

Criticism and Evaluation of Hannelies Koloska's View in Interpreting the Story of Prophet Jonah (AS) (Case Study: Surah As-Saffat, Verses 139-148)

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ABSTRACT

Prophet Jonah (AS) is one of the divine prophets whose story is purposefully told in four surahs of the Quran. The hadith of the story of Prophet Jonah (AS) in the Quran prompted Hannelies Koloska to investigate and study the origin of this story and the factors affecting it. The present article, adopting a descriptive-analytical method, is dedicated to criticizing and examining Koloska's view on the interpretation of the story of Jonah (AS) in Surah As-Saffat. Koloska's view has five main axes, which we will first examine. These five axes are: dating of the revelation, terms and concepts, central points, verses related to Surah As-Saffat, and the connection of the Quranic story of Jonah (AS) with Christian tradition and art. Under each axis, we will first explain Koloska's view and then the views of Muslim commentators. And we use it as a criterion for criticizing and evaluating Koloska's view. In the parts where the Islamic interpretations do not contain the material raised by Koloska, we have inevitably referred to other Islamic sources. By examining the terms and concepts of the story of Prophet Jonah (AS) in the Quran, Koloska has tried to explain the intertextuality between these two books. She believes that the story of Prophet Jonah (AS) in Surah As-Saffat is consistent with the artistic depiction of Christianity, but the Quran uses this story in a different way.

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١. Introduction

The book “*Quranic Studies Today*” is published in three parts and eleven articles under the supervision of Angelika Neuwirth and Michael Sells. The idea for this book is derived from the conference in fall 2012 entitled “*Quranic Studies Today*” held at the University of Chicago. Most of the articles in this book were written by the participants in this conference. “*The Sign of Jonah: Transformations and Interpretations of the Jonah Story in the Qur’ān*” by Hannelies Koloska is the article selected for this study.

In Koloska’s article, “*sign*” refers to the main feature of Jonah (AS) as a prophet in the Gospel of Matthew, and “*transformation*” refers to the change of the story of Jonah (AS) in the Gospel and in the sources of monotheistic societies of late antiquity.

Koloska's hypothesis is that the Quran has an oral nature that has been able to acquire a position similar to the Old and New Testaments in the living interaction between the Prophet Muhammad (PBUH) and his audience (Muslims, Pagans, Jews and Christians) in the late antiquity period. Koloska pays special attention to the situational context of the revelation of the Quran. Therefore, in her article, by examining all the factors affecting the text of the Quran, including: early art, early Christian texts and the cultural atmosphere of late antiquity, she tries to prove the influence of the Quran from these factors and at the same time, to provide a different framework for this story. Koloska believes that the story of Jonah (AS) in Surah As-Saffat is in accordance with the Christian artistic depictions of this story. Based on this idea, just as Jonah (AS) spent three days and three nights in the belly of the fish, Jesus Christ (AS) also spent the same in the grave.

٢. Research Background

1- “Illustration of the Story of Jonah (AS) Based on a Comparative Study of Examples in Islamic and Christian Painting” by Ra'na Karimi; This research has studied the different stages of the story of Jonah (AS) in sacred texts and literary texts in the two fields of Islamic and Christian art with a comparative approach.

2- “Investigation of the Illustration of the Quranic Story of Jonah (AS) in the Historical Periods after Islam (Ilkhani to Qajar); Scientific Project of Illustration of the Story of Jonah (AS)” by Mitra Kalantari Dehaqi; The main goal is to understand the illustration of the story of Jonah (AS) in Iranian paintings and to identify the characteristics and elements resulting from the convergence of different cultures on the plateau in Iran.

3- “Structure and Content Study of Surah Jonah in the Holy Quran” by Nasrin Ekhlas.

4- “Intertextual Reading of the Story of Jonah (AS) in the Quran with Respect to the Old Testament” by Leila Ja’fari; In this method, other texts are used to understand a text, and these texts can be created before, at the same time, or after the appearance of the text in question; that is, by using the relationship that a text has with other texts, it deals with understanding the intertextual relationships of these two stories in the Quran and the Old Testament.

5- “The Historical and Theological Position of Jonah (AS) in the Holy Quran and the Bible” by Bashir Haqiqi; This research deals with the similarities and differences in content in these two books.

The difference between this article and previous researches is that it presents Hannelies Koloska's view on the story of Prophet Jonah and her points of similarity and difference with Muslim commentators.

۳. Dating the Revelation of Surah As-Saffat

Koloska believes that “Surah As-Saffat belongs to the first Surahs of the middle of the Meccan period” (Neuwirth and Sells, 2010, p. 135). Muslim commentators have also considered this Surah to be Meccan: “Surah As-Saffat is one of the Meccan Surahs and in the hadith of the order of revelation, it is the fifty-sixth Surah that was revealed to the Prophet Muhammad (PBUH)” (Tabarsi, 1980, vol. 23, p. 11; Ma’rifat, 1992, vol. 2, p. 168); because like other Meccan Surahs, this Surah is about the principles of Islamic education and beliefs such as the origin of the universe and resurrection (Makarim Shirazi, 1995, vol. 19, p. 4). There is a consensus between Koloska’s view and Islamic commentators on the Meccan nature of Surah As-Saffat, but Koloska does not state what her source and reason for considering Surah As-Saffat to be Meccan is.

۴. Semantics of Words and Concepts

4-1. The Verse “And Indeed, Jonah Is of the Messengers”

In the view of Koloska, the verse “And indeed, Jonah is of the messengers” “uses a cliched phrase to describe Jonah [AS] as one of the prophets, just as Elijah [AS] and Lot [AS] were described in the previous verses. He, like the other characters in this Surah, is introduced by his name, Jonah [AS]” (Neuwirth and Sells, 2010, p. 136). It seems that Koloska’s interpretation of this verse regarding Jonah (AS) is limited to a cliched and repetitive phrase.

Muslim commentators believe that, like previous stories, it speaks of the prophethood of Jonah (AS), saying: “And indeed, Jonah is of the messengers” (Makarim Shirazi, 1974, Vol. 4, p. 160; Tabataba`i, 2008, Vol. 17, p. 162; Tabarsi, 1974, Vol. 8, p. 715). Also, Alusi says: “Jonah was one of the messengers, and some of the People of the Book call him Yunan ibn Ma`i and some call him Yunah ibn Umtiyay” (Alusi, 1923 AH, Vol. 12, p. 137). In Fakhr Razi's view, this verse indicates that this event (the story of boarding the ship and the subsequent events in the following verses) happened to Jonah (AS) after his mission and is mentioned alongside other prophets to honor and glorify Him (Fakhr Razi, 2000, Vol. 26, p. 356).

Koloska's view on mentioning the name of Jonah (AS) among the other prophets in the context of the verses is the same as that of Muslim commentators, but in his stereotypical description of the Quran, he does not explain the reason for using the word "messengers", while this point is noted in the view of Muslim commentators. Considering the use of the word "messengers" and the general meaning of the verse and the context of the verses, Muslim commentators explain the reason for using the word "messengers" in two ways: first, the events after the story of Jonah (AS) that follow, occur after the mission of Jonah (AS), and second, it is used to honor and glorify Him.

4-2. “Mulim” in the Verse “So The Fish Swallowed Him up and He Deserved to Be Blamed”

Koloska uses the word “mulim” in the text of the article to mean “guilty” and blameworthy, and in the footnote, in all pre-Islamic sources, “mulim” means being wrong or committing a criminal act (Neuwirth and Sells, 2010, pp. 136 and 151). Koloska, citing the book “Mu'jam al-Qira`at” by Khatib, says that in the Islamic tradition, many have read it as “malum” and in many verses of the Quran (except for two places), malum is used, while there is a big difference in meaning between mulim (subject noun) meaning (blameworthy) and malum (object noun) meaning (blamable). Therefore, some (such as Neuwirth and Khatib) have sought to justify the word "mulim" and have said that it was "mulim li-nafsih" and that "nafsih" was omitted to respect the spacing and the Quranic versification (saj') (see: Khatib, 2002, pp. 59-60; Neuwirth and Sells, 2010, p. 151).

From Koloska's point of view, the difference in the attributes of Jonah (AS) in the verses of the Qur'an varies from one Surah to another. Jonah (AS) gradually changes from a very angry person "Makzum" (Al-Qalam, 48) to a completely repentant and remorseful person "Mulim" (As-Saffat, 142) and "Angrily, he

thought that we would never have power over him, but in darkness he cried, "Lord, You are the Only God whom I glorify. I have certainly done wrong to myself (so forgive me)" (Al-Anbiya, 87) is transformed (Neuwirth and Sells, 2019, p. 141). It seems that he wants to say that Jonah (AS) in the Quran is transformed from a relatively negative model (Surah Al-Qalam) to a completely positive character (Surah Al-Anbiya).

Koloska sees a similarity between the story of Jonah (AS) and Pharaoh, because the word (mulim) is used once about Jonah (AS) and once about Pharaoh (Neuwirth and Sells, 2010, p. 151); therefore, Koloska considers the common element between the two to be regret in both. Here, she also believes that there is a duality in the meaning of mulim (which is either a report of their action (meaning of the subject noun), i.e. that they blamed themselves, or the Quran's judgment about them (meaning of the object noun), i.e. that they were blamed or are blameworthy).

Her statement is as follows: "Special attention should be paid to verse 40 of Surah Adh-Dhariyat, in which Pharaoh, who was thrown into the sea, is also described with the phrase "and he deserved to be blamed". The phrase "and he deserved to be blamed" in Surah Adh-Dhariyat in the Quran already refers to the change in Pharaoh's behavior, which is explicitly stated in the next Surah, Surah Jonah. The story of Jonah (AS) in Surah As-Saffat refers to the story of Pharaoh and either infers a similarity between the two behaviors (they blamed themselves) or comments on their actions (they deserved to be blamed)" (Neuwirth and Sells, 2010, p. 151). Among the commentators, there are several opinions that have examined the meaning and origin of the word (mulim) and its cause, including the following:

- Based on verse 142 of Surah As-Saffat: "So the fish swallowed Him up and He deserved to be blamed"; "Altaqamahu" comes from the root "Itiqam" which means "to swallow". "Mulim" originally comes from the root "lum" meaning blame, and when it comes to verb conjugation If'al, it means deserving blame (Tabarsi, 1980, vol. 8, p. 716; Tabataba'i, 1999, vol. 17, p. 163; Sayyid Qutb, 1408 AH, vol. 5, p. 2998; Fakhr Razi, 2000, vol. 26, p. 357).
- "Mulimun li-nafsih"; meaning he blamed himself and blamed that calamity (being caught in the belly of a fish) on himself (Baydawi, 1997 AH, vol. 5, p. 18; Ibn 'Ashur, 2000 AD, vol. 23, p. 86).
- The reason for the reproach; "It is certain that this reproach and blame was not due to committing a major or minor sin, but rather the only reason for it was the omission (that he had committed, and that was the haste in leaving his people and migrating from them" (Makarim Shirazi, 1974, vol. 19, p. 155; Tabarsi, 1980, vol. 8, p. 716).

Koloska states, citing pre-Islamic sources, that: “mulim” should be interpreted as “being guilty and acting criminally,” while language is a current reality that undergoes changes over time; sometimes a word naturally loses its original meaning over time and the word acquires a new meaning; in other words, it undergoes semantic change. To achieve the true meaning of the Quran, we must consider the status of the religious meaning of the Quran, and mere lexical meaning is not enough to determine the purpose of the Quran (Sa'idi Rushan, 2006, p. 237), and this may have happened for the word (mulim). Therefore, it is not possible to judge the meaning after Islam based on the meaning before Islam, and examining the semantic evolution of this word is also extensive.

Koloska, relying solely on the book “Mu'jam al-Qira`at”, states that in Islamic narrations the word “mulim” is read as “malum”. His statement is as follows: “In Islamic narrations this phrase is often read as “wa huwa malum”” (Neuwirth and Sells, 2020, p. 151).

Koloska, relying solely on the book “Mu'jam al-Qira`at”, states that in Islamic hadiths the word “mulim” is read as “malum”. His statement is as follows: “In Islamic hadiths this phrase is often read as “wa huwa malum”” (Neuwirth and Sells, 2020, p. 151).

Firstly, one cannot generalize to Islamic hadiths by citing only one book. Secondly, this Mu'jam does not state such a thing. In his book "Mu'jam al-Qira`at", Khatib expresses the same possibilities as the Islamic commentators: "A group of people read as mulim, and here mulim derives from `alam, and when it comes to verb conjugation If'al, it becomes `alum, and it means entering into something, meaning that the person who deserves to be blamed entered and was blamed, or that he himself is blaming himself and his object is omitted" (Khatib, 2002, vol. 8, pp. 59-60). Thirdly, this word follows: “And some others read it as ‘malim’, which was originally malum, because it was mu'tal wawi, but when the letter waw was changed to ya in the passive form, it seems that "lim" is the origin, and in fact, a word that is in the form of "fa'il" has a description; like "mashiyb" (one whose hair has turned white, has grown old) which was originally "mashub"; on this basis, malim is based on the object” (ibid., pp. 59-60). It seems that Koloska made a mistake in the diacritic part of this word, because "malim" is outside our discussion and has nothing to do with the word we are examining, i.e. "mulim.

3- The change and transformation of the character of Jonah (AS) in each of the four Surahs (Al-Qalam, As-Saffat, Al-Anbiya and Jonah) is because, in accordance with the purpose and context of the verses of each Surah, a part of the story of Jonah (AS) is presented in that Surah. We will present these

contexts and structures under the title of structural similarity of Surah As-Saffat with Surahs Al-Qamar and Ash-Shu'ara`.

4- Regarding the common phrase "wa huwa mulim" between Jonah (AS) and Pharaoh that Koloska presents, it should be said: Based on the interpretations, the reasons for "blame" are different and according to this difference, the amounts of "blame" are different; therefore, just as the perpetrator of a major sin is blamed for its amount and the perpetrator of a minor sin is also blamed for its amount; Thus, there is a great difference between the reproach of Jonah (AS) in the verse, "So the fish swallowed Him up and He deserved to be blamed" and the reproach of Pharaoh in the verse, "So We seized him and his troops, and We threw them into the sea, and He himself was to be blamed" (Zamakhshari, 1987 AH, Vol. 4, p. 403; Shah 'Abdul-'azimi, 1984, Vol. 12, p. 275; Kashani, 1984, Vol. 9, p. 43; Tantawi, 1997 AD, Vol. 14, p. 24).

4-3. "Unto Dry Land"

Koloska, expressing the views of other orientalist, interprets the word "dry land" and suggests two meanings for it, both of which she considers possible. Her statement is as follows: "Following Claus Schedl, Schreiner has suggested that the phrase "unto dry land" can be interpreted as "naked", not "in a deserted place"; while she denies this interpretation in Surah As-Saffat and chooses it for Surah Al-Qalam. Although this image seems grammatically difficult and at first glance, this phrase can easily be interpreted as a reference to Jonah [AS] (2:11) (the fish threw Jonah [AS] onto dry land). It is logical from the point of view of Christian iconography that Jonah [AS] is almost always shown naked and is interpreted as: "We threw him out naked". Of course, it may be an illusion that allows for both interpretations" (Neuwirth and Sells, 2010, p. 137). According to Koloska, the naked image of Jonah (AS) lying down and sleeping cannot be derived from the biblical story. He offers two interpretations for this image, which are as follows:

A. Similarity between Jonah (AS) and Endymion

The lying down of Jonah [AS] may be related to the representation of the mythical figure of Endymion. Stone coffins depicting the love story between Selene, the goddess of the moon, and Endymion, the beautiful young shepherd, were quite common and clearly conveyed the allegorical message of the dead man's hope for a peaceful sleep after death. This similarity between Jonah [AS] and Endymion is strange. In this way, the symbol of death for non-Christians became the image of Christians, which embodies the peace of mercy in the afterlife (Neuwirth and Sells, 2020, p. 130).

B. Nudity of Jonah (AS) in His Story in Midrash

Koloska first expresses the views of people such as: Bezalel Narkiss, following Delbrueck, Nordstrom and Stommel and states that these people consider the origin of this theme to be Midrash. Koloska continues: "They refer to the story of Jonah [AS] in Midrash, according to which Jonah [AS]'s clothes and hair were digested in the belly of the sea monster. Therefore, he appeared naked" (Neuwirth and Sells, 2020, p. 130).

Among Muslim commentators, there are two views on the semantics of the phrase "unto dry land":

1- The word "nabaza" means throwing something away. The word "dry land" means an open place that has no walls or other barriers and nothing for a person to shade himself under, neither a roof nor a tent nor a tree (Tabataba'i, 1999, vol. 17, p. 164; Makarim Shirazi, 1353, vol. 19, p. 158; Tabarsi, 1980, vol. 8, p. 716; Qumi Mashhadi, 2002 AH, vol. 11, p. 184; Abul-Futuh Razi, 1997, vol. 16, p. 240; Fakhr Razi, 2000, vol. 26, p. 358; Baydawi, 1997 AH, vol. 5, p. 18; Haqqi Burusawi, 1912 AH, vol. 7, p. 488; Zamakhshari, 1987 AH, vol. 4, p. 62).

2 - to Coming out naked (Fakhr Razi, 2000 vol. 26, p. 358; Baydawi, 1997 AH, vol. 5, p. 18; Sayyid Qutb, 1988 AH, vol. 5, p. 2998; Haqqi Burusawi, 1912 AH, vol. 7, p. 488).

It seems that Koloska tried to create an intertextuality between the Quran and the Bible here and refer the image of Jonah (AS) in the Quran to the image of Jonah (AS) in the Bible. Another point is that he does not consider the image of Jonah (AS) in the Quran, unlike the image of Jonah (AS) in the Bible, to be a symbol of resurrection from the dead; that is, she considers the use of the story of Jonah (AS) in the Quran to be separate from its use in the Bible, despite the similarity in their imagery. In general, for the phrase "unto dry land", both interpretations of (naked) and (deserted place) are possible and supposed. As mentioned, most Muslim commentators have mentioned the meaning of phrase "unto dry land": as a desert, a beach, and an open place, without trees or shade; but some also consider it as Jonah (AS) going out (naked). According to the views of the Shi'ite and Sunnite commentators, it seems that both interpretations can be supposed and it is possible that he fell naked to an deserted place, on which basis Koloska's view (perhaps it is an illusion that overcomes both interpretations) is also consistent with Islamic interpretations in this regard; therefore, the story of Jonah (AS) in the Midrash and the interpretation of his naked appearance can also be correct according to Islamic interpretations.

5. The Connection between the Story of Jonah (AS) in the Quran and Christian Tradition and Art

Koloska believes that the story of Jonah (AS) in Surah As-Saffat is consistent with Christian artistic depictions of this story and in support of her view, he puts forward Radscheit's theory of the intermediality of images and texts. Her statement is as follows: "Few art historians have recognized a similarity between the arrangement of this Quranic story and its artistic representation in Christianity. However, this is not the only place where the Quran refers not only to the text but also to the image. Radscheit has shown that images can influence texts and vice versa and that the intermediality can be found in the Quran. As described, Jonah's resting under the plant was the most prominent image in early Christian representations and was presented immediately after the image of Jonah being thrown out; Surah 37 (As-Saffat) of the Quran represents such an image. In addition, in this Surah, this plant is introduced, the pumpkin plant, which is also depicted in Christian artistic images (Neuwirth and Sells, 2010, pp. 136-137).

According to Koloska, the most common reading of the story of Jonah [AS] is the typological reading, which is the embodiment of the previous image of Jesus Christ [AS]. She states that these events, as described in the Bible about Jonah [AS], were related to Jesus Christ [AS]. Just as Jonah [AS] was sent to the gentiles: "We sent Him to a hundred thousand people or more," Jesus Christ [AS] is also the savior of all nations. Just as Jonah [AS] was in the belly of the fish and emerged after three days and nights: "So the fish swallowed Him up and He deserved to be blamed," Jesus Christ [AS] was also saved from death and revived. The connection between Jonah [AS] and Jesus Christ [AS] is most evident in Christian liturgy. The story of Jonah [AS] in the Bible was a part of the readings that were read during the vigil and the Easter prayer. The reference to "the Sacred Texts" may be implicitly related to the Jonah [AS]-Jesus Christ [AS] typology. In some sources, Jonah [AS] is reflected on in glance and is considered a model person who sincerely prays and also an example of divine providence for the pious. Much of the story of Jonah [AS] was used in the debate against the Jews" (Neuwirth and Sells, 2010, p. 129). She also states: "Christian writers emphasize the role of Jonah [AS] as a prefiguration of Jesus Christ [AS], preaching repentance and saving the gentiles, as well as as a manifestation of the repentance and remorse of the Ninevites" (ibid., p. 132). Koloska believes that the image of Jonah [AS] is referred to in Surah As-Saffat as a symbol of hope for answered prayers and salvation from death, as is inferred from Jewish texts and especially Christian artistic sources; it is common among Christians as an expression of their individual piety. Also, she believes in an allegorical reading of the Quran, not a typological one. According to Koloska, the most common reading of the story of Jonah [AS] is the typological reading, which is the embodiment of the previous image of

Jesus Christ [AS]. She believes, however, the Quranic texts do not emphasize the symbolic meaning of Jonah [AS]'s salvation as a sign of resurrection from the dead. No typological reading as is inferred from Christian teachings can be deduced; rather, an allegorical reading of Jonah [AS]'s stay in the belly of the fish and his salvation is combined and transformed into a literary description. The image of Jonah [AS] lying under the gourd bush is not a symbol of eternal peace or the sleep of death, but rather a symbol of divine providence" (ibid., p. 137).

In the Islamic interpretations, there was no mention of the story of Jonah (AS) in Christian art, nor of the likening of Jonah (AS) to Jesus Christ (AS); however, in comparing the story of Jonah (AS) in the Quran based on the Commentary of Al-Mizan (Tabataba'i, 1999, vol. 17, pp. 253-254) and the story of Jonah (AS) in the Old Testament, which is mentioned as "Yonah bin Ummtai" and also in several cases in the New Testament, the story of his imprisonment in the belly of the fish is mentioned; It should be noted that, contrary to the Quran, the complete story of Jonah (AS) is not given in these two books (Tabataba'i, 1999, Vol. 17, pp. 255-256) and in some cases they also contradict the apparent verses of the Quran, including the claim that Jonah (AS) shied away from fulfilling the divine mission and fled, and that he was upset that the punishment was lifted from his people, even though he knew of their faith and repentance; such attributions cannot be made to prophets (AS). In the view of Allameh Tabataba'i, if it is said that similar attributions have been made in the Holy Quran, in the verses of the same story in Surah As-Saffat, the attribution of "fleeing" to He is given, and He is also called "angry", and in Surah Al-Anbiya, he is attributed with the fact that he thought that God would not reach him; in response, it must be said: There is a difference between these attributions and the attribution given to Him in the Old and New Testaments; the Old and New Testaments are full of attributions of sins and even major and fatal sins to the prophets (AS); contrary to the Holy Quran, which explicitly considers the prophets' character to be free from sin and even minor sins, and a commentator has no choice but to justify it if he comes across a verse or hadith that has made such an attribution to Him; Because the verses that indicate the infallibility of the prophets (AS) are themselves a definite proof that the apparent meaning of such a verse and hadith is not what is meant and it should be interpreted in the opposite way. For this reason, in the meaning of the phrase "When he escaped" and also in the meaning of phrase "Angrily, he thought that we would never have power ...", we made a statement that you saw did not contradict the infallibility of the prophets (AS). In short, Jonah (AS) did not run away from carrying out the mission, nor was he angry at the removal of the punishment, but He did something that had the above

implications. God praised Jonah (AS) in several instances in the Holy Quran, and in verse 88 of Surah Al-Anbiya, He called Him one of the believers, and in verse 50 of Surah Al-Qalam, He said: "He selected Him". "Ijtaba`" means that God makes a human pure for Himself, and also calls Him one of the righteous, and in verse 87 of Surah Al-An'am, He is counted among the prophets, and He said: He made him superior to the worlds and guided him and the other prophets to the straight path (Tabataba'i, 1999, vol. 17, p. 257).

The story of Jonah (AS) in Christian art, which is consistent with the Quran, has not been discussed from the perspective of Koloska; because nothing about this was found in his works; but regarding the aforementioned similarities between Jonah (AS) and Jesus Christ (AS), it seems that the great emphasis placed on expressing their similarities is not without reason, and from the perspective of some researchers, they have sought to consider Jonah's (AS) prophecy as evidence for the truth of Jesus Christ's (AS) teachings (Sattari, 1390, p. 19) and numerous hadiths from the Gospels (Gospel of Matthew, 12/39-41; Gospel of Luke, 11/29-32) have been presented as evidence for this (Sattari, 2011, p. 20).

From the perspective of Allameh Tabataba'i, "A calamity necessitates guardianship and friendship. Therefore, the calamities and tribulations that the friends of God are subjected to are a divine training through which God trains them, brings them to perfection, and raises their ranks, even though some of those calamities have other aspects that can be called reprimands (Tabataba'i, 1999, Vol. 17, p. 368). Jonah (AS), who was subjected to calamities and tribulations, is one of the friends of God, and that calamity was a miracle (Furuzanfar, 1347, p. 102). Perhaps this is what is meant by the hadith "No one should say that I am better than Jonah ibn Matta" (Ibn Hanbal, 1995 AH, Vol. 1, p. 384; Darimi, 2000AH, Vol. 2, p. 309; Tirmidhi, 1998 AH, Vol. 1, p. 118; Bukhari, 1989 AH, Vol. 4, p. 132; Majlisi, 2007, vol. 14, p. 392). Jonah (AS), despite all his impatience and haste in his work, in the belly of the fish, overcomes his inner enemy, which to the common people is the same as the evil predatory self, and He reaches beyond the horizons of the senses. This mystical transformation is the fruit of the breath of mysticism blowing on Islamic interpretations of the Quranic story (Sattari, 2011 p. 66).

6. Conclusion

Koloska's view is the same as that of Muslim commentators on issues such as the Meccan origin of Surah As-Saffat. In cases such as the meaning of the word "mulim", she considers Prophet Jonah (AS) to be a sinful and blameworthy person, which is due to his Christian perspective. Koloska has misunderstood the reading of this word. She seeks to explain the similarities and

intertextualities between the Quran and the Holy Books and considers the Quran to be an independent book in the application of his stories. The Quran does not portray the story of Prophet Jonah (AS) as a resurrection from the dead, unlike the Bible, but rather transforms his stay in the belly of the whale and his salvation into a literary form. Koloska seeks to examine the similarities between the story of Prophet Jonah (AS) in the Bible and the Quran to prove the truth of Jesus' teachings through the prophecy of Jonah (AS). In fact, judaism has benefited greatly from this biblical story. His prophecy is considered proof of the truth of Christ's teachings. However, from the perspective of mystics, Prophet Jonah (AS) was afflicted with hardship and calamity because he was one of God's friends, and that calamity was a miracle.

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