

Abu al-Hasan Al-Amiri's Comparison of Doctrinal Pillars in Six Religions: In the light of "Al-I'lām bi-Manāqib al-Islām"

Iman Kanani, Naeem Shafiei

Associate Professor, Department of Tafsir Al Quran, at the Higher Institute of Ahl al-Sunnah wa al-Jama'ah, southern Iran, Bandar Lengeh. Email: Imankanani57@gmail.com

Lecturer, Department of Tafsir at the Higher Institute of Ahl al-Sunnah wa al-Jama'ah, Bandar Lengeh, Iran.

Email: osame.n.sh@gmail.com.

Received: 26 Feb | Revised: 15 June | Accepted: 29 June | Available Online: 30 June

ABSTRACT

Abu al-Hasan al-Amiri is one of the earliest and most prominent Muslim philosophers from Iran. He is known for his numerous contributions to the field Ilm u Kalam and comparative religion. Among his most significant works, one is Al-I'lām bi-Manāqib al-Islām. Along with some other topics about Manāqib al Islam he compares Islam with five other religions: Judaism, Sabianism, Christianity, Zoroastrianism, and idol-worshipping. Various scholars have explored different dimensions of Al Amiri,s contributions, like Fatima Al-Tays, Abdullah Tawajiri and Hanan Mansouri. However, all the available literature elaborates biography and general themes of Al Amiri's work. Assessing his way of comparing Islam with other religions remains still unstudied. The doctrinal pillars of these faiths constitute a central theme in his work. However, the lack of sufficient critical studies on al-Amiri's approach in this regard has motivated the writing of this article. This research focuses on the comparative analysis of doctrinal pillars in Al-I'lām, offering detailed explanations and references. In addition to evaluating al-Amiri's methodology, the study seeks to conduct a thorough and insightful examination of the doctrinal foundations of the aforementioned religions. Al Amiri's has selected four domains for this research, 1: Belief, 2: worship, 3: Public dealings, 4: Punishments. Although He has discussed all of the above domains but the core focus of Abu Al Hasan Al Amiri is on the first two pillars. In his he has criticized the sectarian misrepresentation. He appreciates research and reasoning and discourages blind following. This study suggests adopting the doctrinal model of comparisons adopted by Abu Al Hasan Amari and by doing so, it will integrate moral and ethical foundation to present day's interfaith dialogues and debates.

Keywords: Abu Al Hasan Amiri, Al-I'lām bi-Manāqib al-Islām, Comparative Religion, Doctrinal Pillars, Interfaith Dialogue.

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Correspondence Author: Imankanani57@gmail.com

Introduction:

Muslim scholars have devoted considerable attention to the field of comparative religion, regarding it as a vital entry point for the objective understanding of religious beliefs and phenomena. This discipline contributes significantly to fostering interfaith dialogue and resolving intellectual and doctrinal conflicts. Its importance lies in its ability to guide human behaviour toward coexistence and mutual understanding, despite cultural, linguistic, and religious differences. As many thinkers assert, religion evolves alongside humanity and corresponds to its level of cultural and intellectual maturity¹.

One of the most notable figures in this field is Abū al-Ḥasan al-A'miri, a distinguished philosopher of the 4th/10th century who is recognized as a bridge between Greek philosophy and Islamic thought. According to Dr. Aḥmad 'Abd al-Ḥamīd Ghurāb, the editor of *al-I'lām bi-Manāqib al-Islām*, al-A'miri sought to reconcile the apparent contradictions between Aristotelian rationalism and Islamic teachings². Among his contemporaries, he was highly respected for his innovative approach to ethical analysis and interreligious dialogue, as evidenced by his intellectual relationship with Abū Ḥayyān al-Tawḥīdī. Today, he is recognized as a pioneering philosopher who significantly contributed to the early development of comparative religious studies within the Islamic tradition³.

Among al-Amiri's most significant works in this domain is his book *al-I'lām bi-Manāqib al-Islām*, which is considered one of the earliest systematic efforts to defend the superiority of Islam through rational argumentation. In this work, he employs Aristotelian logic to compare Islam with other religions, including Christianity, Judaism, and Zoroastrianism, offering an early model of comparative theology grounded in philosophical rigor and doctrinal analysis⁴.

Given that al-A'miri approached the critique and comparison of religions with Islam through a distinct and equitable methodology, and that he established a specific ethical framework for scholars working in this field, it is striking that few studies have critically examined his comparative theological views. This gap in the literature has motivated the authors to contribute to the discourse through a scholarly and analytical investigation.

Literature Review:

Numerous studies have been published on this subject, including:

1. **Contributions of Islamic Scholars to the Establishment of Comparative Religion: Abu al-Hasan al-Amiri as a Model**: by Fatima Al-Tays⁵: This article underscores the significance of comparative religious studies as an effective means of addressing

1 Al-Tayyes, Fatima, & Julia. "The Contributions of Muslim Scholars to the Foundation of the Science of Comparative Religion: Abu al-Hasan al-Amiri's (d. 381 AH) as a Model." *Journal of Heritage*, vol: 11, Issue: 3, (July 2021): 128–152, P: 9.

2 Abū al-Ḥasan al-Āmirī, *Al-I'lām bi-Manāqib al-Islām*, ed. Aḥmad 'Abd al-Ḥamīd Ghurāb (Cairo: Dār al-Kātib al-'Arabī, 1988), P: 8, 16, 17.

3 Aḥmad al-Tawḥīdī, *Al-Muqabāsāt* (Beirut: Dār Su'ād al-Ṣabāḥ, 1992), P: 301–309; Aḥmad al-Tawḥīdī, *Ṭabaqāt al-Falāsifah* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), P: 213, 342.

4 Abū al-Ḥasan al-Āmirī, *Al-I'lām bi-Manāqib al-Islām*, ed. Aḥmad 'Abd al-Ḥamīd Ghurāb (Cairo: Dār al-Kātib al-'Arabī, 1988), P: 13–14; 'Abd al-Ilāh b. 'Abd al-'Aziz al-Tuwaijri, "The Epistemological Foundations of Comparison According to Abu al-Hasan al-Amiri (d. 381 AH)," *Journal of the College of Islamic Sciences, University of Baghdad* 64 (2020), P: 146–168.

5 Al-Tayyes, Fatima, & Julia. "The Contributions of Muslim Scholars to the Foundation of the Science of Comparative Religion: Abu al-Hasan al-Amiri's (d. 381 AH) as a Model." *Journal of Heritage*, vol: 11, Issue: 3, (July 2021), P: 128–152.

intellectual disagreements and doctrinal conflicts. Following a discussion of key terminology and an overview of al-Amiri's biography, the author outlines his sources and general methodology across various domains — including worship, belief, society, and politics. However, the treatment of core theological concepts such as monotheism and prophethood is limited to a few illustrative examples from the Holy Scriptures. As a result, the article remains largely descriptive and general in nature, lacking critical engagement. In contrast, the present study provides an in-depth critique and analytical examination of al-Amiri's doctrinal method, supported by extensive references and focused scholarly analysis.

2. **The Epistemological Foundations of Comparison in Abu al-Hasan al-Amiri's Thought**¹: by Abdul-Ilah Tuwajjri¹: This article explores al-Amiri's life, his epistemological foundations, and his comparative methodology. It analyses his philosophical orientation and places particular emphasis on comparing acts of worship across six religions. In contrast to this descriptive approach, the present study offers a critical evaluation of al-Amiri's comparative theology, focusing specifically on doctrinal elements and supported by more detailed references and a deeper analytical framework.
3. **Abu al-Hasan al-Amiri's Methodology in the Study of Religions**² by Hanan Mansouri². This paper examines how Islamic scholars engaged with other religions and evaluated the accuracy and reliability of the information they presented. After outlining al-Amiri's biography and tracing the development of comparative religious studies within the Islamic tradition, the article describes his general approach but does not provide detailed critique or analysis. The key distinction between that work and the present study lies in the latter's focused and critical examination of al-Amiri's comparative methodology, particularly in relation to the doctrinal pillars of the religions under discussion.
4. **Beliefs, Thoughts, Views, and Personality of Hakim Abu al-Hasan al-Amiri**³ by Sharif Rahmani³. This doctoral dissertation from the Faculty of Theology at the University of Tehran is organized into four sections: al-Amiri's biography, his research methodology and literary style, his philosophical views, and his practical wisdom.
5. **The Life and Works of Abu al-Hasan al-Amiri Nishaburi**⁴ by Nasrallah Hikmat⁴. This book consists of three parts: (a) proving that *Kitab al-Sa'ada wa al-Is'ada* was not written by al-Amiri, (b) a detailed biography of al-Amiri, and (c) an examination of his works and their influence on others.

The distinction of the present study from the aforementioned works lies in the fact that previous research has primarily focused on introducing al-Amiri and his writings,

1 Al-Tuwajjri, 'Abd al-Ilah b. 'Abd al-'Aziz. "The Epistemological Foundations of Comparison According to Abu al-Hasan al-Amiri's (d. 381 AH)." *Journal of the College of Islamic Sciences, University of Baghdad*, 2020, Issue: 64, P: 146–168.

2 Mansuri, Hanan. "*The Methodology of Abu al-Hasan al-Amiri's in the Study of Religions.*" *Journal of Heritage*, vol: 11, Issue: 3, (July 2021), P: 198–218.

3 Sharif Rahmani, *Beliefs, Thoughts, Opinions, and Character of the Sage Abu al-Hasan al-Amiri* (PhD diss., Faculty of Theology, University of Tehran, 1342 SH [1963]), supervised by Gholamhossein Seddiqi.

4 Nasrollah Hikmat, *Life and Works of Abu al-Hasan al-Amiri of Nishapur*, 1st ed. (Tehran: Elm Publishing, 1390 SH [2011]).

emphasizing his literary style, and outlining his general philosophical and political views. In contrast, this study critically examines al-Amiri's comparative methodology concerning the doctrinal pillars of the specified religions. It aims to elaborate on his method through detailed analysis and substantiation, incorporating documented references from the primary texts of these religions to render the comparison more explicit and comprehensible.

This study begins with a brief introduction to Abu al-Hasan al-Amiri, followed by an exploration of his views as presented in *Al-I'lam bi-Manaqib al-Islam*. Finally, it provides a thorough analysis of his approach to comparing the doctrinal pillars of these religions, supported by sufficient sources and a rigorous critical framework.

Al-Amiri and His Scholarly Life:

Abu al-Hasan Muhammad ibn Abu Dharr Yusuf al-Amiri al-Nishaburi was one of the great Muslim philosophers of the 4th century AH (10th century CE)¹ and a renowned scholar of his time². While the exact date of his birth remains unknown, it is widely accepted that he passed away on the 27th of Shawwal, 381AH, making it likely that he was born in the early 4th century AH in Nishapur.

Al-A'miri travelled extensively in pursuit of knowledge, visiting cities such as Rayy, Bukhara, and Baghdad, where he studied under the leading scholars of his time. He eventually returned to Nishapur, where he passed away³. As a disciple of Abū Zayd Aḥmad al-Balkhī, who was himself a student of Abū Yūsuf al-Kindī, al-A'miri is considered part of the Kindī philosophical school. Under al-Balkhī's mentorship in Khurasan, al-A'miri excelled in philosophy and became known as the "Philosopher of Nishapur"⁴.

Al-Amiri's works encompass various disciplines, including theology, comparative religion, Qur'anic exegesis, ethics and education, psychology, and the natural sciences. His most celebrated work is *Al-I'lam bi-Manaqib al-Islam*, alongside other notable titles such as *Al-Ibānah 'an 'Ilal al-Dīyanah*, *Al-Irshād li-Tashīḥ al-I'tiqād*, *Al-Nusk al-'Aqlī wa al-Taṣawwuf al-Millī*, *Al-Itmām li-Faḍl il al-Anām*, *Fī al-'Ināyah wa al-Dirāyah*, *Minhāj al-Dīn*, *Ilm al-Nabāt wa al-Baṣariyyāt*, *Al-Nusk al-'Aqlī*, *Kitāb al-Fuṣūl al-Rabbānīyah fī al-Mabāḥith al-Nafṣānīyah*, *Al-Ibsār al-Mubsir*, and *Inqādh al-Bashar min al-Jabr wa al-Qadr*⁵.

But the book *al-I'lam bi-Manaqib al-Islam* is considered one of the most significant works in the field of comparative theology and rational defence of Islam in the fourth Islamic century. In this work, A'miri adopts a philosophical and rationalist approach to compare

1 Al-Shahrastānī, *Kitāb al-Milal wa al-Nihal*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1992), Vol: 3, P: 3; Aḥmad Tawhīdī, *Al-Muqabāsāt* (Beirut: Dār Su'ād al-Ṣabāḥ, 1992), P: 165.

2 Seyyed Hossein Nasr, *Islamic Science: An Illustrated Study* (Albany, NY: State University of New York Press, 2006), P: 151.

3 Aḥmad Sam'ānī, *Al-Ansāb* (Beirut: Dār al-Jannān, 1988), 5:413; Ibn al-Jawzī, *Ṣifat al-Ṣafwah* (Beirut: Dār Ṣādir, 1938), Vol: 7, P: 165; Aḥmad Tawhīdī, *Ṭabaqāt al-Falāsifah* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2006), Vol: 1, P: 342.

4 Ṣalāḥ Khalīfat, *The Letters of Abū al-Ḥasan al-'Āmirī and His Philosophical Fragments* (Amman: University of Jordan, 1988), P: 65; Abū al-Ḥasan al-'Āmirī, *Al-I'lam bi-Manaqib al-Islam* (Tehran: Intishārāt-i Shaykh al-Raḍī, 1979), P: 39–42.

5 Abū al-Ḥasan al-'Āmirī, *Al-I'lam bi-Manaqib al-Islam* (Tehran: Intishārāt-i Shaykh al-Raḍī, 1979), 43–44; Gholām-Ḥossein Ebrāhīmī Dīnānī and Javad Tabatabā'ī, "Abū al-Ḥasan al-'Āmirī," *Encyclopedia of Islam*, (2020), Vol: 10, P: 135.

Islam with six other religions—Judaism, Christianity, Zoroastrianism, Sabianism, Paganism, and Manichaeism¹. He examines these religions across four main dimensions: beliefs (‘aqā’id), rituals (‘ibādāt), public dealing (mu‘āmalāt), and legal boundaries (ḥudūd shar‘īyah), ultimately asserting the superiority of Islam through rational and ethical arguments. Influenced by the Neoplatonic philosophical tradition—particularly in his treatment of divine unity (tawḥīd) and prophecy (nubuwwah)²—A’miri presents a systematic framework for interreligious dialogue. The work seeks to demonstrate the advantages of Islam in terms of justice, social order, and rational coherence when compared with other faiths.

Al-Amiri’s Method in Comparative Religion:

Al-Amiri based his comparative approach on the six religions mentioned in verse 17 of Surah Al-Hajj: “Indeed, those who have believed and those who were Jews and the Sabians and the Christians and the Magians and those who associated others with Allah – Allah will judge between them on the Day of Resurrection. Indeed, Allah is, over all things, a Witness”³. Accordingly, he chose Islam, Judaism, Sabianism, Christianity, Zoroastrianism, and Paganism as the focus of his comparison. Although Al-Amiri claimed to structure his comparative study based on this Quranic verse⁴, he did not provide a clear definition of the Sabians and did not include them in his detailed comparisons. This omission might be due to the ambiguous nature of Sabianism in his understanding. Nonetheless, this study follows Al-Amiri’s original intention and includes all six religions he mentioned, rather than limiting the scope to five.

Al-A’miri constructed his comparative framework upon four key domains: beliefs (*I’tiqādāt*), acts of worship (*Ibādāt*), public dealing (*Mu‘āmalāt*), and legal punishments (*Hudūd*). Within each of these categories, he identified five distinct principles, resulting in a total of twenty foundational pillars examined across six religions. He contended that anyone seeking to comprehend the superiority of the pure faith of Islam over other religious traditions must undertake a comparative analysis of each principle in relation to its counterpart in other faiths. Through such comparisons, reason would be engaged in discerning the nobler and more perfect system of belief. According to al-A’miri, this process would ultimately guide the seeker to a state of enlightened conviction and a recognition of Islam’s unique status as the recipient of divine favour⁵. He then proceeded to systematically compare each of these foundational pillars across the aforementioned religions, offering a detailed and critical analysis of their similarities and differences.

According to Dr. Aḥmad Ghurāb, the editor and researcher of *Al-I’lām*, al-A’miri does not address the topics of public dealing and legal punishments in this work because he had already examined them in detail in his book *Al-Ibānah ‘an ‘Ilal al-Diyānah*. As a result, *Al-I’lām* focuses exclusively on matters of belief and acts of worship⁶.

Furthermore, in addition to the two primary pillars of belief and worship, al-A’miri introduces four additional dimensions for comparing the aforementioned religions. These

1 Al-A’miri, *Al-I’lām bi-Manaqib al-Islam*, 1988, P: 121.

2 Ibid, P: 122-130.

3 Qur’an, 22:17

4 Al-A’miri, *Al-I’lām bi-Manaqib al-Islam*, P: 121.

5 Al-A’miri, P: 123

6 Ibid, P: 22

include: (1) comparison based on political and governmental systems; (2) comparison based on social structures; (3) comparison concerning the extent to which religions uphold human dignity and honor within society; and (4) comparison based on the impact of religions on intellectual development and scientific contribution¹.

An essential principle that al-Amiri employs in his method of comparison and preference is his emphasis on reason and the rejection of blind imitation (*taqlīd*) of ancestral customs and traditions. He establishes a foundational rule for fair and objective comparison, grounded in two main principles:

First, comparisons should be made between equivalent pillars within different religions. For example, a doctrinal pillar in one religion should be compared with one another's counterpart; similarly, a pillar of worship should be compared with a similar pillar in another tradition. Furthermore, a primary principle should not be compared with a secondary or subsidiary aspect from another religion. The most important pillar of a religion, in terms of honour and status, should be matched with a corresponding core element in the comparative religion.

Second, a specific practice belonging to a minor sect within a religion—particularly one not widely representative—should not be used as a standard for comparing that religion with others. Likewise, undesirable traits associated with an extremist or excommunicated group should not be taken as reflective of the entire religion, nor should they serve as the basis for comparative analysis².

An important point to consider is that the pillar selected by al-Amiri for comparison may not be present in all of the religions under discussion or it may not exist in some of them at all.

The Importance of Doctrinal Pillars in Religions:

Al-A'miri regards belief and conviction as a central principle common to the six major religions. He argues from four distinct perspectives that belief constitutes one of the most fundamental pillars of any religious tradition.

First, al-A'miri emphasizes that the foundational efforts of all religions are rooted in the beliefs and convictions they uphold for themselves³. In other words, without a specific ideology or belief system, the very concept of religion becomes untenable. All actions and movements within any school of thought are directed by a particular set of beliefs, and without thought, meaningful action is impossible.

Second, al-A'miri prioritizes belief over other religious principles based on the superiority of knowledge over action. According to him, the relationship between knowledge and action is analogous to that between cause and effect, or between the origin and the completion of any process. He argues that if the cause is corrupted or the foundation is flawed, the outcome can never attain correctness or lead to prosperity⁴. This implies that belief serves as the foundational input upon which all subsequent processes are built. If the initial knowledge is flawed, the entire process—and ultimately the outcome—will also be

1 *ibid*, P: 151, 163, 171, and 179.

2 Al-A'miri, P: 125.

3 *ibid*, P: 121.

4 *ibid*, P: 123.

erroneous. Therefore, only sound reasoning and a coherent ideology can give rise to a valid and effective school of thought.

Third, the preference for beliefs over other principles is further discussed in relation to governance and leadership. Al-A'miri emphasizes that ideology serves as the most crucial tool for political authority and governance. More importantly, he asserts that there is no other means to preserve the integrity of a government than through a specific belief system—one for which people are willing to sacrifice their lives and endure hardships. In other words, Al-A'miri argues that an individual's political allegiance is fundamentally rooted in their beliefs. A government and its leadership become solidified and sustained when individuals sharing a unified belief system support and uphold it, even to the extent of sacrificing their lives and enduring its challenges¹.

Fourth, the preference for belief over other pillars is also examined from the perspective of the social system. Al-A'miri argues that the influence of beliefs on the social character of individuals is so profound that even if a person is renowned for their purity, chastity, and honesty, any ideological flaw or problem they possess will overshadow these virtues within society². In other words, incorrect beliefs cause such individuals to be perceived as corrupt and immoral, leading to the denial of their justice and the rejection of their testimony. Furthermore, they may be prohibited from marrying a Muslim, as they are considered a source of doctrinal deviation within the family. Additionally, their inheritance rights may be revoked.

Comparison of Doctrinal Pillars of the Mentioned Religions:

Based on the verse, "And whoever denies Allah and His angels and His books and His messengers and the Last Day has certainly gone far astray,"³ al-A'miri identifies the five pillars of faith—belief in God, angels, holy books, prophets, and the Day of Judgment—as the foundational doctrines. He then systematically compares each of the mentioned religions according to these doctrinal pillars, evaluating each in light of their corresponding counterparts in the other religions. As noted earlier, al-A'miri consistently emphasizes the importance of comparing each religious pillar with its equivalent based on its rank, employing reason to discern between the superior and the inferior⁴.

Monotheism in the Six Religions:

The proof of the Creator and Sustainer of the universe is the first issue that 'Amiri addresses, as it is considered the most important doctrinal principle. He examines monotheism in Islam, Judaism, Christianity, Zoroastrianism (Mazdaism), and polytheism, and points to several important issues:

First Issue: Al-A'miri addresses monotheism by considering the perspectives of scholars and specialists within each religion. He notes that Islamic theologians and philosophers, unlike those of other faiths, have undertaken extensive theoretical and philosophical efforts to purify the concept of the oneness of Allah from the objections and sophistries of

1 *ibid*, P: 124.

2 *ibid*. P: 124.

3 Quran, 4:136.

4 Al-A'miri, 1988, P: 123.

opponents¹. They have employed rational methodologies to safeguard the purity of monotheism against the doubts of adversaries. In contrast, the other religions mentioned have not engaged in comparable efforts to refine their understanding of monotheism or to emphasize the exclusive worship of one God.

However, it should be acknowledged that some contemporary Christian scholars have made commendable attempts to purify monotheism from doctrinal impurities by rejecting the doctrine of the Trinity and affirming the oneness of Allah.

Second Issue: In this section, al-A'miri discusses the attitude of people in various religions toward monotheism. He observes that ordinary Muslims—such as workers, artisans, warriors, and farmers, whether on land or at sea, by day or night, in the plains or the mountains—consistently affirm the declaration of monotheism: “There is no God but Allah,” and respond to its call². In other words, both common and elite Muslims express and embody the concept of monotheism, verbally and through their actions, at all times and in all places. By contrast, followers of other religions rarely invoke this declaration of monotheism.

Third Issue: Al-A'miri points out that the religions mentioned, other than Islam, each contain flaws in their conception of the oneness of the Creator. These include deviations such as anthropomorphism in Judaism, the doctrine of the Trinity in Christianity, dualism in Zoroastrianism, and polytheism among idol worshippers.³

Al-Amiri's reference to anthropomorphism concerns the portrayal of God in the current Torah with human-like attributes. He provides several examples to illustrate this. For instance, the Torah states that God created man in His own image⁴, implying an inherent comparison between God and humans. Another example is the attribute of *Bada'*—the idea that God changes His will—which is attributed to Allah in the Torah: “When God saw that the people were immersed in sin and constantly going towards wickedness, He regretted creating mankind and became sorrowful”⁵. This, God forbid, suggests that God's knowledge was not all-encompassing, as He only then became aware of mankind's nature and felt regret.

Furthermore, the Torah recounts an incident in which God appeared to Jacob in the form of a man at Peniel and wrestled with him until dawn. When God realized He could not overpower Jacob, He struck Jacob's thigh, injuring him. The man (God) then requested to be released, but Jacob replied, “I will not let you go until you bless me.” God then said to Jacob, “From now on your name shall no longer be Jacob, but Israel, because you have struggled with God and with men and have prevailed”⁶.

In contrast, Islam regards God as unique and incomparable in His essence, names, and attributes. As stated in the Qur'an: “There is nothing like unto Him”⁷. Muslims believe that

1 *ibid*, P: 128.

2 *ibid*, P: 129.

3 *ibid*, P: 129.

4 *The Holy Bible, New International Version*, Genesis 1:26.

5 *The Holy Bible, New International Version*, Genesis, the Flood of Noah, 6:5–6.

6 *Ibid*, 32:24-27.

7 Quran, 42:11.

God is utterly unique and incomparable in His essence, attributes, names, and actions¹. For example, when it is said that God is knowledgeable (*Al-'Alim*), it means that Allah's knowledge encompasses everything—from the beginning to the end—without any deficiency or concealment. Similarly, the Qur'an states: "Indeed, your Lord is Allah, who created the heavens and the earth in six days, then established Himself above the Throne"², Islamic scholars explain that the concept of "establishing Himself" (*Istawa*) is affirmed, but the exact nature of how this occurs remains unknown. They avoid going into details or attributing any likeness to created beings. As Imam Malik stated: "The *Istawa* is known, but is not comprehensible, and faith in it is obligatory, while questioning it is "Bidah"³. This means that the act of *Istawa* is affirmed and recognized, but its specific nature is beyond human comprehension. Belief in it is obligatory, whereas questioning it is considered an innovation.

On the Issue of the Trinity:

Al-A'miri addresses the Christian belief in the Trinity, noting that it is widely accepted among the general Christian population. According to a publication by the United Church of God titled *Is God a Trinity?* The doctrine of the Trinity is considered fundamental by Catholics, Protestants, and Orthodox Christians alike, forming the core of their theological belief system⁴. This doctrine holds that God is one in essence but three in distinct persons: the Father, the Son, and the Holy Spirit (also referred to as the Holy Ghost). According to mainstream Christian theology, rejection of this doctrine constitutes a denial of a core tenet of faith, and those who do not believe in it are often regarded as condemned or spiritually lost⁵. Within Christian theology, the doctrine of the Trinity is often described as a divine mystery that lies beyond the grasp of human reason. The very attempt to rationally comprehend the Trinity is discouraged. It is commonly stated that "whoever tries to understand the Trinity will lose his mind, but whoever denies it, will lose his soul." This reflects the belief that while the Trinity cannot be fully understood, it must nevertheless be accepted as a foundational article of faith⁶.

However, in contemporary times, many scholars from within the Abrahamic faith traditions have rejected the doctrine of the Trinity on both rational and scriptural grounds, citing their own religious sources. For instance, the Gospel of Mark affirms the absolute oneness of God, stating: "The Lord our God, the Lord is one", and further emphasizes that no other god exists besides Him⁷. This directly challenges the doctrine of the Trinity, as the same text that affirms the oneness of God also contains passages referring to Jesus as divine creating an apparent contradiction with the core monotheistic assertion. Some scholars suggest that such references to Jesus as God may have been later interpolations into the Gospel texts.

1 Al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, (Riyadh: Dār al-Diyār, 1384 AH [1964/1965]), 16:8. Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, (Beirut: Dār al-Fikr, 1420 AH [1999/2000]), Vol: 7, P: 194.

2 Quran, 7:54.

3 Mālik, *Al-Muwatta'*, (Abu Dhabi: Zayed Bin Sultan Al Nahyan Foundation, 1425 AH [2004]) 1:252. Al-Baghawī, *Sharḥ al-Sunnah*, (Beirut: Al-Maktab al-Islāmī, 1403 AH [1983]), Vol: 1, P: 171.

4 United Church of God, *Is God a Trinity?* (Colorado Springs, CO: United Church of God, 1998), P: 3.

5 Gustav Brantl, *Catholicism* (New York: George Braziller, Inc., 1961), P: 69.

6 H. Lindsell and C. Woodbridge, *A Handbook of Christian Truth*, 1st ed. (Old Tappan, NJ: Fleming H. Revell Company, 1953), P: 51–52.

7 *The Holy Bible, New International Version, Mark 12:32.*

According to impartial Christian scholars, the doctrine of the Trinity was formulated in the second century CE and gained widespread acceptance during the fourth and fifth centuries¹. In modern times, some Christian denominations have begun to challenge and even denounce this belief as heretical. For example, a publication by the *United Church of God* in the United States offers a detailed investigation into the doctrine of the Trinity and ultimately rejects it as lacking scriptural foundation².

One prominent example is Dr. Richardson, a professor of Church History at Union Theological Seminary in New York, who was once a devoted adherent of Trinitarian theology. In his book *The Doctrine of the Trinity*, he writes: "My conclusion regarding the doctrine of the Trinity is that it is a fabricated structure, and instead of providing clarity, it causes confusion"³. Thus, even among Christian theologians and intellectuals, there are those who have come to the conclusion that Jesus and the Holy Spirit are not to be regarded as divine in the same sense as God the Father.

On the Issue of Dualism in Zoroastrianism:

Al-A'miri also addresses the concept of dualism in Zoroastrianism, which refers to their belief in two opposing cosmic forces: good and evil. Al-Shahrastānī, in his *Al-Milal wa al-Nihal*, explains that the Magians (Zoroastrians) maintain the existence of two fundamental and eternal principles: goodness and evil, benefit and harm, righteousness and corruption. They associate light with the deity Ahura Mazda (Ormazd) and darkness with the evil spirit Ahriman⁴.

Ultimately, al-A'miri extols Islam and its followers, asserting that their belief in the absolute oneness of Allah is purer and more coherent than the analogous doctrines found in Judaism, the Trinitarian belief in Christianity, the dualism of Zoroastrianism, and the polytheism of idol worshippers. According to him, this superiority is evident among both the general public and the learned scholars of Islam⁵.

On the Issue of Prophets in the Six Major Religions:

Al-A'miri discusses the perspectives of the six major religions regarding divine prophets, observing that—except for Islam—all other traditions either exaggerate or diminish the status of their prophets. For example, Christians are criticized for exaggerating the status of Jesus (peace be upon him), elevating him to the level of divinity and referring to him as the "Son of God"⁶.

Similarly, the Jewish tradition is criticized for attributing morally inappropriate and false actions to some of the prophets. For instance, the Hebrew Bible narrates that Prophet Lot became intoxicated and engaged in incestuous relations with his daughters, following the destruction of Sodom and Gomorrah⁷. Such portrayals have been strongly rejected by Islamic scholars, who uphold the moral integrity.

1 United Church of God, *Is God a Trinity?* (Colorado Springs, CO: United Church of God, 1998), P: 6.

2 Ibid.

3 Ibid, P: 7.

4 Al-Shahrastānī, *Al-Milal wa al-Nihal*, ed. Muḥammad Sayyid Kaylānī (Beirut: Dār al-Maʿrifah, 1992), Vol: 2, P: 260.

5 Al-Amiri, 1988, P: 128-129.

6 Abū al-Ḥasan al-ʿĀmirī, *Al-I'lām bi-Manāqib al-Islām*, ed. Aḥmad ʿAbd al-Ḥamīd Ghurāb (Cairo: Dār al-Kātib al-ʿArabī, 1988), P: 129; Ḥusayn Shālih, *Nazarīyyat al-Tawḥīd bayna al-Adyān al-Sittah* (Tehran: Maktabat al-Islāmiyyah, 1346 AH [1967/1968]), P: 412–433, 435; The Holy Bible, *Gospel of John* 10:31, 38.

7 The Holy Bible, *New International Version*, Genesis 19:16–17, 30–36.

In contrast, Islam avoids these extremes of exaggeration and underestimation regarding the status of the divine prophets. Islamic teachings describe the prophets with qualities that emphasize both their servitude to Allah and their role as His messengers. The most important attributes of the Islamic prophets are truthfulness, trustworthiness, and infallibility. Muslims believe that these individuals are chosen servants of Allah, and faith in them and their revealed books is obligatory.

The Qur'an states:

“Say, ‘We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and we are Muslims for Him’”¹.

This verse underscores the obligation of all believers to accept the divine prophets and affirm their prophethood without distinction within the Islamic tradition.

The View of the Six Major Religions on Angels:

Another key theological topic that al-Amiri addresses is the concept of angels in various religions. He begins by examining the beliefs of idolaters, who purportedly consider angels to be the daughters of God. The Qur'an explicitly refutes this notion, stating: "And they make for Allah daughters, exalted is He above what they describe. And for themselves, they desire"², and "Has your Lord chosen for you sons and taken from the angels' daughters? Indeed, you are saying a monstrous word"³. These verses imply that while idolaters themselves disapproved of having daughters, they paradoxically attributed daughters to Allah in the form of angels⁴.

In Zoroastrianism, it is believed that after the death of Zoroaster, the ancient Iranian gods reappeared in the form of angels and were subsequently worshiped. During Zoroaster's lifetime, however, there was the exclusive worship of one supreme deity, Ahura Mazda, who is regarded as the god of goodness and light⁵.

In Judaism, angels are generally regarded as created beings who are not infallible; some narratives attribute sinful and blasphemous actions to certain angels, for which God punishes them by transforming their nature or status. In contrast, Islam views angels (*malā'ikah*) as pure and sinless servants of Allah who unfailingly obey His commands and never disobey or commit sin⁶. This is supported by the Quranic verses: "And they say, 'The Most Merciful has taken a son.' Exalted is He. They are but honored servants"⁷, and "...

1 Qur'an, 2:136.

2 Quran, 16: 57.

3 Quran, 17: 40.

4 Al-Amiri, 1988, P: 131.

5 Mehrdād A. Zener, *The Teachings of Zarathustra*, trans. Ḥasan Anṣārī (Tehran: Mu'assasah-yi Intishārāt-i Ḥikmat, 1998), P: 17–20; 'Alī Akbar Khaz'alī, *A Survey of Iranian Religions* [in Persian] (Tehran: Anṣār Publications, 2008), P: 166–168.

6 Abū al-Ḥasan al-'Āmirī, *Al-I'lām bi-Manāqib al-Islām* (Beirut: Dār al-Fikr al-Lubnānī, 1988), P: 131; 'Alī Akbar Khaz'alī, *A Survey of Iranian Religions* [in Persian] (Tehran: Anṣār Publications, 2008), P: 168–171; 'Abd al-Ḥalīm Madḥūn, *Comparative Theology of the Abrahamic Faiths* (Beirut: Mu'assasat al-Risāla, 2009), P: 141–144.

7 Quran, 21: 26-27.

Upon it are angels, severe and strong; they do not disobey Allah in what He commands them but do what they are commanded"¹, which indicate the creation, infallibility, and unwavering obedience of angels.

Christianity likewise attributes immortality to angels, regarding them as “sons of God” who are immortal beings existing until the Day of Judgment². In contrast, the prevailing view among Muslim scholars is that only Allah is eternal, while angels, like all created beings, are mortal and will eventually cease to exist³. Moreover, some Christian traditions hold that certain angels have the capacity to sin and possess carnal desires, including the belief that they mated with human women on earth, resulting in the birth of giants (Nephilim). According to these accounts, God subsequently rebuked these angels for their transgressions⁴. However, Islamic scholars consider angels as beings devoid of carnal desires⁵, and they assert that angels never disobey Allah⁶.

Comparison of Divine Scriptures across the Six Major Religions:

In his analysis of divine scriptures, al-A'miri focuses primarily on the characteristics of the Qur'an that establish its superiority over other revealed books, without providing detailed accounts of the contents or features of the scriptures of other religions.

An important issue that appears to have been overlooked by al-A'miri—and which merits attention—is the perspective held by other religions regarding their own heavenly scriptures, rather than merely comparing them to the Qur'an. In previous sections, al-A'miri highlighted the problematic views of various religions concerning foundational beliefs such as monotheism, prophet hood, and angels. However, a more balanced approach would also consider how these religions perceive and evaluate other divine scriptures, and whether their views exhibit fairness and acknowledgment of the legitimacy of other revelations.

Before outlining the characteristics of the Qur'an, al-A'miri emphasizes that all divinely revealed religions possess scriptures that convey God's commandments, and that these scriptures are inherently valuable, respectable, and worthy of honour. He supports this view by referring to the Qur'anic affirmation: “So whoever wills may remember it, in honoured

1 Quran, 66: 6.

2 Holy Bible, *New Testament*, Luke 20:36

3 Al-Tabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, vol. 21 (Cairo: Dār al-Ma'ārif, 1420 AH), P: 334.

4 Holy Bible, *Genesis* 6:1–6; *The Catholic Epistle of St. Jude* 1:6.

In the interpretation of these verses from the Book of Genesis, scholars have proposed three theories: (1) they were fallen angels, (2) they were oppressive and powerful men, and (3) they were the sons of Seth, the godly descendants who married the wicked daughters of Cain. Looking at the first point, we see that the Old Testament often refers to angels as the "sons of God" (Job 1:6, 2:1, 38:7). Some scholars believe that the first view is the most compelling. While it may seem strange to say that angels do not have a specific gender, only to later suggest that the "sons of God" were fallen angels who had offspring with human women, it is important to note that although angels are spiritual beings (Hebrews 1:14), they are capable of appearing in a physical human form (Mark 16:5). Furthermore, the men of Sodom and Gomorrah sought to engage in sexual relations with the angels who visited Lot (Genesis 19:1-5). It is reasonable to conclude that angels could take on human form in order to procreate. One might question why angels who descend to Earth do not do this regularly. The answer seems to be that God punished those angels who committed this sin by imprisoning them as an example to other such angels (Jude 6). Many ancient Hebrew writings and other sources agree that the "sons of God" mentioned in Genesis 6:1-4 refer to fallen angels. (Source: www.gotquestions.org).

5 Ibn Taymiyyah, *Majmū' al-Fatāwā*, vol. 15 (Riyadh: Maktabat al-Rushd, 1416 AH [1995]), P: 429; Muḥammad al-Haqī, *Kitāb al-Tawḥīd*, vol. 2 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1431 AH [2010]), P: 9.

6 Quran, 66: 6.

sheets, exalted and purified”¹. This verse highlights the sanctity and purity of divine revelation in general, reinforcing the idea that all scriptures originating from God are to be revered.

Following this brief introduction, al-A’miri proceeds to explain the superiority of the Qur’an over other scriptures. In his view, the Qur’an surpasses them in the nature of its address, the structure of its language, and the composition of its meanings. According to al-A’miri, the tone of the Qur’an embodies a commanding and authoritative voice, including direct imperatives, prohibitions, exhortations, and promises. This form of address resembles that of a sovereign king issuing decrees to his servants and subjects.

In contrast, al-A’miri observes that other scriptures tend to present their messages in the voice of a wise sage, with words and phrases derived from human wisdom, some of which are then attributed to the Lord. Thus, the Qur’an’s unique rhetorical style and authoritative tone, in his assessment, distinguish it from all other revealed texts². In all of the Qur’anic addresses, the elements of command, prohibition, and exhortation are consistently evident. Al-A’miri argues that this authoritative and divine tone sets the Qur’an apart from other scriptures. By contrast, a careful examination of the linguistic structure and word arrangement in other revealed texts reveals, in his view, clear signs of human origin. Their style, he contends, bears the imprint of human composition—a trait discernible to any discerning and wise reader³.

The Issue of the Day of Resurrection in the View of the Six Religions:

The final foundational belief that the final foundational belief that al-A’miri addresses in his comparative analysis is the concept of the Day of Resurrection. He begins by outlining three primary perspectives on this issue, two of which he attributes to Hindu and ancient Greek religious traditions.

Al-A’miri addresses in his comparative analysis are the concept of the Day of Resurrection. He begins by outlining three primary perspectives on this issue, two of which he attributes to Hindu and ancient Greek religious traditions.

First View: Reincarnation (Transmigration of Souls), This belief maintains that after death, the human soul is transferred into another body, which may belong to a human, an animal, or even a plant. The soul continues this cycle of rebirth based on the moral quality of its past actions. This view is primarily rooted in certain schools of Hinduism and was also espoused by some⁴. In his seminal work *Kitāb al-Taḥqīq mā li-l-Hind*, al-Bīrūnī emphasizes that belief in reincarnation constitutes a fundamental doctrine within Hinduism. He asserts that just as the *Shahāda* represents the central tenet of Islamic faith, and the Trinity forms the core belief in Christianity, the doctrine of reincarnation (*tanāsukh*) is considered an essential pillar of Hindu religious philosophy⁵. Al-Shahrastānī also addresses the doctrine of reincarnation in his work *al-Milal wa al-Niḥal*, observing that nearly all nations, except the

1 Quran, 80: 12-14; See: Al-Amiri, 1988, P: 132-133.

2 Abū al-Ḥasan al-‘Āmirī, *Al-I‘lām bi-Manāqib al-Islām*, ed. Aḥmad ‘Abd al-‘Azīz Ghurāb (Cairo: Dār al-Aṣālah, 1988), 132–133; Abū Bakr al-Bāqillānī, *The Miracle of the Qur’an*, ed. Ṣalāḥ al-Dīn al-Saqqār (Cairo: Dār al-Ma‘ārif, 1997), P: 254–262, 16–17.

3 Fazlollāh Shāleh, *A Brief History of Major World Religions*, 1st ed. (Tehran: Tehran University Press, 1346 SH [1967/1968]), P: 273–279, 401–411.

4 Abū al-Ḥasan al-‘Āmirī, *Al-I‘lām bi-Manāqib al-Islām*, ed. Aḥmad ‘Abd al-‘Azīz Ghurāb (Cairo: Dār al-Aṣālah, 1988), 133–134; Sayyid Ibrāhīm Qutb, *The Outlook of Resurrection in Previous Religions and the Qur’an*, in G. R. Khosravi Hosseini, ed., (Tehran: Morteza’i Bookstore Publishing, 1349 AH [1970/1971]), P: 33–47.

5 Abū Rayḥān al-Bīrūnī, *Kitāb al-Taḥqīq mā li-l-Hind min maqūlah maqbūlah fī al-‘aql aw mardhūlah* (2nd ed., Hyderabad: Osmania Oriental Publications Bureau, 1983), P: 39.

Ḥanīfs (i.e., the followers of pure monotheism), hold some form of belief in the transmigration of souls. Among them, he notes, the Hindus possess the most deeply rooted and intense adherence to this doctrine. He further explains that the belief in reincarnation spread from India to Persia through the influence of Manichaeism (*al-Manawiyya*), where it became an integral component of Manichean theology¹.

Second View: The Soul's Transformation into Light or Darkness, this belief holds that after death, the human soul undergoes a transformation based on the moral value of its actions. If the soul is deemed worthy of reward, it becomes light; if deserving of punishment, it turns into darkness. This view reflects a dualistic understanding of posthumous fate and emphasizes the metaphysical consequences of one's deeds. Variants of this belief can be found in certain strands of ancient Persian thought and gnostic traditions².

Third View: Liberation of the Soul and Denial of Bodily Resurrection, this belief asserts that if the soul is deserving of reward, it is liberated from the physical body; but if it is deserving of punishment, it remains imprisoned within the body. This view is rooted in the dualistic notion that the body—being material and part of the lower, corrupt world—is inherently evil and serves as a prison for the soul. According to this perspective, true salvation lies in the soul's emancipation from the physical realm and its return to the higher, spiritual world.

Based on this belief, some philosophers rejected the concept of bodily resurrection (*al-ba'ṭh al-jismānī*) on the Day of Judgment, arguing instead that all forms of reward and punishment are experienced solely by the soul in the hereafter³.

Al-A'miri notes that the dominant conception of reincarnation (*tanāsukh*) was not only central to Hindu thought but also prevalent among several Greek philosophers, particularly those associated with the Pythagorean and Platonic schools⁴, and it was also present in Hinduism, later influencing Iranian beliefs, especially Manichaeism. However, the second and third views are specific to Manichean beliefs⁵.

Several researchers contend that the belief in the soul's transformation into light or darkness after death reflects core aspects of Zoroastrian cosmology and eschatology, emphasizing the dualistic struggle between good and evil forces⁶. However, this interpretation is inaccurate regarding Zoroastrian beliefs about the afterlife. According to Zoroastrian doctrine, judgment occurs in two distinct stages: the first at the moment of death, and the second at the end of the world during the final judgment.

1 Al-Bīrūnī, *Kitāb al-Taḥqīq mā li-l-Hind*, P: 41.

2 Amiri, 1408 AH, P: 133-134.

3 Abū al-Ḥasan al-ʿĀmirī, *Al-I'lām bi-Manāqib al-Islām*, ed. Aḥmad ʿAbd al-ʿAzīz Ghurāb (Cairo: Dār al-Aṣālah, 1988), P: 133–134; Mehrdād A. Zener, *Maqālah ʿī dar bārah ʿī Dīn-i Zardusht*, trans. Ḥasan Anṣārī (Tehran: Mu'assasah-yi Intishārāt-i Hikmat, 1377 [1998/1999]), P: 55–57.

4 Plato, *The Works of Plato*, trans. M. H. Lotfi-Reza Kaviani, 3rd ed. (Tehran: Kharazmi Publishing, 1380 SH), vol: 3, P: 1317–1320, 1918–1920; Shahgeli, *Metaphors of the Relationship Between Soul and Body in Philosophy and Religion: Analysis and Comparison*, (1400 SH), P: 51; Yazdi, Misbah, and Hosseinzadeh Yazdi, *A Study on the Comparison Between Arguments for the Persistence and Eternity of the Soul in Plato and Muslim Thinkers*, (1390 SH), P: 108.

5 Zener, *Teachings of the Magi*, trans. F. Badraei, 1st ed. (Tehran: Toos Publishing, 1377 SH), P: 55–57; Nafisi, *the History of Sassanid Iran Civilization*, 1st ed. (Tehran: Parseh Book Publishing, 1388 SH), P: 79-80.

6 Amiri, 1408 AH, P: 32.

In the first stage, the soul remains near the body for three days in a state of anxiety. On the fourth day, it is guided to the place of judgment, where its deeds are weighed. If the good deeds outweigh the bad, the soul enters Paradise; if the bad deeds predominate, it is consigned to Hell. In cases where good and bad deeds are balanced, the soul is sent to a place called *Hamestagan* for purification, which involves experiencing both heat and cold.

The second stage is the final judgment when all souls are assessed collectively. Those who committed the gravest sins endure severe punishments for three days, after which all souls are ultimately admitted to Paradise¹.

After discussing these three views, al-A'miri presents the Islamic belief regarding the afterlife. He refers to the Islamic perspective that the world will ultimately come to an end, and that God will resurrect the souls and return them to their bodies, as stated in the Qur'an: "*And that the Hour will come, there is no doubt about it, and that Allah will resurrect those who are in the graves*"². These resurrected bodies will not resemble the earthly bodies subject to decay or illness; rather, they will be endowed with both sensory and intellectual faculties. The sensory faculties will enable individuals to experience the pleasures of Paradise or the torments of Hell, while the intellectual faculties will allow them to comprehend the moral significance of their deeds in this world. Also, Al-A'miri contends that this belief, grounded in rationality and revealed knowledge, surpasses the afterlife doctrines of other religions. He asserts that when the Islamic conception of the afterlife is compared alongside those of other faiths, any fair-minded person would acknowledge Islam's superiority³.

Al-A'miri offers a concise overview of the beliefs held by philosophers, Manichaeans, Hindus, and Islam regarding the afterlife, without presenting extensive evidence to substantiate the superiority of Islamic doctrine in this regard. He appears to assume that any rational individual who carefully compares these perspectives would naturally recognize the preeminence of Islamic beliefs. This brevity may be attributed to the fact that al-A'miri had previously addressed the topic in greater detail in his comprehensive work *Al-Amad 'ala al-Abad*, thereby opting for conciseness in this discussion.

Conclusion:

Abu al-Hasan al-A'miri, a prominent philosopher of the 4th century AH, is regarded as one of the pioneers in the field of comparative religion. In his seminal work *Al-I'lām bi-Manāqib al-Islām*, he undertakes a systematic comparison of Islam with six religions: Islam, Judaism, Sabianism, Christianity, Zoroastrianism, and Paganism, based on four fundamental categories—beliefs, acts of worship, social transactions, and legal boundaries.

In his examination of monotheism, al-A'miri emphasizes the unwavering commitment of both common and scholarly Muslims to the principle of *tawḥīd*, manifested consistently in

1 Zener, *Teachings of the Magi*, trans. F. Badraei, 1st ed. (Tehran: Toos Publishing, 1377 SH), P: 129–146; Qutb, *The Outlook of Resurrection in Previous Religions and the Qur'an*, in G. R. Khosravi Hosseini, (Tehran: Morteza'i Bookstore Publishing, 1349 AH), P: 41.

2 Qur'an, Al-Hajj 22:7

3 See: Amiri, *Al-I'lām bi-Manāqib al-Islām*, ed. A. A. Ghurab, 1st ed. (Dar al-Asalah, 1988), P: 133–135; Qutb, *The Outlook of Resurrection in Previous Religions and the Qur'an*, in G. R. Khosravi Hosseini (Tehran: Morteza'i Bookstore Publishing, 1349 AH), P: 64.

word and deed. In contrast, he highlights theological deficiencies in other religions, such as anthropomorphism in Judaism, the doctrine of the Trinity in Christianity, and dualism in Zoroastrianism. Regarding the status of prophets, al-A'miri observes that all religions except Islam tend toward either exaggeration or neglect of prophetic authority. Concerning angels, he notes that polytheists view angels as daughters of God, Zoroastrians worshipped angels, and in Judaism, angels were considered fallible beings. Islam, however, maintains that angels are infallible creations of God. In his comparison of sacred scriptures, al-A'miri focuses on the Qur'an's superiority over other holy texts, highlighting its unique mode of address, linguistic structure, and composition of meaning. The Qur'an is portrayed as a divine decree issued by an omnipotent sovereign to His servants, whereas other scriptures are characterized as the discourse of a wise individual, with some passages attributed to God.

Al-A'miri further discusses three principal views on the Day of Resurrection: (1) transmigration of souls (reincarnation), (2) transformation of the soul into light or darkness, and (3) liberation or confinement of the soul in the body. He concludes by elucidating the Islamic doctrine of bodily resurrection, affirming that at the end of the world, God will restore souls to their bodies, enabling them to experience the joys of Paradise or the torments of Hell through both sensory and intellectual faculties.

Recommendations

This study fills a significant gap in the scholarship on Abu al-Hasan al-Amiri, as previous research has largely focused on general introductions to his life and works, with limited critical analysis of his methodology in comparative religion, especially concerning the doctrinal pillars. By providing a detailed and well-documented examination of al-Amiri's approach, this research paves the way for a deeper understanding of his methodology and contributes to the theoretical and practical development of comparative religious studies and interfaith dialogue. It is therefore recommended that future studies further explore other aspects of al-Amiri's methodology and its applications in contemporary research.

Bibliography:

1. Qur'an.
2. Ebrahimi Dinani, G., & Tabatabai, J. (1399 AH). Abu al-Hasan al-Amiri. *Encyclopaedia of Islam*.
3. Ajo, M., & Haddad, A. A. (1388 AH). Idol Worship (Idol Worship and Monotheistic Religions, Idol Worship and Iconoclasm, Idol Worship and Art). *Selected Journal of the Encyclopaedia of Religion, Communications, and Media*, (1).
4. Plato. (1380 AH). The Works of Plato. In M. H. Lotfi-Reza Kaviani (3rd Ed.). Kharazmi Publishing.
5. Baqlani, A. B. (1997). The Miracle of the Qur'an. In S. A. Saqr (5th ed.). Dar al-Ma'arif.
6. Baghoui, A. M. H. (1403 AH). Sharh al-Sunnah. In S. Alarnout & M. Z. Shawish (2nd Ed.). Al-Maktab al-Islami.
7. Biheqi, A. B. H. (1401 AH). Al-I'tiqad wa al-Hidayah ila Sabil al-Rashad ala Madhhab al-Salaf wa Ashab al-Hadith. In A. I. Al-Katib (1st Ed.). Dar al-Afaq al-Jadida.
8. Biruni, A. R. (1983). Tahqiq ma li'l-Hind min Maqulah Maqbulah fi al-Aql aw Marzulah (2nd ed.).
9. Tadini, M. (1374 AH). Abu al-Hasan al-Amiri: Philosopher and Mystic of the 4th Century AH. *Ma'arif* (12).
10. Tawhidi, A. B. M. (1992). Al-Muqabasat (2nd ed.). Dar Suad al-Sabah.
11. Ibn Juzay, A. F. A. B. A. (1938). Al-Muntazam fi Tarikh al-Muluk wa al-Umam (1st ed.). Dar Sader.
12. Haji Sadeghi, A. (1384 AH). The Natural Inclination toward Religion. *Qabasat* (10).
13. Khazali, M. (1387 AH). A Study of the Nature of Angels According to the Divine Religions. *Scientific-Research Journal of New Religious Thought* (4).
14. Hosseinzadeh Yazdi, M., & Misbah, M. (1390 AH). A Study on the Comparison Between Arguments for the Persistence and Eternity of the Soul in Plato and Muslim Thinkers. *Religious Thought Journal, Shiraz University* (11).
15. Khalifat, S. (1988). The Letters of Abu al-Hasan al-Amiri and His Philosophical Fragments (1st Ed.). University of Jordan.
16. Zener, R. C. (1377 AH). Teachings of the Magi. In F. Badraei (1st ed.). Toos Publishing.
17. Samani, A. S. A. B. M. T. (1988). Al-Ansab (1st ed.). Dar al-Janann.
18. Shalouhi, M. (1391 AH). Unity of Religions and Mawlana. (1st ed.). Research Institute for Culture, Art, and Communication.
19. Shaleh, F. (1346 AH). A Brief History of Major World Religions. In M. K. Mohbi (1st ed.). Tehran University Press.
20. Al-Shahrastani, A. F. M. B. A. A. (n.d.). Al-Milal wa al-Nihal (2nd ed.). Al-Halabi Foundation.
21. Al-Shahrastani, A. F. M. B. A. A. (1992). Al-Milal wa al-Nihal (2nd ed.). Dar al-Kutub al-Ilmiyyah.
22. Shahgeli, A. (1400 AH). Metaphors of the Relationship between Soul and Body in Philosophy and Religion: Analysis and Comparison. *Comparative Theology* (12).
23. 'Amiri, A. H. (1988). Al-I'lam bi-Manaqib al-Islam. In A. A. Ghurab (1st Ed.). Dar al-Asalah.
24. 'Amiri, A. H. (1398 AH). Al-Sa'adah wa al-Issad fi al-Sirah al-Insaniyyah. In M. Minavi (1st ed.). Ayat Isrāq.
25. Ghabari Banab, B., & Nasrati, F. (1394 AH). Idol Worship and Idolatry: The Mental and Spiritual Cancer of Modern Humanity. *Conference on Islamic Humanities* (3).
26. Qutb, S. I. (1349 AH). The Outlook of Resurrection in Previous Religions and the Qur'an. In G. R. Khosravi Hosseini. *Morteza 'i Bookstore Publishing*.
27. Malik, M. B. A. (1425 AH). Al-Muwatta. In M. M. Al-Azhami (1st Ed.). Zayed Bin Sultan Al Nahyan Foundation.
28. Madhoun, M. B. H. M. (1430 AH). The Angels and Jinn: A Comparative Study in the Three Abrahamic Religions (Judaism, Christianity, and Islam). *Umm al-Qura University*.
29. Nas, J. (1354 AH). *Comprehensive History of Religions*. In A. A. Hekmat (3rd ed.). Pirouz Publishing.

30. Nafisi, S. (1388 AH). *The History of Sassanid Iran Civilization* (1st ed.). Parseh Book Publishing.
31. Brantl, G. (1961). *Catholicism*. George Braziller, Inc.
32. Lindsell, H., & Woodbridge, C. (1953). *A Handbook of Christian Truth* (1st Ed.). Fleming H. Revell Company.
33. United Church of God. (1988). *Is God a trinity?* Thomas Nelson, Inc. Retrieved from www.ucg.org
34. Nasr, S. H. (2006). *Islamic philosophy from its origin to the present*. State University of New York.