ANALYSIS OF DATA AND MAJOR FINDINGS

Arifa K “A comparative study of the treatment of information, knowledge and wisdom in the bible and the quran within the context of the emerging cybersociety” Thesis. Department of Library and Information Science, University of Calicut, 2003
CHAPTER 5

ANALYSIS OF DATA AND MAJOR FINDINGS

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CHAPTER 5
ANALYSIS OF DATA AND MAJOR FINDINGS

The prime objective of the present study is to examine the treatment of Information, Knowledge, Wisdom and the different aspects related to them in the Bible and the Quran. The relevance of the Biblical and Quranic approach towards Information, Knowledge and Wisdom in the cybersociety is to be explored. By exploring the theoretical aspects of Information, Knowledge and Wisdom, we can build up the very theoretical foundations of Information Science and Information Technology—for they are primarily concerned with information and knowledge as cybersociety deals with wisdom. Such a study has special significance in the realm of Information Science, Information Technology and cybersociety.

With these objectives in mind, data has been collected by making a detailed analysis of the original and authorized versions of the Bible and the Quran with regard to Information, Knowledge and Wisdom. The English translations of the scriptures often use the words knowledge and wisdom interchangeably, but occasionally they are spoken of as separate and distinct. The term 'Information' does not appear frequently in the texts—either the term 'knowledge' is used as a synonym for 'information' or it is expressed implicitly in the texts. Hence the analysis has been mainly centred on Knowledge and Wisdom. Based on the preliminary study of the two scriptures, the various aspects of Knowledge and Wisdom have been categorised under the following heads:
1) Origin of Knowledge and Wisdom
2) Importance/Advantage/Purpose of Knowledge and Wisdom
3) Attributes/Characteristics of Knowledge and Wisdom
4) God as related to Knowledge and Wisdom
5) Origin of the Universe/Creation/Science and Technology
6) Sources of Knowledge and Wisdom
7) Search for/Acquisition of Knowledge and Wisdom
8) Types/divisions of Knowledge and Wisdom
9) Meaning of Knowledge and Wisdom
10) Reasoning/Thought/Intelligence.

The data analysis chapter includes the analysis of the Bible and the Quran under each of these heads. The different sections (chapters, sentences and sentence numbers) in both the texts dealing with these have been listed out following a thorough exhaustive study of the two texts.

The analysis includes count analysis, content analysis and the analysis of the expert’s views. The first section deals with count analysis of the ten themes for the Bible and the Quran. The second section deals with content analysis of the texts based on the ten themes and the third section deals with the analysis of the experts’ views on the approaches of Bible and Quran towards knowledge and wisdom and also on the relevance of the approaches of the Bible and the Quran regarding information, knowledge and wisdom in the cybersociety.
5.1 COUNT ANALYSIS FOR THE BIBLE AND THE QURAN

Theme count for Old Testament, New Testament and the Quran

5.1.1 Table 1 gives the count of the different themes related to knowledge and wisdom in Old Testament, New Testament and the Quran. Figure 1 shows the theme count for the three texts taken collectively.
Table 1
Theme count for Old Testament, New Testament and Quran

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Theme (Knowledge and Wisdom)</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>OT</td>
</tr>
<tr>
<td>1.</td>
<td>Origin</td>
<td>12</td>
</tr>
<tr>
<td>2.</td>
<td>Importance/Advantage/Purpose</td>
<td>39</td>
</tr>
<tr>
<td>3.</td>
<td>Attribute/Characteristics</td>
<td>38</td>
</tr>
<tr>
<td>4.</td>
<td>God as related to</td>
<td>39</td>
</tr>
<tr>
<td>5.</td>
<td>Origin of universe/Creation/Science and Technology</td>
<td>64</td>
</tr>
<tr>
<td>6.</td>
<td>Sources</td>
<td>22</td>
</tr>
<tr>
<td>7.</td>
<td>Search for/Acquisition of</td>
<td>31</td>
</tr>
<tr>
<td>8.</td>
<td>Types/Divisions</td>
<td>4</td>
</tr>
<tr>
<td>9.</td>
<td>Meaning</td>
<td>16</td>
</tr>
<tr>
<td>10.</td>
<td>Reasoning/Thought/Intelligence</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>270</td>
</tr>
</tbody>
</table>

Figure 1. Theme count for OT, NT and Quran
From Table I and Figure 1 it is clear that OT, NT and the Quran deal extensively with different aspects of knowledge and wisdom. All the ten categories including the Origin, Importance, Attributes of knowledge and wisdom, God as related to knowledge and wisdom, Sources, Search, Types, Meaning, Reasoning are being covered in all the three texts in addition to the themes Origin of the Universe, Creation and Science and Technology. This suggests that the present study based on the Biblical and the Quranic approach towards information, knowledge and wisdom will help in finding out the theoretical bases for Cybersociety as well as Information science and Information Technology.

The theme count is seen to be highest for the Quran (54%) when the three texts OT, NT and Quran are taken separately. It is followed by Old Testament (30%) and then by New Testament (16%).

Table II, Table III and Table IV give the theme count for the scriptures taken individually- The Old Testament, The New Testament and the Quran. They have been represented graphically in figure II, figure III and figure IV respectively.
Table 2
Theme count for Old Testament

<table>
<thead>
<tr>
<th>Theme (knowledge and wisdom)</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Origin (O)</td>
<td>12</td>
<td>4.44</td>
</tr>
<tr>
<td>Importance/Purpose/Advantage (I/P/A)</td>
<td>39</td>
<td>14.44</td>
</tr>
<tr>
<td>Attributes/Characteristics (A/C)</td>
<td>38</td>
<td>14.07</td>
</tr>
<tr>
<td>God as related to (G)</td>
<td>29</td>
<td>14.44</td>
</tr>
<tr>
<td>Origin of universe/Creation/Science and Technology (O/C/S)</td>
<td>64</td>
<td>23.70</td>
</tr>
<tr>
<td>Sources (S)</td>
<td>22</td>
<td>8.14</td>
</tr>
<tr>
<td>Search for/Acquisition of (S/A)</td>
<td>31</td>
<td>11.48</td>
</tr>
<tr>
<td>Types/Divisions (T/D)</td>
<td>4</td>
<td>1.48</td>
</tr>
<tr>
<td>Meaning (M)</td>
<td>16</td>
<td>5.93</td>
</tr>
<tr>
<td>Reasoning/Thought/Intelligence (R/T/I)</td>
<td>5</td>
<td>1.85</td>
</tr>
</tbody>
</table>

Figure 2

Theme count for Old Testament
Table 3
Theme count for New Testament

<table>
<thead>
<tr>
<th>Theme (knowledge and wisdom)</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Origin (O)</td>
<td>15</td>
<td>13.16</td>
</tr>
<tr>
<td>Importance/Purpose/ Advantage (I/P/A)</td>
<td>9</td>
<td>7.89</td>
</tr>
<tr>
<td>Attributes/Characteristics (A/C)</td>
<td>10</td>
<td>8.77</td>
</tr>
<tr>
<td>God as related to (G)</td>
<td>43</td>
<td>37.72</td>
</tr>
<tr>
<td>Origin of universe/Creation/ Science and Technology (O/C/S)</td>
<td>9</td>
<td>7.89</td>
</tr>
<tr>
<td>Sources (S)</td>
<td>9</td>
<td>7.89</td>
</tr>
<tr>
<td>Search for/Acquisition of (S/A)</td>
<td>7</td>
<td>6.14</td>
</tr>
<tr>
<td>Types/ Divisions (T/D)</td>
<td>3</td>
<td>2.63</td>
</tr>
<tr>
<td>Meaning (M)</td>
<td>5</td>
<td>4.39</td>
</tr>
<tr>
<td>Reasoning/Thought/ Intelligence (R/T/I)</td>
<td>4</td>
<td>3.51</td>
</tr>
<tr>
<td>Total</td>
<td>114</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Figure 3

Theme count for New Testament
Table 4
Theme count for the Quran

<table>
<thead>
<tr>
<th>Theme (knowledge and wisdom)</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Origin (O)</td>
<td>9</td>
<td>2.15</td>
</tr>
<tr>
<td>Importance/Purpose/ Advantage (I/P/A)</td>
<td>10</td>
<td>2.39</td>
</tr>
<tr>
<td>Attributes/Characteristics (A/C)</td>
<td>32</td>
<td>7.66</td>
</tr>
<tr>
<td>God as related to (G)</td>
<td>152</td>
<td>36.36</td>
</tr>
<tr>
<td>Origin of universe/Creation/ Science and Technology (O/C/S)</td>
<td>109</td>
<td>26.08</td>
</tr>
<tr>
<td>Sources (S)</td>
<td>31</td>
<td>7.42</td>
</tr>
<tr>
<td>Search for/Acquisition of (S/A)</td>
<td>38</td>
<td>9.09</td>
</tr>
<tr>
<td>Types/ Divisions (T/D)</td>
<td>7</td>
<td>1.67</td>
</tr>
<tr>
<td>Meaning (M)</td>
<td>21</td>
<td>5.02</td>
</tr>
<tr>
<td>Reasoning/Thought/ Intelligence (R/T/I)</td>
<td>9</td>
<td>2.15</td>
</tr>
<tr>
<td>Total</td>
<td>418</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Figure 4

Theme count for Quran
5.1.2 Table II and Figure II show the theme count for The Old Testament taken individually. It can be seen that the maximum count is for the theme on the Origin of the universe/Creation/Science and Technology. The count for the themes – Importance, Attributes, God as related to knowledge and wisdom and Search /Acquisition of knowledge and wisdom shows no much variation (between 29 &39). All other themes are also dealt within the text to some extent.

5.1.3 Theme count for New Testament taken individually as given in Table III and its graphical representation in Figure III reveals that the maximum count is for the theme God as related to knowledge and wisdom (43). The other themes number below ten only except for the themes Origin and Attributes of knowledge and wisdom.

5.1.4 Table IV and Figure IV give the count of the Quran for the different themes. The table and the figure show that the maximum count is for the theme God as related to knowledge and wisdom and they number quite high (152) as compared to other themes. The second place in the count goes for the theme on Origin of the Universe/Creation/Science and Technology (109). The counts for other themes range between 7 and 38.
5.1.5 Comparison of the Theme counts of OT and NT

A comparison between OT and NT in the theme count can be made from Table V and Figure V. It can be seen that the themes have been dealt with more in the Old Testament than in the New Testament except for the themes Origin of knowledge and wisdom and God as related to knowledge and wisdom. The count is quite high for OT as compared to NT for the themes Importance/Purpose/Advantage, Attributes/Characteristics, Origin of Universe/Creation/Science and technology and Search/Acquisition. The count shows no much variation in the case of Origin, Types/Divisions and Reasoning/Thought/Intelligence. The counts differ by around 30 for the themes Importance/Purpose/Advantage and Attributes/Characteristics.

5.1.6 Comparison of the theme counts of the Bible and the Quran

A comparison between the theme counts for the Bible (OT + NT) and the Quran can be had from Table VI and Figure VI. The figure shows that Bible has more count for the themes Origin, Importance/Purpose/Advantage and Search/Acquisition. For the themes Attributes/Characteristics, Types/Divisions, Meaning and Reasoning/Thought/Intelligence, the count shows no much variation. The count remains 31 for the theme Sources of knowledge and wisdom for both the texts. The count for Quran numbers significantly more for the themes God as related to knowledge and wisdom and Origin of Universe/Creation/Science and Technology as compared to the Bible.
### Table 5

Theme count for Old Testament and New Testament

<table>
<thead>
<tr>
<th>Theme (knowledge and wisdom)</th>
<th>OT</th>
<th>NT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Origin (O)</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>Importance/Purpose/ Advantage (I/P/A)</td>
<td>39</td>
<td>9</td>
</tr>
<tr>
<td>Attributes/Characteristics (A/C)</td>
<td>38</td>
<td>10</td>
</tr>
<tr>
<td>God as related to (G)</td>
<td>39</td>
<td>43</td>
</tr>
<tr>
<td>Origin of universe/Creation/ Science and Technology (O/C/S)</td>
<td>64</td>
<td>9</td>
</tr>
<tr>
<td>Sources (S)</td>
<td>22</td>
<td>9</td>
</tr>
<tr>
<td>Search for/Acquisition of (S/A)</td>
<td>31</td>
<td>7</td>
</tr>
<tr>
<td>Types/ Divisions (T/D)</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Meaning (M)</td>
<td>16</td>
<td>5</td>
</tr>
<tr>
<td>Reasoning/Thought/ Intelligence (R/T/I)</td>
<td>5</td>
<td>4</td>
</tr>
</tbody>
</table>
Figure 5

Theme count for Old Testament and New Testament

<table>
<thead>
<tr>
<th>Theme</th>
<th>OT</th>
<th>NT</th>
</tr>
</thead>
<tbody>
<tr>
<td>O</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V/A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A/C</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G</td>
<td></td>
<td></td>
</tr>
<tr>
<td>O/C/S</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S</td>
<td></td>
<td></td>
</tr>
<tr>
<td>S/A</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T/D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td></td>
<td></td>
</tr>
<tr>
<td>R/T/I</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 6

Theme Count for Bible and Quran

<table>
<thead>
<tr>
<th>Theme (knowledge and wisdom)</th>
<th>Bible</th>
<th>Quran</th>
</tr>
</thead>
<tbody>
<tr>
<td>Origin (O)</td>
<td>27</td>
<td>9</td>
</tr>
<tr>
<td>Importance/Purpose/Advantage (I/P/A)</td>
<td>48</td>
<td>10</td>
</tr>
<tr>
<td>Attributes/Characteristics (A/C)</td>
<td>48</td>
<td>32</td>
</tr>
<tr>
<td>God as related to (G)</td>
<td>82</td>
<td>152</td>
</tr>
<tr>
<td>Origin of universe/Creation/Science and Technology (O/C/S)</td>
<td>73</td>
<td>109</td>
</tr>
<tr>
<td>Sources (S)</td>
<td>31</td>
<td>31</td>
</tr>
<tr>
<td>Search for/Acquisition of (S/A)</td>
<td>38</td>
<td>7</td>
</tr>
<tr>
<td>Types/Divisions (T/D)</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>Meaning (M)</td>
<td>21</td>
<td>14</td>
</tr>
<tr>
<td>Reasoning/Thought/Intelligence (R/T/I)</td>
<td>9</td>
<td>14</td>
</tr>
</tbody>
</table>
Figure 6

Theme count for Bible and Quran

Count

90
80
70
60
50
40
30
20
10
0

O II/PIA AC G O/C/S S S/A T/D M R/T II

Theme

Bible
Quran
5.1.7. Word count for ‘Knowledge’ and ‘Wisdom’ in the Bible and the Quran

In addition to the count of the themes, the count of the words ‘Knowledge’ and ‘Wisdom’ are also determined. Table VII gives the count of the terms ‘Knowledge’ and ‘Wisdom’ in Old Testament, New Testament and Quran. Figure VII gives the comparative term count of the three texts for the term ‘Knowledge’ and Figure VIII shows the comparative term count for the term ‘Wisdom’ regarding the three texts.

From the Table VII and Figures VII and VIII it can be seen that for the term Knowledge, the count is the highest for the Quran (124). It is followed by OT (84) and then by NT (40). For the term Wisdom, the term count is highest for OT (86), which is followed by NT (30). For the Quran it is 27.
Table 7  
Term count for "Knowledge" and "Wisdom"

<table>
<thead>
<tr>
<th>Term</th>
<th>Bible</th>
<th>Quran</th>
<th>Percentage</th>
<th>Percentage</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>OT</td>
<td>NT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knowledge</td>
<td>84</td>
<td>40</td>
<td>33.87</td>
<td>16.13</td>
<td>124</td>
</tr>
<tr>
<td>Wisdom</td>
<td>86</td>
<td>30</td>
<td>60.14</td>
<td>20.98</td>
<td>27</td>
</tr>
</tbody>
</table>

Figure 7  
Term count for Knowledge

Figure 8  
Term count for Wisdom
5.2 CONTENT ANALYSIS OF THE BIBLE AND THE QURAN

In this section of the chapter, the quoting from the Bible and the Quran has been examined in detail under each heading and has been given separately for each text. This helps in finding out the basic view of the texts and also in comparing the views. The comparison of the views is given under each heading. The quoting of the Bible is given in the order of chapter name followed by the section number and sentence number. For the Quran it is the Sura number (Chapter Number) followed by the Ayat (sentence) number. The list of Books of the Bible-Old Testament and New Testament, along with the chapters has been given in the Appendices. Similarly the list of different Suras (chapters) of the Quran has also been given in the Appendices.

1. Origin of Knowledge and Wisdom

5.2.1.1 Bible

The Bible-both Old Testament and New Testament speaks about the origins of knowledge and wisdom. From the different quoting of the OT and NT the approach of the Bible towards the origin of knowledge and wisdom has been made clear.

OT:

1) In Ecclesiasticus 1.10, a collection of maxims on the origin of wisdom says:

   All wisdom comes from the Lord
   She is within him forever.
Wisdom was created before everything

One only is wise, terrible indeed,
Seated on his throne, the Lord
It was he who created, inspected and weighed her up.
And then poured her out on all her works”.

2) Proverb. 2.6 also says that Wisdom originated from God:

For Yahweh himself is giver of wisdom,
from his mouth issue knowledge and understanding

3) Proverb. 8. 22-26 says,
Yahweh created me, first fruits- of his fashioning,
Before the oldest of his works.
From everlasting, I was firmly set
from the beginning, before the earth came into being.
The deep was not when I was born
nor were the springs with their abunding waters
Before the mountains were settled
before the hills, I came to birth.

4) Ecclesiasticus 24.9 reads that “from eternity, in the beginning he created me, and for eternity I shall remain.”
NT:

1) In the beginning was the Word:
the Word was with God
and the Word was God. (John.1.1-3).

2) The Word was the real light
he was coming into the world
He was in the world
That had come into being through him (John.1.10)

3) But to those who have been called, whether they are Jews or Greeks, a Christ who is both the power of God and the wisdom of God. (1.Corinthians 1.24)

The OT speaks of Wisdom as the first of God’s creations. Wisdom was created from eternity and she will remain forever for eternity within the Lord. Even before the earth came into being, wisdom was originated. It was the only and the only wise Lord who created, inspected and weighed up wisdom in measures and poured out on all his creations. Wisdom appeared on earth only when Lord gave it through his servant Jacob to Israel (Baruch 3, 36).

The NT, especially John in his gospel, says that knowledge and wisdom originated from God. Word existed before the world, in God. The Word became flesh and lived among us (John.1.13). Here Word signifies Jesus Christ, who was the Wisdom of God. He was sent to the earth with a
mission by the Father. (John.3.17, 3.34,5.36,5.43,6.29,7.29,8.42,9.7,10.36, 11.42). We can infer that according to NT, Wisdom originated through Jesus Christ, who was sent by God.

Thus we see that OT and NT is consistent regarding the origin of knowledge and wisdom.

5.2.1.2 Quran

Quran is of the view that the origin of knowledge and wisdom is from the Lord, the Creator Supreme. The following verses indicate this: Quran says,

1) ‘Is not He who created The heavens and the earth Able to create the like Thereof? -Yea, indeed! For he is the Creator Supreme, Of skill and knowledge (infinite)! (Sura.36.81)

2) ‘Had it not been for a Word that went forth before from they Lord, their difference would have been settled between them’ (Sura 10.19).

Here Word is the Decree of Allah, the expression of his Universal Will of Wisdom that comes from him.

3) ‘Say: Enough for a witness between me
And you is Allah, and such
As have knowledge of the Book’ (Sura 13.43)

That is, those who have knowledge of the Revelation will recognize Allah’s or God’s revelation in the holy Quran. All knowledge of the Book comes from Allah and Quran also bears witness to me. Revelation (The Book) is the source of knowledge according to the Quran and this knowledge comes from Allah.

4) In Sura 34.6, Quran says,
‘And those to whom Knowledge has come see That the (revelation) sent down To thee from thy Lord’.

This verse also stresses that revelation or knowledge comes from the Lord.

5.2.1.3 Comparison

The Bible, both the Old Testament and the New Testament says that wisdom and knowledge originated from the Lord. It was the first of his creations and was created from eternity. Quran is of the same view regarding the origin of the knowledge and wisdom. The Word, which signifies the Wisdom of the Lord originated from the Lord.
II Importance/Advantage/Purpose of Knowledge and Wisdom

5.2.2.1 Bible

Bible gives utmost importance to wisdom and knowledge. A whole chapter 'Wisdom' in addition to the chapter 'Proverbs' in the OT discusses the importance and advantages of knowledge and wisdom in detail. Bible views knowledge and wisdom as the most precious thing – more than even silver or gold. This has been said at several occasions in the O T. (Proverb3.13-19, Proverb16.16, Proverb20.15 Proverb7.11-14, Proverb8.6-21 etc). The following are a few quoting from OT, which gives the Importance/purpose/advantage of Knowledge and Wisdom.

OT:

1) In Proverb 8, Wisdom herself says,

"Accept my discipline rather than selves and knowledge of me in preference to finest gold. For wisdom is more precious than jewels, and nothing else is so worthy of desire".

2) Glory is the portion of the wise,

all that fools inherit is contempt. (Proverb3.35)

3) Wisdom speaks,

'And now my children listen to me.
Happy are those who keep my ways.
Listen to instruction and become wise,
Do not reject it
Blessed, whoever listens to me
Who day after day keeps watch at my gates
to guard my portals.
For whoever finds me finds life,
And obtains the favour of Yahweh;
But whoever misses me harms himself,
All who hate me are in love with death.’(Proverb8.32-36)

4) Wisdom makes the wise stronger than a dozen governors in a city.
(Ecclesiastes7.19)

5) Wisdom is as good as a legacy,
profitable to those who enjoy the light of the sun.
For as money protects, so does wisdom,
and the advantage of knowledge is this:
that wisdom bestows life on those who possess her. (Ecclesiastes 7.11, 12)

In the section were the King Solomon has been dealt with, Solomon
the King, asked God for nothing else but wisdom and a discerning judgement
for himself, when God offered him anything he wished (1 Kings 3.5-13; 1
Kings 4.29-34; Wisdom 7.8,9). In Wisdom 8.3, Solomon envisages not only
beauty, but also divine nobility to wisdom, than as a source of knowledge,
wealth, efficiency, uprightness and experience.
Wisdom speaks as a warning to the heedless that those who have hated knowledge will have to eat the fruits of their own ways of life; but whoever listens to her may live secure (Proverb.1.30-32). Wisdom acts as a safeguard against bad company (Proverb.2.6-15). Those who acquire wisdom will be guarded by God himself. Good advice and prudence belongs to wisdom (Proverb.8.20, 21) whoever finds wisdom, finds life and the favour of Yahweh (Proverb.8.32-34). Just as honey is sweet to taste, wisdom is to one’s soul, so find it – says the sage (Proverb.24.13, 14). From the first man Adam to Moses, throughout history, wisdom has played a very decisive role in saving the upright. Wisdom enables the poor to stand erect and gives him a place with the great (Ecclesiasticus 1 1.1). Baruch, the prophet exhorts Israel to learn what knowledge is and where understanding and strength exists. Daniel says, that on the day of resurrection, those who are wise will shine as brightly as the expanse of the heavens and those who have instructed many in uprightness, as bright stars for all eternity. (Daniel 12.3,4).

The New Testament, in which Christ is represented as the wisdom of God, takes birth and his mission was revival of the human kind. NT gives several advantages of leading a virtuous life, following the path of Jesus Christ. The following verses show this:

1)‘So do not let anyone lead you astray. Bad company corrupts good ways. Wake up from your stupor as you should and leave sin alone; some of you have no understanding of God; I tell you this to instill some shame on you’ (1.Cornithians.15.34).
2) ‘Grace and peace be your’s in abundance through the knowledge of our Lord’ (2.Peter.1.2)

3) ‘By his divine power, he has lavished on us all the things we need for life and for true devotion, through the knowledge of him who has called us by his own glory and goodness... With this in view, do your utmost to support your faith with goodness, goodness with understanding, understanding with self control,... and kindness to the brothers with love. The possession and growth of these qualities will prevent your knowledge of our lord Jesus Christ from being ineffectual and unproductive.’ (2.Peter1.3-8).

4) ‘...until we reach the unity in faith and knowledge of the Son of God and form the perfect Man fully mature with the fullness of Christ himself.’ (Ephesians.4.13)

All these verses either give the advantages and importance or the purpose of knowledge and wisdom as per the NT. Thus we can see that both OT and NT stress the importance of knowledge and wisdom.

5.2.2.2 Quran

Quran also consists of numerous verses, which give the importance and purpose of knowledge and wisdom. In Sura 39.9 Quran says,

‘Are those equal, those who know
And those who do not know?'
It is those who are endued with understanding
That receive admonition’.

For those who believe and who have been granted knowledge, in the
ingdom of Allah, they receive leadership and rank according to the degree
of knowledge. Sura 58.11 says,

‘Rise up: Allah will
Raise up, to (suitable) ranks
(And degrees), those of you
Who believe and who have been granted knowledge’.

‘That is the Truth
And that it guides
To the path of the exalted
(In might) worthy
Of all praise’. (Sura 34.6)

The purpose of sending Quran is that human beings may learn
wisdom. Sura 12.2 reads,

We have sent it down
As an Arabic Quran,
In order that ye may
Learn Wisdom.

‘Here is a book which
We have sent down
Unto thee, full of blessings,
That they may meditate
On this signs, and that
Men of understanding may receive admonition’. (Sura. 38.29)

The purpose of revealing Quran, again Allah, the Lord says that it
might lead mankind from darkness to light. (Sura 14.1). The prophets were
sent to rehearse to the people His signs, to purify them and to instruct them in
the Book and Wisdom. (Sura 62.2).

The Wise Lord instructs wisdom both through written scriptures, and
in other ways, for e.g. by means of knowledge of life and its laws, and
understanding of His wonderful Universe. According to Quran, for man, the
aim of life is, success in the Hereafter, towards which he has to gain
knowledge and wisdom in this world through the various means. Thus the
importance of knowledge and wisdom lies in the fact that it is the decisive
element in the success and failure of a man’s life. The purpose of knowledge
and wisdom is to cast or mould the man for a better Hereafter life throughout
his life in this world.

5.2.2.3 Comparison

Bible, especially NT gives numerous expressions on the importance
of knowledge and wisdom. The purpose of knowledge and wisdom is the
revival of human beings and lead him through the right path. Quran, on the
other hand, does not straightforwardly list out many expressions on the
importance or advantage of knowledge. Instead it implicitly, through
different Ayats (sentences) gives the importance and purpose of knowledge
and wisdom. Knowledge means knowledge of God, and for each and every
person, it is necessary to gain knowledge since it leads to the success of this
life as well as the hereafter. This is the view of Quran on knowledge and its importance and purpose.

There exists no inconsistency within OT and NT or Bible and the Quran regarding the importance/advantage/purpose of knowledge and wisdom. When Bible says that it is the most precious treasure, Quran says that human beings will be ranked in the Hereafter according to the degree of his knowledge. Both the texts say that those who acquire wisdom will be guarded by God himself. Christ – his life and mission, which is wisdom according to NT, is the revival of mankind, says Bible. So does Quran say that the purpose of its revelation and prophets was to lead human kind from darkness to light. Thus both the texts stress the importance of knowledge and wisdom. They are also of the same view regarding the purpose of knowledge and wisdom- i.e. to lead the humankind through the right path in order to attain salvation.

III Attributes/Characteristics of Knowledge and Wisdom:

5.2.3.1 Bible

The attributes and characteristics of knowledge and wisdom as Bible describes it can be found in the quoting given below:

**OT:**

1) Deep waters, such are human words:
a gushing stream, the utterance of wisdom. (Proverbs.18.4)

2) Wisdom will never enter the soul of a wrong-doer,
nor dwell in a body enslaved to sin. (Wisdom.1.4)
3) Wisdom is a spirit friendly to humanity
though she will not let a blasphemer’s words go unpunished.
(Wisdom.1.6)

4) Eulogy of Wisdom:
For within her is a spirit intelligent, holy,
Unique, manifold, subtle,
mobile, incisive, unsullied,
..................................
.................................,
penetrating all intelligent, pure
and most subtle spirits.
For wisdom is quicker to move than any motion
She is so pure, she pervades and permeates all things.
(Wisdom.7.22-24)

NT:
1) ‘...so that your faith should depend not on human wisdom but
on the Power of God.’(1.Corinthians.2. 5)

2) Yet wisdom is justified by all her children.(Luke 7.35)

3) If, after we have been given knowledge of the truth, we should
deliberately commit any sins, then there is no longer any sacrifice for them.
(Hebrews.10.26)
In OT, Job 28 and Baruch 3.9-4.4, wisdom is represented as a thing distinct from God or human beings desirable in itself. In Proverb 1.20-23, Proverb 3.16-19 and Proverb 8-9 it is represented as a person. She is a caring hostess in Proverb 9. (1-6). Here Wisdom herself reveals her origin (created before all other creatures), her active part in creation and the function she discharges among human beings in leading them to God. Wisdom 7.22 and Wisdom 8.1 gives the impression that Wisdom, an outpouring of God's glory, has a share in the divine nature.

Discipline and understanding goes along with knowledge (Proverb 12.1, Proverb 21.30). Wisdom 6.22 describes both its nature and origin, first of all by listing the characteristics of the divine spirit possessed by Wisdom — (there are 21 attributes given) and then by explaining the relationship between Wisdom and God. In Wisdom 7.27-30 various characteristics of Wisdom are pointed out and concludes by identifying it with divine providence (Wisdom 8.1). Wisdom takes the role of teacher in Wisdom 8.6-8, as a counsellor in Wisdom 8.9-16 and a role of an educator in Ecclesiasticus 4.11-19. Wisdom is not accessible to many (Ecclesiasticus 6.22). A sensible person recognizes wisdom and will respect anyone who has found it. Those who can understand sayings are those who have toiled for their wisdom (Ecclesiasticus 18:28,29). The wise gains advancement by words. Wisdom was created to shine and to enlighten people, to conceal her is to fall short of one's calling. (Ecclesiasticus 4.23, Ecclesiasticus 20:30,31; Ecclesiasticus 41:15). An intelligent and wise person will put faith in the Law (Ecclesiasticus 33.2).
The doctrine of wisdom as outlined in OT is resumed in NT by applying it to the person of Christ. Jesus is referred to as wisdom itself, the wisdom of God. (Mathew.11.19, Luke.11.49, Mathew.23.34-36). Like wisdom in OT, he participates in the creation and preservation of the world. John in his Gospel attributes the characteristics of creative wisdom to the Word. In the New Testament, Mathew (11.19) says that wisdom is justified by her deeds. In spite of human lack of good will, God’s wise design is justified by the conduct of John, the Baptist and Jesus. Jesus’ works especially that is, less miracles, either convince or condemn. Jesus is compared to Wisdom also in Mathew 11: 28-30, 12.42, 23.24 and 1 Corinthians 1: 24.

5.2.3.2 Quran

The Quran does not personify Wisdom as Bible does. Quran sees knowledge and power as the rewards of God for those who do right. Sura 12.22 reads

When Joseph attained
His full manhood, We gave him
Power and knowledge: thus do We
Reward those who do right.

Most of the verses showing the attributes of knowledge and wisdom stresses on the limitedness of human knowledge. Quran, in many an occasion describes the state of human knowledge. The following verses make this clear:
‘For how canst thou
Have patience about things
Which are beyond your knowledge?’ (Sura.18.68)

‘It is the promise of Allah.
Never does Allah fail
From his promise: But most men know not’. (Sura.30.6)

‘But of that that they have no knowledge: they merely conjecture.’ (Sura. 45.24)

Man’s knowledge is nothing is compared to God’s knowledge; it is far reaching (Sura 53.35, Sura 54.5 Sura 16.101, Sura 16.8, Sura 18.65, Sura 30.6, Sura 36.36, Sura 39.29, Sura 45.24, Sura 52.47, Sura 53.28). Human Knowledge is very limited. It is quite often repeated throughout the text that “but most man know not”.

Sura 16.70 reads:
And of you there are
Some who are sent back
To a feeble age so that
They no nothing after
Having known much
For Allah is All- knowing, All-powerful

Those who receive knowledge from God, they fall down in prostration and walk on earth with humility (Sura 17.107, Sura25.63, Sura28.80). It is man without knowledge who disputes about Allah (Sura 22.3, S 31.20) and people who have knowledge understand Allah’s signs.
Sura 29.43, Sura29.49). Thus for unbelievers, their knowledge is in doubt and uncertainty (Sura 27.66). Those endowed with spiritual knowledge include those who received revelations and are free from corrupt ideas. They fear the Lord who has bestowed knowledge on him (Sura 26.132, Sura 39.10, Sura 65.10). Knowledge goes along with faith (Sura 30.56) and for those who fear Lord, things will be made easy for them (Sura 65.4). He who receives guidance or knowledge benefits his own soul (Sura 39.41).

Sura 39.18 reads,

“And those who listen to the Word
And follow the best of it.
Those are the ones who Allah has guided, and
Those are the ones endued with understanding”.

The people of knowledge are those who listen to the word. Word, here means Allah’s word. People of understanding receive admonition. One should not repulse those who ask for Wisdom (Sura 93.10).

5.2.3.3 Comparison

Bible (OT) represents Wisdom in various forms. Wisdom is represented at times as a thing distinct from God or human beings. In other places, wisdom is personified as a woman – she speaks out herself of her origin, role in creation, and her function among human beings in leading them to God. In many other occasions it takes the role of teacher, councellor, educator or any more.
There exists no inconsistency between OT and NT regarding the attributes of Wisdom and Knowledge since the concept of wisdom is applied to the person of Christ in NT as a continuation to OT. Jesus is referred to as the Wisdom himself – the wisdom of God; like wisdom, he participation in the creation and the preservation of the world.

The Quran on the other hand does not personify Wisdom. It is viewed, as something possessed by God alone. Knowledge and power are considered as rewards of God for those who do right. Men with faith and knowledge are the believers of the God. Human knowledge is too little and is incomparable with the Knowledge of God. Quran, which is the revelation from God, is the Book of Wisdom, which God has sent to set him a complete code of life. Attaining spiritual knowledge is to be the aim of every human being.

Setting aside the matter of personification the characteristics and features of wisdom and knowledge are almost the same in the Bible and the Quran. Both consider Gods’ knowledge as the knowledge supreme and that it cannot be reached by human beings. God gives only a part of his knowledge to only those who please him.

IV God as related to Knowledge and Wisdom

5.2.4.1 Bible

**OT:**

1. Yahweh is a wise God. So do not talk much proudly.

(1.Samuel.2.3)
2) The Lord's knowledge is holy and he sees everything. (2.Maccabees.6.30)

3) How countless are your works, Yahweh, all of them made so wisely! (Psalm.104.24)

**NT:**

1) ‘Let light shine out of darkness,’ that has shone into our hearts to enlighten them with the knowledge of God’s glory, the glory on the face of Christ. (2.Corinthians.4.5)

2) For the wisdom of the world is folly to God (1.Corinthians.3.19)

3) And as the child grew to maturity, he was filled with wisdom, and God’s favour was with him. (Luke.2.40)

The verses from OT and NT given above makes clear the Biblical view of God’s relatedness to Knowledge and Wisdom. In the Bible, wherever wisdom and knowledge is spoken of, it is related to God-of Gods’ knowledge itself or God bestowing knowledge on his creations or on human beings. Even where wisdom speaks herself, it is of divine nature. In Wisdom 7.25, 26, Solomon speaks of Wisdom as

“She is a breath of the power of God
   pure emanation of the glory of the Almighty
   so nothing impure can find its way into her.
   For she is the reflection of the eternal light
Untarnished mirror of God’s active power,
and image of his goodness”.

Wisdom 8.3,4 says that she shares the secrets of God’s knowledge and she chooses what He will do. God is the supreme possessor of wisdom and knowledge (Job 28.23-28, Prov.22.12, Job 38.39, Job 11-6, Wisdom 9.9). Gods’ wisdom is so vast that it cannot be compared with human wisdom at all. He has created the whole universe and the countless works out of wisdom and he bestows wisdom to his creatures (Psalm 136.5, Prov.3.19, Eccleciasticus 15-18, Eccleciasticus17.7, Jeremiah 1.15). Wisdom and knowledge God gives to those who please him and those who have acquired her has won Gods’ favour and friendship. Wisdom is actually fear of Lord and Intelligence is avoidance of evil (Job.28.28). Solomon, realizing that he could never possess wisdom unless God gave her to him, appeals for divine inspiration and prays to God to grant him wisdom and understanding to govern his people and for correct judgment (Wisdom 8.17-21, Wisdom 9.6). Daniel, who was given knowledge and skill in every aspect by God, praises the Lord and says that Wisdom and power was God’s alone. (Daniel 2.19-23). In Hosea 6.6, God says that he likes divine knowledge or knowledge of God by his people and not offerings from them.

The NT speaks of the word of God and of his Wisdom, present with God before the world was made (John 1.1-5). By it all things were created; it is sent to earth to reveal the hidden designs of God; it returns to him with it work done. This is quite consistent with the view of OT. Jesus is referred to as wisdom itself – the Wisdom of God (Mathew 11:9, Luke 11.49, Mathew 23.34-36, 1. Corinthians 1.24-30). Throughout his Gospel, John represents
Christ as the Wisdom of God. In the first letter of St. Paul to the church at Corinth, St. Paul writes:

"I am continually thanking God about you, for the grace of God which you have been given in Christ Jesus; in him you have been richly endowed in every kind of utterance and knowledge, so firmly has witness to Christ taken root in you". (1 Corinthians 1.4).

Thus OT and NT are consistent in their views regarding God as related to knowledge and wisdom.

5.2.4.2 Quran

The quoting in this category numbers the most with respect to Quran. This shows that God is the most related to wisdom and knowledge. Wisdom and knowledge originates from God, who has created the whole universe. Allah is the possessor of the whole of wisdom and knowledge and he is the giver of wisdom and knowledge to human beings.

Sura 4.113 says so:

'For Allah has sent down
To thee the Book and Wisdom
And taught thee what thou
Knewest not (before)'.

In Sura 5.110 Allah says to Jesus,

'Behold! I taught thee
The Book and Wisdom,
The Torah and the Gospel'.
‘And Allah gave him
Power and Wisdom
And taught him
Whatever (else) He willed’ (Sura 2.251)

Sura 96.4,5 reads.
“He who taught (The use of) the pen –
Taught man that which he knew not”.

Allah has full knowledge of everything. Very often Quran reminds us that he is the supreme possessor of all knowledge. Verses like “And Allah heareth and knoweth all things”, “He is exalted in power, wise”, “And he knoweth all things”, “He is acquainted with all things”, “And Allah is full of knowledge and wisdom” are repeated several times throughout the text. He in his Wisdom and Plan may grade his creatures and give one superiority over another. Allah’s Knowledge is absolute, and is not conditional by Time or Space. To us, His creatures, these conditions always apply. His Knowledge and our knowledge are therefore in different categories and our knowledge only gets some reflection of Reality when it accords with His will and Plan. (Sura 2.255).

“Allah gives degrees of Wisdom to human beings according to his wish. He guides whoever he pleases” (Sura 14.4, Sura 35.8, Sura 39.23).

“We raise to degrees (of wisdom) whom we please, but over all endowed with knowledge is one, the all-knowing “(Sura 12.76).
Allah says that on those whom He has bestowed knowledge may learn that the Quran is the Truth from thy Lord and their hearts may be made humbly open to it. (Sura 22.54). Solomon had miraculous power over winds and he could make them obey his order. The power behind this was, and is from Allah, who granted man intelligence and the faculties by which he can tame the most unruly forces of nature (Sura 21.81). Solomon instead of working for his own selfish or worldly ends, he used the higher magic of the Book – of the spirit to transform the throne of Bilquis for her highest good, and also the highest good of her subjects, by the divine light. Thus he shows his gratitude to Allah for the grace He had given him.

Allah gave wisdom to the Prophets. Prophet Mohammed was asked to say to his people that if he received any guidance, it was because of the inspiration of his Lord to him (Sura 34.50). “Knowledge” means such knowledge leads up to the higher things in life, the Wisdom that was shown in their decisions and judgements and the understanding that enabled them to fulfill their mission in life.

Revelation is knowledge and thus knowledge is from Allah, says the Quran.

“It is We who
Have sent down the Quran
To thee by stages” (Sura 76.23)

5.2.4.3 Comparison

Both the OT and NT and the Quran regards God as the supreme thing related to knowledge and wisdom. He is the creator of knowledge and wisdom, the possessor of it and the giver of it to the human beings. He has created and He maintains the whole universe in his Knowledge, Wisdom and Power. He is the all-knowing and all wise. He is the knower of the seen and the unseen. Human beings should fear the Lord and pray to him in order to acquire wisdom.

V. Origin of the Universe/Creation/Science and Technology

5.2.5.1 Bible

5.1.1 Origin of the universe and the creations

The Bible gives a detailed description on the creation of the universe and the human race in the chapter ‘Genesis’.

In the beginning God created heaven and earth. Now the earth was a formless void, there was darkness over the deep, with a divine wind sweeping over the waters. (Genesis. 1,2).

He created the heavens and the earth in six days. God created light and darkness, heaven, earth, seas, the vegetation in the first three days. He created the two great lights- the sun and the moon and smaller light, the stars in the fourth day. The animal kingdom, originating with a swarm of living
creations in the waters, birds and animals were created on the fifth day. He created man the sixth day in his own image and was made the masters of the earth (Genesis 1.26,27). God rested on the seventh day. In addition, NT gives several parables of different creations of God at various sections, especially in the Gospels.

5.1.2. Creation of Man

Yahweh God shaped man from the soil of the ground and blew the breath of life into his nostrils and man became a living being (Genesis 2.7).

Yahweh God fashioned the rib he had taken from the man into a woman and brought her to the man. And man said: This one at last is the bone of my bones and flesh of my flesh. She is to be called woman, because she was taken from man (Genesis 2.23). Thus says the Bible regarding the creation of man.

5.1.3 Science and Technology

The descriptions on Science in the OT are related to vegetation, clouds, the sun and the moon, and other wonders of nature. (2 Maccabees 7.20-23, 7.28, Job 38, Ecclesiastes 42, 43). The Gospels contain a few passages, which are connected with science. The miracles carried out by Jesus – healing the sick, and the insane, blind and paralytic, the healing of lepers, resurrection of Lazarus as well as the purely material phenomena that lie outside the laws of nature, e.g. Jesus walking on water, immediate calming of storm, the miracle catch of fish etc. are all on a divine scale and cannot be
compared to a human one. The NT sees the Christ as the heart of all creation (Colossians 1.15-20). It reads,

He is the image of the unseen God
the first-born of all creation
for in him were created all things
in heaven and on earth.

5.2.5.2 Quran

There are many instances in the Quran, which indicates the origin of Universe and other creations including man. Several verses either give hints to or explain the scientific facts including the modern science as well.

5.2.1 Origin of the Universe and other creations

Quran does not provide a unified description of the creation. Instead of a continuous narration unlike Bible, there are passages scattered all over the Book which deals with certain aspects of creation and provide information on the successive events marking its development with varying degrees of detail. In Sura 7.54, Quran reads as follows:

“Your guardian Lord is Allah who created the heavens and the earth in six days.”

The creation of the heavens and the earth are dealt with in sura 41 also. In Sura 41, verses 9-12 God speaks to the Prophet:

“Say, Is it that you deny Him who created the earth in two days? And do you join equals with Him? He is the Lord of (all) the worlds.
He set on the (earth) Mountains standing firm, High above it, bestowed blessings on the earth, and measured therein. Its sustenance in four Days. Alike for (All) who ask.

Then he turned to the sky And it had been (as) smoke He said to it and to the earth Come you together willingly or unwillingly They said. “We do come (Together) in willing obedience”.

So He completed them as seven firmaments in two days, and He assigned to each heaven its duty and command. And we adorned the lower heaven with lights and provided it with guard such is the Decree of (Him). The exalted in Might, full of knowledge”.

This passage describes the creation of the formless matter of the earth and the gradual evolution of the form of the earth, its mountains and seas and its animal and vegetable life with the ‘nourishment in due proportion’, proper to each. Most of the descriptions in the Quran does not present a sequence in the creation of the heavens and the earth, however in sura 79. Verses 27-33 some sequence is given.

The formation of the Universe in presented briefly in Sura 21.30 as follows:

“Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they Not then believe?”
The Quran also explains the plurality of heaven and earth (Sura 2.29; Sura 23.17, Sura 67.3, Sura 71.5-6, Sura 78.12) and the intermediary creation between the heavens and the earth (Sura 20.6, Sura 25.59, Sura 32.4, Sura 50.18).

5.2.2 Creation of man

Regarding the creation of man, Quran says, that Allah created man from clay (Sura 6.2, Sura 15.26). After saying that Allah created man from sounding clay, from mud moulded into shape, Sura 15, verse 29 reads:

“When I have fashioned him
(In due proportion) and breathed
Into him of My Spirit”.

Allah says that he created man as a vicegerent on earth. (Sura 2.30) and the angels were asked to bow down to Adam, the first man. This shows that Allah has placed man in high rank, right from his creation itself. He was made the inheritors of the earth (Sura 6.165).

5.2.3 Quran and Science

In addition to creation, Quran also contains numerous reflections in science. They include Astronomy, which includes general reflections concerning the sky (Sura 31.10, Sura 13.2; Sura 55.7; Sura 22.65), the subjection of the heavens to divine order (Sura 23.86; 45.13; Sura 55.5, Sura 6.96, Sura 14.33). Astronomy in Quran also includes nature of heavenly bodies – the sun and the moon (Sura 25.61, Sura 71.15,16, Sura 78.12,13), the stars (Sura 86.1-3, Sura 37.10), planets (Sura 24.35, Sura 6.76, Sura 82.1-
2) and the solar system (Sura 37.6), celestial organization (Sura 27.33, Sura 36.40), the sequence of day and night (Sura 7.54, Sura 36.7, Sura 39.5, Sura 31.29).

In the expansion of the Universe, Sura 51.47 reads –

“The heaven, we have built it with power
Verily We are expanding it”

The conquest of the space is indicated in Sura 55.33, Sura 15.14,15 referring to what one day will become a reality and an event which describes the human reactions to the unexpected spectacle that travellers on space will see.

There are different verses on earth, which include general statements on earth (Sura 2.22, Sura 2.164, Sura 13.3, Sura 15.19-21, Sura 27.61,Sura 67.15). Specific subjects on earth include the following:

i) Water Cycle and seas. (Sura 23.18,19; Sura 15.22, Sura 35.9, Sura 7.57, Sura 45.5, Sura 39.21, Sura 36.34)

ii) Seas – (Sura 14.32, Sura 31.31, Sura 36.41-44, Sura 25.53, Sura 35.12)

iii) The earths’ relief (Sura 71.19,20; Sura 51.48, Sura 78.6,7; Sura 79.32, Sura 31.10).

iv) The earths’ atmosphere (Sura 6.125, Sura 13.12,13; Sura 16.81, Sura 16.48, Sura 25.45, 46).

Descriptions on the origin of life (Sura 21.30, Sura 20.53, Sura 24.45), which says that life originated from water and on the vegetable and
animal kingdom, are also present in the Quran. The animal kingdom includes statements on different animal communities like bees, spiders, birds, and also animal milk and animal reproduction. Another topic extensively covered in the Quran is on human reproduction. Quran draws attention to several points concerning reproduction, which include.

i) Fertilization performed by only a very small volume of liquid (Sura 16.4, Sura 75.37, Sura 23.13)

ii) The constituents of the fertilizing liquid (Sura 75.37, Sura 86.6, Sura 32.8, Sura 77.20).

iii) The implantation of the fertilized egg (Sure 22.5, Sura 23.14, Sura 40.67, Sura 75.37,38).

iv) The revolution of the embryo (Sura 23.24, Sura 32.9, Sura 53.45,46, Sura 35.11)

5.2.5.3 Comparison

Both the Bible and the Quran gives descriptions on the origin of the Universe and creation, but in its own manner. The two texts in some occasions share the same view but in other cases differ with each other. Both the texts agree on the matter that it was God who created the whole universe and all the creations in it (in six days). They agree that the origins of the life were from water and that human beings were created from clay. While Bible says that man was created in God’s own image and was made the masters of the earth, Quran says that God fashioned him and breathed into him of his spirit. He was created as a vicegerent on earth. The Bible and the Quran
differ in the matter of the sequence of creations in many an occasion. Bible gives a sequence while Quran gives no definite sequence of events.

The Gospels and the Quran gives us the same description of Jesus’ biological origins. Jesus’ is a unique case. Mary was a virgin mother. Jesus is thus a biological exception according to the texts. In addition, the miracles performed by Jesus are something divine where God intervenes in his omnipotent power and is achievable by God alone and not human beings. The texts are of the same view regarding this matter also.

VI. Sources of Knowledge and Wisdom

5.2.6.1 Bible

The following quoting from OT and NT shows the Biblical view on this aspect of knowledge and wisdom:

**OT:**

1) God alone understands her path and knows where she is to be found. (Job.28.23)

2) The basis of wisdom is to fear the Lord. (Ecclesiasticus.1.14)

3) God gave Solomon immense wisdom and understanding, and a heart as vast as the sand on the sea-shore. (1.Kings4.29)

**NT:**

1) ‘...ever since you were a child, you have known the holy scriptures-from these you can learn the wisdom that leads to salvation
through faith in Christ Jesus. All scripture is inspired by God and useful for refuting error, for guiding people's lives and teaching them to be upright. (2.Timothy.15-17)

2) May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and perception of what is revealed, to bring you to full knowledge of him. (Ephesians.1.17)

3) Any of you who lacks wisdom must ask God, who gives to all generously and without scolding; it will be given. (James.1.5)

According to the OT, Yahweh or the God is the source of all knowledge and wisdom. (1 King 4.29, Tobit 4.19, Job 28.23). One learns knowledge and Wisdom from God's precepts. Psalm.119.97, 98 reads:

"One learns wisdom from God's precepts
One should ponder over Yahweh's commandments
All day long to make him wiser".

There is a spirit residing in humanity, which is the breath of God conferring intelligence (Job.32.8, 9,10). For humans, heart is the seat of knowledge. Wisdom is found in the life of the discerning (Proverb.10. 13,14). The mouth of the upright utters wisdom (Proverb.10.31) and she is seen only with the humble and in an understanding heart (Proverb.11.2, Proverb.14.33). Since the basis of Wisdom is the fear of Lord, she will be seen only with those who fear him and keep his Laws and commandments (Proverb.19.7, 8; Ecclesiastes 1.14).

According to NT, Jesus Christ is the Wisdom of God itself. Hence his teachings, his conduct, his life itself are a source of Wisdom for human
beings. Wisdom is not the fruit of human effort ‘according to the flesh’. It is found in a member of human race who appeared in the “fullness of time”. Christ, whom we must win in order to find in him all the treasures of wisdom and knowledge. (Colossians.2.3)

Thus, according to both the texts, OT and NT, God is the supreme source of all knowledge and wisdom.

5.2.6.2 Quran

The Quran says that the ultimate source of wisdom and knowledge is Allah, or God (Sura 15.21, Sura 21.79, Sura 21.74) with whom is the source and treasure of all life.

‘And there is not a thing
But its (sources and) treasures
(Inexhaustible) are with Us
But We only send down
Thereof in due and ascertainable measures (Sura.15.21).

Allah is the source of all Knowledge of which only a little is communicated to man (Sura 17.85, Sura 8.7, Sura 67.13, Sura 65.12, Sura 17.85). The Quran exhorts to follow Allah’s revelation for wisdom and guidance. Sura 2.170 reads,

When it is said to them:

“Follow what Allah hath revealed:”
They say: “Nay we shall follow
The ways of our fathers”.

157
What! even though their fathers
Where void of wisdom and guidance?

Thus Quran is the source of knowledge and wisdom for human kind (Sura 46.4, Sura 36.2). Allah sent his messenger to provide knowledge for the ignorant bedouin Arabs (Sura 9.97). Thus prophets are also the sources of knowledge for the ignorant. Sura 43.86 speaks of prophets like Jesus:

‘…only he who bears witness to the Truth, and with full knowledge’

The Quran often uses the term ‘The Book’ to denote the revelations sent down to the prophets’. Sura 17.2 reads,

“We gave Moses the Book and made it a guide to the children of Israel”.

In Sura 19.12, God says:

“Oh Yahya! take hold of the Book with might.
And we gave him Wisdom even as a youth”.

Thus revelations to prophets had been the sources of knowledge for people at different times. For human beings, heart is the seat of all knowledge Sura 94.1 reads: “Have we not expanded thee thy breast?” Here breast is symbolically the seat of knowledge.

5.2.6.3 Comparison

The Bible and the Quran share the same view regarding the source of knowledge and wisdom. Both the Bible and the Quran are of the view that the prime source of knowledge and wisdom to human beings is God himself. God is the keeper of the whole treasure of knowledge and wisdom and he
confine wisdom on those who please him. While Bible says that one learns wisdom from God’s percepts, Quran says that one can learn wisdom from Allah’s signs or Ayats. Both the texts say that heart is the seat of all knowledge for the humans. The upright or those who are humble and have an understanding heart are men of wisdom according to the Bible. The New Testament views Christ as the Wisdom of God itself. Allah’s revelation or the Quran is the wisdom or the source of knowledge for human beings – says the Quran. The messengers of Allah who are the Prophets are also sources of knowledge for the ignorant according to Islamic viewpoint.

VII Search for /Acquisition of /Requirements of Knowledge and Wisdom

5.2.7.1 Bible

OT asks everyone to go in search of knowledge and wisdom and to acquire wisdom (Tobit 4.18, Proverb.4.5-9. Ecclesiastes 6.18,19 Ecclesiastes 6.27, Wisdom 6.12-17). Proverb.4. 3-9 reads as follows:

“Acquire wisdom, acquire understanding
Never forget her, she will keep you safe.
love her, she will watch over you.
The first principle of wisdom is: acquire wisdom
at the cost of all you have, acquire understanding”

Wisdom.6.13, 14 reads,
She anticipates those who desire her by making herself known first.
Whoever gets up early to seek her will have no trouble
But will find her sitting at the door.

Search for her, track her down; she will reveal herself.

Once you hold her, do not let her go. (Ecclesiasticus 6.27)

Proverb 3 verse 1 to 12 gives details on how to acquire Wisdom. It says that trust in Yahweh, faithful love and constancy, acknowledging God in every course that one takes, not congratulating oneself on one's Wisdom, fear of Yahweh and turning one's back on evil are the key factors in acquiring Wisdom. One should put no faith on his own perception and not scorn correction from Yahweh.

Whoever is seeking Wisdom, should fear the Lord and pray to God. In the Psalm of David and Solomon's quest for wisdom (Wisdom 7.7), they pray to the Lord to bestow wisdom and knowledge in them. Fear of lord means devotion to God (Proverb.11.7, Psalm 90.12, Prov. 3.1-12). For Jesus, son of Sira, Wisdom and observance of law go together (Ecclesiasticus 1.26). A person of understanding acquires wisdom through instruction, as wisdom begins with the sincere desire for instruction (Prov.21-11, Wisdom 6.12-17). After having applied himself to acquiring wisdom and observing every activity taking place in the world, Quholeth, son of David reaches the conclusion that one cannot get to the bottom of everything taking place under the sun. (Ecclesiastes 8.16). So also once he has acquired wisdom one should not let it go.

The NT also exhorts each and everyone to go in search of knowledge and wisdom. In Philippians 1.9, Paul prays to the God to increase in knowledge and complete understanding. Similarly in Colossians 1.9, 10 Paul writes,
‘...and ask that through perfect wisdom and spiritual understanding you should reach the fullest knowledge of his will and so be able to lead a life worthy of the Lord’.

2.Peter 3.18 reads,
‘Continue to grow in the grace and in the knowledge of our Lord and Savior Jesus Christ.’

Thus both the Old Testament and New Testament urges man to go in search of knowledge and wisdom. There exists no inconsistency between the texts in this regard.

5.2.7.2 Quran

The Quran asks each and every individual to go in search of knowledge. According to Islamic viewpoint, knowledge means spiritual knowledge.

“Opportunities should be provided, even if they are enemies, for hearing the word of Allah” (Sura 9.6).

Quran says,

Invite (all) to the way
Of they Lord with Wisdom
And beautiful preaching (Sura 16.125)

‘To the way of thy Lord’ here means gaining spiritual knowledge. Quran exhorts man to pray to God always, “O my Lord. Increase me in knowledge” because he is the given of knowledge and wisdom (Sura 20.114,
Sura 26.83). God instructs his wisdom through many ways – through written scriptures or by means of knowledge of life and its laws or by an understanding of the Universe.

Moses went in search of knowledge (Sura 18.60). He prayed to God to increase his knowledge. Thus reads Sura 20.25:

(Moses) said: “O my Lord!
Expand me my breast”

The gift of highest spiritual insight is what Moses prays for. So were Solomon and David thankful to their Lord. Jesus came with clear signs to the people. He asked his people to fear the Lord and to obey him (Jesus) in order to attain wisdom (Sura 43.63)

Moses was learned in all wisdom of the Egyptians. Even so that wisdom did not comprehend everything, even as the whole stock of knowledge of present day including the science, arts and literature if gathered in one individual, does not include all knowledge. Divine knowledge is unlimited. Constant effort is necessary to keep our knowledge square with the march of time; Moses shows to make such effort. The mysterious man of Knowledge he meets, Khidhr, is the type of that Knowledge which is even in contact with life as it is actually lived.

5.2.7.3 Comparison

Both the Bible and the Quran exhort each and every person to go on search for wisdom and knowledge. This is in fact, the necessity of every human being. Only through knowledge and wisdom will man realize God and his vastness of wisdom and knowledge. He is the one and only possessor
of all knowledge. Bible says that the first principle of wisdom is to acquire wisdom. So what is left to human beings is to Fear the Lord, trust him and be faithful to Him. He should pray to the Lord to bestow wisdom on him and strictly observe his law. One cannot acquire all the knowledge under the sun; still he should try to acquire more and more knowledge. Quran is of the same view that in order to acquire wisdom one should fear the lord and constantly pray to him and follow his laws. It also shares the view that though Gods' Knowledge is unattainable by human beings, he should constantly try to multiply his knowledge with the time.

**VIII Types/Divisions of Knowledge and Wisdom**

**5.2.8.1 Bible**

According to the Bible, wisdom is ultimately the Wisdom of God or the divine wisdom. In OT, in Job 32.7,8, Elihu contrasts 'charismatic wisdom' revealed by the spirit with the wisdom of experience and says that great age does not give wisdom. The first one is purely divine and insists on God as the giver of wisdom. The latter is human wisdom or knowledge. Bible, many a times speaks of true and false wisdom of human kind (Ecclesiasticus 37.16). The true wisdom is one, which is based on reason and reflection and having won the favour of the Lord. Those who claim to be wise and are devoid of these features possess false wisdom. Thus knowledge is primarily of two types- spiritual knowledge and human knowledge. The scientific knowledge and other worldly knowledge fall in the second category.
OT speaks of true and false wisdom elsewhere in Ecclesiasticus 19.20-23 where wisdom is considered as entirely constituted by the fulfilling of the Law and whoever keeps the law will master his instincts.

The chapter Genesis speaks of knowledge to be avoided by humans. In Genesis 2.17, the tree of knowledge of good and evil is given. This knowledge is a privilege which God reserves to himself and which man, by sinning, will usurp. Adam and Eve, by eating the forbidden fruit of this tree, had sinned. It was an attack on God’s sovereignty, a sin of pride.

In the New Testament also, in 1 Corinthians, 1.17-18, St. Paul distinguishes between true wisdom and false wisdom. He writes,

‘The world was unable to recognize God through wisdom; it was God’s own pleasure to save believers through the folly of the Gospel. Christ is both the Power of God and Wisdom of God. He was made Wisdom from God for us’.

In the letter of James (James 3.13), he speaks of true wisdom as wisdom devoid of jealousy, selfish ambition, trustfulness and hiding of truth. One who is wise should from a good life, give evidence of deeds done in the gentleness of wisdom. The kind of false wisdom is not that which comes from God but is earthly, human and devilish. The wisdom that comes from above is essentially pure, peaceable, kindly and considerable, full of merry and shows itself by doing good.

In Romans 16.19, St. Paul warns man to be learned only in what is good and unsophisticated about all that is evil. In James 3.13-17, James contrasts the wisdom from above and from below. He writes,
‘Anyone who is wise or understanding among you should from a good life give evidence of deeds done in the gentleness of wisdom. But if at heart you have the bitterness of jealousy, or selfish ambition, do not be boastful or hide the truth with lies. This is not the wisdom that comes from above, but earthly, human and devlish. Wherever there are jealousy and ambition, there are also disharmony and wickedness of every kind whereas the wisdom that comes from above is essentially pure, it is also peacable, kindly and considerate’.

Thus both OT and NT basically divide knowledge into true knowledge and false knowledge i.e., spiritual knowledge and human knowledge.

5.2.8.2 Quran

Quran also identifies two types or divisions of knowledge – spiritual knowledge and human knowledge. Spiritual knowledge or divine knowledge is that possessed by God. It is unlimited. Human knowledge is incomparable with divine knowledge. It is only minute as compared with God’s Knowledge – God imparts a portion of his knowledge to human beings. This idea has been covered a very large number of times throughout the text.

In Sura 16.74, Allah says.

“Invent not similitude for Allah, for Allah knoweth and ye know not”.

Science, Technology, Arts, Literature and all other knowledge that human beings possess are given by the Supreme creator, the Lord. Sura
discusses of three kinds of ‘Yaquin’ or certainty of knowledge. They are

1) Ilm-ul-yaqiin or certainty by reasoning or inference – which is the probability or certainty resulting from the application of man's power of judgement and his appraisement of evidence.

2) Ain-ul-yaqiin or certainty by personal inspection – i.e., certainty of seeing something with our own eyes.

3) Haqq-ul-yaqiin or certainty of assured truth – it is the absolute truth, with no possibility of error or judgement or error of the eye.

The three kinds of ‘yaqin’ (certainty of knowledge), the first one is the certainty of mind or inference. It refers to our own state of mind. We should value the deeper things of life better, rather than ephemeral things. If we do not use our reasoning faculties now, we shall see with our own eyes, the penalty for our sins. i.e., the certainty of the second kind. We shall see Hell. The third certainty that is of assured Truth is not liable to any human error or psychological defects.

5.2.8.3 Comparison

Bible speaks of true wisdom and false wisdom. True wisdom is essentially the Wisdom of God that comes from above and false wisdom is the wisdom that is earthly and human. Wisdom of God is purely, peaceable, kind considerate while false wisdom is wisdom mingled with jealousy and self-ambition. Men who are wise receive God's Wisdom. It is constituted by fulfilling the Law of God. Quran also speaks of Wisdom and Knowledge as two – spiritual, i.e. Wisdom of God and human i.e., earthly wisdom. The
latter is incomparable with the former. Of the sum total of the divine knowledge, only a small part is that ordinary mortals can understand. Thus Bible and Quran one of the same view regarding the type/divisions of Knowledge and Wisdom.

XII. Meaning of Knowledge and Wisdom

5.2.8.1 Bible

The OT gives many equations to knowledge and wisdom.

1) For the fear of the Lord is wisdom and instruction. (Ecclesiasticus. 1.27)

2) The basis of wisdom is to fear the Lord. (Ecclesiasticus. 1.14)

3) The fullness of wisdom is to fear the Lord. (Ecclesiasticus. 1.16)

4) The crown of wisdom is to fear the Lord. (Ecclesiasticus. 1.18)

5) The root of wisdom is to fear the Lord. (Ecclesiasticus. 1.20)

6) Fear of Yahweh means hatred of evil. (Proverb. 8.13)

Wisdom is equated to fear of Lord and Intelligence to avoidance of evil. (Job.28.28, Ecclesiasticus 1.27, Prov.15.33). Elsewhere, Bible says that fear of Yahweh is the beginning of knowledge (Prov.1.7). Fear of Yahweh is given to be as any of these- as the root, as the basis, as the school, as the crown or as the fullness of wisdom, at many places. (Psalm 111.10, Ecclesiasticus 1.14, Ecclesiasticus 1.16, Ecclesiasticus 1.18).

Thus, Wisdom = fear of Yahweh = hatred of evil.
Baruch describes wisdom as the book of God's commandments, the law that stands forever). The wise means one who is seeking God (Psalm 5.32).

Bible uses the terms Knowledge and Wisdom interchangeably, but at some occasions they are spoken of as separate concepts. The verse 1 Corinthians 12.8 makes this clear:

‘To one is given from the spirit the gift of utterance expressing wisdom; to another the gift of utterance expressing knowledge, in accordance with the same spirit’

In Bible's Wisdom Literature, being wise means being skilled in godly living. Having God's wisdom means having the ability to cope with life in a God-honouring way. Both OT and NT speak about true wisdom and false wisdom, which has been dealt in the previous section. Knowledge and wisdom actually means true knowledge and true wisdom. i.e., Wisdom means Wisdom of God. i.e., Fear of the Lord.

5.2.8.2 Quran

Quran views Revelation from Allah as knowledge and wisdom i.e., the Quran. The Prophets' teachings (Hadiths) are also the true knowledge and wisdom. According to the Quran, true knowledge is the knowledge related to the Hereafter, i.e., life after death. It is the divine knowledge of Allah.

But those who have been granted (True) knowledge said: “Alas For you! The reward of Allah

168
(In the Hereafter) is best
For those who believe and work righteousness: but this

None shall attain, save those who steadfastly persevere (in good)” (Sura 28.80).

Men of knowledge and faith know all along of the true values – of the things of this ephemeral life and things that will endure and face them at the end (Sura 30.56). Men of knowledge are those who fear Allah. They have the inner knowledge that comes through their acquaintance with the spiritual world. It is such people who truly appreciate the inner world and it is they who know that the fear of Allah is the beginning of wisdom. Sura 35.28 reads:

Those truly fear Allah,
Among His Servants
Who have knowledge.

Therefore men of understanding should fear Allah because Allah has sent down to them a Message. Divine wisdom is placed before us through the revelation to prophet (Sura 44.4). Those who have received knowledge are the believers of Allah and ignorant are those who oppose truth. (Sura 47.16, Sura 100.4).

5.2.8.3 Comparison

According to Bible, wisdom for human beings is the fear of the Lord. Fear of the Lord is again equated to hatred of evil. The wise is one who is seeking God. Quran also views wisdom and knowledge as the fear of
the Lord. True knowledge is gaining spiritual knowledge i.e., knowledge of the Hereafter – life after death. Success in the life of this world is attained through divine knowledge of the revelations and the teachings of the Prophet will result in the success of the hereafter life, which forever exists. Hence Bible and Quran are both of the view that meaning of wisdom is to fear the Lord and attaining spiritual knowledge.

X Reasoning/Thought/Intelligence

5.2.10.1 Bible

Reason should be the basis of every activity and reflection must come before any undertaking. Ecclesiastes 37.16-18 reads:

Reason should be the basis for every activity,
Reflection must come before any undertaking.
Thoughts are rooted in the heart,
And this sends out four branches:
Good and evil, life and death,
and mistress of them always is the tongue.

The tree of knowledge of the good and evil as spoken of in Genesis2.17, this knowledge is the power of deciding for himself what is good and what is evil and of acting accordingly, a claim to moral independence by which man refuses to recognize his status as a created being.

Elihu, in his words to Job, asks him to reflect on the marvelous works of God. Thus, according to Bible, all the creations and everything that
takes place in the world are all works of God's Wisdom. In order to understand them man should act with reason. Thus Bible finds reasoning and thought as something that goes along with knowledge and wisdom.

5.2.10.2 Quran

The Quran gives utmost importance to reasoning and thought. It very often asks man to apply his reason and to think. Verses given below, often-repeated makes clear this fact.

"Indeed there are signs for people who are wise"
(Sura 2.164, Sura 16.67, Sura 16.12, Sura 89.5)

"Verily in that are signs for those who reflect"
(Sura 30.21)

"There are indeed signs for men of understanding"
(Sura 3.190)

"In that are signs for those who know"
(Sura 27.52)

Wisdom, knowledge, understanding, reflection are all thus quite interrelated. The most precious gift of all to man is the faculty of distinguishing between the right and the wrong. Sura 55.4 reads,

"He has taught him an intelligent speech".

Intelligent speech is the power of expression, i.e., the capacity to understand clearly the relations of things and to explain them. Man is further
helped by teachings of great messengers, the true meaning of which can be understood by means of the 'reason'.

There are many verses in the Quran, which explain that, the creations of the heavens, earth and everything between them should awaken man's thinking process and he must 'reflect'. The subjective starting point should be "I think; therefore I am." All these can be realized by extended knowledge and highest wisdom.

5.2.10.3 Comparison

The Bible views that each and every creation and everything that takes place in the world are works of God's Wisdom. In order to understand them man should act with reason and reflect on them. Reason should be the basis of every activity. The Quran also shares the same view regarding reasoning and thought. Man has been given the power to judge between right and wrong, helped by the Quran and the teachings of the Prophet. True meaning of those can be understood only if he applies his 'reasoning' power. It is the most precious gift from God to man.

5.3 ANALYSIS OF THE EXPERTS' VIEWS

In addition to the detailed content analysis of the Bible and the Quran, the views expressed by the experts on the Bible and the Quran were analysed. This was carried out by conducting structured interview of three experts on the Bible and three on the Quran. All the six scholars were from the Kerala State itself. The interview schedule for the experts has been included in the Appendices.
The interview mainly covered questions on the views regarding the two aspects, namely

1) The approaches of the Bible and the Quran towards information, knowledge and wisdom.

2) The relevance of these approaches of the Bible and the Quran in the emerging cybersociety.

It can be seen that the first section of the interview is based on the knowledge and understanding of the experts on the two scriptures. The second section is regarding their views on various issues based on the background of these texts. The responses have been given in a tabular form for the two sections of the interview so as to conduct the analysis easily.

5.3.1 Experts' view on the treatment of knowledge and wisdom in the Bible and the Quran

Table VIII shows the experts' views regarding the ten themes in the Bible and the Quran, already dealt with in the count and content analysis parts. The responses have been tabulated under three options-Agree (A), Disagree (D), No idea (N).
Table 8 Experts' view on the approaches of Bible and Quran towards K/W

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Themes on knowledge and wisdom (K/W)</th>
<th>Biblical Experts</th>
<th>Quranic Experts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Expert 1</td>
<td>Expert 2</td>
</tr>
<tr>
<td>1</td>
<td>K/W is divine in its origins</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>2</td>
<td>Importance of K/W is highly stressed in the Bible</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>3</td>
<td>Importance of K/W is highly stressed in the Quran</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>4</td>
<td>The purpose of K/W is to lead human beings through right path in order to attain salvation</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>5</td>
<td>Bible personifies wisdom</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>6</td>
<td>K/W is divine in Nature</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>7</td>
<td>Human knowledge is nothing as compared to God's knowledge</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>8</td>
<td>God is the supreme creator/possessor/giver of all K/W</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>9</td>
<td>Bible gives explanation on the origin of universe and creations</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>10</td>
<td>Quran gives explanation on the origin of universe and creations</td>
<td>N</td>
<td>A</td>
</tr>
<tr>
<td>11</td>
<td>God is the source of all K/W</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>12</td>
<td>Bible exhorts man to go in search of K/W</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>13</td>
<td>Quran exhorts man to go in search of K/W</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>14</td>
<td>Knowledge is of two types- spiritual and human</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>15</td>
<td>Knowledge means attaining spiritual knowledge i.e. fear of Lord</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>16</td>
<td>Reasoning power is God given and reason should be the basis of every activity</td>
<td>A</td>
<td>A</td>
</tr>
</tbody>
</table>

A – Agree
D – Disagree
N – No idea
It is surprising to note that almost all Biblical scholars have no basic idea about the Quran as the Quranic scholars with regard to the Bible. The responses to questions 2, 3, 5, 9, 10, 12 and 13 indicate this. This suggests that knowledge of the experts regarding their counterpart religious scriptures is very limited.

It is clear from the table that neither of the Biblical and the Quranic experts disagree on any of the views of the two texts regarding knowledge and wisdom. Both the Biblical and Quranic experts agree on most of the views of the Bible and the Quran regarding the origin, purpose, nature, source, types and meaning of knowledge and wisdom. From the content analysis of the two texts it is known that excepting minor variations, the approaches of the Bible and the Quran remain almost the same.

5.3.2 Experts' view on the relevance of the approaches of the Bible and the Quran towards information, knowledge and wisdom in the emerging cybersociety

The second section of the analysis of experts' views is regarding their views on various issues based on the background of these texts. It covers responses on the relevance of the approaches of the Bible and the Quran regarding information, knowledge and wisdom in the emerging cybersociety. Table 9 gives the responses of the experts on this part of the interview schedule. Response on each issue has been sought separately for Bible and Quran from experts on both the texts. The responses have been tabulated under three options- Agree (A), Disagree (D) and No idea (N).
Table 9

Experts’ views on the relevance of the approaches of Bible and Quran in the emerging cybersociety

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Theme (Knowledge and Wisdom)</th>
<th>Biblical Experts</th>
<th>Quranic Experts</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Expert 1</td>
<td>Expert 2</td>
</tr>
<tr>
<td>1</td>
<td>Bible gives explanations on the developments in Science/Technology</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>2</td>
<td>Quran gives explanation on the developments in Science/Technology</td>
<td>N</td>
<td>N</td>
</tr>
<tr>
<td>3</td>
<td>The approach of the Bible helps in solving the developmental problems of the society</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>4</td>
<td>The approach of the Quran helps in solving the developmental problems of the society</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>5</td>
<td>The Biblical approach has an important role in eliminating rivalries between people and community</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>6</td>
<td>The Quranic approach has an important role in eliminating rivalries between people and community</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>7</td>
<td>The approach of the Bible proves to be highly valuable for the emerging cybersociety</td>
<td>A</td>
<td>A</td>
</tr>
<tr>
<td>8</td>
<td>The approach of the Quran proves to be highly valuable for the emerging cybersociety</td>
<td>N</td>
<td>N</td>
</tr>
</tbody>
</table>

A – Agree
D – Disagree
N – No idea
The ignorance of the Biblical experts about the Quran as the Quranic experts regarding the Bible is evident in the responses to the first two and the last two (7&8) questions. Almost all the experts agree on the high importance and relevance of the approaches of the Bible and the Quran regarding knowledge and wisdom in solving the developmental problems of the society and eliminating rivalries between people and communities. This shows that all the experts are of the view that religious texts are meant for the sublimation of the human beings only.

The findings of the analysis of the count and the content of the Bible and the Quran following a thorough exhaustive study of the texts and analysis of the views of the experts in both the fields helped the investigator in reaching certain generalizations, thus fulfilling the objectives of the study. The findings of the analysis have been summed up in the next chapter.