

Political Theology: Political Sovereign Deity in the Semitic Scriptures; The Hebrew Bible, The New Testament and The Qur'an (II)*

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özet

İslam Mezhepleri Tarihi'ni küresel ilmi disiplin olarak, belki de en isabetli ifade edecek, isim "Siyasal Teoloji" olabilir. Çünkü her şeyden önce İslam Mezheplerinin tarihi, adı üzerinde olduğu gibi tarih ile, yani hadise ve pratik ile içiçedir. Hadisenin fikirsiz cerayan etmesi ve meydana gelmesi imkansızdır. Ayrıca bir realite olarak, İslam Mezhepleri'nin ekseriyetle ve ağırlıkla fikren ya da pratik olarak siyasete müdahil oldukları ve bu alanlarda fikirsel ya da pratiksel ürünler verdikleri gerçeği, yeterli araştırmalar tarafından yeterince ispat edilerek ortaya konmuştur. Bu tarih, aynı zamanda onların siyasal düşüncelerinin de tarihidir. İslam Mezhepleri'nin siyasal düşüncesini isabetle tespit etmek ve doğru anlayabilmek için, İslam'ın birinci kaynağı olan Kur'an'ın, dolayısıyla ve mecburen, onun, son halkasını oluşturduğu Semavi dinlerin, geriye ve kaynağa doğru giderek, Kitapları olan İncil ve Tevrat'ın siyaset düşüncesine vakıf olmamızın kaçınılmaz olduğu anlaşılmaktadır. Semavi dinlerin siyaset düşüncesinin, belki de daha sonraları beşerî (Batı) felsefesinin birinci derecedeki dayanağını ve kaynağını bize öğretecek olan konunun başlığı, "Semavi Kitaplar'da Siyasal Egemen Tanrı" dan başkası olamazdı. Bu nedenle ve aynı zamanda bir örnek olmak üzere, bu üç Kitab'ın bu düşüncesini Siyasal Teoloji disiplininin metodolojisi ile yani; fikri, tarihiyle birlikte mukayeseli, eleştirel ve analitik olarak incelemeye çalıştık.

anahtar kavramlar

Political Theology, The Sovereign Deity, The Semitic Scriptures, The Hebrew Bible, The New Testament, The Qur'an.

2. *Worship to the Sovereign Deity*

One of the exclusive signs of of monolaterous obedience to Yahwa is worship. It expresses the response of religious man to the Holy as he apprehends it; his attitude of submission, devotion, respect, and veneration. The worshipper, the servant is *abed*. The common Hebrew word in HB for cultic services or rite is *'ābōdā* means to work, to serve, to minister, which frequently has the sense "to worship." But the specific verb meaning to

* Bu makale, dergimizin 48. Cilt, 1. Sayısında yayımlanan aynı isimli yazının devamıdır.

perform a rite, especially by ministering at the sanctuary, is more commonly *šārēt*.¹

The term “king” is applied to Yahwa not merely as an honorary title, but to suggest His grandeur or to show the courtly atmosphere in which He should be worshipped.² Hebrew Bible enjoins that: “Give unto the Lord the glory due unto His name; worship Yahwa in the beauty of holiness.”³ The Law of Moses declared that worship is to be directed to Yahwa.⁴ Worship appears first time in HB when Moses was sent to Pharaoh to bring forth the people out of Egypt, saying to Moses: “Ye shall worship Yahwa (*abadūn ’et-hā ’ēlōhīm*).”⁵ This terse command is expanded in great detail in the book of Leviticus in particular, which gives instructions about the correct rituals in worship. But perhaps the laws for the instruction of the laity found in Exodus.⁶

The worship He demanded is in return of a favor, that is a reciprocal activity between the mundane ruler and the ruled: “And it shall come to pass, when ye come to the land which Yəhwā will give you as He hath promised, that ye shall keep this worship (*’ābōdā*).”⁷ “And it shall be when Yəhwā shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.”⁸

Jesus never treated ritual and cultus as determinative of man’s real relation to God, as did Judaism. This is a fact revolutionary in the history of ancient religion. However Jesus said: “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”⁹

2.1 Worship to Jesus Christ

The new worship of the early Church centered no longer on God the Father alone, but also on His Son Jesus, proclaimed as the Lord, who was both object and mediator of the cult. The Eucharistic thanksgiving service, re-presenting what Jesus said and did at the Last Supper, was the focal point

1 Ex 28/35, 43.

2 Num 23/21; Ps. 24/7-10; Is 6/5.

3 Psalms 30/2.

4 Deut 6/13; 10/20.

5 Exodus 3/12. The word worship/serve (*abad*) has been used for Moses: “And Moses and Aaron came to Pharaoh, and said to him: Thus saith Jehovah the God of the Hebrews: How long dost thou refuse to humble thyself before me? let my people go, that they may serve/worship me.” Exodus 10/3.

6 Exodus chps 20-23.

7 Exodus 12/25.

8 Ex 13/5.

9 Mat 4/10; Luke 4/8.

of this worship.¹⁰ “And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him (Jesus) also.”¹¹ “Then came she and worshipped him (Jesus), saying, Lord, help me.”¹²

The word for worship in the Qur’an is *‘ibada*¹³ stemming from the root *a-b-d* meaning to serve and to worship. The worshipper is *‘abd* (pl. *‘ibâd*) means slave. Qur’an uses the term *‘abd* for the ordinary slaves as well.¹⁴ This indicates that He established a Master and slave relationship and hierarchy between Him and His creatures. Qur’an and inevitably Allah, names all the the humanbeing as slaves even His prophets,¹⁵ and demands their worship only to Him,¹⁶ the reason is that He created:¹⁷ “I did not create the jinns and the humans except to worship Me alone.”¹⁸ “Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship.”¹⁹

Qur’an employes the term *‘ibada* for every kind of worship done to anybody; to other deities than God: “Those who worshipped evil (tâghût),”²⁰ to Satan: O my father! serve not Satan: for Satan is a rebel against Allah Most Gracious.”²¹ Prohibition of Worshipping to other than Allah.²² The reason for prohibiting to worship others and to worship only to god is: “Say: “Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah, He it is that heareth and knoweth all things.”²³ The punishment: “Those who are too arrogant to worship Me will surely enter Hell abased!”²⁴

3. Pray-Supplication

Pray and supplication is the most common form of prayer, wherein a person asks a supernatural deity to provide something. Hence it is an act of communicate with a deity for the purpose of worshipping and requesting

10 Mk 14/22-24; 1 Cor 11/17-34.

11 Mat 2/8.

12 Mat 15/25.

13 Qur’an 18/110.

14 Qur’an 24/32.

15 Qur’an 25/1; 35/32; 53/10.

16 Qur’an 2/21.

17 Qur’an 6/102; 39/11.

18 Qur’an 51:56.

19 Qur’an 19/65.

20 Qur’an 5/60; 16/35; 6/56; 40/16.

21 Qur’an 19/44; 36/60.

22 Qur’an 41/14; 46/21; 2/83; 2/133.

23 Qur’an 5/76.

24 Qur’an 40/60.

something.²⁵ Pray is an imitation from a political system as submitting a petition to higher authorities. According to HB it is a kind of worship also for it is an expression of obedience. It is a converse with Yahwa in direct address to Him; “Beseeching the Lord,”²⁶ “seeking unto Yahwa and making supplication,”²⁷ “drawing near to Him.”²⁸ It is frequently enjoined in HB. Yahwa, like a king wants to be called at: “They cry at all unto Me, I will surely hear their cry.”²⁹ Yahwa enjoines and likes to be asked for and He answers: “Seek ye Yahwa while He may be found, call ye upon Him while He is near.”³⁰

Pray also is present in NT: “And it came to pass in those days, that Jesus went out into a mountain to pray, and continued all night in prayer to God.”³¹ “Ask, and ye shall receive.”³² “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”³³ “And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy will be done, as in heaven, so in earth.”³⁴ Prayer in the name of Christ: “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments.”³⁵

The Qur’anic word *du’a* (pl. *ad’iya*) is used to refer to supplications. The key meaning is of a request by the lesser person to a higher one in an acknowledged unequal relationship. It is an act of acknowledgement of the superiority of the supplicated person. According to the Qur’an the supplication can only be directed to Allah and Rabb, the Lord.³⁶ *Du’a* has been received a substantial reverence in the Qur’an. Allah enjoines His slaves (*ibâd*) to pray Him: “Call on your Lord with lamentation and in private.”³⁷ The prophets also are bound to pray Allah and they did accordingly.³⁸ The

25 The act of prayer is attested in written sources as early as 5000 years ago. Some anthropologists believe that the earliest intelligent modern humans practiced something that we would recognize today as prayer.

26 Exo 32:11.

27 Job 8/5.

28 Psa 73:28.

29 Exo 22/23, 22/27.

30 Isa 55/6, 62/6; Num 6/23; Job 42/8; Psa 122/6.

31 Luke 6/12.

32 Mat 7/7, Mat 7/8

33 Mat 21/22.

34 Luke 11/2; 18/16.

35 Joh 14/13-15, 14/14, 16/23, Joh 16/24; Joh 15/16. Prayer is of different kinds, secret (Mat 6/6); social, as family prayers, and in social worship; and public, in the service of the sanctuary, in standing. Mar 11/25; Luk 18/11, Luk 18/13.

36 Qur’an 40/60.

37 Qur’an 7/55; 17/110.

38 Qur’an 3/38; 44/22; 54/10; 71/5.

right of petition can only be used with the condition provided that the supplicant is sincere in acknowledging that the religion is for Allah.³⁹ Allah prohibits praying to deities other beside Him on the reason of mutual benefit: “Nor call on any, other than Allah. Such will neither profit thee nor hurt thee; if thou dost, behold! thou shalt certainly be of those who do wrong.”⁴⁰

4. Offerings

Offerings such as sacrifices, gifts and vows to gods are basic structures and forms of worship, expressing the obedience and submission. In fact, the thing offered is always in some way is a substitution for the offering a person in total and absolute submission. Ritual offerings can be seen as the return gifts to a deity as an expression of love, gratitude, and piety. An offering can mean a sacrifice of plant, animal or human life (blood sacrifice), or a sacrifice of precious items. An offering may also be a monetary donation, or may be of a purely spiritual nature

The basic offering is sacrifices which to be regarded as a divine institution that In Judaism is known as a *Korban* from the Hebrew root *karov* meaning to “come Close to God.” Sacrifices were mainly of two kinds; unbloody, such as first-fruits and tithes (grain and wine), meat and drink-offerings, and incense. Bloody offerings (animals); such as burnt-offerings in which the whole animal was burnt, peace-offerings in which similarly only part of the animal was burnt, and sin and trespass offerings in which part was burnt and part left for the priest.⁴¹ The centrality of sacrifices in Judaism is clear, with much of the Bible, particularly the opening chapters of the book Leviticus, detailing the exact method of bringing sacrifices.⁴²

Yahwa likes offerings; gifts, presents, sacrifices and so forth as a sign of obedience.⁴³ Offering of sacrifices to Yahwa is a clear sign of obedience to Him according to HB: “And Abraham took the wood of the burnt-offering, and laid it on Isaac his son; and he took the fire in his hand, and the knife,

39 Qur’an 10/22.

40 Qur’an 10/106; 26/213; 28/88.

41 Ex. 20/23ff.; Deut. 12, offerings Exo 29:/7 Num 15/20, Num 15/21, Lev 7/34, Num 6/20. The language and the idea of sacrifice pervade the whole Bible. Sacrifices were offered in the ante-diluvian age. The Lord clothed Adam and Eve with the skins of animals, which in all probability had been offered in sacrifice. Gen 3/21. Abel offered a sacrifice “of the firstlings of his flock.” Gen 4/4; Heb 11/4. A distinction also was made between clean and unclean animals, which there is every reason to believe had reference to the offering up of sacrifices Gen 7/2, Gen 7/8., because animals were not given to man as food till after the Flood. The same practice is continued down through the patriarchal age. Gen 8:20; Gen 12/7; Gen 13/4, Gen 13/18; Gen 15/9, 22/1-18, etc..

42 Leviticus chapters 1, 2, 3, 4, 5.

43 The children of Israel brought a willing offering unto Yahweh, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. Exodus 35/29.

and they went both of them together,” Yahwa said to Abraham: “Because thou hast hearkened to my voice.”⁴⁴ “Then Yahwa said to Moses, “Away, go down! For thy people, which thou hast brought out of the land of Egypt, is acting corruptly. They have turned aside quickly out of the way that I commanded them; they have made themselves a molten calf, and have bowed down to it, and have sacrificed thereunto, and said, This is thy god (*'ēlōheykā*) Israel, who has brought thee up out of the land of Egypt.”⁴⁵

We find in NT the same ritual of sacrifice: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.”⁴⁶ “And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.”⁴⁷ “For every one shall be salted with fire, and every sacrifice shall be salted with salt.”⁴⁸ “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.”⁴⁹

The Qur’anic term for offering is *hadya* (gift), *qalâid*, *nudhur*, *fidya*, *sadaqa*, and *nusuk*. We find these terms in the Qur’an not as frequently as in the HB. “To every People have We appointed rites which they must follow.”⁵⁰ Say: “Truly, my prayer and my service of sacrifice are for Master of the Worlds.”⁵¹ Qur’an reiterates Hebrew Bible’s animal sacrifices (*dibh, nahr*): “And remember Moses said to his people: “Allah commands that ye sacrifice a heifer (*dhibh*).”⁵² “Therefore, to thy Lord turn in prayer and in Sacrifice (*nahr*).”⁵³ Hajj and Umrah is a celebrational ceremony of God and offering gifts to Him: “Show us our place for the celebration of (due) rites.”⁵⁴ “And complete the Hajj or Umrah in the service of Allah. But if ye are prevented, send an offering for sacrifice (*hady*).”⁵⁵ “So when ye have accomplished your holy rites, celebrate the praises of Allah.”⁵⁶

44 Genesis 22/6, 22/18.

45 Exodus 32/7-8.

46 Heb 11/4.

47 Luk 2/24.

48 Mark 9/49.

49 Heb 10/12.

50 Qur’an 22/67.

51 Qur’an 6/162.

52 Qur’an 2/67.

53 Qur’an 108/2.

54 Qur’an 2/128.

55 Qur’an 2/196.

56 Qur’an 2/200.

4. Worship-Ceremonial House of Deity

It goes together that Yahwa demands a worship place for kingly coronation ceremonies and offering tithes for attendance to His festivals. Sanctuary denotes; the altar, the Holy Land, the temple, the tabernacle, the holy place, the place of the Presence. All is there hallowed by the Divine Presence; all is sanctuary (*qādašwō*). Their common generic name is “Temple.” A dwelling place of a god or gods tradition, dates back to prehistoric times. Therein the Temples were the places of ceremony for God. We read also of the heathen “temple of the great goddess Diana.”⁵⁷ A temple is a structure reserved for religious or spiritual activities, such as prayer and sacrifice, or analogous rites. It was also indicative of a dwelling place of a god or gods. It was believed that the gods resided in houses. The Temples were the places where offerings offered to god as described in the course of the scriptures.

The name given in Hebrew Scripture for the House of Yahwa is *Beit HaMikdash* “The Holy House” and *Beit Adonai* “House of Lord.”⁵⁸ This House also is a palace⁵⁹ for the ceremonies and feast festivals of God. Yahwa demanded a worship place for His kingly coronations and offering tithes for attendance to His festivals. The first House was an Altar (Heb. *mizbe'ah*, from a word meaning to slay), any structure of earth or unwrought stone on which sacrifices were offered.⁶⁰ The first altar is that erected by Noah.⁶¹ Altars were erected by Abraham,⁶² by Isaac,⁶³ by Jacob,⁶⁴ and by Moses,⁶⁵ and afterwards in the tabernacle and the temple.

Tabernacle⁶⁶ which is called “the temple of the Lord”⁶⁷ located on the Temple Mount (*Har HaBayit*)⁶⁸ in the old city of Jerusalem.⁶⁹ Yahwa said

57 Act 19/27.

58 Numbers chp. 19.

59 “The palace for the Lord God.” Ch1 29/1.

60 “An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.” Exo 20/24-25.

61 Gen 8/20.

62 Gen 12/7, 13/4; 22/9.

63 Gen 26/25.

64 Gen 33/20, 35/1, 35/3.

65 Exo 17/15.

66 The Tabernacle is known in Hebrew as the Mishkan “Place of Divine dwelling.” It was to be a portable central place of worship for the Hebrews from the time they left ancient Egypt following the Exodus, when they were engaged in conquering the land of Canaan, until the time its elements were made part of the final Temple in Jerusalem about the 10th century BC.

67 Sa1 1/9.

68 The Temple Mount is the holiest site for Judaism. This site is sacred also for Muslims too. Known to Muslims as the Noble Sanctuary (al-haram al-qudsī ash-sharīf), it is also the site of two major Muslim religious shrines, the Dome of the Rock “qubbat al-Sakhrā” (built c. 690 AD) and al-Aqsā

to Moses: “An altar of earth shall thou make unto me, and shalt sacrifice on it thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen; in all places where I shall make my name to be remembered, I will come unto thee, and bless thee.”⁷⁰ Moses built an altar and named it The Lord is My Banner.⁷¹ “And Aaron saw it, and built an altar before it; and Aaron made a proclamation, and said, to-morrow is a feast to Yahwa!”⁷² Isaiah spoke of the importance of prayer as well as sacrifice in Temple, and of a universal purpose.⁷³

The Biblical prophets describe visions of a mysterious presence of Yahwa occupying the Temple. According to them it was the figurative “footstool” of Yahwa’s presence (Heb. *shechina*) in the physical world, and describe it as the visions of a mysterious presence of God occupying the Temple,⁷⁴ Yahwa is in the temple of His holiness.⁷⁵ Isaiah wrote “I saw the Lord sitting upon a throne high and lifted up, and his train filled the Temple.”⁷⁶

The word House of God is rarely used in the mainstream of the Christian tradition where God is not believed to live in a church but is defined as omnipresent. Therefore New Testament has not special concrete God’s House. In the New Testament the word is used figuratively of Christ’s human body.⁷⁷ Believers are also called as “the temple of God”: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”⁷⁸ The Church is designated “an holy temple in the Lord.”⁷⁹ Heaven is also called a temple.⁸⁰

Mosque (built c. 710 AD). According to the Hebrew Bible, Temple Mount is where Abraham fulfilled God’s test to see if he would be willing to sacrifice his son Isaac.

69 Two distinct Temples stood in succession on the Temple Mount in Jerusalem; Solomon’s Temple was built in the 10th century BC (c. 960 BC) to replace the Tabernacle. It was destroyed by the Babylonians under Nebuchadnezzar in 586 BCE, and thus stood for about 375 years; Talmudic tradition gives the number as 410 years. The building of the Temple of Solomon plays a prominent role in Masonic tradition, as well. The Second Temple was built after Cyrus allowed the Jews to return from the Babylonian captivity. The return took place around 535 BC, and, after a number of delays, the Temple was completed in 516 BC. This Temple was destroyed by Roman Empire troops under general Titus in 70 CE. This is to be the site of the final Third Temple to be rebuilt with the coming of the Jewish Messiah wherein he will enter Jerusalem.

70 Exodus 30/1.

71 Exodus 17/15.

72 Exodus 32/5.

73 “My House shall be a house of prayer for all peoples.” Isaiah 56/7.

74 Isaiah 6/1; Jeremiah 14:21, 17/12.

75 Psalm 11/4.

76 Isaiah 6/1.

77 Joh 2/19, 2/21.

78 1 Cor 3/16.

79 Eph 2/21.

80 Rev 7/5.

In the Qur'an also there is a concrete Temple Ka'ba which has been given a number of names; *al-Bait al-'Aīq* "The Primordial House,"⁸¹ *al-Bait al-Ma'mūr*,⁸² *al-Bait al-Muharrām* "The Sacred House."⁸³ *Ka'ba* is the House of Allah "*Bait Allah*."⁸⁴ and is a worship place for offering tithes for attendance to His festivals: "Allah has made the *Ka'ba as al-Bait al-Harām* "The Sacred House" for worship,"⁸⁵ and pilgrimage for Allah.⁸⁶ Allah is the Lord of this House "*Rabb al-Bait*."⁸⁷ "O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month (*al-Shahr al-Haram*), nor of the animals brought for sacrifice "*hady*", nor the garlands that mark out such animals "*qalâid*", nor the people resorting to the Allah's Sacred House "*al-Bait al-Haram*", seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt, and let not the hatred of some people shutting you out of the Sacred Mosque lead you to transgression. Help ye one another in righteousness and piety, but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment."⁸⁸ "Allah made the Kà'ba, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings "*hady*", and the garlands that mark them "*qalâid*": That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things."⁸⁹

III. Partition of the Sovereign's Power; Idolatry, Polytheism

In the Scripture idolatry and polytheism are considered as sharing and partition of God's power. Yahwa may delegate but never accepts sharing His power by others. Sharing Yahwa's sovereign power can be through idolatry and polytheism.⁹⁰ Worship is homage rendered to Lord; it is sinful to render to any created being which called idolatry. Although Hebrew Bible, uses thirty different nouns in order to talk about idols and mentions forty-four pagan divinities, the main word for idol is *semel*. The commandments

81 Qur'an 22/29, 33.

82 Qur'an 52/4.

83 Qur'an 14/37.

84 Qur'an 14/37.

85 Qur'an 5/97, 8/35.

86 Qur'an 3/7.

87 Qur'an 106/3.

88 Qur'an 5/2.

89 Qur'an 5/97.

90 Idolatry is a major sin in the Abrahamic religions regarding image. It is usually defined as worship of any cult image, idea, or object, as opposed to the worship of a God. The most popular idolatrous cults among the Hebrews were of Canaanites origin, such as those of Baal, Asherah, and Ashtaroth. The Book of Judges and 1 Samuel attribute the downfall of Israel to the worship of Baal and Ashtaroth.

against idolatry forbade the beliefs and practices of pagans who lived amongst the Israelites at the time, especially the religions of ancient Akkad, Mesopotamia, and Egypt. “Ye shall not turn unto idols, and ye shall not make to yourselves molten gods: I am Yahwa your God (*’ānî yāhwā ’ēlōhekem*).”⁹¹ Deuteronomy give an impression of this: “Ye shall not make with me gods of silver, neither make unto you gods of gold.”⁹² “And Moses returned to Yahwa, and said: Alas! This people has sinned a great sin, and they have made themselves a god of gold. And Yahwa said to Moses: Whoever hath sinned against Me, him will I blot out of my book.”⁹³

The worship of foreign deities was considered as polytheism, because it is an assail to Yahwa’s unicity of power. This is the thrust of the first commandment: “You shall have no other gods before Me. It is not certain whether this commandment implied absolute monotheism, *i.e.* the existence of only one God, but it undoubtedly was a demand for practical political monotheism of Yahwa alone. Yahwa alone is to be worshipped: “For thou shalt worship no other god for Yahwa, whose name is Jealous, is a jealous God.”⁹⁴ Such command tended to exclude the adoption of all those sensual rites practiced by the neighbouring peoples who served goddess-consorts and nature-gods, that could be represented as men or animals with natural needs and desires.⁹⁵ May be hence idolatry and polytheism in Hebrew Bible are punishable by death.⁹⁶

Traces of the HB of opposition to idols are found in the New Testament, *eidolon* (idol) appears several times in Pauline epistles. Galatians takes up the common theme of pagan gods who have no substance.⁹⁷ In Corinthians Paul states that when one venerates idols, one is appealing to demons.⁹⁸ Demonolatry is denounced in Revelation.⁹⁹ The corresponding Greek word in the New Testament, *ethne*, has similar shades of meaning. In Act it denotes the people of the earth generally;¹⁰⁰ and in Matthew, an idolater.¹⁰¹ In modern usage the word denotes all nations that are strangers to revealed religion. “As concerning therefore the eating of those things that are offered

91 Leviticus 19/4.

92 Deut chapt. 24.

93 Exodus 32/31-33.

94 Ex 34/14. Ex 29/2-5; Deut 5/2-10.

95 Numerous Bible verses convey the complete impropriety—even blasphemy—that the worship of a mere human constitutes. Humans are forbidden to worship other humans (Acts 10/25-26; 14/14-15). Humans are forbidden to worship angels (Colossians 2/18; Revelation 19/10; 22:8-9). And, most certainly, angels are not to worship mere humans).

96 Num chp. 25; Deut chp 13.

97 Galatians 4/8.

98 Corinthians 10/19.

99 Revelation 9/20.

100 Act 22/21, Gal 3/14.

101 Mat 6/7.

in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.” Cor 1 8/4.

According to the Qur’an Allah never shares His political sovereign power. Partition of His power can be through two ways; idolatry and polytheism (*shirk*). Throughout the Qur’an we find opposition to idols, idolatry and *shirk*. Allah never shares His sovereign power: “Praise be to Allah has no partner in His dominion (*mulk*).”¹⁰² “To Him belong all decisions in the heavens and the earth.”¹⁰³ They can never fathom the greatness of Allah.¹⁰⁴ Idolatry is to worship to idols. Idol, is *sanam* (pl. *asnâm*); “ an object venerated next to Allah.” The word *idol* is found five times in Qur’an.¹⁰⁵ The word has a Semitic origin and seems close to the Hebrew *semel*. Idolatry is an insult to Allah,¹⁰⁶ like an insult to the sovereign,¹⁰⁷ for Allah is the sole master of the world and man. The denial of idols rests upon the cause that they have no power, so they can create nothing.¹⁰⁸ The demon is the patron of the idolators,¹⁰⁹ because it opposed and rebelled to Allah and wanted to have the power which God have.¹¹⁰ Power share occurs by polytheism named as *shirk* meaning associating something with Allah which is the most serious sin.¹¹¹ Association in kingship consists of putting false gods on an equal footing with the one and only God and sharing His political power.¹¹² The only unpardonable sin being the *shirk* with Allah.¹¹³

Rejection of Allah as a Sovereign can be according to the Qur’an in three ways; apostasy (*irtidâd*), disbelief (*kufr*) and heresy (*dalâlat*) The word *kufr* and its derivatives has been used for about six hundred times in the Qur’an. This number is sufficient to indicate the significance of this predicament. Disbelief mentioned together of Allah, His verses,¹¹⁴ and His prophet.¹¹⁵ Qur’an does strictly prohibit disbelief, apostasy and heresy. Rejection of the submitted system recurs punishment. Allah most severely punishes the crime of rejecting Him and His verses.¹¹⁶ “Indeed they uttered

102 Qur’an 17/111, 25/2.

103 Qur’an 39/63.

104 Qur’an 39/67; 6/103.

105 Qur’an 6/74; 7/134; 14/38; 21/58; 26/1.

106 Qur’an 17/111.

107 32/3-4, 40/ 69-67, 29/41-42.

108 Qur’an 25/3-5.

109 Qur’an 16/65-63.

110 Qur’an 4/118-119.

111 Qur’an 51/51, 50/25-26.

112 Qur’an 14/35-30, 26/92, 26/98.

113 Qur’an 3/67.

114 Qur’an 2/39, ¾, 5/86.

115 Qur’an 9/80.

116 Qur’an 4/56.

blasphemy after the submission. If they repent, it will be best for them; but if they turn back, Allah will punish them with a grievous chastisement in this life and in the Hereafter.”¹¹⁷ “Obey Allah and His Messenger. But if they turn back, Allah loveth not those who reject Faith.”¹¹⁸

C. The Political Powers of the Sovereign Deity

I. Executive Power

The executive power is the administration of a state which held by the president who is the Head of state who rules and controls everything.

1. Reigning

The Books of HB Scripture present a progressively developing picture of Yahwa’s rule. The concept of His kingship over the humanbeing is fully developed in the Book of Psalms of David. In the compact of Psalms, Yahwa is called reigning king (*melekh*)¹¹⁹ exactly as earthly kings, or is made the subject of the corresponding verb “*malakh*.” “Yəhwā has established His sovereignty (*ūmalākūt*) and rules over all.”¹²⁰ Isaiah also quotes: “Yahwa reigneth.”¹²¹ “And Gideon¹²² said to them: I will not rule over you, neither shall my son rule over you, Yahwa will rule over you.”¹²³ “Yahwa shall reign for ever and ever (*yəhwā yimālōkhə lə ‘ōlām wā ‘ed*).”¹²⁴ Yahwa as king “will regather dispersed Israel,¹²⁵ and reign in Jerusalem.”¹²⁶ The Psalmist concludes to the universality of Yahwa’s reign: His rule will extend to all nations,¹²⁷ even the pagan nations will come to the knowledge and service of Him.¹²⁸ These verses depicts that “Yhwh reigns,” means actively performs

117 Qur’an 9/74, 4/137, 47/25, 5/54, 2/217

118 Qur’an 3/32, 3/132, 4/59.

119 Psalms 93/1, 96/10, 97/1, 99/1.

120 Ps. 103/19; Dan 7/27.

121 Isaiah 93/1.

122 Gideon is judge appearing in the Book of Judges in the Hebrew Bible. He is an example of a man of faith. He is the son of Joash, from the clan of Abiezer in the tribe of Manasseh. The name Gideon means “Destroyer”, “Mighty warrior” or “Feller (of trees).”

123 Judges 8/23.

124 Exodus 15/18. This verse establishes God’s kingship on earth.

125 Ezekiel 20/34. Ezekiel prophetic book of the Bible. The book is a collection of oracles emanating from the career of the priest Ezekiel, who preached to Jews of the Babylonian captivity from 593 BC to 563 BC. This occurred during the exile of Israel (587-538).

126 Isaiah 24/23, 52/7-10, Micah 4/7. Micah 6th of the books of the Minor Prophets of the Bible, containing the oracles of the prophet Micah, a contemporary of Isaiah whose career spanned the period c.750-c.700 BC.

127 Ps 47/8-10; 95 (96)/10, 13; 96 (97)/1, 9; 97 (98)/2, 9; 98 (99)/2, cf. Isa 45/22-24; 51/4-5; 52/10.

128 Ps 95 (96)/1-3; 97 (98)/2-3; cf. Is 2/2-4; 41/1; 42/10-12; 45/23-24; 60/1-7.

the necessary actions of government, and possesses the whole land on the earth. Yahwa as a universal king whom all the lands of the universe belongs, assigns land to whomsoever He wish. He said to Jaqob: “And the land that I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.”¹²⁹

We could not trace that Kurios reigns in the four Gospels but only one mention in Revelation: “For the Lord God omnipotent reigneth.”¹³⁰

Allah like a king reigns: “He directs the affairs from the heavens to the earth.”¹³¹ All ruling (*hukm*) belongs to Allah.¹³² “He established Himself on the Throne. Regulating and governing all things.”¹³³ “He doth regulate all affairs.”¹³⁴ “He directs the affairs from the heavens to the earth.”¹³⁵ Absolutely all matters are controlled by Allah.¹³⁶ Allah gives commands: “Allah commands justice, the doing of good,”¹³⁷

2. Employment of Ministers

The Head of Government is assisted by a number of ministers, who usually have responsibilities for particular areas. According to the Scriptures God as a Supreme sovereign employs ministers. Prophets are His vicegerants, emissaries or envoys who operates with His authorization and He practices through them. Hence God’s first and foremost aim is to make the prophets accepted by the people.

Prophets had no power. They used God’s power: “And Moses cried to Jehovah, saying, What shall I do with this people? Yet a little, and they will stone me!” Exodus 17/4.

Jehovah said to Moses: “And now go, lead (*malə’ākhî*) the people whither I have told thee.” Exodus 32/34.

Prophets appoint kings: Moses appointed his brother Aaron as priest. Exodus 28/1. “And Moses chose able men out of all Israel, and made them heads over the people.” Exodus 18/25.

God does everything through His Prophets, as said to Moses: “An altar of earth shalt thou make unto me, and shalt sacrifice on it thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen: in all places

129 Genesis 35/12. God made Israelites to obtain a land, to form a nation and a state.

130 Rev 19/6.

131 Qur’an 32/5.

132 Qur’an 12/40.

133 Qur’an 10/3.

134 Qur’an 13/2.

135 Qur’an 32/5.

136 Qur’an 3/109; 10/3; 11/123; 22/76; 32/5; 42/53; 57/5.

137 Qur’an 2/67; 4/58; 16/90.

where I shall make my name to be remembered, I will come unto thee, and bless thee.” Exodus 20/24.

NT teaches that belief in God and His Prophet goes together. This case is valid for Jesus: “Let not your heart be troubled; ye believe in God, believe also in me.”¹³⁸ Jesus said: “If ye had known me, ye should have known my Father also; and from henceforth ye know Him, and have seen Him.”¹³⁹ Jesus takes the matter a bit further and makes him and his God intertwined: “Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”¹⁴⁰

Alongside with the prophets, other most functional ministers of God are the angels.¹⁴¹ Angel is a word signifying, in the Hebrew Bible, New Testament and the Qur’an, a “messenger,” and hence employed to denote any agent¹⁴² God sends forth to execute His purposes. Its distinctive application is to certain heavenly intelligences whom God employs in carrying on his government of the world. Angels are delivered for any kind of jobs Yahwa delegated to them.¹⁴³ As to their nature, they are spirits like the soul of man, but not incorporeal. Whenever angels appeared to man it was always in a human form.¹⁴⁴ The angels, like earthly government officers, are of different ranks in dignity and power.¹⁴⁵ First time, according to HB angel of Yahwa (*mal’akā yāhwā*) appears to Abraham at Mamre,¹⁴⁶ then Abram’s maidservant-wife Hagar,¹⁴⁷ to Jacob at Peniel,¹⁴⁸ to Joshua at Gilgal.¹⁴⁹ Yahwa said to Moses: “And I will send an angel before thee, and dispossess the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite.”¹⁵⁰

NT as HB, accepts the employment of angels as ministers by God.: “Behold, angels came and ministered unto him.”¹⁵¹ “The angels of God are in heaven.”¹⁵² “And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of

138 John 14/1.

139 John 14/7.

140 John 14/10.

141 Gen 16/7, 16/10, 16/11; Judg. 13/1-21.

142 Exo 12/23; Psa 104/4.

143 Job 1/14; Sa1 11/3.

144 Gen 18/2; 19/1, 10.

145 Zac 1/9, Zac 1/11; Dan 10/13; Dan 12/1; 1 Th 4/16; Jde 1/9.

146 Gen 18/2, 18/22, 19/1.

147 Genesis 16/7; 32/1.

148 Gen 32:24, 32/30.

149 Jos 5/13, 5/15.

150 Gen 18/2, 22, 19/1; Exodus 33/2.

151 Mat 4/11.

152 Mat 22/30.

heaven to the other.”¹⁵³ “And, behold, there was a great earthquake: for the **angel** of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.”¹⁵⁴ “And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.”¹⁵⁵

Angels too are operational ministers of Allah: By the angels who tear out the souls of the wicked with violence,”¹⁵⁶ “By those who regulates the command.”¹⁵⁷

3. Execution of Divine Retribution

Executive power of sovereignty, as the right of dominion and the fact of possession, comes to its full and all-pervasive and efficient exercise in executing punishment and reward. Punishment is a political term, a prerogative exerted by the sovereign and has at least one of its roots in the primitive instinct of revenge, precisely as reward is partly based upon the primitive instinct of gratitude. Revenge is a kind of wild justice, and is evil. Deity’s punishment is called divine retribution, which is supernatural and usually directed towards all humanity. This theological concept exists in virtually all major religions. Many religions and cultures have stories about how a deity exacted punishment on previous inhabitants and on their land, causing their doom.

Yahwa exerts His sovereignty with the punishment of revenge or in theological term, divine retribution as a consequence of man’s corruption, lawlessness, and violence, and offense against Him and His law and order: “To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.”¹⁵⁸ Much of the narrative of Hebrew Bible describes Yahwa’s power for punishment is qualified in several important ways; with primarily through persuasion, and then through use of force. His sovereign of executive power is flexible and open to the future. If Yahwa threatens with a severe punishment, and a people “turns from its evil,”¹⁵⁹ He will have a change of mind (repent): “For the Lord will judge his people, and he will repent himself concerning his servants.”¹⁶⁰ Yahwa is free to show mercy

153 Mat 24/31.

154 Mat 28/2.

155 Mark 1/10.

156 Qur’an 79/1.

157 Qur’an 79/5.

158 Deut 32/35.

159 Psa 90/13, 7/12.

160 Psa 135/14.

upon whom He wills to show mercy.¹⁶¹ For repentance; Yahwa is compassionate;¹⁶² therefore Yahwa also repents (returns) from planned evil if the people respond and He forgives. “For thou Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.”¹⁶³

Yahwa utilizes a variety of punishments. The first penalty of God was to put enmity between Adam and the woman Eve, and between his seed and her seed etc.¹⁶⁴ The second penalty is curse.¹⁶⁵ The third one was to increase woman’s travail and her pregnancy, painfull bearing children, man shall rule over woman. Next one is extradition; sending Adam out of Eden to till the ground.¹⁶⁶ The third penalty comes for Cain who slayed his brother Abel, as “it shall be revenged sevenfold.”¹⁶⁷

He in this world destructs and perishes the cities and kills the masses, nations and all the creatures by arranging natural disastrous forces; deluge or flood, wind: “As the nations which Yahwa is causing to perish before you, so shall ye perish; because ye would not hearken unto the voice of Yahwa your God.”¹⁶⁸ “Now Yahwa had said to Moses, Say unto the Children of Israel, Ye are a stiff-necked people: In one moment I will come up into the midst of thee and will consume thee. And now put off thine ornaments from thee, and I will know what I will do unto thee.”¹⁶⁹ An important example of it is found in the “great flood” during Noah.¹⁷⁰ With it Yahwa, the Creator destroyed part or nearly all of mankind what He has fashioned, and began anew with Noah and his family. Other examples of divine retribution include the dispersion of the builders of the Tower of Babel,¹⁷¹ the destruction of Sodom and Gomorrah,¹⁷² and the Ten Plagues visited upon the ancient Egyptians for persecuting Yahwa’s chosen people; the Children of Israel.¹⁷³

161 This is formulated with “repentance.” Yahwa may “repent” in response to human repentance. This is illustrated in parable of the potter. Here, the point is not Yahwa’s absolute power to mold passive clay. The clay has, so to speak, a mind of its own, and much depends on human response. Jer. 18/1-12; Exod. 33/19.

162 Jonah. 4/2b; echoing Exod. 34/6-7.

163 Psa 86/5.

164 Genesis 3/16.

165 Genesis 3/17.

166 Genesis 3/23.

167 Genesis 4/15.

168 Deut. 8/20.

169 Exodus 33/5.

170 Genesis 6/3, 7, 14, 18; 8/22. Noah the patriarch is rightly regarded as the connecting link between the old and the new world. He is the second great progenitor of the human family.

171 Genesis 11/1-9. The Tower of Babel was a tower may be the Ziggurat, built to reach the heavens by a united humanity, in sothern Irak. The construction of the tower is a potentially hubristic act of defiance towards the God who created them.

172 Genesis 13/10; 18/20-21, 19/23-28.

173 Exodus, Chapters 7-12.

This doctrine of retribution, that divine punishment is deserved for sin, is found all over the Hebrew Bible.

Other natural forces He uses are; earthquake,¹⁷⁴ mosquitoes,¹⁷⁵ frogs, lice,¹⁷⁶ locust,¹⁷⁷ flies,¹⁷⁸ insects, pestilence,¹⁷⁹ and inflammation and so forth.¹⁸⁰ Hell is another means for punishment, may be in the Next World.¹⁸¹ Chastisement; His chastisement, however, can be like a parental punishment,¹⁸² then it is disciplinary and corrective: “Thou shalt also consider in thine heart, that, as a man chasteneth his son, so Yahwa thy God (*yāhwā ’ēlōheykā*) chasteneth thee.”¹⁸³

The New Testament lays down the general principles of good government, but contains no code of laws for the punishment of offenders. Punishment proceeds on the principle that there is an eternal distinction between right and wrong, and that this distinction must be maintained for its own sake. It is not primarily intended for the reformation of criminals, nor for the purpose of deterring others from sin. Lord punishes: “For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.”¹⁸⁴ NT Gospels acknowledges the Hell punishment, as the HB.¹⁸⁵ In NT retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. “In flaming fire taking vengeance on them that know not God, and

174 In HB Earthquake is used figuratively as a token of the presence of the Lord. Jdg 5/4; Sa2 22/8; Psa 77/18; Psa 97/4; Psa 104/32.

175 Psa 78/45, 105/31.

176 Psa 78/45, 105/31.

177 Exo 10/12.

178 Exo 8/21.

179 Num 11/33, 14/37, 16/46; Sa2 24/21.

180 Exodus 7/14, 9/12.

181 Hell in Hebrew is sheol have, among other meanings used for the abode of the wicked: The wicked shall be turned into hell, and all the nations that forget God.” “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” It is a deep place. The dead go down to it. Psa 9/17, 16/10; Job 11/8; Num 16/30, 16/33; Eze 31/15, 31/16, 31/17.

182 Hos. 11/1-9.

183 Deut. 8/5.

184 Hebrews 10/30.

185 The Greek word Hades of the New Testament has the same scope of signification as Hebrew hell sheol. It is a prison, (Pe1 3/19) with gates, bars and locks, Mat 16/18; Rev 1/18. and it is downward. Mat 11/23; Luk 10/15. The righteous and the wicked are separated. Gehenna, in most of its occurrences in the Greek New Testament, designates the place of the lost, (Mat 23/33) and for the sinful and wicked ones: “And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” Mat 18/9 “And than having two feet to be cast into hell, into the fire that never shall be quenched.” Mark 9/45. The fearful nature of their condition there is described in various figurative expressions. (Mat 8/12; Mat 13/42; Mat 22/13; Mat 25/30; Luk 16/24, etc. The blessed dead are in that part of Hades called paradise as a reward. Luk 23/43. They are also said to be in Abraham’s bosom. (Luk 16:22) “Shall receive an hundredfold, and shall inherit everlasting life.” Mat 19/29.

that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.”¹⁸⁶

NT also accepts the repentance of the disobedient epeople: “And saying, Repent ye: for the kingdom of heaven is at hand.”¹⁸⁷ “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”¹⁸⁸ “I tell you, Nay: but, except ye repent, ye shall all likewise perish.”¹⁸⁹ “And they went out, and preached that men should repent.”¹⁹⁰ “And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”¹⁹¹ Threat used for not repenting: “Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.”¹⁹²

The word for exact equivalent of retribution in the Qur’an is *jazâ* which is a binary word meaning both punishment and reward. Allah, like Yahwa implements punishment.¹⁹³ “He will requite those among them who disbelieve with a painful retribution.”¹⁹⁴ Qur’an cites a myriad of punishment verses. Most severe penalties will be inflicted to those who reject and disobey Allah’s sovereignty.¹⁹⁵ The penalties of Allah are; in this world by sending natural forces such as violent tornado,¹⁹⁶ and Allah’s curse,¹⁹⁷ and a severe chastisement in this world,¹⁹⁸ and in the Next¹⁹⁹ in Hell;²⁰⁰ burning fire,²⁰¹ draughts of boiling fluids,²⁰² putting yokes on the necks.²⁰³ Allah alternates the disobedient people with an obedient one,²⁰⁴ mentions of Ad, Samud tribes.²⁰⁵ Annihilation of the nonbelieving nations.²⁰⁶ Qur’an is full of with rewards offered to those who believe in Allah and

186 2 Thessalonians 1/8.

187 Mat 3/2.

188 Mat 4/17.

189 Luke 13/3.

190 Mark 6/12; Luke 13/5.

191 Luk 17/4.

192 Rev 2/16.

193 Qur’an 7/152; 6/93; 10/52.

194 Qur’an 48/25; 3/56.

195 Qur’an 34/17; 35/36; 21/29; 7/11; 9/157, etc..

196 Qur’an 17/69.

197 Qur’an 2/161.

198 Qur’an 14/7.

199 Qur’an 3/56.

200 Qur’an 3/12.

201 Qur’an 4/56.

202 Qur’an 10/4.

203 Qur’an 34/33.

204 Qur’an 2/59; 4/133.

205 Qur’an 53/50.

206 Qur’an 28/78; 67/6; 10/13; 7/4.

His verses.²⁰⁷ Another term for punishment in the Qur'an is '*adhb* meaning chastisement. This punishment mostly is for unbelievers; the rejectors of Allah's sovereignty: "Allah sent down military forces which ye saw not: He chastised the Unbelievers."²⁰⁸

As the sole sovereign Allah has the right of accepting the repentance,²⁰⁹ and amnesty. Allah is free to forgive: "Do you not know that Allah possesses the sovereignty of the heavens and the earth? He punishes whomever He wills, and forgives whomever He wills. Allah is Omnipotent."²¹⁰ The requirement of amnesty is recognizing Allah's sovereignty: "O our people, respond to the call of Allah, and believe in Him. He will then forgive your sins, and spare you a painful retribution."²¹¹

II. Legislative Power

In a full political system of a state, legislation is a necessary activity, and it is a law which has been promulgated or enacted by a legislature. The legislature is considered a power branch which is equal to the executive who usually have exclusive authority to legislate. In the religious sense, legislation is thought of as the ordering principles or laws as revealed by God defining and governing all human affairs.

Yahwa has all the powers of legislation and command, and He is the source of the law. The Five Books of Moses, known as the Torah, are the basis of the law legislated by Yahwa. There are more than six hundred commandments in the Torah, which pertain to nearly every aspect of human life.²¹² And also various collections of law are to be found in the books of Exodus, Leviticus and Deuteronomy, and records of legal cases are to be found in many other parts of the Bible.²¹³ Law was a central part of the covenants. The Hebrew Yahwa made legislations in the Covenant

207 Qur'an 4/57; 16/96; 30/45, etc..

208 Qur'an 9/26.

209 Qur'an 2/37, 54; 6/54 9/118.

210 Qur'an 5/40; 29/21; 39/53; 48/14.

211 Qur'an 46/31.

212 Ex. 20:23ff.; Deut. 6/26, 29/18 ff.

213 Comparison of these laws with other collections of Near Eastern law shows that Hebrew law was heavily indebted to the tradition of cuneiform law originating in Mesopotamia. In Mesopotamia the king was the author of law. He was held to have been divinely endowed with gifts of justice and wisdom which enabled him to devise good law. Law was therefore a basically secular institution. In Israel, however, God himself was the author and giver of law, and this divine authorship of law had several consequences; it meant that all offences were sins. The sins did not merely affect relationships between men and king but also the relationship between God and man S. M. Paul, *Studies in the Book of the Covenant in the Light of Cuneiform and Biblical Law* (Brill, Leiden, 1970). For a list of parallels between Biblical law and other oriental sources see S. Greengus, "Law in the Old Testament", *The Interpreters Dictionary of the Bible, Supplementary Volume* (Abingdon, New York, 1977), pp. 532-537.

concerning what to do and what not for Noah, because He saved him from the flood.^{214c}

Prophets or other power delegated authorities or appointed kings are not entitled to legislate and pass new laws. No one else is allowed to issue an order or to legislate a law to be followed. On the contrary the covenant of the kingship of Yahwa obligates them to observe and enact the laws and rules of Him. Yahwa had given to Moses at Mount Sinai²¹⁵ the Decalogue; Ten Commandments. “And Yahwa said to Moses, How long do ye refuse to keep my commandments and my laws?”²¹⁶ Moses said: “I make known to them the statutes of Yahwa, and His laws.”²¹⁷

New Testament following the Hebrew Bible, accepting the legislature power and sole right to make law and giving commandments for the Kurios (Lord): “For Lord commanded.”²¹⁸ “Master, which is the great commandment in the law?”²¹⁹ “For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.”²²⁰ “And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”²²¹

As all the Semitic Prophets Jesus is also the source of the law. This is discerned in Mark.²²² Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.”²²³ When he is asked a question He made law. Jesus said: “A new commandment I give unto you; that ye love one another; as I have loved you, that ye also love one another.”²²⁴ “Jesus said: If ye love me, keep my commandments.”²²⁵ “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.”²²⁶ “He that hateth me hateth my Father also.”²²⁷

Due to this obscurity, the commandments in the NT is not clear which of them are from Jesus and which of them from God. For this situation Ten Commandments are a clear example: “Thou knowest the commandments; Do

214 Genesis 9.

215 Leviticus 26/46.

216 Exodus 16/28.

217 Exodus 18/16.

218 Mat 15/4.

219 Mat 22/36-40.

220 John 12/49.

221 John 12/50.

222 Mark 10/6-10.

223 John 13/3.

224 John 13/34.

225 John 14/15.

226 John 15/10.

227 John 15/23.

not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.”²²⁸

According to the Qur’an Allah is the Supreme lawmaker. No one else has the legislative authority, nor the Prophet. Allah sent Scriptures as the compendiums of the laws legislated by Him: “All decisions are made by Allah,”²²⁹ “Follow thou the revelation sent unto thee.”²³⁰ Hence whatever Allah, as the sole source of true law, says in His Scriptures is law: “The Word of Allah is the highest,”²³¹ “Allah willed to establish the Truth according to His words.”²³² “The Word of thy Lord doth find its fulfillment in truth and in justice.”²³³ “Thus have We revealed it to be a judgment of authority in Arabic.”²³⁴ Allah’s laws are immutable and cannot be changed: “No one can change His Words,”²³⁵ **“No body can change nor abrogate the laws of Allah,”**²³⁶ not even His messenger: **“O Messenger of Allah! You are not given the authority to change the laws of Allah.”**²³⁷ “Whoever does not judge by what Allah hath revealed, they are the unbelievers.”²³⁸ Therefore the title given to humans as the *“khalifa fil-ard”* simply means to hold reining power of putting into application the divine laws.

III. Judicial Power

The political authority of judgement is one of the prerogatives of the sovereign. According to the HB Yahwa is a Judge (Heb. *shophet*, pl. *shophetim*); properly a magistrate or ruler or an attorney: “Yahwa shall minister judgement to the peoples.”²³⁹ “I will execute judgment: I am Yahwa.”²⁴⁰ “For the judgment is Yahwa’s,”²⁴¹ “He shall judge among all nations, and shall reprove many peoples.”²⁴² Prophets wanted Yahwa to be a judge. His practical judgement on this demand is evident in many cases for example in Abraham; the father of the faithful, questions Yahwa on the eve

228 Mark 10/19.

229 Qur’an 8/44.

230 Qur’an 10/109.

231 Qur’an 9/40.

232 Qur’an 8/7; 4/46.

233 Qur’an 6/115.

234 Qur’an 13/37.

235 Qur’an 6/11,

236 Qur’an 6/34, 8/37.

237 Qur’an 3/128.

238 Qur’an 5/44, 5/45, 5/47.

239 Psalm 7/8.

240 Exodus 12/12.

241 Deut. 1/17.

242 Isaiah 2/4.

of the holocaust of Sodom and Gomorrah: “Shall not the Judge of the whole earth do what is just?”²⁴³ David prays: “Judge me Yahwa, according to my righteousness.”²⁴⁴ The intonation is put on Yahwa’s righteous judgement: “Yahwa is a righteous judge, and He who is indignant all the day.”²⁴⁵ And it is He that will judge the world with righteousness; He shall execute judgment upon the peoples with equity.²⁴⁶ “Before Yahwa, for He cometh to judge the earth: He will judge the world with righteousness.”²⁴⁷ “It is You that execute judgment and righteousness in Jacob.”²⁴⁸

We could not find traces of that Lord is a judge in the four Gospels. But in the Epistles: “For these are a plain token of Lord’s righteous judgement, which has in view your being deemed worthy of admission to Lord’s Kingdom, for the sake of which, indeed, you are sufferers.”²⁴⁹ “Fear Lord and give honour to Him, for the hour of His judgement is come: and worship Him, that made heaven and earth, and the sea, and fountains of water.”²⁵⁰ “Most people stand in awe of men’s judgments more than of the judgement of Lord.”²⁵¹

Although the judgement of the Lord has been attested, may be as legitimizing base, the concept of judgement of Jesus as the judge more than the Lord has been developed. “Jesus will return as judge.”²⁵² “Jesus, who is to judge the living and the dead, and by His appearing and His kingdom.”²⁵³ “And He ordered us to preach to the people, and solemnly to testify that Jesus is the one who has been appointed by Lord as Judge of the living and the dead.”²⁵⁴

The Qur’anic word for judgement is *hukm*. Qur’an clearly donotes that Allah is a Judge: “The judgement rests with none but Allah. He is the best of judges.”²⁵⁵ “Allah has judged between His Servants.”²⁵⁶ “Say: “Shall I seek for judge other than Allah?”²⁵⁷ Allah is described as a High Court Judge in the Court of Appeal in Next World: Allah said: I will make those who follow thee superior to those who reject faith, to the Day of Resurrection:

243 Gen. 18/25.

244 Psalm 7/8.

245 Psalm 7/11.

246 Psalm 9/8.

247 Psalm 96/13.

248 Psalm 99/4.

249 2 Thessalonians 1/5.

250 Revelation 14/7.

251 Acts 19/33.

252 Acts 1/9-11.

253 2 Timothy 4/1.

254 Acts 10:42.

255 Qur’an 6/57, 6/62, 12/40, 12/67, 21/70.

256 Qur’an 40/48; 13/41; 27/78.

257 Qur’an 6/114.

Then shall ye all return unto Me, and I will judge between you of the matters wherein ye dispute.”²⁵⁸ There is no supervisory judicial authority over Allah, hence He judges however He wishes: Allah doth judge however He wishes.”²⁵⁹ “Absolutely, He is the ultimate Judge; He is the most accurate Reckoner.”²⁶⁰ Allah is like an absolute Monarch in having the sole authority of amnesty: “The best Forgiver,”²⁶¹ “God is the Redeemer.”²⁶²

CONCLUSIVE ANALYSIS

My inductive remark can well easily be that for political theology, cannot be more suitable and pivotal topic as the fundamental study than the “political sovereignty of deity in the Semitic Scriptures of the Monotheistic religions, since it is a purely political terminology and “power” and “being powerful” playing the most significant role in the portrayal of their deity. Political theology is dialectical, developing a critique of the institutions and values of the religions. The implications of the faith may only come to light in response to historical events, that is the truth comes alive in the situations. With the light of this analytical and comparative methodology we examined the three Semitic Scriptures, and the results are stated below.

The prophets of the three Scriptures are descent of Semitic origin. They trace their line back to Abraham. The Prophet of Hebrew Bible Moses was a son of Amram, a member of the Levite tribe of Israel, having descended from Jacob, his father is Isaac, and his grandfather is Abraham. Jesus genealogically is traced back to King David and from there to Abraham. Muhammad was the son of Abdallah, a descend from Adnan, whom the northern Arabs believe to be their common ancestor. Adnan in turn is said to have been a descendant of Ishmael, son of Abraham.

Jesus and Muhammad present their mission as fulfillments of prophecies found in the Hebrew Bible. Jesus claimed that he is the Messiah whose coming was promised in the Hebrew Bible. As affirmative of this claim, his title of Christ meaning the “Anointed One” which corresponds to the Hebrew-derived “Messiah” a title was considered to apply to a political office. He was a Galilean Jew. Muhammad was, contrary to Jesus, neither a Jewish nor a Christian and not the Messiah either. He was the last messenger and prophet of God, not the creator of a new religion but the restorer of the original-uncorrupted monotheistic faith of Adam and Abraham.

The three Scriptures believed that they are the product of the revelation of one God. The Hebrew Bible which was composed and compiled between

258 Qur’an 3/55, 2/113, 4/141, 22/56.

259 Qur’an 5/1.

260 Qur’an 6/62.

261 Qur’an 7/155.

262 Qur’an 9/118.

the 12th and the 2nd centuries BC. It is the initiator and inventor and even formulator of monotheistic religions' Scriptures and their cultic and religious institutions. HB believed that It is the product of the divine revelation and the literal word of one deity; Yahwa. Hence It is the primary guide to the relationship between the deity and man.

Jesus and his disciples' based their teachings on Hebrew Bible, referring to it as "the law of Moses." Jesus refused temptation with a quotation of Hebrew Scripture. New covenant to be the instrument through which God offers mercy and atonement to mankind. However, the various views of this Law in NT result from very different interpretations of what exactly this new covenant is and how it affects the validity of the Mosaic Law. These differences mainly result from attempts to harmonize Biblical statements with New Testament statements.

The Qur'an regards itself as the culmination and continuation of a series of same divine messages that started with those revealed to Adam (regarded as the first prophet) and including the Suhuf-i-Ibrahim (*Scrolls of Abraham*), the Tawrat (*Torah*), the Zabur (*Psalms*), and the Injil (*Gospel*). Qur'anic text assumes familiarity with many events from Jewish and Christian scriptures, retelling some of these events in distinctive ways. Hence associates Its temple al-Aqsâ with the Hebrew Temple Mount in the Old City of Jerusalem. Qur'an acknowledged all the prophets of these Scriptures including Jesus as is one of the prophets of Allah and a bringer of divine Scripture, the Gospel. Thus Qur'an have common topics, institutions and concepts however vary slightly in details.

Hebrew Bible borrowing from the neighboring heathen nations invented the monotheistic deity *El*, and developed it as *Elohe*, and Yahwa as His name and made it pertinent. *El* means physical and political "power and powerful." Original Hebrew title-name for the deity is *Adonai* "the Master Lord." New Testament adopted the title Lord (*Kurios*) and name *El*. The name of the deity (*ilâh*) in the Qur'an is Allah, derivative of *El and Elohe*. Qur'an also adopted the Lord "*Rabb*." The deity of Israel *Elohe* in course of time turned to be the God of all humanbeing by the internationalist interpretations of the Scriptures. The slightly different eponymous wording of the deity by the Scriptures, may be due to differentiation of languages but may be because to create a distinct and separate divinal identity.

If Yahwa was going to possess and exercise absolute political authority, the necessary presupposition is the centralization of power in His hands, that is *oneness* or *unicity* of Him. By doing so HB aimed at establishing a system of political monotheism. Hence the story of Exodus; taking the Israelites out of Egypt and return back to the Land of Israel under the leadership of Moses and Aaron has been made to acknowledge as the starting point of the formation of the unicity of Yahwa, because He proved that He alone is

powerful in achieving that. However following HB's unicity of God NT and Qur'an substituted the political monotheism with the religious one.

Although the three Scripture name their deities with different names, their perception and conception of deity more or less identical. They placed so much space and endeavour to describe God. God has been described by the self-revelation of God articulated in HB, NT and Qur'an. However thought on the nature of God derives from several distinct sources; cultural, experiential, and philosophical. The figure of Yahwa absorbed many of the functions and attributes of the older gods, including the beneficence and wisdom. Yahwa is described as "qadosh", a term used for divinities in Ugaritic and Phoenician. Usually translated as "holy." Yahwa is frequently referred as a jealous god. In a Babylonian text, the goddess Sarpanitum is described by the identical term. Thus the Scriptures offer no doctrine of divine attributes but rather an account of the attitudes of God. The Scriptures sensed no incongruity in describing God with the attributive qualities having strong human and other deities' divinial associations. Therefore they usually described God in terms of attributes that are related to humans and these deities, but by dismissing the attributes pertaining to other deities, and what the humanbeing ascribe Him. His description reveals the divine perfections of God's actions in the world, especially in relation to humanbeing. But these attributes cannot be given to any mortal. Because they proclaim the absolute difference between God and His creatures, and establishes God's identity. NT however enunciates no new God and new doctrine of God, It ascribed Him anew action. Jesus announced the inbreak of God's reign and incarnated in his own word and work. His word and work is of God. The Qur'an confirmed all the attributes and description of HB.

HB has been formulated in an atmosphere where the politics intertwined with religion and divinity, It rightly be asserted that It is like a book of politics. What is religious and divine and secular and mundane and how can the border line be drawn in between are the related crucial questions. The Scriptures shared the common view that there was a direct relationship between the king and the deity that is a king-god which HB borrowed from heathens; Egyptian, Ancient Mesopotamian, Ancient Near Eastern and Assyrian mythology where gods such as Marduk and Ashur were regularly spoken of as kings in relation to their own peoples and to the rest of the world. The divine political concept of HB is subordinate to the heathens'. A meticulous elaboration of the attributes expounds that the deity is totally a political king figure, and His kingship is defined in human political terms. It is a human projection of political kingship onto a divine realm with transcending speculations. The inextricable divine disguised human kingship of the Bible led to the formation a nation and Israel's political autonomy. Divine governance leading to the limitations of the powers of the mundane sovereign; an only possible controlling authority over

the sovereign. Prophets' history designed the their Scriptures. Therefore, NT and the Qur'an, nonetheless defined their deity as king-god, have no political history of their nations.

The element of "power" which is a purely political term, plays a unique function in the portrayal of God. The legitimacies of the Sovereignty of the deity has been defined in terms of "power" instead of legal authority. This power is both physical and political. Physical, because the deity is a Super-Man, more powerful than anybody, anything, even altogether what is on this world and the Next, and political because He holds executive, legislative and judicial powers. The prime notion is that He can do whatever He wants. That is "power" speaks. For that power He legitimizes all His sovereignty and kingship. The Scriptures recognized deity's power based sovereignty as a final and absolute authority, for He is the most powerful. As the power-based legal authority the deity treat the heaven and earth State in full and are in control of all things and of all men, of demons and the Devil. They rule everywhere as they see good arbitrarily to Themselves. However with the sovereignty of them, the responsibility of man is recognized clearly.

It was the God Yahwa who was credited with bringing out from Egypt those descendants of Egyptian slaves and native dissidents who were to constitute the people of Israel. Therefore the covenant made between God and the Israelite prophets must be understood as integral to the very identity of the Israelites as a political entity. Through Yahwa this new group was to acquire its own land, independent of the Egypto-Canaanite political system. HB's divine Yahwa has been formulated alongside with His political triumphs. It is impossible to study Hebrew God without Israelites's political history.

It is impossible to study Hebrew God without Israelites' political history since Yahwa's kingship developed throughout Israelites' history. Hebrew Bible more than Qur'an is unique in which a god is involved in human political institutions. Yahwa had emerged in historical circumstances with the Prophets of Israel and was so embedded in Israel's political and social life and institutions. He appeared only to the Children of Israel. It was the God Yahwa who was credited with bringing out from Egypt those descendants of Egyptian slaves and native dissidents who were to constitute the people of Israel. Therefore the covenant made between God and the Israelite prophets must be understood as integral to the identity of the Israelites as a political entity. The plan was for the people of Yahwa, to distinct themselves from surrounding kingdoms and their pagan religions. In the end to guide them to an independent state. Through Yahwa this new people was to acquire its own land, independent of the Egypto-Canaanite political system.

The Hebrew Bible contains a complex chronicle of the prophets and Kings of Israel, written over the course of a millennium by authors whose

relationships and intimacy with the rulers of the several kingdoms fluctuated widely. The history of Israel is a record of Yahwa's actions and a revelatory of His purpose. This revered ancient source teaches a theocracy, merging religion and politics. That Yahwa is the ruling Lord is "the one fundamental statement in the theology of HB, everything else derives from it." It is for this reason that the relationship between Yahwa and man is "the relation between command and obedience."

We witness similar structure and footages of Hebrew Bible in the Qur'an by attesting these Hebrew cases, and It mentions verbatimly Allah's favours to Muslims against their enemies, and as the Muslims gained victory over them Allah gains His superiority and sole sovereignty. It can be asserted that Qur'an played the same important role of HB for making Allah involved in Muslims' affairs and making them victorious in creating a nation and acquiring its own land and forming an independent state in the Hijaz region, however not politicizing Him as much as HB and presenting Allah as having purely divine and religious purposes.

As has been seen, the three Scriptures recognizes that the universe has an organized political authority, and the institutions of leadership and authoritative system. Creation was an act of God's sovereign power when He overcame "dynamic powers." He has the right to do with the creation what He desires because it is His creation. God acted as a Sovereign in His work of creation. He did not create from necessity, but from His own imperial pleasure. And in creating, He was free to create whatever He pleased. He did not create for the sake of creatures, for creatures in view must exist for their Creator, and not the Creator for the creature. The Lord hath made all things for Himself. For of Him, and through Him, and to Him, are all things

Deity's creation of this earth has been described by exemplification of forming a state and a nation from ziro point. That is He is not the God of a metaphysical scheme only, but the God of politics and history of societies, transcended to the concrete sense of a worldly king or a ruler. He obtains His self-appointed hereditary kingship on this earth due to His creation of it. He was originally a king in the next world because He created it. By this primordial right of the sovereign power He created this universe, humanbeing and all creatures. Therefore creation theory has always been very helpful for the Prophets of the Semitic Scriptures to create anew nation and state. The inextricable divinely disguised human kingship of the Scriptures led to the formation of a Israelite and Muslim nations and States.

Qur'an like Hebrew Bible, and contrary to NT, created a nation and a state by utilizing the creative power of Allah. Allah too, as Yahwa is founder of nations and consequently states. Muslims history, in this respect shows resemblance with Israelites. After the pivotal migration, or Hijra, that is exile from Makka in 622 AD the Muslim community became a political and

military force. In 630 AD, Prophet Muhammad and his followers, like Israelites' Exodus and returning to Israel, returned to Mecca as conquerors, and like the Temple in Jerusalem, the Ka'ba was re-dedicated as an Islamic house of worship. Henceforth, the annual pilgrimage was to be a Muslim rite in commemoration of Allah's success bestowed on them. HB and Qur'an are very sufficient and success proven practiced examples of oppositional, reactionary and revolutionary books against the established religious and political systems and also for formation of alternatives. God saved the history first with the Prophets of Israel, and then through Jesus Christ and lastly with Prophet Muhammad.

Delegation of sovereignty by Yahwa means establishment of divinal kingdom on the earth by indirect rule. This makes the divinal sovereignty as human, while keeping God as the central authority. The prophets had no political even any other kinds of power at the outset of their mission. But they needed it. The most wise way to get hold and make the existing rulers and their community do what the prophets want or to prevent them what they do not want, is to claim to be the envoy of the superior authority to the existing ruler, the deity. Therefore, first and foremost the deity's direct rule must have been proven. God has been equipped as the immediate source of royal powers.

However later on, in order to legitimize the Israelites' arbitrarily appointed rulers' kingship Yahwa had to be designed as delegating political power. He is regarded as selecting, anointing, dismissing and even slaying prophets and kings. This meant in the Hebrew Bible, the demand of personal divine intervention into the course of human history, particularly of Israelites. Moses with this delegated authority found himself before Pharaoh, who had infringed the Supreme Sovereignty of God. Pharaoh could have enjoyed the political power if he accepted nominally the sovereignty of God and more importantly of Moses, and consequently being power delegated to him by Him. At this time, by delegating power we see the change in structural leadership of the nation of Israel and Hebrew Bible; the indirect rule of Yahwa over His people through direct rule of man of His physical prophets and kings. In this way the supreme divine power was transferred to the humans. That is it brought down from the heaven to the earth.

By delegation of His power Yahwa was still in control over politics, however not directly but indirectly through the agency of His vicegerents. In reality appointing king by God meant appointing by prophets or priests. They were the tools that God used to govern His people Israel. Consequently prophets and priests took up political positions in Israel that was in opposition to the aims of existing ruling kings and established system. That delegated political authority seated in the hand of a small group of Israelites created the royal family, the royal court, high civil and military officials, large land owners, wealthy merchants, and priest leaders.

With this delegation of power by God the prophets and priests obtained the authority to appoint kings and to depose them. Many of the kings of the Northern Kingdom of Israel were appointed in this way. In pre-monarchy times of Israel when the prophets and priests were leaders and consequently having mediating functions between the people and God, kings had to have a link with them. Later on, the kings became their puppets. Prophet Samuel was the political figure who started the united monarchy, and created such kingship; combined the functions of prophet and priest and the king. According to the text of the Books of Samuel, he selected/anointed the first two kings of the Kingdom of Israel; King Saul and King David. Delegation of power by Yahwa also meant making the kings responsible to Him alone, not anybody else even their people. Therefore they cannot be held responsible against their actions. This means monopolizing the delegation of divine sovereignty to the Israelites and among them to the special family. This delegation of power also means that they are entitled to make law however subject only to this higher authority and to the extent that the highest power Yahwa permitted them. The laws they make also cannot be questioned.

NT has a significantly different view of delegation power of God. Lord does not delegate power directly as Yahwa, but His incarnation. Jesus is God-incarnate as God's son, that is he has divinity. Jesus to be the only Son of God, the Lord, and the eternal Word (which is a translation of the Greek *Logos*), who became man in the incarnation. The phrase and title of the "Son of God" has been borrowed from the Hebrew Bible which has an unknown meaning. Jesus seems to respond to the political circumstances of his time. This can be traced in the four Gospels for commanding obedience to existing rulers. Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. Then do what is good, and you will receive his approval, for he is God's servant for your good. This conception created two kingdoms; Kingdom of God and through it the kingdom of Jesus Christ-humanbeing. Jesus brought into exposure and systematized the Israelites' practice of God's political rule through His emissaries.

Qur'an acknowledges delegation of power from Allah, but contrary to Hebrew Bible, does not confine it to a special person, nation or a family. On the contrary Allah from the outset of the creation He delegated His power to Adam, that is to the humanbeing. Hence it can be delegated to all the Children of Adam, with only stipulation of being faithful to Allah and His prophet Muhammad. Furthermore Qur'an does not mention any person who has been delegated divine political power of Allah during the Prophet

Muhammad, but approves Hebrew deity Yahwa's appointment of Israelite Saul, David and Solomon by presenting Allah as the same God with Yahwa.

Enthronment ceremony has been applied to Yahwa. As a borrowed practice from the Ancient Near Eastern civilizations, Yahwa's enthronment ceremony is identical with of their deities' and kings. And also many ceremonial details of undivine human kings were incorporated. The delegated power rulers were called with Biblical term as *mashi'a*, *Messiah* "anointed" and since they are Yahwa's anointed, they can and should be holy and hence their enthronment ceremony is identical with of Yahwa. These holy authorities had supreme authority even in the Temple and had the privilege of offering sacrifices and burning incense, and their power over subjects was regarded as an embodiment of one God's will and a gift of Him to men.

We have not trace any track in the Qur'an mentioning ceremonies of appointment and enthronment neither for Allah nor of His power delegated vicegerants during their induction. Muhammad, the prophet of Qur'an appointed neither himself nor anybody else he granted political power. Furthermore it spent an endeavour to get rid of such ceremonies, and make the religion purely for God. Qur'an as HB assigned a Temple to God. Ka'ba is Allah's House to worship Him and a place for offering tithes for attendance to His festivals, but it is not, contrary to the HB, a ceremony palace of political purposes for Yahwa's kingly coronation. Kaba is a place for purely worship purposes. It is the qibla, the direction Muslims face during prayer. However in both Scriptures sacrificial ceremonies and worships in the Temples aimed at disciplining and integrating the people under their system.

Being the deity the ruling Lord is the fundamental statement in the theology of the Scriptures Everything else derives from it. It is for this reason that the relationship between God and man is the relation between command and obedience, and the subjection of the ruled to the will of the ruler. The foundation of obedience is authority. Due to His authority as the sovereign, God must be obeyed. Man's awareness of his dependence on God forced him to express his submission to the deity through external cultic acts. Obedience to an authority is submission to it. hence submission is the virtue of obedience. The deities' primary objective is to bring the humanbeing under their submission and indirectly under power delegated authorities. For that they use the same means and technics, and methodology of the worldly kings. The Scriptures defined the human obedience to God as the obedience of the slave to his master and in the same hierarchy. Slaves must be obedient to their owners and masters, serfs to their lords. All religions, before defining themselves, first of all demanded from their followers to submit and obey to their deity.

Man's awareness of his dependence on God led him to express his submission to the deity through external-ritual acts. Every kind of worship serves as the exercise and indication of obedience. The worship, when the context is considered in its entirety it can easily be asserted that it is expressing the whole-hearted political allegiance to the Lord God in religious acts rather than to worship Him in religious sense of monotheism. This is a monopoliticism. Socially recognized and institutionalized ceremonial worships, conducted by a religious authority such as prayers, offerings, sacrifices and gifts are the expression of the embodiment of the visible and outward worship. Especially sacrifice is the self-oblation and self-immolation and the zenith level of expression of one's obedience. In worship, sociologically there is a force of integration around Transcendent Reality; by integration the self with God. Public worship is the integration and binding together those who share the same religious experience which is a way leading to the formation of a nation. This exclusive communal worship of deity created the collectivity and was the religious expression of the political factors that brought Israel and Muslim community into existence. Historical examination shows that the rituals of Israel sometimes resembled and even have been borrowed from the practices of other Near Eastern cults. The Holy Sanctuary; Yahwa's *Beit* was borrowed from their kings' palaces where the regal accession ceremonies are being held.

The three Scriptures adopted the behaviour of *homo religiosus* in relation to the representation of divinity. Thereof idolatry is strictly prohibited because it is conceived as association of partners for sharing God's sovereignty and consequently disintegration of the nation. Qur'an also adopted the strict opposition to idolatry as a Judeo-Christian inheritance, and made it of the foundations of its belief and its faith. By this prohibition the followers of the Scriptures became a coherent people distinguished in a marked manner from the other heathen nations; because the practice of idolatry was the characteristic of these nations; the wicked.

God punishes. He Himself exercises vengeance in talion, in which the penalty matches the crime. Retribution therefore, is not only a response to an action but to surpass it. When God employs the natural forces in order to punish, it means He acted physically and altered His unchangeable natural system for regulating the social order for the purpose of establishing His State. Evil deeds bring their punishment and good deeds bring their reward. The reward also works for the same result; to obey and to do his work for the State. Deity's most severe punishments are for divinal-political criminals such as; rejecting His sovereignty and disobedience for His suzerainty. God's threat of punishing and rewarding the humanbeing is only to thrust them into His system. The institution of repentance is an open door for entry into God's system. The ultimate and sole aim of God has been to bring the

humanbeing under His yoke for the purpose of establishing a nation and an earthly State for His prophets.

The concept of divine retribution attracts controversy because stories of divine retribution often depicts God as acting in an irrational way; punishing the innocent, and killing even children and babies in His fury. Paradoxes are; that God is not only a Just Judge, but He is also Merciful and loves mankind, but punishes severely. That is all the antithetical concepts; hope, love and fear go together.

Overall elaboration of the divinal sovereignty of the Scriptures makes the deity identical with worldly monarchs and His political system as monarchy. In monarchy the monarch is having all three political powers; executive, legislative, and judicial. In ancient times, theoretically, the ideal form of government had been held to be the centralization of all political power in one best man, that is monarchy. The Scriptural concept of the divine sovereignty was based upon the monarchical theocratic concept of the Ancient Near East where the monarchy was considered divine, as the natural orders of the things is divine, and the monarchy was introduced from heaven. Hence, the Scriptural monarchy however an earthly institution, it is sacred and divine. Scriptural monarch is an aristocratic one, since they describe Him to be omniscient like a philosopher-king. Both deities are like an authoritative monarch; having strong secret intelligence service controlling all the hearing and the eyesight; they know the secrets, and what is even more hidden. This is rather a political-divine monotheism. Monolatry, monotheism and monarchy go alongside in the Scriptures.

The Israelite monarchy was in line with what was described in the Hebrew Bible, which Qur'an attested, was hereditary in principle. Nevertheless there was an element of election in transferring authority from king to king. Saul was elected before God, the elders of Israel accepted David's reign in Hebron who established a ramified administrative apparatus. The monarchy remained in the House of David who with Solomon adopted all the appurtenances of monarchy, until the end of the kingdom, and it was confined to males of pure Jewish descent, or provided that the king appointed by a Jewish descent prophet. Particularly Israel's monarchy was the cultural environment in which Israel developed from a tribal society into a kingdom. In Israelite tradition the earliest era of the people's history, namely; the people desert wanderings, and the conquest of Canaan, was regarded as the period of a superior social order and of the Lord's rule through His servants Moses and Joshua.

According to the Scriptures however God is hypothetically so powerful, and humanbeing is so weak, but the human decision of the accreditation has been the decisive element in making a god the only one God, since factually the deity had visibly witnessable effective neither authority nor power to have the humanbeing obeyed Him and to carry out His commands. God's

endeavour to use His “power” which means “to be able to (*potestas*)” is only by affecting human’s mind, will and conscience, nothing else. That is, the final authority is the human conscience. In this respect to affect human conscience, the deity, as the Scriptures have put it, utilized every possible coercive means; threat of punishment, famine, death etc. They sensibly utilized the humanly unsensible, transcendental, indescribable abstract-divine powers through human acts in producing describable, transparent and concrete-humane results; that is eschatology produced cosmology, nihilology ontology, and deity demiurge.

Political theology is dialectical and analytical, developing a critique of the texts, institutions and values of the religions alongside with history. The implications of the faith and truth may only come to light in response to historical human events and situations.