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The Concept of Prophethood in the Qur'an and the Torah: From Tribal Eldership to Universal Mission



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Abstract

This study, employing a comparative approach, examines the concept of prophethood in the Qur'an and the Torah, demonstrating that these two religious traditions are grounded in two distinct theological and social logics. A lexical and context-oriented analysis of eight instances where the Hebrew term "נָבִיא" (navi) appears in the Pentateuch of the Torah reveals that prophethood in this text, rather than being an independent revelatory office, is embedded within structures of kinship, eldership, and tribal leadership. In the Torah, God's relationship with the prophet is shaped not on the basis of a general mission to convey revelation, but rather according to his position as elder, father, and Shaykh of the tribe of the "People of God." The criteria for selection in this model are primarily based on age, lineage, social status, and familial standing, and the principal functions of prophethood include patriarchal intercession, mediation, blessing, preservation of genealogical covenant, and ensuring the

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continuity of the ethnic identity of the Children of Israel. In contrast, an analysis of over 75 Qur'anic verses containing the word "*Nabī*" and its derivatives presents a distinctly different conception. The Qur'an introduces prophethood as a trans-ethnic, universal phenomenon independent of social-tribal structures, emphasizing pure divine election, spiritual competence, and piety. Within this framework, prophethood is designed not to preserve the identity of a particular people, but to guide all humanity, and the prophet is not a representative of the people before God, but rather God's envoy to humankind. By negating criteria of age, lineage, and ethnicity (through examples such as the prophethood of Jesus in the cradle and John in childhood) and emphasizing piety as the sole criterion of honor, the Qur'an liberates prophethood from any form of identity-based exclusivism. The findings of this research indicate that this fundamental difference is rooted in divergent socio-historical contexts, and that the Qur'an consciously critiques the ethnocentric model of Torahic prophethood and offers a universal and ethics-centered alternative. This comparative study makes a theoretical contribution to the fields of Abrahamic religions studies, the sociology of sacred texts, and understanding the relationship between religion and social structures.

Keywords: Prophethood, Qur'an, Torah, Tribal Eldership, Universal Mission, Patriarchs (אבות), Comparative Studies.

Introduction

Prophethood, as one of the most fundamental concepts in the Abrahamic religions, not only occupies a central position in the belief systems of these traditions, but also plays a crucial role in structuring the understanding of revelation, religious authority, and the relationship between humanity and the transcendent. The prophet in these traditions is not merely a bearer of the divine message, but rather a mediator between the sacred and historical reality, a figure whose speech, actions, and even personal life become transformed in the sacred text into a normative paradigm. Consequently, the

concept of prophethood in any religious tradition simultaneously possesses theological, narrative, and social dimensions, and without attention to these interwoven layers, a comprehensive understanding of it cannot be achieved. Moreover, prophethood is invariably formulated within a particular historical and social context, drawing upon the language, symbols, and horizons of expectations of that milieu (Blenkinsopp, 1996: 23-58). The manner in which the sacred text introduces the prophet, the type of address attributed to him, and the function delineated for him in society reflect a specific conception of the relationship between revelation, history, and the human collective. In this sense, prophethood can be understood as the point of intersection between the "Divine" and the "Social Order," a point at which revelation acquires meaning not in a vacuum, but through interaction with structures of power, collective memory, and identity-forming patterns. Examining this interaction enables us to understand prophethood not merely as a fixed doctrine, but as a dynamic and contextually situated concept within religious traditions.

The Old Testament, particularly in its narrative and historical layers, was formed in a context where social organization was based on kinship bonds, ethnic memory, and generational continuity. In such a context, the role of prophets, their function, and the manner of their representation in the text are inevitably understood in relation to traditional institutions of authority and long-standing patterns of social leadership (Collins, 2004: 157-189). In contrast, the Qur'an emerges in a different context, a text revealed within a tribal society, yet simultaneously drawing a new horizon of the relationship between revelation and humanity by redefining the criteria of identity, responsibility, and religious address (Wheeler, 2002: 15-42).

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Although valuable research has been conducted on prophethood in Jewish and Islamic traditions, most of these studies have either focused on intra-religious analysis or, in general comparisons, have highlighted theological differences. For instance, Abraham Joshua Heschel, in his classic work "The Prophets," presents a profound portrait of prophetic consciousness in the Jewish tradition by emphasizing the inner experience of Hebrew prophets and the concept of "Divine Pathos." (Heschel, 1962: 3-26) On the other hand, studies such as Brannon Wheeler's "Prophets in the Quran" have examined the position of prophets in the Qur'an and Islamic exegetical tradition (Wheeler, 2002: 15-42). Joseph Blenkinsopp, in *Sage, Priest, Prophet*, has analyzed the relationship between social and religious roles in ancient Israel (Blenkinsopp, 1995: 45-89). Nevertheless, the relationship between the representation of prophethood and the implicit social patterns in each of these texts has received less attention in a comparative and problem-oriented manner.

Therefore, the central question of this research concerns how socio-historical contexts have influenced the formulation of the concept of prophethood in the Torah and the Qur'an. This study seeks to demonstrate how differences in audience horizons, the nature of divine address, and the internal logic of revelatory narrative have led to distinct readings of prophethood. Addressing this issue not only contributes to a more precise understanding of theological differences between the two traditions, but also provides an opportunity for rethinking the relationship between religion, society, and the universality of religious message, and can make a theoretical contribution to comparative religious studies and the sociology of sacred texts.

On this basis, this research is founded on the proposition that in the Torah, particularly in narratives concerning the patriarchs (אבות), God's relationship with the "Prophet" is shaped not on the basis of a general mission to convey revelation, but rather according to his position as elder, father, and Shaykh of the tribe of the "People of God." In other words, God speaks with him, guides him, and makes a covenant with him because of his people, not because of an independent office called "Prophethood." This stands in contrast to the Qur'an, where prophethood has been completely separated from this tribal structure and transformed into a divine and universal office that emphasizes divine election, piety, and the general guidance of humanity.

This research employs qualitative content analysis and comparative textual study. The research data were extracted from the Hebrew text of the Torah and the Arabic text of the Qur'an and analyzed according to the following axes: "lexicology and analysis of key terminology, personal and social characteristics of prophets, the nature of the relationship between the prophet and the people, (d) the reasons for the selection of prophets, the scope and extent of the mission."

1. Literature Review

Alongside the extensive studies conducted in the fields of Qur'anic and Torahic scholarship, a portion of research in this area has been devoted to comparative studies of the Qur'an and Torah. For example, studies on dignity (Nemati Pirali & Rahimi Risani, 2016 AD), the status of women (Salehi Abarquei, 2004 AD), the story of Jesus (Afshari Moghaddam, 2007 AD), and the creation of Adam and Eve (Ehsani & Mohammadi, 2015 AD) belong to this category. Among these, some comparative studies, such as "The Ark of

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the Covenant from the Perspective of the Qur'an and Torah," (Hosseini, 2017 AD) "The Superiority of the Children of Israel in the Qur'an and Torah," (Jalali Kandari, 1998 AD) and "Abraham and His Family in the Torah and Qur'an" (Taheri, 2009 AD) are not unrelated to the present research, and works such as "A Comparative Study of the Position of Moses in the Qur'an and Torah" (Ghanbari & Ghanbari, 2008 AD) and "A Comparative Study of Textual Differences in the Qur'anic and Torahic Accounts of Prophetic Narratives" (Hajati Shuraki & Taheri Akordi, 2022 AD) are closer to this research. However, the present study is innovative in its treatment of the core concept of "Prophethood" and its comparative examination of the differences in the Qur'an's and Torah's perspectives on defining this concept, as those two latter studies have not gone beyond addressing the details of narrative accounts of the prophets' lives.

2. The Concept of Prophethood in the Torah: Tribal Eldership

The Hebrew word נָבִיא (nābī') is derived from the root נָבָא, meaning "To Speak," "To Announce," or "To Articulate." The limited frequency of this term in the Torah indicates that its meaning in the early layers of Hebrew narrative has not yet been established as an independent theological office (Meyers, 2000: 51-73). This word appears in only eight instances in the Pentateuch, and this quantitative limitation can be an indication of conceptual and functional fluidity in this period. Analysis of the usages of נָבִיא reveals that this term is often employed in connection with specific social roles, representation, and mediation, and rarely denotes a general mission to convey a message to all humanity (Blenkinsopp, 1995: 45-89). Consequently, the

study of the concept of prophethood in the Torah would be incomplete without attention to kinship structures, patterns of traditional authority, and the patriarchal logic governing the society in which the sacred text was formed. In what follows, this issue will be analyzed through an examination of pivotal examples:

No.	Verse	Subject	Code
1	Genesis 20:7 - כי נביא הוא ויתפלל - בעדך (for he is a prophet and will pray for you [so that you may live])	Intercession, prayer for another, removal of affliction	Prophet as patriarchal intercessor
2	Genesis 17:7 - ונקמתי את־בריתי ביני וביניך ובין ורעך אחריך (And I will establish my covenant between me and you and your descendants after you)	Genealogical covenant, ethnic continuity	Prophet as mediator of genealogical covenant
3	Genesis 27 - ויתן־לך האלהים מטל - השמים (May God give you of the dew of heaven...)	Paternal blessing, transmission of genealogical status	Prophet as bestower of blessing
4	Deuteronomy 34:10 - ולא־קם נביא - עוד בִּישְׂרָאֵל כְּמֹשֶׁה (Never since has there arisen a prophet in Israel like Moses)	Moses' uniqueness, concentration of religious and political authority	Prophet as ethnic leader
5	Exodus 7:7 (Moses' age at the beginning of his mission: 80 years)	Advanced age, social authority maturity	Prophet as elder

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6	Exodus 7:1 - וְאַתָּה אָחִיךָ יִהְיֶה נְבִיאָךְ - (and your brother Aaron shall be your prophet)	Spokesperson, transmission of another's word, subordination to higher authority	Prophet as spokesman
7	Numbers 12:8 - אֶל־פִּי (mouth to mouth)	Special mode of communication with God, distinction from others	Prophet as distinguished figure
8	Numbers 11:25 - וַיֹּאצֵּל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזִּקְנִים (And he took some of the spirit that was on him [Moses] and put it on the seventy elders)	Distribution of spirit upon the elders of the people, reinforcement of existing power structure	Prophethood of elders and chiefs

Qualitative analysis of the eight instances where the term "נְבִיא" appears in the Pentateuch of the Torah presents a distinct and thought-provoking picture of the concept of prophethood in this sacred text. In contrast to the high frequency of this term in the Qur'an (over 75 times), the quantitative limitation of its usage in the Torah (only 8 instances) is itself a significant indicator of conceptual fluidity and the non-establishment of prophethood as an independent theological office at this stage of Hebrew narrative. This quantitative limitation, together with qualitative analysis of the contexts in which the term is employed, demonstrates that prophethood in the Torah is not a universal missionary vocation, but rather a function serving the preservation, consolidation, and continuity of ethnic and kinship order.

3. Main Axes of the Representation of Prophethood in the Torah

The first axis is prophethood as patriarchal intercession. The first and only explicit instance of the title "Prophet" being applied to Abraham (Genesis 20:7) is a key point for understanding the nature of prophethood in the Torah. In this verse, Abraham is called a "Prophet" not because of conveying a divine message to people, but because of his ability to intercede and pray for another. This definition formulates prophethood in the form of a mediatory and situational action that more closely resembles the traditional role of a father or tribal Shaykh than a bearer of a general mission. The function of prophethood here is "Removing Affliction" and "Preserving Order," not moral transformation or collective guidance. This approach demonstrates that in the Torah, the spiritual authority of the prophet derives from his social position and kinship status, not from an independent mission to transmit revelation (Meyers, 2014: 8-27). Such a definition reduces prophethood to an intra-structural role that serves to preserve social stability and ethnic bonds.

The second axis is genealogical covenant instead of universal message. The second and fundamental axis in the conceptualization of Torahic prophethood is the framework of "Covenant" (בְּרִית / berit), which is clearly manifested in verses such as Genesis 17:7. Within this framework, God's relationship with the central figure of the narrative (such as Abraham) is based not on conveying a message to humanity, but on a genealogical and historical pact with a particular lineage. The primary addressee of this covenant is the "Seed" (descendants), and Abraham plays a mediatory role that guarantees this bond (Mendenhall & Herion, 1992: 1179-1202). In this model, revelation is experienced less in the form of "Message" than in the form of "Genealogical Commitment" and "Ethnic Continuity." From this perspective, the prophet in the Torah is a representative of a community across time, and his function is

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to preserve the bond between generations and ensure the continuity of ethnic identity (Westermann, 1984: 234-267). This approach completely dissolves prophethood within kinship structures and patriarchal logic, limiting its horizon to the boundaries of a particular people.

The third axis is blessing instead of mission. A notable point in the table is that central figures such as Isaac and Jacob are never introduced with the explicit title of "Prophet," yet the roles attributed to them (such as bestowing blessing in Genesis 27) functionally overlap with what is seen regarding Abraham. In the narrative of Jacob's blessing, the "Father's Word" plays a central role and becomes a substitute for any messenger mission. This blessing is not a new divine message, but rather a transmission of destiny, position, and genealogical identity. Even Jacob's visions (such as the vision of the ladder) lack social address or general mission and have more of a confirmatory function: confirming the continuity of the covenant and the legitimacy of paternal status. Consequently, in the patriarchal narrative, sacred experience serves not to produce a message, but to consolidate kinship order and ensure the continuity of ethnic identity (Blenkinsopp, 1995: 45-89). At this level, prophethood is completely reduced to the role of "Father/Shaykh" and is devoid of any independent missionary nature.

The fourth axis is concentration of authority and eldership. Moses, as the most prominent prophetic figure in the Torah, represents the apex of a model in which prophethood becomes the focal point of eldership and ethnic leadership. Deuteronomy 34:10, by emphasizing Moses' uniqueness, demonstrates that his prophethood is hardly separable from his other roles. Moses is simultaneously messenger, legislator, judge, political leader, and

covenant mediator. This overlap of roles shows that prophethood here is not an independent office, but rather the point of concentration of various forms of religious, legal, and social authority (Heschel, 1962: 3-26). Moses' distinction from other prophets is expressed on the basis of his mode of communication with God ("mouth to mouth" - אֶל-פִּי - Numbers 12:8), but this distinction also serves to consolidate his authority over the people. Moreover, the Torah's emphasis on Moses' advanced age at the beginning of his mission (Exodus 7:7) is a narrative indication of his mature authority and social legitimacy, linking prophethood to eldership (Meyers, 2005: 84-112). The fifth axis is prophethood as derivative spokespersonship. One of the most explicit pieces of evidence for understanding the function of prophethood in the Torah is its definition in Exodus 7:1, which calls Aaron the "Prophet" of Moses. In this verse, prophethood is clearly used to mean spokespersonship and transmission of another's word, not independent reception of revelation. Aaron is not the originator of the message, but rather Moses' voice. This type of definition is completely consistent with tribal authority structures, where the chief makes decisions and the spokesman announces them (Meyers, 2000: 51-73). In this sense, prophethood is subordinate to a higher social position and has no meaning without it. Such an understanding reduces prophethood from a direct revelatory experience to an institutional role dependent on the hierarchy of power, demonstrating the extent to which the concept of prophet in the Torah is linked to the existing social order.

The sixth axis is distribution of spirit upon the elders of the people. The narrative of Numbers 11:25, in which God's spirit is taken from Moses and placed upon seventy of the "Zeqenim" (elders/chiefs) of the people, presents a clear picture of how religious authority is distributed in the Torah. This

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narrative demonstrates that the prophetic spirit descends not randomly or individually, but purposefully upon those who already possess social status and eldership position. The word "הַזִּקְנִים" (ha-zeqenim) means the "Elders" or "Chiefs" and indicates that sacred experience in this text reinforces the existing power structure rather than challenging it (Collins, 2004: 157-189). Prophethood in this framework is an addition to the authority of the elders, not a force for disrupting social order. This pattern once again confirms that in the Torah, prophethood is less a missionary concept than something that acquires meaning within a network of kinship relations and traditional authority.

Qualitative analysis of this table demonstrates that this concept, in the early layers of Hebrew text, has not yet been formulated as an independent and mission-oriented office. Prophethood in this context often appears in connection with patriarchal, mediatory, and genealogically representative roles, and its function is interwoven with concepts such as covenant, blessing, and kinship authority. Even in the case of Moses, who is considered the most prominent prophetic figure in the Torah, prophethood is not separable from other forms of ethnic and social leadership and functions in the form of concentrated religious, legal, and political authority. This narrative pattern demonstrates that prophethood in the Torah, rather than being defined as the transmission of a message to an unlimited audience, acquires meaning within the horizon of preserving, consolidating, and continuing a historical and genealogical community. Such a reading provides an analytical framework for examining how the concept of prophethood has been reformulated in texts formed within different social and discursive horizons.

4. The Concept of Prophethood in the Qur'an: Rupture from the Tribal Model

The word "*Nabī*" and its derivatives appear in the Qur'an with a remarkable frequency (over 75 instances), indicating the central position of this concept in the theological structure of the Qur'an ('Abd al-Bāqī, 1985: 678-682). The significance of this frequency is not merely quantitative; rather, the manner in which the role of the prophet is formulated, the criteria for his selection, and the scope of the addressees of his mission present a distinct picture of prophethood. In what follows, a content analysis of verses that directly refer to the word "prophet" will be presented, followed by a description of the Qur'anic approach to prophethood:

No.	Verse	Subject	Code
1	Baqarah 61: "And [recall] when you said, "O Moses, we can never endure one [kind of] food..." and they were killing the prophets without right..."	Killing of prophets, collective disbelief and opposition of the Children of Israel to Moses, ingratitude toward heavenly provision, and humiliation and wretchedness of the people	Opposition to prophets
2	Baqarah 91: "And when it is said to them, "Believe in what Allah has revealed..." Say, "Then why	Killing of prophets, selective belief	Opposition to prophets

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	do you kill the prophets of Allah before..."		
3	Baqarah 136: "Say, "We have believed in Allah and what has been revealed to us... and what was given to the prophets from their Lord. We make no distinction between any of them... "	Instances of prophethood	Non-differentiation among prophets
4	Baqarah 177: "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets..."	Belief in God, the Last Day, angels, the Book, and prophets, and giving wealth to those in need, etc.	Necessity of belief in the prophet
5	Baqarah 213: "Mankind was [of] one community; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth..."	Glad tidings, warning, adjudication in disputes	Prophet as bearer of glad tidings; prophet as warner; judge of disputes based on Scripture
6	Baqarah 246: "Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king..."	Request for a ruler and the prophet's prediction of disobedience	Opposition to prophets

7	Baqarah 247: "And their prophet said to them, "Indeed, Allah has sent to you Saul as a king... "	Saul's legitimization for rule through introduction by the prophet of his era	Opposition to prophets
8	Baqarah 248: "And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you... "	Divine sign	Divinely confirmed prophet
9	Āli 'Imrān 21: "Indeed, those who disbelieve in the signs of Allah and kill the prophets without right..."	Killing of prophets	Martyred prophet
10	Āli 'Imrān 39: "So the angels called him... "Indeed, Allah gives you good tidings of John... and a prophet from among the righteous"	Righteous prophethood	Ethical prophet
11	Āli 'Imrān 68: "Indeed, the most worthy of Abraham among the people are those who followed him and this prophet and those who believe..."	Following Abraham	Prophet as heir to tradition
12	Āli 'Imrān 80: "Nor could he order you to take the angels and prophets as lords..."	Negation of lordship	De-sacralized prophet
13	Āli 'Imrān 81: "And [recall] when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom... "	Covenant of prophets	Covenanted prophet

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14	Āli 'Imrān 84: "Say, "We have believed in Allah and in what was revealed to us... and what was given to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them..."	Instances of prophethood	Non-differentiation among prophets
15	Āli 'Imrān 112: "They have been put under humiliation... That is because they disbelieved in the signs of Allah and killed the prophets without right..."	Killing of prophets	Opposition to prophets
16	Āli 'Imrān 146: "And how many a prophet [fought and] with him fought many religious scholars, but they never lost assurance due to what afflicted them in the cause of Allah..."	Prophetic struggle	Prophetic jihad; divine support
17	Āli 'Imrān 161: "It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection..."	Negation of betrayal	Necessity of prophetic trustworthiness
18	Āli 'Imrān 181: "Allah has certainly heard the statement of those who said, "Indeed, Allah is	Killing of prophets	Opposition to prophets

	poor, while we are rich..." and their killing of the prophets without right..."		
19	Al-Nisā' 69: "And whoever obeys Allah and the Messenger, those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth..."	Status of prophets in the Hereafter	Rank of prophets
20	Al-Nisā' 155: "And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right..."	Killing of prophets, breaking of covenant	Opposition to prophets
21	Al-Nisā' 163: "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him..."	Instances of prophethood, revelation	Unity of revelation
22	Al-Mā'idah 20: "And [recall] when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets... "	Abundance of prophets among the Children of Israel	Blessing of prophethood
23	Al-Mā'idah 44: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to	Judgment according to law, submission of prophets	Prophet as adjudicator according to law

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	Allah] judged by it for the Jews..."		
24	Al-Mā'idah 81: "And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies..."	Belief in the prophet and revelation, non-alliance with disbelievers	Necessity of belief in the prophet
25	Al-An'ām 112: "And thus We have made for every prophet an enemy, devils from mankind and jinn..."	Existence of an enemy for every prophet	Prophet afflicted by enmity
26	Al-A'rāf 94: "And We sent to no city a prophet except that We seized its people with poverty and hardship..."	Affliction of people after sending of prophet	Prophet as tester
27	Al-A'rāf 157: "Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel..."	Unlettered prophet, glad tidings in previous scriptures	Promised prophet
28	Al-A'rāf 158: "Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all..." so believe in Allah and His Messenger, the unlettered prophet..."	Universal mission	Universal prophet
29	Al-Anfāl 64: "O Prophet, sufficient for you is Allah and	Divine sufficiency for the prophet	Divinely supported prophet

	for whoever follows you of the believers"		
30	Al-Anfāl 65: "O Prophet, urge the believers to battle..."	Incitement to jihad	Prophet as commander
31	Al-Anfāl 67: "It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land..."	Ruling on war captives	Warrior prophet
32	Al-Anfāl 70: "O Prophet, say to whoever is in your hands of the captives..."	Mercy to captives	Merciful prophet
33	Al-Tawbah 61: "And among them are those who abuse the Prophet and say, "He is an ear..." Say, "[It is] an ear of goodness for you..." "	Defense of the prophet, prophetic mercy	Prophet subjected to abuse, mercy for believers
34	Al-Tawbah 73: "O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them..."	Struggle against disbelievers and hypocrites	Struggling prophet
35	Al-Tawbah 113: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists..."	Non-seeking of forgiveness for polytheists	Prophet disavowing polytheists
36	Al-Tawbah 117: "Allah has already forgiven the Prophet and the Emigrants and the Helpers..."	Divine forgiveness of the prophet and companions	Prophet receiving forgiveness
37	Al-Isrā' 55: "And your Lord is most knowing of whoever is in the heavens and the earth. And	Gradation among prophets	Gradation of prophets

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	We have made some of the prophets exceed others..."		
38	Maryam 30: "He said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet"	Servitude, receiving of Scripture	Prophet as worshipper, prophet in the cradle
39	Maryam 41: "And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet"	Truthfulness	Prophet as truthful one
40	Maryam 49: "So when he had left them... We gave him Isaac and Jacob, and each [of them] We made a prophet"	Divine gift of prophethood	Prophethood as gift
41	Maryam 51: "And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet"	Sincerity	Sincere prophet
42	Maryam 53: "And We gave him out of Our mercy his brother Aaron as a prophet"	Divine mercy	Merciful prophethood
43	Maryam 54: "And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet"	Truthfulness to promise	Faithful prophet
44	Maryam 56: "And mention in the Book, Idris. Indeed, he was a man of truth and a prophet"	Truthfulness	Prophet as truthful one

45	Maryam 58: "Those were the ones upon whom Allah bestowed favor from among the prophets... When the verses of the Most Merciful were recited to them, they fell in prostration and weeping"	Prostration, weeping, divine selection	Ethical prophet, prostrating prophet
46	Al-Hajj 52: "And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in..."	Satanic whispering, abrogation of whispering by God	Prophet protected from Satan
47	Al-Furqān 31: "And thus have We made for every prophet an enemy from among the criminals..."	Enmity of criminals	Prophet subjected to enmity
48	Al-Aḥzāb 1: "O Prophet, fear Allah and do not obey the disbelievers and the hypocrites..."	Piety, non-obedience to disbelievers	Pious prophet
49	Al-Aḥzāb 6: "The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers..."	Priority of the prophet over believers	Prophet having priority over believers
50	Al-Aḥzāb 7: "And [mention] when We took from the prophets their covenant and from you and	Solemn covenant	Covenanted prophet

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	from Noah and Abraham and Moses and Jesus..."		
51	Al-Aḥzāb 13: "And when a faction of them said, "O! People of Yathrib, there is no stability for you [here], so return [home]..." And a party of them asked permission of the Prophet..."	Seeking permission from the prophet, flight of hypocrites	Prophet as decision authority
52	Al-Aḥzāb 28: "O! Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you..."	Address to the prophet's wives	Prophet with specific rulings
53	Al-Aḥzāb 30: "O! Wives of the Prophet, whoever of you should commit a clear immorality, for her the punishment would be doubled two fold..."	Doubled responsibility of the prophet's wives	Prophet with specific rulings
54	Al-Aḥzāb 32: "O! Wives of the Prophet, you are not like anyone among women. If you fear Allah..."	Distinction of the prophet's wives	Prophet with specific rulings
55	Al-Aḥzāb 38: "There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him..."	No constraint in divinely ordained matters	Authorized prophet
56	Al-Aḥzāb 40: "Muhammad is not the father of [any] one of	Finality	Final prophet

	your men, but [he is] the Messenger of Allah and last of the prophets..."		
57	Al-Aḥzāb 45: "O! Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner"	Witnessing, glad tidings, warning	Prophet as witness, bearer of glad tidings, warner
58	Al-Aḥzāb 50: "O! Prophet, indeed We have made lawful to you your wives... exclusive for you, not for the [other] believers..."	Exclusive rulings for the prophet	Prophet with specific rulings
59	Al-Aḥzāb 53: "O! You who have believed, do not enter the houses of the Prophet except when you are permitted..."	Respect for the prophet's house	Respected prophet
60	Al-Aḥzāb 56: "Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]..."	Divine and angelic blessings upon the prophet	Prophet receiving blessings
61	Al-Aḥzāb 59: "O! Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments..."	Veil	Prophet commanding the veil
62	Al-Sāffāt 112: "And We gave him good tidings of Isaac, a prophet from among the righteous"	Glad tidings of prophethood, righteousness	Righteous prophet

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63	Al-Zumar 69: "And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought..."	Witnessing of prophets on the Day of Resurrection	Prophet as witness in resurrection
64	Al-Zukhruf 6-7: "And how many a prophet We sent among the former peoples, and there came not to them a prophet except that they used to ridicule him"	Mockery by past nations	Opposition to prophets, mocked prophet
65	Al-Hujurat 2: "O! You who have believed, do not raise your voices above the voice of the Prophet..."	Respect for the prophet's voice	Respected prophet
66	Mumtahanah 12: "O! Prophet, when the believing women come to you pledging to you..."	Pledge of believing women	Prophet receiving pledge
67	Al-Talaq 1: "O! Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period..."	Rulings on divorce	Prophet as legislator
68	Al-Tahrim 1: "O! Prophet, why do you prohibit [yourself from] what Allah has made lawful for you..."	Non-prohibition of the lawful	Prophet receiving admonition

69	Al-Taḥrīm 3: "And [remember] when the Prophet confided to one of his wives a statement..."	The prophet's secret, divine knowledge	Protected prophet
70	Al-Taḥrīm 8: "On the Day when Allah will not disgrace the Prophet and those who believed with him..."	Non-disgrace of the prophet in resurrection	Prophet honored in resurrection
71	Al-Taḥrīm 9: "O! Prophet, strive against the disbelievers and the hypocrites and be harsh upon them..."	Struggle, harshness toward disbelievers	Struggling prophet

Qualitative analysis of the 71 Qur'anic verses that impersonally refer to the word "*Nabī*" and its derivatives presents a comprehensive and multidimensional picture of the concept of prophethood in the Qur'an. This analysis demonstrates that the Qur'an defines prophethood not as an ethnic or genealogical office, but as a divine universal mission with specific ethical, missionary, and epistemological characteristics (Ṭabāṭabā'ī, 2011: 2, 156-189).

5. Main Axes of the Representation of Prophethood in the Qur'an

One of the most prominent axes of this table is "Opposition to Prophets," which is mentioned in approximately 12 verses. These verses primarily address the killing of prophets, mockery, abuse, and opposition of past nations to messengers. This repeated emphasis on the opposition of peoples to prophets indicates that prophethood in the Qur'an is not only not a respected social position, but has often been met with resistance, denial, and even violence (Ṭabarī, 1991: 1, 423-456). This stands in stark contrast to the

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Torahic portrayal of prophethood, in which the prophet, as Shaykh, father, and leader of the people, holds a respected and accepted position. By highlighting this opposition, the Qur'an demonstrates that the prophet is not necessarily aligned with the structure of ethnic power, but is sometimes its critic and challenger.

The second axis is emphasis on the ethical and spiritual characteristics of prophets. Numerous verses (approximately 15 verses) refer to qualities such as truthfulness, sincerity, trustworthiness, piety, servitude, prostration, and weeping (Zamakhsharī, 1986: 3, 234-267). These characteristics demonstrate that the primary criterion for prophetic selection in the Qur'an is ethical and spiritual competence, not social position, age, or lineage. The prophet in the Qur'an is, before being an ethnic leader, a "Servant of God," one who has been chosen through piety, truthfulness, and sincerity. This approach liberates prophethood from any ethnic or familial exclusivism and grounds it in the axis of pure divine election (Fakhr Rāzī, 1999: 19, 89-112).

The third axis is the missionary functions of prophethood. The Qur'an repeatedly refers to the roles of "Bearer of Glad Tidings," "Warner," "Witness," "Guide," and "Proclaimer" (approximately 10 verses). All of these functions emphasize the communicative and messenger nature of prophethood (Ibn Kathīr, 1998: 1, 345-367). The prophet in the Qur'an is essentially a bearer of the divine message to humanity, and his responsibility is "Proclamation," not governance, judgment, or ethnic representation. This definition separates prophethood from structures of social power and places it within the horizon of ethical and epistemological human guidance. Even in

verses that refer to the prophet's jihad and command (approximately 6 verses), these roles serve the divine mission, not ethnic or territorial interests.

The fourth axis is the universality and trans-ethnic nature of prophethood. Verses such as "Say, "O! Mankind, indeed I am the Messenger of Allah to you all" (al-A'rāf: 158) and the emphasis that prophets have been sent for the "Worlds" demonstrate that prophethood in the Qur'an has a global horizon. This approach stands in complete contrast to the ethnocentric prophethood of the Torah, in which the prophet primarily serves the chosen people and guarantees the genealogical covenant. By negating ethnic chosenness and emphasizing piety as the criterion of honor (al-Ḥujurāt: 13), the Qur'an liberates prophethood from any ethnic exclusivism (Ṭabāṭabā'ī, 2011: 18, 302-325).

The fifth axis is non-differentiation among prophets and unity of mission. The Qur'an in several verses (Baqarah: 136; Āli 'Imrān: 84) emphasizes "We make no distinction between any of them" and demonstrates that all prophets are bearers of one primary message: "Monotheism and guidance. This unity of mission stands in contrast to the ethnic and genealogical gradation seen in the Torah. Although the Qur'an refers to the superiority of some prophets over others (al-Isrā': 55), this gradation is within the horizon of divine wisdom, not ethnic or genealogical superiority." (Muṣṭafawī, 1989: 12, 15-34)

The sixth axis is the covenant and commitment of prophets. Verses such as *Āli 'Imrān*: 81 and *al-Aḥzāb*: 7 refer to a solemn covenant that God has taken from the prophets. This covenant demonstrates that prophethood is a heavy and binding responsibility that connects prophets to one another and to a unified trajectory of guidance. This covenant has a transhistorical nature and

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demonstrates that prophethood is a collective project for the guidance of humanity.

The seventh axis is respect and divine support for prophets. Numerous verses (approximately 8 verses) refer to God's support of prophets, divine and angelic blessings upon the prophet, non-disgrace of the prophet in resurrection, and divine sufficiency for the prophet. These verses demonstrate that although prophets face opposition and harm in this world, in the divine and otherworldly realm, they possess a special rank and status.

The eighth axis is specific rulings concerning the Prophet of Islam. A significant portion of verses (approximately 20 verses) is devoted to rulings and situations specific to the Prophet of Islam. These verses are primarily located in Surahs *al-Aḥzāb*, *al-Anfāl*, *al-Tawbah*, and *al-Taḥrīm* and refer to matters such as jihad, treatment of captives, family rulings, respect for the prophet, and finality. These verses demonstrate that while the Qur'an draws a general model of prophethood, it also gives special attention to the details of the life and mission of the Prophet of Islam and introduces him as the "Seal of the prophets."

Qualitative analysis of this table demonstrates that the Qur'an presents a coherent, comprehensive, and distinct picture of prophethood. Prophethood in the Qur'an is not an ethnic, genealogical, or social office, but a divine mission grounded in God's election, ethical characteristics, missionary functions, and a universal horizon. This approach liberates prophethood from any tribal limitation and places it in the service of guiding all humanity. The repeated emphasis on the opposition of nations to prophets also demonstrates that prophethood is not necessarily aligned with power structures, but is

sometimes their critic and challenger. This analysis confirms the main findings of the article: the Qur'an has elevated prophethood from "Tribal Eldership" to "Universal Mission."

In addition to the above, it should be noted that in the Qur'an, the criterion of age does not appear to be normative for prophethood. Qur'anic narratives meaningfully separate prophethood from the criterion of age and social maturity. Examples such as John, who attained "Wisdom" in childhood, or Jesus, who introduced himself as a prophet in the cradle, demonstrate that prophetic competence is dependent not on lived social experience, but on divine will. The granting of prophethood in childhood to Jesus and in adolescence to John and the like can be read as a kind of implicit critique of conceptions that tie religious authority to age maturity or social status. From a conceptual perspective, this rupture has special importance because it makes prophethood independent of any "Prior Social Capital." The Qur'anic prophet can be a bearer of revelation before being established within a network of power relations or tradition (McAuliffe, 2006: 169-186). In this sense, the timing of prophethood is not the result of a social process, but a moment determined by God. This characteristic transforms Qur'anic prophethood into a phenomenon inherently unpredictable and anomalous relative to existing social orders.

On the other hand, the Qur'an explicitly challenges ethnocentric criteria of superiority and introduces piety as the sole criterion of honor. This redefinition has direct consequences for understanding prophethood. If ethnic superiority is negated, the prophet also cannot be a representative of a chosen people, but must be the bearer of a message that has meaning beyond kinship boundaries (Rahman, 1980: 80-95). From this perspective, the relationship

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between God and the prophet in the Qur'an is an individual ethical relationship, not an ethnic genealogical one. The prophet is not chosen because of blood ties or ethnic affiliation, but because of spiritual competence, of which only God is aware. This logic liberates prophethood from any identity-based exclusivism and places it in the service of ethical reconstruction of humanity.

The prophet is neither an independent legislator, nor the owner of people's faith, nor the guarantor of political order; rather, he is a mediator for transmitting the divine message. This formulation separates the prophet from structures of social power and limits his responsibility to the domain of proclamation and warning. The Qur'anic prophet is not a representative of the people before God, but God's envoy to humanity (Wheeler, 2002: 15-42). This orientation transforms prophethood into a communicative and ethical action whose legitimacy derives not from social acceptance, but from the divine source of revelation.

Now the question arises: how does the Qur'anic reading, with its view of the Torahic tradition and the ethnocentric narrative of prophethood in the texts of the Children of Israel, reread and critique this narrative while simultaneously presenting a new concept of prophethood? The answer to this question requires simultaneous analysis of Torahic and Qur'anic texts and careful attention to examples that demonstrate the ethnocentric limitations in the Torah and their revision in the Qur'an. It appears that the Qur'an, with awareness of the social and ethnic framework of the Torah, has purposefully critiqued this framework and elevated prophethood from an office confined within lineage, ethnicity, and social position to a divine, universal, and ethics-

centered mission. As has been shown, in the Torah, particularly in the Pentateuch, prophets are primarily representatives of their people and lineage, and their legitimacy depends largely on lineage, age, eldership, and social position. This is evident in numerous narratives, including Abraham's blessing for his descendants, emphasis on the lineage of Moses, Isaac, and Jacob, and even the fate of Noah's sons; in these narratives, prophethood has an ethnocentric purpose and is designed to consolidate the identity, unity, survival, and credibility of a particular lineage (Meyers, 2005: 84-112).

6. Comparative Analysis

Comparative analysis of the concept of prophethood in the Torah and the Qur'an demonstrates that the difference between these two traditions is not merely summarized in words, instances, or the number of usages; rather, we are confronted with two distinct models of understanding the relationship between God, humanity, and history. Prophethood in the Torah is formed within a historical-ethnic narrative, and its function is essentially the regulation, consolidation, and continuity of the ethnic identity of the Children of Israel, whereas the Qur'an regards prophethood as a transhistorical, trans-ethnic, and ethics-centered phenomenon whose purpose is the ethical guidance of humanity toward monotheism and moral responsibility. This fundamental difference clearly manifests itself in the nature of revelation, the criteria for selecting prophets, their social role, and their relationship with society.

In the Torah, revelation often appears in the form of "Covenant" (בְּרִית / berit), a covenant made between the Lord and a particular family or people and possessing bilateral commitments. The promise of land, abundance of

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descendants, and historical blessing are the main elements of this revelation. God establishes not only a religious relationship with Abraham, Isaac, and Jacob, but a historical and territorial bond (Genesis 17, 26, 28). Within this framework, revelation, rather than being an address to "humanity qua humanity," pertains to the continuity of an ethnic-divine project within the context of history (Nicholson, 1986: 89-118). The Torahic prophet is not a bearer of abstract ethical messages, but a guarantor of the covenant, preserver of tradition, and mediator of the continuity of God's relationship with the chosen people (Meyers, 2005: 84-112).

In contrast, the Qur'an defines the nature of revelation in a completely different manner. Revelation in the Qur'an is neither a genealogical pact nor a territorial guarantee, but "Remembrance" and "Guidance," something whose purpose is to awaken humanity to the reality of monotheism, moral responsibility, and otherworldly destiny. The verse "It is not except a reminder to the worlds" (al-Qalam: 52) clearly demonstrates that Qur'anic revelation has a universal horizon and is designed from the outset for the "Worlds." Thus, revelation in the Qur'an is not a tool for consolidating an ethnic identity, but a means for breaking humanity away from tribalism and connecting it to divine reality (Ṭabāṭabā'ī, 2011: 20, 123-145).

This difference in the nature of revelation directly affects the understanding of prophethood. In the Torah, the prophet (נָבִיא / navi) in its original meaning is a "Spokesman" or "Announcer," one who speaks from within the social structure of the people and transmits the divine message within the framework of that same structure. The limited usage of this term in the books (approximately eight times) also indicates that prophethood in the Torah is an

institutionalized concept connected with other roles such as father, Shaykh, judge, and ethnic leader. In contrast, the word "*Nabī*" in the Qur'an is repeated over seventy-five times, and its semantic weight indicates not social position, but "Arousal" and "Divine Election" (Muṣṭafawī, 1989: 12, 15-34). The prophet in the Qur'an, before being an institutional personality, is a bearer of a divine mission whose legitimacy derives not from society, but from God. This distinction is also evident in the criteria for selection. The Torah, although not explicitly speaking of "Spiritual Competence," in practice ties prophethood to eldership, lineage, and familial position. Abraham, Isaac, Jacob, and Moses all enter the arena of prophethood at advanced ages and after the consolidation of their social position. Age, experience, and familial roots play a decisive role in the credibility of the prophet in this narrative (Von Rad, 1962: 2, 50-98). But the Qur'an completely sets aside this logic. Prophethood can be realized in childhood (John), in the cradle (Jesus), or in middle age (Muhammad). The primary criterion is not age and lineage, but divine election and piety, something that lies only in God's knowledge: "Allah is most knowing of where He places His message." (al-An'ām: 124)

The social role of the prophet also has a fundamental difference in these two traditions. The Torahic prophet is part of the power structure and social order of the people. He is judge, leader, mediator, and preserver of the law, and his role is tied to the collective destiny of the people. From this perspective, prophethood has a conservative function: preserving the covenant, safeguarding ethnic identity, and preventing the collapse of social order. In contrast, the Qur'anic prophet is essentially a "Proclaimer": "There is not upon the Messenger except [the duty of] notification" (al-Mā'idah: 99). He is not

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the guarantor of the existing social order, but sometimes its critic; not the preserver of ethnic tribalism, but an inviter to transcend it.

These differences can also be observed in the relationship of the prophet with the people. In the Torah, the prophet is the representative of the people before God, one who speaks on behalf of a lineage and pursues the destiny of that lineage in the divine presence. But in the Qur'an, the prophet is God's representative to the people, not the people's representative to God. He is a "Messenger," an envoy who delivers the message without having any guarantee of its acceptance. The belief or disbelief of people is their own responsibility, and the prophet has only the duty of proclamation. From a sociological perspective, these differences are rooted in different social contexts. Carol Meyers in her research has shown that ancient Israelite society was formed on the basis of an agricultural family-centered and tribal system, a system in which age, lineage, and patriarchal position played a central role in the distribution of power (Meyers, 2014: 8-27). In such a context, it is natural that prophethood would also be defined within the framework of the role of elders and chiefs of the people. Torahic prophethood is a reflection of the social order of its time. In contrast, although seventh-century Arabian society was also tribal, the Qur'an consciously stood against the tribal-centric logic. The rejection of ethnic chosenness, negation of genealogical privilege, and emphasis on piety as the criterion of superiority all demonstrate that the Qur'an seeks a fundamental redefinition of the relationship between religion and society (Wheeler, 2002: 15-42). Qur'anic prophethood is not a reflection of social structure, but a critical force against it, a force that seeks to transfer

humanity from tribal dependencies to the horizon of universal ethical responsibility.

Ultimately, it can be said that the Torah and the Qur'an present two different narratives of prophethood: one places prophethood in the service of the history of a particular people, and the other makes it responsible for guiding all humanity. This difference is not a sign of simple contradiction, but expresses two distinct theological logics, each of which has been formed in a particular historical and social context and must be understood within those same horizons.

Aspect of Comparison	Torah	Qur'an
Etymology	נָבִיא (navi) = spokesman, announcer	(nabī) = one aroused, chosen
Frequency of usage	8 times	Over 75 times
Criteria for selection	Eldership, lineage, fatherhood of people, social position	Divine election, piety, spiritual competence
Age of prophets	Emphasis on advanced age (Moses at 80, Abraham in old age)	Complete diversity (from childhood to old age)
Role of prophet	Shaykh, father, leader, judge, covenant mediator, spokesman	Proclaimer, warner, bearer of glad tidings, guide
Addressees of mission	Particular people (Children of Israel)	The worlds (universal)
Nature of revelation	Genealogical covenant (בְּרִית)	Guidance and reminder
Relationship with people	Representative of lineage, head of tribe, part of ethnic structure	Messenger to the people, independent of ethnic structure

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Function of prophethood	Intercession, blessing, preservation of covenant, judgment	Proclamation, warning, glad tidings, guidance
Ethnic chosenness	Central (chosen people)	Rejected (piety is the criterion)
Prominent example	Abraham (אברהם - father of many nations)	Muhammad (mercy to the worlds)

It appears that the Qur'an consciously critiques Torahic prophethood. The first axis of Qur'anic critique is the issue of chosenness and legitimacy of prophethood. The Qur'an places the criterion of legitimacy not in lineage, age, eldership, or social position, but in divine selection and absolute divine knowledge. Prominent examples exist in this regard, such as the prophethood of John in childhood and the proclamation of Jesus' prophethood in the cradle, which demonstrate that age and social experience play no role in the legitimacy of messengerhood: "And We gave him wisdom even in [his] youth" (Maryam: 12) and "He has given me the Scripture and made me a prophet." (Maryam: 30) These examples are manifestly in contradiction with the ethnocentric logic of the Torah and demonstrate that the Qur'an has liberated the legitimacy of prophethood from social and genealogical frameworks (Ṭabāṭabā'ī, 2011: 14, 12-35).

The second axis of Qur'anic critique is the ethnocentric limitation of mission in the Torah. By emphasizing the universality of prophets and negating ethnic chosenness, the Qur'an removes the concept of prophethood from genealogical and ethnic frameworks. In numerous verses, the prophets of the Children of Israel are mentioned, but the emphasis is on guiding humanity

and ethically reforming human beings, not merely serving a specific lineage or people. Examples of this critique include the revision of Noah's sons and the rejection of Abraham's prayer for the transmission of leadership to his descendants. The Qur'an demonstrates that the legitimacy of guidance and leadership is dependent on divine will and selection, not on lineage or familial position: "And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, 'My covenant does not include the wrongdoers." (al-Baqarah: 124) This approach transforms prophethood from an ethnic and genealogical office to an ethical and universal mission (Ṭabarī, 1991: 2, 345-378).

Moreover, by examining the reaction of peoples to prophets, the Qur'an critiques the social and cultural limitations of the Torah. Repeated warnings regarding mockery and arrogance toward prophets, such as: "And no prophet would come to them except that they used to ridicule him" (al-Zukhruf: 7) and the repetition of the fate of former nations: "And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded," (al-Zukhruf: 8) demonstrate that the Qur'an, with complete awareness of the ethnocentric structure of the Torah, highlights the universal and ethical message of prophets and manifestly critiques ethnic limitations. These verses emphasize that nations often took positions against prophets and their guidance and engaged in harming them, and this contradicts the position of ethnic and tribal leadership (Ibn Kathīr, 1998: 7, 234-256).

Qur'anic critiques naturally lead to a redefinition of the concept of prophethood. Prophethood is no longer merely an office for preserving and consolidating the power of a particular lineage or people, but a means for

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guiding humanity, ethical reform, and realizing divine justice. The prophet in the Qur'an, beyond representing the people, is the proclaimer and guide of all human beings, and the criterion of his legitimacy is solely spiritual competence and divine selection.

Therefore, it can be concluded that the Qur'an, with awareness of the ethnocentric narrative of prophethood in the Torah, has not only critiqued this narrative but has also offered a systematic and philosophical alternative for it. This revision elevates prophethood from a social-ethnocentric domain to a divine, universal, and ethics-centered philosophy and demonstrates that the criterion of prophetic legitimacy, beyond age, lineage, or social position, is solely based on divine selection and knowledge (Rippin, 2001: 112-134). Such an approach strengthens inter-religious dialogue and provides the foundation for future research in the areas of the evolution of the concept of prophethood, the universality of mission, and critique of ethnic traditions.

Conclusion

This study, employing a comparative approach, has demonstrated that the concept of prophethood in the Torah and the Qur'an differs not only lexically or narratively, but is grounded in two distinct theological and social logics. Prophethood in the Torah is shaped in close connection with the history of a particular people, patriarchal structure, and the logic of genealogical covenant, and its primary function is the preservation of ethnic identity, continuity of divine covenant, and organization of the social order of the Children of Israel. In contrast, the Qur'an introduces prophethood as a universal, trans-ethnic phenomenon based on divine election whose purpose

is the ethical guidance of humanity and its liberation from the boundaries of lineage, age, and ethnicity. This fundamental difference carries profound consequences for understanding the role of the prophet, the nature of revelation, the criteria for selection, and the relationship between religion and society. Analysis of sacred texts in their socio-historical context has demonstrated that Torahic prophethood is largely a reflection of the tribal and familial structure of ancient Israel, whereas Qur'anic prophethood possesses a critical function relative to the tribal structures of the era of revelation. From this perspective, prophethood in the Qur'an is not a consolidator of the existing order, but a transformative force in the arena of ethics, identity, and human responsibility. This distinction becomes especially clear in the negation of ethnic chosenness, the diversity of prophets' ages, and the definition of the prophet as "Proclaimer" rather than "Ethnic Leader."

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