique Discourse about the Origin of Evil," *Religio*ns 12, no. 8 (Agustus 2021): 618–620, https://doi.org/10.3390/rel12080606.

[6] Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'*an (McGill-Queen's Press - MQUP, 2002), 120–125.

[7] Fakhruddin al-Rāzi, *Mafātih Al-Ghā*ib (Beirût: Dār al-Ihyā al-Turāts al-`Arābī, 2000), 1:160–65.

[8] Mengenai *hesed*, lihat Katharine Doob Sakenfeld, *The Meaning of Hesed in the Hebrew Bible: A New Inquir*y (Missoula: Scholars Press, 1978), 5–15; mengenai *rahamim*, lihat R.W.L. Moberly, "Toward an Interpretation of the Shema," dalam *Theological Exegesis*, ed. C. Seitz dan K. Greene-McCreight (Grand Rapids: Eerdmans, 1999), hlm. 138–140; mengenai *rahmē* dalam tradisi Suriah, lihat Paul

It reconfigures the concept within its own theological framework, detaching it from the exclusivist claims of Israel's salvation (*hesed*) and from the doctrine of incarnation (*rahmē*). It then elevates the concept to a universal, inclusive cosmological principle that unconditionally encompasses all creation.[9]

Intertextual studies have begun to compare the Qur'anic and biblical vocabulary of mercy. However, they rely on Kristeva's theory and concentrate on the divine names and the biblical *raḥûm*. They do not follow the concept chronologically or engage the Syriac tradition. Other studies address different divine attributes, such as the oneness of God.[10] Studies applying Neuwirth's approach, in turn, focus on individual surahs, figures, or theological problems, such as *Sūrat al-Raḥmān* and Psalm 136, Abraham, or the origin of evil.[11]

To the best of our knowledge, no study has combined a diachronic and microstructural analysis of *rahmah* with a comparison to *hesed/rahamim* and *rahmē* within Neuwirth's framework. None has asked what such a reading means for a living community. This article therefore asks three questions: (1) How does the meaning of *rahmah* develop from the early Meccan to the Medinan period? (2) How does the Qur'an negotiate and transform this concept in relation to *hesed/rahamim* and *rahmē*? (3) What does this imply for contemporary urban interfaith communities, particularly Muslims in Indonesia who live alongside other Abrahamic traditions?

This community is relevant because daily contact with Christian and other neighbors makes rahmah a central idiom of coexistence. An example is the invocation of Q 21:107 (*rahmatan lil-ʿālamīn*) in public discourse and religious moderation programs.[12] Yet Muslim understanding of mercy is shaped by two unhelpful extremes: polemical accounts that read shared vocabulary as borrowing, and apologetic accounts that deny any historical connection. Yet Muslim understanding of mercy is shaped by two unhelpful extremes. Polemical accounts read shared vocabulary as borrowing, while apologetic accounts deny any historical connection.

METHOD

This study employs a qualitative, literature-based conceptual method to examine rahmah as a fundamental attribute of God in the Qur'an and its relationship to the shared religious heritage of the Hebrew traditions. Rather than

---

Karamel Koyickal, "'O Good One, Open the Door of Your Mercy...' Reflections on Divine Mercy in West Syriac Tradition," *Liturgia Sacra* Vol. 59, No. 1 (2022): hlm. 7–15.

[9] Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritage*, 780–85.

[10] Zahratul Farhah et al., 'Raḥmān and Raḥīm in the Qur'an and the Bible: An Intertextual Reading through Julia Kristeva's Theory', *Jurnal El-Thawalib* 7, no. 4 (August 2026): 612–26, https://doi.org/10.24952/el-thawalib.v7i4.20817.

[11] Sujiat Zubaidi et al., *Late Antiquity Revisited: Angelika Neuwirth's View on the Story of Prophet Abraham*, 20, no. 1 (2025): 65–79.

[12] Dadan Mardani, Iis Susiawati, and Muhammad Faiz Alhaq, 'Pendidikan Berbasis Moderasi Beragama Sebagai Implementasi Rahmatan Lil 'Alamin', *SALAM: Jurnal Sosial Dan Budaya Syar-i* 10, no. 4 (September 2023): 1247–56, https://doi.org/10.15408/sjsbs.v10i4.34641.

viewing textual similarities as direct evidence of borrowing or dependence, this study views intertextuality as a process of dialogue, response, and theological negotiation embedded in a historical context. Its primary analytical framework is Angelika Neuwirth's understanding of the Qur'an in the Late Antique period, which situates the Qur'anic discourse within the broader context of Jewish and Christian traditions while acknowledging the Qur'an's distinctive theological interventions.[13] This framework is appropriate because this study investigates not only lexical and thematic correspondences but also how the Qur'an reconfigures inherited religious concepts within its own theological and rhetorical structure.

The primary sources consist of Qur'anic passages containing *rahmah* and its related expressions, including *al-Raḥmān* and *al-Raḥīm*. These passages are examined alongside relevant materials from the Hebrew Bible, particularly the concepts of *rahamim* and *ḥesed*, and Syriac Christian theological and liturgical traditions, especially the term *raḥmē*. Secondary sources include scholarly studies on Qur'anic chronology, Semitic vocabulary, biblical theology, and the religious environment of Late Antiquity. Source selection is guided by semantic, thematic, and theological relevance rather than by lexical resemblance alone. This procedure helps distinguish shared linguistic or religious heritage from claims of direct textual dependence.

The analysis proceeds in four stages. First, relevant Qur'anic passages are grouped diachronically according to their historical and literary contexts, following the broad chronological distinctions used in Qur'anic studies. Second, each passage undergoes microstructural analysis, focusing on vocabulary, syntax, rhetorical organization, immediate context, and the theological function of *rahmah*. Third, the Qur'anic material is compared with selected Hebrew Bible and Syriac Christian texts to identify points of convergence and divergence in divine compassion, covenant, salvation, and the scope of mercy. Fourth, these findings are synthesized to identify how the Qur'an receives, redirects, or re-accentuates concepts associated with the shared Abrahamic heritage. The analysis therefore distinguishes lexical similarity, thematic correspondence, and theological transformation rather than assuming that these necessarily indicate the same historical relationship.

Three complementary perspectives clarify the interpretive implications of this method. Gadamer's philosophical hermeneutics explains how understanding emerges through the encounter between historical and contemporary horizons,[14] Within it, effective-historical consciousness (*Wirkungsgeschichtliches Bewusstsein*: the awareness that understanding is always shaped by a text's history of reception and interpretation) shows why textual similarities can reflect a shared tradition. Bourdieu's concept of the field highlights how religious meanings are shaped by social contexts and competing claims to authority.[15] His related concept of habitus

[13] Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritage*.
[14] Hans-Georg Gadamer, *Truth and Method*, 2., rev. ed., reprint, Continuum Impacts (London: Continuum, 2004).
[15] Pierre Bourdieu, *The Field of Cultural Production: Essays on Art and Literature* (Columbia University Press, 1993).

(durable dispositions of thought and action acquired through repeated practice and social experience) explains how such meanings become embodied in everyday practice.

Bakhtin's dialogism, particularly heteroglossia (the coexistence of multiple social voices within a single language or text) and re-accentuation (the re-voicing of an existing word or concept with a new evaluative tone and meaning), illuminates how shared expressions acquire different meanings across textual and theological contexts.[16]. Gadamer informs historical understanding, Bourdieu foregrounds authority and social positioning, and Bakhtin clarifies dialogical meaning-making.

This framework is relevant to Indonesian urban interfaith contexts, where Qur'anic understandings of *rahmah* may inform Muslim engagement with neighbours of other faiths. The Hebrew Bible also forms part of the Christian Bible, while Jewish tradition serves as a historical and textual interlocutor rather than an assumed neighbouring community. Aldeeb shows how Qur'anic translation choices may encourage dialogue or reinforce polemics,[17] while research on Indonesia's rural *Anjangsana* tradition illustrates how everyday encounters and reciprocal obligations can support interfaith tolerance, offering an analogy rather than direct evidence for urban settings.[18] These insights may inform Qur'an study circles, Islamic education, interfaith forums, and community reflection. However, such applications remain proposed uses of this conceptual, text-based study; their effects on attitudes and interfaith relations require separate empirical investigation.

RESULTS AND DISCUSSION

Following Neuwirth and Hartwig, this study approaches *rahmah* as a Qur'anic intervention in Late Antiquity's shared *epistemic space* (*Denkraum*), where communities debated divine mercy.[19] This intertextual approach replaces the influence paradigm with a dialogic understanding of textual similarities and differences.[20] Following Sijuwade and Reynolds, the analysis examines Qur'anic data, interpretations, and biblical, apocryphal, and Jewish-Christian exegetical subtexts.[21] It also distinguishes Neuwirth's surah-based microstructural method

---

[16] M. M. Bakhtin, *The Dialogic Imagination: Four Essa*ys (University of Texas Press, 2010).
[17] Najlaa Aldeeb, 'From Polemics to Peacebuilding: Tracing Interfaith Ideologies in Premodern and Contemporary Qur'ān Translations', *Religio*ns 17, no. 5 (May 2026): 512, https://doi.org/10.3390/rel17050512.
[18] Mohamad Anas et al., 'Local Wisdom as Social Regulation: The Role of Anjangsana Tradition in Shaping Interfaith Tolerance in Rural Indonesia', *Cogent Social Scienc*es 12, no. 1 (February 2026): 2623301, https://doi.org/10.1080/23311886.2026.2623301.
[19] Neuwirth and Hartwig, "Beyond Reception History," 2.
[20] Nevin Reda, "The Qur'anic Ṭālūt (Saul) and the Rise of the Ancient Israelite Monarchy: An Intertextual Reading," *American Journal of Islamic Social Sciences* 25, no. 3 (2008): 32–33, https://doi.org/10.35632/ajis.v25i3.403.
[21] Joshua Sijuwade, "The Qur'an and the Biblical Subtext for 'The Messiah, Jesus, Son of Mary,'" *Islam and Christian–Muslim Relations* 36, no. 1 (2025): 49–50, 54, https://doi.org/10.1080/09596410.2025.2529063. For the framework Sijuwade follows, see Gabriel Said Reynolds, *The Qur'ān and Its Biblical Subtext* (London: Routledge, 2010).

from modernist thematic exegesis across surahs.[22]

The Concept of *Rahmah* as Religious Teaching

Classical Muslim scholarship already distinguished two registers within the root R-Ḥ-M. Raḥmān is an intensive name exclusive to God. It denotes the source of mercy that sustains all existence, whereas raḥīm denotes mercy that is exercised and can also be shared with others.[23] Qūnawī described a single undifferentiated mercy. This mercy differentiates into universality (*raḥmān*) and particularity (*raḥīm*) when directed at its objects.[24] Al-Qayṣarī held that the mercy of *raḥmān* is common to believers and non-believers in this world and the next. The mercy of *raḥīm*, by contrast, is specific to those prepared to receive it.[25] The formula *al-Raḥmān al-Raḥīm* is moreover asyndetic. Düzgün reads this as signalling one divine Being whose two aspects act simultaneously rather than successively.[26]

Philology adds a second layer. Gorea argues that the Qur'anic *al-raḥmān* reflects Aramaic *raḥmānāʾ*, probably transmitted through Jewish and Christian milieus in South Arabia, and that Q 25:60 shows the Qurayshites hearing the name as foreign.[27] The history behind the epithet is older still: on the ninth-century BCE statue from Tell Fekheryeh, Aramaic *raḥmān* renders Akkadian *rēmēnû*, "merciful," as an epithet of the god Hadad. South Arabian originally had the root *rḫm* and acquired *rḥm* later, as a loan from Aramaic.[28] The shared root should therefore be described with care, not as a simple common-Semitic inheritance. Lexical borrowing of this kind is not the theological dependency that Neuwirth rejects: shared vocabulary belongs to the shared heritage, and the question is what the Qur'an does with it.

Microstructure and Diachronic Sequence of Verses on *Rahmah*

Understanding the Qur'an as a whole through Angelika Neuwirth's framework requires a diachronic approach that traces its development according to the order of revelation. From this perspective, *rahmah* (divine mercy) evolves through four phases, each marked by changes in textual structure, rhetoric, and theological emphasis.

Early Meccan surahs (3–11 verses) feature short, rhythmic, hymnic compositions resembling Late Antique liturgical poetry.[29] Neuwirth identifies a characteristic three-part structure: a cosmic or temporal oath, a statement about the

---

[22] Lien Iffah Naf'atu Fina, "Membaca Metode Penafsiran Al-Qur'an Kontemporer di Kalangan Sarjana Barat: Analisis Pemikiran Angelika Neuwirth," *Ulumuna: Jurnal Studi Keislaman* 18, no. 2 (2014): 276–77.

[23] Şaban Ali Düzgün, "The Nature of Mercy/Raḥma and Its Manifestations in the Qur'an," *Kader* 15, no. 3 (2017): 565, https://doi.org/10.18317/kaderdergi.360263.

[24] Düzgün, "Nature of Mercy," 565.

[25] Düzgün, "Nature of Mercy," 565–66.

[26] Düzgün, "Nature of Mercy," 564.

[27] Maria Gorea, "From the Aramaic raḥmānāʾ to raḥmānān and al-raḥmān," *Millennium* 20, no. 1 (2023): 91–92, https://doi.org/10.1515/mill-2023-0006.

[28] Gorea, "From the Aramaic raḥmānāʾ," 92–93.

[29] Michael Sells, 'Sound, Spirit, and Gender in Sūrat Al-Qadr', *Journal of the American Oriental Society* 111, no. 2 (1991): 240, https://doi.org/10.2307/604017.

human condition, and a concluding call to gratitude, piety, and remembrance of God.[30] QS. Al-Fajr (89): 15–16 challenges the assumption that prosperity signifies divine honour and restricted provision indicates humiliation. By contrast, QS. Al-Duha (93): 3 offers personal reassurance—"*Your Lord has not forsaken you and does not hate you*"—while QS. Al-Syarh (94): 5–6 reinforces consolation through the repeated affirmation that hardship accompanies ease. Here, mercy is expressed primarily through personal reassurance rather than a systematic account of divine attributes.[31]

Middle Meccan surahs (20–50 verses)[32] retain a tripartite structure but develop prophetic narratives and theological arguments, often concluding with warnings (*andhār*) or glad tidings (*bashār*)), with regular rhymes in *-ūn* and *-īn* suited to liturgical recitation.[33] In QS. Maryam (19): 45, Abraham invokes *Al-Rahmān* when warning his father, affirming the unity of the monotheistic source of revelation. Yet QS. Al-Furqan (25): 60 records the Meccans' rejection of the name: "Who is the Most Merciful?" [34] Gorea traces *Al-Rahmān* to Aramaic *raḥmānāʾ*, likely transmitted into Arabic through South Arabian *raḥmānān*, although a Palmyrene route remains possible.[35] Syriac is less likely, as *raḥmonō* is rare and God is more commonly called *məraḥmonō* in that language.[36] The Qur'an thus adopts a designation familiar in Aramaic-speaking monotheistic traditions, subsequently expressing its universal significance through the description of Muhammad as "a mercy to all worlds" in QS. Al-Anbiya (21): 107, then universalizes it as *raḥmatan lil-ʿālamīn*.

Late Meccan surahs (50 to more than 100 verses) replace cosmic oaths with declarations of scriptural revelation (*tanzīl al-kitāb*) and extended monotheistic arguments.[37] In QS. Al-Anʿam (6): 54, God declares that He has "prescribed mercy upon Himself," making *kataba ʿalā nafsihi* a theological affirmation of divine commitment to mercy. QS. Al-Aʿraf (7): 156 further states, "My mercy encompasses all things," although the verse subsequently specifies conditions for particular mercy. The distinction between *Al-Rahmān*, associated with universal mercy, and *Al-Raḥīm*, associated with particular or eschatological mercy, becomes more pronounced.[38] The comparison with Psalm 145:9—"The Lord is good to all, and His compassion is over all that He has made", suggests engagement with a shared theological heritage. The Qur'an, however, develops this universal conception of mercy beyond the framework of a particular people's salvation history, presenting

[30] Nicolai Sinai, *The Qur'an: A Historical-Critical Introduction* (Edinburgh: Edinburgh University Press, 2017), 65–68, https://www.jstor.org/stable/10.3366/j.ctv1kz4g1p.
[31] Angelika Neuwirth, *Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text* (Oxford: OUP Oxford, 2013), 112.
[32] Neuwirth, *The Qur'an and Late Antiquity: A Shared Heritage*, 92–95.
[33] Sinai, *The Qur'an*, 115–118.
[34] Neuwirth, *Scripture, Poetry, and the Making of a Community*, 204.
[35] Gorea, "From the Aramaic raḥmānāʾ," 91, 98, 105.
[36] Gorea, "From the Aramaic raḥmānāʾ," 101.
[37] Sinai, *The Qur'an*, 142–45.
[38] Angelika Neuwirth, *Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text* (Oxford: OUP Oxford, 2013), 312.

it as a principle with universal scope.[39]

Medinan surahs (100 to more than 200 verses) increasingly address legal, familial, social, and communal matters, often ending with paired divine names that lend theological authority to regulations. This description concerns their textual characteristics rather than a direct application of Neuwirth's surah-based method. In QS. Al-Baqarah (2): 105, *rahmah* is affirmed as God's prerogative right determined for whomever He wills in the context of inter-religious community relations. *Rahmah* is now closely associated with the concept of obedience, social commitment, and fulfillment of the covenant (*'ahd*). It also operates dialectically alongside the concepts of punishment and forgiveness in the regulation of sharia law, as recorded in QS. Al-Baqarah (2): 217 and QS. An-Nisa (4): 175. *Rahmah* shifts to become a concrete action that binds and organizes the social life of the middle community (*ummatan wasaṭan*).[40]

This transition from mercy as experience to mercy as norm parallels Neuwirth and Hartwig's account of Adam. Meccan surahs tend toward a pessimistic view of human nature, whereas Medinan surahs portray Adam as *khalīfa*, entrusted with governing the world despite human moral ambiguity.[41] Düzgün draws the ethical implication that humanity's vicegerency requires treating other creatures in accordance with God's mercy, which develops from emotion into value and then into a norm governing life. Two qualifications are essential: Neuwirth's model of the surah as a communicative unit was developed primarily for Meccan surahs,[42] so the Medinan analysis here describes textual tendencies rather than applying that method directly. Similarly, Hebrew Bible *hesed* is not merely an abstract feeling of compassion but covenantal loyalty between God and His people. This functional parallel provides a basis for comparison with the Qur'an's Medinan emphasis on mercy, justice, and communal responsibility.[43]

Table 1 : Diachronic Development Sequence of the Concept of *Rahmah*

Chronological Period	Key Verses/ Surahs	Dominant Concept of *Rahmah*	Intertext with Surrounding Traditions	Methodological Significance
Early Meccan	QS. Surah 93 (Al-Duha), 94 (Al-Syarh), 108 (Al-Kautsar)	Present as a form of personal spiritual experience, inner protection, and concrete words of comfort for the Prophet.	Engages in dialogue with ancient psalmic models of comfort.	No formal theological formulation or use of formal divine titles (*Al-Rahmān/ar-Raḥīm*).

[39] Toshihiko Izutsu, *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauu*ng (Malaysia: Islamic Book Trust, 2002), 105.
[40] Izutsu, 84.
[41] Neuwirth and Hartwig, "Beyond Reception History," 3–4.
[42] Fina, "Membaca Metode Penafsiran," 277n23.
[43] Fred M. Donner, *Muhammad and the Believers: At the Origins of Isl*am (Harvard University Press, 2012), 72.

Middle Meccan	QS. Maryam (19): 45; Al-Anbiya (21): 107; Al-Furqan (25): 60	Formally consolidated as a specific divine name, namely *Al-Rahmān*. Begins to be associated with past prophetic narratives.	Engages in dialogue with the title *Rahmān* in Jewish-Aramaic liturgy and South Arabian inscriptions	New divine name adapted to draw the connecting thread of prophetic continuity.
Late Meccan	QS. Al-An'am (6): 12, 54; Al-A'raf (7): 156	*Rahmah* affirmed as God's ontological commitment, universal in existential scope (encompassing all things), with salvific scope differentiated	Parallels with the proclamation of theophany in Exodus 34:6-7 and the cosmic nature of Psalm 145:9.	Produces a systematic theology of *rahmah* free from polytheistic elements.
Medinan	QS. Al-Baqarah (2): 105, 143; An-Nisa (4): 175	The meaning of *rahmah* is horizontally extended into social, legal, and community covenant concepts.	Has functional proximity to *Hesed* as a form of communal legal loyalty (covenant)	*Rahmah* is fully integrated as the foundation of ethics and civil societal order.

Intertextuality with Jewish Traditions: The Concept of *Hesed* and *Rahamim*

In the Hebrew Bible, this concept is predominantly represented by the term ***Hesed*** (**[**חֶסֶד**]**). Semantically, *Hesed* does not refer to mere emotional outpourings or abstract feelings, but rather embodies the meaning of steadfast love, loyalty to the covenant, and concrete protective actions.[44] The main characteristic of *Hesed* is its absolute binding within the covenantal relationship (*covenant*) generally initiated by the stronger party (God) toward the weaker party (His chosen people).[45]

The Hebrew side of the comparison is philologically close. Reḥem means "womb," and the verb rāḥam denotes motherly love and compassion, which explains the maternal metaphor of *rahamim*.[46] The divine formula *raḥûm weḥannûn* (Exod 34:6; Ps 103:8; Joel 2:13; Jonah 4:2) is rendered with *raḥmānā* and *ḥannānā* in the Aramaic Targums and *mrḥmnʾ wmrḥpnʾ* in the Syriac Peshiṭta. The same attributes therefore circulated in all three Late Antique idioms.[47]

The strongest test case of creative intervention remains Psalm 136 and Sūrat al-Raḥmān (Q 55), both built on a continuous refrain about divine favour. The Psalm contains twenty-six repetitions of the *hesed* refrain, and Q 55 contains thirty-one repetitions of the rhetorical question, which begins at v. 13.[48] Fina's survey shows how the relationship has been read. Hirschfeld and Speyer saw the Psalm as an inspiration for Muḥammad's preaching, Wansbrough saw imitation of a litany

[44] Sakenfeld, *The Meaning of Hesed in the Hebrew Bib*le, 12–15.
[45] Brevard S. Childs, *The Book of Exodus: A Critical, Theological Commenta*ry (Westminster John Knox Press, 2004), 603.
[46] Gorea, "From the Aramaic raḥmānāʾ," 95.
[47] Gorea, "From the Aramaic raḥmānāʾ," 96–97.
[48] Lien Iffah Naf'atu Fina, "How to Comprehend the Similarity between Hebrew Bible and the Qur'an? The Intertextuality between Psalm 136 and Q. 55 (Al-Rahman)," in *Proceedings of the International Conference on Qur'an and Hadith Studies (ICQHS 2017)*, Advances in Social Science, Education and Humanities Research 137 (Paris: Atlantis Press, 2018), 109–10.

formula, and Bell regarded the eschatological portion as a later addition; Haleem defends Qur'anic independence from earlier texts.[49] Neuwirth reads Q 55 as a rereading and commentary, not an imitation, because its vision of history differs: Israel's salvation history in the Psalm, eschatological retribution embracing humans and jinn in the sūra. To the objection that no Arabic Psalter existed, she answers that the Psalms were known orally through Jewish and Christian liturgy.[50]

Christian Tradition: Syriac Christian Theology and Liturgy of *Rahmē*

On the Syriac side, the contrast concerns idiom and route. Gorea finds that in Syriac the adjective raḥmonō is rare, that God is called məraḥmonō instead, and that the verb *rəḥem* ("to love") is frequent, so the epithet *raḥmānā* did not travel through Syriac.[51] Sijuwade, following Reynolds, nevertheless places Syriac Christianity in the Qur'an's immediate subtext and argues that the Qur'an is not derivative of the Syriac homiletic tradition but an innovative participant in a shared milieu.[52] The comparison with *rahmē* is therefore one of shared setting and distinct accent, not of source and copy, which is what the contrasts below are meant to show.

Although the Qur'an uses etymologically cognate vocabulary, Angelika Neuwirth highlights very contrasting theological accentuations when viewed from the aspects of focus, relationship, and eschatology.[53] In terms of main focus, the Qur'an consistently emphasizes the universality of God's love that is inclusive of all creation in its existential scope. The Syriac Christian tradition, by contrast, emphasizes the love of Christ manifested through the theological decree of incarnation.[54] The Qur'an establishes a direct relationship between God and all of His created entities without the need for an intermediary. The Syriac Christian tradition, however, establishes a special relationship between God and believers who are within the mystical mystery of the body of Christ.[55]

The Qur'an positions *rahmah* as a transcendent reality that encompasses, precedes, and overshadows all things in the hereafter, whereas *rahmah* is viewed as exclusively manifested in the spiritual salvation obtained by humanity through the redemption of sins by Christ.[56] Based on these prominent accentuational differences in the historical trajectory, Neuwirth affirms that this linguistic phenomenon serves as an example of the Qur'an's active theological intervention or negotiation. It takes vocabulary from the shared heritage yet purifies it from Christological associations for the framework of a new, pure, sovereign, and universal monotheistic theology.[57]

---

[49] Fina, "How to Comprehend," 110–11.
[50] Fina, "How to Comprehend," 111.
[51] Gorea, "From the Aramaic raḥmānāʾ," 95, 101.
[52] Sijuwade, "Biblical Subtext," 47, 54.
[53] Sinai, *The Qur'an*, 156.
[54] Ayoub, *Qur`an*, 1:98.
[55] Seyyed Hossein Nasr et al., *The Study Quran: A New Translation and Commentary* (Harper Collins, 2015), 150.
[56] Neuwirth, *Scripture, Poetry, and the Making of a Community*, 237.
[57] Donner, *Muhammad and the Believers*, 57.

Patterns of Negotiation and Theological Intervention

The intertextuality approach championed by Angelika Neuwirth positions the Qur'an as a text that actively dialogues with the surrounding Abrahamic traditions. This relationship is not a form of passive plagiarism but rather a dynamic theological negotiation. The following details outline the fundamental similarities, accentuational differences, forms of intervention, and diachronic dynamics of the concept of *rahmah*:

Table 2. Fundamental Similarities

Comparative Dimension	The Qur'an	The Bible
Primary and Foremost Attribute	QS. Al-An'am (6): 12 states that Allah has prescribed *rahmah* upon Himself.	Exodus 34:6 declares God as merciful, gracious, slow to anger, and abounding in steadfast love (hesed) and faithfulness.
	Frequency: The attributes *Al-Raḥmān* and *Al-Raḥīm* appear 171 times.	Frequency: The term Hesed appears >250 times and rahamim >100 times.
	Liturgical Formula: The Basmalah opens 113 of 114 surahs.	Liturgy: The refrain of confessional love is repeated 26 times in Psalm 136.
Ontological Commitment	Manifested through the clause *kataba 'alā nafsihi* (He has prescribed *rahmah* upon Himself), which positions *rahmah* as an essential, binding attribute.	Manifested through the term *rav-ḥesed* (abounding in steadfast love), which demonstrates the abundance of love inherent in the divine character.
Cosmic Scope	Affirmed in the clause: "*And My mercy encompasses all things.*"	Affirmed in Psalm 145:9: "*The Lord is good to all, and His compassion is over all that He has made.*"

Although both traditions share a firm foundation in placing compassion as the primary divine attribute, the operationalization and theological perspectives of each textual corpus show diversity.

Table 3. Differences in Theological Accentuation

Aspect of Difference	The Qur'an (*Rahmah*)	The Hebrew Bible (*Hesed / Rahamim*)
Universality vs. Particularity	*Rahmah* is universal in existential scope (QS. 7:156); its specific aspect (Ar-Raḥīm) concerns guidance and salvation, which are differentiated.	Steadfast love (*Hesed*) operates dominantly within the corridor of salvation history specifically for the nation of Israel as the chosen people.
Character Emphasis	Emphasizes divine spontaneity and pure grace.	Emphasizes faithfulness and reciprocal loyalty.
Causality of Actions	Absolute grace: "*He has prescribed mercy upon Himself.*"	Responsive: *Hesed* often appears as a response or fulfillment of the covenant promise previously made.

Table 3 contrasts universal *rahmah* with covenantal *hesed*, but Qur'anic mercy requires qualification. Although Q 7:156 declares that God's mercy encompasses all things, its subsequent conditions suggest a distinction between universal mercy and

particular guidance.[58] Classical interpretations resolve this tension through the distinction between *raḥmān*, associated with the provision of existence and sustenance, and *raḥīm*, associated with guidance and salvation.[59] Düzgün further notes debates extending divine mercy to believers across religious identities and to sinful believers, while distinguishing those who associate partners with God.[60] Thus, Qur'anic *rahmah* is universal in existential scope but differentiated in salvific scope, unlike *hesed*, which is associated with a covenantal relationship with a particular people. This comparison reflects shared religious categories without implying direct derivation, while preserving significant theological differences.[61] The resulting forms of intervention are summarized in Table 4.

Table 4. Forms of Intervention

Form of Intervention	Operational Description in the Qur'anic Text
Adoption of Literary Forms	The Qur'an borrows established literary structures from Jewish liturgical traditions (such as the hymn model with repeated refrains in Psalm 136) and applies them to its own text (Surah *Al-Rahmān*), yet fills them with a new message.
Adoption of Semitic Vocabulary	The Qur'an maximizes the semantic value of the term *rahmah*, which is linguistically identical to *rahamim* (Judaism) and *rahmē* (Syriac Christianity), so that it is immediately understood by its audience.
Repositioning to New Context	The text shifts the orientation of the concept of *rahmah* from its original position within the corridor of local salvation history to the framework of cosmic creation and universal eschatology.
Expansion of Scope	The Qur'an deliberately breaks down the boundaries of genealogical particularism of a specific ethnic group (Israel) and affirms that *rahmah* belongs to all creation (*universality*).
Process of De-allegorization	The Qur'anic text performs strict conceptual purification by rejecting Christological associations (such as the doctrines of incarnation and redemption in the Syriac Christian tradition) attached to the term *rahmē*.

Reading the Findings through Gadamer, Bourdieu, and Bakhtin

Neuwirth's framework explains what the Qur'an does with the shared heritage of Late Antiquity. Three perspectives introduced in the Method explain how and why. Gadamer shows why the dialogue is possible: texts and audiences stand within overlapping horizons (Table 2). Bourdieu shows why it is contested: religious meanings are claimed by competing positions (Table 3). Bakhtin shows how it is voiced: a shared word can be re-accentuated by each speaker (Table 4). Through Gadamer's effective-historical consciousness (*Wirkungsgeschichtliches Bewusstsein*), the similarities in Table 2 can be read as the mark of a shared horizon.[62] Understanding always arises from within the tradition that precedes the interpreter,

[58] Düzgün, "Nature of Mercy," 569.
[59] Düzgün, "Nature of Mercy," 565–66.
[60] Düzgün, "Nature of Mercy," 569–70.
[61] Hanna Hyun, "The Qur'ānic Jesus in Late Antique, Samaritan and Nazarene/Ebionite Profiles: A Bridge-First Model for Muslim–Christian Dialogue," *Religions* 16, no. 10 (2025): 1250, 1, https://doi.org/10.3390/rel16101250.
[62] Gadamer, *Truth and Meth*od, 299–306.

so the etymological closeness of *rahmah*, *rahamim*, and *rahmē* is consistent with a common foundation, though it does not by itself establish a line of transmission. This horizon is close to what Neuwirth and Hartwig call an open epistemic space, proposed in place of a model of stacked textual layers in which older texts condition younger ones.[63]

Through Bourdieu's field theory, the same similarity can be read as position-taking in the competitive religious field of Late Antiquity, not as passive dependency.[64] Table 3 shows that the Hebrew Bible binds hesed to the covenant with one chosen people. The Qur'an, by contrast, affirms that "My mercy encompasses all things" (QS. 7:156) and extends mercy beyond genealogical boundaries (Table 4) while keeping its salvific scope differentiated. That mercy was already a contested symbolic resource is suggested by Gorea's account of Roman *clementia*, which began as a political means of asserting power and, in Gorea's reading, was reactivated in Palmyrene dedications to a "merciful" god.[65] Bourdieu's companion concept of habitus, durable dispositions acquired through repeated practice, is taken up in the implications below.[66]

Bakhtin's dialogism also underlies intertextuality itself: Reda traces the term to Kristeva's 1967 essay on Bakhtin and contrasts it with the influence paradigm.[67] In Bakhtin's account, religious vocabulary is never neutral but already carries the accents of other traditions, and speakers re-accentuate it by placing it in a new evaluative context. [68] Table 4 shows this at work (de-allegorization, expansion of scope): the Qur'an keeps the Semitic vocabulary of mercy, detaches it from the particularist framing of hesed and the incarnational associations of *rahmē*, and refills it with a monotheistic accent. The word is shared; the accent is distinctive.[69]

Taken together, Gadamer's fusion of horizons, Bourdieu's field contestation, and Bakhtin's re-accentuation are consistent with Neuwirth's central thesis: the intertextual relationship in Late Antiquity is a living and critical oral dialogue in which the Qur'an acts as an active subject that responds to, corrects, and independently transcends the religious discourse of its time.

Implications for Urban Interfaith Communities

For urban interfaith communities in Indonesia, *rahmah* offers a shared starting point for dialogue without erasing theological differences. Historically, Jewish Aramaic prayers and documents used *raḥmānā* for God, while Samaritan and Christian Palestinian Aramaic employed related expressions of divine mercy. [70]

---

[63] Neuwirth and Hartwig, "Beyond Reception History," 2.
[64] Bourdieu, *The Field of Cultural Productio*n, 30–35.
[65] Gorea, "From the Aramaic raḥmānāʾ," 104–5.
[66] Gorea, "From the Aramaic raḥmānāʾ," 104–5.
[67] Lina Dweirj, "The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus," *Religions* 14, no. 12 (2023): 1531, 2, 8, https://doi.org/10.3390/rel14121531.
[68] Lina Dweirj, "The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus," *Religions* 14, no. 12 (2023): 1531, 2, 8, https://doi.org/10.3390/rel14121531.
[69] Bakhtin, *The Dialogic Imaginatio*n, 259–422.
[70] Gorea, "From the Aramaic raḥmānāʾ," 98–101.

Dialogue can therefore begin with a divine attribute recognised across traditions before addressing differences in its interpretation, although this sequencing does not require adopting Hyun's explicitly missional approach.[71] The Qur'an's engagement with earlier religious traditions further provides a basis for Muslim–Christian conversation.[72] As Table 3 illustrates, however, shared vocabulary does not imply identical theological meanings; commonality must be maintained alongside genuine difference.[73] From a Bakhtinian perspective, *rahmah*, *rahamim*, and *rahmē* can thus be understood as ethically resonant terms voiced within distinct religious traditions. Reader-oriented intertextuality explains how their comparison generates contemporary meaning for readers familiar with both textual worlds.[74] In practice, Muslim and Christian communities can read Qur'anic passages on mercy alongside biblical texts such as Exodus 34:6 and Psalm 136 in study circles and interfaith forums.

Beyond dialogue, mercy can become a shared ethical disposition and communal norm. Düzgün describes its development from emotion into value and norm,[75] while Düzgün and Dweirj invoke Q 90:17 to emphasise mutual encouragement toward patience and mercy.[76] Drawing on Bourdieu, Dweirj explains how repeated practices, including recitation, cultivate durable moral dispositions; everyday encounters with religious difference may also reshape these dispositions.[77] Accordingly, joint neighbourhood service and other recurring acts of solidarity may complement verbal dialogue by translating mercy into social practice. Düzgün's "rule of mercy," which prioritises forgiveness over legal action in conflicts among believers, offers a related ethical principle; extending it to interfaith disputes, however, remains this article's interpretive proposal rather than Düzgün's explicit claim.[78]

This article makes four contributions. First, to our knowledge, it traces a single divine attribute, *rahmah*, across the four Qur'anic periods and sets it against the Hebrew Bible and its Targums (*hesed*, *rahamim*) and Syriac Christian tradition (*rahmē*). It also takes into account the philological history of the epithet from Akkadian and Aramaic through South Arabian. Second, it refines the familiar contrast between universal Qur'anic mercy and particular biblical mercy. Drawing on the classical *raḥmān/raḥīm* vocabulary and the debate over Q 7:156, it shows that the Qur'anic universalization is universal in existential scope but graded in salvific scope. Third, it proposes an analytical integration in which Neuwirth's historical-

[71] Hyun, "Qur'ānic Jesus," 16–17.
[72] Sijuwade, "Biblical Subtext," 47.
[73] Hyun, "Qur'ānic Jesus," 18.
[74] Reda, "Qur'anic Ṭālūt," 33.
[75] Düzgün, "Nature of Mercy," 567.
[76] Düzgün, "Nature of Mercy," 575; Dweirj, "Oral Transmitted Tradition," 10.
[77] Dweirj, "Oral Transmitted Tradition," 12, citing Philip A. Mellor and Chris Shilling, "Re-conceptualising the Religious Habitus: Reflexivity and Embodied Subjectivity in Global Modernity," *Culture and Religion* 15 (2014): 285.
[78] Düzgün, "Nature of Mercy," 570.

literary approach is complemented by Gadamer's hermeneutics, Bourdieu's field theory and Bakhtin's re-accentuation, each tied to one body of evidence (Tables 2–4). In line with Sijuwade's reading of Reynolds, it also shows that closeness to an earlier subtext does not compromise originality, since a homily is not mere imitation.[79] Fourth, it extends the intertextual finding beyond Late Antiquity by articulating what a shared yet differently accented rahmah offers urban interfaith communities, particularly Muslims in Indonesia who live alongside other Abrahamic traditions.

CONCLUSION

This study answers its three questions as follows. First, *rahmah* does not remain static: its register widens from comfort offered to the Prophet to an ordering principle of communal life, and the Medinan emphasis on law and obligation shows mercy being made into a norm. Second, the Qur'an neither copies nor rejects *hesed*/*rahamim* and *rahmē*; it keeps their shared vocabulary and changes its scope and accent, so overlap and difference must be read together. Third, the findings give urban interfaith communities, particularly Muslims in Indonesia, a text-based reason to treat mercy as common ethical vocabulary while naming theological differences openly. These readings are interpretive; whether study circles, education programmes or interfaith forums change attitudes remains an empirical question.

The comparison with *hesed* and *rahamim* in the Hebrew Bible and *raḥmē* in the Syriac Christian tradition reveals linguistic and thematic correspondences within the broader religious environment of Late Antiquity. Nevertheless, these correspondences do not, by themselves, establish direct textual dependence. Through its own textual and theological framework, the Qur'an reconfigures the shared heritage of divine mercy. Its distinctive contribution lies in articulating *rahmah* as universal in its existential scope, while distinguishing this universality from the more differentiated dimensions of divine guidance and salvation. The relationship between the Qur'an and earlier traditions is therefore more adequately understood through dialogical engagement, reinterpretation, and theological negotiation than through a one-directional model of borrowing.

The principal contribution of this study is to combine diachronic and microstructural analysis of *rahmah* with a comparative examination of Jewish and Syriac Christian traditions within Angelika Neuwirth's framework of Qur'anic intertextuality. By clarifying both shared elements and theological differences, the study offers a conceptual foundation for discussing divine mercy in urban interfaith settings in Indonesia, where Muslims are the primary readership. It may inform Qur'anic study, religious education, and interfaith dialogue by encouraging recognition of shared ethical concerns without erasing substantive theological distinctions.

This study is limited by its qualitative, text-based design and its reliance on

[79] Sijuwade, "Biblical Subtext," 54.

selected Qur'anic passages and comparative religious materials. Furthermore, the diachronic analysis across surahs adapts Neuwirth's microstructural approach, which was developed primarily for examining individual surahs, particularly in the Meccan period. The contemporary implications proposed here are interpretive possibilities rather than empirically verified social outcomes. Future research could therefore examine how understandings of rahmah are interpreted and practiced in actual interfaith encounters in Indonesian cities, using interviews, ethnographic observation, or case studies, and should include the perspectives of Christian and other neighbours, not only Muslim readers.

ACKNOWLEDGMENT

The authors wish to express their deepest gratitude to everyone who contributed to the completion of this research. Special and profound appreciation is extended to **Prof. Dr. Ustadi Hamzah, M.Ag.**, from the State Islamic University of Sunan Kalijaga Yogyakarta, the lecturer of the 'Intertextuality of the Qur'an and Scriptures of World Religions' course, whose exceptional guidance, insightful lectures, and critical feedback provided the foundational framework and inspiration for this study.

We are also immensely grateful to the academic communities at Sunan Kalijaga State Islamic University (Yogyakarta), Sultan Aji Muhammad Idris State Islamic University (Samarinda), and Al-Azhar University (Cairo) for providing the intellectual support, research environments, and resources necessary to foster this comparative research. Furthermore, we sincerely thank the peer reviewers and editorial team of *Madinah: JSI* for their valuable insights and guidance throughout the publication process. Lastly, our profound appreciation goes out to our families and colleagues whose continuous encouragement made the completion of this work possible.

BIBLIOGRAPHY

Aini, Adrika Fitrotul, and Asep Nahrul Musadad. 'Konteks Late Antiquity Dan Analisis Struktur Mikro Sebagai Counter Atas Skeptisisme Orisinalitas Teks Al-Qur'an:' *SUHUF* 10, no. 1 (September 2017): 173–92. https://doi.org/10.22548/shf.v10i1.249.

Aldeeb, Najlaa. 'From Polemics to Peacebuilding: Tracing Interfaith Ideologies in Premodern and Contemporary Qur'ān Translations'. *Religions* 17, no. 5 (May 2026): 512. https://doi.org/10.3390/rel17050512.

Anas, Mohamad, Destriana Saraswati, M. Alifudin Ikhsan, and M. Lukman Hakim. 'Local Wisdom as Social Regulation: The Role of Anjangsana Tradition in Shaping Interfaith Tolerance in Rural Indonesia'. *Cogent Social Sciences* 12, no. 1 (February 2026): 2623301. https://doi.org/10.1080/23311886.2026.2623301.

Ayoub, Mahmoud M. *Qur`an and Its Interpreters*. Vol. 1. New York: State University of New York Press, 1984.

Bakhtin, M. M. *The Dialogic Imagination: Four Essays*. University of Texas Press, 2010.

Bourdieu, Pierre. *The Field of Cultural Production: Essays on Art and Literature*. Columbia University Press, 1993.

Donner, Fred M. *Muhammad and the Believers: At the Origins of Islam*. Harvard University Press, 2012.

Düzgün, Şaban Ali. 'The Nature of Mercy/Raḥma and Its Manifestations in the Qur'an'. *Kader*, ahead of print, 31 December 2017. https://doi.org/10.18317/kaderdergi.360263.

Dweirj, Lina. 'The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus'. *Religions* 14, no. 12 (December 2023): 1531. https://doi.org/10.3390/rel14121531.

Farhah, Zahratul, Anwar Fahmi, Zira Shafira, Hifsa Nurrahim, and Fadhal Al-Khalidi. 'Raḥmān and Raḥīm in the Qur'an and the Bible: An Intertextual Reading through Julia Kristeva's Theory'. *Jurnal El-Thawalib* 7, no. 4 (August 2026): 612–26. https://doi.org/10.24952/el-thawalib.v7i4.20817.

Fina, Lien Iffah Naf'atu. 'How to Comprehend the Similarity Between Hebrew Bible and the Qur'an? The Intertextuality Between Psalm 136 and Q. 55 (al-Rahman)'. Paper presented at International Conference on Qur'an and Hadith Studies (ICQHS 2017). *Proceedings of the International Conference on Qur'an and Hadith Studies (ICQHS 2017)*, 2018. https://doi.org/10.2991/icqhs-17.2018.17.

Fina, Lien Iffah Naf'atu. 'Membaca Metode Penafsiran Al-Qur'an Kontemporer Di Kalangan Sarjana Barat Analisis Pemikiran Angelika Neuwirth'. *Ulumuna* 18, no. 2 (November 2017): 269–86. https://doi.org/10.20414/ujis.v18i2.854.

Gadamer, Hans-Georg. *Truth and Method*. 2., rev. Ed., Reprint. Continuum Impacts. London: Continuum, 2004.

Izutsu, Toshihiko. *Ethico-Religious Concepts in the Qur'an*. McGill-Queen's Press - MQUP, 2002.

———. *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung*. Malaysia: Islamic Book Trust, 2002.

Mardani, Dadan, Iis Susiawati, and Muhammad Faiz Alhaq. 'Pendidikan Berbasis Moderasi Beragama Sebagai Implementasi Rahmatan Lil 'Alamin'. *SALAM: Jurnal Sosial Dan Budaya Syar-i* 10, no. 4 (September 2023): 1247–56. https://doi.org/10.15408/sjsbs.v10i4.34641.

Nasr, Seyyed Hossein, Caner K. Dagli, Maria Massi Dakake, Joseph E. B. Lumbard, and Mohammed Rustom. *The Study Quran: A New Translation and Commentary*. Harper Collins, 2015.

Neuwirth, Angelika. *Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text*. Oxford: OUP Oxford, 2013.

———. *The Qur'an and Late Antiquity: A Shared Heritage*. Oxford: Oxford University Press, 2019.

Neuwirth, Angelika, and Dirk Hartwig. 'Beyond Reception History: The Qur'anic Intervention into the Late Antique Discourse about the Origin of Evil'. *Religions* 12, no. 8 (August 2021): 606. https://doi.org/10.3390/rel12080606.

Rāzi, Fakhruddin al-. *Mafātih Al-Ghāib*. Vol. 1. Beirût: Dār al-Ihyā al-Turāts al-`Arābī, 2000.

Sakenfeld, Katharine Doob. *The Meaning of Hesed in the Hebrew Bible: A New Inquiry*. Missoula: Scholars Press, 1978.

Sells, Michael. 'Sound, Spirit, and Gender in Sūrat Al-Qadr'. *Journal of the American Oriental Society* 111, no. 2 (1991): 239–59. https://doi.org/10.2307/604017.

Sinai, Nicolai. *The Qur'an: A Historical-Critical Introduction*. Edinburgh: Edinburgh University Press, 2017. https://www.jstor.org/stable/10.3366/j.ctv1kz4g1p.

Urbach, Efraim Elimelech. *The Sages, Their Concepts and Beliefs*. Magnes Press, Hebrew University, 1975.

Zubaidi, Sujiat, Aqdi Rofiq Asnawi, Adang Kuswaya, Siti Us Bandiyah, and Muhammad K. Ridwan. 'Late Antiquity Revisited: Angelika Neuwirth's View on the Story of Prophet Abraham'. *Journal of Al-Tamaddun* 20, no. 1 (May 2025): 65–79. https://doi.org/10.22452/JAT.vol20no1.5.