

# The Representation of Āzar and Terah in the Qur'an and the Bible: Julia Kristeva's Intertextuality Perspective

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## ABSTRACT

*This paper examines the representation of the figure of Prophet Ibrahim's father in the Qur'an and the Bible through Julia Kristeva's intertextuality approach. The focus of the study is on the aspects of the characters' identities (Āzar and Terah), their positions of faith, and the narratives regarding the end of their lives. In the Bible, Terah is referred to as Abraham's father and depicted historically without explicit theological confrontation. Conversely, the Qur'an refers to Āzar as Ibrahim's father and positions him as a symbol of rejection of monotheism. A striking difference emerges in the narratives of their final days: the Bible implies a peaceful death for Terah, while the Qur'an explicitly states that Āzar died in polytheism. Through the principles of defamiliarization, expansion, and demystification in intertextuality theory, this study demonstrates that the Qur'an does not merely respond to previous narratives but redefines theological meaning to affirm a distinctive identity of faith. This study affirms that sacred texts do not stand alone but exist in a dialogical relationship that allows for shifts, reinterpretations, and the reshaping of meaning across traditions.*

# Representasi Āzar dan Terah dalam Al-Qur'an dan Alkitab: Perspektif Intertekstualitas Julia Kristeva

## ABSTRAK

### Kata kunci:

Intertekstualitas, Āzar, Terah, Al-Qur'an,  
Alkitab, Julia Kristeva

Tulisan ini mengkaji representasi sosok ayah Nabi Ibrahim dalam Al-Qur'an dan Alkitab melalui pendekatan intertekstualitas Julia Kristeva. Fokus kajian diarahkan pada aspek identitas tokoh (Āzar dan Terah), posisi keimanan mereka, serta narasi mengenai akhir kehidupan mereka. Dalam Alkitab, Terah disebut sebagai ayah Abraham dan digambarkan secara historis tanpa konfrontasi teologis yang eksplisit. Sebaliknya, Al-Qur'an menyebut Āzar sebagai ayah Ibrahim dan memposisikannya sebagai simbol penolakan terhadap tauhid. Perbedaan mencolok terlihat dalam narasi akhir kehidupan mereka: Alkitab mengisyaratkan kematian Terah yang damai, sedangkan Al-Qur'an secara tegas menyatakan bahwa Āzar wafat dalam kemusyrikan. Melalui prinsip-prinsip defamiliarisasi, ekspansi, dan demistifikasi dalam teori intertekstualitas, penelitian ini menunjukkan bahwa Al-Qur'an tidak sekadar merespons narasi sebelumnya, tetapi juga mendefinisikan ulang makna teologis untuk menegaskan identitas iman yang khas. Penelitian ini menegaskan bahwa teks-teks suci tidak berdiri sendiri, melainkan hadir dalam relasi dialogis yang memungkinkan terjadinya pergeseran, reinterpretasi, dan pembentukan ulang makna lintas tradisi.

## A. INTRODUCTION

Prophet Ibrahim a.s. is a central figure in the three major monotheistic religions of Judaism, Christianity, and Islam, revered as the father of prophets, the pioneer of monotheism, and a spiritual role model in absolute obedience to God. In each tradition, Ibrahim/Abraham/Avram is positioned as a transformative figure who became the axis of change in the history of human faith. However, even though the three religions share the same roots of the story, the narrative construction and theological meaning of Ibrahim's figure differ significantly, especially in the genealogical and spiritual aspects that surround his life journey.

One of the most striking differences is seen in the mention and representation of Ibrahim's father. The Bible, specifically in Genesis 11:26, mentions that Abraham's father was named Terah, a resident of Ur-Kasdim who participated in his family's migration to the land of Canaan. In this narrative, Terah is presented in a historical-narrative manner without explicit theological value. In contrast, the Qur'an refers to Ibrahim's father as Āzar (QS al- An'ām [6]:74), who was openly rebuked by his son for worshipping idols. In this case, the Qur'an does not merely present the figure of Ibrahim's father in the form of genealogical data, but makes him a symbol of a belief system that Ibrahim must reject in order to uphold the purity of monotheism.

This difference is not only a matter of nomenclature, but also demonstrates how each sacred text shapes its narrative with a distinctive ideological and theological vision. The Bible, particularly in the Jewish and Christian traditions, presents Terah in a neutral historical framework that is unproblematic in terms of faith. Meanwhile, the Qur'an turns the conflict between Ibrahim and his father into a spiritual drama that highlights prophetic courage in rejecting polytheism even in the domestic sphere. Thus, the Qur'anic narrative about Āzar is a recontextualization that not only changes the name, but also the theological and symbolic function of the figure of Ibrahim's father in the structure of the Islamic story.

To reveal the relationship between these two narratives in depth, this study uses the intertextuality approach as developed by Julia Kristeva. In Kristeva's view, "*every text is a mosaic of quotations; every text is an absorption and transformation of other texts.*" (Kristeva, 2024). This means that each text does not stand alone autonomously, but exists as part of a network of meaning formed through its relationship with previous texts. With this concept, the Qur'an can be read as a text that dialogues with the narrative of the Bible, not only repeating, but also correcting, criticizing, and reshaping the inherited ideological structure.

Kristeva also highlights that every text contains a tension between two main poles: the symbolic and the semiotic. The symbolic reflects an established social and linguistic order, while the semiotic reflects a subversive and emotional expressive impulse (Kristeva dkk., 2024). In this context, the Qur'an can be understood as a text that intervenes in the previous symbolic system (namely the biblical narrative) and carries out a process of *demystification*, that is, the dismantling of narratives that are considered incompatible with the principles of monotheism and divine justice according to the Islamic perspective. By presenting Āzar as a polytheistic figure who was ideologically and spiritually rejected by Ibrahim, the Qur'an reworks the theological foundations of descent, faith, and the authority of truth.

A number of previous studies have discussed the representation of the father of Prophet Ibrahim in the Qur'an and the Bible, both from a narrative and historical perspective. One of these is a study conducted by Muhammad Ebin Rajab Sihombing, which examines the difference in the mention of the name Āzar in the Qur'an and Terah in the Bible as a form of

narrative shift and meaning structure between sacred texts. (Muhammad Ebin Rajab Sihombing, 2024). Another study was written by Muhamad Khairul Anuar Zulkepli and Mohd Zulkhairi Abd Hamid, which focused more on the educational dimension and values of da'wah in the dialogue between Ibrahim and Azar as presented in the Qur'an. (*Muhamad Khairul Anuar Bin Zulkepli, 2021*)

Unlike previous studies, this research offers a reinterpretation of the representation of Prophet Ibrahim's father in the Qur'an and the Bible through Julia Kristeva's intertextuality approach. This paper specifically analyzes whether the figure of Azar in the Qur'an can be identified as the same character as Terah in the Bible. In addition, this study traces the narratives of faith of each figure and how their end of life is represented in both holy books. Through this approach, the study seeks to reveal how these differences in representation are part of the discourse strategy of each holy book in shaping ideological and theological identities, and how the figure of Abraham's father is positioned as a symbol of opposition to monotheism in the religious construction of each tradition. Furthermore, this study also aims to reveal the dynamics of exchange, transformation, and conflict of meaning between religious texts, as well as to show how sacred texts shape theological identity through key figures in the history of faith.

## B. RESEARCH METHOD

This study uses the library research method, which involves collecting and analyzing data sourced from relevant literature, both primary and secondary. Primary sources in this study include the Qur'an and the Bible, with a focus on verses that contain similar narrative themes, particularly those related to the figure of Prophet Ibrahim's father, who is referred to as Āzar in the Qur'an and Terah in the Bible, especially regarding his identity, religious status, and condition at the time of his death. Secondary sources were obtained from scientific books, journal articles, and other academic references that support the study topic. The approach used is descriptive-analytical, with the aim of identifying, describing, and analyzing how the Qur'an and the Bible describe the narrative of Prophet Ibrahim's (Abraham's) father in their respective theological and historical frameworks.

As a theoretical framework, this study uses the intertextuality approach developed by Julia Kristeva. This theory is used to trace the connections between texts and analyze the dynamics of exchange and meaning formation that occur between sacred narratives. This intertextual approach allows for a reading of the dialogical relationship between texts in the form of repetition, transformation, negotiation, or rejection of meaning, so that it can be understood how the figures of Ibrahim and his father are represented, reinterpreted, and reconstructed in a distinctive manner in each religious tradition.

## C. RESULTS AND DISCUSSION

### Julia Kristeva's Intertextuality

Julia Kristeva was born in 1941 in Bulgaria and is known as an influential thinker in poststructuralist semiotics theory, a linguist, and a semiotician with an outstanding reputation. Although Kristeva was born in Bulgaria, she achieved prominence as a linguist and semiotician when she joined the Tel Quel group in Paris in the late 1960s, and in 1965 she went to Paris to study. She entered Parisian intellectual life, actively attending Roland Barthes' seminars, and

became involved in the world of literary thought. In addition, Julia Kristeva was the originator of revolutionary semiotics; she developed the possibility of forms of transgression, subversion, and antisocial creativity in language. (Zulfa, 2022)

Julia Kristeva developed a theory about the process of significance in language by proposing that significance consists of two distinct but interacting elements: the symbolic, related to its cognitive, discursive, and normative aspects; and the semiotic, the preverbal rhythm of the body that underlies this, which she calls "chora." (Wasilatul Firdausiyah, 2021). One area of language study is intertextuality, which is the study of a number of texts that are thought to have certain relationships, such as intrinsic relationships such as ideas, concepts, plots, characters, style, and others between the texts being studied. According to Kristeva, intertextuality means that no text truly stands alone. Similar to signs that refer to other signs, every text is also related to other texts, either directly or indirectly.

Julia Kristeva says that every text is a mosaic of quotations and is an absorption (transformation) of other texts. The theory of intertextuality has certain rules and principles, namely; a) in essence, a text contains various texts, b) the study of intertextuality means analyzing the intrinsic and extrinsic elements of a text, c) the study of intertextuality provides a balance between the intrinsic and extrinsic elements of a text that is adapted to the function of the text in society, d) In relation to the study of intertextuality, sacred texts are not only seen as "sacred texts" that stand alone but are also related to other texts through the language, narrative, and symbols used. (Abdurrachman dkk., 2022)

Intertextuality is understood as a linguistic process in which there is a transposition of a system of signs from one text to another, resulting in a shift in meaning, structure, and ideological function in the new narrative construction. Therefore, in analyzing a text, Kristeva reveals nine principles in intertextual structure, namely; (Aini, 2022)

1. The principle of transformation is the exchange or transfer from one text to another.
2. Modification, which means the transfer or adaptation of a text to another text.
3. Expansion, which is the process of extending and developing a text.
4. Haplology is the process of omitting or reducing a text for the purpose of adapting it.
5. Demitefaction is the rejection of a text that appeared earlier.
6. Parallelism is a similarity between texts.
7. The principle of conversion is a contradiction to a quoted text or one whose hypogram has changed.
8. Existence refers to several elements introduced by a text that differ from its hypogram.
9. Defamiliarization is the deviation of a previous text from the meaning or character of a text.

From the above explanation, it can be concluded that the transition from the original text to the new text will give rise to forms of transposition, whether in the form of transformation, expansion, or other forms that contribute to the creation of new meaning. This process is at the heart of the intertextuality approach as proposed by Julia Kristeva, who emphasizes that no text is truly autonomous, but rather always dialogues with previous texts.

### **Intertextual Analysis of the Narrative of Āzar in the Quran and Terah in the Bible**

According to Sahabuddin, the term "Āzar" which appears in the Qur'an, specifically in QS al-An'ām 6:74, is a name given to the father of the Prophet Ibrāhīm. The dialogue between Ibrahim and the figure named Āzar is also expanded upon in a number of other verses, such as at-Taubah 19:114, Maryam 19:42, al-Anbiyā' 21:52, Ash-Shu'ara 26:70, Ash- Saffat 37:85,

Az-Zukhruf 43:26, and Al-Mumtahanah 60:4. Although the name "Āzar" is not explicitly mentioned in these verses, the Qur'an often uses the term *abīhi* (his father) or the personal address *yā abati* (O my father), especially in QS Maryam 19:42–45. This shows that the name is only mentioned directly once, while in other verses emphasize the emotional relationship and preaching between Ibrahim and his father. (Sukma Baihaki, 2018)

The father of Prophet Ibrahim is explicitly mentioned by the name Āzar, as stated in QS al-An'ām 6:74: "And (remember) when Ibrahim said to his father Āzar, 'Do you take idols as gods? Indeed, I see you and your people in manifest error.'". (*Kementerian Agama RI, Al-Qur'an dan Terjemahannya*.) This verse is the main basis in Islamic tradition for referring to Ibrahim's father as Āzar. However, the mention of the name Āzar has sparked debate among exegetes and scholars.

In Tafsīr al-Ṭabarī, Imam al-Ṭabarī presents a number of accounts regarding who Āzar actually was. Although there are differences of opinion, including those who say that Āzar was an uncle or merely a title. However, in his interpretation, al-Ṭabarī tends to hold that Āzar was the biological father of Prophet Ibrāhīm, as explicitly mentioned in QS al-An'ām [6]:74.. (*Tafsir Thabari, 2007*)

Scholars of genealogy such as Ibn Ishaq and others attribute Prophet Ibrahim to a father named Tāriḥ (or Terah in Hebrew tradition), not Āzar. This raises an important question: how is it possible that the Qur'an mentions his father's name as Āzar QS al-An'ām [6]:74, while genealogical records mention another name? Classical exegetes, including al-Ṭabarī, answer this question by explaining that it is possible for a person to have two names or to have both a name and a laqab (nickname). In the context of Arab culture and Semitic peoples in the past, it was not unusual for a person to be known by their birth name, nickname, or even a name that referred to a particular trait or role in their community. Thus, Āzar could have been a nickname or name that was better known by the community at that time, while Tāriḥ was his real name in the genealogy. (*Tafsir Thabari, 2007*)

Al-Qurṭhubi, in his interpretation of QS al-An'ām [6]:74, quotes a narration from Muhammad bin Ishaq, Al-Kalbi, and Adh-Dhahhak which states that Āzar was the father of Prophet Ibrahim AS, and he was also known as Tarakh. This opinion explains that just as Israil is another name for Ya'qub, so too did Ibrahim's father have two names, namely Āzar and Tarakh. Thus, there is no contradiction between the mention of Āzar in the Qur'an and the name Tarakh in other narrations, but rather both refer to the same person. (*Tafsir Qurṭhubi, 2006*)

In another account, as stated by Muqatil, it is mentioned that Āzar is a title, while the real name is Tarakh. This opinion is narrated by Ats-Tsa'labi from Ibn Ishaq Al-Qusyairi. However, some scholars also raise the possibility that Tarakh is a title while Āzar is his real name. (*Tafsir Qurṭhubi, 2006*)

In the Bible, specifically in Genesis 11:26–27, it is mentioned that the father of the Prophet Abraham was named Terah. The text states, "*When Terah was seventy years old, he became the father of Abram, Nahor, and Haran.*" The name Abram later became known as Abraham, as mentioned in Genesis 17:5(17), when God changed his name to Abraham. In addition, Genesis 11:31 also mentions that Terah took Abram and his family out of Ur of the Chaldeans to the land of Canaan, but they settled in Haran. (18) In Jewish and Christian traditions, Terah is explicitly referred to as Abraham's biological father. This is an interesting point of difference with Islamic tradition, where in QS al-An'am [6]:74, the Qur'an mentions a figure named Azar as the father of Prophet Ibrahim.



In addition, "Terah" also refers to the name of a city near Haran. This statement indicates that the name "Terah," besides being known as Abraham's father in the Book of Genesis, may also refer to a geographical area in northern Mesopotamia. Several researchers in the fields of biblical archaeology and toponymy argue that a number of names in Abraham's genealogy, including Terah, Serug, and Peleg, are similar to the names of ancient cities that once existed around the Haran area. (*Nahum M Sarna, 1966*)


In the Book of Numbers, Tarah is mentioned as the name of a place in the sequence of stops made by the Israelites during their journey through the desert after leaving Egypt. Tarah appears briefly in Numbers 33:27 as one of dozens of locations camps of the Israelites during their long journey to the Promised Land.

33:27 *They departed from Tahath and camped at Tarah. 33:28 They departed from Tarah and camped at Mitka.*

Some scholars note that the name Tarah bears a resemblance to the name of a figure in Abraham's genealogy, namely Terah, Abraham's father. Although there is no direct evidence that the place Tarah was named after Terah or has any genealogical connection, this phonetic similarity has led to speculation among Bible scholars about a possible symbolic or historical connection between the place name and the ancestral figure. (*Nahum M Sarna, 1966*).

It is clear that the Qur'an uses the word Āzar to refer to the father of Prophet Ibrahim AS, as mentioned in QS al-An'ām 6:74. Although exegetes still debate whether Āzar is a personal name, a title, or merely an attribute, it should be noted that the Qur'an does not mention the name Terah, as mentioned in the Bible. When viewed through the intertextual approach developed by Julia Kristeva, particularly through the principle of *defamiliarization*. In this context, *defamiliarization* can be understood as a narrative strategy that consciously presents new forms of previously familiar narrative elements, thereby creating an effect of alienation or renewal of meaning. Whereas previous texts refer to Abraham's father as Terah, the Qur'an, as the final holy book, chooses to refer to him as Āzar, which indirectly signals a reconceptualization of the previous holy book's narrative.

**Tabel:I**

<b>The Bible</b> Sign 2 (II)		<b>The Qur'an</b> Sign 1(I)
Ibrahim's father's name was Terah (Genesis 11:26–32)		Ibrahim's father's name was Āzar. (QS al-An'ām [6]:74)
	<b>Defamiliarisasi:</b> Alteration, deviation from the previous text	

If analyzed more deeply, the difference in the mention of the name of Prophet Ibrahim's father between the Qur'an and the Bible can be explained by understanding that the Qur'an does not place its main focus on genealogy or historical details, but rather emphasizes the theological and moral messages of each narrative. In QS al-An'am 6:74, the Qur'an mentions the name Āzar as Ibrahim's father. However, this mention cannot be understood as a chronological genealogy, as in the Book of Genesis in the Bible which mentions the name Terah. The main focus of the Qur'an in this story is to emphasize Ibrahim's steadfastness in monotheism in the context of his preaching and his rejection of idol worship, which was practiced even by those closest to him, namely his own father. Therefore, the use of the name Āzar can be understood not as genealogical information, but as part of a narrative construction that emphasizes Ibrahim's

prophetic mission and spiritual courage in facing internal challenges from his own family.

In the Qur'an, Āzar is mentioned as the father of Prophet Ibrahim who was involved in idol worship. This is illustrated in the phrase "أَتَتَّخِذُ أَصْنَامًا آلِهَةً" ("Do you taken idols as gods") In his explanation of QS. al-An'ām [6]: 74, al-Ṭabarī mentions that "al-aṣnām" is the plural form of "ṣanam", which is a statue or idol resembling a human form, made of stone, wood, or other materials, and also includes images of humans depicted on walls. (Muhammad ibn Jarir al-Tabari, 2000). In QS al-An'am 6:74, Azar is described as part of a polytheistic community that was the target of Prophet Ibrahim's preaching of monotheism. In that verse, Ibrahim explicitly rebukes his father for making idols as objects of worship, and states that he sees his father and his people as being in manifest error.

Prophet Ibrahim's struggle to preach, as depicted in this verse, began with his immediate environment, namely his family and community, who had been immersed in the practice of polytheism. A similar call is also found in QS Maryam 19:42, when Ibrahim said to his father: "O my father, why do you worship something that cannot hear, see, or help you in any way?" This verse confirms that the objects of worship referred to are idols, which are theologically considered to have no power to provide benefits or ward off harm.

In biblical tradition, Terah, Abraham's father, is described as a worshipper of other gods. This is confirmed in the Book of Joshua 24:2, which reads: "Your ancestors, including Terah, the father of Abraham and Nahor, lived beyond the Euphrates River long ago and they worshipped other gods." This verse shows that before receiving revelation or experiencing a divine calling, Abraham came from a polytheistic environment. Terah, as the head of the family, was part of a socio-religious structure that worshipped foreign gods, possibly part of ancient Mesopotamian tradition.


Nahum M. Sarna, in The JPS Torah Commentary: Genesis, explains that based on Joshua 24:2, Terah, the father of Abraham (Avraham), was not a worshipper of Elohīm—the one God in the Hebrew tradition—but rather a worshipper of other gods. The verse explicitly states that the ancestors of the Israelites, including Terah, "lived across the Euphrates River and worshipped other gods." Sarna interprets that Abraham's religious background came from a polytheistic environment, strongly influenced by local worship practices in Ur (Ur), Abraham's birthplace. One of the main gods worshipped there was the moon god Sin, who was most likely the object of cult worship in Terah's family before Abraham received his divine calling to monotheistic faith. (Nahum M. Sarna, 1989)

The explanation that the father of the Prophet Abraham was not of the same faith as Abraham, or that he associated partners with God, is found in both the Bible and the Qur'an. In Joshua 24:2, Terah is referred to as a worshipper of "other gods" a phrase that is quite concise and common in describing the practice of polytheism. This phrase reflects the narrative approach of the Bible, which emphasizes Abraham's shift in faith from the beliefs of his ancestors to the worship of the true God.

Conversely, the Qur'an (for example in QS al-An'ām: 6:74 and Q.S Maryam 19:42) not only mentions that Āzar worshipped idols, but also provides a functional and theological description of the objects of his worship "... something that does not hear, does not see, and does not provide any benefit whatsoever." If analyzed using Julia Kristeva's principle of intertextuality, the relationship between these two texts can be categorized as expansion, namely the broadening of meaning and narrative. The Qur'an does not merely repeat

information from previous sources, but also expands the description of the object of worship by adding characteristics of powerlessness that emphasize its unworthiness of worship. Thus, the Qur'an presents a sharper theological critique of the practice of idol worship through semantic and descriptive expansion in its narrative.

Tabel:II

The Bible Sign 2 (II)		The Qur'an Sign 1 (I)
The Faith of Abraham's Father, a Worshipper of Other Gods (Joshua 24:2 not mentioned in detail)		The Faith of Abraham's Father, the Idolater ( <i>Mushrik</i> ) QS al-An'am: 6:74, mentioned in detail Q.S Maryam 19:42
	<b>Expansion:</b> namely the expansion of meaning and narrative	

The Qur'an, as a holy book that carries the main mission of upholding monotheism, uses evaluative and normative language. In describing the idol Āzar, the Qur'an not only refers to it as an idol, but also expands its description by emphasizing characteristics that indicate its unworthiness to be worshipped, namely that it cannot hear, cannot see, and does not provide any benefit whatsoever. This narrative does not merely serve as a historical account, but as a sharp theological critique of the practice of idol worship. Moreover, the Qur'an is not merely a historical book, but a book of guidance (*hudā*) that serves to guide humanity. Therefore, this kind of descriptive expansion aims to educate, raise theological awareness, and activate the reader's reasoning.

In addition, the story that Terah, Abraham's father, was not only a pagan but also a seller of idols, comes from traditions outside the scriptures, particularly in rabbinic literature. One well-known version of this narrative is found in Midrash Bereshit Rabbah 38:13, which recounts that Terah left his shop and asked Abraham to look after and sell the idols. However, Abraham refused, mocking the buyers for wanting to worship man-made idols that had No. power, and even destroyed most of the idols as a form of protest against his father's beliefs. (H. Freedman & Maurice Simon, 1939).

Meanwhile, the Qur'an mentions the name of Āzar as the father of Ibrahim, but does not explicitly mention that he was a maker or seller of statues. What is emphasized in the Qur'an is that Āzar was an idol worshipper, and the narrative focuses on the dialogue between Ibrahim and Āzar, which shows the contrast between the belief in monotheism and the tradition of polytheism. The description of Āzar as a sculptor appears more in the interpretations of classical scholars and in the stories of the prophets (*qiṣaṣ al-anbiyā'*), most of which adopt elements of Israiliyat. (Muttaqin, 2017) Thus, neither the Qur'an nor the Bible directly contains the story of Abraham destroying his father's idols or describes his father as an idol maker; the story developed outside of the sacred texts.

Although Terah is generally described as a pagan, some rabbinic sources mention that he eventually repented. In this tradition, Terah is said to have realized the futility of his polytheistic beliefs and turned to the recognition of the oneness of God. This repentance is seen as the result of the spiritual influence of his son, Abraham.



Genesis 15:15 *But you will go to your ancestors in peace; you will be buried at a ripe old age.*

Rashi, one of the most authoritative commentators in the Jewish tradition, provides an important interpretation of Genesis 15:15, specifically on the phrase "you will go to your ancestors in peace." According to Rashi, this verse implies that Terah, Abraham's father, repented (did teshuvah) before his death. Otherwise, it would be impossible for Abraham, known as a faithful servant of God, to "*go to his ancestors in peace*" if his ancestors had died in a state of unbelief. Thus, Rashi concludes that Terah received divine forgiveness and was deemed worthy of being counted among the ancestors who were "in peace," a spiritual honor in the context of the Hebrew faith. (Rashi., 1983).

Terah's decision to leave Ur and head for Haran (Genesis 11:31) can be seen as the first step in his spiritual struggle. Although the biblical text does not explicitly mention religious motives behind his journey, Berlyn argues that this move reflects "*a touch of intellectual openness*" that reflects Terah's openness to spiritual change, a transition from the polytheistic context of Mesopotamia to the potential for monotheism (Patricia Berlyn, 2005.)

This seems to contrast sharply with the narrative in the Qur'an, where Āzar, described as the father of Prophet Ibrahim, is portrayed as a pagan who openly rejected his son's call to monotheism. In several verses, especially QS Al-An'am (6:74), Ibrahim rebukes Āzar for associating Allah with idols. There is no narrative in the Qur'an that Āzar ever accepted the teachings of monotheism or repented, and some accounts even confirm that he died in a state of polytheism.

*"And Ibrahim's plea for forgiveness for his father was only because of a promise he had made to him. So when it became clear to Ibrahim that his father was enemy of Allah, so Ibrahim separated himself from him. Indeed, Ibrahim was a very gentle and compassionate man."* (QS At-Tawbah 9:114)

In the Qur'an, there is a narrative that shows that Prophet Ibrahim once asked for forgiveness for his father, Azar. This is mentioned in QS At-Tawbah 9:114, which states that Ibrahim's request for forgiveness from Allah was only because of the promise he had made to his father. Ibrahim hoped that his father would receive guidance, so he showed his love by praying for forgiveness. However, when it became clear that Āzar was an enemy of Allah and died in a state of polytheism, Ibrahim disassociated himself from him and stopped praying for forgiveness.

In his interpretation of QS At-Taubah 9:114, al-Qurṭubī emphasized that this verse is a clarification of the misconception of some people who use the actions of Prophet Ibrahim as a basis for allowing forgiveness to be sought for polytheists. He states that the meaning of this verse is a prohibition for believers to ask for forgiveness for polytheists, even if they are close relatives, on the grounds that Prophet Ibrahim once did so for his father. (Tafsir Qurthubi, 2009)

According to al-Qurṭubī, Ibrahim's request for forgiveness was solely because he had made a promise to his father, and not because he believed that his father's polytheism could be forgiven. However, when Ibrahim knew for certain that his father had died in disbelief and was an enemy of Allah, he renounced his request. (Tafsir Qurthubi, 2009)

It is mentioned in a narration that Ibn 'Abbās said, the father of the Prophet Ibrahim He had promised his son that he would believe in Allah and abandon all forms of polytheism. However, when his father died and Ibrahim learned that he had died in a state of polytheism and was an enemy of Allah, Ibrahim stopped praying for forgiveness for him and renounced his prayers.


(Tafsir Qurthubi, 2009)

From this explanation, it is clear that when Prophet Ibrahim stopped praying for forgiveness for his father and renounced him, it showed that his father had died in a state of disbelief. Ibrahim's action was not only a form of obedience to Allah's prohibition against praying for polytheists who had died, but also proof that his father remained in disbelief until the end of his life.

In Biblical tradition, specifically in Genesis 15:15, it is stated that Abraham would return "*in peace to his fathers*," which is implicitly understood by some interpreters as an indication that his father, Terah, died in a state of faith in God. However, the Qur'an presents a distinctly different view. In several verses, such as QS at-Taubah 9:114, it is mentioned that Prophet Ibrahim a.s. stopped asking for forgiveness for his father, Āzar, after it became clear that he was an enemy of Allah. This confirms that Āzar died in a state of disbelief (*kufur*), and Ibrahim's prayer for forgiveness could not change that decree.

From Julia Kristeva's perspective of intertextuality, this difference can be categorized as a form of demythification, namely the attempt of a new text (the Qur'an) to challenge, dismantle, or correct the narratives and acknowledgments legitimized in the previous text (the Bible). The Qur'an not only presents an alternative narrative, but also corrects what is considered a theological error, namely the depiction that the father of the Prophet Ibrahim died in faith. In this framework, the Qur'an emphasizes that biological closeness does not guarantee the same faith, even for a prophet.

**Tabel:III**

<b>The Bible</b> Sign 2 (II)		<b>The Qur'an</b> Sign 1 (I)
The death of Abraham's father had repented and died in peace in Haran; he did not mentioned as having rejected faith (Genesis 11:32) " <i>returned in peace to his ancestors</i> " Genesis 15:15		The Death of Abraham's Father Died in a state of polytheism QS at-Taubah [9]:114); not forgiven
	 <b>Demitification:</b> namely, the effort of the new text (the Qur'an) to challenge, deconstruct, or correct narratives and claims legitimized in previous texts.	

The Qur'an appears in a context where monotheism must be upheld absolutely, including through the deconstruction of figures who were held up as examples in previous scriptures. In this context, the narrative that Abraham's father died in a state of disbelief is an affirmation that faith is not biologically inherited and that a person's piety is not due to their lineage, but rather to their belief in Allah.

#### **D. CONCLUSION**

This study shows that the figure of Prophet Ibrahim's father is represented differently in the Qur'an and the Bible, both in terms of identity and the theological meaning attached to him.

In the Bible, this figure is known as Terah and is described in a historical and genealogical framework, without explicit theological emphasis. In contrast, the Qur'an refers to him as Āzar and places him in the context of tauhid preaching, as a symbol of opposition to Ibrahim's mission of faith. This difference is not only in terms of names, but reflects a fundamental difference in the discourse strategies of the two holy books in establishing the authority of faith.

Based on the results of the analysis, there is no absolute certainty that Āzar in the Qur'an is the same person as Terah in the Bible. This difference is due to the diversity of views among scholars and intellectuals regarding the identity of Prophet Ibrahim's father. However, if we assume that Āzar is Ibrahim's biological father, then the difference in the names Āzar and Terah can be understood as a form of narrative transformation and theological affirmation characteristic of the Qur'an, which specifically highlights the ideological aspects of this figure. In this construction, Āzar is not only positioned as a genealogical figure, but also as a symbol of rejection of tawhid, namely a figure who became the target of Ibrahim's preaching in his struggle to uphold faith.

The thematic structure of the Qur'an, which is not arranged chronologically but is rich in theological meaning, also influences the way the figure of Āzar is represented. Unlike the Bible, which presents Terah in the order of genealogy and historical journey, the Qur'an presents Āzar directly in the context of a conflict of belief between father and son. This presentation emphasizes that the Qur'an does not simply repeat the narratives of previous scriptures in a linear fashion, but rather reconstructs elements of the story to emphasize the main message of monotheism and rejection of polytheism, even when it comes from the closest figures.

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