THE CONCEPT OF 'KNOWLEDGE' IN ISLAM AND OTHER RELIGIONS

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ABSTRACT

The concept of 'knowledge' is not a new phenomenon in the field of religious studies. It is defined and interpreted differently in every religion. In Islam, the concept of 'knowledge' is used as the word (عِلْم) and is mentioned 854 times in the Holy Quran. It has several variants in the form of a noun, verb, and infinitive. Generally, (عِلْم) knowledge stands for feeling, recognizing, understanding, and comprehending. In Judaism, there are two words such as 'yada' and 'da'at,' which have a common root in the Semitic languages. The meaning of 'yada' and 'da'at' varies depending on the context. It appears six times in Psalm. In Christianity, the word 'knowledge' is used in the Bible, and the meaning of the word is to understand, to recognize, or to acknowledge. Knowledge, according to the Bible, is a gift from its creator, God. The gift of knowledge refers to the ability to know facts or details about something that could not have been known by natural means.

The study intends to show how Islam, Christianity, and Judaism define and interpret the meaning of the concept of 'knowledge' within the framework of the Quran, Bible, and Torah. It discusses the significance of this research in revealing how the concept of 'knowledge' is approached in the specified religions in terms of etymological, epistemological, methodological,

and scope. This research will be examined under five sub-titles: the etymology of the study under the first title, the purpose under the second title, the source of the study under the third title, the epistemology under the fourth title, and the methodology under the last title.

Keywords: Knowledge, Religion, Islam, Judaism, Christianity.

INTRODUCTION

> *"Read! In the Name of your Lord Who has created (all that exists).*
> *He has created man from a clot (a piece of thick coagulated blood).*
> *Read! And your Lord is the Most Generous. Who has taught (the writing)*
> *by the pen. He has taught man that which he knew not"*
> *(Al-'Alaq 96, pp. 1-5)*

The first ayah, or verse, of the Holy Quran is to read and learn, and this is an obligation for all Muslims. Starting with this point of view, we set out to examine the etymology, aim, nature, source, epistemology, and methodology of the knowledge in different religions. Religion is divine knowledge that allows and helps people think and develop their abilities by bringing to light all the truths that man is unaware of. The concept of knowledge is valued by Islam, Judaism, and Christianity. Before starting to analyze the concept of knowledge, it is significant to clarify the term 'Judeo-Christianity.' According to the Merriam-Webster Dictionary, the term groups Judaism and Christianity, and they have common historical roots in both Judaism and Christianity. Judeo-Christians believe that Jesus Christ is a prophet, not God's son, similar to Moses. And his prophecy was heralded by Moses. Moses and Jesus performed miracles; however, Jesus was not just a prophet; at the same time, he was the Messiah. Jesus came to the world as a reformer of Moses. He had removed the cult of sacrifice. He was an advocate of the Shari'ah, and he wanted to apply the Shari'ah in accordance with its principles and remove the changes in the holy book and elements of non-revelation. Judeo-Christians accept Jesus as a prophet and Messiah, and they also represent his true message. At these points, they have things in common with Muslims and

Islam (www.islamansiklopedisi.org.tr). Because Judeo-Christianity shares similarities with Judaism and Christianity, it would be appropriate to examine both religions.

The study intends to show how Islam, Christianity, and Judaism define and interpret the meaning of the concept of 'knowledge' within the framework of the Quran, Bible, and Torah. It discusses the significance of this research in revealing how the concept of 'knowledge' is approached in the specified religions in terms of etymological, epistemological, methodological, and scope. This research will be examined under five sub-titles: the etymology of the study under the first title, the purpose under the second title, the source of the study under the third title, the epistemology under the fourth title, and the methodology under the last title. Thus, the term 'knowledge' will be explored from the perspectives of Islam, Judaism, and then Christianity.

1. ETYMOLOGY OF KNOWLEDGE

The dictionary meaning of the term 'etymology' is the study of the origin and history of the word (Merriam-Webster). In the Islamic religion, the word 'knowledge' (عِلْم) is mentioned 854 times in the Holy Quran, and according to some theologians, the word (عِلْم) has several variants in the form of a noun, verb, infinitive, and so on. What is more, this word is the most emphasized word in the Holy Quran (Gül, 2014). From the first years of Islam until today, the word (عِلْم) has been used with different meanings. Karaaslan (2015) made a chronology of the usage in his study. He begins the Jahiliyyah period[1] and the poe Nabiğa's poem: ''حلفتُ يمينا غير ذي مثنوية ولا علمَ الا حسن ظن بصاحب'' (2015, p. 15). In this poem, the word (عِلْم) used in the sense of a definite and sound knowledge beyond suspect. Another jahiliyyah poet, Züheyr b. Ebî Sülma used the word (عِلْم) in the poem: '' و أعلم ما في اليوم و الأمس قبله ولكنّني عن علم ما في غدٍ عم''. The poem was interpreted in the following way: "I know what happened today and yesterday. But I am blind about the knowledge of tommorow." In other words, it would not be wrong to state that the poet wants to demonstrate the deepest meaning of (عِلْم) by saying that people could know what they did yesterday and what they do today, or what happened yesterday and today. However, they were not able to know about tomorrow; they were

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[1] The period preceding the arrival of the prophet Muhammad (peace and blessings of Allah be upon him).

blind and could not predict or see. They lack (عِلْم) in terms of predicting or knowing what will happen tomorrow and in the future.

Another poet of the Jahiliyyah period, Amir b. Tüfeyl also used the word (عِلْم), in one of his poems: '' عَ فلو الكرام واصلتِ الروع غداة مثلي عِلمَ سليمى تْ لِمَ بِ '' If Süleymâ knew the morning war as I know it. Then he would understand my generosity." Correspondingly, here the poet wants to show that someone definitely knows what he experienced. During the Jahiliyyah period, the poets used the word (عِلْم) in a definite or certain sense. Someone knows something in an exact and sure way, probably because of his or her direct experience, which brings this certainty to the meaning of the word (عِلْم) (Tan, 2002). According to Ibn Cinni, knowledge (عِلْم) is a qualification obtained as a result of long and hard efforts (Ibn Seyid, 2000). Ibn Faris claims that the word (عِلْم) is derived from the word 'alem,' which means mark or sign, and he explained the usage of the word in the language in the following way: '' ءٍ يْ الشَ لَى عَ تُ عَلَّمْ مَ ةٍ ل عَ'' (I put a sign on something or there is a sign in something).

Ebû Hilal el-Askerî gives a general definition to the word 'knowledge' (عِلْم) : "To trust sincerely in something as it is," and he argues that this is the true meaning of the word 'knowledge' (cited in Karaaslan, 2015, p. 6). In doing so, he defines knowledge precisely. Ibn Seyyid, while talking about knowledge, claims that the person who acquires the knowledge becomes sweet-tempered. Another scholar, Isfehânî, defines knowledge as 'understanding, grasping something as it is' and divides it into two parts. The first is 'to grasp something,' and the second is 'to discuss something and decide whether it is due to the following reasons and evidences, which may or may not occur.' 'This provision is the knowledge.' Furthermore, he also adds that these two different meanings are due to the objects used in the sentences. According to İbn Manzûr, the word knowledge (عِلْم) is to feel, recognize, understand, and comprehend (Karaaslan, 2015). There are several words in the Holy Quran that have nearly the same meaning as the concept of knowledge (عِلْم), such as marifet (مَعْرِفَ ةَ), fehim (هم), fıkıh (فِقْ هَ), basiret (ربـص), ru'yet (لرؤيـة), şuur (لشــعور), idrak (الإدراك), fikir (لفكــر), haber(خــبر). Marifet (مَعْرِفَ ةَ), is a type of knowledge based on confession and professed feelings that is perceived through sense organs.

Furthermore, another meaning is to contemplate by looking at something and comprehending it by forcing the mind. Fehim (هم) is a type of knowledge that has a deep understanding of words or signs. It is used in a more specific

sense than knowledge because it expresses a secret and subtle perception (Al-Rawashdeh, 2010). Fıkıh (فِقْهَ) denotes being aware of something. To comprehend and understand something. Hence, this word is used in verses concerning decretals (Karaaslan, 2015). The dictionary definiton of Basiret (بصــر) is 'witness, warning, saber,' and the root of the word is 'shield that protects its owner.'Besides, it is used as a metaphor for alertness and blindness. As for the Ru'yet (لرؤيــة), the meaning of the word is to look with eyes and heart. In the metaphorical sense, it is knowledge that has reached the visible level. It means to inform before becoming aware of the events. Şuur (الشـــعور) is a distinct and felt knowledge with a link to non-physical entities. İdrak (الإدراك) means to combine, mix, or join, as well as the ability to reason. This type of knowledge is high-level and requires high-level analysis. Fikir (الفكـــر), the interpretation of verses in the Holy Quran. To find the truth by thinking alone, not in a collective way. Haber(خــبر) the hope for acquiring knowledge, is obtained through declaration, deeds, punishment, and good deeds (Al-Rawashdeh, 2010).

In Judaism, there is a word ידע (yada) which means 'to know.' This Hebrew word has a common root in the Semitic languages. Moreover, the word has several meanings that vary depending on the context. In addition to this, the term 'yada' can indicate the mental knowledge of the person. Based on this statement, one can deduce that a person can understand something or has knowledge of something. In verse, Gen 18:19, the word 'yada' is translated as 'chosen':

> *For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him." (NASB) For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him." (NIV) For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him (ESV) (*www.torahresource.com).

However, in the old King James Version, the word 'yada' was translated more literally, and it meant 'to know':

For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him (KJV).

'Yada' is used in this context to refer to a covenant. It can be inferred from the verse that there is a covenant between God and Abraham. This kind of connection was difficult to end. They are quite close to one another. Another example of the word 'yada' usage is found in Gen 4:1. " Adam knew his wife Eve and she conceived…" This verse shows that the term 'yada' is used in its covenant sense. If a person knows his wife or husband, he or she should be faithful, not only in the physical relationship but also in all aspects of their life (www.torahresource.com). Besides, the word 'yada' is found six times in Psalm, and it has different meanings. The term 'yada' has different meanings, and these meanings depend on the context in which it is used.

The word knowledge has another translation in Hebrew as 'da'at,' which means cunning knowledge; "to perceive, to be sensible of, by sight, by touch, but chiefly in the mind; hence, to understand, to observe; to consider; to mark and observe with a purpose" (www.gospel.org.nz). Da'at, in fact, is the nominative form of the verb stem y-d and, as stated before, is translated as 'to know,' or more specifically, 'knowledge.' According to Arthur Green (2020), its use in a theological context (as is true for most of Judaism's religious terminology) has its roots in Deuteronomy, the fifth and last book of the Torah. "You have been shown to know" (4: 35). "Know this day and set it upon your heart that Y-H-V-H is God" (4: 39). "Y-H-V-H has not given you a heart to know, nor eyes to see, nor ears to hear, until this day" (29: 3), (p. 87). Arthur Green (2020) also asserts that this verb, on the other hand, conveys a sense of intimate knowledge, recalling its use in relation to carnal knowledge. "Adam knew his wife Eve" (Gen. 4: 1).

In Christianity, the word 'knowledge' is used in the Bible, and the meaning of the word is to understand, to recognize, or to acknowledge. Knowledge, according to the Bible, is a gift from its creator, God. The gift of the word knowledge refers to the ability to know facts or details about something that could not have been known by natural means. It means that you can see the situation as the creator God sees it (Steart, www.blueletterbible.org).

1 Corinthians 12:8 (NIV) "To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit (Ralph).

This verse of Paul demonstrates that the gift was given in the form of a 'message,' an 'utterance,' and a 'word.' Furthermore, it would not be wrong to say that in the preceding lines, Paul mentions knowledge and wisdom together in the same verse. However, it is significant to indicate that these two terms are not identical. The meaning of knowledge is related to knowing facts or understanding them, but the meaning of wisdom is knowing what action to take in a situation. 'Knowledge,' which is gnosis, is "a comprehension or intellectual grasp of something," while 'wisdom,' which is sophia, is "the capacity to understand and function accordingly" (Wilson, www.jesuswalk.com). At this point, it would be appropriate to add the comments of Stanford Reid, who discusses the differences between 'knowledge' and 'wisdom' in Christianity in his work, *The Beginning of Wisdom*. Reid (1976) claims that the term 'knowledge' is primarily concerned with the intellect of a human being. According to the author of Ecclesiastes, it refers to man's acquisition of information, followed by his reasoning and understanding of those truths as they manifest themselves 'under the sun.' What is more important, such knowledge is crucial and necessary, but it is not in any way complete or conclusive because it focuses exclusively on surface-level spatiotemporal phenomena and their close connections. We are warned that such information might be abused, misinterpreted, and used to draw incorrect conclusions (1976, p. 144). As for the term 'wisdom,' Reid (1976) states that it involves a person's entire being, including his intellect, emotions, and will. It establishes the foundations for all of his actions and thoughts in this world, therefore his 'knowledge' can be traced back to whatever his 'religious faith' may be, whether it be atheism, Islam, or Christianity. It alludes to his unique point of view through which he views the world in which he exists, moves, and works.

2. AIM OF KNOWLEDGE

According to the Islamic worldview, there is a hierarchical structure to knowledge, and there are two categories of knowledge. The first one is 'ilm alnaqliyah' (revealed), some of which is 'Fard Ayn,' which means individual duty, and the second one is 'ilm alnaqliyah,' which is 'Fard Kifayah,' the

meaning of which is communal duty. The differences between 'Fard Ayn' and 'Fard Kifayah' are as follows: "Fard Ayn knowledge is finite, certain, and obligatory for every individual Muslim to acquire. On the other hand, Fard Kifayah knowledge is obligatory upon the community" (Al-Hafız & Salleh, undated, p. 5). In other words, Fard Ayn knowledge is limited, certain, and complementary to everyone who practices Islam. They have to know the pillars of the religion, articles of faith, and surely Shari'ah. On the other hand, Fard Kifayah knowledge is concerned not with individuals but, on the contrary, with the community. For the sake of the community or society, intellectual knowledge is significant because the latter needs qualified doctors, teachers, engineers, academicians, and theologians, namely specialists in all areas. Both of them are essential for the Muslim people. They should believe that modern and scientific knowledge brings them both intellectually and practically closer to the creator, Allah Almighty (Tahir-ul-Qadri, 2007). The Almighty Allah gives a special gift to the people, and it is intelligence and knowledge, which He does not give to other creations. Muslims should develop their knowledge, and if it is needed, they have to "seek the knowledge even if you have to go to China" (Tahir-ul-Qadri, 2007, p. 23). Another important verse from the holy Quran also supports the idea of acquiring knowledge: "Only those people will be given higher ranks who have faith and who possess knowledge" (Quran, 58, p. 11). Islam has made seeking knowledge compulsory for all Muslims, men and women, poor and rich: "Acquisition of knowledge is compulsory upon every Muslim." In Islam, seeking out knowledge is an integral element of the educational process that aspires to enlighten the human soul and enhance the knowledge treasures that aid in knowing Allah SWT, the Creator of the entire universe and all humans. This will foster a sense of obligation to worship the Creator and submit to His will in all situations, as well as help realize the Quran's stated goal for mankind's creation, which is to glorify Allah (Yasin, 2013).

As previously indicated, knowledge is known as 'da'at' or 'yada' in Judaism. True knowledge, or the da'at, accepts everything as it is. Actually, no one could measure or prove anything without God's help. These things are neither confined nor physical. This knowledge's internal component is 'I,' or my authentic self. Wisdom and internal knowledge are linked. Jewish scholars assert that since our internal knowledge is a storehouse of truth, da'at, or internal knowledge, cannot include erroneous information. Knowing yourself,

your freedom of choice, and your purpose for existing is the primary and true goal of the da'at (Tati, www.toldot.ru).

In Christianity, in Colossians 2:3, the knowledge is explained in the following way:

"In Christ are hidden all the treasures of wisdom and knowledge" (https://courses.bolzministries.com/courses/god-secrets/lectures/2606521*).*

In this respect, the preceding line of the verse clearly demonstrates that the words of knowledge are in Christ. People should study in detail the life of Christ, and this will help them apply this knowledge in their lives. Another verse from the Bible also talks about knowledge and the aim of it.

> *But let him who glories glory in this, that heunderstands and knows Me, that I am the Lord,exercising loving kindness, judgement, and righteousness in the earth (verse 24).*

The scripture makes it clear that people should know about God and cannot deny His existence. People could have happy, truly bountiful lives in this world with a true understanding of God. Furthermore, the Bible is the foundation of knowledge and contains God's Word, which illuminates genuine principles. People can solve their difficulties and live within the parameters of these values with the aid of these values (Shroeder, 2002).

3. SOURCE OF KNOWLEDGE

Knowledge (عِلْم) in the Jahiliyyah period was based on personal experience, so it was not objective but, on the contrary, subjective. That is why theologians argue that this subjective view of knowledge is also untrustworthy because it varies from person to person. As it is discussed above, the source of the (عِلْم) knowledge during the Jahilliyah period was based on the experience of the tribe leaders, and they set the aim of the knowledge according to their lives. Later in the Islamic period, however, knowledge (عِلْم) was not based on anyone but rather on the creator, Allah the Almighty, and Hadith. The knowledge derives from Allah's Wahy revelation. The Holy Quran, which serves as the foundational text of Islam, frequently says that knowledge (عِلْم), in all of its forms, is a gift from Allah. And the wisdom contained in the Holy Quran is true and has a solid foundation. Considering that the Creator, not a human, is its source (Tan, 2002).

In Christianity, two key knowledge sources are God and the Bible. According to Prov 2:6, "For the Lord gives wisdom, and knowledge and understanding proceed from his mouth." Christian theologians hold that only God and the Holy Bible provide trustworthy knowledge of true values. God communicates with humanity through his Scriptures (Shroeder, 2002). Is 48:17 says, "I am the Lord, your God, who teaches you for your own good and leads you in the way you should go" (www.theologyofwork.org). These verses demonstrate that God is the primary source of knowledge and that humans can discover their real path in life by listening to and following his teachings.

Jam 1:17 (NAS): "Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow."

In Judaism, sacred texts and textuality are significant because the religion is deeply rooted in them. The main sources in Judaism are the Torah, the Hebrew Bible, or Tanakh, the Hebrew Scriptures, and the Talmud. The Torah includes all Jewish sacred texts; it is also called the Pentateuch. It includes five books of Moses, where the reader can find the story of the creation of the world, God's covenant with Abraham and his descendants, and so on. Another source is the Jewish Bible, known as Tanakh, which is an acronym of the three sets of books such as the Pentateuch (Torah), the Prophets (Nevi'im), and the Writings (Ketuvim) (https://embassies.gov.il/UnGeneva /AboutIsrael/People/Pages/Jewish-Sacred-Texts.aspx).

4. EPISTOMOLOGY (NATURE) OF KNOWLEDGE

Epistemology, which denotes the nature of knowledge and the justification of belief, derives from the Greek word 'episteme.' The word 'knowledge' is insufficient to encompass all the facets and ilims (عِلْم) . According to Naquib al Attas, "all wisdom is knowledge, but all knowledge is not wisdom." He notes that wisdom can be considered the final stage of man's contemplation, which could be, according to the Holy Quran, either *ilim al-yaqin, ain alyaqin*, or *haqqul yaqin*. As a result, the gap between wisdom and knowledge could be viewed as a person's thought development. And knowledge is not simply information; it also calls for Muslims to act on their convictions and dedicate themselves to the objectives that Islam seeks to realize (Azram, 2011). Islamic epistemology is founded on revelation and tawhid, which is the pursuit of union with Allah.

Judeo-Christianity holds that revelation is the basis of all knowledge. According to Romans 1:9–21, God has made himself known to man and his works of creation since the beginning of time. Even further, God has made it impossible for man to not have moral knowledge in addition to his knowledge of the created world, according to Romans 2:14–15. In Christian theism, this understanding is referred to as 'natural revelation' or 'natural knowledge of God.' Judeo-Christian knowledge is redeemed knowledge that is obtained through faith (https://reformedreasons.com/adult-christian-learning/basic-christian philosophy /epistemology/a-christian-theory-of-knowledge-revelational-epistemology/).

5. METHODOLOGY OF KNOWLEDGE

Ilim (عِلْم), the Islamic perspective on knowledge, is based on the Holy Quran and is regarded as the fountain from which a portion of knowledge about human existence, both in this world and after death, is drawn (Rosenthal, 2007). Due to this Islamic perspective, the Holy Quran serves as the essence of rational and religious knowledge in Islam. Moreover, the study of any knowledge, whether rational or religious, found in the Quran and Hadith is extolled if it relates to the needs of society. As the inheritors of the Prophet Muhammad, peace be upon him, Muslim people are encouraged to seek knowledge from the cradle to the grave. The seeking of knowledge is an act of worship (ibadah). The method of seeking and acquiring knowledge in Islam should be done simultaneously with the suppression of one's immoral carnal desires for the pleasure of Allah and in order to render the desired service to humanity in one's chosen field. In addition to this, Islam is the religion that is most comprehensive in terms of its approach to knowledge. It urges Muslim people to apply their intellect and wisdom to gain insights into the purpose of human beings' creation at all levels. Accordingly, it has no bearing on either an individual's or a society's level. By using intellect, wisdom, and discernment, Muslim people should integrate the Islamic ethical, or *Tawhidic,* principles into the realms of contemporary thought. According to Al-Zarnūjī, Islamization of knowledge means that all fields of knowledge are taught using an Islamic approach in which *Tawhidic* principles are heavily weighted (Miftachul Huda et al., 2016).

In Judeo-Christianity, the knowledge of God is prior and analytical to man's knowledge, which can be considered secondary and derivative as synthetic knowledge. According to Van Til, true knowledge is never creatively constructive, so it means that human being never discovers and rationalizes a bit of God's

universe for the first time. The knowledge of the human being is receptively reconstructive. In other words, as a human being, as a knowing creature, learns, he is, to the degree, he truly learns, "thinking God's thoughts univocally after Him" (Reymond, 1998, p. 30). What is more important, evidentialism is an important approach in Judeo-Christianity because they think that in order to be rational, religious belief must be supported by adequate evidence and arguments.

CONCLUSION

Religion is divine knowledge that allows and assists people in thinking and developing their abilities by bringing all the truths that man is unaware of to light. The concept of knowledge is valued by Islam and Judeo-Christianity. The concept of knowledge has different aspects and meanings in Islam and Judeo-Christianity. The word for knowledge in Islam is ilm (عِلْم), which has a different history and meaning. Before Islam, during the Jahiliyyah period, the word knowledge (عِلْم) had a definite and exact meaning; however, this definiteness was concerned with the past and present but not with the future. Many Jahilliyah poets used this term in their poems. The jahilliyah poets such as Nabiğa, Züheyr b. Ebî Sülma, and others used the word (عِلْم) in a definite or certain sense. Someone knows something in an exact and sure way, probably because of his or her direct experience, which brings this certainty to the meaning of the word (عِلْم). As a result, experience was a significant factor during this period, and the experience of the tribe leaders influenced society as well as the poets. During Islam, knowledge gained different meanings. There are several words in the Holy Quran, that have nearly the same meaning as the concept of knowledge (عِلْم) such as marifet (مَعْرِفَة), fehim (هم), fikıh (فِقْ هَ), basiret (بصــر), ru'yet (لرؤيــة), şuur (لشــعور), idrak (الإدراك), fikir (لفكــر), haber(خــبر). Marifet (مَعْرِفَة),is a type of knowledge that perceived through sense organs and based on confession and profess feelings. In Judeo-Christianity, the term 'knowledge' also has different meanings. The meaning of the knowledge depends on the context in which it is used. In Islam, the aim of knowledge is to acquire two types of knowledge: 'ilm alnaqliyah' (revealed)—some of which is Fard Ayn, which means individual duty, and the second is 'ilm alnaqliyah,' which is Fard Kifayah, which means communal duty. Both of them are significant for Muslims, for the sake of their personal lives and for the sake of their society. Islam has made seeking knowledge compulsory for all Muslims, men and women, poor and rich. For this reason, the acquisition of knowledge is compulsory for every Muslim. In

Islam, seeking out knowledge is part of the process of education that aims to enlighten the human soul and enrich the treasures of knowledge that help in knowing Allah SWT, the Creator of all humankind and the universe. This will instill a sense of responsibility to worship the Creator and obey His command at all times and under all circumstances, as well as to fulfill the purpose of mankind's creation as specified in the Quran, which is to worship Allah. In Judaism, the aim of knowledge is to know about yourself, to know about your free choice, and to know about the reason for your life. In Christianity, the aim of knowledge is to allow people to know God and Christ. Through true knowledge of God, people could live fulfilled, truly abundant lives in this world. Moreover, the Bible is the basis of knowledge, and it includes God's Word, which reveals true values. With the help of these values, people can solve their problems and live their lives within the framework of these values. The sources of knowledge in Islam are Allah and the Hadith. God, the Bible (New Testament, Old Testament), the Torah, the Hebrew Bible (Tanakh), the Hebrew Scriptures, and the Talmud are all mentioned in Judeo-Christianity. Islamic epistemology is based on revelation and tawhid, which means unity with Allah, with paradigm as the goal. In Judeo-Christianity, the nature of knowledge is revelational. God has revealed himself and his works of creation to man from the very beginning. In an Islamic perspective, the Holy Quran serves as an important tool for rationa and religious knowledge. The study of both rational and religious knowledge in terms of the Holy Quran and Hadith, is significant not only at the individual level but also at the collective one. In Islam, the method of seeking and acquiring knowledge should be based on the Quran and Hadith, and it should be considered a form of worship, or ibadah. Muslims should use their intellect and wisdom and integrate them with the principles of *tawhid*, which means ethics, into the fields of modern thought and science. In Judeo-Christianity, knowledge of God comes before knowledge of man. According to their tradition, true knowledge is never constructive, and the knowledge of a man is reconstructive. Evidentialism is important because rational and religious belief requires evidence and arguments to support God's true existence.

The Holy Bible was altered by humans, and some of the information in the book may not be accurate. There are a lot of questionable aspects in the Bible. However, the Holy Quran did not have any changes, and for this reason, the information given in the Holy Book is purely and absolutely true. Thousands of years ago, the first verse in the Quran encouraged people to seek knowledge and use it for the sake of their own lives and for the sake of Muslim society.

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İSLAM VƏ DİGƏR DİNLƏRDƏ "BİLİK" ANLAYIŞI

XÜLASƏ

"Bilik" konsepsiyası din elmləri sahəsində yeni fenomen deyil. O, hər dində fərqli şəkildə müəyyən və şərh edilir. İslam dinində "bilik" konsepsiyasından (عِلْم) sözü kimi istifadə olunur və Müqəddəs Quranda 854 dəfə qeyd olunub. Onun isim, fel və məsdər formasında bir neçə variantı var. Ümumilikdə, bilik (عِلْم) hiss etmək, tanımaq, anlamaq və dərk etmək anlamına gəlir. Yəhudilikdə semit dillərində ortaq kökə malik "yada" və "da`at" kimi iki söz vardır. "Yada" və "da`at" sözlərinin mənası kontekstdən asılı olaraq dəyişir. Ona Zəburda altı dəfə rast gəlinir. Xristianlıqda "bilik" sözündən İncildə istifadə olunur və sözün mənası başa düşmək, tanımaq və ya qəbul etməkdir. İncilə görə bilik yaradandan, Allahdan bir hədiyyədir. Bilik hədiyyəsi təbii vasitələrlə bilinə bilməyən bir şey haqqında fakt və ya təfərrüatları bilmək qabiliyyəti ilə bağlıdır.

Araşdırma İslam, Xristianlıq və Yəhudiliyin Quran, İncil və Tövrat çərçivəsində "bilik" anlayışının mənasını necə müəyyən və şərh etdiyini göstərmək məqsədi daşıyır. Burada sözügedən dinlərdə "bilik" anlayışına etimoloji, qnoseoloji, metodoloji və əhatə dairəsi baxımından necə yanaşıldığını aşkara çıxarmaqda bu araşdırmanın əhəmiyyətindən bəhs edilir. Bu araşdırma beş alt başlıq altında gözdən keçiriləcək: birinci başlıq altında araşdırmanın etimologiyası, ikinci başlıq altında məqsəd, üçüncü başlıq altında araşdırmanın mənbəyi, dördüncü başlıq altında qnoseologiya və sonuncu başlıq altında isə metodologiya.

Açar sözlər*: Bilik, Din, İslam, Yəhudilik, Xristianlıq.*

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КОНЦЕПЦИЯ 'ЗНАНИЯ' В ИСЛАМЕ И ДРУГИХ РЕЛИГИЯХ

РЕЗЮМЕ

Понятие 'знание' не является новым явлением в области религиоведения. В каждой религии оно определяется и интерпретируется по-разному. В Исламе понятие 'знание' используется как слово (عِلْم) и упоминается в Священном Коране 854 раза. Имеет несколько вариантов в форме существительного, глагола и инфинитива. В общем, знание (عِلْم) означает чувствовать, познавать, понимать и осознавать. В иудаизме есть два слова, такие как 'йада' (yada) и 'даат,' которые имеют общий корень в семитских языках. Значение этих двух слов варьируется в зависимости от контекста. В Псалме данный термин упоминался шесть раз. В христианстве слово 'знание' используется в Библии, и значение этого слова — понимать, познавать или признавать. Знание, согласно Библии, является даром от его создателя, Бога. Божий дар 'знание' относится к способности знать факты или подробности о чем-то, что не может быть известно естественным путем.

Данное исследование направлено на то, чтобы показать, как ислам, христианство и иудаизм определяют и интерпретируют понятие 'знание' в рамках Корана, Библии и Торы. Важность данной работы заключается в том, чтобы показать, как понятие знание рассматривается в указанных религиях с точки зрения этимологии, эпистемологии, методологии и сферы охвата. Это исследование будет рассмотрено под пятью подзаголовками: этимология исследования под первым заголовком, цель под вторым заголовком, источник исследования под третьим заголовком, эпистемология под четвертым заголовком и под последним заголовком будет исследована методология статьи.

Ключевые слова: *Знание, Религия, Ислам, Иудаизм, Христианство.*

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