Volume 1, Number 1, June 2026
ISSN: in process
E-ISSN: in process



STUDIA QUR'ANICA

International Journal of Qur'anic Civilization Studies

PURIFICATION OF THE NAFS (SOUL) AND THE RETURN OF THE RUH (SPIRIT) TO ALLAH ACCORDING TO THE SACRED SCRIPTURES: A COMPARATIVE ANALYSIS OF THE QUR'AN, THE TORAH, AND THE BIBLE

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Received: 2026-06-03; Accepted: 2026-06-15; Published: 2026-06-30

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STUDIA QUR'ANICA (ISSN: in process; E-ISSN: in process) is an international academic journal published by the Department of Qur'anic Studies, Faculty of Ushuluddin and Islamic Thought, Universitas PTIQ Jakarta, Indonesia.

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PURIFICATION OF THE NAFS (SOUL) AND THE RETURN OF THE RUH (SPIRIT) TO ALLAH ACCORDING TO THE SACRED SCRIPTURES: A COMPARATIVE ANALYSIS OF THE QUR'AN, THE TORAH, AND THE BIBLE

Abdulcabbar BORAN

Abstract:
The question of the source of happiness and the path to attaining it has occupied religious and philosophical thought throughout human history. The Abrahamic scriptures—the Torah, the Bible, and the Quran—offer a comprehensive response by conceptualizing human existence along the axes of body (badan), soul (nafs), and spirit (ruh). Despite centuries of theological divergence, the three scriptures share a remarkably consistent anthropological framework that has yet to be examined in a systematic comparative study. Purpose**.** This study investigates whether the Torah, the Bible, and the Quran address the concepts of nafs, ruh, and the purification of the nafs (tazkiyat al-nafs) within an essentially unified framework. The central research question is: do the three divine scriptures converge on a shared understanding of human nature, the role of Satan, the mission of the prophets, and the method of spiritual purification? Method. The study employs comparative thematic analysis and library research. Quranic verses, Biblical passages, and Torah excerpts relevant to the themes of human constitution, Satan, prophetic mission, the Abrahamic tradition, and dhikr were selected and classified thematically. Findings were cross-validated against secondary academic literature in Islamic studies, comparative religion, and Sufi scholarship. Findings. The three scriptures converge on a tripartite anthropology of body, nafs, and ruh; identify Satan as the common external enemy of humanity; designate the purification of the nafs as the shared mission of all prophets; and prescribe dhikr (remembrance of God) as the primary instrument of purification. The Abrahamic tradition of Prophet Ibrahim (Abraham) emerges as the common normative foundation across all three scriptures. Conclusion. The essential unity of the three Abrahamic scriptures on the nature of the human soul, the threat of Satan, and the path of purification offers a

compelling framework for interreligious dialogue and a shared civilizational vision centered on spiritual transformation, forgiveness, and peace.

Keywords: Tazkiyat al-nafs; nafs; ruh; dhikr; Iblis; spiritual guide; comparative Quranic studies.

A. INTRODUCTION

The source of happiness and the path to attaining it, one of humanity's perennial questions, has occupied a central place in religious and philosophical thought throughout history. The divine scriptures provide a comprehensive answer to this question by addressing human existence through the dimensions of the body, ruh (spirit), and nafs (soul), and by demonstrating the path through which human beings may attain both worldly and eternal felicity. This study aims to comparatively examine the concepts of nafs and ruh in the Torah, the Bible, and the Holy Qur'an.

Today, it is observed that the vast majority of the world's population, which exceeds 8.25 billion, experiences unrest and unhappiness. The principal cause of this condition is the failure to implement the divine prescriptions, namely the commandments contained in the sacred scriptures. The relationship between Allah and human beings is likened to that between a physician and a patient: just as a patient's recovery depends upon adherence to the physician's prescription, human happiness becomes attainable through compliance with the divine commands revealed by the Lord.

This study seeks to answer the following questions regarding the content of this divine prescription: According to the sacred scriptures, of what elements is the human being composed? How are the concepts of nafs (soul) and ruh (spirit) defined in the three sacred scriptures? What is the purpose and method of tazkiyat al-nafs (the purification of the nafs)? Furthermore, how are the roles of Satan and the murshid (spiritual guide) explained within this process?

B. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

The purification of the nafs is one of the most extensively treated themes in classical Islamic scholarship, with al-Ghazali's *Iḥyāʾ ʿUlūm al-Dīn* as its foundational reference. Contemporary comparative studies, however, tend to focus either on a single scripture or on bilateral comparisons between two of the three Abrahamic traditions. Shirmahi and Hadian Rasanani compare the nafs concept in the Quran and the Bible but do not extend the analysis to the Torah; Abbasi and Bodman treat the Satan theme without situating it within the broader framework of human constitution and purification; Arroisi, Syamil, and Afrashteh examine dhikr in depth but within a single tradition. No

existing study has undertaken a systematic parallel reading of all three scriptures on the interlocking themes of human constitution, Satan, prophetic mission, and dhikr together. This article addresses that gap.

The theoretical framework of this study is grounded in the Quran's own internal logic. Q. al-Shūrā [42]:13 establishes that God ordained a single religion for Noah, Abraham, Moses, Jesus, and Muhammad. Q. al-Rūm [30]:30 further grounds this in the concept of *fiṭra*: the primordial nature with which every human being is created. On this basis, the Prophet Ibrahim serves as the comparative axis of the study — the common reference point through which the three scriptures are read in parallel. The analysis proceeds at the level of textual content and does not pursue theological synthesis.

C. RESEARCH METHODS

This study compares how the Torah, the Bible, and the Quran address the themes of nafs, ruh, Satan, prophetic mission, and dhikr. The method is comparative thematic analysis combined with library research.

Verses and passages were selected from each scripture based on direct relevance to these five themes. From the Quran, verses on human constitution, Satan, the prophets' mission, the Abrahamic tradition, and dhikr were identified. Parallel passages were then located in the Bible — primarily in Luke, Matthew, John, the Epistles, and Revelation — and in the Torah, primarily in Genesis, Proverbs, Psalms, and Job.

The analysis proceeded in four steps: identifying the five thematic categories, classifying the relevant verses under each category, comparing the three scriptures side by side, and cross-checking findings against the secondary academic literature. The Quran serves as the primary reference point throughout, with Q. al-Shūrā [42]:13 providing the normative basis for reading the three scriptures as expressions of a shared tradition.

The study focuses on the textual content of the scriptures themselves. Denominational commentary and theological doctrine fall outside its scope.

D. The Creation of The Human Being: Physical Body, Nafs (Soul), And Ruh (Spirit)

According to the common testimony of the three revealed scriptures, Allah has endowed the human being with a physical body to live the earthly life. Composed of flesh and bones, this body functions under the direction of the intellect, which operates through the brain and the internal organs, and thus falls within the scope of medical science. However, within this physical body reside two additional entities: the nafs (soul) and the ruh (spirit).

d.1. Physical Body

According to the common testimony of the Torah, the Bible, and the Holy Qur'an, the human being possesses a physical body in order to sustain life in this world. This body belongs to the apparent (ẓāhirī) universe and constitutes the field of specialization of physicians. Allah the Exalted has created this body in such a manner as to enable the human being to fulfill his role as His vicegerent (khalīfah) on earth.

d.2. Nafs (Soul)

The nafs (soul) belongs to the realm of barzakh and is discussed in detail in all three sacred scriptures.[1] There is no essential difference among the definitions of the nafs presented in the three sacred scriptures. According to this understanding, the spiritual heart of the nafs contains nineteen maladies. These maladies consist of hatred and rancor, disbelief (kufr), falsehood, injustice and oppression, envy and hostility, ignorance, miserliness, anger and wrath, rebellion, impatience, arrogance and pride, greed and lust, ingratitude, and backbiting.[2] Satan exploits these nineteen afāt (disasters) of the nafs to exert influence and control over human beings.

d.3. Ruh (Spirit)

The ruh (spirit) is a divine trust breathed into the human being from the essence of Allah the Exalted.[3] In the Torah, the Bible, and the Holy Qur'an, it is stated that Allah breathed into the human being from His own essence; in this regard, there is no difference among the three sacred scriptures.[4] The ruh is endowed with nineteen virtues such as love, faith, truthfulness, justice, proper conduct (adab), knowledge, generosity, tranquility (sakinah), obedience, patience, humility, contentment, gratitude, discretion, truth, virtues, sincerity (ikhlāṣ), loyalty (wafā'), and monotheism (tawḥīd).[5]

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[1]Nafiseh Shirmahi and Elahe Hadian Rasanani, "A Comparative Study of Human Creation and the Continuation of Progeny with an Emphasis on the Concept of 'Nafs Wahida' in the Quran and the Bible," *International Journal of Multicultural and Multireligious Understanding* 12, no. 2 (2025): 1–15, https://ijmmu.com/index.php/ijmmu/article/view/6663.

[2]Ebû Hâmid Muhammed el-Gazzâlî, *İhyâu Ulûmi'd-Dîn*, çev. Ahmed Serdaroğlu (İstanbul: Bedir Yayınevi, 1975), 3:53–112; Abu Hamid Muhammad al-Ghazali, *On Disciplining the Soul and on Breaking the Two Desires*, trans. T. J. Winter (Cambridge: Islamic Texts Society, 2019), 22–68.

[3]Q. al-Ḥijr [15]:29; Q. Ṣād [38]:72; Q. al-Zumar [39]:42. Accessed via Mihr Vakfı, https://mihr.com/Kuran/Meal/.

[4]Shirmahi and Hadian Rasanani, "A Comparative Study of Human Creation," 4–8.

The virtues of the ruh are in direct opposition to the afāt (disasters) of the nafs (soul). The nafs represents the aspect that inclines toward disobedience to all divine commands and the commission of prohibited acts. In contrast, the ruh represents the aspect that obeys Allah's commands and avoids what is forbidden. For this reason, from the very beginning of human existence, a dialectical struggle takes place within the inner world of the human being: the ruh constantly inspires obedience to the divine command, while the nafs incites rebellion.

d.4. Free Will (Cüz'ī Irādah) and Intellect

The Torah, the Bible, and the Holy Qur'an collectively state that the human being has been created as a rational being. In addition, all three sacred scriptures affirm that human beings have been granted free will, namely cüz'ī irādah (partial will). This free will constitutes the fundamental factor that determines whether a person follows the demands of the nafs (soul) or those of the ruh (spirit).

D.5. Satan: The External Enemy Of Human Beings

In the Torah, the Bible, and the Holy Qur'an, it is explicitly stated that the external enemy of human beings is Satan. Satan is a being who rebelled against the command of Allah, who envied the children of Adam, and who—by the permission granted to him by Allah—declared that he would remain an enemy to humankind until the Day of Judgment.[6] It is Satan who teaches evil to human beings; therefore, neither people of other belief systems nor other individuals can be regarded as true enemies. The real enemy of the human being is Satan.[7]

In the Holy Qur'an, believers are commanded in seven different verses not to follow the footsteps of Satan. These verses are found in Surah Al-Baqarah (2:168, 2:208), Al-Anʿām (6:142), Al-Isrāʾ (17:53), An-Nūr (24:21), Yā-Sīn (36:60), and Az-Zukhruf (43:62). Similar warnings are also present in the Bible (1 Peter 5:8; Matthew 6:13, 4:10; John 3:8; Revelation 12:9; Ephesians 4:26–27; 2 Corinthians 2:11). In the Torah, corresponding injunctions are found in Genesis 4:7; 3:1–5; Proverbs 1:10; 4:14–15; Psalms 1:1; and Job 1:6–8; 2:3.

- The Holy Qur'an[8]

[6]Süleyman Abbasi, "Historical Semantics of the Concept of Satan in the Sacred Texts of the Torah, Gospel, and Quran," *Journal of Interreligious Studies on the Qurʾān and the Bible* 1, no. 1 (2024): 218–246, https://doi.org/10.22034/QB.2024.2035880.1010.

[7]Whitney S. Bodman, *The Poetics of Iblis: Narrative Theology in the Qurʾān*, Harvard Theological Studies 62 (Cambridge: Harvard University Press, 2011), 45–78.

[8]Q. al-Baqarah [2]:168, 208; Q. al-Anʿām [6]:142; Q. al-Isrāʾ [17]:53; Q. al-Nūr [24]:21; Q. Yāsīn [36]:60; Q. al-Zukhruf [43]:62. Accessed via Mihr Vakfı, https://mihr.com/Kuran/Meal/.

Al-Baqarah 2:168: "O mankind! Eat of that which is lawful and clean on earth, and *do not follow the footsteps of Shaitan (Satan). Verily, he is to you an open enemy."*
Al-Baqarah 2:208: "O you who became âmenû (became true believers)! Enter into Submission (Islam) one and *all and do not follow the footsteps of Satan! Verily! He is to you a clear enemy."*
Al-Anʿām 6:142: "And amongst the animals there are beasts of burden and those which are fit for slaughter. Eat of what Allah has provided for you as sustenance (of those who are fit for slaughter) *and do not follow the footsteps of the Shaitan (Satan). Surely he is to you an open enemy."*
Al-Isrāʾ 17:53: "And say to My servants (that) they shall speak the best (of the word)! Surely Satan sows dissensions (causes lawlessness) among them. *Surely Satan is an open enemy to humans."*
An-Nūr 24:21: "O you who believe (who are âmenû, who wish their spirits to reach Allah before death), *do not follow the footsteps of Satan! And whosoever follows the footsteps of Satan, then surely, he commands (every) abomination and evil (the denial and all that Allah has forbidden).* And if it had not been for the Generosity and Mercy of Allah unto you (if these lights had not be placed into the hearts of your souls), none of you could have ever cleansed his soul, but Allah cleanses the souls of whom He wills, and Allah is All-Hearing, All- Knowing."
Yā-Sīn 36:60: "Did I not take a Covenant from you, O sons of Adam, *that you will not be slaves to Satan, because he is an obvious enemy to you."*
Az-Zukhruf 43:62: "And let not Satan hinder you (from Sıratı Mustakîm), *surely he is an open enemy for you."*

- The Bible[9]
  1 Peter 5:8: "Be alert and of sober mind. *Your enemy, the devil, prowls around like a roaring lion looking for someone to devour."*
  Matthew 6:13: "And lead us not into temptation, *but deliver us from the evil one."*
  Matthew 4:10: *"Jesus said to him, 'Away from me, Satan! For it is written:* "Worship the Lord your God, and serve him only."

[9]The Holy Bible: English Standard Version (Wheaton: Crossway, 2001), 1 Peter 5:8; Matthew 6:13; 4:10; 1 John 3:8; Revelation 12:9; Ephesians 4:26–27; 2 Corinthians 2:11. Accessed via ERF BibleServer, https://www.bibleserver.com/ESV/.

1 John 3:8: *"The one who does what is sinful is of the devil, because the devil has been sinning from the beginning*. The reason the Son of God appeared was to destroy the devil's work."
Revelation 12:9: *"The great dragon was hurled down – that ancient snake called the devil, or Satan, who leads the whole world astray*. He was hurled to the earth, and his angels with him."
Ephesians 4:26–27: "'In your anger do not sin': *do not let the sun go down while you are still angry, and do not give the devil a foothold."*
2 Corinthians 2:11: *"in order that Satan might not outwit us. For we are not unaware of his schemes."*

- The Torah[10]
  Genesis 3:1–5: *"Now the snake was more crafty than any of the wild animals the Lord God had made. He said to the woman, 'Did God really say, "You must not eat from any tree in the garden"?' The woman said to the snake, 'We may eat fruit from the trees in the garden, but God did say, "You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die." 'You will not certainly die,' the snake said to the woman. 'For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.'"*
  Genesis 4:7: *"If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it.'"*
  Proverbs 1:10: *"My son, if sinful men entice you, do not give in to them."*
  Proverbs 4:14–15: *"Do not set foot on the path of the wicked or walk in the way of evildoers. Avoid it, do not travel on it; turn from it and go on your way."*
  Psalm 1:1: *"Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers,"*
  Job 1:6–8: *"One day the angels came to present themselves before the Lord, and Satan also came with them. The Lord said to Satan, 'Where have you come from?' Satan answered the Lord, 'From roaming throughout the earth, going to and fro on it.' Then the Lord said to Satan, 'Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.'"*

[10]The Holy Bible: English Standard Version (Wheaton: Crossway, 2001), Genesis 3:1–5; 4:7; Proverbs 1:10; 4:14–15; Psalms 1:1; Job 1:6–8; 2:3. Accessed via ERF BibleServer, https://www.bibleserver.com/ESV/.

> Job 2:3: *"Then the Lord said to Satan, 'Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason.'"*

Satan leads human beings to unhappiness by activating the afāt (disasters) of the nafs (soul). In this way, he causes people to become enemies to one another and to engage in conflict and warfare. The fundamental cause of wars and social conflicts in the modern world is the failure of human beings to purify their nafs and their susceptibility to the influence of Satan. In contrast, Allah wills that human beings live in harmony, support one another, and bring happiness to each other through mutual cooperation and solidarity.

D.6. The Common Mission Of The Prophets: Tazkiyat Al-Nafs (The Purification Of The Nafs)

All prophets have five common missions. The first of these is to convey and explain the verses revealed by Allah to human beings.[11] The second is tazkiyat al-nafs (the purification of the nafs); that is, first bringing the diseased nafs (soul) under control, and then purifying it completely. It is stated that all prophets, including Prophet Moses (Mūsā), Prophet Jesus (ʿĪsā), and Prophet Muhammad (PBUH), collectively fulfilled these missions.[12]

In periods when prophets were not present, this responsibility was continued by the rasūls (messengers) and murshids (spiritual guides) appointed by Allah. Just as one consults medical doctors who have graduated from medical faculties when the body becomes ill, so too it is necessary to turn to specialists in the diseases of the nafs for spiritual ailments.[13]

The importance of tazkiyat al-nafs arises from the fact that Satan intervenes in every situation, causing human beings to come into conflict with one another. A purified nafs, however, can forgive others through the divine nur (light) placed in its heart by Allah.

It is particularly emphasized that all prophets function as physicians of the nafs. All twenty-five prophets mentioned by name in the Holy Qur'an are seen to have undertaken this shared mission.

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[11] Q. al-Baqarah [2]:44; Q. Āl ʿImrān [3]:164; Q. al-Jumuʿah [62]:2.

[12] Ahmet Emin Seyhan, "Ebu'l-Hasan el-Harakânî'nin Nefis Tezkiyesine Yaklaşımı," *Kafkas Üniversitesi Harakani Dergisi* 1, no. 1 (2014): 1–32, https://isamveri.org/pdfdrg/D02042/2014_2/2014_2_SEYHANAE.pdf.

[13] Al-Ghazali, *On Disciplining the Soul*, 22–68.

D.7. The Common Foundation In The Sacred Scriptures: The Hanif Religion And Prophet Abraham (Pbuh)

Verse 13 of Surah Ash-Shūrā states that Allah ordained for the Prophet Muhammad (PBUH) the same religion enjoined upon Noah, Abraham, Moses, and Jesus.[14] This verse clearly indicates that, from Prophet Noah onward, all revealed religions share the same essential divine law (sharīʿah) in their essence. The two fundamental commands of this religion are to establish the religion and not to divide into sects within it.

As the common denominator of this religion, the ḥanīf religion of Prophet Abraham (Ibrāhīm) is identified.[15] Prophet Abraham is presented as a central reference point in the Torah, the Bible, and the Holy Qur'an. It is stated that this religion, composed of seven stages and four surrenders (taslīm), is founded upon the same principles in all three scriptures.[16] Therefore, there is no essential difference among the revealed religions; rather, a single and eternal conception of religion is emphasized.[17]

D.8. The Path Of Tazkiyat Al-Nafs: Wishing To Reach Allah, Allegiance To The Murshid (Spiritual Guide), And Dhikr (Remembrance Of Allah)

d.8.1. Wishing to Reach Allah from the Heart

According to the common testimony of the Torah, the Bible, and the Holy Qur'an, the sole prerequisite for beginning the purification of the nafs (soul) is to sincerely wish to reach Allah.[18] This desire occurs through a single act of will; thereafter, Allah manifests through His Name al-Raḥīm (the Most Merciful) and connects His rahma (mercy) and spiritual energy to His servant. For the person who sincerely wishes to reach Allah from the heart, the veils over the physical eyes are removed, the waqra (the heaviness) in the ears is lifted, and the akinnah (coverings over the heart) are taken away. In this way, the individual—who was previously spiritually blind, deaf, and unable to comprehend—becomes one who sees, hears, and perceives.

Within the twenty-eight-step Islamic spiritual ascent (ladder) between the human being and Allah, the third step is the heartfelt wish to reach Allah. At the fourth step, Allah manifests through His Name al-Raḥīm (the Most Merciful). At the fifth step, the ḥijāb al-mastūrah (invisible veil) is removed; at

[14]Q. al-Shūrā [42]:13.

[15]Q. al-Rūm [30]:30.

[16]Sönmez, "Hz. İbrahim'in Tabi Olduğu Hak Din," 149–172.

[17]Vecihi Sönmez, "Hz. İbrahim'in Tabi Olduğu Hak Din ve Tevhidi İspat Metodu," *Dicle Üniversitesi İlahiyat Fakültesi Dergisi* 12, no. 1 (2010): 149–172, https://isamveri.org/pdfdrg/D02042/2010_1/2010_1_SONMEZV.pdf.

[18]Q. al-Baqarah [2]:256; Q. Āl ʿImrān [3]:20.

the sixth step, the waqra (the heaviness) in the ears is removed; and at the seventh step, the akinnah (coverings over the heart) are lifted.
At the eighth step, Allah causes hidaya (guidance) to reach the heart; at the ninth step, He turns the heart toward Himself; at the tenth step, He opens a pathway of light from the chest to the heart; and at the eleventh step, divine nur (light) begins to reach the heart.

d.8.2. Taking Allegiance to the Murshid (Spiritual Guide) and Tawbah (Repentance)
According to the common guidance of the Torah, the Bible, and the Holy Qur'an, Allah shows the murshid (spiritual guide) to the person who wishes to reach Him. At the twelfth step, the individual who attains khushūʿ (humility) asks Allah for his murshid through the ṣalāt al-ḥājah (the special prayer of need), and Allah reveals that murshid to him.[19]
At the fifteenth step, the individual reaches his murshid and performs tawbah (repentance) in his presence. In all three sacred scriptures, the necessity of tawbah and allegiance to the murshid is explicitly stated.

d.8.3. Dhikr (Remembrance of Allah) and Tazkiyat al-Nafs (the Purification of the Nafs)
The sole means of the purification of the nafs (soul) is dhikr (remembrance of Allah). In all three sacred scriptures—the Torah, the Bible, and the Holy Qur'an—human beings are commanded to remember Allah.[20] The names used for Allah may differ; a person may say "God," "Allah," or call upon Him with the name they believe in. As the frequency of dhikr increases, the amount of spiritual light in the heart of the nafs also increases, and this process continues through seven stages.[21]
This process unfolds as follows: with 15,000 repetitions of dhikr, the spiritual heart of the nafs becomes illuminated by 7%, and the ruh (spirit) reaches the first heavenly floor. With 17,000 dhikr, the illumination rises to 14%, and the ruh ascends to the second heavenly floor. With 19,000 dhikr, illumination

[20]Q. al-Raʿd [13]:28. Accessed via Mihr Vakfı, https://mihr.com/Kuran/Meal/13/ar-rad/28.

[21]Jarman Arroisi and Ahmad Hisyam Syamil, "Al-Ghazali's Dhikr Theory: An Analysis of the Treatment of Psychological Problems in Islam," *al-Afkar: Journal for Islamic Studies* 8, no. 1 (2025): 728–746, https://doi.org/10.31943/afkarjournal.v8i1.1305.

reaches 21%; with 21,000, 28%; with 23,000, 35%; with 25,000, 42%; and with 33,000, 49%.[22]

At the final stage, the ruh reaches the seventh heavenly floor and becomes annihilated (fanāʾ) in the Divine Essence. Since the ruh was originally breathed from the Essence of Allah, it is ultimately returned to its Owner. Allah then gives glad tidings to such a person of three paradises and half of worldly happiness.[23]

D.9. The Golden Key To Forgiveness, Love, And Peace

The most fundamental moral principle taught by the three sacred scriptures is forgiveness. The example of the empty bag and rotten potatoes, often used by teachers with their students, illustrates in a concrete way the burden of not forgiving: the potatoes on which the names of unforgiven individuals are written decay inside the bag, symbolizing that a person who persists in resentment carries both a spiritual burden and a form of moral deterioration. For this reason, forgiveness is an act through which a person benefits himself, attains inner peace, and liberates himself from an inner prison.

Indeed, Allah commanded the Prophet Muhammad (PBUH) to hold to forgiveness (khudh al-ʿafw), to enjoin what is right (wa'mur bil-ʿurfi), and to turn away from the ignorant (aʿriḍ ʿani l-jāhilīn). Here, the term 'ignorant' refers to those who lack knowledge of the sacred scriptures.

In the Gospel of Luke (6:27–29), the statement "Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you"[24] corresponds in essence to the verse in the Holy Qur'an (Āl ʿImrān 3:119), which states that believers are those who are loved by even those who do not believe.[25] Both scriptures establish the same principle: responding to one's enemies with love.

The Qur'anic command "Taʿāwanū ʿalā al-birri wa-l-taqwā wa lā taʿāwanū ʿalā al-ithmi wa-l-ʿudwān" (Cooperate in righteousness and piety, and do not cooperate in sin and aggression)[26] further reinforces this principle. Loving and being loved, and refraining from hatred and hostility, are presented as the golden key to global peace.

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[22]Sepideh Afrashteh, "Dhikr in Islamic Sufism: A Case Study — The Order of Kubrawiyya," *Tasavvuf Araştırmaları Enstitüsü Dergisi* 3, no. 1 (2024): 20–35, https://dergipark.org.tr/en/pub/taed/article/1455266.

[23]Arroisi and Syamil, "Al-Ghazali's Dhikr Theory," 728–746.

[24]The Holy Bible: English Standard Version (Wheaton: Crossway, 2001), Luke 6:27–29. Accessed via ERF BibleServer, https://www.bibleserver.com/ESV/Luke6.

[25]Q. Āl ʿImrān [3]:119.

[26]Q. al-Māʾidah [5]:2.

D.10. The Three Groups On The Day Of Judgment And The Human Mission Of Khilāfah (Vicegerency)

According to the Holy Qur'an, all human beings will be divided into three groups on the Day of Judgment: Aṣḥāb al-Mash'amah (the people of the left hand, the wicked and those who have gone astray), Aṣḥāb al-Maymanah (the people of the blessing), and al-Sābiqūn (the foremost in piety and righteousness).[27] These three groups are not limited to Muslims; rather, they include Jews, Christians, Buddhists, and all of humanity, regardless of belief. On the Day of Judgment, everyone will stand before Allah for accountability.

Aṣḥāb al-Mash'amah refers to those who wrong their own nafs (soul); that is, individuals who, during worldly life, fail to learn the sacred scriptures and live solely according to material and worldly values. In contrast, Aṣḥāb al-Maymanah refers to those who wish to reach Allah, and through this sincere intention Allah facilitates the rest of the process for them, enabling their ruh (spirit) to reach Allah. Such individuals become those who forgive one another in all circumstances instead of seeking revenge.

Within this framework, it is once again emphasized that human beings are not enemies to one another; rather, the true enemy of humankind is Satan. According to the sacred scriptures, the human being has been created as Allah's khalifah (vicegerent) on earth—a being designed to love others, assist one another, and live together in mutual happiness.

E. CONCLUSION

This study has demonstrated the profound convergence in the ways in which the Torah, the Bible, and the Holy Qur'an address the concepts of the nafs (soul), the ruh (spirit), and the tazkiyat al-nafs (the purification of the nafs). All three sacred scriptures define the human being along the axis of the physical body, the nafs, and the ruh; present the nineteen afāt (disasters) of the nafs and the nineteen virtues of the ruh as opposites; declare Satan as the true enemy of humankind; and establish the purification of the nafs as a necessary condition for human happiness.

According to the Torah, the Bible, and the Holy Qur'an, the path that human beings are to follow can be summarized in three steps: wishing to reach Allah from the heart, repenting by taking allegiance to the murshid (spiritual guide) shown by Allah, and purifying the nafs through dhikr (remembrance of Allah). When this process is completed, the ruh ascends beyond the seven heavenly floors to reach the Divine Essence of Allah. The person who attains this station is given glad tidings of half of worldly happiness and three paradises.

[27] Q. al-Wāqiʿah [56]:7–11.

At its core, this process—presented as the golden key to global peace—is founded upon a single heartfelt intention. Overcoming hatred, learning forgiveness, and extending love to others constitute the shared message of the three major revealed scriptures as the fundamental condition for living in brotherhood and happiness in this world, and for attaining salvation in the Hereafter. Future research may build on these findings by examining the tafsir literature's engagement with the specific verses analyzed here, or by extending the comparative method to non-Abrahamic religious traditions.

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