A COMPARATIVE STUDY OF THE BIBLICAL AND THE QUR'ÄNIC ACCOUNTS OF THE HEBREW PROPHETS AND THEIR IMPACT ON MUSLIM RELIGIOUS THINKING

ABSTRACT

THESIS SUBMITTED FOR THE DEGREE OF
Doctor of Philosophy
IN
Sunni Theology

BY

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B.Sc (Hons) M.Th. M. Phil (Alig.)

Under the Supervision of
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DEPARTMENT OF SUNNI THEOLOGY
ALIGARH MUSLIM UNIVERSITY,
ALIGARH (INDIA)
1987
and Haz. Ishaque Als. in his old age commandment of circumcision binding on his descendents for ever, his children, his opposition to Idol and astral worship, his advice to his father and to his people not to worship them and people's benious effort to burn him to death and his miraculous safety from fire and Allah's bounties on him and his family have been discussed(according to the Holy Quran and the Bible).

In the section (b) guests of Haz. Lut Als. abominable sins of his people, his efforts to bring them to right path, their rejection of his advice to them and consequent heavenly torment on them and the departure of his family from sodom have been discussed.

In the section (c) settlement of Haz. Ismael Als. in the wilderness, his conduct, mission, sacrifice and his contribution in the building of Kâbah(Makkah) his children etc. have been discussed.

In the section (d) birth of Haz. Ishaque Als. his marriage with Rebecca his dealing with the king Abimelech and with his own sons (Jacob and Esau) have been discussed.

In the section (e) birth of Haz. Yaqoob Als. his dealing with his brother Esau, his migration to paddan Aram (to his maternal Uncle) his marriage, children, change
of his name from Jacob to Israel and his character etc. have been discussed.

In the section (f) great love of Haz. Yaqoob Als. ofor Haz. Yusuf Als. relation of Haz. Yusuf with his brothers his being thrown into the pit or well by his brothers his coming out from it and then his life and position in Egypt, and his death etc have been mentioned.

Second Chapter covers Haz. Moosa Als. Haz. Haroon Als. Haz. Shoaib Als. and Haz. Yusha Als. In the section (a) life of Haz. Moosa and(Haroon Als.) in Egypt and Madyan, exodus of the Hebrews from Egypt and their wandering into the Sinai desert and the concerned events have been discussed. In the section (d) Haz. Yusha Als. as successor of Haz. Moosa Als. his company with him to the confluence of the two seas (H.Q.) and the conquest of the promised land (palestine) under his leadership have been discussed. In the section (c) Mission of Haz. Shoaib Als. (Jethro) sins of his people his efforts and advice to bring them to right path and their rejection of his sincere advice to them and the consequent heavenly torment on them etc. have been discussed.

Chapter 3 covers Haz. Shamveel (Asamuel), Dawood Sulaiman, Ilyas and Elyasa Als. In the section (a) birth of Haz. Shamveel (Samuel) Als. his dedication to the service
of temple by his mother (in Jerusalem), He as judge and prophet his anointing of Saul and David as kings of Israel one after the other, have been discussed. In the section (b) descent of Haz. Dawood Als. his victorious participation in the battle against philistines led by Goliath ™(Jaloot) even in the young age, his relations with Saul (Taloot) bounties of Allah on him (and his family) he as a king and prophet his character and the affairs of his family etc. have been discussed. In the section (c) wisdom and knowledge, prophethood and kingship of Haz. Sulaiman Als. his hosts of jins and ins (men) visit of the queen Bilquis to him and her conversion to Islam etc. have been discussed.

In the section (d) efforts of Haz. Ilyas Als. to dissuade Bani Israel from Baal worship, his miracles his relations with the then kings of Bani Israel and his miraculous departure to heaven etc. have been discussed. In the section (e) Haz. Elyasa (Elisha) as a successor of Haz. Ilyaas Als. his miracles his relation with the then kings etc. have been discussed.

Chapter 4 covers Haz. Ayyub, Haz. Uzair and Haz. Yunus Als. In the section (a) life problems, patience of Haz. Ayyub Als. and Allah’s bounties on him have been discussed. In the section (b) presence of Haz. Uzair Als. in the Persian court, his departure to Jerusalem under the
kind permission of Cyrus the king of Persia to rebuild
the Baitul Maqdis and his divinity etc. have been discussed.
In the section (c) Haz. Yunus Als. his mission to the people
of Nineveh, his remaining in the belly of the fish,
repentence of the people of Nineveh and postponement
of heavenly torment from them for the time being etc
have been discussed.

Chapter 5 covers four major, 12 minor and some
little known prophets who prophecied in Bani Israel before
or during their captivity in Babylon or Assyria etc.

Chapter 6 covers Haz. Zakariyya, Yahya and Isa Als.
in the section (a) prayer of Haz. Zakariyya Als. to Allah
do grant him an heir, his silence for three days (H.Q.) are more
as the token of the truth of Allah's promise to grant him
Haz. Yahya Als. etc. have been discussed. In the section
(b) birth of Yahya Als. he as a herald of Haz. Isa Als.
his character and his martyrdom etc have been discussed.

In the section (c) miraculous birth of Haz. Isa
Als. dedication of Haz. Maryam Als. for the service of
Baitul Maqdis his baptism by John, his disciples, his
relations with the Jewish leaders and their opposition
to his mission and their benious effort to execute him
and his miraculous departure from the world to the heaven
etc. have been discussed.
In the seventh chapter Impact of the Biblical and the Quranic account of the Hebrew prophets on Muslim religious thinking has been discussed under the following heads:

A. Articles of faith – concept of God (monotheistic or trinatian), prophethood angels divine books free will and predetermination and the life Hereafter.

B. Religious practices and devotional life – prayer fast charity pilgrimage Jihad marriage and divorce, food laws, slavery and usury etc.

C. General teachings for the muslims from the Hebrew prophets – Rules of daily life etc.
"A Comparative Study of the Hebrew Prophets in the Holy Quran and the Bible and their impact on the Muslim Religious thinking".

An Introduction and seven more chapters cover the whole thesis. In Introduction mission of the Prophets, a brief History of the Hebrews and the broad divisions of their prophets and stand of the Bible and that of the Holy Quran vis-a-vis the Hebrew Prophets, their names (according to the Bible and the Holy Quran) and the significance of the present thesis has been discussed.

In the first 6 chapters study of all the prophets has been made under four heads: Similar points in both the scriptures, Dissimilar points, points mentioned exclusively in the Bible and points mentioned exclusively in the Holy Quran.

First Chapter covers Haz. Ibrahim, Lut, Ismael, Ishaque, Yaqoob, and Yusuf Als. In the section (a) of this chapter migration of Haz. Ibrahim Als. from his native land - UR to Canaan and then from Canaan to Egypt and the concerned events, his nature and friendship with Allah, sacrifice of his son, his guests (Angels) and request to Allah to show him the raising of the dead (by means of four birds - H.Q. ) his age, capture of Haz. Lut Als. by some kings and his release by his forces, birth of Haz. Ismael
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1987
DEDICATED

TO THE BELOVED PROPHET
"HAZRAT MOHAMMAD (S.)"

THE RAHMATULLIL 'AALAMIN (THE MERCY FOR THE WORLDS)

AND

THE KHATAMUN NABIYYIN (THE SEAL OF THE PROPHETS)

- ABDUL KHALIQUE
ACKNOWLEDGMENT

Having passed the MTh. Examination I took admission in research in the Department of Sunni Theology. In the beginning Prof. Fazlur Rahman was appointed as my supervisor but unfortunately I could not complete this thesis under his supervision, due to his departure to Saudi Arabia.

I would like to express my profound gratitude to my present supervisor Dr Hafiz Abdul Aleem Khan for his invaluable suggestion and inspiring guidance. His deep interest in the subject (particularly in the Arabic and the Holy Quran) has always been a great incentive for me to complete this work. I am abundantly conscious of the deep debt, which I owe to him. I am also grateful to the Pro-Vice Chancellor, Aligarh Muslim University, Aligarh Professor Wasiur Rahman who sanctioned an amount out of the Vice-Chancellor's Discretionary Fund for meeting the expenses of this thesis.

I am also grateful to Professor Najmul Hasan, Ex-Provost of S.S. Hall (N) and to Professor Ikram Hussain, Provost of S.S. Hall (N) and to Mr. Khalid Azam warden of Central Hostel, S.S. Hall (N) providing me accommodation facilities in the Hall.
I am also grateful to Professor Mohd Taqvi Amini Ex-Dean, Faculty of Theology and to Maulana Obaidullah Muzahiri, Delhi for giving valuable suggestions, in preparing this work.

In the end it is also my duty to pay thanks to Mr Mohd Salim, Librarian, Seminar Library, Faculty of Theology who provided me the concerned books and to Mr Suhail Ahmad and Mr Owais Ahmad who inspite of their busy scheduled took pains for more than a month to type this thesis. And to those also who have directly or indirectly helped me in submitting this thesis.

May Allah shower His blessings on them all!

January'87

(Abdul Khalique)
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Abbreviations

H.Q. The Holy Quran
Bib. The Bible
Als. Allaihissalam (P.B.O.H.)
Mohd (s) Muhammad Sallallahu Alaihi va sallam.
Hz. Hazrat (The respected)
O.T. Old Testament (Bible)
N.T. New Testament (Bible)
Gen. Genesis (Bible)
Exod. Exodus (Bible)
Lvct Leviticus (Bible)
Nmb (Numbers (Bible)
Dtro Deuteronomy (Bible)
Josh The Book of Joshua
1 Sam The First Book of Samuel
2 Sam The Second Book of Samuel
1 King The First Book of King
2 King The Second Book of Kings
1 Chro The First Book of the Chronicles
Ezra The Book of Ezra
Nehemiah The Book of Nehemiah
job The Book of Job
Pvb Proverbs
Eccl Ecclesiastes
Isaiah The Book of the Prophet Isaiah
The Book of the Prophet Jeremiah
The Book of the Prophet Ezekiel
The Book of Daniel
The Gospel according to Matthew (Bible)
" Mark "
" Luke "
" John "
Acts of the Apostles (Bible)
The Letter of Paul to the Romans
The First Letter of Paul to the Corinthians
The Second Letter of Paul to the Corinthians
A Letter of Hebrews (Bible)
The First Letter of Peter
The First Letter of John (bible)
A Letter of Jude.
The Jesus Christ
Chapter
Hadith (The Traditions of the Prophet Mohd. PBOH).
Peace be on him.
# CONTENTS

<table>
<thead>
<tr>
<th>Introduction</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Chapter I - The Patriarchs of the Hebrews</td>
<td>17 - 85</td>
</tr>
<tr>
<td>(a) Abraham (Ibrahim)</td>
<td>18 - 34</td>
</tr>
<tr>
<td>(b) Lot (Lut)</td>
<td>35 - 40</td>
</tr>
<tr>
<td>(c) Ismael</td>
<td>41 - 46</td>
</tr>
<tr>
<td>(d) Issac (Ishaque)</td>
<td>47 - 51</td>
</tr>
<tr>
<td>(e) Jacob (Yagoob)</td>
<td>52 - 64</td>
</tr>
<tr>
<td>(f) Joseph (Yusuf)</td>
<td>65 - 85</td>
</tr>
<tr>
<td>2. Chapter II - Exodus of the Hebrews from Egypt and their entry into Canaan.</td>
<td>86 - 142</td>
</tr>
<tr>
<td>(a) Moses and Aaron (Moosa and Haroon)</td>
<td>87 - 127</td>
</tr>
<tr>
<td>(b) Joshua (Yusha)</td>
<td>128 - 133</td>
</tr>
<tr>
<td>(c) Jethro (Shuaib)</td>
<td>134 - 142</td>
</tr>
<tr>
<td>3. Chapter III - The Kingdom Period</td>
<td>143 - 193</td>
</tr>
<tr>
<td>(a) Samuel (Shamveel)</td>
<td>144 - 151</td>
</tr>
<tr>
<td>(b) David (Davood)</td>
<td>152 - 168</td>
</tr>
<tr>
<td>(c) Solomon (Sulaiman)</td>
<td>169 - 184</td>
</tr>
<tr>
<td>(d) Elijah and Elisha (Ilyas and Elyasa)</td>
<td>185 - 193</td>
</tr>
<tr>
<td>4. Chapter IV - Job, Ezra and Jonah</td>
<td>194 - 213</td>
</tr>
<tr>
<td>(a) Job (Ayyub)</td>
<td>195 - 202</td>
</tr>
<tr>
<td>(b) Ezra (Uzair)</td>
<td>203 - 205</td>
</tr>
</tbody>
</table>
(c) Jonah (Yunus) 206 - 213

5. Chapter V - The Four Major, The Twelve Minor and Some Little known prophets 214 - 247
   (a) The Four Major Prophets 215 - 226
   (b) The Twelve Minor Prophets 222 - 246
   (c) Little known prophets 247 - 247

   (a) Zakariah (Zakariyyā) 249 - 253
   (b) John (Yahyā) 254 - 260
   (c) The Jesus Christ (Isā Masih) 261 - 287

   (a) Articles of Faith 290 - 314
   (b) Religious Practices and Devotional Life 315 - 352
   (c) General Teachings for the Muslims from the Hebrew Prophets 353 - 375

Bibliography
INTRODUCTION
INTRODUCTION

Impact on the Muslim Religious thinking of the Biblical and the Quranic Accounts of the Hebrew Prophets

"We have sent thee Inspiration, as We sent it to Noah and the Messengers After him: We sent inspiration to Abraham, Ismail, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. Of some apostles We have already told thee the story; of others we have not; - and to Moses God spoke direct; - Apostle who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against God: For God is Exalted in Power, wise.

1. Allah and the Mankind

Allah the Almighty created Haz. Adam Als. by His special command ("KUN i.e. Be") and then countless people man and women came into being through him and his wife (Havvah or Eve) Allah and Allah only was their Lord God and sustainer and they were His servants and bondsmen and worshipped Him alone.

2. Iblis-Satan and the Mankind

Later on, with the passage of time due to the enmity of Satan - Iblis against their father Haz. Adam Als.
He (Satan) entrapped them in his fraudulent tricks and mirageous promises of success, with the result that they having believed this transient world as the final goal of their life concentrated on it and forgot Allah and Hereafter. They forgot forsook and rejected Allah—the real creator and the sustainer but embraced, remembered and adopted the false and apparent sustainers i.e. the Earth, the Heaven, the Sun, the Moon, the Star and even the Idols and pictures. Alas! instead of the creator they began to worship the creation.

3. The Prophetic Era

Thus, when Iblis began to seduce and deceive them as he had sworn before Allah and rendered them thankless to Him (Allah), He out of His Mercy and grace sent his chosen servants—the messengers and prophets to remind them that they should not be taken in by Iblis as he is there avowed enemy and that all his promises are false and full of deceit. All the Prophets of Allah gave glad tidings of success and salvation to those who obeyed Him but warned of the frightful and ignominous punishment to those who disobeyed Him. The :-J- reports: (a) "O ye children of Adam! Whenever there come to you apostles from amongst you, rehearsing by Signs unto you, - those who are righteous and mend (their lives), - on them shall be no fear nor shall they grieve. But those who reject
our Signs and treat them with arrogance, - they are Companions of the Fire, to dwell therein (for ever).

(b) Apostles who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against God: For God is exalted in Power, Wise.

In the beginning all the people were like a family or small tribe but with the passage of time they developed into different nations (tribes and clans). Hence Allah sent His messengers to every nation. While some of them are well known and recorded in the books etc. the others are neither recorded nor known to the people (now).

(d) ORIGIN Of THE HEBREWS

The word "Hebrew" is closely connected with the word "Hebirue" - which was given to them disparagingly by the settled communities because they were a wandering nation and remained engaged in raiding the desert fringes of North Western Mesopotamia for centuries, some four thousand years ago. Though some of them settled in the fertile Eastern part of the Nile-Delta - the land of Goshen yet most of them passed a nomadic life.
(e) The Prophetic Era

According to the Quranic evidence as already mentioned because Allah sent his messengers to every nation so He sent His messengers to the Hebrew nation also. The H.Q. reports: "Remember Moses said to his people: "O my people! Call in remembrance the favour of God unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples." (Al-Maidah 22). Then came a time, when the Almighty wished to grace the restless and the law-less community, with His bounties and favour. He showered His bounties on them in terms of prophethood and in terms of kingship. The became the chosen people on the Earth through the chosen guides of mankind like Abraham - Jacob, Moses (& Jesus) etc. (Peace be upon them all).

(f) The Patriarchs of the Hebrews

Abraham inspired by God left Ur and got settled in the land of Canaan and then Allah selected him to be the father of the Hebrew nation and the fountain head of many prophets to come after him. Abraham 'begot' Ishmael and Issac, Issac 'begot' Jacob and Esau and Jacob 'begot' twelve sons (Joseph, Benjamin and ten others). All these prophets are considered as patriarchs in the Hebrew history (2000 BC - 1700 B.C.). After Joseph who served in Egypt as a premier Hebrews were, in the reign of the later pharaohs, reduced to slavery (1700 B.C. - 1300 B.C.).
(g) **Exodus of the Hebrews under Moses**

Then God raised Moses and Aaron among the Hebrews and he made them free from the clutches of the pharaoh. Then they remained wandering in the Sinai guided by and at times violating and revolting against Moses. Then during the Prophethood of Joshua the successor of Moses they entered the promised land.

(h) **The Hebrews under Judges**

Though they were highly graced by Allah yet they broke His commandments too many times to be forgiven. After Moses and Joshua, Allah set judges over them. They protected them against their enemies. Prominent among them are: Gideon, Samson, Eitiel, Ehud and Samuel.

(i) **The Hebrews under Monarchy**

Thereafter, they, being influenced by their neighbours, wished to be ruled by a king and thus the then judge and prophet Samuel anointed Saul as their first King. He was succeeded by David and David by Solomon. It was the golden age for the Hebrews.

(j) **Exile of the Hebrews**

Then came the worst time when Hebrews were (Israel) exiled to Assyria (Fall of the Northern Kingdom-Israel 700 B.C.) and to Babylonia (Fall of the Southern Kingdom
Judah - 600 B.C. Jerusalem was destroyed by Nebuchadnezzar II (600 B.C.)

(k) The Return from the Captivity

They were allowed to return to Jerusalem under Cyrus. They were guided by, Ezra and Nehemiah in their periods. After them many other prophets even Malachi, Zechariah (Zachery and John the Baptist) guided the Hebrews till the advent of Jesus the Christ (OBC) the main prophet of the New Testament period.

(1) Division of the Hebrew Prophets

They are divided in the following broad categories.


II. Moses and Aaron

III. The former Prophets: (From Joshua to 2 kings).

IV) The later prophets: (Isaiah, Jeremiah, Ezekiel and the 12 minor prophets).

The Minor Prophets

Though they are known as minor or little prophets yet they are not minor or little in respect of importance but in respect of length.

(m) The Hebrews in the Holy Quran and Bible

As far as the description of these prophets in the Bible and in the Holy Quran is concerned, many of them have been described both in the Bible and the Holy Quran. Some of these prophets are mentioned in the Bible only (Daniel, Malachi, Zaokchariah etc.), and there is one prophet Zul Kifl who is mentioned in the Holy Quran, only, yet no description is available. Samuel's description is found in the Holy Quran in connection with the battle of David and Goliath. Though Samuel's name is not found in the Holy Quran yet the scholars of H.Q. think that the "Samuel" of the David's period is the very samual who appointed Saul (Talut) mentioned in the Holy Quran. Zachary (Zakariah) the Baptist and the Jesus Christ are mentioned in the Bible (NT) as well as in the H.Q.

While the Bible, owing its origin primarily to the religious aspirations of the Jews (Hebrews) was written for the people of Israel - the people who looked back to Jacob (Israel) as their common ancestor and
Abraham as the founder of their nation, and the Gospels also were originally meant for the Bani Israel only but later on the Christian Missionaries particularly the Apostle St Paul declared them open for the Gentiles; the h. j. was revealed to the Prophet Muhammad (peace be upon him) for the guidance of the whole humanity and for all the times to come.

The account of these prophets whether in the old Testament or in the Holy Quran shows that they were chosen by God for the guidance of mankind in their respective periods and particular circumstances. While the Holy Quran declares them to be upright, blameless, innocent and righteous at many places, the Bible charges them with the mean and the abominable practices quite contrary to the office of prophethood. Some of them are charged with fraud (Jacob), adultery (David, Lot Jacob), pagan idol worship (Solomon, Aaron) etc., not always disapproved.

In the present work all these (false) charges against the God's chosen and his beloved prophets and messengers have been proved false and fabricated. Not only they have been proved quite innocent and crystal clear but have also been declared to be the ideal guides of mankind. However inspite of all these charges not only the Holy Quran but also the Bible depicts them as models of obedience,
concentration of purpose and mission, patience, preservance, persistence and submission to the Almighty Allah in all the weals and woes.

Though many of the Hebrews under the guidance of their prophets practised monotheism with remarkable obedience to the prophets, passed good life and were graced more than any other community in the whole world yet the lapses on their part were too many to be assed by (a,b) unpunished. Hence the advent of these well wishers of the Hebrews (and other nations also). They give them glad tidings and prophesied their salvation in case they acted upon the commandments of their Lord-God (Yagweh or Al Shaddai) and warned them of the dire consequences if they broke the covenant (44 a,b) entered with God (by them).

Both the Bible and the Holy Quran agree that their glad tidings and warnings were realised in toto even in the most adverse circumstances. The Lord was always with them with His Mighty Hand and He intervened if their enemies seemed to have an upper hand. Hence the miracles worked by Abraham, Moses, Samuel, Elijah, and Jesus the Christ etc. 45

(n) Names of the Hebrew Prophets in the Bible
32. Zachariah  33. Malachi. Some little known prophets:
46. Zakariyah  47. John the baptist  48. Jesus Christ

(o) Names of the Hebrew Prophets in the Holy Quran:

1. Abraham (Ibraheem), 2. Lot (Lut)  3. Ishamol (Ismael)
4. Issac (Ishaque)  5. Jacob (Yaqoob)  6. Joseph (Yusuf),
7. Moses (Moosa)  8. Aaron (Haroon)  9. David (Dawood)
16. Ezra (Ozair)  17. Shoib (Jethro)  18. Zakariya (Zak'riyya)

The books used:

As regards the books used though many books - the Holy Quran, The Bible and their respective commentaries, the books on comparative religion and many general books concerning Islam, Christianity and Judaism have been used.

(p) Significance of the present work

Though I do not claim to be the first man to touch the topic because some work has already been done by Maulana Hifzur Rehman Seoharavi in his "Qasasul Quran in 4 volumes and by Mohd Jamil Ahmad in his "Anbiya-e-Quran" and by Maryam Jamilah in her "Islam verses Ahl-Al-Kitab (Past & Present)" and by Muhammad Hamidullah in his "Islam and Christianity" - A.E.I.F. Publication Paris No.1/B6. (The revised edition Hyderabad 1403 H/1983 A.D) and by Maulana Abdul Haque Haqqani in his Tafseer-e-Haqqani; yet I do say that I have tried to deal with the topic in a comprehensive manner. The account of each and every prophet in the Bible and the Holy Quran has been dealt with in four sub-topics: firstly the similar or common points have been discussed, secondly the dissimilar points, thirdly those points which are mentioned exclusively in the Bible and finally those points which are mentioned exclusively in the Holy Quran. Such a discussion has been made in the first six chapters from Haz. Ibrahim - the friend of Allah to the Prophet
Haz. Isa - the word of Allah. In the 11th chapter impact of such a comparative study of these Hebrew prophets on the Muslim religious thinking has been discussed. This discussion has again been made in three some topic. (i) The Article of faith (ii) The devotional life and the religious practices and (iii) General teachings for the Muslims from the Hebrew prophets.

As regards the significance of the present work the gentle readers may themselves know it will but I do say that by the grace of Allah these pages may be helpful to the students of Judaism, Christianity and Islam. Amen (May it be so).

"Our Lord! We have wronged our own souls: If Thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost". Al-Aaraf-23

"Our Lord! Accept (this service) from us: For Thou art the All-Hearing, The All-knowing." Al-Baqarah-127.
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   (David).
   ........(Zakariyaa ) Mt Mk Lk John.
47. Al-Baqara,136;Al-Imran 84;Al-Nisa 166;Al-Anam 83-90;
   Al-Aaraf 103; Al-Anbiyaa 51;Al-Shuara 10- Al-Aala 19.
191
CHAPTER I

THE PATRIARCHS OF THE HEBREWS
CHAPTER I(a)

Hazrat Ibrahim Als. according to The Holy Quran and the Bible

SIMILARITIES

Migration

I) Hazrat Ibrahim (Abraham) Alaihissalam migrated from his country to a particular land at the command of Allah, the Lord God.¹

Merciful Nature

II) He was excellently faithful to Allah, righteous compassionate, sympathetic, forgiving and always turned to Allah in all the weals and woes.²

Friend of Allah

III) Allah the Almighty took Haz. Ibrahim Als. for a friend.³

Excellent Model

IV) Allah the Almighty chose, and selected him as an excellent model, example, and a great leader for people for their guidance.⁴

Haz. Ibrahim Als. and his Descendants

V) Allah the Almighty highly blessed him and his descendants so much so that many well known prophets, kings, and leaders arose among them.⁵
**Sacrifice of a Son**

VI) Haz. Ibrahim (Abraham) Als. at the instance of the Almighty Allah promptly got ready to offer one of his sons for sacrifice for the sake of Him, but could not do so, since He (Allah) got pleased with him (Ibrahim), because of his practical attempt to conform to His will. Allah sent some momentous sacrifice (Sheep, ram) as a substitute (for the son).

**Guests of Haz. Ibrahim (Als.)**

VII) Once some guests came to him and they gave him glad tidings of a son (Ishaque). Having heard this happy and unimaginable news, his wife laughed at herself because her husband (Haz. Ibrahim) had grown old enough and she too was old and barren.

**Haz. Ibrahim (Als.) and The People of Haz. Lut Als.**

VIII) When Allah the Almighty decided to punish the people of Haz. Lut Als. (Lot) because of their sins. He, being compassionate tried and pleaded Allah to avert the torment from them.

**Haz. Ibrahim (Als.) and some Birds and Animals**

IX) Once, he took some living beings (birds animals etc.) at the instance of Allah, halved (out) them and kept the pieces there of on different places (mounts etc. at His command).

**B. DISIMILARITIES**

I) According to the Holy Quran AZAR was the father of Haz. Ibrahim (Abraham) Als., but the Bible records that TERAH
was his father.  

**Haz. Ismael (Ishmael) and His Mother in the Wilderness**

II) According to H.Q. Haz. Ibrahim Als. (Abraham) took his Zurriyat (Hazrat Hajirah and Haz. Ismael) to settle them in the wilderness near his sacred house-Kabah, so that they may establish prayer (and thus all the divine commandments). On the contrary the Bible records that Haz. Sarah the first wife of Haz. Abraham (Ibrahim) bore jealousy against Hajirah (Hager) and her son (Haz. Ismael) because Haz. Ismael had laughed at Haz. Ishaque son of Haz. Sarah on his weaning day. Moreover Haz. Sarah was not ready to allow Haz. Ismael to share in the inheritance of Haz. Ibrahim. She compelled Haz. Ibrahim Als. to drive out Haz. Ismael and her mother. Hence he drove them out and Haz. Ismael along with his mother (Hajirah) wandered in the wilderness of Beer Sheeba (Paran).  

**Guests of Haz. Ibrahim (Als.)**

III) According to the H.Q. once, some messengers (angels) came to Haz. Ibrahim Als. He, having considered them as human beings, offered them food (roasted calf etc.) to eat. The guests (angels) what to say of eating, did not even touch it. On the contrary the Bible claims that they ate food.  

**Prophecy of a son to Haz. Ibrahim Als.**

IV) According to the H.Q., when angels gave glad tiding to Haz. Abraham of a son Haz. (Ishaque), Haz. Sarah laughed at this strange news, because of her being barren and old and her husband too being coaxed old. At the wondering of Haz.
Sarah, the angels asked about her surprise at the decree of Allah, while many blessings (in strange manners) of Allah had already showered on the family. According to the Bible Allah, the Lord God Himself asked Haz. Ibrahim Als. about the laughing of Sarah (at the glad tidings of son in their old age).  

Nomenclature
V) The H.Q. calls him with one name only i.e. Haz. "Ibrahim" Als., but the Bible calls him "ABRAM" at first and then Abraham.  

The Baitullah
VI) According to the H.Q. Haz. Ibrahim Als. with the help of Haz. Ismael Als. built the Kabah (Baitullah) but the Bible does not record the construction of this great holy shrine. However it does record, that he (Ibrahim) built two altars, one in the country of Canaan and the other between Ai and Bethel.  

Mission of Haz. Ibrahim Als. (Abraham)
VII) The H.Q. presents Haz. Ibrahim Als. as a great preacher of monotheism and records his preaching of monotheism to a king, to his father, and even to his own people. They tried their best to kill him by means of burning etc. He openly and in parables, condemned the polytheistic practices of the people without any fear. The Bible does not record his preaching, neither to his father nor to his people and to the king.
Sacrifice of Haz. Ibrahim's son; Ismael or Ishaque (Als.)

VIII) According to the H.Q. Haz. Ibrahim Als. saw his Haleem son (Ismael) in the vision (dream) as if he was offering him as a sacrifice. He asked his view about the sacrifice. Haz. Ismael (Als.) got immediately ready to be sacrificed. On the contrary Bible claims that the concerned boy was Haz. Ishaque Als. who was not consulted about being sacrificed at all. Haz. Ishaque Als. asked Haz. Ibrahim the whereabouts of the sacrificial animal and he was answered that God would provide it. 17

Did Haz. Ibrahim lapse into polytheistic practice?

IX) While the H.Q. presents Haz. Ibrahim Als. as a great man of morality, always obedient to God and deadly opposed to the pagan polytheistic practices; the Bible claims (records) that he administered an oath of loyalty to his servant by ordering him to put his hand (servant) under his (Ibrahim) thigh in the pagan manner when he was about to leave for Mesopotamia to take a wife for Ishaque (Issac). 18

Aspects of Haz. Ibrahim's Life

X) The H.Q. emphasises on the spiritual, missionary and prophetic aspects of the life of Haz. Ibrahim Als. This Holy Book does not aim at describing the biography and history of Haz. Ibrahim. On the contrary the Bible describes History (biography) of Haz. Ibrahim Als. with less emphasis on his missionary life. However, he is presented extremely dutiful to God. 19
Success of Haz. Ibrahim (Als.)

XI) According to the H. Q. Allah blessed him in this world as well as in the life hereafter. On the contrary the Bible, without mentioning his other worldly status, simply records his temporal graces and bounties showered on him and his descendents in terms of high multitude of people and the great expanse of landmass. 20

The Books of Haz. Ibrahim (Als.)

XII) According to the H. Q. though Haz. Ibrahim Als. was graced with many booklets yet the Bible does not indicate them. 21
Some Points About the Prophet Ibrahim Als.
Mentioned Exclusively in the Bible

I) The prophet Ibrahim Als. migrated from UR - his native land via HARRAN to Canaan at the age of 75 years.

II) The lord God appeared to Ibrahim Als. in Canaan and said to him, "I give this land to your descendants."

III) The prophet Ibrahim Als. went down to Egypt with his wife Sarai because of a severe famine. At this instance she told the Egyptians in the household of Pharaoh that she was his sister. Allah struck Pharaoh and his household with grave disease on account of Sarai. Pharaoh returned her to Ibrahim Als. with many male and female slaves, and live stock.

IV) When the land (between Bethel and Ai) could not support the livestock of Abraham and Lot and more over the herdsmen of them began to quarrel with one and other, they parted company (from each other). While the Prophet Lot Als. settled in the plain of Jorden, the prophet Ibrahim Als. went towards Canaan and settled there.

V) Once a war broke out between Kings: Four Kings against Five. The four kings captured all the flocks and herds of Sodom and Gomorah and carried off the Prophet Lot Als. also. The prophet Ibrahim Als., having heard that sad news released him from the kings with a force of 318 persons.
VI) The prophet **Ibrahim** Als. gave a tithe of all the booty captured from the Kings, to the King of **Salem**, **Melchezedek** the priest of God most high.\(^{27}\)

VII) **Allah** told the prophet **Ibrahim** Als. that his descendants would be aliens in a foreign country and would be rendered there as slave. Then He would punish the oppressors and they would return from there after four hundred years with great possessions.\(^{28}\)

VIII) **Sarai** - being barren gave **Hagar** her slave girl from **Egypt** to **Ibrahim** Als. as a wife. She conceived and gave birth to **Ismail** Als. The eldest son of **Ibrahim** Als. who was then 86 years old.\(^{29}\)

IX) **Allah** ordered the prophet **Ibrahim** Als. to circumcise the flesh of his fore skin alongwith his family members (males) even the purchased ones as a sign of ever lasting covenant between Him (Allah) and him (**Ibrahim**) and his descendants. Hence he circumcised the flesh of his fore skin at the age of 99 years.\(^{30}\)

X) **Sarai** - was the daughter of **Abrahims** (Als.) father though not by the same mother.\(^{31}\)

XI) The Prophet **Ibrahim** Als. interceded with God from **Abimelech** and his household and He healed them all.\(^{32}\)

XII) The age of prophet **Ibrahim** Als. at the birth of prophet **Ishaq** Als. was 100 years.

XIII) The prophet **Ibrahim** Als. and the King **Abimelech** made a pact at the well – **Beersheba** with an oath.\(^{34}\)
XIV) The prophet Ibrahim Als. had two brothers: Nahor and Haran.  

XV) The prophet Ibrahim Als. buried his wife (death at the age of 127 years) in the cave on the plot of land at Machpelah (cost 400 shekels of silver) to the east of memre (Hebron) in Canaan.  

XVI) The prophet Ibrahim Als. sent his servant to his own country to take a wife for his son Ishag Als. (daughter of Nahor, named Rebecca).  

XVII) The third wife of prophet Ibrahim Als. was Keturah who bore six sons to him; Their names are (i) Zimran (ii) Jokshan (iii) Medan (iv) Midian (v) Ishbag (vi) Shuah.  

XVIII) The prophet Ibrahim Als. died at the age of 175 years.
Some Points, About the Prophet Ibrahim Als. 

Mentioned Exclusively in the Holy Quran.

I) The prophet Ibrahim Als. openly condemned the idol and image worship to the extent that he was thrown into the blazing fire, but Allah saved him.\textsuperscript{40}

II) He logically condemned the worship of the celestial bodies - like the sun, the moon and the stars.\textsuperscript{41}

III) He tried his best to dissuade his father in a very gentle persuasive tone from the worship of idols but his father what to say of accepting the advice or responding gently scolded him in a very rude tone and threatened to kill him.\textsuperscript{42}

IV) Though the Bible mentions his migration from his native land (UR) to Canaan yet no reason for it has been offered, except that he would give Canaan to him and to his descendants for ever. The H.Q. mentions that his migration from the house of his father of Canaan was for the sake of Dīn (Religion) because his father scolded him not to spread monotheism and not to condemn the idol worship.\textsuperscript{43}

V) Once the prophet Ibrahim Als. had promised to his father to make Istighfar (Intercession to Allah to forgive his sins) for him but when his enmity against God became open (clear) to him, he dissuaded himself from him (Father).\textsuperscript{44}

VI) He told his people (and his father too) that all sort of power and authority (even life, death, food, drink guidance, disease) rests with Allah (belongs to Him). Hence He alone should be worshipped.\textsuperscript{45}
VII) He (Als.) prayed to Allah, "O my Lord bestow wisdom on me and join me with the righteous, grant me honourable mention on the tongue of truth among the latest (generations); make me one of the inheritors of the Garden of Bliss; forgive my father for that he is among those astray; and let me not be in disgrace on the day (of judgement); when (men) will be raised up - the day when neither wealth nor sons will avail but only he will prosper that brings to God a sound heart

.............." 46

VIII) He has well mentioned - the Day of judgement, the Day of Resurrection, the Paradise, the Hell and punishment to the worshippers of False gods - and the False gods themselves (Iblis etc. ........). 47

IX) Once he saw in the presence of people towards the stars and exclaimed "I am indeed (sick)". When they departed from him he turned to their gods and thus addressed, "will you not eat (of the offerings before you); "what is the matter with you that ye speak not intelligently". Then he broke them and then the worshippers hurried to him. He tried to convince them of the false hood of idols and the truth of the Lord God; but they instead of getting convinced sought a strategem against him but Allah humiliated them. 48

X) He tried to convince a King that Allah alone is the omnipotent and that the universe with all its apparent/abstract things, belong to Him. But, though he faced humiliating situation, did not (agree with Ibrahim Als.) accept the power and authority of Allah. 49
XI) He prayed to Allah to show him how the dead bodies would be raised (on the day of resurrection). Allah showed him that fact by means of 4 birds.\(^{50}\) (They were slaughtered and then raised to life).

XII) He built the building of **Kabah** by the Command of Allah he announced to the people to visit His house.\(^{51}\)

XIII) He advised (will) his children to worship none but Allah.\(^{52}\)

XIV) He prayed to Allah along with **Ismael** Als. to raise a prophet among their progeny who (i) would rehearse His signs to them (ii) instruct them in scripture (iii) and teach them wisdom (iv) and sanctify them.\(^{53}\)

XV) He advised (will) his children to always follow Islam up to death.\(^{54}\)

XVI) He was neither a jew nor a christian but a true Muslim; the best model of monotheism.\(^{55}\)

XVII) He taught the people through his scrolls:\(^{56}\):

i) There can be no vicarious atonement.

ii) Man must take effort or he will gain nothing.

iii) His effort will soon be seen.

iv) He will find his reward in full measure.

v) All things turn to Allah (Happiness and sorrow, to

vii) life and death etc.

viii) He created all things in pair from a drop of semen.

ix) After death he will raise all the things again.
x) Wealth and satisfaction is provided by Allah alone.

xi) That even the biggest of the false gods (Sirius - Shi'araa) star etc. are His creation.

xii) Even the most powerful wicked people cannot save themselves from the punishment of God (like Aad, Samud people of Noah, and Sodom-Gomorrah etc.......)

Then which of the gifts of the lord O Man will thou dispute about.

xiii) To gain prosperity one should purify himself and should glorify the name of Allah.

xiv) The Akhirat (Hereafter) should be preferred to Duniya (This word).
REFERENCE (Haz. Ibrahim Als.)


1) (a) The Holy Quran: Surah Al. Anbiyaa Ayat 71:
   (b) The Holy Bible-The Bible; Genesis. Chapter 12 versel 1 to 5.

2) (a) ..... The H.Q. : Al-Taubah 114; Hud 74,75; Al-Nahl 120, 121 Maryam 41; Al. Anbiyaa 51; Al-Mumtahinah 4; Al. Saffat 95-102. Al.Zuqhruf 26-28. Al.Najm 37.
   (b) The Bible : Gen. 18: 16-33.

3) (a) H.Q. : Al. Nisa 125(3b)
   (b) Bible Isaiah 41:8

   (b) Bible: Gen. 12:1-2.

5) (a) H.Q. Al-Nisa 54, Al-Hadeed 26, Al. Ankaboot 27, Al.- Maidah 22.
   (b) Bible Gen. Exod, Jeuteronomy, Joshua, 1 kings, 2 kings, Isaiah, ........ Malachi
(6b) Bible: Ge. 22: 1-18.
(7b) Bible: Gen 18: 1-15
(8a) H. Q.: Hud 75-76; Al-Hijr 57; Al-Ankaboot 31-33.
(8b) Bible: Gen 18: 23-33.
(9a) H. Q.: Al-Baqrah : 160.
(9b) Bible: Gen. 15: 6-12.
(10a) H. Q.: Al. Anaam 74.
(10b) Bible: Gen. 11: 27(11a)
(11a) H. Q.: Ibrahim 37.
(11b) Bible: Gen. 21: 5-21.
(12b) Bible: Gen. 18: 2-9.
(13a) H. Q.: Hud 71-73, Al. Zariyat 24-30
(13b) Bible: Gen. 18: 12-15
(14b) Bible: Gen. 17: 3-8
(15a) H. Q. : Al-Baqarah 127
(15b) Bible: Gen. 12:7-9
(16b) Niâh.
(18a) H. Q.: Al-Baqarah 140, Al-i-Imran 67; Al-Anaam 74-81, Maryam 41-50, Al-Saffat 81-89; Al-Mumtahtina.
(19a) (14a);
(19b) Bible: Gen. 12-25
(20b) Bible: Gen. 12: 1-3, 13: 14-17, 17: 4-5.
(21a) H. Q.: Al-Ala 18.
(21b) Bible: Silent on the point.

(From the Bible)
(22) Gen. 11:30-32;12; 1-6 (23) Gen. 12:7
(28) Gen. 15:13-14 (29) Gen. 16:1-6, 15-16
34. Gen. 21: 22-31-33 | 35. Gen. 11: 26; 22; 20

From the Holy Quran

40. Maryam 42-45; Al-Anbiyaa 52-69 Al-Shuaraa 72-74; 
   Al-Ankaboot 16-25; Al-Saffat 85-98.
41. Al-Anaam 74-81 | 42. Maryam 42-46
43. Maryam 48; Al-Ankaboot 24-26; Al-Saffat 99
44. Ibrahim 41; Maryam 47; Al-Toubah 114, Al-Mumtahinah 4
45. Al-Anaam 74-81; Al-Shu'araa 71-81; Al-Saffat 99
46 & 
47 Al-Shu'araa 83-102 Al-Ankaboot 25
48. Al-Baqarah 258.
49. Al-Saffat 85-98
50. Al-Baqarah 268.
51. Al-Baqarah 125-127; Al-Haj 26-27
52 & 
54 Al-Baqarah 132; Al-Zukhruf 28
53. Al-Baqarah 129. | 55. Al-Baqarah 135,140; Al-i-Imran 67
56. Al-Najm 20-53; Al-Aala 14-19
CHAPTER I(b)

Haz. Lut (Lot) Als.

A. SIMILARITIES

Sinful Crime (Homosexuality of the people of Lut (Als.))

I) The H. Q. and the Bible both agree upon the fact that Haz. Lut (Lot) Als. was the prophet of God. He migrated with Haz. Ibrahim (Als.) from his native place (UR) to another country. He forbade his people not to indulge in the homosexual-unnatural crime. Though he left no stone unturned in bringing the astrayed community (people) to the right path yet the people-given too much to the abominable and sinful practice to give it up rejected his sincere call. Not only they rejected his call, but they threatened him to drive out also (with dire consequences if he did not desist from calling them to the right path.

Guests of Lut Als.

II) Even at that stage when the people almost everyone had besieged his house, he appealed to their conscience and even offered his daughters to the sex hungry. But none of them was moved even in the least. They admonished him and tried to snatch his guests to commit the unnatural crime.

Prayer of Haz. Lut Als.

III) In this state of helplessness he prayed to Allah for support against them and his prayer was heard at once. The
According to the Haz. Lut Als. was the holy prophet of Allah and always obeyed his commandments and never
did any act which was against the dignity of the Prophethood. On the contrary the Bible charges him with intoxication and adultery with his own daughters.

**Crime of the People**

II) According to the H.Q. his people not only indulged in the unnatural sexual intercourse but they openly, in their councils practised wickedness also. In addition to these, they used to cut off the high ways (i.e. used to commit highway robberies). Though the Bible records their homosexual crime, yet it does not record (mentions) the high way robberies and the open commission of wickedness in their councils.

**Crime and Punishment of the wife of Haz. Lut (Als.)**

III) The H.Q. charges her to be disloyal to Haz. Lut Als. and even at time of punishment she did not follow Haz. Lut Als. and remained with those who lagged behind. The Bible does not mention her disloyalty against Haz. Lut Als. However, it does mention that she looked back ward towards the destroyed city and she became a piller of salt.

IV) According to the H.Q. Allah evacuated the believers, (Lut and followers) from the city (to be visited with torment). But according to the Bible the angels caught his (Lut) hand and led him with his wife and daughters outside the city.
Some Points of About the Prophet Lut Als.
Mentioned Exclusively in the Bible

I) Haz. Lut Als. was the son of Haran and the grandson of Terah i.e. nephew of Haz. Ibrahim Als.¹⁴

II) Haz. Lut Als. welcomed the Angels to his house in the city called Sodom. The Angels were in the countenance of Man.¹⁵

III) Haz. Lut Als. escaped to a place called Zoar to be safe from the Disaster (over throw of Sodom and Gomorrah).¹⁶

IV) Haz. Lut Als. lived in a cave with his two daughters, because he was afraid to stay in Zoar.¹⁷

Some Points About the Prophet Lut Als.
Mentioned Exclusively in the Holy Quran

I) When Haz. Lut Als. felt himself powerless against the wicked man of Sodom (and Gomorrah) he grieved very much on Angels' account and said, "Is there not among you even a single right minded person". He also said, "would that I had power to suppress you or that I could be take myself to some power-ful support".¹⁸

II) He urged his people to fear Allah and to follow him (Lut) and that he did not want any thing in return (for Tabligh) from them.¹⁹

III) The people of Haz. Lut Als. committed high way robbery and also openly perpetrated lewdness in their meetings.²⁰

IV) Allah gave him (Lut) judgement and knowledge and admitted him into His mercy. He was among the righteous.²¹
REFERENCES (Haz. Lut Als.)


1a) The Holy Quran: Surah Al-Anam Ayat 84-90; Al-Saffat 139 Al-Anbiyaa 74-75, Al-Shura 160-165.

1b) The Holy Bible—The Bible: Genesis Chapter 13; Verse 10-18; Chapter 19.

2a) The H.Q.: Al=Aaraf 80-82; Hud 77-83; Al-Hijr 67-69; Al-Anbiyaa 74-75; Al-Shuara 160-166, Al-Namal 54-58; Al-Ankaboot 28-35.

B) Bible: Gen. 19.

3a) The H.Q.: Al-Aaraf 80-82; Hud 77-79; Al-Hijr 67-72; Al-Shoara 167; Al-Namal 56; Al-Ankaboot 26-35; Al-Qamar 33.

b) The Bible: Gen. 19.

4a) The H.Q.: Hud 79-81; Al-Hijr 67-69; Al-Ankaboot 33-34; Al-Qamar 37.

b) The Bible: Gen. 19: 4-11.

5a) The H.Q.: Al-Qamar 37.

   b) The Bible: Gen. 19: 12-18
7a) The H.Q.: Al-Zariyat 35.
   b) The Bible: Gen. 19: 15-18
8a) The H.Q.: Al-Aaraf 84, Hud 82-83 Al-Hijr 74.
   Al-furgan: 60 Al-Shoara 172, 173 Al-Namal 58,
   Al-Ankaboot 34. Al-Saffat 136; Al-Zariyat 32:
   Al-Najm 53, 54.
   b) The Bible: Gen. 19: 23-26
9a) The H.Q.: Al-Aaraf 83, Al-Namal 57, Al-Ankaboot 32
   Al-Saffat 134, Al-Tahreem 10
10a) The H.Q.: Al-Anam 86-88
10b) The Bible: Gen. 19: 30-38
12a) The H.Q.: Al-Tahreem 10, Al-Aaraf 83; Hud 81, Al-Namal
   57 Al-Ankaboot 32, Al-Saffat 134.
13b) The Bible: Gen. 19: 15-17.
M2) The Bible: Gen. 11: 30-32

**From the Bible**

18. Hud 77-80 19. Al-Shu'araa 161-164
20. Al-Ankaboot 29 21. Al-Anbiyaa 73-75
CHAPTER - I(c)

Hazrat Ismael (Ishmael) Als.

A. SIMILARITIES

Settlement in the Wilderness

I) Hazrat Ismael Als. the son of Haz. Ibrahim Als. through Hazrat Hajirah (Hagar) Als. was sent in the wilderness with her mother.¹

II) Allah the Almighty highly blessed him and highly accepted him in his sight.²

Issue of the Old Age of Haz. Ibrahim Als.

III) Haz. Ibrahim Als. begat Haz. Ismael Als. (when he was very much old).³

B. DISSIMILARITIES

Apostle of Allah

I) The H.Q plainly declares that he was a great prophet and categorises him among the well known prophets and apostles. The Bible does not accord him the status of a prophet.⁴

Conduct and Mission

II) According to the H.Q. he was always true to his words and used to enjoi ne (com man) his people to perform and give charity. On the contrary the Bible does not mention these qualities of Haz. Ismael Als. at all. He is presented as a wild and quarrelsome man always at daggers drawn against other people.
Sacrifice of Ismael Als.

III) According to the H. Q. Haz. Ibrahim Als. practically 'offered' him to Allah as a sacrifice. He was so much dutiful to his father and to the Almighty, that, when his father consulted him about his sacrifice and mentioned his vision to him, he got ready to be sacrificed at once. But according to the Bible the concerned boy was Haz. Ishaque Als. who was not consulted at all before being sacrificed.⁶

Baitullah and the Final Prophet.

IV) He along with Haz. Ibrahim Als. built the Kābah and prayed to Allah to raise a good Qommat from his descendants and a prophet among them who should exhort them to follow His Laws. The Bible also makes some reference to this prophecy in the words of Haz. Moosa Als. but it does not make any indication to the building of Kābah by Haz. Ibrahim and Ismael, Als.⁷
Some Points About the prophet Haz. Ismael Als.
Mentioned Exclusively in the Bible

I) Allah the Almighty promised to Haz. Ibrahim Als. that he would raise twelve princes in the progeny of Haz. Ismael Als. and that he would develop into a great nation. The following are the twelve sons of Haz. Ismael Als.:

(i) Nebaioth (ii) Kedar (iii) Adbeel (iv) Mibsam
(v) Mishma (vi) Dumah (vii) Massa (viii) Hadad (ix) Teman
(x) Jetur (xi) Naphish (xii) Kedemah

II) He was circumcised by his father when was 13 years old.


V) Haz. Ibrahim Als. left Haz. Ismael Als. in the wilderness alongwith his mother and they wandered in the wilderness of Beersheba and finally grew up and lived in the wilderness of PARAN.
VI) When Haz. Ismael Als. (child) reached the point of death in the wilderness because of the non-availability of food and drink, Allah provided him a well of water.  

VII) By profession Haz. Ismael Als. was an archer and his mother found (for) him a wife from Egypt.  

VIII) Haz. Ismael Als. died at the age of 137 years.  

Some Points About the Prophet Haz. Ismael Als.  
Mentioned Exclusively in the Holy Quran.  

I) He is among the well known prophets.  

II) He always fulfilled his promise and enjoined his household to offer salat (prayer) and to pay Zakat (poor dues) and was very much beloved (acceptable) to Allah.  

III) He was a great model of toleration and forbearance and patience.  

IV) He was offered to Allah by Haz. Ibrahim Als. as a sacrifice.  

V) Allah made the sacrifice (of cattle etc) as a memorial to Haz. Ismael Als. and Ibrahim Als. binding on the coming generations.  

VI) He built Kaabah alongwith Haz. Ibrahim Als.  

VII) He was left in the wilderness alongwith his mother by Haz. Ibrahim Als. for the establishment of regular prayer.
REFERENCES (Haz. Ismael (Ishmael) Als.)


(1a) The Holy Quran: Surah Ibrahim Ayat 37.
(1b) The Holy Bible — The Bible: Genesis chapter 21 verse 14, 15.
(2a) H.Q.: Al.Baqarah 127-129; Al. Anaam 86, 87; Maryam 55 Al.Anbiyaa 86; Al.Saffat 101-167; Suad 68.
(2b) The Bible: Gen. 17: 20, 21; 14-21.
(3a) H.Q.: Ibrahim 39;
(3b) The Bible: Gen. 16: 15; 17: 20
(4a) H.Q.: Al. Anaam 86-87; Maryam 54; Al-Anbiyaa 85, 86, Suad 68.
(4b) The Bible: Gen 16; 11, 12
(5a) H.Q.: Al. Anaam 86-87; Maryam 54-55; Al.Anbiya; 85-86
(5b) Bible Kil.
(7a) H.Q.: Al-Baqarah 128-129.
From the Bible

10. Gen. 22:4-13
11, 12, 13, Gen. 21:4-21
14. Gen. 21:14-21
15. Gen. 20-21
16. Gen. 25:17

From the Holy Quran

17. Al-Anaam 83-86
18. Maryam 54-55
19. Al-Saffat 102; Al-Anbiyaa 85
20, 21 Al-Saffaat 101 103-108
22. Al-Baqarah 125, 127
23. Ibrahim 137.
Hazrat Ishaque Als. (Issac)

A. SIMILARITIES

Birth

I) According to H.Q. and the Bible Ibrahim Als. begat
   Haz. Ishaque Als. in the very old age.¹

II) Once some angels in the human shapes, came to Haz.
   Ibrahim Als. who considering them human beings offered food
   to eat. The Angels according to the will of Allah gave them
   (Ibrahim, Sarah) glad tidings of a son. Hearing it, his
   wife laughed at herself and got much surprised and estranged
   at this unimaginable good news. The reason of her wonder was
   the old age of this couple. The angels assured them that this
   promise (prophecy) would come to be true and that they should
   not be in doubt about this at all. They reminded them many
   of the bounties of Allah already showered on them.²

B. DISSIMILARITIES

I) According to the H.Q. Haz. Ismael Als. was offered
   by Haz. Ibrahim for sacrifice, but according to the Bible
   Haz. Ishaque was offered.³

Aleem and Haleem Sons

II) The Holy Quran calls Haz. Ismael as a Haleem (suffering,
   forbearing) boy and Haz. Ishaque Als. as an Aleem⁴ (Endowed
   with knowledge) boy. The Bible does not (show) this distinction.
with knowledge) boy. The Bible does not (show) this distinction.

III) According to the H.Q. though most of the prophets, after Haz. Ibrahim Als. belonged to Bani Ishaque (then Bani Israel, Haz. Yaqoob, Yusuf, Moosa, Isa, etc. Als.) Yet the last and the final prophet Haz. Muhammad was raised among the Bani Ismael.5

Sacrifice of Haz. Ishaque or Ismael

IV) Though both the brothers Haz. Ismael and Haz. Ishaque Als. were born to Haz. Ibrahim in his old age yet Haz. Ibrahim offered Haz. Ismael to Allah the Almighty as a sacrifice.6 But the Bible claims that Haz. Ishaque the only son was offered for sacrifice. Even according to Bible Hz. Ismael was older than Haz. Ishaque Als. by 14 years. Hence upto 14 years Haz. Ismael Als. was the only son of Haz. Ibrahim Als.7 Hence the younger brother can not be the only son of a father in the presence of his elder brother.
Some points about the prophet Haz. Ishaq (Issac) Als. Mentioned Exclusively in the Bible

1. Haz. Ishaq Als. was circumcised on the eighth day of his birth.  
2. Haz. Ishaq Als. alone inherited the property of left by Haz. Ibrahim Als. His other brothers were given other possessions (presents).  
3. He was offered as a sacrificed by Haz. Ibrahim Als.  
5. Haz. Ishaq Als. had two sons; Esau, Jacob  
6. He stayed for some time in Gerar - the city of philistines where he introduced himself to people adding that he was brother of Rebecca, and she was his sister. The king of Gerar issued order to his subjects that no one should touch them (Issac and his wife).  
7. In Gerar once he cultivated the land and sowed seed Allah blessed his cultivation to the extent that he reaped 100 fold.  
8. He had many wells dug for the cultivation and gave them different names (Esek, sitnah, Rehoboth, Shibah)
9. Abimelech and Haz. Ishaq made a treaty with Oaths to remain at peace with each other.  

10. In the old age Haaz. Ishaq's eye sight became very dim and he could not see.  

11. He blessed his son Jacob and Esau in following words.  

For Jacob: "All the smell of my son is like the smell of open country blessed by the LORD. God gave you dew from heaven and the richness of the earth corn and new wine in plenty. Peoples shall serve you, nations bow down to you. Beloved over your brother; may your mother's sons bow down to you. A curse upon those who curse you; a blessing on those who bless you!  

For Esau: Your dwelling shall be far from the richness of the earth, far from the dew of heaven above. By your sword shall you live, and you shall serve your brother; but the time will come when you grow restive and break of his yoke from your neck."
**REFERENCES (Haz. Ishaque Al-(Issac))**


<table>
<thead>
<tr>
<th>Reference</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>1b)</td>
<td>The Bible: Gen. Chapter 21 verse 1-6.</td>
</tr>
<tr>
<td>2a)</td>
<td>Surah Hud 69-73, Al-Hijr 53-56, Al-Zariyat 24-30</td>
</tr>
<tr>
<td>3a)</td>
<td>Al-Saffat 102-108</td>
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<tr>
<td>4a)</td>
<td>Al-Zariyat 28.</td>
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<td>4b)</td>
<td>Al-Zariyat 28.</td>
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<td>5a)</td>
<td>Al-Baqarah 129.</td>
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<td>6a) and</td>
<td>Al-Saffat 102-86.</td>
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<tr>
<td>7a) and</td>
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<td>(From the Bible)</td>
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<td>Gen. 21:4-5</td>
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<td>9.</td>
<td>Gen. 21:9-10; 25:5-7</td>
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<td>10.</td>
<td>Gen. 22:1-17</td>
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<td>11.</td>
<td>Gen. 25:9-10</td>
</tr>
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<td>12.</td>
<td>Gen. 25:24-26</td>
</tr>
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<td>14.</td>
<td>Gen. 26:12</td>
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<td>15.</td>
<td>Gen. 26:16-22-26</td>
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CHAPTER - I(e)

Hazrat Yaqoob (Jacob) Als.

A. SIMILARITIES

**********************************************************

Grand son of Ibrahim Als.

I) He was a descendant of Haz. Abrahim Als. and was son of Haz. Ishaque Als.  

II) He was several times tried and tested. He was highly blessed by Allah.  

III) He had many sons and Haz. Yusuf Als. was one of them who was highly loved by Yaqoob (Jacob).  

IV) Haz. Yusuf (Joseph) saw a vision (dream) which apparently showed Joseph's Supremacy over his brothers. Haz. Yusuf disclosed this dream to his father Yagoob (Als.) who advised him not to disclose it to his brothers.  

V) Haz. Yagoob's sons bore a grudge against Haz. Yusuf Als. and they threw him into a well. Having returned home, they (falsely) pretended that a wolf had devoured Haz. Yusuf.  

VI) Allah established Haz. Yusuf S/o Haz. Yaqoob in Egypt and showered his bounties on him (Haz. Yusuf) so much so that he became practically the greatest authority in Egypt. Once a severe famine revaged the whole of Egypt (including the near by countries and even canaan) During the famine days, sons of Haz. Yaqoob Als. went to Egypt as his brother advised them to come to Egypt with all
the family of Haz. Yaqoob Als. Before his settlement with his family in Egypt, Haz. Yaqoob Als. passed through many sorrows because of the disappearance of Haz. Yusuf and then because of the holding back of Haz. Bin Yamin brother of Haz. Yusuf Als. by the Egyptian authorities.  

Haz. Yaqoob in Egypt

VII) Haz. Yaqoob Als. was highly welcomed and adored by Haz. Yusuf Als. and other Egyptian authorities.  

Death Eve Talk

VIII) Haz. Yaqoob Als. called his son to him before his death. He talked with them on some important matters. Allah the Almighty, blessed his descendant very much and became the fountain-head of many prophets (Haz. Yusuf Moosa Dawood, Sulaiman ............ Als.)

B. DISSIMILARITIES

Character

I) The H.O. records him among the well known prophets and absolves and declares him free from all the charges that are against the dignity of a prophet(hood) and thus he was free from any sort of falsehood and fraud. The Bible on the contrary, records that he defrauded his father through his mother and dressed himself like his brother-Esau who was loved by Hazrat Ishaque (Als.) more than he loved Haz. Yaqoob (Als.) He told a lie to his father and pretended that he himself was Esau and thus got the blessings of his father.
Nomenclature and his wrestling

II) He always turned to Allah in all the weals and woes. But according to the Bible once he strived and wrestled with God through out the night upto the day break. Haz. Yaqoob prevailed and was blessed by the man.God. Who changed his name from Jacob to Israel.\textsuperscript{11}

Yusuf in the country side

III) According to the H.\textsuperscript{Q} once, Haz. Israel's sons requested him to send Haz. Yusuf (then a boy) with them on the pretext of playing games and sports etc. (so that he too may enjoy himself and play). Though they assured him (Yaqoob) to take every care for Haz. Yusuf Als. yet he feared danger to the life of the Haz. Yusuf and added "It saddens me that you should take him away. I fear lest the wolf should devour him in your absence". But the Bible records that Haz. Yagoob himself sent Yusuf to his brothers who were grazing the flock of their father in the country of Shechem to know whether all was well with them and the flock.\textsuperscript{12}

Charges against Haz. Yagoob Als.

IV) While the H.\textsuperscript{Q} declares that all the prophets passed exemplary lives and were always guided by Allah to keep intact from any blame or blemish. The Bible levels many charges against them.Haz. Yagoob Als. is charged that he did not give even red pottage to his brothers Easu even at the time when he fainted with hunger but at the cost of his (Easu)
Again it is claimed by the Bible that his father-in-law (Leban) made his (Leban) elder daughter lie with him (Yaqoob) even before the solemnization of the marriage (Legally). Though younger daughter was promised to him in marriage yet the elder daughter first illegally and then legally was given in his wedlock along with her younger sister at one and the same time (period). Not only he himself but his family also is charged with many sexual crimes. The Bibles claims that his son Judah (Yahudah) committed rape on his own daughter-in-law (Tamer). Moreover the Bible claims that the daughter of Haz. Yaqoob Als. (Dinah) was defiled by Hivite prince-shechem. Are the above mentioned charges and incidents in the keeping of a prophet or his family!

Final discourse of Haz. Yaqoob

According to the final discourse of Haz. Yaqoob Als. with his sons was this: what will you worship after me (my death)? (They answered)" , we shall worship your lord, and the lord of your forefathers – Haz. Ibrahim Als. Haz. Ismael Als. and Haz. Ishaque Als. - the one and the only one God and we submit to him." According to Bible, He, at his death bed blessed all his sons and the last charge to them by Haz. Yaqoob was : I am to be gathered unto my people; bury me with my father in the cave that is in the field of Ephron the Hittite East of Mamre in Canaan).
Some Points About the Prophet Haz. Yaqoob Als.
Mentioned Exclusively in the Bible

I) He went to Paddan-Aram at the advice of Haz. Ishac
and Rebecca Als. to take a wife from there (from his maternal
Uncle's Family). 15

II) He was threatened to be killed by Esau because he
had supplanted trecherously (a) his birth right as a first
born child (b) his blessing as his right in the return of
venision presented to his father; Therefore, he went to Laban
in Harran to save himself from his brother. 16

III) He saw, in a dream at Luz many angels ascending and
descending from the sky by means of a ladder and the Lord was
standing beside him. At that place Allah promised to give all
the land East, West, North and South of Luz to him and to his
descendants. Haz. Yaqoob Als. made the vow: "If God will be
with me, if he will protect me on my journey and give me food
to eat and drink and cloth to wear and I come back safely to
my father's house then the lord shall be my God and this stone
which I have set up as a sacred pillar shall be a house of
God (Bethel i.e. - Bait-Al-Allah). And of all that thou
givest me, I will with out fail allot a tenth part of thee. 17

IV) He was so powerful that once he lifted (rolled away)
a stone too heavy to be lifted by many men. 18

V) Haz. Yagoob Als. worked 15 years for Laban to get his
daughters Rachel and Leah as wives for himself. 19
VI) The names of the twelve sons of Haz. Yaqoob als. are following: (i) Reuben (ii) Simeon (iii) Levi (iv) Juda (v) Dan (vi) Naphtali (vii) Gad (viii) Asher (ix) Issacher (x) Zebulun (xi) Joseph (xii) Benjamin.

VII) Laban tried to withhold Jacob's wages but Allah frustrated (and failed) his plans.

VIII) Though Jacob with his wives, children and the livestock had set out for Canaan secretly (without the permission of Laban) yet Laban caught (overtook) him in the country of Gilead. Laban showed his displeasure to Jacob adding that he ought not to have left his country in such a manner.

IX) Jacob and Laban made an agreement - a peace treaty with each other and apparently set up a Cairan of stones to this effect and made Allah as the witness. Moreover Laban urged Jacob to treat his daughter's well and not to take otherwives in their presence.

X) Once Haz. Yaqoob Als. wrestled with a man (and God) throughout the night and prevailed. At the Departure the man (God) changed his name to be "Israel". That place was named as Peniel by Jacob. In that wrestling the Hip of Jacob was dislocated that is why the Israelites do not eat the Sinew of the Nerve that runs in the hallow of the thigh.

XI) While returning from padden Aram (Harran) to his home Jacob met his brother (Esau) and bowed before him seven times to the ground. His dependants also bowed to him.
XII) The sons of Haz. Yaqoob Als. had agreed with the people of Schechem to institute marriage relations with them on the condition that they must circumcise themselves but when the people got circumcised to a man, his sons killed all the people of Schechem with their swords. That incident grieved Haz. Yaqoob Als. very much. 26

XIII) Haz. Yaqoob Als. went to Bethel and settled there at the command of Allah. 27

XIV) Haz. Yaqoob's Als. wife Rachel died at the birth of Benjamin. 28

XV) After great assurance from Judah for the protection of Benjamin (a boy) Haz. Yaqoob Als. permitted them to take him (with them to Egypt and told them that they should take some gifts and double the amount of silver (which was returned to them in their food packs). 29

XVI) In Egypt Haz. Yaqoob Als. blessed Pharaoh and told him his age (then 130 years) and he remained there for 17 years and died at the age of 147 years. He was buried in Canaan at Machpelah according to his will. 30

XVII) Before death he blessed the two sons of Joseph and having summoned his own sons (Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issacher, Zebulun, Joseph, Benjamin) he told them some future happenings.) 31
Some Points About the prophet haz. Yaqoob Als.
Mentioned Exclusively in the Holy Quran

I) All food was lawful for Bani Israel, except what Haz. Yagoob Als. made unlawful for himself before the law of MOSES was revealed. 32

II) Haz. Yagoob Als. having heard the vision of Haz. Yusuf Als. (then a mereboy) said to him, "Thus will thy Lord choose thee and teach the interpretations of stories and events and perfect his favour to thee and to the posterity of Jacob - even as he perfected to thy father Abraham, and Issac afore time! For God is full of wisdom and knowledge." 33

III) The Brothers of Haz. Yusuf Als. requested their father to send Haz. Yusuf with them in (the country side) to enjoy himself and play and assured their father that they would protect him. Having heard that Haz. Yagoob Als. responded "Really it saddens me that you should take him away. I fear lest the wolf should devour him while you attend not to him". 34

IV) Haz. Yagoob Als. advised his sons at their setting out for Egypt to take food supplies from the m (IIInd journey) - that all of them should not enter from one (and the same) gate but should enter by different gates. He however added that he could not profit them aught against God with his advice and that all the (authority) and command rests with God and that on Him did he put his trust and that all the people - who trust, should put their trust on him". 35
V) When Haz. Benjamin was held back by Haz. Yusuf Als. in Egypt on the charge of theft and his brother reported the matter to their father Haz. Yagoob Als. he did not believe them and considered the whole episode as a concocted story. Though even Benjamin was lost from him as a prisoner in Egypt yet Haz. Yagoob Als. hoped (as a special help from Allah) that they would return to him.36

VI) Haz. Yagoob Als. having known that his son did not like that he should remember Haz. Yusuf responded to them saying "I only complain of my distraction and anguish to God. And I know from God that which you know not .......... O my sons go ye and enquire about Joseph and his brother and never give up hope of God's soothing Mercy: truly no one despairs of God's soothing Mercy except those who have no faith".37

VII) Haz. Yagoob Als. had lost his eye sight because of the sorrow suffered by the loss of Yusuf (and Benjamin); he gained it (his eye sight) by means of the shirt of Haz. Yusuf Als. which was cast on his face.38

VIII) Haz. Yagoob Als. having heard the request of his sons to ask forgiveness for their sins against Yusuf (for them) from Allah, promised them that he would make Istighfar (for forgiveness) for them.39

IX) Haz. Yagoob Als. left the legacy of Monotheism (Tawhid) for his sons. He said to his sons, "Oh my sons!
God hath chosen the faith for you; then die not except in the faith of Islam". When Death appeared before Jacob he said to his sons, "what will you worship after me? They said, "We will worship thy God and the God of thy fathers - of Abraham, Ismael, Ishaque - the one (true) God: to him we bow (in Islam)."\(^{40}\)

X) Haz. Zakariyya Als. prayed to Allah to give him son to be the heir of him and of the Family of Haz. Yagoob Als.\(^{41}\)

XI) Haz. Yagoob Als. was amongst the righteous, the guiding leaders of mankind by Allah's command and those who constantly served Allah and Allah only.\(^{42}\)
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   b) The Bible: Gen. 37:5-11.

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8a) The H. Q.: Al-Baqarah 133.
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13a) = 10a,

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<table>
<thead>
<tr>
<th></th>
<th>Bible:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>32.</td>
<td>Al-i-Imran 93-94</td>
<td>33.</td>
</tr>
<tr>
<td>34.</td>
<td>Yusuf 11-13</td>
<td>35.</td>
</tr>
<tr>
<td>36.</td>
<td>Yusuf 83</td>
<td>37.</td>
</tr>
<tr>
<td>38.</td>
<td>Yusuf 84,93,96</td>
<td>39.</td>
</tr>
<tr>
<td>40.</td>
<td>Yusuf 132-133</td>
<td>41.</td>
</tr>
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<td>42.</td>
<td>Al-Anbiyaa 72-73</td>
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</tbody>
</table>
Chapter 1(f)

Haz. Yusuf Als. (Joseph)

A. SIMILARITIES

Family

I) According to the H.Q. and the Bible he was a great
grand son of Haz. Ibrahim and grand son of Haz. Ishaque and
the beloved son of Haz. Yaqoob Als. on account of the extreme
love showered by Haz. Yaqoob on Haz. Yusuf, his (Yusuf) brothers
bore jealousy against him and began to devise plans to finish
(kill) him to secure the love of their father.¹

Dream of Haz. Yusuf

II) Once Haz. Yusuf Als., before prophethood dreamed in
which he saw the son, the moon and the eleven stars prostrated
to him. This dream, however, came to the knowledge of his
brothers, they were further infuriated considering them inferior
to Haz. Yusuf.² (as the possible interpretation of the dream).

Haz. Yusuf Thrown in the well

III) Once his brother got a chance to get hold of Haz.
Yusuf Als. and they finally decided to kill him by throwing
down in the deep pit or well.³

Yusuf's brothers returned home

IV) His brothers reached home in the service of their
father with the blood spotted fake shirt (coat) of Haz. Yusuf
to give him the impression that some wild beast had devoured
Haz Yusuf. This incident grieved Haz. Yaqoob Als. very much.

**Haz. Yusuf was sold in Egypt**

V) His brothers threw him down into the deep pit or well but he was taken out by some merchants who, by the way, came to the well in the search of water. He was then taken to Egypt and sold there. A great Authority of the then Egyptian Government purchased him.³

**Haz. Yusuf and the Aziz (Potipher)**

VI) The great authority of Egypt (Aziz) loved him very much and kept him in his house as if the real member of the family even like his son. However the wife of Aziz fell in love with Haz. Yusuf and tried to have illegal intercourse with him but could not succeed. Thereafter he was falsely charged by Aziz's wife with the attempted adultery and this led to his imprisonment.⁶

**Haz. Yusuf in Jail and Prisoner's Dreams**

VII) Having been imprisoned (on false charges), two prisoners met him in the jail. They briefed him with their dreams and he correctly interpreted their dreams. His interpretation came to be quit true. One of them was released and the other was executed.⁷

**Request of Haz. Yusuf to the Released Prisoner**

VIII) One of the prisoners who was (imagined) released was requested by him to mention him (Yusuf) to the king (so that
he might come out of the jail wherein he was put on false charge of Adultery). 8

**Interpretation of the Dreams of the Egyptian King**

IX) Haz. Yusuf Als. was released from the jail to interpret the two dreams of the king who had seen 7 thin cows devouring the 7 fat ones and the 7 green ears of the corn and the 7 whitered ones. He interpreted the dreams of the king to his satisfaction. He clarified that the 7 green ears of the corn or the 7 fat cows were 7 years of plenty of crops and the 7 thin cows or the 7 withered ears of corns were the 7 years of severe famine and starvation. 9

**Egyptian king selected Yusuf for Himself**

X) The Egyptian king was so much pleased with the interpretation of his dreams by Haz. Yusuf that he selected him for himself and gave him great authority in the country. He was next only to the king. 10

**Haz. Yusuf Als. Dealt with Famine Successfully and the Advent of his Brothers in Egypt for Food**

XI) The severe famine for 7 seven years ravaged Egypt and the neighbouring countries. Once his brother having heard the plenty of food in Egypt, came to him with some money to purchase the food (supply) Haz. Yusuf Als., having given food supplies to them, urged them to bring their younger brother (Bin Yamin) - from other mother, otherwise, next time they would not be given food supplies. He also returned their
capital to them by means of concealing it in their sacks.\textsuperscript{11}

**First Returning of Haz. Yusuf's brother with food Supplies**

XII) Having returned to their country they opened their sacks in the presence of their father. All of a sudden they found even their capital in their respective sacks. Having seen this they got pleased very much and requested their father to send his youngest son also with them so that they might bring more food. They informed their father about the order of Egyptian Authority that in the absence of their brother they would not be given food in Egypt (which would lead to their starvation). Although Haz. Yaqoob at first, was not ready to send his youngest son with them yet under compulsion, because of the fear of starvation, he somehow or other got ready to send his youngest son with them.\textsuperscript{12}

**Second Advent of Yusuf's Brothers with (Bin Yamin) Into Egypt**

XIII) All the brothers of Haz. Yusuf including Bin Yamin (Benjamin) reached Egypt on the 2nd occasion. However, Benjamin was withheld in Egypt on the charge of theft. The king's bowl (drinking cup) was found in his sack of food supplies. They tried to get Benjamin released but failed even at the cost of one of them being ready to be enslaved in his place.\textsuperscript{13}
Haz. Yusuf Makes Himself known to his Brothers

XIV) Haz. Yusuf Als. could no more tolerate to witness the pitiable condition of his own brothers in his own court. He ultimately made himself known to them. He forgave them of their past crimes against him.14

Entry of Haz. Yaqoob (Als.) in to Egypt with His Family

XV) At the invitation of Haz. Yusuf Als., Haz. Yaqoob Als. along with his family reached Egypt and was accorded state reception. They were permitted to settle in Egypt. Haz. Yusuf highly respected his father15 and also the then pharaoh of Egypt.

B. DISSIMILARITIES

Haz. Yusuf's Dreams

I) According to the Bible; when Haz. Yusuf related his dreams – the sun, the moon and the 11 stars bowed to him, his father took him to task and added (with some scolding) "whether we (your parents and brothers) bow low to you". Thus he did not like his (Yusuf) dream. But according to the H.Q. when he related his dream to his father (Yacob) he did not take him to task but lovingly and mercifully (sympathetically) advised him not to relate the dream to his brothers, lest they concoct a plan against him and informed him that Satan is an open enemy of man. He further added that Allah would choose him (teach him the interpretation of dreams) and would
perfect his favour on him and on the family of his father (Yaqoob) as he had already perfected (showered bounties) his favour on his ancestors Haz. Ibrahim and Ishaque Als. verily God is all knowing and All-wise.\textsuperscript{16}

II) According to the Bible Haz. Yaqoob Als. sent his son Haz. Yusuf to his brothers who were minding his flock in the country of Shechem to see whether all was well with them and the flock. (and bring him back the word). But according to the H.Q. Haz. Yusuf's brothers requested his father to send Haz. Yusuf with them on the pretext of playing games and sports etc. (so that he might play and enjoy himself) and they assured him to take every care for Haz. Yusuf.\textsuperscript{17}

III) According to H.Q. his brothers, having thrown him into the pit (well), came to his father in the state of weeping, adding that the wolf had devoured his son while they were competing in the race. For the verification of their statement they showed him the blood spotted shirt of Haz. Yusuf. Insipite of this blood spotted shirt, he did not believe them (and declared it to be a false story). He, having referred the matter to Allah the all knowing, tolerated this tragic event (of the disappearance of Haz. Yusuf) with patience. On the contrary, the Bible mentions that their father, having seen the blood spotted coat of Haz. Yusuf, considered Haz. Yusuf (him) actually to be devoured by a wild beast and he instead of having patience, rent his clothes and put on sack ones.\textsuperscript{18}
IV) According to the H. Q. when the wife of Aziz could not succeed in her low game with Yusuf and he escaped successfully with his shirt torn from the back side, she falsely charged him to have formed an evil design with her and complained it to her husband. She recommended that he either should be imprisoned or should be administered other grievous penalty. His husband, instead of getting infuriated judged the case according to the proposal put forth by a witness (of the case). Aziz having got convinced about the innocency of Haz. Yusuf and the sinfulness of Her wife said to Joseph (Yusuf) "O Yusuf, pass this over! (O wife) Ask forgiveness for thy sin for truely thou has been at fault".  

On the contrary the Bible records that the potiphar (Aziz) having heard this story from his wife got enraged and imprisoned him in the Round Tower (Dungeon). Here again the H. Q. makes it clear the obscene snares of the Egyptian women. He preferred jail to the freedom full of ladies' snares. Even the Egyptians, having seen some signs, considered it better (in their own interest to imprison him for a period of time.  

Preaching of Monotheism by Haz. Yusuf  

V) In the jail, Haz. Yusuf preached monotheism to the prisoners and clarified the falsehood of their own gods; Bible does not record this good missionary work of Haz. Yusuf.  

Confession of Guilt by Aziz's wife  

VI) According to the H. Q. wife of Aziz (potiphar) confessed her guilt, but Bible is silent on this important point.
Release of Haz. Yusuf from Jail

VII) According to the H.Q. when Haz. Yusuf correctly interpreted the two dreams of the Egyptian king, he ordered for his release (in return). However Haz. Yusuf rejected the offer and insisted that the truth of the matter (False story) should be brought to light. Here again the Bible does not even hint to this stand taken by Haz. Yusuf.

Visits of Haz. Yaqoob's sons to Egypt

VIII) The H.Q. records 3 visits of Haz. Yaqoob's sons (in addition to the final migration of Haz. Yaqoob and his sons to Egypt) to Egypt for food supplies during the famine but the Bible records only two visits in addition to the final migration of Haz. Yaqoob's family.

IX) According to the H.Q. at the occasion of his brothers' 1st visit to him (Yusuf) for food supplies, Yusuf neither treated them harshly nor levelled any charge against them but added only this, "Bring unto me a brother you have of the same father. As you, yourselves: See you not that I pay full measure and that I do provide the best hospitality."

On the contrary the Bible records that Haz. Yusuf at the occasion of this very 1st visit treated them harshly and charged them with espionage and proposed them that they should send one of them to their country to bring their younger brother as a proof of their non involvement in the espionage (against Egypt). He arrested them for 3 days and
thereafter he bound Simon before their eyes and the rest nine of them were allowed to return with food supplies.\textsuperscript{24b}

X) According to (H.Q.)\textsuperscript{15} during the IIIrd visit (of Yusuf's brothers) when they reached Yusuf with scanty capital and requested and entreated (to Yusuf) to give them full measure of food supplies and added that he should treat the food supplies to them as charity (without minding the scanty capital). At that occasion Haz. Yusuf could not control his feelings and disclosed his identity.

But according to the Bible Haz. Yusuf disclosed his identity to them (on the extreme humbling of Judah to Joseph) at the occasion of their IIInd visit when Bin Yamine was held back on the charge of theft of the king's drinking cup which was found in the food pack of Haz. Bin Yamin.\textsuperscript{25}

The Display of Yusuf's Dream

XI) According to the (H.Q.) when Haz. Yaqoob migrated to Egypt, Haz. Yusuf, as the virtual king of Egypt, raised his parents on the throne and they fell prostrate to him i.e. Yusuf and then Yusuf reminded his father that it was the real interpretation of his dream (once in the dream sun, moon; 11 stars prostrated to Joseph Yusuf). Which he had seen in his childhood in Canaan. But the Bible does not record this incident. It simply states that Joseph (Haz. Yusuf) along with Pharaoh highly welcomed Haz. Yaqoob (Jacob) and he (Haz. Yaqoob) blessed Pharaoh and he heartily allowed them to
settle in Egypt where ever they liked. They settled in Goshen the District of Ramesses. However the Bible records that after the death of Haz. Yaqoob His sons got afraid lest Haz. Yusuf should punish them for crimes (they had thrown Yusuf in a put in Canaan in his boyhood) and they collectively approached Yusuf with these words: In his last words to us before he died your father gave us this message for you: "I ask you to forgive your brothers' crime and wickedness; I know they did you harm" so now forgive our crime we beg...; for we are servants of your father's God. At this request of his brothers Haz. Yusuf along with his brothers wept and his brothers prostrated themselves before Yusuf.26

Haz. Yusuf and His last desire

XII) According to the H.Q. Haz. Yusuf in his last days thanked Allah for the Mercies and clemencies showered on him and he prayed to Allah for a good end of life (as a good muslim) and to unite him with the righteous (good man) He prayed to Allah, "O, my Lord! Thou hast indeed bestowed on me some power and taught me some thing of the interpretation of dreams (and events) O Thou creator of the heaven and the Earth. Thou art my protector is this world and in the hereafter. Take thou my soul (at death) as one submitting to thy will as a muslim and unit me with the righteous. However the Bible records a different thing in the last message to his brothers: He said to them, "I am dying; but God will not fail to come to your aid and take you from here to the land
which he promised on oath to Haz. Ibrahim (Abraham) Issac and Jacob. He made them to take an oath saying 'when God thus comes to your aid you must take my bones with you from here". 27

The Shirt of Hz. Yusuf Als. and the eye sight of Hz. Yaqoob

XIII) According to H.Q. Haz. Yusuf having disclosed his identity to his brothers handed over his shirt to them to throw that on the face of his father and when it was done so, he regained his eye sight. The Bible does not record this incident. 28
Some Points About the Prophet Haz. Yusuf Als.
Mentioned Exclusively in the Bible

I) Haz. Yacoob Als. had provided Haz. Yusuf Als. a robe with long sleeves.29

II) The sons of Haz. Yagoob Als. were binding his (herd and) flock. He sent Haz. Yusuf Als. to them to know their condition.30

III) Joseph had a dream and he said to his brothers "Listen to this dream I have had. We were in the field binding sheaves and my sheaf rose on end and stood up right and your sheafs gathered round and bowed low before my sheaf". His brothers answered him "Do you think that one day you will be a king and lord it over us".31

IV) The Midianite merchants took Haz. Yusuf out of the pit and sold him to Ismaelites for 20 pieces of silver.32

V) The brothers of Joseph had thrown him down in a pit but Reubon - the eldest brother out of love went to see him there and having not found him there he rent his clothes under extreme pain and sorrow.33

VI) They (brothers) went to their father with the shirt of Haz. Yusuf Als. dipped in the blood of a goat.34
VII) Haz. Yusuf Als. as the Top Administrator in Egypt issued a decree during the period of good crops that all the people should deposit 1/5 of their produce in the stores of the state to face the coming 7 years famine. 35

VIII) In Egypt he was married with Asenath and entered the service of Pharaoh at the age of 30 years. She bore to him 2 sons: Manasseh, Ephraim. 36

IX) The eleven brothers of Haz. Yusuf Als. (while in Egypt for food supplies) bowed low to him and prostrated themselves. 37

X) At the food table Haz. Yusuf Als. paid greater respect to Benjamin than to his other brothers so much so that his food was 5 times more than that of others. 38

XI) Haz. Yusuf Als. sent many wagons to Canaan to bring the whole family of Haz. Yagoob Als. to Egypt. 39

XII) The number of Israelites who entered Egypt during the period of Haz. Yusuf Als. was 70. 40

XIII) When Haz. Yusuf Als. met his father in Egypt for the first time he embraced him for along time and then Haz. Yagoob Als. said to him, "I have seen your face again and you are still alive." Now I am ready to die". 41

XIV) The family of Haz. Yagoob Als. was settled in the District of Rameses (Goshen). 42
XV) Haz. Yusuf Als. ordered the physicians in his service to embalm the dead body of his father (Israel) and they did so finishing the task in 40 days (the usual time of embalming) and the Egyptians mourned him for 70 days.43

XVI) Haz. Yusuf Als. died at the age of 110 years and before his death he said to his brothers "I am dying, but God will not fail to come to your aid and take you from here to the land which he promised on Oath to Abraham, Issac and Jacob". He made the sons of Israel take on oath saying "when God thus comes to your aid, you must take my bones with you from here". He was after death embalmed and laid in a coffin in Egypt.44

Some Points About the Prophet Haz. Yusuf Als. Mentioned Exclusively in the Holy Quran

I) When the wife of 'Aziz' (potipher charged Haz. Yusuf Als. with an attempt of adultery with her, while she had the torn piece of his shirt in her hand, then one of the witnesses of her household bore witness saying "If it be that his shirt is rent from the front then is her tale true, and he is a liar! But if it be that his shirt is torn from the back then she is the liar and he is telling a truth". So when he saw his shirt torn from the back. (Her husband) said, "Behold it is a snare of you women! Truely mighty is your snaire. He said to Joseph pass this over! then he said to his wife "Ask forgiveness for thy sin, for truly thou has been at fault".45
II) When the ladies of the city began to taunt and condemn her because of her seducing Haz. Yusuf Als. she arranged a feast in their honour and provided to each of them knives and called Haz. Yusuf Als. (to pass by them) they instead of using the knives to cut the fruits etc. cut there own fingers because of getting highly surprised by his mere sight. By this incident the ladies understood the reality of the episode and then collectively they invited him to evil! At this juncture he prayed to Allah to save him from them; he prefered jail to such life and thus he was jailed under special circumstances. 46

III) In the jail Haz. Yusuf Als. called the prisoners to monotheism in a very logical way and condemned the polytheism. 47

IV) Haz. Yusuf Als. told the released prisoner that after 7 years of severe famine, (then) will come after that period a year in which the people will have abundant water and in which they will press (wine and oil). 48

V) The ladies including the wife of Aziz declared before the Pharaoh that Haz. Yusuf Als. was free from any guilt and then the wife of Aziz (particularly) acknowledging her own guilt revealed the fact that she herself had seduced him to her but he could not be tempted and that he was among the true and the virtuous. 49
VI) Haz. Yusuf Als. did not accept the release order (from the king) until he was cleared of the seduction charge (against) so that he (Aziz) might know that he had never been false to him in his absence and that Allah never guides the snares of the false ones.\textsuperscript{50}

VII) Once Haz. Yusuf Als. said "I do not absolve my own self (of blame) : the (human) soul is certainly prone to evil, unless my lord do bestow his mercy".\textsuperscript{51}

VIII) Haz. Yusuf Als. said to the king (of Egypt) "set me over the store houses of the land : I will indeed guard them as one that knows (their importance).\textsuperscript{52}

IX) When the King's drinking cup (great beaker) was found in the grain pack of Haz. Ben Yamin (Ben - Jamine) his brothers commented "If he steals there was a brother of his who did steal before him. But these things Joseph kept locked in his heart, revealing not the secrets to them. He simply said to them "you are the worst situated and God knows best the truth of what you assert."\textsuperscript{43}

X) At the occasion of their IIId visit to Joseph they said to him", O Exalted one! Distress has seized us and our family : We have now brought put scanty capital, so pay us full measure (we pray thee) and treat it as a charity to us : for God does reward the charitable.\textsuperscript{54}

XI) Haz. Yusuf Als. said to his brothers, "Behold! he that is righteous and patient never will God suffer the
reward to be lost, of those who do right".  

XII) He forgave his brother of the wrong done to him by them and then said to them, "Go with this my shirt and cast it over the face of my father he will come to see clearly".

XIII) In Egypt when Joseph raised his parents on the throne of dignity and they all fell down in prostration before him he said to his father, "O my father this is the fulfilment of my vision of old! Allah hast made it come true! He was indeed good to me when he took out of prison and brought you out of the desert, (Even) after Satan had sown enmity between me and my brothers. Verily my lord understandeth best the mysteries of all that He planneth to do. For verily He is full of knowledge and wisdom. O my Lord! thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, - O thou creator of the heavens and the earth! Thou art my protector in this world and in the hereafter. Take thou my soul (at death) as one submitting to thy will (As a muslim) and unite me with the righteous".

XIV) Though Haz. Yusuf Als. came with clear signs of his apostleship and the unity of Allah, yet the Egyptians doubted his mission but when at length, when he died they said, "No apostle will God send after him".
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<table>
<thead>
<tr>
<th>No.</th>
<th>Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
<td>Gen 50:1-4</td>
<td></td>
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<tr>
<td></td>
<td><strong>From the Quran</strong></td>
<td></td>
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<tr>
<td>45</td>
<td>Yusuf 23-29</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Yusuf 36-40</td>
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<tr>
<td>49</td>
<td>Yusuf 51</td>
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<td>51</td>
<td>Yusuf 53</td>
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<td>53</td>
<td>Yusuf 71-79</td>
<td></td>
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<tr>
<td>55</td>
<td>Yusuf 90</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td>Yusuf 99-101</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Bib. Gen. 50:22-26</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Yusuf 30-36</td>
<td></td>
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<td>48</td>
<td>Yusuf 48-49</td>
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<td>54</td>
<td>Yusuf 88</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td>Yusuf 92-93</td>
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</tr>
<tr>
<td>58</td>
<td>Al-Moomin 34</td>
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CHAPTER II

EXODUS OF THE HEBREWS FROM EGYPT AND THEIR ENTRY INTO CANAAN
Chapter II (a)

Haz. Moosa Als. and Haroon (Moses and Aaron) Als.

A. SIMILARITIES

***************

BIRTH

I) Haz. Moosa Als. was born in Egypt at a time when the then Pharaoh (Firoun) has issued a decree for the killing of every male Hebrew child.¹

II) The Mother of Haz. Moosa Als. for fear of Pharaoh kept him closed in a box and brought it secretly to the river (or sea) and from there the box was brought to the household of Pharaoh.²

III) Allah developed a spirit of love in the household of Pharaoh for (the would be prophet) Haz. Moosa Als. and he grew there into a healthy youth.³

Haz. Moosa Als. and the two fighting men

IV) Once, an Israelite and an Egyptian were fighting. Having been requested by the Israelite Haz. Moosa Als. helped him and by chance the Egyptian collapsed due to the hit of his fist. Haz. Moosa, on account of Firoun's fear, fled to Madyan, lest he should kill him in return.⁴

Marriage and Settlement of Haz. Moosa Als. in Madyan

V) Haz. Moosa Als. helped some girls of Madyan—daughters of a great man of God, at the water of Madyan by drinking the water to their flock. The great man in return called him to him
and gave him his (Moosa) wages. Then he was married with one of his daughters. He remained there for a considerable period of time.

Haz. Moosa in a sacred valley

VI) Once he was in the wilderness when he saw some light at a distance in a bush (tree) he was amazed. Having reached near the bush (he was called by Allah who told him that the place was a sacred valley (Tuwa), and ordered him to take off his shoes.

VII) In the sacred valley, Allah the Almighty talked with Haz. Moosa Als., and gave him His signs: stick getting changed into a serpent and vice versa and the simple hand getting changed into Bright hand, without any disease, through the contact of his bosom. Having assured him His full help, Allah sent him and his brother to Firoun (Pharaoh) to get the Israelites released from the bondage of Firoun and his community the Egyptians who used to kill the male (young ones) and used to spare the Israelite females.

Haz. Moosa and Haroon in the court of Firoun

VIII) Haz. Moosa Als. not being a man of ready speech was given Haz. Haron Als. for his Help. (As a spokes man of Haz. Moosa). Both the brothers having been assured of full help from Allah - the master of the creation - reached the court of Firoun. They conveyed him the word of the lord God the creator of all the universe to get the release of Bani Israel.
Firoun did not give them, at first, much weightage. He did not like them (being like other men) as prophets. He asked Moosa Als. Some signs for his Apostleship.

Miracles of the Moosa's Als. stick: Having been asked some signs for his claim of Nubuvat. Haz. Moosa Als. threw down his staff and lo! it got changed in a moving serpent and then he touched it and it got reverted back into its original state. He drew his hand close to his side and it came fourth white and shining without harm (disease).

Haz. Moosa and Haz. Haroon Als. faced Egyptian Magicians

Firoun having considered them as great jugglers and Magicians called the Magicians of his Empire and on a particular day the two prophets Als. faced all the jugglers and defeated them. Even then the stiff necked - obdurate king, Firoun was not convinced about the over riding supreme authority of the Almighty.

Other Miracles shown in Egypt

Allah the Almighty worked many miracles through Moosa Als. to bring him (convince) home so that he may refrain from mischief on the land. When pharaoh inspite of the miracles of the staff serpent and the bright hand, rejected the demands of Haz. Moosa Als., Allah inflicted him with many torments and calamities. The Almighty visited them (Firaun) and his community with famine, Devastation of fruits (Cropes),
storm, Locust Maggot, Frogs and the blood etc.  

Every next punishment was greater than the previous (sister) punishment and affliction. Though all these miracles proved the Omnipotence of Allah coupled with the utter helplessness of Firoun and his Accomplices - and the Egyptians with their God - Firoun, were every time subdued yet he and his people too rejected the call (demand) of Haz. Moosa and Haroon Als. to release the Bani Israel from Bondage.

The Final Victory of Bani Israel and the Final Defeat of Firoun)

XII) Since Firoun with his obstinency and obduracy rejected all the signs of Allah the Almighty. The omnipotent took the final decision to make the truth and the false hood crystal clear. He sent revelation to Haz. Moosa Als. to leave Egypt with his people in the night. Haz. Moosa Als., having obeyed the order, took Bani Israel out of Egypt in a night. They were chased by Firoun and His hosts. When the Bani Israel apparently, were to be finished once for all because of the Sea in their front, and the dangerous hosts of Firoun in their back, they cried for help to Moses (Moosa). Haz. Moosa encouraged them to believe in the over riding power of Allah. Haz. Moosa having been commanded by Allah stroke the water with his staff and the water cleft as-under-with clear way for the Bani Israel to pass through, when Bani Israel had crossed the sea, Firoun (Firoun) too, with his hosts tried to cross the sea through that very way, but to his utter dismay and utter destruction he was
overwhelmed by the water because the water of the sea reverted back to its original state.

Thus Haz. Moosa Als. and Haroon Als. with Bani Israel got the final victory and the Firoun with his hosts was drowned once for all. What an exemplary punishment to be taken lesson from, for the generations to come!

Bani Israel in the Sinai Desert

XIII) The Bani Israel, having crossed the Sea entered the Sinai desert and Allah the omnipotent provided them 12 springs of drinking water also.

Haz. Moosa Als. on the Mount and the calf worship

XIV) Allah the Almighty called Haz. Moosa Als. to meet Him on the mountain. He responded to his call at once and reached the mount and remained there for 40 days. Meanwhile Bani Israel, having imagined the death of Moses, manufactured the calf of Gold and began to worship her. Inspite of being opposed by Haz. Haroon Als. they did not refrain from this polytheism. They tried to kill Haz. Haroon Als.

Haz. Moosa returned to Bani Israel from the Mount Sinai

Haz. Moosa Als., while on the mount, was informed by the Almighty about the worship of the Golden calf by his people in his absence. Moosa Als. hurriedly returned and almost blazing with anger, called explanation thereof from Haz.
Haroon Als. who was his vicegerent in his absence. He was so much over powered by the anger that he kept even the Boards of Taurat (commandments) on the ground to take Haz. Haroon and Bani Israel to task. Haz. Haroon Als. explained all the matter to him. Then he diverted his attention to Bani Israel. As a matter of punishment they were ordered to mutually slay (each other). But, lateron, Allah forgave them.

The Taurat and the Bani Israel

XV) Allah the Almighty graced Haz. Moosa Als. with the Taurat for the guidance of Bani Israel. Although they had seen many miracles with their own eyes yet their belief was very much weak. On account of their weak belief and obduracy they vexed Haz. Moosa and Haroon (Als.) very much almost at every step. They insisted him to see the Almighty directly face to face. Haz. Moosa Als. took many Israelites with him to meet Allah on the mount (Sinai) and Horab. They heard God there and accepted the covenant to act upon but disobeyed Him frequently.

Bani Israel in the Sinai Desert for 40 years

XVI) Haz. Moosa Als. at the command of God ordered to Bani Israel to enter the promised land (Palestian). All the Bani Israel, except two person, having heard the report submitted by the Reconnaissance party, got afraid of them (People of Palestine) and rejected the call of Hazrat Moosa Als. At their flat rejection Haz. Moosa along with Haz. Haroon got very much upset and Allah the Almighty out of displeasure
prevented their entry into the promised land for the next 40 years and they remained roaming in the desert.  

**Haz. Moosa Als. and Qaroon (Korah)**

XVII) Qaroon the wealthy the miser the haughty and the proudy opposed Haz. Moosa Als. He was very much proud of his worldly riches and did not spend his money according to the rules of Taurat. Though he was given much respite to come to his senses yet he did not conform to the divine injunction. However, Allah the Almighty, caught him in the long run and he along with his accoplices was swallowed by the Earth.  

**The Fulfilment of Convenant**

XVIII) According to the Holy Qur'an and the Bible version about Haz. Moosa Als. and the Bani Israel Allah the mighty ordered Bani Israel to fulfil their convenant with him and assured them about the fulfilment of His covenant with them.

**Destruction of the Golden Calf**

XIX) Haz. Moosa Als., having burnt the Golden Calf, once worshiped by the Bani Israel, ground that into dust powder. He sprinkled that powder over the water and made the Bani Israel drink it.

**Halal (Permitted) and Haram (Prohibited) Things**

XX) Allah the Almighty declared some allowed and wholesome animals disallowed (Haram) for Bani Israel on account of their sins - iniquities.
The Law of Qisas (Equality)

XXI) Allah ordered for Bani Israel in the case of hurt

"Life for life eye for eye, Nose for Nose, ear for ear,
Tooth for tooth and wound for equal and so on."30

Prohibition of Usuary

XXII) Allah Almighty had forbidden Bani Israel from usury
(taking interest).

Law Tablets (Alwah-e-Moosa)

XXIII) Haz. Moosa Als. returned from mount Sinai with some
written Tablets-commandments, prohibition expiation etc. for
the Bani Israel.32

Mischief by Bani Israel at two occasions

XXIV) Allah the omniscient warned Bani Israel in the Book
(Taurat) that, twice, they would make mischief on the Earth
and would be elated with the haughty arrogance (and twice
they would be punished).33

At first occasion Nebuchad Nezzar in 586 B.C. destroyed
the Temple at Jerusalem and the jews were carried off into
captivity: On the IIInd occasion Titus in 70 A.D., destroyed
the city and the Jews were butchered on account of their
back slidings, and arrogance.

The 12 Chiefs of Bani Israel

XXV) Allah raised 12 Chiefs or captains among the
Israelites and assured them full help if they followed His
commandment.34
The Diaspora (exile-dispersion of Jews)

XXVI) The Almighty Allah scattered Jews, on account of their abomination and slaying of the prophets, to the remote corners of the Earth and covered them with Ignominy and Disgrace. 35

The Sabbath

XXVII) The Almighty Allah made Sabbath obligatory on the Bani Israel. The Jews (Bani Israel) broke the divine commandments frequently. 36

Cow sacrifice

XXVIII) Once Haz. Moosa Als. ordered the Bani Israel to sacrifice a cow (Heifer) at the command of Allah. They, having considered it as jest making them a laughing stock made many pretension not to fulfil the command. After all, unwillingly, they, having received all the informations about the identity of the Heifer (Neither too old nor too young fawn - yellow coloured, not used in ploughing and irrigation) sacrificed the cow (heifer). Then its flesh was used to trace the (real) assassin of an Israelite who, having been touched by one piece of the sacrificed cow, at once, got quickened.

The Bible also makes such record with little difference (their fake pretentions, and their playing fast and loose is not mentioned. It is also ordained in the Deutronomy that if the body of a slain man is found in a
field and the slayer is not known, a heifer shall be beheaded, and the elder of the city next to the slain man's domicile, shall wash their hands over the heifer and say that they neither did it nor saw it done. (Thus clearing themselves of the guilt). Thus the Quranic and the Biblical record resembles to a greater extent. The H.Q. cites an incident also.

The Bani Israel and their demand for Food grains etc.

XXIX) The Bani Israel getting bored by one kind of food (Manna) demanded some other food grains and vegetables like pot-herbs, cucumber, garlic, lentiles, onions etc. The Almighty did not like this demand and denounced them for demanding an inferior thing instead of a superior one. Allah made them clear to get those things in any city (Egypt or other country) with the attendant humiliation and misery. According to the Bible Allah provided them quails (meat) for one month until they fell sick. 38

B. DISSIMILARITIES

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Who Brought up Haz. Moosa Als.

According to the H.Q. the Box containing the child Haz. Moosa (Als.) was immersed in the river and then it was taken out from the water. Having opened the box they saw the child and the wife of Firoun fell in love of the child. She, instead of getting the child killed, persuaded Firoun to adopt him as a son. 39
II) But the Bible records that the box was found among the reeds by the bank of the river Nile. The daughter of Firoun, having noticed the box, took it out with the help of her slave girls and she adopted him and made all the arrangement for his life and called him Moses.  

Prophethood of Haz. Moosa Als.

III) According to the H.Q., Moosa was graced with prophethood while he was returning from Madyan with his family. But the Bible mentions that he was graced with this office when he was minding the flocks of his father-in-law.

Miracles

IV) According to the H.Q., he worked 9 miracles by the authority of Allah in Egypt. These are the following (i) Staff-serpent (ii) Famine (iii) Bright hand of Moses (iv) Devastation of Food crops. (v) Storms (vi) Frogs (vii) Maggot (viii) Blood (ix) Locust. But the Bible records 12 miracles (i) Staff-serpent (ii) Bright hand (iii) Blood (iv) Frogs (v) Maggot (vi) Mosquitoes (vii) Death of catties (viii) Pestering boils (ix) Tempest and lightning (x) Death of first born of every thing (xi) Locust (xii) darkness.

V) The H.Q. declares the bright hand of Haz. Moosa as the miracle of God while the Bible considers it due to a disease (Leprosy).

The H.Q. associates them miracle of staff with Haz. Moosa but the Bible associates it with Haz. Haroon Als.
Conversion of the Egyptian magicians

VI) The H.Q. records that the magicians who came to pharaoh (Firoun) to oppose Haz. Moosa got convinced of Haz. Moosa as a divine man and got converted to Islam (began to believe in the lord of Haz. Moosa and Haroon) but the Bible does not record this incident.  

VII) On the contrary it records that once again they tried to produce maggot like Haz. Moosa Als. but failed.

While the H.Q. records that Pharaoh (Firoun) too (just on the eve of his death before drowning) began to believe in the lord of Bani Israel, (Allah). The Bible does not record this at all.

Who manufactured the calf?

VIII) The H.Q. records that, in the absence of Haz. Moosa (when he had gone to meet Almighty Allah on the mount; Aaron was threatened to be killed by Israelites and Samri constructed a calf out of their ornaments and they began to worship that. But the Bible claims that Aaron was the real champion of this polytheistic practice. It does not mention Samri at all.

Two Fighting men and Haz. Moosa Als.

IX(a) According to the H.Q. before the prophethood, Haz. Moosa Als. tried to help one member of his own people (Israilei) at two occasions in Egypt. On the 1st occasion Haz. Moosa Als. hit the Egyptian by his fist. The Egyptian
could not withstand the hurt and expired at the spot. Haz. Moosa Als., having seen this, repented and supplicated to Allah the Almighty to prevent him (Moosa) from helping the sinners in future. He considered the occurrence of this act due to the misleading by satan (Shaitan).

But according to the Bible Haz. Moosa (looked) this way and that way and having seen none there, he slew the Egyptian and buried him in the sand.\(^47\)

IX(b) According to the [H.Q/], on the 2nd occasion he again saw two men striving together. One of them was the Israelites connected and related to the 1st occasion and the other was Egyptian (Enemy of Haz. Moosa and the Israelite of 1st occasion). But the Bible records that both the men striving together were Israelites.

IX(c) Haz. Moosa's obedience

According to the [H.Q/], Haz. Moosa and Haz. Haroon Als. both of them were the prophets of High status and are included among the most well known prophets. Their inclusion among these prophets automatically shows their faithfulness and obedience to Allah in all the weals and woes. But the Bible claims that they could not reach the promised land because they trespassed against Allah among the children of Israel at the waters of Meribah Kadesh, in the wilderness of Zin. Since they did not
sanctify Him in the midst of the children of Ismael at that occasion, they could not reach the promised land.\(^49\) a,c,b

XI) Did Haz. Moosa the Almighty Allah?

Once Haz. Moosa Als. requested Allah the Almighty to show Himself to him. In this case according to the H.Q. Haz. Moosa Als. what to say of seeing the face of Almighty could not withstand His glory cast at the mount and fell down in a state of swoon.\(^50\) a\(^1\)

But according to Bible though Haz. Moosa did not see His face yet he saw His back (while He passed infront of Moosa). Moreover the he did not faint (swoon) but on his own fell in prostration (50 b\(^1\)).

According to H.Q. when Haz. Moosa Als. came to His senses he repented to Allah and having sanctified Him declared himself to be the first one to believe in Allah (most zealous in belief).\(^50\) a\(^2\)

According to Bible Moosa als. after prostration made haste and requested Allah to forgive all the iniquities of Bani Israel in spite of their stubborness.\(^50\) b\(^2\)
Some Points About the Prophet Haz. Moosa and Haroon Als. Mentioned Exclusively in the Bible

I) The pharoah - Egyptian King - tried to eradicate the Israelites lest they, with their great number, in case of war between Egypt and other foreign power should side with the enemy and lest the country should be enslaved.  

II) The parents of Haz. Moosa Als. were levite, her mother bid him for 3 months in the house lest pharoah should kill her son.  

III) The child Moosa Als. was named (Moses) because he was drawn out of the water (Nile).  

IV) Haz. Zipporah D/o Jethro - the priest of Madyan (Midian) was the wife of Haz. Moosa Als., and Gershom and Elizier were his sons.  

V) He was graced with the Nubuwat (prophethood) at Horeb the mountain of God. and was told by Allah that His name is "I Ah".  

VI) Haz. Moosa Als. requested Pharaoh to allow Bani Israel to offer sacrifice to Allah out of the city at a distance of 3 day's journey.  

VII) In addition to other plagues and diseases etc. Allah punished the Egyptian by means of Darkness and the death of every first born.
IX) The festival of Passover is celebrated among the Israelites in the memory of God's passing over the every house of Egypt which resulted in the death of every first born (but the Israelites remained safe). 58

X) The number of Israelites men on Egypt - in addition to the dependants, flocks and herds was 600000. 59

XI) The Bani Israelites left Egypt after 430 years (they entered Egypt during the administration of Haz. Yusuf Als. and left the country in the 5th generation in the month of Abib the first month of Hebrew calendar. 60

XII) Haz. Moosa Als. while departing from Egypt took bones of Haz. Yusuf Als. with him. Allah guided them with the pillar of cloud during the day and with the pillar of light during the night. 61

XIII) Haz. Moosa Als. and his people paid thanks to Allah by means of songs after the destruction (drowning) Pharoah and his army in the sea. 62

XIV) Once in the wilderness Allah changed the bitter water into the sweet water for Bani Israel but at an other occasion he punished them by means of snake's (bitting) because of their disobedience to Allah. 63

XV) Allah the Almighty provided them Manna and salva (quails) for 40 years daily except on saturdays, but on every Friday each person used to be given double
amount of the daily diet. The Saturday was declared by Allah as the rest day (sabbat). Moreover the Manna (and the salva) was not to be saved till morning if some Hody did so it became full of Maggets and it stank.64

XVI) Haz. Jethro the father of Haz. Moosa Als. advised him to make a permanent court of people to decide the cases and that the simple cases should be decided by their able representatives and the difficult ones should be referred to Haz. Moosa Als. He acted upon it.65

XVII) The Ten commandments given to Moses for the guidance of Bani Israel are the following:

1) You shall have no other god but God and should worship me alone with full reverence.
2) You shall not make the carved image of any thing or the like thereof at all.
3) You shall not make wrong use of the name of your Lord.
4) Remember to keep the sabbath day holy.
5) Honour your parents it will give increase in your life.
6) You shall not commit murder.
7) You shall not commit adultery.
8) You shall not steal.
9) You shall not give false evidence against your neighbour.
x) You shall not covet any thing that belongs to your neighbour.

XVIII) **Diverse Laws of Mosiac Dispensation** (concerning the following)

a) Slavery  b) Hunting  c) Murder  d) Death  
e) Theft  f) Fire burning  g) Trust  h) Loan  i) Seduction  
j) Witch craft  k) Unnatural connection with animals  
l) Polytheism  m) Aliens  n) Widow  o) Orphans  
p) Usuary and interest  q) Neighbour  r) Cloak in pawn  
s) Ransom and security  t) Revealing the Almighty Allah and the Chief of the people  
u) First fruits of the harvest  
v) Flesh of animals killed by beasts  w) Baseless Rumour  
x) Justice and witness  y) Bribery  z) Rest year of the crops  
al) pilgrim feasts  b2) Festal offerings & sacrifices for God  
c3) Prohibition from boiling akid in the milk of its mother  

N.B. : The reformed and the fully developed form of the above mentioned rules is found in the Holy Quran and the Hadis of the Prophet Muhammed (s).

**Frontiers of Israel**

XIX) From Red Sea to the sea of Philistines and from the wilderness (of Sinai) to the River **Euphrate**.  

XX) There should be no connection of Israelites with the Poly theist lest they should seduce them against God.  


XXI) Construction of the sanctuary of God, The Tent of presence and the Ark under the command of God.  

XXII) Installation of Aaron and his sons as priests for the Religious Ceremonies with special dress rules of Ablution and Holiness and sanctification.

XXIII) The contribution for the constructions of the following under the command of God.

   i) The tabernacle  
   ii) The Ark  
   iii) The Veil of the screen  
   iv) The bread of the presence  
   v) The Lamp Stand  
   vi) The Altar of Incense  
   vii) The Anointing oil  
   viii) The Fragrant Incense  
   ix) The screen for the entrance of the Tabernacle  
   x) The Altar of the whole offering  
   xi) The screen for the gateway of the court  
   xii) The sacred vestment. *Exactly as the Lord commanded so Moses did.*

XXIV) The Covenant of God with Bani Israel with more Ten words

   i) Allah alone should be worshipped and all connections with the Polytheists should be cancelled.

   ii) No God of cast Metal should be made.

   iii) Observe Pilgrim Feast of unleavened Bread for seven days.

   iv) Every first birth of Womb belongs to Allah.

   v) Work for 6 days and rest on the 7th day.

   vi) Observed pilgrim feast of weeks and the Pilgrim feast of Ingathering.
vii) Three times a year all males should come to the house of Allah.

viii) You shall not offer the blood of my sacrifice at the same time as any thing leavened. No portion of the victims of the pilgrim feast should be left till morning.

ix) The choicest first fruit should be offered to Allah.

x) You shall not boil a kid in the milk of its mother.

XXV) Allah revealed the laws to Moosa Als. concerning the following offerings and sacrifices: The whole offering, the shared offering, the grain offering the sin offering, the guilt offering, thank offering, votive offering, the free will offering and the installation offering and the sacrifices.

XXVI) The Rules for the hallowing and the Installation of the Israelite priest.

XXVII) Death of Nadib and Abihu sons of Aaron - because they offered before Lord the illicit fire which he had not commanded. Then Eleazar and Ithamar were installed in their places.

XXVIII) Wine or strong drink was banned for Aaron and his descendants for ever during their entrance to the Tent of presence.
Laws of Purification and Atonement

XXIX) (Food Laws - Allowed and disallowed animal, birds creatures teeming on the ground, dead animals, water animals fish etc.; Child birth, Menstruation, Dis coloration on the skin of body, source of the Malignant skin diseases, Fester on the body, Burn on the skin, Sore on the head/chin, Inflamed patches, baldness strains of mode, Fungal infection, Discharge from the body or Emission of Semon - (Men and Women).

XXX) Rules binding on Aaron and his family concerning their entrance into the sanctuary.

XXXI) The Laws of Holiness: (Slaughtering, Marriage, Adultery, Stealing, Harvesting, Justice, Fruits, Meat and blood, divination, Soothsaying, Rounding off the hair and the beard, Mourning for the dead, Tattooing, Postituation, Ghost and spirit, Aged persons, Measurement of weight, length and quantity, Reviling the parents and the chief of the people and the Lord God).

XXXII) The appointed seasoned of the Lord:

a) **Passover**: 14th day of 1st month, between dusk and dark.

b) **Pilgrim Feast of unleavened Bread**: For seven days you shall eat unleavened cakes - for 7 days daily you shall present your food offering; On the first and 7th days there would be sacred Assembly.
c) **Day of Acclamation and Remembrance**: The first day of the 7th month is the day of sacred rest.

d) **The first sheaf of the Harvest** would be offered to God and the grain offering on the 50th day counting from the day of 1st sheaf offering in addition to this the whole offering the Drink offering and the food offering also would be offered.

e) **Day of Atonement**: 10th day of the 7th month is the day of expiation and mortification, food offering to be presented to the Lord God.

f) **pilgrim Feast of Tabernacle**: On the 15th day of the seven month.

XXXIII) A man who utters the Holy name of God in Blasphemy must be done to death.

XXXIV) 7th year as the Sabbath of the Land.

XXXV) Every 50th year as a the year of Jubilee.

XXXVI) prohibition on the sale of land in the promised land because the Israelites were simply settlers and aliens but not the real owners.

XXXVII) The law of helping the poor Jews.

XXXVIII) The criterion of blessing and curses.

XXXIX) Law of Vow and dedication and Tithe.

XXXX) The whole community was numbered and levites were taken by Allah as his own in place of the first borns.
I) The law of suspicious illegal intercourse.
II) The law of Nazirite vow.
III) The anointing and the consecration of Tabernacle with all its objects and the dedication of levites for Allah.

IV) Construction of Trumpets for announcement.
V) Journey from Sinai to Paran.

VI) Words of Haz. Moosa Als. at the start and the halt of the arc are following:

Words at the start
"Up, Lord and may thy enemies be scattered and those that hate thee flee before thee".

Words at the halt
"Rest, Lord of the countless thousands of Israel".

VII) Breaking out of fire in Bani Israel because of their sin and weak faith.

VIII) The tragedy of Kibroth-hattaavah in which people were died and (were) buried on mass scale.

IX) Punishment of Aaron and Maryam by Allah because they blamed Moses for his Cushite wife.

X) Haz. Moosa Als. sent 12 spies to explore the land of Canaan. Only 2 of them gave favourable report. The people rebelled against God and Moses (because of the) dangers involved in the entrance to the promised land.

XI) Haz. Haroon Als. died at the Mount Hor and his sister Haz. Maryam died in the wilderness of Zin at Kadesh.
LII) The approach of the Bani Israel to the promise land and the record of the starting points in the journey. 

LIII) Although Balak - king of Moabites wished Balam to curse the Bani Israel yet he blessed them because of the divine intervention. 

LIV) The great torment on Bani Israel due to the violation of marriage laws. 

LV) The distribution of property in the Bani Israel in the absence of a male heir. Patrimony of one tribe cannot pass to another tribe in Bani Israel. 


LVII) The Jihad (holy war and its rule). 

LVIII) Six cities of refuge for the criminals in the patrimony of levites. 

LIX) On the first day of the 11th month of the 40th year Moses repeated to the Israelites all the commands of God and the incidents and events etc. in the Transjordan. 

LX) A Prophet Like him (Moses) was foretold by Moosa Als. 

LXI) Haz. Moosa Als. foretold that Bani Israel in the future would (demand) urge their responsible persons (Prophets) etc. to appoint a king for them. 

LXII) Haz. Moosa Als. appointed Joshua as his successor by the order of Allah.
LXII) The two Historical poems by Haz. Moosa Als.  

LXIII) Moses blessed Bani Israel and then died in the land of Moab at the age of 120 years and was buried in the valley in Moab opposite to Bath peor.  

LXIV) Allah taught the following prayer of blessing to Moosa Als. for the Bani Israel. "The Lord bless you and watch over you; the Lord make his face shine upon you and be gracious to you; the Lord look kindly on you and give you peace."

LXV) Some Points About the Prophet Moosa Als. Mentioned Exclusively in the Holy Quran  

I) Allah commanded the Israelites that they while entering the promised land (a town or a city) should prostrate to Allah and should say "HITTATUN" but they violated the command of Allah and as a result were punished.  

II) The violators of Sabbath were changed into apes (Monkeys).

III) The Magicians who came to defeat Moosa Als. and Haroon Als. in the court of Firoun, having seen the miracle shown by Moosa Als., converted to his religion (Islam) saying "we now believe in the God of Moosa and Haroon Als."

IV) In the beginning only some of the children believed in the prophethood of Moosa Als. because the people were afraid of Firoun.
V) Haz. Moosa Als. and Haroon Als. prayed to Allah to curse Firoun and his wealth and property; Allah accepted their Dua (prayer). 120

VI) Allah commanded Haz. Moosa Als. that they (Bani Israel) should use their own houses as places of worship and maintain prayer. 119

VII) Just at the time of drowning Firoun believed in the truth of the mission of the Moosa Als. 121 and said "I believe that there is no god Except Him Whom the children of Israel believe in ; I am of those who submit (To God in Islam)".

VIII) The story of Moosa Als. and a particular man (Khadhir Als.) shows that what apparently seems to be wrong is not wrong in the universal plan of Allah. 122

IX) Allah protected the dead body of Firoun even in the sea as a lesson for the coming generations. 123

X) In the life Hereafter Firoun will lead his people to Hell. 124

XI) Haz. Moosa Als. admonishing the Bani Israel said to them "If you show ingratitude, you and all on the earth together (to Allah) yet is Allah free from all wants (and he is) worthy of all praise. Has not the story reached you (O people) of those who (went) before you? Of the people of Noah and Aaad and Samood and of those who came after them? None knows them but Allah. To them came apostles with clear sign; but they put their hands up to their mouths,
and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us". Their apostles said: "Is there a doubt about God, the Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, Like ourselves! Ye wish to turn us away from the (gods) our father used to worship: then bring us some clear authority". Their apostles said to them: "True, we are human like yourselves, but God doth grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as God permits. And on God let all men of faith put their trust. "No reason have we why we should not put our trust on God. Indeed He has guided us to the Ways We (follow). We shall certainly beat with patience all the hurt you may cause us. For those who put their trust should put their trust on God". And the Unbelievers said to their apostles: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (This Message) to them: "Verily We shall cause the wrong-doers to perish! "And verily We shall cause you to abide in the land, and succeed them." 125

XII) At the Mount (Tur) Allah revealed to Haz. Moosa Als. verily I am God; Verily there is no God but I so serve Thou me only and establish regular prayer for cele-
brating my praise. Verily the hour (Kayamat) is coming.
My design is to keep it hidden - For every soul to receive its reward by the measure of its endeavour. Therefore let not such as believe not there in but follow their own last divert thee there from, lest Thou perish. (Allah said) "And what is there in your right hand 0 Moses"? he said it is my rod; on it I learn; with it I beat down fodder for my flocks; and in it I find other uses.126

XIII) Allah said to Moosa and Haroon (both), "Go both of you to Firoun for he has indeed transgressed all bounds; "But speak to him mildly; perchance he may take warning or fear (God)." 127

XIV) During the conversation Haz. Moosa Als. said to Firoun, "And peace to All who follow guidance" Firoun said to them (Moosa and Haroon) who then 0 Moses is the Lord of you two!" He said, "Our Lord is He who gave to each created thing its form and nature and further gave it guidance, (and that) Allah is the Lord and Cherisher of the Heaven and the Earth and all between; (and that) He is your Lord and the Lord of your fathers from the beginning (and that), "He is the Lord of the east and the west and all in between! If you only had sense".

And Firoun said, "what then is the condition of previous generation"? Haz. Moosa Als. replied, "The knowledge of that is with my Lord duly recorded: my Lord never errs nor forgets. He who has made for you the earth like a carpet
spread out; has enabled you to go about therein by roads (and channels) and has sent down water from the sky". 128

XV) Firoun rejected the miracles of Moosa Als. (staff and bright hand) as the feat of magic and even challenged him to defeat by a higher kind of magic displayed by his own magicians and sorcerers. For this purpose (whether Moosa Als. is merely a magician or he is really a Prophet) the Day of Festival was appointed (selected) as the day of tryst and the people were assembled when the sun was well up. 129

XVI) On the Youm Al-Zinat (the day of festival) the Egyptian Magicians were humiliated before the full gaze of public in the broad day light because the serpent of Moosa Als. swallowed all the snakes fabricated by them (the staff of Moosa Als. had turned into serpent). Having convinced about the truth of Mosiac mission they fell prostrate and acclaimed the God of Moosa and Haroon Als. as the real God. Though Firoun threatened them of execution yet they did not care aught for his words and retorted back boldly full of faith, "Never shall we regard thee as more than the clear signs that have come to us or then him who created us: so decree what ever thou desirest to decree; for thou canst only decree (touching) the life of this world. For us we have believed in our lord. May he forgive us our fault and the magic to which thou didst compel us. For God is best and most abiding." 130
XVII) When the Bani Israel in the absence of Haz. Moosa Als. began to worship the calf Haroon Als. forbad them from that polytheistic act and reminded them that calf is not their God but they not only ignored him but also threatened to kill him.\textsuperscript{131}

XVIII) Samiri constructed the calf out of ornaments and instigated them to worship that as their God who brought them out of Egypt.\textsuperscript{132}

XIX) Haz. Moosa Als. was so much angry because of the calf worship that he having thought that perhaps Haz. Haroon might not have prevented them from that polytheistic and dirty action caught his beard and chided him very much because of the humiliation. Haz. Haroon Als. clarified that he had prevented them from the calf worship instituted by Samiri but they had threatened to kill him. He further added that he had not taken a tough stand against the polytheists lest there should be division and disintegration in the Bani Israel.\textsuperscript{133}

XX) When Haz. Moosa Als. took Samiri to task he replied, "I saw what they saw not: so I took a handful (of dust) from the footprint of the Apostle and threw it (into the calf); Thus did my soul suggest to me (Then Moosa Als.) said "Get thee gone! but thy punishment in this life will be that thou wilt say, "Touch me not; and moreover (for a further penalty) thou hast a promise that will not fail: Now look at thy god of whom thou hast become
a devoted worshipper: We will certainly (melt) burn it into a blazing fire and scatter it in the sea! There is no God but He; all things He comprehends in his knowledge".  

XXI) In his court, Firoun tried to ashamed and blackmail Haz. Moosa Als. by means of his favours bestowed on him in his childhood and the boyhood; but Moosa Als. dismissed his favours with the fact that it was because of the slavery of Bani Israel and their pitiable condition under his cruel rule (had he not oppressed the Israelite his mother would not have immersed him in the River Nile and thus he would not have reached him. 

XXII) When an Egyptian was mistakenly killed by Haz. Moosa Als. the Egyptians or the Government thereof sought his life, but a man well wisher of Haz. Moosa Als. came running to him and advised him to get away from the city. 

XXIII) While running from Egypt to Madyan Haz. Moosa Als. prayed to Allah to save his life from Firoun. 

XXIV) One of the daughters of the Shaikh-Kabir of Madyan proposed to her father that Haz. Moosa Als. should be engaged on wages and truely it is good to employ a strong and trusty man. 

XXV) The Shaikh Kabir of Madyan said to Haz. Moosa Als., "I intend to wed one of these my daughters to thee on condition that thou serve me for eight years but if thou
complete ten years it will be grace from thee. But I intend not to place thee under a difficulty; thou will find me indeed, if God wills one of the righteous. "Moosa Als. said, "Be that the agreement between me and thee; which ever of the two terms I fulfil let there be no ill will to me. Be God a witness to what I say". \[139\]

XXVI) When Firoun dismissed the Miracles and clear signs shown to him by Haz. Moosa Als. as merely sorcery or magic, he said to Firoun, "My Lord knows best who it is that comes with guidance from him and whose end will be best in the hereafter; certainly it is that the wrong doers will not prosper." Firoun said, "O chiefs! no god do I know for you but my self; therefore O Haman! light me a kiln to bake bricks) out of clay and build me a lofty palace that I might mount unto the God of Moses; but as far as I am concerned I think Moses is a liar." \[140\]

XXVII) Firoun and his chiefs on the day of judgement will be among the loathed and the despised. \[141\]

XXVIII) The good people in Bani Israel said to Qaroon a very rich and wealthy person, "Exult not, for Allah loves not those who exult (in riches) but seek, with the wealth which God hast bestowed on thee - the home of the hereafter, nor forget thy portion in this world; but do thou good as God has been good to thee and seek not mischief in the land for God loves not those who do mischief" He said, "This has been given to me because
of a certain knowledge which I have." Did he not know that God had destroyed, before him, (Whole) generations, - which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins. So he went forth among His people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!" But those who had been granted (True) knowledge said: "Alas for you! The reward of God (In the Hereafter) is best for those who believe and work righteousness; but this none shall attain, save those who steadfastly persevere (in good)." Then We caused the earth to swallow up him and his house; and he had not (The least little) party to help him against God, nor could he defend himself. And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed God who enlarges the provision or restricts it, to any of His servants He pleases! Had it not been that God was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject God will assuredly never prosper".  

XXIX) **Firoun** intended to kill Moosa Als. lest he should change the Religion of his subjects or create tumult and disorder in the country.  


XXX) A man from Al-e-Firoun (people of Firoun) who had secretly believed in Haz. Moosa Als. tried his best to convince Firoun and his people the truth of the mission of Moosa Als. He warned them of the loss of rejecting and opposing a good man like Moses in this very world and the advantages of following the straight path of obedience to one God - as told by men like (Moses) him (in this very world) and particularly in the hereafter. When the followers of Firoun rejected him he said to them with a broken heart, "soon will you remember what I say to you now. My own affair I commit to God; for God ever watches over his servants". Then God saved him from every ill that they plotted against him; But the brunt of the penalty encompassed on all sides the people of Firoun. Infront of the Fire will they be brought, morning and evening: And (the Sentence will be) on the Day that judgment will be established: "Cast ye the People of Pharaoh into the severest penalty!"  

XXXI) Allah bestowed Moosa Als. with many scrolls (Booklets) in addition to the Tourat.
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Al-Qasas 31-37 Al-Furqan 35-36, Al-Moominoon 45-46.
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   Taha 83-94.
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<p>| | | | | | |</p>
<table>
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<td>64.</td>
<td>Exd. 16:2-13-14-21-31-35</td>
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<td>68.</td>
<td>Exd. 23:31</td>
<td>69.</td>
<td>Exd. 23:32-33</td>
<td>70.</td>
<td>Exd. 25;26;27</td>
</tr>
<tr>
<td>71.</td>
<td>Exd. 28:29;35</td>
<td>72.</td>
<td>Exd. 34:10-28</td>
<td>73.</td>
<td>Exd. 35;36;37;38;39;40</td>
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<td>74.</td>
<td>Lvce</td>
<td>75.</td>
<td>Lvce 8;9</td>
<td>76.</td>
<td>Lvce 10;1-7</td>
</tr>
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<td>80.</td>
<td>Lvce 17-22</td>
<td>81.</td>
<td>Lvce 23</td>
<td>82.</td>
<td>Lvce 24:10-16</td>
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<td>86.</td>
<td>Lvce 25:25-28;47-55</td>
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<tr>
<td>88.</td>
<td>Lvce 27</td>
<td>89.</td>
<td>Nmb 1;2:1-32;3;11-13-51;4</td>
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<td>109&amp;110.</td>
<td>Detro 16:14-22</td>
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<td>Detro 31;14-22-29;</td>
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**From Holy Quran**

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<td>117.</td>
<td>Al-Aṣrāf 113-126</td>
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<td>119.</td>
<td>Yunus 87</td>
<td>120.</td>
<td>Yunus 88</td>
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<td>122.</td>
<td>Al-Kahf 60-82</td>
<td>123.</td>
<td>Yunus 91-92</td>
</tr>
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<td>125.</td>
<td>Ibrahim 8-15</td>
<td>126.</td>
<td>TaHa 14-18</td>
</tr>
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<td>128.</td>
<td>TaHa 47-53,</td>
<td>129.</td>
<td>TaHa 57-59</td>
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<td>130.</td>
<td>TaHa 71-73</td>
<td></td>
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</tr>
</tbody>
</table>
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132. TaM 85, 87, 88
133. = 131
134. TaM 96-98
135. Al-Shu‘ārā 16-22
136. Al-Qasas 20
137. Al-Qasas 21
138. Al-Qasas 26
139. Al-Qasas 27-28
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Chapter II(b)

Haz. Yusha Als. (Joshua)

Though Haz. Yusha (Joshua) has not been described by name in the Holy Quran yet if we compare the text of the H.Q. (claimed to be concerned with him by the leading commentators of H.Q. and the Ulama) it becomes quite clear that the companion of Haz. Moosa mentioned in the Surah Kahf and one of the 2 mentioned is Surah Maidah who exhorted and encouraged Bani Israel to enter the promised land was none but Haz. Yusha Als. He is unanimously accepted as a prophet by the Ahl-e-kitab (People of hevenly books i.e. Christian and jews). The H.Q. mentions (that) "Among their God fearing men (Bani Israel) were two men (Yusha and caleb) on whom Allah had bestowed His grace. They said to them, "Assault them (Enemies of God) at the gate. When once you are in the Gate, victory will be yours and on God put your trust if you have faith" (And the H.Q. further mentions) "Behold Hz. Moosa said to his attendant (companion), 'I will not give up until I reach the junction of the two seas or until I spend years and years in travel. But when they reached the junction they forgot about their fish, which took its course through the sea (straight) as in a tunnel. When they passed on some distance, Haz. Moosa said to His attendant: Bring us our Early meat (Break fast or lunch) truely we have suffered much fatigue at this stage of our journey. He replied "Have you not seen
what happened when we betook ourselves to the rock? I did indeed forgot about the fish: none but satan made me forgot to tell you about it: it took its course through the sea in a marvellous way......" So they (Haz. Moosa and Yusha) found one of our servants......."

According to the Bible Haz. Yusha (Joshua) after the death of Haz. Moosa with special support of Allah led Bani Israel (as a successor of Haz. Moosa) against their foes and entered Palestine—the promised land. He conquered canaan, Jericho, Jerusalem ----- etc. for Israel ..... 2a
Some Points About the Prophet Yusha Als.
Mentioned Exclusively in the Bible

1) Haz. Moosa Als. appointed Haz. Yusha Als. son of Nun as his successor under the special divine command to conquer the promised land.  

II) He sent two spies to reconnoitre the country (Jericho) where they were helped by Rahab the prostitute.  

III) All the Israel crossed the river Jorden under Joshua in a miraculous way like the crossing of Red sea under Moosa Als.  

IV) Haz. Yusha Als. set up to 12 stones in the middle of the Jorden at the place where the priests stood who carried the Ark of the covenant. They were the memorial stones.  

V) Under the command of Allah Joshua arranged the circumcision of all the males born in the wilderness (40 years wandering).  

VI) In the operation against the city of Jericho Achan son of Carmi took some of the forbidden things which kindled the Anger of God against Israel and the people stoned him to death at the vale of Achor.  

VII) During the operation against Amorites under the captancy of Joshua the sun stood still and the moon halted until the nation had taken vengeance on her enemies.
VIII) Haz. Yusha Als. conquered a great part of the promised land for the Bani Israel. He distributed it amongst the nine and half tribes as their patrimoney.  

IX) In his Farewell Address to the Nation Haz. Yusha Als. urged the people to worship Allah and Allah only and to follow all His Commandments otherwise they would be destroyed and humiliated by their enemies. 

X) He died at an age of 110 years. 

XI) Some Points About the Prophet Yusha Als. 
Mentioned Exclusively in the Holy Quran

I) Haz. Yusha Als. went to meet a great pious man of God with Haz. Moosa Als. When they reached the junction of the two seas they forgot about their fish which took course through the sea (straight) as in a tunnel when they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey". He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it : It took its course through the sea in a marvellous way!" Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come). So they found one of our servants, on whom we had bestowed Mercy
from ourselves and whom We had taught knowledge from Our own presence.\(^{13}\)
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From the Bible: The Book of JOSHUA

3. (Deuteronomy 31:14-23); Joshua chapt. 1 verse 1-9

From the Holy Quran:

Chapter II (C)

Haz. Shoaib Als. or the Shaik Kabeer
(Jethro or Ruel)

General Account

I) The H. Q. calls the great man of Madyan, with whom Haz. Moosa (Als.) settled, as the Shaikh Kabeer (The very old man) or Haz. Shoaib Als. according to some leading commentators of the Holy Quran. However the Bible calls the concerned man of Madyan, Jethro or Ruel.¹

II) According to the H. Q., two daughters of the Shaikh Kabeer, (the very old man of Madyan, were seen by Haz. Moosa Als.). At the well of Madyan these girls were standing a little away from the other shepherds, waiting for their turn. These girls, having been asked by Haz. Moosa Als. told him that they (girls) would not water their flocks until the shepherds take away their ones.

But the Bible describes that Jethro (Shaikh Kabeer) had seven daughters. One day, as Haz. Moosa was sitting by a well, they came to draw, the water and filled the trough to water their father's sheep. Some shepherds came and drove them away. Then Haz. Moosa got up to take girls' part and watered their sheep himself.²

Thus, there is little difference in the Biblical and the Quranic versions: (a) The priest's daughters who came to their flock were two, according to H. Q., but according to the Bible they were seven. However it may be that the girls
might have been seven but only two of them might have come to water the flock. (b) According to the H.Q. the girls were already standing, a little away from the shepherds, waiting for their turn and having been asked by Haz. Moosa they expressed their plight.

But according to the Bible though they had filled the trough for watering the flock, yet the shepherds drove them away. At this pitiable condition of the girls, Moses having taken their side watered their flock.

III) According to H.Q., when the daughters of Shaikh Kabeer returned to their father, one of them was sent by their fathers to, call Moses to give him return for his service of watering (Jethro’s flock) rendered by him. But according to the Bible Jethro ordered his girls to invite him to eat (food) with them. The main difference between the two records is that of Ajr (Return according to the H.Q., but to eat food according to the Bible).

IV) The Shaikh Kabeer offered to Haz. Moosa one of his daughters in marriage on the condition that he should serve him 8 years (as a necessary and essential condition of the marriage contract; for 10 years on his own free will and assured Haz. Moosa that he would not be placed under difficulty (i.e. would not be put to suffering). He further added that he would find him (Shaikh Kabeer) one of the righteous men. Haz. Moosa Als. upon this contract and made
Allah as a witness for their contract (between him and Jethro). After the completion of the term Haz. Moosa Als. set out from Madyan (for Egypt). But the Bible does not record this marriage contract and its terms etc. It simply states that Haz. Moosa Als. having reached to Jethro (to eat food with him) agreed to live with him and he gave Haz. Moosa Als. his daughter Ziphorah in marriage and then at length he returned to Egypt. 4

V) The H.Q. records that Haz. Moosa Als., having approached (Shaikh Kabeer) narrated the happenings in Egypt and Shaikh Kabeer consoled him that there was no need to fear and that Allah had saved him from the unjust people. The Bible does not record the talk between Haz. Moosa Als. and the Shaikh Kabeer at this stage. However the Bible records the report about Egypt to the notice of Jethro (Sheikh) by Haz. Moosa at a time when Haz. Moosa having worked miracles in Egypt and having crossed the sea with Bani Israel had encamped at the mountain of God. 5

Some Points about Haz. Shuaib Als. mentioned exclusively in the Bible

(Chapter II(a) Haz. Moosa and Haroon Als. (Moses and Aaron) Als. Reference no. 65)
Some Points About Haz. Shuaib Als. mentioned Exclusively in the Holy Quran

I) He was sent to Madyan (Aikah) people.

II) He preached them that they should not worship other than Allah and fear the last day.

III) And that they should be given just measure and weight and should not withhold from the people the things that are their due but what is left to them after their (Buyers) payment, is best for them.

IV) And that they should not do mischief on the earth after it has been set in order.

V) And that they should not squat on every road breathing threat, and hinder the believers (in Allah) from His path.

VI) And that they should not seek crookedness in the teachings of Allah (to find fault with).

VII) And that they should remember the time when they were little but Allah increased them.

VIII) And that they should ponder over the fate (destruction) of mischief mongers of previous ages.

IX) After the above mentioned preaching the following conversation (advices and prayer from Shuaib and threats to his life from the people) took place between him and his people:
(a) They said: "O Shuaib! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property?" Truley, thou art the one that forbeareth with faults and is right-minded!" He said: "O my people! see ye whether I have a clear (Sign) from my Lord, and He hath given me Sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; And my success (in my task) can only come from God. In Him I trust, and unto Him I look. "And O my people! Let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you! "But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness." They said: "O Shuaib! Much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! For thou hast among us no great position!" He said: "O my people! is then my family of more consideration with you than God? For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth on all sides all that ye do!
(b) "And fear Him Who created You and (Who created) The generations before (you)". They said: "Thou art only one of those bewitched! "Thou art no more than a mortal like us, and indeed we think thou art a liar! "Now cause a price of the sky to fall on us. If thou art truthful!"
He said: "My Lord knows best what ye do".

(c) "The leaders, the arrogant party among his people, said: "O Shuaib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion". He said: "What! even though we do detest (them)? "We should indeed invent a lie against God, if we returned to your ways after God hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of God, Our Lord. Our Lord can reach our to the utmost receesses of things by His knowledge. In God is our trust. Our Lord! Decide thou between us and our people. In truth, for thou art the best to decide". The leaders, the Uneblievers among his people, said: "If ye follow Shuaib, be sure then ye are ruined!"

XI) In the end of his preaching he said to them: "And O my people! Do whatever you can; I will do my (part); soon will you know who it is on whom descends the penalty of ignominy and who is a liar! and watch you! for I too am watching with you" (Hud 93).
XII) Ultimately after their rejection of Shuaib the people of Madyan or Aikah were destroyed by a Mighty Blast full of overshadowing gloom! After the punishment they lay prostrate in their homes by the morning as if they had never dwelt and flourished there! While such was the fate of the enemies of God the Prophet (Shuaib) and his followers were saved. Thus obedience to God leads to success and salvation but the disobedience to Him leads to and invites ruin and destruction. What a lesson for the wise!
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4. Al-Aaraf 85 Hud 85
5. Al-Aaraf 86
6. Al-Aaraf 86
7. Al-Aaraf 86
8. Al-Aaraf 86
12. Al-Aaraf 89-92
CHAPTER III

THE KINGDOM PERIOD
Chapter III (a)

Haz. Shamveal (Samuel) Als.

Though the name of Haz. Shamveal (Samuel) is not mentioned in the H.Q. yet he is (as claimed by some Islamic scholars) mentioned with some important personalities (Anbiyaa) in the Glorious book (without name). However, the Bible describes him at length.

A. SIMILARITIES

Appointment of A King

I) The Hebrews (Bani Israel) urged Haz. Shamveal (Samuel) Als. to appoint a King over them to fight against their enemies.¹

Israelites Fled From the Battle

II) During the Nubuwat of Haz. Shamveal when the Israelites were commanded to fight against their enemies, they, most of them but a minority (as Shamveal already expressed his doubt about their fickleness) instead of fighting against their enemies, fled from the field.²

Appointment of Talut (Saul) as King

III) Though Haz. Shamveal (Samuel) according to the command of Allah appointed Haz. Talut king over the Bani Israel as desired and insisted by them yet they did not accept him whole heatedly.³
Haz. Dawood Als. killed Jaloot

IV) During the Nuboovat (ministry, prophethood) of Haz. Shamveal, Bani Israel fought their enemies who were commandeered by Jaloot (Goliath). Haz. Dawood Als., who was in the army of Haz. Taloot, killed the enemy commander-Jaloot (Goliath). Thus, Bani Israel defeated their enemies.  

B. DISSIMILARITIES

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Taloot As King

I) According to the H.O. Haz. Shamveal Als. selected Haz. Taloot (Saul) as the King over Bani Israel because of his abundant knowledge and bodily prowess. But according to the Bible he was selected of his tall stature; he was a hand taller than any other of his fellows.  

The Ark of the Covenant

II) According to the H.O., the Taboot (Ark of the convenant was brought by the Angels but according to the Bible it was brought by the cows (Kines).  

III) According to the H.O., the Taboot was returned to the Bani Israel as a sign for the kingship of Haz. Taloot Als. (The return of the Ark showed that the appointment of Taloot was made by the Almighty). But the Bible records that the Philistians considered the Ark as a bad omen and to get rid of it they returned it, having loaded it on a cart driven by the cows.
Victory of Bani Israel

According to the H.O., when the Israelites and Philistines forces faced each other, though many men deserted and many others trembled and lost heart because of the heavy force of the enemy yet a minority of them firm in their faith, exhorted the Israelites to have patience. They further added that Allah can give upper hand to minorities over majorities. They attacked the enemy and got victory culminating in the killing of Jaloot by Haz. Dawood Als. Though the Bible mentions their victory culminating with the beheading of Goliath by Dawood yet the minority who had firm faith in Allah and in his support for those having patience is not taken notice of at all.\(^8\)

The H.O. mentions the test conducted by Taloot to determine the real and the false crusaders at a river by means of the drinking water -- to drink only a sip of water, at the most, even under severe thirst.\(^9\) The Bible does not mention this test at all.\(^9\)
Some Points About the Prophet Haz. Shamveal (Samuel) Mentioned Exclusively in the Bible

I) Haz. Shamveal Als. was the long desired son of his parents - Elkanah & Hannah. Her mother had made a vow in these words: "O Lord of Hosts, if thou wilt deign to take notice of my trouble and remember me, if thou wilt not forget me but grant me off spring, then I will give the child to the Lord for his whole life and no razor shall ever touch his had". The Almighty, Allah heard her prayer and granted her the child Samuel and she redeemed her vow and after the weaning she surrendered the boy to the service of Lord once for all for his whole life.10

II) His family members were: 3 brothers, 2 sisters and the parents - Elkanah and Hannah.11

III) Haz. Samuel served the Temple at Shiloh under Eli - the priest. Though Eli was a priest yet his sons did not obey Lord - the God of Israel. One night Allah called to Samuel and told him that in future Eli's family would be punished and it came to be so. Thus Shamveal was selected as the Prophet of God.12

IV) Shamveal acted as a judge over Israel at Misbah. He dispensed justice at all the following places: Bethel, Gilgil, and Mizbah etc. He built an altar at Raman his home town for the lord. Under his judgeship the Israelites returned to pure monotheism and won a war against the philistines.13
V) At the request of people under the guidance from Allah, he anointed Saul as the king over Israel. Saul was then 50 years old.¹⁴

VI) In his old age Samuel invited complaints from people against him if any; but no one came forward. Though he was leader of Bani Israel since his childhood yet he always remained honest and integer.¹⁵

VII) Samuel chided Saul the king because he violated the Rule of Allah concerning the warbooty and informed him that his kingdom would soon be destroyed. He (Saul) tried his best to placate God yet He could not be placated.¹⁶

VIII) Samuel anointed David under the guidance from Allah to be king over Israel.¹⁷

IX) He died and was buried in his house in Ramah.

Some Points About the Prophet Haz. Shamveal (Samuel)

Mentioned Exclusively in the Holy Quran

After the time of Haz. Moosa Als. - the chiefs of Bani Israel urged the then prophet Samuel (requested with great urgency that he should appoint a king on them so that under his directions they could fight for the sake of Allah. Having heard their request the prophet Samuel said, "Is it not possible, if you were commanded to fight that you will not fight they said, "How could we refuse to fight in the
cause of God. seeing that we were turned out of our homes and our families?" But when they were commanded to fight, they turned back, except a small band among them. But God has full knowledge of those who do wrong. Though at the request of Israelite chiefs Haz. Shamveal Als. appointed Haz. Taloot as their king yet they did not like that appointment and said, "How can he exercise authority over us when we are better fitted than him to exercise authority and he is not gifted with wealth in abundance?" He said, "God hast chosen him above you and hast gifted him abundantly with knowledge and bodily prowess: God grants his authority to whom he pleases. God eareth for all, and He knoweth all things". And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the Covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by Angels. In this is a Symbol for you if ye indeed Have faith".¹⁹
REFERENCES (Haz. Shamveal Als. (Samuel) )


   b) The Holy Bible - The Old Testament: I Samuel chapter 5-6 verse 20, 21, 22.

   b) The Bible: 1 Samuel 13:3-8


   b) The Bible: 1 Samuel 17:48-54.


   b) The Bible: 1 Samuel 6:10-16


8a) The H.Q: Al-Baqarah 249.
   b) The Bible: 1 Samuel 17:1-54

9a) The Bible: 1 Samuel 17:1-54
   b) The Bible: Al-Baqarah 249.
**From the Bible:** SAMUEL the first book of Samuel

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Verses/Sections</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>Chapter 1 verses 1-28</td>
</tr>
<tr>
<td>11.</td>
<td>Chpt 2:21, 12</td>
</tr>
<tr>
<td>12.</td>
<td>Chpt 3:1-21</td>
</tr>
<tr>
<td>13.</td>
<td>Chpt 7:5-6; 15-17</td>
</tr>
<tr>
<td>15.</td>
<td>Chpt 12:1-6</td>
</tr>
<tr>
<td>17.</td>
<td>Chpt. 16:2-13</td>
</tr>
<tr>
<td>18.</td>
<td>Chpt. 25:1</td>
</tr>
</tbody>
</table>

**From the Holy Quran:**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Verses/Sections</th>
</tr>
</thead>
</table>
Chapter III (b)
Haz. Dawood Als. (Dabid)

A. SIMILARITIES

Family
I) He was a descendant of Haz. Ibrahim Als.¹

Kingdom
II) He was a great king of Israel.²

War Against Philistines
III) He slew Jaloot (Goliath) the champion of the Philistines.³

IV) Haz. Dawood slew the Jaloot under the commandery of Haz. Taloot.⁴

Bounties of Allah on Haz. Dawood
V) He was given wisdom, knowledge and kingdom by Allah.⁵

VI) He always turned to God and always considered God to be his only help and shelter.⁶,⁷

VII) Haz. Dawood Als. gave judgement in a case concerning the two disputants who quarrelled about an ewe.⁸

VIII) He always praised and excellently glorified Allah—the Almighty.⁹

IX) He was a man of high military skill (a great expert and mighty soldier.).¹⁰,¹¹
X) The Almighty graced him with great physical strength so much so that even Iron, lions and bears could not match his power.  

XI) He had high status of nearness to Allah.  

XII) Haz. Dawood Al. ruled the people with justice according to the commandment of Allah.  

XIII) Allah the Almighty rewarded him abundantly and strengthened his kingdom.  

XIV) Allah graced him with kingship as well as with wisdom.  

B. DISSIMILARITIES

I) While the H.Q. presents Dawood Al. both as prophet and a king, the Bible declares him as a king only.  

II) While the H.Q. describes his military skill in making military wares, armours, coat of mail etc. the Bible does not mention this. However, he is described as a great warrior getting victory at every front.  

III) While the H.Q. records him with the great and the highly ranked prophets, the Bible blames him and his family too on several points. According to the Bible one day when the king David was gazing down from the roof of his palace he saw a beautiful woman named Bathsheba who was bathing at that time. He immediately was stricken with unquenchable lust
David forcibly raped her and then treacherously got ride of her husband (putting him in the most dangerous front of war).

IV) Then Ammon one of the Dawood's son is alleged to have raped her sister- TAMAR. Although has Dawood was saddened at this crime, yet he did not punish him. Thus according to this Haz. Dawood did not follow the Taurat where the penalty of such a sin was very much grievous since Allah declares him to be His great devotee, it is quite clear that either the incident had not occured or if occurred, surely and certainly David as a prophet might have penalized him (Ammon).

Haz. Dawood and Absolom

V) Absolom, having absconded became a rebel and fought against his father. After capturing this father's herim he committed rape on all his step mothers in public in order to insult his father (David). The Holy Quran neither records such an obseen event nor indicates the possibility of such an insult (disgraced) to His specially choosen one; Nay, the H.Q. declares special and even emergent support for His prophets.

Two Disputants Before Haz. Dawood Als.

VI) According to the H.Q. once, during his adoration of God, two disputants entered his chamber and put their case to him to make judgement with honesty and righteousness. Both of them were real brothers. One has 99 ewes and the other had only one. The one with 99 ewes forced him (other) to give
him (1st) even that one ewe. Moreover in daily affair, the rich (99 ewes was harsh to his poor brother. Haz. Dawood Als. decided that the man with 99 ewes was wrong, according to the report of the case submitted to him.

After their departure Haz. Dawood Als. though that he had been tested by Allah (about his wisdom in making judgement) and he turned to Allah for forgiveness and Allah forgave him. But according to the Bible, God sent the prophet Nathen to Haz. Dawood Als. to decide in a case in which two persons one rich and the other poor lived in the same city. The poor man possessed only one lamb and the rich 99 lambs. Once the rich man took the poor's lamb and slaughtered it and served it to his guests. Haz. Dawood Als. decided that the rich man deserved to die. He should pay four times over the value of the lamb. After the decision, the prophet Nathen told him that the rich man was Haz. Dawood himself and the poor man was Uriah—whose only wife was forcibly taken by him and he himself was killed, by conspiracy, in the war. Haz. Nathen Als. further informed him that he, on account of flouting the bond of God in Uriah's case, would be severely punished. Haz. Dawood Als. admitted his sin. 22

VII) Haz. Dawood Als. cursed the Bani Israel because (a) they rejected faith (b) They disobeyed Allah and persisted in excesses (c) They did not forbid one another from the commission of iniquities. 23
Some points About the Prophet Haz. Dawood
(David) Als. Mentioned Exclusively in the Bible

I) Haz. Dawood Als. was the son of an Ephrathite called Jesse who had eight sons. Haz. Dawood was the youngest. The three eldest sons (Eliab, Abinadab, Shammah) followed Saul in war, while David used to go to Saul's camp and to Bethlehem to mind his father's flocks.24

II) He was so much courageous that he used to rescue the victim (Sheep, Goat etc.) from a bear or lion and even, if the beast turned on him, used to catch its beard and batter it down on earth to death.25

III) He was anointed by Samuel and served as an armour bearer of Saul because he loved him very much.26

IV) Though Haz. Dawood Als. used to remove Evil spirit from Saul and fought war(s) for him yet he, having heard this song, "Saul made havoc among thousands but David among tens of Thousands." from women began to keep a jealous eye on him (David) and became the enemy of Haz. Dawood Als. even after the marriage of Michael with him. However Jonathan son of Saul loved him very much.27

V) Haz. Dawood Als. was married with Michael the daughter of Saul (at first he was to be married with Merab but she was given to Adriel).28
VI) He sought the advice of Allah to be saved from the hands of Saul and the Lord helped him against Saul.⁹

VII) Haz. Dawood Als. was so much faithful to Saul that though he once had full power and chance to kill him in a cave in the state of sleeping yet he did not kill him because he thought that he was Lord's anointed.⁰

VIII) Haz. Dawood married Abigail (whose husband Naabaal had died and Ahinaom daughter of Jezreel but his first wife Michal - daughter of Saul was given to Palti s/o Laish without the permission of David.¹¹

IX) Haz. Dawood Als., to escape from the clutches of Saul, crossed into the territory of Achich s/o Maoch - King of Gath and remained there for a year and four months.¹²

X) Haz. Dawood Als., having heard the news of the death of Saul (and his sons) in the war against Philistines rent his clothes and lamented much over his death. He was so much grieved that he even killed that person who brought the news of Saul's death to him. (This man at the request of Saul - when he was in the throes of death - stood over him and gave him the death blow.¹³

XI) Haz. Dawood Als., came to throne at the age of 30 years and ruled over the Bani Israel for 40 years: for 7 1/2 years on Judah (Hebron) and for 33 years on Judah and Israel (Jerusalem) combinedly. His capital cities were Hebron and Zion.¹⁴
XII) David wanted to build a house for the Lord God (for the Ark of covenant) but God did not want to take that work by him but by his successor (Solomon).

XIII) He was very good administrator and maintained Law and justice. He had a good team of qualified servants to run and rule the people.

XIV) (God forbid)! Haz. Dawood Als. took Bathsheba - the wife of URIAH illegally, Hence Allah solded him through the prophet Nathan by means of the story of a rich man having a large herd and flock who had secretly taken the only Ewe lamb of a poor man and had served it to his guest. The decision given by David was recoiled on himself because according to the Bible he had taken Bathsebah the wife of Uriah almost in that very manner. God punished him in that the 1st child so born from the Union of David and Bathsheba was died and then his own son Absalom having ousted him from the government committed adultery with his concubines (step mothers).

XV) Though Ammon raped Tamar - his own sister yet David did not punish!! He was murdered by Absalom who then fled from the house of David and returned after many years.

XVI) Though Absalom humiliated and pursued David and even sought his life in the battle yet he out of Love did not want to harm (his son) him.
XVII) After his son Absolom was killed in the battle by the natural execution by an act of God, David came back to Jerusalem and ruled the country. In that flight he had to bear many comments and taunts and hardships from his enemies.

XVIII) A severe famine Razed in the Reign of David because of the blood guilt resting on soul and his family because he had put the innocent - even after the assurance of protection, Gibeonites to death.

Under the David's order 7 members of the family of Saul were throwndown from the mountain before the Lord by the Gibeonites and then God accepted the prayers of the nation and then the famine finished.

XIX) Haz. Dawood Als. vanquished all his enemies including the house of Saul and then praised God.

XX) The Heroes of David are following : First came Ishbosheth the Hachmonite, chief of the three; it was he who brandished his spear over eight hundred dead, all slain at one time. Next to him was Eleazar son of Dodo the Ahohite, one of the heroic three. He was with David at Pas-dammim where the Philistines had gathered for battle. When the Israelites fell back, he stood his ground and rained blows on the Philistines until, from sheer weariness, his hand stuck fast to his sword; and so the Lord brought about a great victory that day. Afterwards the
people rallied behind him, but it was only to strip the dead. Next to him was Shammah son of Agee a Hararite. The Philistines had gathered at Lehi, where there was a field with a fine crop of lentils; and, when the Philistines put the people to flight, he stood his ground in the field, saved it and defeated them. So the Lord again brought about a great victory.

Three of the thirty went down towards the beginning of harvest to join David at the cave of Adullam, while a band of Philistines was encamped in the Vale of Rephaim. At that time David was in the stronghold and a Philistine garrison held Bethlehem. One day a longing came over David, and he exclaimed, 'If only I could have a drink of water from the well by the gate of Bethlehem!' At this the heroic three made their way through the Philistine lines and drew water from the well by the gate of Bethlehem and brought it to David. But David refused to drink it; he poured it out to the Lord and said, 'God forbid that I should do much a thing! Can I drink the blood of these men who risked their lives for it?' So he would not drink it. Such were the exploits of the heroic three.

Abishai the brother of Joab son of Zeruiah was chief of the thirty. He once brandished his spear over three hundred dead, and he was famous among the thirty. Some think he even surpassed the rest of the thirty in reputation, and he became their captain, but he did not rival the
three. Benaiah son of Jehoiada, from Kabzeel, was a hero of many exploits. It was he who smote the two champions of Moab, and who went down into a pit and killed a lion on a snowy day. It was he who also killed the Egyptian, a man of striking appearance armed with a spear; he went to meet him with a club, snatched the spear out of the Egyptian's hand and killed him with his own weapon. Such were the exploits of Benaiah son of Jehoiada, famous among the heroic thirty. He was more famous than the rest of the thirty, but he did not rival the three. David appointed him to his household.

Asahel the brother of Joab was one of the thirty, and Elhanan son of Dodo from Bethlehem; Shammah from Harod, and Elika from Harod; Helez from Beth-pelet, and Ira son of Ikkesh from Tekoa; Abiezer from Anathoth, and Mebunnai from Hushah; Zalmon the Ahohite, and Maharai from Netophah; Heled son of Bannah from Netophah, and Ittai son of Ribai from Gibeah of Benjamin; Benaiah from Pirathon, and Hiddai from the ravines of Gaash; Abi-albon from Beth-arabah, and Azmoth from Bahurim; Eliahba from Shaalbon, and Hashem the Gizonite; Jonathan son of Shammah the Hararite, and Ahiam son of Sharar the Hararite; Eliphelet son of Ahasbai son of the Maacathite, and Eliam son of Ahithophel the Gilonite; Hezrai from Carmel, and Paarai the Arbite; Igal son of Nathan from Zobah, and Bani the Gadite; Zelek the Ammonite, and Naharai from Beeroth, armour-bearer
to Joab son of Zeruiah; Ira the Ithrite; Gareb the Ithrite, and Uriah the Hittite: there were thirty-seven in all. 43

XXI) Once in connection with the Census God's anger was kindled against Israel; then the Lord God revealed to David to choose one of the three punishments (i) Three years of famine (ii) Three months flight before enemies (iii) Three days of pestilence. Haz. Dawood Als. left the matter to Allah himself and then the pestilence took heavy toll of life even 70,000; the plague stopped after David offered the whole offering and the shared offering. 44

XXII) The last words of Dawood Als. and his last charge to Solomon 45 are following:

a) The last words of Dawood Als. "The very word of David son of Jesse, the very word of the man whom the High God raised up the anointed prince of the God of Jacob, and the singer of Israel's psalms: the spirit of the Lord has spoken through me, and his word is on my lips. The God of Israel spoke, the Rock of Israel spoke of me: 'He who rules in the fear of God, is like the light of morning at sunrise, a morning that is cloudless after rain and makes the grass sparkle from the earth'. Surely, surely my house is true to God; for he has made a pact with me for all time, its terms spelled out and faithfully kept, my whole salvation, all my delight. But the ungodly put forth no shoots, they are all like briars tossed aside; none dare
put out his hand to pick them up, none touch them but with tool of iron or of wood; they are fit only for burning in the fire."

b) The last charge of David to Solomon: 'I am going the way of all the earth. Be strong and show ways, observe his statutes and his commandments, his judgements and his solemn precepts, as they are written in the law of Moses, so that you may prosper in whatever you do and whichever way you turn, and that the Lord may fulfil this promise that he made about me: "If your descendants take care to walk faithfully in my sight with all their heart and with all their soul, you shall never lack a successor on the throne of Israel". You know how Joab son of Zeruiah treated me and what he did to two commanders-in-chief in Israel, Abner son of Ner and Amasa son of Jether. He killed them both, breaking the peace by bloody acts of war; and with that blood he stained the belt about my waist and the sandals on my feet. Do as your wisdom prompts you, and do not let his grey hairs go down to the grace in peace. Show constant friendship to the family of Barzillai of Gilead; let them have their place at your table; they befriended me when I was a fugitive from your brother Absalom. Do not forget Shimei son of Gera, the Benjamite from Bahurim, who cursed me bitterly the day I went to Mahanaim. True, he came down to meet me at the Jordan, and I swore by the Lord and I would not put him to death. But you do not need to let him
go unpunished now; you are a wise man and will know how to deal with him; bring down his grey hairs in blood to the grave.'

XXIII) He died at an age of 70 years he ascended the throne at an age of 30 years and ruled for 40 years. He was buried in the city of David.  

XXIV) Psalms of David.  

XXV) Allah promised him that he would give him such a successor whose rule would last forever; he would be just like a son to me and I as a father to him.  

Some Points About the Prophet Dawood Als. Mentioned Exclusively in the Holy Quran  

I) Allah the Almighty appointed Haz. Dawood Als. his Caliph on the earth.  

II) He was graced with the prophethood.  

III) Allah revealed to Dawood Als. that those who astray from the path of Allah would be administered grievous penalty on the day of judgement.  

IV) One of the two disputants who entered the sanctuary of Haz. Dawood Als. had 99 Ewes and the other had only one.  

V) Allah had commanded the mountains and the hills to celebrate His praise with Haz. Dawood ALS. (when Haz.
Dawood Als. used to glorify Allah the birds also used to glorify Him and gather around him. 53

VI) Allah made Iron soft for Haz. Dawood Als. and he use to make coats of mail and the balanced ring of chain Armour. 54
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1a) The Holy Quran: Surah Al-Anam Ayat 84.

b) Holy Bible The Old Testament Genesis chapter 46 verses 11, 12, 13; Ruth chapter 4 verses 18-22.

2a) The H.Q: Al-Baqrah 251; Al-Anbiyaa 78-79; Suad 17-26.

b) The Bible: 2 Samuel 1-5-12; king 2;1-12.

3a) The H.Q: Al-Baqrah 247-54.

b) The Bible: 1 Samuel 17:41-54


b) The Bible: Al Samuel 17: 31-40-54

5a) The H.Q: Al-Anbiyaa 78-79; Suad 20.

b) The Bible: Psalms.

6a) and
7a) The H.Q: Suad 17,24.

6a) and
7b) 1 Samuel 24: 4; 26; 5, 2 Samuel 22; 1 Chronicles 16.

psalms 92-150.
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   b) The Bible 2 Samuel 22; 23; psalms
10a) and
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   10b) and
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       2 Samuel 17;18; 1-17
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   b) The Bible: 1 Samuel 17:31-40
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   b) The Bible: 1 Schronicales 18:14-16.
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16a) The H.Q.: Saba 20
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       Al-Nisa 163.
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   b) = 11(b)

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From the Bible:

24. 1 Sam 17:12-15
25. 1 Sam 17:31-54
26. 1 Sam 11:2-13
27&28 1 Sam 18:7-10-28-29; 19:1-7
29. 1 Sam 23:10-13
30. 1 Sam 24:1-22
31. Obp 25:39-44
32. 1 Sam 27:1-2
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34. 2 Sam 5:1-5
35. 2 Sam 7:1-16-29
36. 2 Sam 8:15-18
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40. 2 Sam 15:1-37; 16:5-8; 17:18; 1-17
41. 2 Sam 21:1-14
42. 2 Sam 22:1
43. 2 Sam 23:8-39
44. 2 Sam 24:10-25
45. 2 Sam 23:1-7; 1 king 2:1-12
46. Psalms of David Book 1 - Book 2nd
47. 2 Sam 7:12-16

From the Holy Quran

48. H.Q.: Suad 26
49. Al-Anaam 83-90
50. H.Q.: Suad 26
51. Suad 21-23
52. Al-Ambiya79
53. Saba 10-11

\[ 54 = 53 \]
Chapter III (C)

Haz. Sulaiman (Saloman) Als.

A. SIMILARITIES

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Family

I) Haz. Sulaiman Als. was a descendant of Haz. Ibrahim Als. and son of Haz. Dawood Als. and he inherited (succeeded) him\(^1\) (Dawood).

Kingship

II) He was appointed king over Bani Israel. No king has been more prosperous than him neither after him nor before him.\(^2\)

Wisdom and knowledge

III) Allah the Omniscient gifted him with knowledge and wisdom.\(^3\)

Speech of Birds etc.

IV) He used to talk even with the birds and Aunts etc.\(^4\)

Building etc.

V) He got many fascinating constructions built.\(^5\)

Visit of Queen Bilquees (Saba)

VI) Bilquees the Queen of Sheba (Saba) visited Haz. Sulaiman Als. and was highly impressed. She was fascinated with the pomp and show of his court.\(^6\)
Judgement in a case

VII) Once there arose a dispute between two persons. He decided the case so justly that all the people praised him for his wisdom and understanding.7

B. SIMILARITIES

Kingdom and Prophethood

I) The H. Q. declares him to be a prophet and a king but the Bible considers him only king.8

II) While the Bible records him a king over the territory from Euphrates to Philistia up to the frontier of Egypt. The H. Q. declares him to be the controller of jinns and even of the unruly winds—all at his sweet will.9

Queen of Shiba (Saba)

III) The H. Q. records that Haz. Sulaiman Als. sent a letter to queen of Shiba (Saba) through a bird called Hud-Hud (Hoopoe). Then the queen called all her courtiers for conference in connection with this letter and she sent some presents in the service of Haz. Sulaiman through her messenger to test him. The presents were not accepted by Sulaiman Als. Not only the presents were rejected by Haz. Sulaiman Als. but also the word to conquer them (country of Saba) was sent to him. The Bible does not mention this bird or letter or the conference of Queen of Shiba with her courtiers. However Bible records that the queen visited him with the precious presents.10
IV) According to H.Q., her throne (Arsh) was brought to Solomon by the spiritual power of one of his courtiers. Who possessed the knowledge of the book (to show her how much power and authority Allah has endowed to him Solomon). The Bible does not record this incident at all.  

V) Haz. Sulaiman diverted her (Queen of Shiba) from the worship of other gods, to Allah the Almighty. She having passed through the lofty palace, seemingly a lake of water but actually a palace paved with the smooth slabs of glass, confessed her wrong to her soul and embraced Islam (believed in the Almighty Allah the sustainer of all the world—the God of Solomon) (Sulaiman). Though the Bible records her visit to Solomon with presents yet it does not say a word about her submission to Islam.  

VI) The H.Q. emphatically declares that Solomon did not commit any act of Polytheism but the Bible blames him that he favoured pagan (Prohibited woman) and eventually turned to idol-worship.  

VII) According to the H.Q. He did not commit any act of Kufr but Satans, did (Kufr). According to Bible he, having turned towards Idol worship and other gods of polytheism, got the Altars constructed for other gods.
Some Points About the Prophet Sulaiman
(Soloman) Als. Mentioned Exclusively in the Bible

I) Haz. Sulaiman Als. was the son of Haz. Dawood Als. from the queen Bathsheba. 15

II) He was so wise that he spoke 3000 proverbs full of facts and truth of life and understanding (including 1005 songs). 16

III) Haz. Dawood Als. gave his last charged to Haz. Sulaiman Als. after the latter's coronation. The following is the text of the charge (please see page no. 162 line no. 13). 17

IV) Haz. Sulaiman Als. decided the case between two disputant women (harlot) concerning a living (and a dead) child. (Both of them had delivered the living children but the child of one died and that of the other remained alive). The women whose child had died took the child of the other women secretly and this incident of theft of a child led to a dispute between them. When this case was referred to the prophet Sulaiman Als., he ordered to bring a sword to slay the child. At that (order) the mother of the living child with broken heart requested the king not to slay the child but to give him to the other women. At that statements of the lady (the real mother of the child) the king got convinced that the child belonged to her and he handed over the child to her. 18
V) He built the house of God with (timber of cedar and Fir from Tyre) the help of Hiram king of Tyre. The house was built 480 years after the Exodus (of Israel from Egypt) it was the Forty year of his reign. The house was 60 cubits long, 20 cubits broad and 30 cubit high.

VI) God made the following covenant with Haz. Solomon

"When Solomon had finished the house of the Lord and the royal palace and all the plans for building on which he had set his heart, the Lord appeared to him a second time, as he had appeared to him at Gibeon. The Lord said to him, 'I have heard the prayer and supplication which you have offered me; I have consecrated this house which you have built, to receive my name for all time, and my eyes and my heart shall be fixed on it for ever. And if you, on your part, live in my sight as your father David lived, in integrity and uprightness, doing all I command you and observing my statues and my judgements, then I will establish your royal throne over Israel for ever, as I promised your father David when I said, "You shall never want for a man upon the throne of Israel". But if you or your and my statues which I have set before you, and if you go and serve other the land which I gave them; I will renounce this house which I have consecrated in honour of my name, and Israel shall become a byword and an object lesson among all peoples. And this house will become a ruin; every passer-by will be appalled and gasp at the sight of it; and they will ask, "Why has the Lord so treated this land and this house?"
The answer will be, "Because they forsook the Lord their God, who brought their fore-fathers out of Egypt, and clung to other gods, prostrating themselves before them and serving them; that it why the Lord has brought this great evil on them." 20

VII) In the very beginning of his rule Haz. Sulaiman Als. ordered that Adonijah and Joab should be killed and they were killed according to his order because of their own guilt. Then the king Soloman called Shimei and said to him, "Build yourself a house in Jerusalem and stay there; you are not to leave the city for any other place. If ever you leave it and cross the gorge of the Kidron, you shall die; make no mistake about that. Your blood will be on your own head. When Shimei violated the command he was killed. 21

VIII) Haz. Sulaiman Als. made an alliance with the Egyptian king (Pharaoh) by means of marriage. 22

IX) The frontiers of His kingdom were the following: From the River Eupherate to Philistia to the Frontiers of Egypt. The people (in between) paid tribute to him and were subjects to him for all his life. 23

X) The following were the officers of Haz. Sulaiman:


Solomon had twelve regional governors over Israel and they supplied the food for the king and the royal household, each being responsible for one month's provision in the year. These were their names:

Ben-hur in the hill-country of Ephraim.

Ben-dekar in Makaz, Shaalbim, Beth-shemesh, Elon, and Beth-hanan.

Ben-hesed in Aruboth; he had charge also of Socho and all the land of Hepher.

Ben-abinadab, who had married Solomon's daughter, Taphath, in all the district of Dor.

Baana son of Ahilud in Taanach and Megiddo, all Beth-shean as far as Abel-meholah beside Zartanah, and from Beth-shean below Jezreel as far as Jokmeam.

Ben-geber in Ramoth-gilead, including the tent-villages of Jair son of Manasseh in Gilead and the region of Argob in Bashan, sixty large walled cities with gate-bars of bronze.

Ahinadab son of Iddo in Mahanaim.

Ahimaaz in Naphtah; he also had married a daughter of Solomon, Basmath-
Baanah son of Hushai in Asher and Aloth.
Jehoshaphar son of Paruah in Issachar.
Shimei son of Elah in Benjamin.
Geber son of Uri in Gilead, the land of Sihon king of the Amorites and of Og king of Bashan.
In addition, one governor over all the governors in the land.

XI) During his reign the Ark of covenant was brought from the city of David (zion) to Jerusalem.  

XII) His Idolatory and Rebuke from God (God forbid!) He went after other gods and Goddesses: gods of Ammonites and Edomites etc. he also broke the marriage laws so much so that he clove into (Polytheism) Polytheistic ladies and took them into his wed lock. He had 700 wives and three hundred (300) concubines. Because of these violation of the divine law the anger of God was kindled against him and he was rebuked and threatened to suffer the penalty (that his Kingdom would be divided after his death) Not only this but Allah raised adversaries also against him (Headad the Edomite, rezom s/o Elida, Jeroboam s/o Nebat the Ephrathite).

XIII) His Death and Burial: Having ruled for 40 years he rested with his father's then and was buried in the City of David and was succeeded by his son Rehoboam.  

XIV) He spoke many proverbs and sang many songs and made many statements full of wisdom and understanding; perhaps
the best proverb of Solomon is following, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."  

Some Points About the Prophet Sulaiman (Solomon)  
Als. Mentioned Exclusively in the Holy Quran

I) He was very excellent servant of Allah and always turned to Him and was graced with prophethood and kingdom.

II) Allah made even the strong wind subservient to Haz. Sulaiman Als. so much so that he used to travel with it a distance of one month in the morning and so also in the evening.

III) Allah gave Jins (Shayateen) in his command; they used to dive for him (in the sea to take out pearls etc. and used to build Arches, Images (of non living things - objects), Basons - like the large Reservoirs and the cauldrons. Many of Jins used to work and many of them were kept chain for him.

IV) when Allah decreed his death nothing showed them his death except a little worm of the earth which kept (slowly) gnawing away at his staff, so when he fell down the jins saw plainly that if they had known the Ghaib (Unseen they would not have tarried in the Humiliating penalty (of their task).
V) Once (there were brought before him at even tide
 coursers of the Highest Breeding and swift of foot; and then
 he said, "Truely do I have the love of God with a view to
 the glory of my Lord untill (the sun) was hidden in the
 veil (of night): Bring them back to me" then he began to
 pass his hands over their legs and their necks."\(^{34}\)

VI) Once Allah put Haz. Sulaiman Als. to test and put
 a dead body of an infant on his throne. He without any
 deviation to other views turned to Allah with true devotion.\(^{35}\)

VII) He prayed to Allah to grant him a kingdom unpara-
 lleled in the history of the coming generations of mankind.
 Allah accepted his prayer.\(^{36}\)

VIII) Allah graced him with His abundant bounties and
 favour and allowed him free will to use them. He enjoyed
 a very near Approach to Allah and a very beautiful place
 of final return.\(^{37}\)

IX) Though Haz. Dawood Als. was very much intelligent
 and wise yet he was suggested a more excellent decision
 of the case concerning the destruction or the eating up of
 the crop of a field (owned by a Man) by the sheep etc. of
 other men by night. Haz. Dawood Als. decided the case
 according to the suggestion of Haz. Sulaiman Als.\(^{38}\)

X) Haz. Sulaiman Als. was very excellent servant of
 Allah and a well known Prophet. He always turned to Allah
 and he never rejected Allah and never preferred others to
Him: Not he but Shayateen rejected Allah.\textsuperscript{39}

XI) Once his hosts of Jins, men and birds were marshalled before him with order and ranks. At length when they reached a (lovely) valley of ants one of the ants said, "O ye ants, get into your habitation, lest Solomon and his hosts crush you (under foot) without knowing it". So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which Thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee; And admit me, by Thy Grace, to the ranks of Thy Righteous Servants".\textsuperscript{40}

XII) In this journey when Haz. Sulaiman Als. took a muster of the birds, he found "Hud Hud" among the absentees. He said, "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (For absence)". But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true. "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne. " I found her and her people worshipping the sun besides God: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path, - so they receive no guidance, - "(Kept them away from the Path), That they should not worship God, Who brings
to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal. "God! - there is no god But He! - Lord of the Throne Supreme!" 41

XIII) Haz. Sulaiman Als. sent a letter to the Queen of Saba with the following matter, "(to the queen Saba) Be ye not arrogant against me, but come to me in submission (to the true Religion)." 42

XIV) Having responded to the Letter of Haz. Sulaiman Als. the Queen called an urgent session of her assembly of people and asked their opinion about the matter of the letter. The people said, "We are endued with strength, and given to vehement war: But the command is with thee; so consider what thou wilt command". 43

XV) The Queen of Saba having consulted her people sent a gift to Sulaiman Als. to know his reaction Haz. Sulaiman Als. rejected her Gift and having returned the present to her conveyed the word to her through her embassy saying, "Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel Humbled (indeed)." 44

XVI) At the desire of Haz. Sulaiman Als. her throne was brought to him (at once) in the twinkling of an Eye; not by a jin but by a man endowed with the knowledge of book. Having seen her throne there he paid thanks to Allah." 45
XVII) At the command of Haz. Sulaiman Als. her throne was transformed beyond all recognition so that her intelligence might be tested. She however, recognised her throne.46

XVIII) Haz. Sulaiman Als. welcomed her to his lofty palace but when she saw it she thought it was a lake of water and therefore she tucked up her trouser or skirt etc. uncovering her legs. Haz. Sulaiman Als. said, "This is but a palace paved smooth with slabs of glass.47"

XIX) In the presence of Haz. Sulaiman Als. she said "O my Lord God! I have indeed wronged my soul; I do now submit in Islam with Sulaiman Als. to the Lord of the worlds.48"
**REFERENCES (Haz. Sulaiman Als.)**


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| 2a) | The H.Q: Al-Anam 83-80; Al-Namal 16, Suad 35-40 |
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According to the H.Q. and the Bible Haz. Ilyas (Elijah) Als. was Hebrew prophet. While the Bible mentions him in details, the H.Q. describes the core of his mission. He is mentioned in the H.Q. in connection with his opposition to the Baal Worship. According to the both scriptures, he forbade people from worshipping Baal\(^1\) (the sun-god worshipped in Syria and enjoined them to walk after (follow) the ways of God. He clarified them that Allah (God) alone is the real God and the rest of the gods are false ones. And that Allah and Allah alone is their real sustainer, cherisher and provider of all things to them and to their fathers and ancestors. He admonished and warned them that the sinners, if they not repented their wickleness, would be administered grievous penalty but the real devotees of one God would be blessed.

Falsehood of the Baal worship Displayed:

Though Haz. Ilyas Als. tried his best to remove the people from Baal worship (thus from all other sins attached with that worship) yet they did not desist themselves from the wicked ways and the sinful practices of worshiping the Baal. At last in the final effort, he called all the people including the staunch (worshippers) of the Baal a particular place (Mount Carmal). Then Haz. Ilyas Als. stepping forward spoke to the people, adding, that they
should follow the real God; if the Lord is God follow him; but if Baal, follow him. Then he proposed them to bring two oxen. One of the two should be selected by the worshippers of Baal and they would slaughter it and keep it on the wood without setting fire to it. They should invoke their god-Baal to consume it and I would slaughter the other one and would invoke my Lord God (Allah). The God who answers by fire, is the real God.

The devotees (prophets of Baal having selected one ox slaughtered it and having kept it on the particular place (Altar) invoked their god (Baal) at the top of their voice. But to their utter dismay and utter doom, there was no response from Baal. Hence there was no answer by fire. Hence the slaughtered oxen could not be consumed.

Then came the turn of Haz. Ilyas (Als.). He, having slaughtered the bull (Ox) kept it on the altar around which a trench was dug. They poured very much water on the altar to the extent that it began to flow over the altar and the trench was filled with water. Then he invoked the Lord God (Allah) to consume the bull. The fire visited it and consumed, the whole offering, the wood, the stones, the earth, and licked up even the water in the trench. All the people having seen this fall prostrate and cried. The Lord is God: Thenafter, all the priests and prophets of Baal were put to a word. The Truth of the Lord God and the falsehood of Baal got displayed.
Haz. Elyasa (Elishah) Als.

Haz. Elyasa) Als. has been mentioned in both the scriptures. While the Holy Quran mentions only his name, the Bible describes him in detail. However the Holy Quran categorises him among the prominent and well known prophets. This shows prophets, entrusted to him.¹

According to the Bible He was the disciple of Haz. Ilyas Als. after the miraculous disappearance of Haz. Ilyas through heavenly flight in the chariot of fire, he was graced with the Nubuwat. He discharged his spiritual mission during the last days of the House of Ahab. He worked many a miracles: He saved the children of a widow from being enslaved because of the non-payment of debt, blessed the long time childless women of SHONM with a child, fed a little food to hundred men and healed a leaper named Naaman.¹b
Some Points About the Prophet Ilyas (Elijah) Als.
Mentioned Exclusively in the Bible

I) Haz. Ilyas Als. - The Tishbite was from Gilead and prophesied in the reign of Ahab s/o Omri.

II) He said to Ahab, "I swear by the life of the Lord - God of Israel whose servant I am that there shall be neither dew nor rain these coming years unless I give the word".

III) At the command of God he stayed in the ravine of Kerith where he was fed breads by Ravens and (he) drank from the stream and then he at the command of God stayed at Zarephath in Sidon with a widow who with her family was fed by him daily in a very miraculous way.

IV) He raised the dead boy of the widow of Sidon to life by the grace (power) of God.

V) Though Ahab had slain hundreds of Prophets of Allah yet Haz. Ilyas Als. goaded with the power of Allah showed himself to him (Ahab) and at his face he charged him to be the real trouble maker of Israel because he had violated the command of Allah and had gone over to other gods: Baal and Asherah.

VI) Haz. Ilyas Als. in the presence of all Israel and the 450 Prophets of Baal and 400 prophets of the goddess Asherah - displayed, by means of consumation of the whole
offering (ox) by the celestial fire, that Allah and Allah only is the real God and that the Baal and the Asherah were not real God but mere stones etc. All the people acknowledged Allah as their Lord. At that occasion all the false prophet of Baal were put to death by Haz. Ilyas Als. 8

VII) At the command of God Elijah (Ilyas) anointed Elisha s/o Shaphat (Elyasa) of Abel Meholah to be prophet in his own place so also he was ordered to anoint Hazael to be the king of Aram and Jehu s/o Nimshi to be the king of Israel. 9

VIII) After the death of Ahab his son Ahaziah was enthroned and like his father he disobeyed God by serving Baal and thus kindled the anger of God. Once he fell down from a latticed window and injured himself. He sent messengers to enquire Baal Zebub the god of Ekron, whether he would recover from his death or not. Allah disliked that action of Ahaziah and as a consequence Allah informed him through Haz. Ilyas Als. that he would not recover from that injury but would be died. Having heard that news the king sent a captain with a company of 50 to call him (but all of them were consumed with fire at the foot of the Hill: So also the other company of 50 was consumed. Then, at the request of the captain, of a IIIrd company, whoknelt down before him to save their life. He went to the Company at the
assurance of protection from God. He said to the king, "You have sent to enquire of Baal Zebub the god of Ekron and therefore you shall not rise from the bed where you are lying; you will die." Then the word of the Lord came to be true and Ahaziah died.  

IX) Allah took Elijah into Heaven in a whirl wind through the chariots and Horses of fire. Then Haz. Elyasa succeeded him as the prophet of Allah.  

Some Points About the Haz. Elyasa (Elisah) Als.  
Mentioned Eclusively in the Bible  
I) Allah had commanded Elijah to anoint Elisha to be the prophet after him. He did so and he succeeded him (Elijah).  

II) Haz. Elyasa (Elisha) healed the water of Jericho with salt.  

III) Those children who mocked at him were destroyed by the bears (42 children were torn to death by 2 sheabears.  

IV) He prophesied plenty (of food etc.) in SAMAREA when it was besiezed by the syrian army (A measure of fine flour or 2 measures of barley for one shekel). It came to be true.  

V.) Naaman the leaper was healed by his words. However, his disease fastened on Gehazi - the servant of Elisha.
VI) He prayed for the Shunamite lady and Allah bestowed her with a son; but the child died (in the very infancy). He again prayed to Allah for her son and the boy was raised to life.⁶

VII) After his death he was buried. He once, a man died and when he was being buried, the people because of the fear of Moabite Raiders, threw him into the grave of Haz. Eli Shah; but when the body touched his (Elisha's) bones, he came to life.⁸

VIII) He anointed Hazael to be king of Syria.⁹

IX) Some important Miracles of Elisha in addition to those mentioned above are following:¹⁰

a) Increase in the oil of the widow.
b) Poisonous pottage was healed.
c) Loaves of bread were multiplied.
d) The head of an axe was made to swim.
e) The Deliverance of Samaria by the Divine Invisible chariots.

X) He was highly respected by the kings and the prophets; they having acted upon his advice saved themselves many times from catastrophes (and crisis) and attained prosperity and success in the world.¹¹
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CHAPTER IV

JOB, EZRA, AND JONAH
A. SIMILARITIES

A Pious Man

I) Haz. Ayyub (Job) Als. was an upright, God fearing and pious man. He always turned to the Almighty Lord.¹

Afflictions of Haz. Ayyub Als.

II) Haz. Ayyub (Job) Als. suffered and underwent many calamities and affliction for a considerable period of time.²

Satan and Haz. Ayyub Als.

III) Haz. Ayyub was very much blessed even in the material things but satan afflicted him and he got dispossessed of all his possessions.³

Allah Reblessed Haz. Ayyub Als.

IV) Haz. Ayyub Als. having suffered many afflictions in life and property and even bodily pains and pangs, was again doubly graced in comparison to his previous possession.⁴

B. DISSIMILARITIES

Haz. Ayyub Als. As An Embodiment of patience:

I) While the Holy Quran presents Haz. Ayyub Als. as a prophet with an excellent and standard model of patience and constancy, the Bible depicts him totally patienceless, with shaken and wounded constancy and integrity.⁵
Complaints

II) According to the H.Q. he complains to Allah the merciful against Shatan (Satan) who cursed him with many affictions and sufferings. He supplicates and prays to Him to remove his sufferings. But the Bible records that he complains against Allah-Himself. He further adds that God has unjustly punished him, in the Bible Shatan is not target of his complaints.  

III) According to the H.Q. he took an oath to punish the person (his wife) who said (herself) or tried to exhort him (Alas.) to utter improper words against Allah because of his affliction. (After he got healed) Allah ordered him not to break (his oath) but to beat the person concerned with a wisp of grass. Thus Allah kept his oath intact as well as saved the concerned person (wife) from severe punishment.  

Though the Bible records that he admonished his wife because of her exHORTING him due to his suffering to curse God yet his oath to beat and punish her and the substitute for severe punishment, told by God, is not recorded by the Bible.  

IV) According to the H.Q. At his supplication Allah created a fountain of water for him. The Bible does not mention that fountain.  

Thus in short, while the H.Q. depicts him as a prophet with complete constancy patience and an example to emulate, the Bible presents him as a layman with no
patience and no constancy, He blesses the wicked and the sinful, but curses the upright, the integer and the honest persons.
Some Points About the Prophet Haz. Ayyub Als. (Job) Mentioned Exclusively in the Bible

I) Haz. Ayyub Als. (Job) was from the land of Uz. He had 7 sons and 3 daughters; and he owned 7000 sheep, and 3000 camels, 500 yoke of oxen, 500 asses, and a large number of slaves.

II) His sons used to foregather and give each in turn, a feast in his own house and they used to send and invite their sisters to eat and to drink with it. Then after the complete round Haz. Ayyub Als. (Job) sent for his children and sanctified them with a whole offering for each of them. Thus he used to sanctify his children from any commission of omission or sins (advertant or inadvertant).

III) By the permission of Allah Shaitan (Devil) put him to harm so much so that all his livestock and the children also got died. At this he shaved his head and fell prostrate on the ground saying "Naked I came from the womb, naked I shall return whence I came. The Lord gives and the Lord takes away; blessed be the name of the Lord."

IV) Though Haz. Ayyub Als. (Job) did not utter any sinful word inspite of total loss of his flocks and herds and even when His own body was smitten from top to toe with running sores, yet he, when his three friends Elephaz of Teman, Bildad of Shuah, Zophar of Naamah came
to meet him and remained sitting with him for 7 days without uttering any word. He, having broken his silence cursed the day of his birth and even argued with his friends so forcefully that it looked as if he was right and God was in the wrong (i.e. God had put him to loss of life and property without his fault).  

VI) His 3 friends tried to convince him that God is always right and for his sufferings he himself was responsible but could not succeed in their endeavour to convince him. He continued to think himself righteous. At this critical juncture Elihu S/o Barakel the Buzite grew angry with Ayyub (Job) because he had made himself out more righteous than God and angry with his 3 friends because they had found no answer to Job to prove him wrong. Then Elihu burst out with anger and proved that while job was wrong, God is always right.

VII) After all the rounds of talk between Job and his friends and Elihu had finished, Allah answered Job out of the Tempest and he submitted to Allah.

VIII) His friends Elephaz of Teman, Bildad of Shuah, Zophar of Naamah offered a whole offering for themselves at the command of God and then Haz. Ayyub Als. (Job) interceded for them.
IX) Allah restored all his fortunes and doubled all his possessions so much so that he had 14000 head of small cattle, 6000 camels, 1000 yoke of oxen, and as many she asses. He had 7 (or 14) sons and 3 (or 6) daughters. He lived (more than 140 years) upto his 4th generation.

Some Points About the Prophet Haz. Ayyub Als. (Job) Mentioned Exclusively in the Holy Quran

I) Allah the Almighty, having heard the prayer of Haz. Ayyub Als. to remove his distress and sufferings, commanded him, "Strike with thy feet; here is water wherein to wash, Cool and refreshing and water to drink".

II) Allah the merciful, in connection with the oath of Haz. Ayyub Als. to strike (some one his wife who uttered some words which were below the standard of prophethood and which were not proper to be uttered by the wife of a prophet) Commanded him "And take in thy hand a little grass and strike where with; and break not (thy oath)"

III) Allah found him full of patience and constancy and excellent in His service and every turning to Him.

IV) Allah made the story of Haz. Ayyub Als. a thing for commoration, for all who have understanding and those who serve Allah".
REFERENCES


1a) The Holy Quran: Surah Al-Anbiyaa Ayat 83; Surah Suad Ayat 41-45.
   b) The Holy Bible- The Old Testament The Book of Job
      Chapter 1 verse 1,3.

2a) The H.Q: Al-Anbiyaa 83; Suad 41.
   b) The Bible: Job 1:6-22; 2:1-9

3a) The H.Q: Al-Anbiyaa 84; Suad 41, 44

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   b) The Bible: Job 4:10,12.

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   b) is like 5(b)

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**From the Bible:** The book of Job

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>1:3-4</td>
</tr>
<tr>
<td>11.</td>
<td>Job 1:6-12-21</td>
</tr>
<tr>
<td>13.</td>
<td>Job 32;33...37</td>
</tr>
<tr>
<td>15.</td>
<td>Job 42:7-10</td>
</tr>
<tr>
<td>16.</td>
<td>Job 42:11-15</td>
</tr>
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<td>17.</td>
<td>Job 52:16-17</td>
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**From the Holy Quran:**

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>18.</td>
<td>H.Q.: Syad 41-42</td>
</tr>
<tr>
<td>19.</td>
<td>Suad 44</td>
</tr>
<tr>
<td>20.</td>
<td>Suad 44</td>
</tr>
<tr>
<td>21.</td>
<td>Al.Anbiyaa 89-84</td>
</tr>
</tbody>
</table>
Chapter IV (b)

Some Points about the Haz. Ozair Als. (Ezra)

Als. Mentioned Exclusively in the Bible

I) He was a scribe and priest well versed in the law of Moses. He had devoted himself to the study and observance of the law and to the teaching of statutes and ordinances concerning Israel. Allah's gracious hand was upon him.¹

II) Under his leadership the Jews - in the reign of Artaxerxes reached Jerusalem for the restoration of the house of God (there building of the house of God) - on the first day of the fifth month with great amount of Gold and Silver (and vessels).²

III) The King Artaxerxes entrusted him the Administration of justice according to the law of God in the province of Beyond Eupharte.

IV) Before their journey from Babylon to Jerusalem Haz. Ozair Als. proclaimed a fast among the Jews by the River Ahava and prayed to Allah to make their journey safe. He was so sure of help from Allah that once he said to the king, "The hand of God is upon all who seek Him, working their good; but his fierce anger is on all who forsake Him. Allah answered his prayer according to his faith and they reached Jerusalem with safety."
V) The Exiles under the leadership of Haz. Uzair Als. offered 12 bulls (as whole offering) 96 rams, 72 lambs and 12 he goats (as sin offering) to the Lord God on behalf of the whole of Israel.

VI) Haz. Uzair Als. Having known the violation of the matrimonial law even on the part of the priests and the levites rent his robe and mantle and tore his hair and heard and said dumb founded till the evening sacrifices and all the God fearing people rallied to him. Then he supported by people particularly by Shecaniah s/o Jehiel said to the assembled people in the house of God. "You have committed an offence in marrying foreign wives and have added to Israel's guilt. Make your confession now to the Lord the God of your fathers and do his will, and separate yourselves from the foreign population and from your foreign wives'.

VII) All the people except Jonathan s/o Asahel and Jahzeiah s/o Tikvah supported by Meshulam and Shabbethai - the levite acted upon the command of Ezra.

VIII) On the first day of the 7 month Haz. Uzair Als. read the law of Moses before all the people infront of the water Gate from Morning to Noon. All the people heard it attentively.

REFERENCES — Ezra(Uzair)

From the Bible: The Book of EZRA

1. Chapter 7:1-11  
2. Chpt 7:9;8:30-35
3. Chp. 7:25-28  
4. Chp 8:21-23
5. Chp. 8:34-36  
7. The Bible:Meheemiah 8:1-18
Chapter IV (c)

Haz. Yunus (Jonah) Als.

A. SIMILARITIES ***********************

I) Hazrat Yunus Als. (Jonah) P.B.O.H. was sent by Allah as his messenger to the people numbering more than hundred thousands.¹

II) On account of some peculiar circumstances Haz. Yunus Als. left the people and having boarded a ship set on the voyage - to reach some other place.²

III) The ship, on which he (Yunus) Als. was boarded, was threatened by (a hurrican-storm) a natural force.

   The crews of the ship according to their belief cast lots to find (trace) the person blame worthy for the bad luck. However Haz. Yunus Als. was indicated to be blameworthy by the casting of lots.³

IV) They threw down the prophet Yunus Als. into the sea and a large fish swallowed him.⁴ He remained in the belly of the fish for some time.

V) Haz. Yunus Als. supplicated (prayed) to Allah for help to come to his rescue, from the belly of the fish.⁵

VI) The fish by the command of Allah, spewed him (Als.) out on the dry land.⁶

VII) Alla. Almighty prepared (ordained to grow) a castor oil plant (ṣūrūd) for the shade over his head.⁷
VIII) The people, to whom Haz. Yunus Als. was sent for the guidance repented after his (Yunus) departure for their mistake and prayed to Allah to forgive them. Allah the Almighty forgave them and gave them respite to enjoy themselves of His bounties showered on them, for a particular period of time. 8

**DISSIMILARITIES**

I) The Bible describes his (Yunus) story with one name (i.e. Jonah) only. 9

The H.Q. describes him with three i.e. Sahibul Hut, Zunnun, Yunus Als. 9a

II) According to the Bible though he was ordered to go to Nineveh to denounce (warn) the people there of yet, he instead of fulfilling his mission (in Nineveh) set out for Tarshis to escape from the reach of Allah(God) 10b

According to the H.Q. Yunus Als. departed from the people in the state of anger. He thought that Allah would not constrain and straiten him (on account of his departure from the people after his fulfilling the mission) 10a

III) According to the H.Q. Allah caused Yaqteen plant (Spreading Plant to be used for shade) to grow over him for shade because he was spewed out by the fish in the state of sickness. But according to the Bible Allah caused the plant to grow over the shelter (hut etc.) of Yunus Als. for shade to teach him a lesson. Allah was the creator of the people of Nineveh but "az. Yunus Als. was not the plant withered and Haz. Yunus Als. got fainted on account of sun-shine. Then the Lord God revealed to "az. Yunus.
"You are sorry for the gourd, though you did not have the trouble of growing it, a plant which came up in a night and withered in a night. And should not I be sorry for the great city/can not tell their right hand from their left hand and the cattle without number."

But the Bible version is that Allah sent him (Yunus) Als. second time to the people of Nineveh to warn them (of divine torment) because of their wicked ways. They having believed the word of Yunus Als., who prophesied the destruction of the city within 40 days, corrected themselves and gave up the wicked ways. God was pleased by their repentance and averted the torment but 'az. Yunus and did not like this act of Allah. Haz. Yunus Als. (in the state of dis-pleasure left the city and constructed a shelter for himself, there. God caused a tree of shade to grow over Jonah. However, the plant withered next day and at noon, because of sunshine, it caused sorrow to Jonah and he got fainted. In this state he preferred death to life. At this condition of Haz. Yunus Allah revealed to him that as he was sorry over the loss of the castor oil plant of which he was not creator so also He sympathised for the people of the city whom he had created. Hence He saved the city. Thus according to the H.Q. the plant came into existence to protect Haz. Yunus (from sunshine etc.) because he was sick; but the Bible claims that the plant came into existence to teach the lesson to Haz. Yunus. Again, the merciful allah, according to H.Q., saved the city because its citizen repented
over their wicked ways and believed in the Lord God. The Bible claims that God saved the city because it caused him sorrow to destroy the citizens thereof.
Some Points About the Prophet Haz. Yunus Als. 
(Jonah) Mentioned Exclusively in the Bible

I) Haz. Yunus Als. s/o Amittai was sent to Nineveh to denounce (that city) for the wickedness of the citizen who had stared God in the face.¹³

II) He instead of going to Nineveh, set out for Tarshish via Joppa by a ship.¹⁴

III) He having purchased his ticket went down into a corner of the ship and slept there. At that time Allah let loose a hurricane so severe that the ship was almost to break up. The captain called him to get up to pray his God so that their lives might be spared.¹⁵

IV) They cast lots to trace the blame-worthy and having found the falling of lot on Jonah, they - at his own offer to throw him into the sea to make the sea go down - threw him into the sea and the sea stopped raging. Then they prayed to Allah not to charge them with the death of an innocent person because they believed that, that was the Lord's set purpose.¹⁶

V) Haz. Yunus Als. was swallowed by a great fish and remained in its belly for 3 days and 3 nights.¹⁷

VI) The word of Allah come to Jonah a second time to denounce the Nineveh. He went there and prophesied and proclaimed. "In 40 days Nineveh shall be over-thrown".¹⁸
VII) When Allah averted the desaster from Nineveh because of the repentance of its citizens. Haz. Yunus Als. (Jonah) became to angry and displeased that he even offered himself to Allah to take his life adding that in that state death was better than life.\textsuperscript{19}

Some Points About the Prophet Haz. Yunus Als. (Jonah) Mentioned Exclusively in the Holy Quran

I) Allah out of his mercy and compassion warned many townships in the past of grievous torment (because of their sins) but none of them except the township of the people of Jonah (Nineveh) repented of their wicked deeds. When they repented of their bad deeds Allah removed his torment from them for a while.\textsuperscript{20}

II) Haz. Yunus Als. while leaving the people in the state of anger (after his preaching the message of Allah) thought that Allah would not chastise or hold him answerable for his departure (from the people without the permission of Allah but when he felt that he ought not to have left the people without the permission of Allah) he cried through the depth of darkness "there is no God but thou, glory to thee: I was indeed wrong".\textsuperscript{21}

III) Allah the Sameena (all hearing) heard his prayer from the depth of sea (belley of the fish) and therefore, cast him out from the fish in the state of sickness.\textsuperscript{22}
REFERENCES (Haz. Yunus Als.) (Honah) P.B.O.H.


<table>
<thead>
<tr>
<th>1a)</th>
<th>The Holy Quran Surah Al-Saffat verse 143.</th>
</tr>
</thead>
<tbody>
<tr>
<td>b)</td>
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</tr>
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<td>2a)</td>
<td>The H.Q.: Al-Anbiyaa 87; Al-Saffat 140</td>
</tr>
<tr>
<td>b)</td>
<td>The Bible: Jonah 1:1-4</td>
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<tr>
<td>3a)</td>
<td>The H.Q.: Al-Saffat 141.</td>
</tr>
<tr>
<td>b)</td>
<td>The Bible: Jonah 1: 7-8</td>
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<td>4a)</td>
<td>The H.Q.: Al-Saffat 142, Al-Qalam 48</td>
</tr>
<tr>
<td>b)</td>
<td>The Bible: Jonah 15-17</td>
</tr>
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<td>5a)</td>
<td>The H.Q.: Al-Anbiyaa 87-88, Al-Saafat 143.</td>
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<td>The Bible: Jonah 2:1-9</td>
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<td>The Bible: Jonah 2:10</td>
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<td>7a)</td>
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</tr>
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<td>b)</td>
<td>The Bible: Jonah 4; 6-8</td>
</tr>
</tbody>
</table>
8a) The H.Q.: Yunus 97.
   b) The Bible: Jonah 3:1-10; 4:11

9a) The H.Q.: Yunus 97; Al-Anbiyaa 87-88; Al-Saffat 139-148; Al-Qalam 48-50; Al-Nisa 163, Al-Anam 87
   b) The Bible: Jonah 1-4.

10a) The H.Q.: Al-Anbiyaa 87-88
    b) The Bible: Jonah 1:1-4

11a) The H.Q.: Al-Saffat 146.
    b) The Bible: Jonah 4:6-11

12a) The H.Q.: Yunus 98, Al-Saffat 145-146; Al-Qalam 48-50

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**From the Bible: The Book of Jonah**

13. Chap. 1 verse 1-2
14. Chap. 1:3
15. Chap. 1:4-6
16. Chap. 1:7-14
17. Chap. 1:16-17
18. Chap. 3:1-6
19. Chap. 4:1-8-9

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**From the Holy Quran:**

20. H.Q.: Yunus 98
21. Al-Anbiyaa 87-88
22. Al-Saffat 139-145
CHAPTER V

THE FOUR MAJOR, THE TWELVE MINOR AND SOME LITTLE KNOWN PROPHETS
Chapter V (a)

Some Points About the Prophet Haz. Isaiah Als.

Mentioned Exclusively in the Bible

I) Allah the merciful and the compassionate denounced the people (jews) through the tongue of Haz. Isaiah Als. because of their wickedness. Though Allah reared them like a son yet they rebelled against him like an enemy. Haz. Isaiah Als. warned them of dangerous consequences like the fate of Sodom and Gomoran yet they did not pay heed to his sincere warning. He clarified to them that not mere religious services but the sincere and genuine repentance and obedience to God would save them. If they did not desist from their sinful way and wickedness (Idolatory) blood shed, violation of sabbath robbery, promiscuous adultery, dishonest and illegal gain by princes and the priests) they would be disgraced, humiliated and exiled as captives and slaves. It came to be true.¹

II) He prophesied against the enemies of jews: He warned them that they should not exult over the destruction and humiliation of jews otherwise they themselves would be destroyed. He predicted (i) philastia² would be subjugated (ii) Moab³ would be plundered (iii) Egypt and Ethiopia⁴ would be conquered by Assyria (iv) Arabia⁵ would be pillaged (v) Tyre⁶ would be subdued (vi) Jerusalem⁷ would be delivered from Assyria (vii) the life of Hezekia⁸ the king of Judah would be extended by 15 years. All these prophecies were fulfilled in his own life time.
III) He predicted that the jews would be made captives in Babylon. (ii) Babylon would be over thrown by Cyrus and the Medes and the Elamites once for all. (iii) Cyrus the Persian king would be conquerer of the world and would liberate the jews and would help in rebuilding the Jerusalem (the house of God) (iv) The religion of Israel would permeat Egypt and Assyria and the whole world. (v) Tyre would be made captive but restored. However, Edom would be perpetually destroyed. All these prophecies were fulfilled after his death.

IV) He also predicted the advent of the Golden age when righteousness justice, and kindness would prevail and Idolatory would be disappeared.

V) He predicted that the Earth and the Heaven would be destroyed to be replaced by new ones and the Righteous and the wicked would be eternally separated.

VI) He named two of his sons to emphasize his prophecies. Their names were following (a) Shear-Jashub (b) Maher-Shalal-hash.

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REFERENCES-Isaiah Als.

From the Bible: The Book of the Prophet Isaiah

1. Chap. 1; 5; 6; 28; 29; 56; 57-59
2 & 3. Chap. 14; 23; 15; 16
4. Chap 20; 4
5. Chap 20; 13-17
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8. Chap 38; 5
9. Chap 39; 5-7
10. Chap 46; 11; 13; 17; 21; 2; 48; 14
12. Chp 19:18-25
13. Chp 23:13-18, 34:5-17
14. Chap 34
15. Chp 2:3, 4, 27, 60-66
17. Chp 7:3, 8:1-4
Chapter V (b)

Some Points About the Prophet Haz. Jeremiah Als.
Mentioned Exclusively in the Bible

The word of the Lord God came to Jeremiah Als. S/o Hilkiah during the reign of Jonah S/o Amon, Jehoiakim S/o Josiah and Zedekiah S/o Josiah. He boldly denounced the kings, the princes, the priest and the people of Judah because of their wicked deeds and sinful ways. Though he tried his best to bring them back to the right path yet they rejected all his sincere advice. Here is the message of God through the prophet Jeremiah.

I) If they do not repent and forsake their misdeeds they would be destroyed by the Babylonions.

II) If they turned from their wicked ways and obey the commandments of Allah they would be spared from destruction.

IV) When they were besieged by the enemy he advised them to surrender.

V) Though Judah would be destroyed yet she would recover (at least a remnant).

VI) Babylonia the destroyer of Judah shall herself be destroyed.

The other main points concerning the Prophets and the jews are following:
(i) The Jews of Judah committed Apostacy. (ii) Judah was worse than Israel. (iii) Judah had almost turned into a bag of filth with her promiscuous sexual indulgence, scoffing at the Prophets' warnings, oppression and robbery, and rottenness in the Government.

IV) Instead of Allah they worshipped Ashtoroth.

V) Many false prophets created hindrance in his way.

VI) He always remained broken hearted because of the impending desolation and destruction.

VII) Not Idols but Jehovah is the true God.

VIII) He made considerable use of symbols to preach his people.

IX) He remained unmarried.

X) The wicked people imprisoned him because of his open denunciation of their deeds.

XI) He predicted that they would remain in the captivity for 70 years.

XII) He was saved from the dangerous designs of priests and false prophets, by Alikam and the like.

XIII) He wrote all his prophecies in the form of a book.

XIV) He bought a field to tell the people that though they would be made captives yet they would be restored and he would use his land.
XV) He was jailed by wicked people during the seize but was released by Nebuchadnezzar who offered him to go with him with full honour but he rejected the offer.  

XVI) He prophecies against Egypt, Philistia, Moab, Amon, Edon, Syria, Hazor, Elam.

XVII) He predicted the fall and the perpetual destruction of Babylon.

XVIII) He was taken to Egypt by those who had killed Gedaliah - the Governor of Judah - appointed by Nebuchadnezzar.

XIX) His sorrow and grief knew no bond when he witnessed the desolation of Jerusalem with his own eyes.

Some Points About the Prophets Haz. Ezekiel Als. Mentioned Exclusively in the Bible

The main points about the Prophet Ezekiel and his mission (and his) people are following:

I) He was a prophet of captivity and saw the vision of God by the River Kebar.

II) He is addressed throughout the book as man or S/o man.

III) He remained dumb for many years until the fall of Jerusalem.

IV) He lay on his left side for 190 days and on right side for 40 days to bear the iniquity of Israel.
and Judah respectively.  

V) He was given message in the form of a book in the vision which he ate at the command of God.  

VI) His mission is characterized by parables, allegories and symbolic actions.  

VII) The main sins of his people were following:  

Sexual indulgence, scoffing at the Prophets warnings, oppression and robbery, and idol worship etc.  

VIII) He saw in the vision that even in the Temple the jews had totally departed from the true religion. So much so that he saw the worship of the image of lust (Asherah), animal worship and mourning for the Sumaritan God Tammuz.  

IX) When he saw the terrible slaughter of his people, he cried to Allah to save them.  

X) He was harassed and his mission was undermind by the false prophets.  

XI) The whole of Israel in his time turned to be useless dry tree not for any other use but to be burnt. It did happen.

The Jerusalem and Samaria both these cities turned to be like Oholah and Oholibah - the two sisters who played whoredom. Hence to be punished and it did happen.  

XII) Allah takes care of the whole world (not Jews alone). Hence he ordered the prophet Ezekiel Als. to prophesy
against foreign nations: Gog, Magog, Meshech, Tubail, Tyre, Sidon, Egypt, Edom, and Elam etc.\textsuperscript{12}

XIII) The forces of Evil led by Gog and Magog would be destroyed by Allah alone.\textsuperscript{13}

XIV) He saw the vision of the new reconstructed Jerusalem with the Restored theocracy.\textsuperscript{14}

XV) He saw the vision of dry bones quickening (and then standing) into a mighty host. Hence the lesson that Allah can raise even the dead to life and nothingness to some thing important.\textsuperscript{15}
### REFERENCES — Jeremiah Als.

From the Bible; The Book of the prophet Jeremiah

<table>
<thead>
<tr>
<th>Chapter(s)</th>
<th>Reference(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1:4,6,9,11-15</td>
</tr>
<tr>
<td>2</td>
<td>Chp 7</td>
</tr>
<tr>
<td>3</td>
<td>Chp 21</td>
</tr>
<tr>
<td>4</td>
<td>Chp 30,31,32,33</td>
</tr>
<tr>
<td>5</td>
<td>Chp 50,51</td>
</tr>
<tr>
<td>6</td>
<td>Chp 2</td>
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<tr>
<td>7</td>
<td>Chp 3</td>
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<tr>
<td>8</td>
<td>Chp 5</td>
</tr>
<tr>
<td>9</td>
<td>Chp 7</td>
</tr>
<tr>
<td>10</td>
<td>Chp 23</td>
</tr>
<tr>
<td>11</td>
<td>Chp 9</td>
</tr>
<tr>
<td>12</td>
<td>Chp 10</td>
</tr>
<tr>
<td>13</td>
<td>Chp 13,18,19,27,28,32</td>
</tr>
<tr>
<td>14</td>
<td>Chp 16</td>
</tr>
<tr>
<td>15</td>
<td>Chp 20</td>
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<td>16</td>
<td>Chp 25</td>
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<tr>
<td>17</td>
<td>Chp 21</td>
</tr>
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<td>18</td>
<td>Chp 36</td>
</tr>
<tr>
<td>19</td>
<td>Chp 32</td>
</tr>
<tr>
<td>20</td>
<td>Chp 37,38,39</td>
</tr>
<tr>
<td>21</td>
<td>Chp 46,47,48,49</td>
</tr>
<tr>
<td>22</td>
<td>Chp 50,51</td>
</tr>
<tr>
<td>23</td>
<td>Chp 42,43</td>
</tr>
<tr>
<td>24</td>
<td>Lamentations Chapt. 1-5</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Chapter(s)</th>
<th>Reference(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1:1</td>
</tr>
<tr>
<td>2</td>
<td>Chap. 2:1,3,14,1,5,1,6,1,7,1</td>
</tr>
<tr>
<td>3</td>
<td>Chp 3,26,28,27,33,22</td>
</tr>
<tr>
<td>4</td>
<td>Chp 4,5-6</td>
</tr>
<tr>
<td>5</td>
<td>Chp 2,3</td>
</tr>
<tr>
<td>6</td>
<td>Chp 4,5,6,7</td>
</tr>
<tr>
<td>7</td>
<td>Chp 22,23</td>
</tr>
<tr>
<td>8</td>
<td>Chp 8</td>
</tr>
<tr>
<td>9</td>
<td>Chp 9</td>
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<td>10</td>
<td>Chp 13</td>
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<td>11</td>
<td>Chp 15-23</td>
</tr>
<tr>
<td>12</td>
<td>Chp 25,26</td>
</tr>
<tr>
<td>13</td>
<td>Chp 38,39</td>
</tr>
<tr>
<td>14</td>
<td>Chp 40</td>
</tr>
<tr>
<td>15</td>
<td>Chp 37</td>
</tr>
</tbody>
</table>
Chapter V (c)

Some Points About the Prophets Haz. Daniel
Also Mentioned Exclusively in the Bible

I) He was a Judian Exile at the Court of Babylon. By the grace of God he with his 3 friends secured a very good place in that court (of Nebuchadnezzar). ¹

II) He with his 3 friends refused to take the food provided by the king (prohibited Food and wine) and ate the vegetables only. ²

III) He alone could tell and interpret the dream of Nebuchadnezzar. He had seen huge image with the head of gold, the breast and arms of silver, the belly and thigh of bronze, the legs of Iron, the feet part Iron and part clay. The king honoured him highly. ³

IV) Once the king erected an image of 90 feet height of gold and ordered all the people to worship it. His friends refused to worship it. Then, the king out of blazing anger ordered that all the three should be thrown into the blazing fire (7 times) more than the normal heat. Though they were thrown into the blazing fire yet they were saved by Allah. ⁴

V) Nebuchadnezzar saw another dream (sky long huge tree, with great shelter for birds and beasts, then it was cut down but stumpleft). He (Daniel) interpreted it, told the king that he would be banished from the society of man
and would act and eat like animals and beasts until he would be convinced that the most high is sovereign over the kingdom of man and gives it to whom He will. He advised him to redeem his sins and iniquities by means of charity so that he might enjoy peace of mind. All this befell the king.⁵

VI) He read and interpreted the writing written on the wall of the palace of the king Belshazzar (he had defiled the vessels of the temple of God by drinking wine in them and had thanked the gods of gold and silver) The main point of the interpretation of the writing "Mene Mene Tekel Upharsin" was that his kingdom had been divided and given to Medes and to Persians by God. It exactly came to be true. Darius after the Assassination of Belshazzar was installed as king over Babylon.⁶

VII) Once the king Darius issued a proclamation "who ever within the next 30 days will present a petition to any other god or man other than the king shall be thrown into the lions pit!" Danial opposed it and consequently was thrown into the lion's pit. Allah through his angel saved him. Then the king Darius having witnessed this announced his God (Allah) as the real God and honoured Him very much. Then, the king threw down the opponents of Daniel into the lions pit because of their false charges against Daniel.⁷
VIII) Once he saw a vision that in the unseen world conflicts were going on between Angels to control the affairs of the world. Some of them were seeking to protect the jews. The angel michael was the guardian angels of the Jews.

IX) At the end of the time there would be world wide trouble on such a large scale as would never have been heard. The dead would be raised to life and the good would be rewarded but the wicked would be eternally reproached and punished.  

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9. Chp 12:4-13
Chapter V (d)

TWELVE MINOR PROPHETS

Some Points About the Prophet Haz. Mosea Als.

Mentioned Exclusively in the Bible

I) He received the word of the Lord God during the reigns of Uziah Jotham, Ahaz, Hezekiah and Jeroboam.

II) He married a wanton woman named Gomer and got children out of her wantonness. The names of the children were: (i) Jezreel (God shall sow) (ii) Lo-Rehumah (Not Loved) (iii) Lo-Ammi (Not my people).

III) The Ephramite Jews went after foreign gods and foreign power for safety but forgot God - the real God that is why they were punished.

IV) The Jews forgot Allah so much so that Bethel - the place where Haz. Yaqoob Als. had dedicated himself to God - was turned into the centre of the Abominable practices like Baal worship and the calf worship.

V) Allah had commanded Haz. Hosea Als. to name his children to teach the Jews that kind of relations He had with them in those days because of their rejection of God and Adoption of Baal. If they turned to God He would again call them "Rehumah" - Loved and Ammi - my people.

VI) As the wife of Haz. Hosea (Gomer) deserted him so Israel rejected God; and as his wife came back to him but was kept on probation without conjugal privileges so
Israel would come back to him but would be kept without national emblem (General Glamorous life of Jews).

Thus in short Haz. Hosea Als. having condemned the idolatory and wickedness (Adultery and lewdness) prevalent in Israel warned them of divine retribution but at the same time gave them also the glad tidings that they would be restored (if repentent and adopted divine law).
Some Points About the Prophet Haz. Joel Als. 

Mentioned Exclusively in the Bible

I) He was the son of Pethuel.

II) He warned Israel of an appalling famine caused by the unprecedent plague of locusts which would ravage the land of Israel on account of their sins; but if they repented Allah would forgive them.²

III) He warned the enemies of Israel that they also would be punished for their sins and their misdeeds would recoil on them.

IV) On the day of judgement Allah would punish even those who scattered (Israel and Judah) and oppressed them.

Hence, each and every person should pass his life according to the will of God otherwise God will take him to task!
Some Points About the Prophet Haz. Amos Als. 

Mentioned Exclusively in the Bible

I) He was a shepherd of Tekoah and the dresser of sycomore figs. Allah raised him as a prophet for the Northern Kingdom.

II) The Northern Kingdom - Israel was rotten with Idolatory (calf worship and Baal worship), social evil (size of Epha was reduced but the amount of shakel silver was increased) and moral decadance (Adultry: father and son profaned the same woman) etc. He denounced the people at their face including the priests and kings etc. without any sign of fear or silence.

His centre of prophecy was Bethel - the centre of Idolatory.

III) The priest of Bethel (temple) prevented him from prophecy against Israel; he, instead of getting silenced denounced even the priest himself, adding that he too would be carried off as a captive and his wife would be abused (would become city strumpet) and his children would be slain. It so happened exactly.

IV) He denounced not only Israel but also Damascus, Gaza, Tyre, Edon, Amon, Moab, Judah, for their sins.
V) Allah decided to punish the sinful Israel but Amos the prophet prayed to Allah to save them. Allah relented twice and spared them. However, on the third occasion Allah made final judgement and did not spare them (with in a short period the punishment was administered to them).

VI) Haz. Amos warned the Israelites that the nation would be sieved. The good would be spared from the impending judgement but the wicked would be punished (put to sword or made captives etc.

There is no escape from the impending judgement of God but by repentance and Reformed life.
Some Points About the Prophet Haz. Obaidah Als.

Mentioned Exclusively in the Bible

Haz. Obaidah Als. denounced the Edomites because they had aided the Babylonians in their plundering and sacking of Jerusalem. They were proud of their impregnable mountain strongholds. He prophesied that their very allies would destroy them and they would be cut off for ever as if they had never been on the earth. On the contrary, he told them, that Israel would again inhabit the Jerusalem and would possess an extended territory. It did happen as prophesied. Hence (i) Pride should be adjured (ii) Allah's will should be known and acted upon (iii) Other people should not be laughed at and more over one should not add fuel to fire or sprinkle the salts over the other's wounds.
Some Points About the Prophet Haz. Micah Als.
Mentioned Exclusively in the Bible

I) Allah raised him as a prophet during the reign of Jotham, Ahaz, Hezekiah and sent him particularly to Samariya and Jerusalem.

II) He denounced the rulers of Israel and Judah because of their sins (calf and Baal worship along with other cannanite gods and goddesses) misrule and exploitation.

III) What to say of rulers even the priests and general public committed horrifying sins: In gratitude to God, Religious pretence and Mockery, blood thirstiness dishonesty, Treachery and child sacrifice.

IV) He preached to the people that Allah does not like substitutes (i.e. gifts or sacrifice to his temple but obedience to Him and the reformed life).

V) Ultimately he warned them that if they did not repent of their sins, God would bring his judgement on them resulting in all sort of disgrace and humiliation including exile and captivity. However, the good, atleast a remnant would be saved.

VI) He forsees that in the end God would actively rule the world with Zion and His center. In his active rule
Armies, defences, witch-craft, false prophets etc. would be of no use but God fearingness and obedience to Him alone would bring success.
Some Points About the Prophet Haz. Nahum Alas. 

Mentioned Exclusively in the Bible

He conveyed the following message of Allah to Bani Israel:

I) All the power belongs to God even the mightiest Empires are nothing before him.

II) He can use any thing (fire, water, wind etc.) in any way he likes for or against any body.

III) Allah is a God of vengeance, takes vengeance on his enemies but He is the sure refuge and protection for the God-fearing and God-loving.

IV) No plot can succeed against God.

V) Israel and Judah would be ridden of the Invaders.

VI) Even Nineveh - the blood stained city the destroyer of Israel and the great danger to Jerusalem would be terribly destroyed forever. It would be turned into a pool of water. The news of her destruction would bring peace happiness and consolation(and untold joy) to the world.
Some Points About the Prophet Haz. Habakkuk -1s.
Mentioned exclusively in the Bible

I) He questions God why his own nation has been destroyed by a nation more wicked than her.

II) Allah answers that He has raised the Chaldees to teach lesson to the proud and the haughty kings who create, tumult, violence and disorder on the earth (in the world).

III) Though Habakkuk is convinced that his nation deserves punishment yet he asks why the more wicked is allowed to destroy the less wicked.

IV) Allah answers that in the final scene even the Chaldees would be destroyed; while the good would be saved the bad (ones) would be utterly punished.

V) He prays to Allah to do the miraculous acts of the olden days like the crossing of the red sea within the eternal success and security for his nation.

VI) One must have full faith in Allah not with standing the apparent dangerous situation.
Some Points About the Prophet Haz. Zephaniah Als.

I) Haz. Zephaniah Als. s/o Cushi s/o Gedalia was from the Royal Blood he belonged to the great king Hezekiah.

II) Allah raised him as his messenger to Judah and her neighbours.

III) He warned that if Judah and her neighbours did not desist from their sinful ways they would be utterly destroyed with all sort of ignominy and disgrace on the great Terrible day of God's judgement. That day would bring countless blessings for His obedient people but utter peril and destruction for the evil doers.

IV) He preached to the Judians that the only solution to escape from the impending terrible judgement of God is to abjure the wicked ways and to live according to the divine standard.

V) Though Allah would punish the whole city (Jerusalem yet a remnant of good people would be left. They would worship Allah whole heartedly lead a good and righteous life.
Some Points About the prophets Haz. Haggai Als.
Mentioned Exclusively in the Bible

I) In the year 536 B.C. 50,000 jews under the decree of king Cyrus - (Persia) returned from the captivity (Babylon) to Jerusalem. They, so as to begin their national life started work to build the temple which had been demolished by Nebuchadnezzar 70 years ago. But, hardly they had began the work than it was stopped by their enemies. For the next 15 year nothing was done. The work remained stopped partly due to the opposition by their enemies partly due to their own apathy to work. This national disobedience brought national disaster. The life of the people became full of hardship with food and clothes in short supply and prices soared high. Then Allah raised His prophet Haz. Haggai to them with the message, "Because my house lies in ruins, while each of you has a house that he can run to. It is your fault that the heavens withheld their dew and the earth its produce. So, I have proclaimed a drought against land and mountain against corn, new wine, and oil, and all that the ground yields, against man and cattle and all the products of man's labour". Thus their national disaster was due to the wrong priorities. The people having heard the words of the Lord God began to work on the temple. From the moment they began to work on the temple to rebuild it, Allah blessed them in every way.
Allah chose Zerubbabel for the Throne of David with the ceremonial signet-ring. Hence the cause of Allah should be given preference to our own caused or top priority should be given to the cause of God.
Some Points About the Prophet Haz. Zachariah Als. Mentioned Exclusively in the Bible

I) Allah raised Haz. Zachariah S/o Berechiah S/o Iddo as His prophet in the 11th year of the reign of the king Darius.

II) Allah conveyed His message to the jews (returned exiles) through him that they should behave like God fearing people (but not like their fathers otherwise same fate would over take them).

III) He saw 8 visions (with their interpretation)

(i) The vision of Horses (ii) The vision of Horn and Smithe (iii) The vision of Measuring line (Jerusalem) (iv) The vision of Joshua the high priest (v) The vision of candle stick and olive tree (vi) The flying roll (vii) The flying Epha (Barrel) (viii) The four chariots.

IV) The jews fasted in the 4th, 5th, 7th, 10th months for 70 years - Mourning the destruction of the temple at Jerusalem. After their release from the captivity these fasts were changed into feasts.

V) He foretold the happy days for the city of Jerusalem.

VI) He predicted the triumph of Judah over her enemies (Damascus), Aram, Tyre, Sidon, Gaza, Ashdod,
Philistia, Ekron, Egypt, etc.

VII) Israel and Judah had gone to destruction because their leaders kings and priests (Shepherds of the nation) were not careful for the nation.

Allah conveyed the message to Dāni Israel through Haz. Zackariyyah that a day is to come when:

VIII) God would send another shepherd for his people.

IX) All the nations would struggle against Judah.

X) There would be mourning in the house of David (inspite of victory over the enemies).

XI) In the last Jerusalem will be plundered but the Lord God will intervene; Victory will be God's and His universal rule will control the world actively and the city of Jerusalem will be a centre of worship for all men. All the Idolatory etc. will be erased.
Some Points About the Prophet Haz. Malachi Als.  
Mentioned Exclusively in the Bible

I) Though Allah Loved the Bani Israel and demolished and destroyed the Bani Edome yet they did not learn a lesson from it and did not obey His commandments.

II) The Israelites did not offer good sacrifices to the Altar of God, hence He developed contempt for the Temple sacrifice.

III) The word "Priest" came to be used for contempt in Israel because of their corrupt practices.

IV) The Israelites violated the covenant of God by having marriage relation with the Heathen Neighbours.

V) To the skepticism of Israelites that God does not make justice: because while the righteous remain in hardships the wicked prosper, Allah answers that the final judgement will show the real fate of the obedient and the disobedient.

VI) Because the Israelites, most of them withheld the tithe, Allah called them Robbers. He promised them that if they did pay the tithe surely they would be blessed by Him.
It is not wastage to spend in the path of Allah (to pay His dues); Nay, it brings return with addition.

VII) On the coming of the day of Lord, Allah would grace the good but would punish the evil ones.

VIII) The Israelites, in the final preaching (i) are advised to remember the law of Moses, and they are informed that Allah would send Elijah before the great terrible day of the Lord God who would establish or maintain the parental love.
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10. Chp 12: 11-14
11. Chp 14: 13; 2-3
<table>
<thead>
<tr>
<th></th>
<th>Bible: Malachi Als.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chap 1: 1-5</td>
</tr>
<tr>
<td>2.</td>
<td>Chap 1: 6-14</td>
</tr>
<tr>
<td>6.</td>
<td>Chap 3: 6-12</td>
</tr>
<tr>
<td>7.</td>
<td>Chap 3: 16-18</td>
</tr>
<tr>
<td>8.</td>
<td>Chap 4</td>
</tr>
</tbody>
</table>
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10. Oded (2 chro 28:9).

Zul-Kifl (h.Q L Al-Anbiyya 85; Suad 43 and Abdullah yusuf Ali;

The meaning of the Glorious Qurān Note 2743
CHAPTER VI

PROPHETS OF THE NEW TESTAMENT
Chapter VI (a)

Haz. Zakariyya Als.

A. SIMILARITIES

I) Haz. Zakariyya Als. and his wife (both) passed their lives according to the will (law) of God.¹

II) His wife was barren; hence they had no child at all even up to their old age. However, Haz. Zakariyya Als. prayed to Allah to grant him a good issue (son).²

III) Allah heard the prayer of Haz. Zakariyya Als. and cured the barren-ness of his wife and granted him Haz. Yahya Als.³

IV) When he came out of the chamber (of prayer) he could not speak. However, he could make signs.⁴

B. DISSIMILARITIES

I) According to the (HQ/Me was a prophet Als. but the Bible calls him (merely) a priest.⁵

II) According to the (H.Q./he having heard the good news of Haz. Yahya Als. could not speak (as a sign of the truth of the promises made by Allah to grant him Yahya) to people for three days; but according to the Bible he remained dumb for many months up to the day of circumcision of Haz. Yahya Als. when he was named.⁶

III) According to the (H.Q.) when he came out of the chamber though he could not speak yet by means of signs he told them to celebrate the praise of Allah in the morning and in the
evening. According to the Bible he made signs to them but the subject matter is not reported. 7

Some points About the Haz. Zakariyya Als. 
Mentioned Exclusively in the Bible

I) He belonged to the Abijah division of the priesthood. 8

II) His wife was called "Elizabeth". 9

III) He received the good news of Haz. Yahya (John) during the hour of incense offering. 10

IV) The angel who gave him the good news of John was Jibril (Gabriel). 11

V) During his state of silence, he wrote his name as "John" on the writing table. 12

VI) His lips and tongue were freed to speak on the day of circumcision of John. 13

VII) At his birth Haz. Zakariyya Als. was filled with the Holy spirit and uttered the following prophecy: 14

'Praise to the God of Israel! For he has turned to his people, saved them and set them free, and has raised up a deliverer of victorious power from the house of his servant David. 

For in the tender compassion of our God the morning sun from heaven will rise upon us, to shine on those who live in darkness under the cloud of death, and to guide our feet into the way of peace!'
Some Points About the Hz. Zakarriyya Als.
Mentioned Exclusively in the Holy Quran

I) He was charged with the care of Haz. Maryam Als. (then a child) who was dedicated to the House of Allah in JERUSALEM.  

II) Whenever Haz. Zakariyya entered her chamber he found her supplied with food. When he asked her whence that food came to her she answered, "From God; for God provides sustenance to whom He pleases without measure".  

III) Haz. Zakariyya Als. having been influenced from the answer of Haz. Maryam Als. concerning the sustenance (Risq) prayed to Allah saying "O my Lord! Grant me from thee a progeny that is pure; for thou art He that hears the prayer" Haz. Zakariyya Als. further explained the purpose of his prayer saying "So give me an heir as from Thy self one that will truely represent me and represent the posterity of Haz. Yaqoob Als. and make him one with whom thou art well pleased".  

IV) He cried to his Lord in secret, "O my Lord! Infirm indeed are my bones and the hair of my head does glisten with grey; but never am I unblest, O my Lord, in my prayer to thee and now I fear (what) my relatives and (colleagues) (will do) after me".  

V) Allah the almighty, having responded to the question of Haz. Zakariyya Als. - how he would grant him a son (Yahya) in his peculiar circumstances, said to him "That is easy for Me; I indeed created thee before when thou hadst been nothing".
VI) Haz. Zakariyya Als. prayed to Allah O my Lord! leave me not without offspring, thou art the best of inheritors".20
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3a H.Q: Al-i-Imran 39; Maryam 3-9, Al-Anbiyaa 90

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12. H.Q: Maryam 8-9; 13. Al-Anbiyaa 89

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A. SIMILARITIES

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Personality and Prophethood

I) He is among the well known prophets of Allah.¹

II) He passed a very simple life full of piety righteousness, kindness and obedience to his parents and he was ever ready to do good acts.²

III) He was one of the best representatives of the prophets of Bani-Israel.³

Nomenclature

IV) Allah himself (through his angels) named him Yahya or John. He was a very special gift, to his parents in their oldhood from Allah.⁴

V) His name is unique among the people (among the prophets or general people).

John as the herald for J.C.

VI) He witnessed (of) the truth of the mission of Haz. Isa Als. (i.e. he served as a fore-runner or herald for J.C.).⁶

B. DISSIMILARITIES

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I) According to the H.Q. his name is Yahya which suggests life; But according to the Bible his name is
John which means Jehovah has been gracious. His title is the Baptist.\textsuperscript{7b}

\textbf{John As a promising child}

II) According to the H.Q. Allah bestowed him with spiritual wisdom (Hukm)\textsuperscript{8a} in the very childhood; but according to the Bible his father fortold in his childhood that he would be raised as a prophet.\textsuperscript{8b}

\textbf{Some Points About the Prophet Haz. Yahya Als. Mentioned Exclusively in the Bible}

I) The name of his mother was Elizabeth.\textsuperscript{9}

II) The Angel Gabriel (Jibriel) having given the good news of the birth of Yahya Als. to Haz. Zakariyya Als. added further, "Your heart will thrill with joy and many will be glad that he was born; for he will be great in the eyes of the Lord. He shall never touch wine or strong drink from his very birth he will be filled with the Holy Spirit; and he will bring back many Israelites to the Lord their God".\textsuperscript{10}

III) He was circumcised on the eight day and was named John by his father who wrote the word John on the writing tablet and thus rejected the proposal of the people to name him Zakariyah.\textsuperscript{11}

IV) He lived out in the wilds until the day when he appeared publicly before Israel.\textsuperscript{12}
The word of God came to him in the 15th year of Emperor Tiberius, when Pontius Pilate was governor of Judaea, when Herod was prince of Galilee, his brother Philip prince of Ituraea and Trachonitis, and Lysanias prince of Abilene, during the high-priesthood of Annas and Caiaphas — in the wilderness. He proclaimed a baptism in token of repentance for the forgiveness of sins — all over the Jorden valley.  

His mission was predicted by the prophet Isaiah.  

When the Jews flocked to him he scolded them very bitterly even with the words "You vipers' brood! who warned you to escape from the coming retribution. Then prove your repentance by the fruit it bears; and do not begin saying to yourselves, "We have Abraham for our father." I tell you that God can make children for Abraham out of these stones here. Already the axe is laid to the roots of the trees, and every tree that fails to produce good fruit is cut down and thrown on the fire". Though he preached them sincerely yet they called him possessed.  

He, having rejected the notion developed among the people about his messiahship said to them. "I baptize you with water; but there is one to come who is mightier than I. I am not fit to unfasten his shoes. He will baptize you with the Holy spirit and with fire. His shovel is ready in his hand, to winnow his threshing floor; the wheat he will gather into his granary; but he will burn
the chaff on a fire that can never go out'.

IX) His theme of preaching was 'Repent for the kingdom of Heaven is upon you'.

X) Though Haz. Yahya Als. at first tried to dissuade Haz. Isa Als. (J.C.) but at his insistence he baptized him with the water of the Jorden River.

XI) He testified, on the authority of and information from Allah that Haz. Isa Als. was the "God's chosen one" and he also called him as "The Lamb of God".

XII) He rebuked the prince Herod over the affair of his brother's wife Herodias and for his other mis-deeds. Hence he having been enraged put him in chains and threw him into prison and then at the request of his beloved (Herodias) he was beheaded and his head was offered to her through her daughter the dancer. Hence he met the martyrdom for the sake of Allah.

XIII) Haz. Isaa Als. (J.C.) said about Haz. Yahya "never has there appeared on Earth a mother's son greater than John the Baptist and yet the least in the kingdom of Heaven is greater then he"
XIV) John sent two of his disciples to the prophet Isa Als. with the message: "Are you the one who is to come or are we to expect some other"? Haz. Isa Als., by his miracles before the disciples of John answered indirectly that he was the expected Messiah. "

Some Points About the prophet Haz. Yahya Als.
Mentioned Exclusively in the H.Q.

I) His father prayed to Allah to grant him an heir (son Yahya) who might represent him and the prosterity of Haz. Yaqoob Als.  

II) Allah the omniscient commanded Haz. Yahya Als. to take hold of the book with might and he gave him wisdom and understanding in the religious (spiritual) affairs even in the very childhood.

III) He was not over bearing or Rebellious.

IV) Allah - the merciful and compassionate said about "Haz. Yahya Als. "so peace on him the day he was born the day he dies and the day that he will be raised up to life (again)".
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Chapter VI (c)

Haz. Isa (Jesus Christ) Als.

A. SIMILARITIES

1. Descent of J.C.
   Haz. Isa Als. along with his mother - the virgin Mary is amongst the descendants of Haz. Ibrahim Als.

2. The Book and the Miracles of J.C.
   He was graced with the Ingil (The Gospels).

3. He worked many miracles among the Israelites.

4. Allah lifted him up in to the Heaven.

5. He is illustrious and highly distinguished in the world and is among those who are nearest to Allah.

6. Haz. Maryam Als. and the Angels
   When the Angels of Allah gave Haz. Maryam Als. the good news of a son she was highly troubled and added that because of her virginity it was impossible to bear a son.

7. Allah taught Isa Als. the Taurat (Law) and the Injil (Gospels).

8. He was sent as a messenger of Allah to the Bani Israel.

9. He used to heal the born blind, the leaper and raise the dead to life by the leave of (order and power) of Allah.
10. He confirmed & testified the Taurat (Law).
11. He made something lawful for the Bani Israel which were forbidden to them before him.
12. He insisted them to follow him (his teachings).
13. Monotheism
   He declared that Allah is his Lord and their Lord and that He alone should be worshipped.
14. J.C. As a Human Being
   Though he was miraculously born yet he behaved like other human beings even in the eating and drinking etc.
15. J.C. and the Disobedient Israelites
   Haz. Isa Als. cursed the Bani Israel because of their disobedience to Allah and their excesses in religion and because of their turning a deaf ear to the commission of the forbidden acts.
16. The Jews dismissed his miracles as a mere sorcery and magic (Act of Satan).
17. The Jews and the Christian sects present differing view about Isa Als.
18. Characteristics of the Disciples of J.C.
   Allah developed compassion love and mercy in the hearts of the true followers of Haz. Isa Als.
19. Monasticism
   In the Injil (Gospels) - monasticism was not enjoined on the followers of Isa Als. it was their own
invention. It encourages people to rely fully on Allah.

20. **Prophetic successor of J.C.**

The Prophet Isa Als. gave the good news of a prophet who would come after him. He told his name also.

21. **Latest contents of Injil - Gospels**

The christians have lost a great part of the original Injil.

22. **Recoming of J.C.**

Haz. Isa Als. will come again on the Earth near the Qiyamat.

23. The supporters of a Nabi would surely be supported & rewarded (in both the world).

24. **Ascension of J.C.**

Having been troubled and persecuted by the Jews he was lifted into the Heaven by Allah.

**D I S S I M I L A R I T I E S**

25. **Name and Title**

The Holy Quran calls Haz. Isa Als. son of Maryam (Ibn-e-Maryem) but the Bible calls him with different names i.e. God\(^a\), Son of God\(^b\), Son of Man\(^c\), Son of Joseph\(^d\) - the carpenter, and son of David\(^e\).
26. While the HQ calls him "Slave or servant of God" and Jesus seems to be proud of this title the Bible (NT) with extreme exaggeration (even against OT) does not desist even calling him God of God.

27. Incarnation of God?

While the HQ calls him Messenger and Apostle of Allah the Bible calls him Incarnation of God.

28. Execution of J.C.?

While the Bible claims, that he was crucified on the cross, then buried and he remained for 3 days in the grave, and then rose from the dead, the HQ categorically, in very very clear words without any ambiguity and doubt even in the least, rejects this claim. It calims that neither they could kill him, nor could crucify him but it seemed then to be so. Allah saved him from them and raised him towards Him. According to St. Barnabas, 4 Angels lifted up JC and Judas Iscariot was changed into his countenance and he was crucified.

29. While the Bible claims his position in the heaven on the right hand of God; The HQ claims that he was raised to Allah from the grip of his enemies and according to the statement of the prophet Mohammad (Be peace on him) he is present on Ind Heaven.
30. **The Holy spirit**

The Bible mentions that the Holy spirit led him in the wilderness to be attempted by Satan. The HQ refutes it and asserts that the Holy spirit helped him and supported him.

31. **Trinity**

According to the Bible the **Trinity** consists of God, The Jesus and the Holy spirit but according to the HQ it consists of Allah, Isa Als. and Maryam Als.

32. **J.C. as Judge?**

According to the Bible Jesus will judge all the nations the living and the dead); but according to the HQ he himself will be judged by God (will be introgated).

The only judge to judge the people on the day of judgement is Allah and Allah only.

33. **Ahmad or Advocate**

According to the Bible (Gospels) the prince of the world to come after J.C is named as "**Advocate**", "**comforter**", "Holy spirit" or according to the Greek version of the Bible **paracletes**, or **periclytos**. But the HQ, quoting the words of J.C claims that prince is the prophet **Mohammad** (s.) (Ahmad).

34. **Rejection or Confirmation of Taurat**

While according to the Bible (St Paul) J.C ended the **Taurat** (Law) the HQ claims that he confirmed the **Taurat** (even Gospels support this Quranic claim).
35. According to the Bible he was born in a **stable** (inn) and then put in a manger in **swaddling clothes**. But the HQ mentions his birth on a raised ground under a **palm tree** beneath which a rivulet of water flowed and on which fell the fresh dates from the tree.

36. **Disciples of J.C.**

According to the **Bible** the faith of his disciples was very weak to the extent that when he was arrested to be executed even the most staunch of them i.e. Peter Simon denied his each and every connection with him (JC) and all of them fled from the scene. But the HQ refutes it and claims that JC was neither killed nor executed but was raised to Allah and that his disciples showed their full allegiance to him.

37. According to Bible J.C. has authority to forgive sin, but according to the HQ. Allah alone can forgive the sin.

38. **Execution of J.C. or Natural Death?**

According to the Bible JC after his ascension in the **Heaven** is now free from death for ever. But according to HQ he was raised to Allah before being killed or executed and will die natural death. The Hadith of the prophet Muhammad also supports this fact.
39. In the HQ, the similitude of Haz. Isa Als. according to Allah is like that of Haz. Adam Als. who was created out of dust by the "Be-Kun" command of Allah, but according to the Bible while in Adam all men die so in Christ all will be brought to life. And moreover it does say (this also). "The 1st man (Adam) was made of the dust of the earth; the 2nd man (Christ) is from the Heaven."

Some points about Haz. Isa Als. and (Haz. Maryam) (J.C. & Mary) Exclusively Mentioned in the Bible

1. The Table of the descent of J.C. from Abraham to J.C.: Total generations from Abraham to J.C. are 42.
2. Marriage of Mary with Joseph: Mary the mother of J.C. was betrothed to Joseph. Before their marriage he found that she was with child by the Holy spirit. Joseph, having known it first thought of setting aside the marriage contract, but having known the fact in a dream by an angel, that she was conceived not by any human but by the Holy spirit and that the child should be named Jesus (Savior of his people), he brought her to him as a wife. He had no intercourse with her up to the birth of J.C.
3. The Childhood: Jesus, born during the reign of Herod in Judea at Bethlehem, was visited by Astrologers
from the East. They paid homage to him by presenting him gifts because they had seen the rising of his star. Though they were requested by Herod to tell his exact place of presence, yet they, having been warned by an angel in their dream not to tell the story to Herod, left the place secretly. Meanwhile Joseph at the instance of an Angel migrated to Egypt with mary and the child Jesus. Herod, having been blazed with anger because of the behaviour of the astrologer - gave order for the massacre of all the children of 2 years age. He was afraid of JC lest he should over throw him (Herod) because he was declared as King of the Jews by the wise men of East. After the death of Herod, they (Joseph, Mary,JC) returned to Galilee at Nazareth. Because of Nazareth he is called Nazarene (and his followers Nasaraa)

4. John & Jesus

John 6 months older than J.C. served as a herald for the coming of (the JC with) the Kingdom of God. He baptizd him at the river Jorden. Where a voice from the Heaven was heard saying. "This is my son, my beloved (my only son) on whom my favours rests".

5. The Jesus, The Spirit and the Devil in the Wilderness

The spirit led Jesus into the wilderness to be tempted by Shaitan (Satan). He fasted there for 40 days. During the period Satan tempted him to the wrong path by
saying: "If you are the son of God, tell these stones to become bread" Isa Als. said to him. Man cannot live on bread alone, he lives on every word that God utters".

Satan: "If you are the son of God, throw your self down from the parapet of the Temple (Baitul Maqdis), for an angel of God according to scriptures will support you in his arms for fear you should strike your foot against a stone".

J.C.: "According to Scriptures, you are not to put the Lord your God to the test".

Satan: He took him to a high mountain and having shown the Kingdom of the world said to him", "All these, I will give you, if you only fall down and do me homage".

J.C.: "Be gone satan!" scriptures says: you shall do homage to the Lord your God and worship Him alone". Then the devil left him and angels appeared and waited on him.

6. Proclamation of the Message: After the martyrdom of John the Baptist he began to proclaim the message; "Repent; for the Kingdom of heaven is upon you".
7. **Places of preaching and propagation**

(i) Galilee  (ii) Peraea  (iii) Judea

8. **Sermon of J.C. on the Mount.**

9. Once he rebuked the tempest in the sea and it got stilled.

10. **J.C. (cleaned and cleared) the Temple from Buyers and sellers.**

11. A fig tree was withered by J.C. because it had no fruit.

12. **Parable of the two sons:** It is aimed directly at the religious leaders of the Jews and the common people. While the former rejected the J.C. the latter accepted him.

13. **Parable of the vineyard:** It concerns the Jewish Nation as a whole. Because of their advertant rejection of the messengers of God the kingdom will be taken from them and given to others.

14a. **Parable of the Marriage Feast:** Jews highly graced with the bounties of God are to be rejected and others who will serve God more accurately will be called. But warning is given even to the new comers that they also may be rejected if they did not behave properly to carry out the divine purpose.
14b. The tribute of the King should be given to the King and the tribute of Allah should be given to Allah.

15. The Greatest commandments in the law and the Prophets is following:

(i) "Love the Lord your God with all your heart with all your soul, with all your mind".

(ii) "Love your neighbour as yourself".

(The HQ also records the 12 commandments including the two not as the answer of Jesus to a pharisee but as good teaching directly from God - (Sureh Bani Israel 23-39).

16 & He made many prophecies and warning concerning the destruction of Jerusalem, his 11nd coming and the disorder at the end of the world.

Though in the Holy Quran the second coming of u.c. is not directly (but indirectly is) mentioned yet the Mishkat a book of Hadith records his second coming in the following Ahadith: No. 5269, 5270, 5271, 5272.

18. The parable of the 10 vergines

This is an indication to polygamy with the teaching that one should always be ready to discharge one's duty (wife in particular) to her husband.
19. **The scene of the Final judgement**

"How the kindness will affect people's position in the life Here after. is the main lesson from this Biblical account.

20. **The last supper and the Treason of Judas Iscariot.** How the supper was arranged at that occasion with the indication of the betrayal by Judas.

20a. **Agony of the J.C. in the Gathsemane**

"Painful prayer of J.C. to Allah to save him from execution (and disgrace).

21. **Betrayel of J.C. by Judas Iscariot and his arrest by the Romans.**

22. **The trial of J.C. before the High preist.**

23. **Peter's triple denial of having knowledge of J.C. or any connection with him!!!**

24. **Official condemnation of J.C. by the Jews.**

25. **Suicide of Juda's Iscariot. He returned the 30 silver coins and out of Remorse committed suicide.**

26. **Trial before Pilate the Roman governor of palestine.**

27. **Humiliation of J.C. by the Jews, Herod, and the soldiers etc.**

28. **Instruction by J.C. to her disciples for the propagation of his religion after his ascension to the sky.**
Some more points, about J.C. from the Gospels.

29. Retirement of J.C. to pray into the solitude: It was his general habit.

30. The twelve disciples of J.C. are following:

(i) Simon  (ii) Andrew  (iii) James
(iv) John  (v) Philip  (vi) Bartholomew  (vii) Thomas
(viii) Matthew  (ix) James S/o Al  (x) Haddaeus
(xi) Simon-Zealot  (xii) Judas Iscariot (Matthias)

31. According to J.C. the similitude of the Kingdom of God like that a well grown mustard seed.

32. Family of J.C. (seven members atleast): Parents - Joseph and Mary, Brothers - James, Joseph, Simon, Judas and Sisters - (2 or more).

33. The greatest man among general people is the one who is innocent as the little children.

34. The poor widow's mites (Modest contribution) J.C. praised her much.

35. 40 days post disappearance, ministry of J.C.

36. He(J.C.) made a special appearance to Paul after his final ascension.

37. Mary after getting conceived by the special command of Allah visited Elizabeth - the mother of John.
38. Having received the good news of the birth of (by an angel the shepherd of Bethlehem) paid a visit to him.

39. The visit of to Jerusalem at the age of 12.

40. Samiritans' rejection of and the Anger of 's. disciples to invoke fire on them.

41. had no worldly means.

42. He sent his or followers for the preaching of his teachings to the Israelites.

43. The good Samiritan (Kindness shown to a man under agony).

44. To listen the word of Allah is better than every other work.

45. taught his disciple how to pray.

46. Various lessons teachings and secret motives of life.

47. The parables of the lost sheep, the lost coin and the prodigal son. By these taught that if we repent to Allah he may forgive all our sins.

48. We should be far sighted and future minded like the worldly minded but should not be dishonest and crooked like them.
49. The richmen and the Lazarous.
50. Treasure in the Heaven is better than the Treasure in the world.
51. He treated ten leapers.
52. J.C. did not want to break the good traditions of the Jews that is why he paid the temple tax.
53. The paradise is meant for the sinless people.
54. Mutually agreed prayer is instantly accepted by Allah.
55. Though he was against divorce yet allowed it on the ground of unchastity on the part of wife.
56. Richman and eternal life (a rich man should spend all his wealth to attain the paradise).
57. Parable of the labourers in the vine yard.
He aimed this parables at the Jewish Nation. And warned them that they would be replaced by another nation.
58. When he made his triumphal entry into Jerusalem the people with him chanted the praise of J.C. and the praise of God with the words:

(i) Hosanna to the son of David
(ii) Hosanna in the Heaven.
(iii) Blessings on him who comes in the names of the Lord!
59. Messengers of John the Baptist went to ask J.C. whether he was the promised Messiah. He answered in the positive by means of miracles.

60. Spiritual relation is greater than the blood relation.

61. Parables of sower, tares, and leaven and pearl and the net.

62. Visit to Nazarath by J.C. (A prophet is not respected in His own country).

63. Leaven of the phrases

(To take lesson even from bad man, but not to follow his bad practice).

64. The Kingdom of God is within Heart.

65. Power of faith is very great.

66. It is easier for a camel to pass through the eye of the needle than for a richman to enter the paradise.

67. Parable of Pound: (A man is accountable to God for his means and time: how he used his money and time.

68. Allah enlighten the world through J.C.

69. Water was changed into wine by J.C.

70. While all the disciples (of J.C.) fled from the scene of execution of J.C., Nicodemus and Joseph of Armathe buried to him with full rites and honours.
71. Intercessory prayer of J.C.

Some Points about J.C. Mentioned Exclusively in the Holy Quran

72. The Mother of Haz. Maryam Als. vowed while she was still in her womb to dedicate the would be born child to the service of Allah. (For His House-Baitul Maqdis).

73. At the birth of Haz. Maryam Als. her mother was not happy because Maryam Als. being a female could not of much use to the service of His House (Bet-el Allah).

74. Her mother named her child Maryam and gave her and her offspring (if any into the protection of Allah from the Evil one - the rejected.

75. Allah accepted her (Maryam) from her mother - the wife of Imran and made her grow in purity and beauty.

76. Those responsible for the service and protection of the Baitul Maqdis, contended among themselves in connection with the care of Maryam Als. They cast lots with pens. The Issue was decided in favour of Haz. Zakariyya Als. - the father of Haz. Yahya Als.

77. Having given into the charge of Haz. Zakariyya Als. She was given a chamber to live in whenever her chamber he found some food with her. He asked her whence she had had that food. She replied that the food was supplied
from Allah. Allah provides sustenance to whom He pleases without measures.

78. Once, Maryam withdrawal from her people to a place in the eastern chamber. She secluded herself from them. Allah sent his angel to her in the shape and countenance of a man—a man in all respect.

79. At the delivery "the pains of child birth drove her to the trunk of a palm tree. She cried (in her anguish and shame having child without marriage). Ah! would that I had died before this! Could I had been a thing forgotten and out of sight. But a voice cried to her from beneath (the tree of palm) "Grieve not for the Lord has provided a rivulet beneath thee", 'and shake towards thy self the trunk of palm tree; It will let fall fresh ripe dates upon thee. So eat and drink and cool (thine) eyes. And if thou does see any men, say 'I have vowed a fast to God the most gracious, and that I will enter into no talk with any human being". ( ) At length she brought the baby to her people carrying him in her arms. They said "O Mary! Truely an amazing thing hast thou brought! (.) "O sister of Aaron! thy father was not a man of evil nor thy mother a woman unchairst!" "But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"
80. He spoke to the people in his childhood and his maturity.
81. Allah taught him the Book and wisdom the law and the Injil (Gospel).
82. Haz. Isa Als. used to make out of clay the figure of a bird and breathe into it and it used to become a bird (with life and flying) by the leave of God.
83. Haz. Isa Als. said to them "I inform you what you eat and what you store in your house".
84. When the enemies of Isa Als. tried to kill him Allah promised J.C. saying "O Isa! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me. And I will judge between you of the matters wherein ye dispute".
85. Once a deputation of Christians from Najran came to the Prophet Mohd (s.). They put their doctrine of trinity before the Prophet (s.). He rejected the doctrine firmly and put forward the concept of the unity of God (monotheism). He offered them to agree to Mubahila. In this connection Allah says in the Q: "The similitude of J.C. before God is as that of Adam; he created him from dust, then said to him: 'Be'; And he was."
The truth (comes) from God alone; so be not of those who doubt. If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come let us Gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, And invoke the curse of God on those who lie!" This is the true account: There is no god except God; And God - He is indeed.'

86. The jews charged his mother with unchasitity.
87. They could not kill or execute J.C. but it appeared them to be so.
88. J.C. was a spirit proceeding from God.
89. Allah will interrogate J.C. about his divinity (godhood on the day of judgement).
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30a. Al-Baqarah 253
30b. Mt 4: 10; Lk 4: 1-13
31b. Mt 3: 16-17; Mk 1: 10-11; John 14: 11,15; 26-27; Romans 1: 1-6.

32a. Al-Maidah 115-118.

32b. Mt 25: 31-44.

33a. Al-Saff 6

33b. John 14; 15; 16.

34a. Al-Imran 50; Al-Saff 6

34b. Mt 5: 17-20

35a. Maryam 23-26

35b. Lk 2: 1-7

36a. Al-Imran 52; Al-Saff 14

36b. Mt 26; 55-56

37a.

37b. Mt 9: 2-8

38a. Maryam 33

38b. Mt 25; 31-44; 27: 65-68

39a. Al-Imran 59-60

From the Bible

1. Mt 1:1-17; Lk 3: 23-38
4. Mt 3:1-17; Mk 1:4-11; Lk 1:23-27; John 1:32-34.
6. Mt 4: 12-17; Mk 1:14-15.
7. Places of preaching
   Galilie Mt 4:12-19:1; Mk 1: 14-16 - 10:1
   Judea Mt 19-20; Mk 10; Lk 9:51-19:29, John 7-11.
8. Mt 5;6:7; Lk 6: 20-49
10. Mt 21:12-17.
11. Mt 21: 19-22
14a. Mt 22: 1-14
14b. Mt 22: 15-22
16. Mt 24; 25.
17. Mt 25:31; Lk 17: 28-30; Lk 21; Mk 8:38 John 14:2-3
18. Mt 25: 1-13
20. Mt 26:14-29; Mk 14:12-25; Lk 22:7-38; John 13:14
22. Mt 26: 57-68; Mk 14:53.
23. Mt 26: 69-75; John 18: 15-27
24. Mt 27: 2-2; Mk 14: 53.
25. Mt 27: 3-5.
28. Mt 28: 19-20
29. Mk 1:35-37
31. Mk 4: 26-29-32
33. Mk 9: 33-37; Lk 9:46-48
34. Mk 12: 41-44
37. Lk 1: 39-59
38. Lk 2: 8-20.
39. Lk 2: 41-50
40. Lk 9: 52-56
41. Lk 9: 57-59
42. Lk 10: 1-20
43. Lk 10: 25-37
44. Lk 10: 38-42
45. Lk 11: 2-4
46. Lk 12: 13; 14
47. Lk 15
48. Lk 16
49. Lk 16: 19-31
50. Lk 16: 19-31
51. Lk 17: 11-19
52. Mt 17: 24-27
53. Lk 18: 15-17
54. Mt 18: 19-20
55. Mt 19: 3-12
56. Lk 18: 18-30
57. Mt 20: 1-6
58. Mt 21: 1-11
59. Mt 11: 1-9
60. Mt 12: 46-50
61. Mt 13
62. Mt 13: 54-58
63.
64. Mt 17: 20-37
65. Mt 8: 1-13
66. Mt 19: 23-25
67. Mt 19: 11-28; Mt 25: 14-30 II Peter-3
68. John 1: 1-9
69. John 2: 1-11
70. John 19: 38-42
71. John 17

Holy Quran
72-77 Al-i-Imran 35-44
78-79a, b, c Maryam 16-36 etc
80-81 Al-i-Imran 46-48
82-83 Al-i-Imran 49
84-85 Al-i-Imran 59-62
86-87 Al-Nisa 156-159
88 Al-Nisa 171
89. Al-Maidah 119.
CHAPTER VII

IMPACT ON THE MUSLIM RELIGIOUS THINKING
OF THE BIBLICAL AND THE QURANIC ACCOUNT OF THE
HEBREW PROPHETS
Chapter VII( )

Impact of the Biblical and the Quranic Accounts of the
Hebrew Prophets on the Muslim Religious thinking

"We have sent thee inspiration, as We sent it
to Noah and the Messengers After him; We sent inspiration
to Abraham, Ismail, Issac, Jacob and the tribes, to
Jesus, Job, Jonah, Aaron, and Solomon, and to David We
gave the Psalms.' Of some apostles We have already told
thee the story; of others we have not; - And to Moses
God spoke direct" (Al-Misa 163-164).

If we go through the H.Q. and the Bible to make
a comparative study of the Hebrew Prophets, we shall find
(come across) many articles of faith, laws, rules, practices,
facts, figures, incidents, events, criterion of success
and failure, announcement of glad tidings, and frightful
dangerous warnings, prediction and prophecies about the
future.

In the following pages an attempt has been made
to show the impact of such a study on the Muslim religious
thinking under the following heads:

(A) Articles of Faith
(B) Religious Practices & Devotional Life
(C) Criterion of success and Failure (salvation or curse)
(D) The Future - Prophecies and prediction.
(E) General Teachings for the Muslims
CHAPTER VII(a)

Articles of Faith

(A) Articles of Faith

"The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith, each one (of them) believeth in God, His angels, his books, and His apostles. "We make no distinction (they say) Between one and another of His apostles". (Al Baqara 285).

"Any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord: on them shall be no fear, nor shall they grieve". (Al Baqara 62).

I. Concept of God : The Monotheism, The Trinity or The polytheism
II. Concept of the prophethood.
III. Concept of Angels
IV. Concept of Holy Scriptures
V. The fate (Pre determinations and free will)
VI. The Here After.

I. Concept of God : The Monotheism : "Allah, there is no God but He (Al baqara 255).

When a muslim goes through the accounts of the Hebrew Prophets in the Bible and the HQ - just from the Prophet Haz. Ibrahim Als. to Haz. Isa Als - he will find
that they have always called their people, chaldees or Bani Israel and others to the one and the same God.¹

For example: The Prophet Ibrahim Als. said to His people "For me, I have set my face, firmly and truly towards Him who created the Heaven and the Earth and never shall I give partners to God".² (b) "And I will turn away from you (all) and from those whom you invoke besides God; I will call on my Lord".³ (c) Abraham said to them (His people) "Do you them worship besides God, things that can neither be of any good to you nor do you harm? 'Fie upon you and upon the things you worship besides God! Have you no sense?" (Al Ambiyya).

The Prophet Haz. Musa Als. addressing the Bani Israel in the Transjorden said "Hear, O Israel⁵, the Lord (is) our God (is) one Lord and you must love the Lord your God with all your heart and (with all your) soul and (with all your strength" or (Shema Yisrael: Adonai - elahey nu adonai achud!". And at the Mount Sinai Allah said to Haz. Musa Als. "Verily I am God, there is no God but I, so serve thou me (only).⁶

When Musa Als. was called by Allah He said to him on the Mount Horab⁷" I am the Lord your God who brought you out of Egypt out of the land of slavery you shall have no other God set against me. --- You shall not bow down to them or worship them". Moreover
the prophet Moosa Als. rejecting the demand of Bani Israel to make the Idols as their God added \(^6\) "As to these folk like whose god you want to have) the cult they are in, is but a fragment of ruin, and vain is the worship which they practice. He said "shall I seek for you with a God other than the (true) God who endowed you with gifts above the nations" So also the Prophet Yaqub Als. \(^9\) and Yusuf \(^10\) Als. and so also the Prophet Haz. Isa Als. \(^11\) (one of the three Gods believed by Christian) said "Verily God is my Lord and your Lord Him therefore serve you, this is a way that is straight. And he (Isa Als.) answering the questions of a lawyer concerning the greatest command said "Here O Israel \(^12\) the Lord our God is the only Lord, love the Lord your God with all your heart with all your soul with all your mind and with all your strength and that "Love your neighbour as your self". The Prophet Isa Als. while ascending to the Almighty God said to Mary of Magdala "Go to my brothers and tell them that I am now ascending to my father and your father my God and your God". \(^13\)

(II) Concept of God: The Trinity: God the Father, the Son, the Holy Spirit

"Say not Trinity; desist it will be better for your; for God is one God; glory be to Him (far exalted is He) above having a son; To Him belongs all things"
Although all the prophets unanimously without any exception - have declared the unity of God yet a great confusion has arisen (developed) because of the words "Father", "Son" and the "Holy Ghost" - used in the Bible.

As regards the word father Isa Als. did not exclusively use it for himself but even for the others. For example; he said to Mary Magdala "I am now ascending to my father and your father and my God and your God"

Even the jews in a discussion with the Prophet JC told him that God was their Father, "They said, we are not base born; God is our Father and God alone".

In all the four Gospels whenever the word father is used by the Prophet Isa Als. it has been used only figuratively for God. No where it smacks the Real paternal relationship. It shows the strong love of the prophet Isa Als. for God. Allah is free from all wants and worldly relations. Hence the interpretation of the word father as God the father of J.C. made and maintained and adhered to by St Paul and the like minded christian missionaries is flatterly rejected by the Muslims. The correct position is this. The H.Q. reports "both the Jews and the Christians say we are son of God and His beloved" say, "why when does He punish
you for your sins? Nay, you are the men of the men (and) "Say: He is God The one and only; God, the eternal, absolute; He begetteth not, nor is He begotten; And there is none Like unto Him" (Al-Ikhlas 1-4).

(iii) God, The Son: Is J.C. God or Son of God?

"Say not Trinity: Desist --- For God is one God", As regards the word son according to the Muslim point of view (HQ) The Prophet Isa Als. is neither God nor the son of God but he is the son of Haz. Maryam Als. with the following characteristics (titles) "Christ Jesus the son of Mary was (no more than) an apostle of Allah and His word which He bestowed on Mary and a spirit proceeding from Him".

As regards the word 'son', the Bible itself interprets it. Hence its interpretation should be preferred to those of the Christian missionaries etc. It says Adam to be son of God, all the peace makers as son of God, the Jews (Bani Israel) to be sons of God etc. Thus According to Bible "when Jesus began his work he was about 30 years old, the son of Joseph (as people thought son of Hele, son of Matt hat ---- son of Adam, son of God".
And "How blest are the peace makers God shall call them His sons". Surprisingly as a matter of coincidence the word "peace maker" is the exact translation of the word "Muslim" which is derived from the word "Islam" which means peace. According to this Biblical interpretation all the Muslims are the sons of God!!

Even the Jews believing in one God are called children of God in the old testament "You are the children of God". So also the word "son" also like the word Father is not exclusively used for JC in the Bible. Like the word "Father" the word "Son" is also used figuratively to demonstrate the strong relation between the Prophet Jesus and the Almighty God who showered his abundant bounties and graces on him. Allah (is exalted) above having a son To him all things belongs.

Hence HZ. Isa Als. is neither the son of God nor the only son of God but he is the Apostle of God.

(IV) Is JC God?

As regards the (divinity) God hood of JC. what to say of calling himself "God" the prophet JC. did not like even to be called "Lord" or "Good Master". The Bible reports "why do you keep calling me "Lord, Lord and never do what I tell you".

Moreover JC. always prayed to Allah which is the characteristic of a man (slave/servants) not of God.
The greatest and the clear most evidence of Jesus not being God comes from the Bib. itself - from his agonies in the place called Gath-se-man and his cry at the cross.

"My father, if it is possible let this cup pass me by yet not as I will, but as thou wilt". And that "Then, he went forward a little, threw himself on the Ground and prayed that if it were possible the hour might pass him by. Abba, Father 'he said' all things are possible to thee, take this cup away from me; Yet not what I will, but what thou wilt".21

And on the cross, he complained "Eli-Eli-lema sabachtani".22

According to the H.Q., He always called himself "Abdullah"23 "servant of God" and Allah "Rabbi - my Lord or sustainer" He himself would reject his Divinity and that of his mother on the day of judgement. The H.Q. reports "And behold! God will say "O Jesus, the son of Mary! Didst thou say unto men, "Worship me and my mother as gods in derogation of God" ? He will say : "Glory to Thee! I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is In thine hust. For thou knowest in full all what is hidden. "Never said to them aught except that Thou Didst command me to say, to wit, 'Worship God, my Lord and your Lord' And I was a witness
over them whilst I dwelt amongst them; when thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things. Hence J.C. is neither God, nor associated with God but the servant of God and the Apostle of God created by His special command and word sent to his mother Maryam - the blessed.

(V) God the Holy spirit: From the Gospels it appears that the Holy spirit acted as an instrument of God and because the author and the instrument can not be one and the same or equal, hence the Holy spirit is not God. In the Holy Quran the word "Ruhul Qudus" has been used for the command of God.

The Holy Quran reports "They ask thee concerning the Ruh (spirit, Soul) say, 'The Ruh (spirit) is by command of my Lord'. Some times it is used for 'angel' Gibreel. The H.Q. reports, "The day the Ruh (spirit) and the angels will standforth in ranks" and "There is come down the angels and the spirit by God permission". Hence the Holy Spirit Islamically, is neither God nor associated with God but the command of Allah or Angel of Allah or the Human soul.

(VI) Are the Father, the son and the Holy spirit equal or one and the same God

Even Biblically the father, the son are not equal; the son seems to be completely subordinate to the
father. The Bible reports "In truth, in very truth I tell you the son can do nothing by himself; he does only what he sees". 29a

And "For the father is greater than I" 29b and "I am the vine and my father is the gardener" 29c.

In view of the above (mentioned) discussion the Holy spirit is not God because neither soul, nor angel nor the command of God, nor the instrument of God can be God or equal to God. Thus "the Father", "the Son" and "the Holy spirit", all the three have different identities. Hence, they are not one. Furthermore, it is claimed by the Christians that the son issued from the Father and the Holy spirit from both the father and the son. Hence the source and the issues or the root and the off shoots cannot be the same thing.

Hence the trinitarian concept of God even biblically has no ground to stand upon as regards the Quranic stand, the trinity is flatly rejected without any ambiguity at all by the H.Q. Hence the clear and unambiguous rejection of the trinity by the Muslims. (vii) presentation of God (OT and HQ)

The Bible (OT) frequently portrays God in the colour of the crudest materialism. The Bible reports "Moses went up ---- and 70 others. -- they saw the God of
Israel under His feet there was a pavement of sapphire --- but the Lord did not stretch out His hands towards leaders" 31a. The Bible further reports "And Moses prayed, 'Show me the glory'. The LORD answered, 'I will make all my goodness pass before you, and I will pronounce in your hearing the name 'Jehovah'. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion. But He added, "My face you cannot see, for no mortal man may see me and live. 'The Lord said, 'Here is a place beside me. Take your stand on the rock and when my glory passes by, I will put you in a crevice of the rock and cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen".

The Holy Quran has corrected this blessphemous interpolation. The HQ reports "When Moses came to the place appointed by Us, and His Lord addressed him, He said: "O my Lord! Show (Thyself) to me, that I may look upon thee". God said, "By no means canst thou see Me (direct); But look upon the mount; If it abides in its place, then Shalt thou see Me". When his Lord manifested his glory on the Mount, he made it as dust, and Moses fell down in a swoon. When he recovered his senses he said "Glory be to Thee! To thee I turn in repentence, and I am the first to believe". 31b
(VIII) Philosophical and material presentation of God

(Hq and N.T.)

According to the Bible "When all thing began the word already was. The word dwelt with God and what God was the word was. He was in the world, but the world, though it owed its being to Him did not recognize Him. He entered His own realm. His own would not recognize Him. So the word (God) became flesh, he came to dwell with us (mankind)". Such is the philosophical presentation of God in the Bible (Gospels). Thus God incarnated into J.C. such as incarnation of God is not acceptable to the Muslims.

Islamically he is not dependent on material means to show or glorify himself. He is omnipotent, omniscient, omnipresent. What He intends, He says "Kun" (Be) it becomes into existence. He is unique in every sense! The following is the Quranic depiction of God "God is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and with it a Lamp: The lamp enclosed in Glass. The glass as it were a brilliant star: Lit from a blessed tree, of Olive, neither of the East Nor of the West, whose oil is well-nigh luminous, though fire scarce touched it; Light upon Light!". God doth guide whom He will to His light; God doth set forth parables for men; and God doth know all things".
II. The Concept of Prophet hood

"Apostles who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against God: For God is Exalted in Power, Wise". (Al Nisa 165).

In the Bible the word Prophet has been used for the person who makes prophecies and prediction. The Bible mentions not only the male messenger but also the female (Ladies) messenger. There was also a prophetess Anna the daughter of Phanuel of the tribe of Asher. As regards the Ladies Prophets the Muslim view is divided while some scholars reject the idea on the Quranic authority, ("Nor did we send before thee (as Apostle) any but men, who we did inspire---") the others uphold the view because many of them have been addressed like the Man-Prophets. Thus Haz. Maryam, Hajra (mother of Ismael) Als. and the mother of Moosa Als. are believed as Ladies Prophets. It is also used for a Messenger, or seer and even for the staunch worshippers of Idols. In the Holy Quran the word "Nabi" and "Rasool" are used for the Messengers of God. However the word 'Nabi' is always particularly used for the human Messenger of God and the word "Rasool" is a general word in the sense that it is used for human messenger of God and even for the Angelic messengers of God. Some time it used for the messengers of mortal man (woman).
While the H.Q. attaches the greatest possible importance to all the true prophets of God and to believe in all of them and in their mission is a compulsory article of Muslim faith, the Bible has charged them with many sinful and crude activities. For example, (God Forbid!) the prophet Yaqub (Lut) with fraud and adultery, Lot (Lut) with wine and adultery Dawood (David) with Adultery, Soloman (Sulaiman) with Kufr and Shirk (Rejection of God, and adoption Shaitan), Ayyub (Job) with thanklessness to God, Yunus (Jonah) with disobedience, Moosa and Haroon with dis-glorification of God, Isma'il with quarrelsomeness!! (God Forbid!)

Hence Muslims flatly reject all these and such other charges. The prevailing thought among the muslims is that all the Prophets of Allah were neither God nor angels but they were the best men of creation endowed with the special gift of revelation with the special mission of a 'Mubashshir' and a 'Munzir'. They should, neither, be over estimated - as the Jews considered 'Ezra to be the son of God'. and the christians consider "JC to be God or incarnation of God or son of God" nor should they be under estimated as the Jews declared "John" - a possessed and the Prophet "Isa Als. as a glutton", drinker, a friend of tax collectors and sinner (God forbid)".
The H.Q. absolves them all of such charges. It declares "we made righteous men of every one of them." And that: "And they constantly served us and us only." And that: "He (Lut) was one of the righteous. And that: "And Ismael, Idrees, and Zul-Kifl all (men) of constancy and patience for they were of the righteous. And that "The blasphemer, were not Soloman but the evil ones (Shyaiteen). Also mention in the Book (the story of) Ismael: He was (strictly) True to what He promised.--(Maryam -54-55). And that: "remember our servant Dawood the man of strength for he ever turned to God (He was Avvab) and that: "To David we give Soloman (for a son) how excellent in our service! Ever did he turn to us"! And that: "Truely we found (Ayyub) full of patience and constancy. How excellent in our service! Ever did he turn to us".

The H.Q. having absolved them of all the unthinkable false charges, further declares that all of them were like pure Gold and silver without any spot or blemish "all in the ranks of the righteous" and that they should be followed to get success. The H.Q. reports "And we made them leaders guiding men by our command". And that: "These were the (prophets) who received God's guidance copy the guidance they received".
III. Concept of Angels

"Praise be to God, who created (out of nothing)
The heavens and the earth, who made the angels messengers
with wings, two, or three, or four (pairs)". (Al Fatir 1)

Though in both the scriptures the angels are shown
to be the supernatural beings (agent) of Allah the Almighty,
yet on some points the two differ much from each other.
While the HQ declares that they always obey Allah and never
go against His will or command and perform whatever duty
is assigned to them - "who flinch not from executing the
commands they receive from God, but do (precisely) what
they are commandeA. On the contrary, the Bible charges
them (some of them) with disobedienceB. Though they are
free from all needs - food, drink and all sorts of passions
and emotions yet the Bible ascribes to them not only the
above mentioned needs or emotion etc but also (perhaps)
the sexual needs.48 All these and other ascriptions
(referred) to them by the Bible are not acceptable to the
Muslims in the light of the HQ. They not only glorify Allah
and praise Him but also ask for giveness and mercy for the
erring creatures49.

The Scriptures - Revealed Books

"Mankind was one single nation, and God sent Messenger
with glad tidings and warnings and with them he sent the
Book in truth to judge between the people in matters wherein
they differed" (Al Baqarah-213).

The Muslims believe in the divine descent of the H.Q. as well as all the previous divine Books. However, many changes \(2 \times 10^5\) accretions, interpolation, corruptions, perversion etc. have adversely affected the Holiness and the sacredness of the previous divine books.

For example, the H.Q. informs us that originally the "Paurat" (revealed to Moses) and the 'Ingil' (revealed to Jesus) were guidance and light for the concerned people (Bani Israel - Jews and Christian etc.) but they corrupted these books. That is why they are no more fully sacred.

However, the serious study shows that inspite of all the corruption, interpolation, and change suffered by these books, there remains some original purity. This fact is verifiable and borne by many similar facts and figures mentioned in the HQ and the Bible. Moreover the HQ not only confirms all the previous divine books but also preserves and protects their subject matters.

The most striking fact concerning the Divine Books is that while Allah has taken the responsibility for the protection of Holy Quran it was not so in the case of the earlier scriptures. That is why any thing fact or statement from the HQ can be taken confidentially without any doubt even in the last; but in the case of the Bible
(OT & NT) one has to be very much cautious. For example:

(i) In the *Duteronomy*, the Death of Moses\(^57\) is mentioned

How Moses could write the account of his own death in his

own life time.? Clearly, atleast that portion is not divine

but a later interpolation by the biographer of Moses (ii)

The genealogy of Prophet Isa Als.\(^58\) in the OT and the NT

(and in the Gospels) is not one and the same. (iii) St.

Matthew - the so called writer of the 1st Gospels is claimed
to be the Disciple of J.C. Though it may be true yet he

cannot the writer of that Gospel because of the concerned
text\(^59\) shows that the writer is not Mathew the tax collector

but some other person give the text. (iv) All the acts and

statements of J.C. are not recorded in the Gospels. St.

John himself bears testimony to this fact.\(^60\) (v) While the

Prophet Isa Als. himself upholds and acts upon the Law

(Taurat) the Apostles (St. Paul) rejects it. should the
decision of Paul be accepted (or rejected) in view of the

clear statement of J.C.?\(^61\)

Thus in view of these and many other anomalies the

authenticity of the Bible has been dubious. Hence the

declaration of the HQ "They change the words from their

right places and forgot a good part of the message that

was sent to them". (Al Maida-14).

The Fate (Pre determination and the Free Will)

"But ye shall not will except as God wills, the

Cherisher of the Worlds" (Al Taqveer 28).
From the serious study of the Holy Quran and the Bible it permeates that while pre-determining of act/events etc. is the domain or prerogative of Allah the Almighty, to make will freely and to act upon that free will is allowed to man. Thus a man is neither absolutely free to do whatever he likes, nor he is absolutely bound or compelled to do whatever he already determined. The range of Man's activity is somewhere between the free will by man and the pre-determination by God. Islam does not approve the cast iron determination or the chaotic free will. The following Quranic and Biblical verses verify this fact:

1. "And we gave (clear) warning to the children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (And twice would they be punished)."  
2. "If ye did well, ye did well for yourselves; if ye did evil, (Ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power".
3. "My Father, if it is possible let this pass me by yet not as I will, but as thou will" (Matthew 26:39).
4. "Ask and you will receive, seek and you will find, knock and the door will be opened. For every one who ask
receive, he who seek find and to Him who knocks the door will be opened --- heavenly Father give good things to these who ask Him\textsuperscript{65} (Matthew 7:7-11).

5. The Lord said to Abram, "Know this for certain that your descendents will be above living in a land that is not theirs, they will be slaves and will be held in oppression there for four hundred (400) years --- But I will punish that nation ---- you yourself ---- be buried in a good old age, and the fourth generation shall return\textsuperscript{66} (Genesis 15:13-16).

6. "That man can have nothing, but what he strives for that the fruit of his striving will soon be come insight\textsuperscript{67} (Be seen).

7. "But you shall not will except as God wills".\textsuperscript{68}

8. Say "No thing will happen to us except what God has decreed for us: He is our protector "And on God let the Believers put their trust"\textsuperscript{69} (Al Taubah -51).

9. "God doth blot out or confirm what He pleaseth; with Him is the Mother of the Book" (Al Rad 39).

10. "I listen to the prayer of every suppliant when he calls on Me : Let them also wilt a will, listen to my call, and believe in me, that they may walk in the right way"\textsuperscript{71} (Al Baqrah).
VI. The Life Hereafter

"And verily the Hereafter will be better for thee than the present". (Al Dhuha 4).

The belief in the concept of the life, after Death (Hereafter) is necessary for the smooth running of the world (affairs). Though this world may fulfill all our requirements (of every creatures) yet it can not satisfy all our (their) desires. For the satisfaction of all desires is the Life Here After.

If one feels and believes that one has to account for all his deeds to Allah—the Almighty and that that Life would be according to the action of the person concerned, here in this world, he will take every step with full sense of the pros and cons (responsibility) with an eye on the Here After. Moreover if one believes that the real (abode) place to live in is the Akhirat (paradise/hill) then he (one) will strive for that (world) far more than this transient world (Duniya). Both the HQ and the NT (Bible) highly emphasised this fact but not the OT (Bible). The HQ reports “What is the life of this world but amusement, and play? But verily the Home in the Hereafter that is life in deed, if they but know” and that” And verily the Hereafter will be better for thee than the present (world) (Al Dhuha).
The comparison of the Biblical and Quranic accounts of Holy Prophets shows that in the OT Akhirat has been non significantly discussed. The Hebrew Prophets (Moses to Malachi) warns them of dire consequences in the form of persecution, destruction, devastation, exile captivity at the hands of their enemies but hardly they warn them of the Hell Fire the inevitable result of their disobedience to God and the violation of His commands. Thus Akhirat is conspicuous with its silence in the O.T. However, some traces of the New Heaven and New Earth and the Resurrection of the dead etc. are found in the O.T. But, in the N.T., Hereafter is well mentioned with it rewards and punishments. The most objectionable point permeating from this Akhirat (heavenly) description is that the Heavenly Kingdom (i.e. paradise) is almost totally reserved for the Christians alone. So is the case with the Jews who say that paradise is reserved only for them.

The HQ has flatly rejected this self claim of both the communities Jews/Christian. The HQ lays down the general criterion for the entrance into Jannat (Paradise) or to take advantage of the coming life. The HQ reports: "Those who believe (in the Quran), and those who follow the Jewish (scriptures), and the Christian and the Sabians, any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall
be no fear, nor shall they grieve". And that "And they say: "None shall enter paradise unless he be a Jew or a Christian". Those are their (vain) desires, say: "Produce your proof if ye are truthful". Nay, - whoever, submits his whole self to God and is a doer of good, he will get his reward with his Lord; on such shall be no fear, no shall they grieve". (Al Baqarah 62, 111, 112).
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<table>
<thead>
<tr>
<th>No.</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>The Holy Quran: Surah Al-Anbiyaa Ayat 25</td>
</tr>
<tr>
<td>2.</td>
<td>Al-Anaam 79-80</td>
</tr>
<tr>
<td>3.</td>
<td>Maryam 48</td>
</tr>
<tr>
<td>4.</td>
<td>Al-Anbiyaa 66-67</td>
</tr>
<tr>
<td>5.</td>
<td>Deutro 6:4-5; Maryam Jameelah: Islam Versus Ahl-Al-Kitab pg. 24 line 2</td>
</tr>
<tr>
<td>6.</td>
<td>H.Q. Ta-ha 14</td>
</tr>
<tr>
<td>8.</td>
<td>Al-Aaraf 139-140</td>
</tr>
<tr>
<td>9.</td>
<td>Al-Baqarah 132-133</td>
</tr>
<tr>
<td>10.</td>
<td>Yusuf 38-40</td>
</tr>
<tr>
<td>11.</td>
<td>Al-i-Imran 51, Al-Maidah 120; Maryam 36; Al-Zukhruf 64, Mt 4:10, John 20:17-18</td>
</tr>
<tr>
<td>12.</td>
<td>Mk 12:28-31</td>
</tr>
<tr>
<td>15.</td>
<td>John 8:42-43</td>
</tr>
<tr>
<td>16.</td>
<td>Al-Maidah 20</td>
</tr>
<tr>
<td>17.</td>
<td>Al-Ikhlas 1-4</td>
</tr>
<tr>
<td>18.</td>
<td>Al-Nisa 172</td>
</tr>
<tr>
<td>19(a)</td>
<td>Lk 3:23-38</td>
</tr>
<tr>
<td>19(b)</td>
<td>Mt 5:9</td>
</tr>
<tr>
<td>19(c)</td>
<td>Deutro 14:1</td>
</tr>
<tr>
<td>19(d)</td>
<td>Al-Nisa 172</td>
</tr>
<tr>
<td>20.</td>
<td>Lk 6:46; 18:18</td>
</tr>
<tr>
<td>21.</td>
<td>Mt 26:36-44</td>
</tr>
<tr>
<td>22.</td>
<td>Mt 27:46</td>
</tr>
<tr>
<td>23.</td>
<td>Maryam 30; Al-Zukhruf 63-64</td>
</tr>
<tr>
<td>24.</td>
<td>Al-Maidah 119-120</td>
</tr>
<tr>
<td>25.</td>
<td>Mt 3:16-17, Lk 3:21-22</td>
</tr>
</tbody>
</table>
26. HQ Bani Israel 85
27. Al. Naba 38

30(a) John 8:42-43

31(a) Exd. 24:9-12; 33:18-23
31(b) Al-Aaraf 143
32(a) John 1:1-14
32(b) Al-Noor 35
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34. 2 chro 19:2
35. 1 king 18:17-40
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37(a) Bib. Gen. 27
37(b) Gen. 19:30-38
37(c) 2 Sam 11:1-6
37(d) 1 king 11:1-3
37(e) Job chap. 1-31
37(f) Jonah:1-3
37(h) Numb 20:12-13
37(i) Gen. 16:11-12
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39&40. Al-Taubah 30; Mt 3:17
John 1:14 Hebrew 1:8
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72, 75, 85 Suadad 45-48, 46. Al-Anaam 90
Al-Baqarah 102, Suad 17,30
Maryam 54-55
47(a) Al-Tahirim 6
47(b) 2 peter 2:4; Jude 6
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(Story of Zohra)
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68. Al-Takvir 29

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70. Al-Rah 39

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72b) Al-Zoha 4


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Religious Practices and Devotional Life

"It is not righteousness that ye turn your faces towards East or West; but it is righteousness - to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing." - Al Baqarah-177.

Both the scriptures— The Holy Quran and the Bible enjoin many (religious) practices and duties upon the believers. While some of the practices and duties deals with the relations of Man to God, the other are concerned with the relations of man to man or partly to God and partly to man. The following are the main practices and duties mentioned in the Holy Quran and the Bible, having great importance for the believers in this transient world as well as in the life Here-After:
(i) Prayer (Salat) 
(ii) Fast (Saum) 
(iii) Poor Tax (Zakat) 
(iv) Pilgrimage (Haj) 
(v) Holy War (Jihad) 
(vi) Marriage and divorce (Nikah and talaq) . 
(vii) Rules of Daily Life (Food, Usuary, Interest, slavery etc.).

The following discussion will shed a light on the question how a muslim may be influenced by the Biblical and the Quranic accounts concerning the above heads.

"And establish regular Prayer: for Prayer restrains from shameful and unjust deeds" - Ankaboot 45.

(i) Prayer (Salat): In Islam salat is the most important pillar of religion and is mentioned hundreds of times in the Holy Jurun. Its maintenance is the maintenance of Islam and its destruction (negligence there from) is the destruction of Islam. So its rejection is the rejection of Islam and invitation to Kufr (the action of a kafir)². Both the scriptures the Bible and the H.Q attach great importance to the Prayer² but the degree of emphasis varies from 0.⁴ to 0.⁷ and then to 0.⁴ in the ascending order. It is but natural because the H.Q. is the culmination of the Revelation in every respect. "This day have I perfected your religion" Al Maidah-4.
In the old Testament prayer by prostration and the prayer towards Qiola (Jerusalem) and cleaning or ablution or bath before going to the Sinai to meet God or performing the priestly duties is well mentioned and all the Prophets always turned to God in their own particular way (David, Soloman, Moses, Ayyub, Danial) and they surely would have preached and performed so, to their people (Mashi Israel) but much emphasis does not seem to be given to it. Surely they (Prophets) would have performed and preached it with emphasis as the N.2 clearly mentions it in the case of the beloved Prophet Haz. Moosa and Haroon Als. The following are the main instructions:

(i) "Verily, I am God: There is no god but I; So serve thou Me (only), And establish regular prayer for celebrating My praise". (Taha-14).

(ii) "We inspired Moses and his brother with this message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: And give Glad tidings to those who believe!" (Yunus-87).

(iii) "And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship). So ye enjoin right conduct on the people, and
forget (To practise it) yourselves, and yet ye study the Scripture? Will you not understand? Nay, seek (God's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit," (Al Baqrah 43-45).

(iv) So also the Prophet's Abraham Ishaq, Yaqoob etc. paid great attention to the prayer. The HQ reports

And We made them leaders, guiding (men) by our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only). (Al-Ambiyaa 73-)

Perhaps, the O.T. has lost these verses concerning these instructions due to many (crisis and losses) it has to suffer. The HQ rightly claims "And they forgot a part of the Message that was sent to them" Al-Maidah-14.

However, the dwindling band of Samiratan Jews living in Nablus worship in a way similar to that of Muslims. This again verifies the claims of the HQ to be the protector/guardian of all the previous scriptures. Had these instructions (similar to those of Muslims) not been revealed to Moses, the Samiritans would not have known and practised them.

In the N.T. the prophet J.C. has emphasised the performance of salat and its effectivity a bit more
than that in the O.T. He even taught the disciples the (exact) words of prayers and he himself performed it in his unique way. He always lifted his head towards the sky (turned to God) whenever he faced any problem and prayed to Allah for its solution. He, moreover, is reported to have told his followers that hard problems can only be solved by means of prayer and fast. The following is the Christian prayer taught by Jesus:

"Our Father in heaven,
thy name be hallowed,
the kingdom come,
thy will be done,
On earth as in heaven,
Give us today our daily bread,
Forgive us the wrong we have done,
as we have forgiven those who have wronged us,
And do not bring us to the test,
But save us from the evil one."

For thine is the kingdom and the power and the glory,
for ever. Amen.

From the Muslim point of view the word "Father" for God is not good because it suggests some sexual relation. Because Allah is Samad (free from all needs and wants). The name of Allah is already hollowed, a wish
in this sense leads to nothing to desire. It implies from "Thy will be done" that Allah does not rule on the earth which is also absolutely inadmissible because a Muslim knows very well that not even a single particle of the universe can function without His will.  

The daily bread is too little a thing to ask for. Allah has already taken the responsibility to provide to Men his needs. 

"There is no moving creature on earth but is sustenance dependeth on God; He knoweth the time and place of its definite abode".

A muslim not only asks the daily bread but every thing from the Almighty i.e. the overall success in both the world.

The formulation "forgives i.... wronged us" is bad it is almost an affront to remind Allah that we have done some thing to Him on account of which He should be obliged to forgive us. According to the HQ a Muslim even after good action should say "Our Lord! We have wronged our own souls; If Thou forgive us not and bestow not upon us thy Mercy, we shall certainly be lost". (Āraf 23)

As to the Muslim prayer even if the Qiyam (standing) Ruku (Bowing) Sajdah (Prosteration) Jalsah (short sitting) Qaidah (Long sitting) and other items Dua (Prayer) etc. and their importance are not mentioned,
the Surah Fatiha\textsuperscript{16} the first chapter of Holy Quran alone presents us to be the best type of prayer the world has even known. The Qur'anic prayer begins with the words in praise of Allah which are most appropriate. Here is an appeal to the Divine mercy and omnipotency with regard to all the worlds, today as on Doom's day. Thereafter he speaks of his submission (Ibadat) and at once realizes that this submission (Ibadat) is not possible but by His Grace and help. And the prayer terminates with a very comprehensive supplication for the needs of this world and of the Hereafter\textsuperscript{17}.

Thus clearly the prayer in the Old Testament and N.T. and the Holy Quran is in the ascending order in terms of letter and spirit with its culmination in H.Q. True are the words of God, "This day have I perfected your religion".\textsuperscript{18}

(ii) Fast

"O ye who believe!
Fasting is prescribed to you -
as it was prescribed
to those before you
that ye may (learn)
self-restraint\textsuperscript{21} (Al Baqra 183)

Though Fast is known in the Jewish and Christian world yet it has not received much coverage in the Bible. In the O.T. Moses is reported to stay on the Mount Horeb
(Sinai) for forty days without food and so also Jesus remained for 40 days in the wilderness without any food/drink. However inspite of this no organized system of fast is found in the Bible. Surely the Bible has suffered much even in this field. Because the H.Q. which is the protector of all the earlier scriptures claims that fast was made obligatory on the previous people as is compulsory on the Muslim. The HQ says:

"O ye who believe! Fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint". 

It is further verified that Ezra (and the people) fasted before their departure to Jerusalem to rebuild the temple under the auspices of Persian King Cyrus. Moreover the jews in general fasted during the captivity in the 4th, 5th and the 7th, 10th months however festivals. Hence it is clear that fast and its importance was known to them even long after the blessed Prophet Moses. However, in the modern days Fast on the Yom Kipper and the 9th of Abib and fast during lent is observed by the religious jews and Christians respectively. Thus among jews 1 or 2 days in the whole year and in the christian 40 days during Lent are observed as fasts. Here Fast is kept only upto midday - Sundays excluding!! Some others fast not by depriving themselves of food and drink but evil thoughts. Such
is the state of fast amongst the Ahl-al-Kitab (the people of the Book) scripturally and practically!! But in Islam the HQ has made it compulsory for all the adults and the sane muslims to fast for the full one month of Ramzan. 25

"Ramdhan is the (month) in which was sent down the Quran, as a guide to mankind, also clear (signs) For guidance and judgement (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting".

Among the Muslims Fast is observed just from the dawn to the sun set for the full one month. No Sunday or Friday is excluded. No-thing is allowed to eat/drink 26. Here again the practice of fast seems to be in the ascending order which is true to the Quranic claim that it is the culmination of celestial (divine) revelation. In addition to the Ramazan, some other optional fasts are also observed just on the (conditions and) pattern of Ramzan.

As regards the importance of fast, the OT and N.T. and the HQ, are again in the ascending order in the emphasis thereto. According to the O.T., Ezra, and His People (jews) fasted before their departure to Jerusalem to rebuild the Temple under the reign of cyrus.
They hoped and perhaps were sure, that through fast Allah would grant them safe travel, their hope came to be true. In the N.T. when the disciples of J.C. could not oust an evil spirit from a possessed person, the blessed Prophet J.C. told them that hard problem like that could be solved only by Fast and prayer. But the N.T. itself reports that J.C. did not command his followers to fast as the followers of John etc. fasted. He told the complaint(s) that his disciples or followers would fast after his departure. So also the fast in the Jewish community is kept for penance and mourning. But according to the H.Q. the purpose of fast is Taqwah (self restraint) which is intern efficacious enough to solve every problem.

"And for those who fear God, He (ever) prepares way out, and He provides for him from (sources) he never could imagine. And if any one puts his trust in God sufficient is (God) for him. Such is the account of Fast in all the three scriptures."

(iii) Zakat (Poor dues)

"That which ye lay out for increase through the property of (other) people, will have no increase with God: But that which ye lay out for charity, seeking the Countenance of God, (Will increase): It is these who will get a recompense multiplied". - Al-Room 39
In the H.Q. as well as in the Bible much concern has been expressed for the poor so much so that in the Mosaic Dispensation $\frac{1}{10}$ of the produce is to be given to the poor and the corners of the fields should be unharvested to be gleaned by the poor. While the payment of tithes leads to the showering of bounty and grace of Allah on the prayer, the withholding thereof invites disaster and destruction to the withholder thereof. Thus says the Bible:

"If you will return to me, I will return to you, says the Lord of Hosts "You ask, 'How can we return'? Many man defraud God, that you defraud me? You ask, 'How have we defrauded thee?' Why, in tithes and contributions. There is a curse, a curse on you all, the whole nation of you, because you defraud me. Bring the tithes into the treasury, all of them; let there be food in my house. Put me to the proof, says the LORD of hosts, and see if I do not open windows in the sky and pour a blessing on you as long as there is need. I will forbid pests to destroy the produce of your soil or make your vines barren, says the LORD of Hosts. All nations shall count you happy, for yours shall be favoured land, says the LORD of Hosts". (Malachi 3:8-12). In the N.T. J.C. is reported that the rich cannot attain salvation in the Kingdom of God or cannot enter paradise until they spend all their wealth
on the poor. According to him it is easier for a camel
to enter the eye of the needle than (for) a richman to
enter the paradise.

In the H. U. concern for the poor and the needy
e tc has been expressed so much so that the word Zakat
has been mentioned with (the word) Salat tens of times. While the prayer of Zakat have been given glad tidings
(Magnificent promises) the withholders thereof (Zakat)
have been warned with frightful punishment in both the
world. The H. U. reports (i) "This is the book; in it is
guidance sure, without doubt, to those who fear God;
Who believe in the unseen, are steadfast in prayer, and
spend out of what we Have provided for them. And who
believe in the Revelation sent to thee, and sent before
thy time, and (in their hearts) have the assurance of the
Hereafter. They are on (true) guidance from their Lord,
and it is these who will prosper"(Al-Baqarah 1-5).

(ii) "O ye who believe ! There are indeed many among
the priests and anchorites, who in falsehood devour the
substance of men and hinder (them) from the Way of God.
And there are those who bury gold and silver and spend
it not in the way of God; announce unto them a most grievous
penalty - on the day when heat will be produced out of
that (wealth) in the fire of Hell, and with it will be
branded their foreheads, their flanks, and their backs.

"This is the (treasure) which ye Buried for yourselves: Taste ye Then, the (treasures) ye buried" (Al Taubah 34, 35).

(iii) On the Mount Sinai Haz. Moosa Als. with 70 leaders of the Israelites, requests Allah to bless them with prosperity. The H. Q. reports that conversation between Moosa Als. Allah the Merciful: "And ordain for us that which is good in this life and in the Hereafter; For we have turned into Thee" He said: "With my punishment I visit whom I will but my Mercy extendeth to all things. That (Mercy) I shall ordain for those who do right, and practise regular charity (Zakat) and those who believe in our signs."

In the Bible, inspite of the great concern for the poor a comprehensive system like that of Islam seems to be lacking.

In the Islamic Dispensation all the property (produce and livestock, cash or kind etc) all have been taken into account with a certain percentage or number or ratio (annually, or seasonally according to produce, even the payees have been well categorised.

Thus the poor tax (Zakat) is to be given to the following eightpersons or categories: The H. Q. reports "Alms are for the poor and the needy, and those employed to administer the (funds) for those whose hearts have been
recently) reconciled (to truth); for those in bondage and in debt, in the cause of God; and for the wayfarer: (Thus is it) ordained by God, and God is full of knowledge and wisdom" (Al Taubah ~ 60).

Such a good and organised is the system of Islamic system of Zakat! Thus God's command concerning the poor tax passing through the Mosaic and Christian Dispensation culminated with a well organised system in the Islamic law (H.Q. and H.D.). Hence the completion of (Deen) religion concerning Zakat.

(iv) Pilgrimage and Sacrifice

"Pilgrimage thereto is a duty men owe to God - Those who can afford the journey; but if any deny faith God stands not in need of any of His creatures." (Al-i-Imran -97).

In the Bible (O.T. and N.T. both) there is nothing equivalent or counterpart of the Quranic pilgrimage (Haj). However, the Bible (O.T) mentions that God, ordered Bani Israel to see/visit the Temple (Sanctuary) three times a year not with empty handed. Though the Jews visit the Wailing Wall and other sacred places in the promised and Holy land (and so also Christians visit the Birth place of Jesus i.e.
Betlehem yet these pilgrimages are not like an organized institutions. These are undertaken individually. In the Holy Quran clear command has been given for pilgrimage with some condition. It is reported in HQ: "pilgrimage thereto is a duty. Men owe to God - those who can afford the journey; but if any deny faith, God stands not in need of any of His creatures". (Al-i-Imran 97).

And the prophet Mohd (s) too the recipient of H.Q. has warned with dire consequences if the command is violated. In the H.Q. pilgrimage signifies the annihilation of once self in God, the submission to His will, taking the oath of allegiance in His house. On the physical plank Hajj is the most powerful institution for international Human brotherhood and solidarity.

As regards sacrifice both the scriptures - the H.Q. and the Bible - consider sacrifice (Qurbani) one of the most important kind of worship with many rules and rites attached with. Both the scriptures insist that sacrifice of animal etc. should be made with open heart and the best of the animals should selected for the job and that sacrifice for the sake of sacrifice is of no use; it should be made for the sake of Allah and Allah with full obedience.
(v) **Jihad** (The Holy War)

"And strive in His cause as ye ought to strive, (with sincerity and under discipline)." (Al-Hajj 78).

Both the scriptures the H.Q. and the Bible mention in detail - the war against infidels but the object and mission differ much in the both of these books. While, in the Bible the object of war is to gain the national home land and to establish the 'government of Bani Israel' or Jesus Christ the purpose of Jihad which the H.Q. sets before the muslims is to fight for Allah for the supremacy of divine law over the non-divine. It never encourages the Muslims to establish the Government of Mohd (s) or for other wordly purpose (to gain booty etc.). Moreover the Islamic war is defensive not offensive. It is reported in the n.Q. : (i) "Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not transgressors and slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the sacred Mosque, unless they (first ) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, God is Oft-forgiving, most merciful. And fight them on until there is no more tumult or oppression, and there prevail
justice and faith in God, but if they cease, let there be no hostility except to those who practice oppression. (Al Baqara 191-193).

"To those against whom war is made, permission is given (to fight) because they are wronged; - and verily, God is Most powerful for their aid; - (They are) those who have been expelled from their homes in defiance of right, (For no cause) except that they say, "Our Lord is God". Did not God check one set of people by means of another, There would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure." (Al Haj 39,40).

"And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!" (Al Nisa 75)

Here it is clear that what to say of genocide as in the Bible, the Islamic war is to be waged only against those who have already declared war against the Muslims/ Islam or perpetrate tumult and oppression against the down trodden and the weak. But the Bible says "In the
cities of these nations whose land the lord your God is giving you as a patrimony you shall not leave any creature alive.you shall annihilate them". Why, because -

"Thus says the Lord of Hosts; I remember that which Amalek did to Israel, How they attacked them on their way up from Egypt. Go now and fall upon them. Spare no one, put them all to death men and women and children and babes in arms herds and flocks and asses". The only reason invoked for this wholesale massacre is that the inhabitants of Palestine opposed the invaders. While in Islamic war, if the enemy charges his faith (Kufr sherk etc) to Islam he will well save his life and property, and will be like other Muslims. He cannot be further attacked, nay, it will be the responsibility of the Muslim Army to save, him afrom others. But according to the Bible, unlike Islam(HQ), no body can save his life property even by conversion (becoming Bani Israel or jew) in a war against Bani Israel because the war according to Bible is not waged for the conversion but for the home land/establishing government which is possible only by means of extermination of the enemy.

As regards J.C.'s mercy and pardon and sacrifice no body can raise finger against it but that is not all. J.C. is reported in the Bible to have said.
(i) "But those mine enemies, which would not that I shall reign over them, bring hither and slay them before me" and that "For he must reign till he has put all enemies under his feet". 53

(ii) "You must not think that I have come to bring peace (on earth) but a sword. I have come to set a man against his father, a daughter against her mother a son's wife against her mother-in-law and a man will find his enemies under his own roof." 54

(iii) "I have come to set fire to the Earth and How I wish it were already kindled.---- Do you suppose that I have come to bring peace on Earth. No indeed I have come to (set fire on) ---- bring division". 55 (Such is the view of J.C. concerning war and peace.

Although worldly means thereto failed him yet he wished to establish government even at the cost of blood shed! Had he been immediate successor of David or Solomon we would not have known the doctrine of getting slapped on 2nd cheek if some one slapped on the 1st or "To run 2 miles if some body made him ran one miles etc." 56

Thus, 'from the genocide preached in the O.T. and 'the setting fire to earth' and '2nd cheek offer of N.T.' and the 'permission to fight for those who have been wronged' and 'Fight in the cause of Allah' and 'do not make excess preached' by the H.Q. it becomes clear that the H.Q. (according to):
(i) The war should be fought only for the cause of God.
(ii) Only the billigerant combatants bent upon committing excess/or crimes or wrong should be fought against.
(iii) War should be defensive not offensive and that the H.Q. has developed a healthy adjustment between the Genocide preached by O.T. and the 2nd wheek (also) offer of the N.T. through Defensive retaliation without commission of further excess.

(ii) Food

"O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for God loveth not the wasters."

The Foods laws in the H.Q. and the Bible (O.T) are to a greater extent the same with certain difference. Hence the Muslims are allowed to take (eat) the food (Meat etc.) prepared (slaughtered) by Ahle-Kitab (Jews) While the Mosaic rules are very much strict which renders them incapable to become the general rules for the whole world. The apostles of christianity in their letters (Paul) - even against the clear command of J.C. to follow the command of O.T with true spirit (cancelling the tradition of jewesh priest) - seem to have allowed even the totally prohibited food items like swins flesh. The Holy Quran has provided us very balanced food laws - a balance between the
strictness of O.T. and the limitless leniency of N.T. (Letters) which truly makes the Quranic dispensation as the universally admissible code of conduct (food laws inclusive), one of the most important rule emanating from the Quranic Food Laws is that the HQ takes a very wise approach in abolishing the abominable practices. For example in abolishing the use of wine - a very steady and wise approach has been taken: 1st stage - advice to give up wine because advantages in it are less than the disadvantages, 2nd stage - Not to pray while in intoxication, 3rd stage - Total ban on wines. The ban on the use of wine is one of the most important point of difference between the Islamic and the Biblical Food laws while Bible allows the wine the HQ completely prohibits it. (However, the Aaronite priests while officiating the priestly service and the Nazarites are not allowed to drink it). Hence the claim of the H.Q. "He (Mohd) releases them from their heavy burdens and from the yokes that are upon them" (Aaraf 157). The HQ and Hd. has much eased the Jewish Food laws. Thus camel, rock rabbit and hare unlawful to the Jews have been made lawful to the Muslims; so also the fat of Ox, sheep and goat unlawful to the Jews has been made lawful to the Muslims.
(vi) **Marriage and Divorce**

"Marry women of your choice, two, or three, or four; But if ye fear that ye shall not be able to deal justly (with them). Then only one, or (a captive) that your right hands possess that will be more suitable, to present you from doing injustice". [Al-Nisa:4]

"O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods; and fear God your Lord." (Al-Talaq-1).

Both the scriptures- the HQ and the Bible (OT and NT) - show that most of the prophets passed married life so much so that many of them were polygamous. Even those prophets who did not marry never prohibited this (marriage relation). When a Muslim passes through the Bible - particularly the O.T. - (Leviticus) he is amazed that most of the rules and laws concerning this institutions are almost same as in the HQ (Surah Al Nisa 22-24). However the HQ differs on some points from the Bible as is shown in the following discussion.

(i) If a man takes his brother's wife it is impurity. He has brought shame upon his brothers, they shall be proscribed. In the Quranic dispensation the punishment is death by stoning. (ii) A priest is not allowed to marry a widow or a divorce woman, he can marry only a virgin.
The HQ does not fix such condition. (iii) When 2 brothers live together and one of them dies without having a son, his widow shall not marry outside the family. Her husband's brother shall have intercourse with her to perpetuate the name of his brother. But, if the person is not willing to take the wife of his brother, his brother's widow shall go up to him in the presence of the Elders; she shall pull his sandal off his foot and spite in his face and declare: "Thus we require the man who will not build up his brothers family. His family shall be known as Israel as the Family of the unsandalled man." (iv) The dower is not mentioned in the Bible. However, Haz. Moosa Als, according to the HQ served 8 or 10 years his father-in-law to get his wife (Zipporah; HQ Al-Qasas 27-29).

**Polygamy:** As to the polygamy, many of the Hebrew Prophet as reported in the O.T. were polygamous. Even the N.T. seems to have allowed polygamy even to the extent of 10 women as is clear from the parable of 10 virgins. The protestant scholars also agree that polygamy is a normal thing.

As to the stand of the HQ, though it has allowed polygamy to the extent of 4 wives at one and the same time yet it is not obligatory. It is not even recommendatory but only concessional. Inspite of this permission, marriage,
being a bilateral contract of social nature the first wife may bind the husband that he would remain monogamous through out their married life. The case of Caliph Mansoor is well known.71

However the Quranic stand about polygamy cannot be questioned or criticised neither in the light of the Bible (OT and NT) both nor in the light of the earlier Christianity. However, HQ does not care those who corrupted the true religion of Isa Als. “We did send apostles before thee, and appointed for them wives and children”. (Al-Raad 38).

Divorce

The HJ and the old testament both allow the divorce.72 Though the prophet Isa Als. (J.C.) at one points is reported that marriage should not be dissolved and that divorce is equivalent to adultery yet he too allows it on the ground of unchastity on the part of wife. The Juranic rules concerning divorce are very much sound and detailed in comparison to those of the Bible. In Islam though divorce is allowed on some grounds yet it is the most detested thing (in Islam) in the eyes of Allah.73

Usury (Riba)

"God will deprive usury of all blessing, But will give increase for deeds of charity; For He loveth not creatures ungrateful and wicked"
Though it is prohibited in both the scriptures yet the OT allows Bani Israel to charge interest from the non Bani Israel. The Quranic stand on this point is very much taught and clear. The muslims are absolutely prohibited from charging interest and using it. The Holy Quran reports: (i) Those who devour usury will not stand except as stands one whom the Evil one by his touch hath driven to madness. (ii) God will deprive usury of all blessing but will give increase for deeds of charity: For he loveth not creatures ungrateful and wicked. (iii) "O ye who believe! Fear God, and give up what remains of your demand for usury, if ye are indeed believers. If ye do it not, take notice of war from God and His Apostle; But if ye turn back, ye shall have your capital sums: Deal not unjustly; and ye shall not be dealt with unjustly."

Slavery

"And if any of your slaves ask for a deed in writing (To enable them to earn their freedom for a certain sum), Give them such a deed if ye know any good in them; yea, give them something yourselves out of the means which God has given to you". (Al-Nur 33).

Neither the Bible nor the H. Q. introduces slavery. Both the scriptures provide many concession to the slaves on this point the HQ (and the Hadith) always seem
to bent upon abolish in \textsuperscript{76b} slavery and the Quran has achieved its goal almost completely.

(C) **CRITERION OF SUCCESS AND FAILURE OR SALVATION AND DESTRUCTION**

"By (the token of) Time (through the ages), verily Man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and Constancy". (Al Asr 2-3).

The Bible as well as the HQ lays down certain criterion for the success (salvation) and failure (punishment) of a person in this word and particularly in the life Here-After. While the O.T. does not seems to care much for the success in the Here After\textsuperscript{77} the N.T. cares very little\textsuperscript{78} for the success in this world but the H.Q. though (very much) concentrates on the success in the Here After yet it does care enough for the success in this world also.\textsuperscript{79} It is reported in the Holy Quran:

(i) "And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" (ii) "And another (favour will He bestow) which ye do love - help from God and a speedy victory. So give the glad tidings to the believers."
(iii) It again reports "we will, without doubt, help our apostles and those who believe (both) in this world's life and on the day when the witnesses will stand forth" (iv) "It is He Who hath created for you all things that are on earth" (Al-Baqrah 29).

In general, while the O.T. declares success and failure of a man depending on his obedience or disobedience to the law alone with silence of its stand on the previous messengers (belief in their previous books or dispensation, the N.T. (Apostles' letters mainly of Paul) declares that faith in the Execution, Resurrection of C.J. (That on the cross C. suffered the penalty of His follower's sins - even the original sin) leads to salvation (success). Even their rejection of the Mosaic law does not effect their success and failure. According to HQ the successful one: those "Those who believe (in the Quran) and those who follow the Jewish (scriptures), and the Christians and the Sabians, any who believe, in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear; nor shall they grieve". (Al-Baqara 62). And it is further reported "By (the token of) time (through the Ages) verily man is in loss, except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of patience and constancy (Al Asr 1-3)."
While the Jews and the Christians claim that paradise is meant for them, only the Muslims having rejected this false claims declares the following criterion: "And they say: "None shall enter paradise unless he be a Jew or a Christian". Those are their (vain) desires, say: "produce your proof if ye are truthful".

"Nay – whoever submits his whole self to God and is a doer of good – He will get his reward with his Lord; on such shall be no fear, nor shall they grieve". As to the Christian claim of getting success by their belief in the atonement of J.C. for their sins the Muslims flatly rejects it. The Holy Quran reports it: "Namely, that no bearer of burdens can bear the burden of another; That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight; Then will be be rewarded with a reward complete; That to the Lord is the final goal." (Al Najm 38-42).

Since the Muslim clearly believe on the authority of the Q.(and the Hadith) that man is born free of sin hence there is no question of original sin. When there is no original sin, there is no need to take it away.

Furthermore Islamically every person is individually responsible to God. Hence there is no question of vicarious atonement.
Even if the vicarious status of the J.C. is accepted, it falls flat on the Quranic evidence that neither he (J.C.) was slain (killed) nor he was executed but he was raised to (the sky) Allah. The Holy Quran reports: (i) "Behold! God said: "O Jesus I will take thee and raise thee to myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the day of Resurrection." (Al-I Imran 55). (ii) It further reports "That they said (in boast), "We killed Christ Jesus, the son of Mary, the Apostle of God" but they killed him not, nor crucified him. But so it was made to appear to them, and those who differ therein are full of doubts, with no certain knowledge, but only conjecture to follow, for of a surety they killed him not; Nay, God raised him up unto himself; and God is exalted in Power, wise." (iii) "That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! of their merits there is no question in your case". (Al-Baqrah -141).

The theory of the vicarious atonement is rejected even by certain passages of the Gospels (themselves) Even the cursory reading of final conflict and the agony of Gathesemane and the utterances of the J.C. on the cross show that he was not ready to be so disgraced and executed by the enemies nay he weepingly prayed to Allah/from that
disgraceful agony. Moreover, because he was not ready to be executed or got ready under compulsion without hearty intension and because the action without intention is null and void (does nothing recompense in the spiritual world), hence the execution of J.C. under compulsion or against his will cannot achieve the so claimed target. Hence the sins of the christians are not off set by the execution of J.C.

Hence, the rejection of the faith in the vicarious status of J.C. However, recommendation for the sinners on the day of judgement is a different thing even the recommendation cannot be made against the Will of Allah.

The vicarious atonement is even against the general rule of conduct (in the life). The sins of the followers of a Nabi (Prophet) may be washed away only by means of their action according to his teaching or dispensation. On what ground, without his sin J.C. was punished?? Why the sinful person is left free and the innocent even a Nabi (Prophet) is disgracefully punished?? Allah is the best judge. It must not happen, it should not happen and it ought not to happen and by the special power of the Almighty Allah - the omnipotent as He is, it did not happen!

The Christians are as responsible to God as the other people. The status of CJ is not that of a vicariously
responsible Nabi (Prophet) but that of a Nabi who is a Mubasshir - announcer of blessings to the obedient and Munzir - warner of dangerous consequences to the disobedient. He (JC) would not even intercede for them without the permission of Allah, - on the day of judgement but would said as it is reported in the Holy Quran: "If thou dost punish them, they are Thy servants: If thou dost forgive them, thou art the Exalted in power, The wise".91

The Future Prophecies and Predictions

"Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own (Scriptures), - In the Law and the Gospel;" (Al Aaraf 157).

If we muslims (or any one) go through the Bible (the O.T. and the N.T. both) it becomes crystal clear that all the three books - the OT the NT (Gospels) and Holy Quran - are guidance and light92 to the completion of the journey to Aqhirat (to complete the journey to Akhirat) since the NT.(Injil) is an advance over the OT (Taurat) and the HQ is an advance even on the N.T., the HQ alone should be followed because it is the latest legislation or ruling of the same legislator (Allah). To reject the latest ruling or the order of the same legislator or the authority and to follow the previous one (old) is not a sign of obedience but clear disobedience to him.
Hence during the prophethood of Haz. Moosa Als., if one wanted to follow the scrolls of Hazrat Ibrahim Als., it would not have been a sign of obedience to Allah but an affront to Him for neglecting the latest order issued by Him. So also the rejection of Christian (of J.C.) teachings and adoption of Mosaic ones during the prophet hood of the former would be disobedience to Allah. Similarly the rejection of H.Q. - the latest of all the divine books and adoption of N.T. or O.T. etc will not be obedience but disobedience to Him (Allah). Hence the H.Q. alone being the latest of all the revealed book should be followed.

Moreover the H.Q. has been preserved better than any other revealed book because of the reason that the other books have lost their great part and suffered much corruption with the result that tens of thousand variants or divergencies have appeared. The H.O. maintains its pristine purity without any variant or divergence. According to the H.Q. they have changed (or replaced by) many words in the Bible. On the contrary the H.Q. still maintains its pristine purity because Allah has taken the responsibility to protect it. Furthermore, all the ancient prophets and the founders of the religions have predicted the advent of the Final messengers to complete what they had not be able to accomplish. So Ibrahim Als., Zorastar, Moses, Buddha and the authors of the Indian Vidas and
Purans and even the J.C. in his gospels. That messenger in the light of the prophecies of these scriptures is no one else but the "Prophet Mohd (s.)". This is the true account (Al-I Imran 62).

The Prophet J.C. even predicted the end (destruction) of Jerusalem in its quality or the position as the House of God. The Bible reports "Jesus said unto her: Women, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father (St John 4/21) - That new house is the House of Allah the Kaaba. The Holy Quran reports. "From whence so ever thou startest forth, turn thy face in the direction of the Sacred Mosque: That is indeed the truth from thy Lord. And God is not unmindful of what ye do". (Al Baqara-149).

Moreover no prophet since Haz. Adam Als. upto the Isa Als. (J.C.) has been claimed in his book to be last and final messenger of Allah. However, but the prophet Mohd (s) in Holy Quran. has been so declared: "Muhammad is not the father of any of your men, but (he is) the Apostle of God, and the seal of the prophets and God has full knowledge of all things". And moreover, no other book (ever claimed) but the claimed the completion of the Divine guidance "This day have I perfected your religion" (Al Maidah 4). Hence the HQ with all its teachings on the pattern of the Prophet Mohd (s) should be followed in letter as well as in spirit.
to attain success and salvation in both the world
Ameen! Ameen!

"O ye men! Now truth hath reached you from your
Lord! Those who receive guidance, do so for the good
of their own souls; those who stray, do so to their own
loss; And I am not (set) ever you to arrange you affairs".¹⁰¹

"This is the truth and the truth is more entitled
to be followed," "Peace be to one who follows the right
guidance".
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<p>| | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>13.</td>
<td>Hud 6</td>
</tr>
<tr>
<td>15.</td>
<td>Aarāf 23</td>
</tr>
<tr>
<td>17.</td>
<td>Al-Baqarah 201</td>
</tr>
<tr>
<td>19.</td>
<td>Exd. 24:18</td>
</tr>
<tr>
<td>21.</td>
<td>Al-Baqarah 183</td>
</tr>
<tr>
<td>23.</td>
<td>Bib. Zephariah 7:5;8:19</td>
</tr>
<tr>
<td>25 &amp; 26</td>
<td>Al-Baqarah 183-187</td>
</tr>
<tr>
<td>28.</td>
<td>Lk 3:33-35</td>
</tr>
<tr>
<td>29.</td>
<td>H.Q.: Al-Talaq 2-3</td>
</tr>
<tr>
<td>30.</td>
<td>Bib. Lvct 27:30-33</td>
</tr>
<tr>
<td>32.</td>
<td>Mk 10:17-27</td>
</tr>
<tr>
<td>34.</td>
<td>Al-Baqarah 1-5</td>
</tr>
<tr>
<td>36.</td>
<td>Al-Aarāf 156</td>
</tr>
<tr>
<td>38.</td>
<td>Al-Touba 60</td>
</tr>
<tr>
<td>40.</td>
<td>Bib Lvct 16:16-17</td>
</tr>
<tr>
<td>43(a,b)</td>
<td>Al-i-Imran 94-97</td>
</tr>
<tr>
<td>45.</td>
<td>Malachi (p.3), 1:10-15</td>
</tr>
<tr>
<td>46(a)</td>
<td>Bib. Lvct; Isaiah 1:10-14</td>
</tr>
<tr>
<td>46(b)</td>
<td>H.Q.: Al-Baqarah 67-71, 195-196; Al-Haj 28-36</td>
</tr>
</tbody>
</table>

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   corinthian 15:25, Mt 10:34 50. Al-Haj 39-40
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53 &54&55&56 47
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(Publisher : Begum Aisha Bawany Waqf P.O.Box No.4178
Karachi-2 Pakistan)
CHAPTER 7c

General Teachings for the Muslims from the Hebrew Prophets

"Those were the (prophets) who received God's guidance; Copy the guidance they received;" - Al-An'am -90.

1. Allah's favour grace mercy and the eternal salvation can not be gained but by obedience to Him. He does not consider blood relation or worldly status or position.¹

2. Allah is always right in His words and action. We should not apply our own intellect (defective as always it is) to judge His decision.²

3. We should always pray to Allah to keep us and our descendants obedient to His commandments. We cannot follow the right path but by His grace.³

4. We should convince the people to follow right path, by means of fundamental truth.⁴

5. We (Muslims) should not argue (about the things) or discuss a matter without proper and sufficient knowledge.⁶

6. The Muslim should not entreat to God (pray) to shower His bounties on the Kafireen or we should not
pray to Allah to forgive the Kafireen (particularly the dead ones). However, we may (and should) pray to Allah to guide them towards the right path.  

7. We should entertain our guests without any delay with the best possible eatables at our disposal.

8. We should not despair of Allah's soothing Mercy.

9. We should be forbearing, compassionate and should always turn to Allah (for the solution of our problem).

10. We should pray to Allah for the safety, security and prosperity of the cities (particularly where we or our dependants live).

11. We should always rely on Allah in all the matters—trifling serious or critical.

12. We should always respect our parents but they should not be followed in the anti-Islamic Matter. Even such parents—who follow or profess anti-Islamic policies should be well treated but if they compell us to reject (Allah) Islam we should not be obedient to them but should leave them without minding the cost.

13. If we make Hijrat for the sake of God or Safety of Islam we will surely be well rewarded and protected.
14. The Muslims (son of Muslims) should advise (about good things) their parents in a very soft gentle persuasive tone (inspite of their rude, abusive, arrogant, behaviour).  

15. All the possible proper ways should be adopted to advance the cause of Allah (i.e. Islam). 

16. No one can frustrate the plan of Allah. Hence we should always rely on Allah. 

17. We should not befriend the Kafireen or Polytheist so long as they follow Kufr (rejection of Islam and God). 

18. We should proclaim and practice (Allah's) commandments fearlessly. 

19. Nothing can be gained without effort. 

20. We should pray to Allah to save us from the clutches of His enemies (or from being the trial for the Kafireen). 

21. Even the most beloved things should be sacrificed for the pleasure of God (Allah). 

22. Concerning a particular issue only the latest words and deeds of a prophet (or of any authority) should be followed. 

23. Partition of the Family is better than the quarrel or clash among the family members.
24. When the use of force becomes inevitable to attain a lawful objective it should be used.  

25. The participants in the Jihad (Holy war) should be given their share out of the booty (if received).

26. When the guests take food, we should attend them.

27. Every effort should be made for the safety of the guest (their honour and respect).

28. Advice of the well-wishers should be taken seriously.

29. Polygamy is allowed.

30. Marriage should be instituted among the close relatives or friends.

31. We should always call people (our children too) to Allah even at our death-bed.

32. We must be strictly true to our promises.

33. Though we should take maximum possible precautions for our safety (and security) yet (ultimately) we should rely on Allah.

34. The constant and sincere prayer to Allah may remove all our troubles. Hence the Muslims should make it obligatory on themselves to entreat to Allah alone, for the removal of their troubles (i.e. for the solution of their problems).
35. The toleration and the forgiveness is better and more rewarding than the punishment and revenge.\textsuperscript{35}

36. Any act against the will of Allah is a sin and leads to punishment and every act according to His will and commandments is Hasanah and leads to reward.\textsuperscript{36}

37. The Mahar (Dower) should be paid even before the consumation of marriage.\textsuperscript{37}

38. We should perform our duty with full force and devotion.\textsuperscript{38}

39. When a pact or agreement is made between the two parties or individuals some sign should be fixed for the constant memory of the pact.\textsuperscript{39}

40. Girls should not be allowed to visit other places (countryside etc) without (in the absence of) proper security arrangement.\textsuperscript{40}

41. If a particular task is assigned to a group of Muslims (even expedition etc) some other persons should be sent to them by the Am\textsuperscript{41}IR or the Authority concerned to know the progress of the task (work).

42. Allah's commandments should be at once acted upon however hard it may appear.\textsuperscript{42}

43. Good intention is better than (the good) action.\textsuperscript{43}

44. The chief of any Muslim (Islamic) organisation should be physically fit and educationally sound.\textsuperscript{44}
45. Some specific test should be taken or instituted before assigning a particular job to a person. or a man should be specifically tested before assigning a specific job to him.  

46. Unnecessary questions should not be asked.

47. One should repent of his sins at the earliest possible moment lest the heart be hardened or permanently sealed - which would result in the inertness of heart to good deeds.

48. The Pious (men) should not be annoyed or harassed otherwise one will have to face dire consequences.

49. No excess, in any field particularly in the religious affairs, should be committed.

50. All the cases should be decided in the light of the Divine revelation.

51. We should neither be arrogant of our majority nor (should) be afraid of our minority - because success does not depend on Majority or Minority but it depends on obedience to Allah.

52. Patience - Perseverance and God Fearingness (Taqwah) lead to success.

53. If a Muslim leader (Chief) of any organisation goes out of station, he should appoint his vice-gerent to act in his absence.
54. People should be constantly advised to do good deeds without minding the result.

55. Under compulsion/danger from the enemy prayer (salat) may be performed at home.

56. No body should hide the truth. (for fear of getting exposed to some dangerous situation) or Allah always rescues the True.

57. Even the non-Muslims or their governments if their life and property is in danger should be helped on the humanitarian ground.

58. A divinely blessed thing may be/should be used for the treatment of disease/defects.

59. All the Muslims should pray to Allah for the good end of their worldly lives.

60. Even the hardest problem can be solved by means of Faith.

61. Shoes should be put off before the entrance into the sacred places.
62. Allah should always be glorified. His Din (way) should be proached in a very polite and wise way.  

63. Importance, superiority and advantage of Din (to follow Allah) should be publically dislayed so that people may easily follow it.  

64. All the possibilities should be well pondered upon before the final decision of any issue.  

or  

A case should be decided by a board of honest intelligent judges.  

65. The word Bismillah should be or may be written in the beginning of the letters.  

66. In general, presents should be cautiously accepted or taken.  

67. The Muslim Rulers should call their non-Muslim counterparts to the fold of Islam (to Allah).  

68. Wealth or abundance of worldly means should be used in seeking the pleasure of Allah.  

69. The Akhirat (Hereafter) and its necessities should be kept in mind with practical action.  

70. Increase/decrease in the provision of a man is not in the hands of men but is controlled by Allah.
The repentance and the glorification of God's name is highly effective in solving our problems. The oaths should always be fulfilled. The divine books alone, without good action cannot lead a man to success and salvation. All the Muslim ladies should follow the example of the blessed Maryam and the Blessed (Asiah) - the wife of Firoun. Not only by external appearance but by Heart also we should obey Allah. Allah likes sincere obedience to His law more than the substitutes (sacrifice or compensation or atonement). Warnings of the men of God should not be disregarded. Anti-God teachings or preachers should be rejected. We should not glut over the sorrows of others. Divine law takes its own course, it does not consider the status of a man (no matter however good placed a man is. Hence the divine law should be followed.
81. The numbers 3, 7, 10, 12, 40 and 70 have great importance in the lives of the Biblical and the Quranic Prophets. Hence their significance for the Muslims.  

82. If necessary a Muslim leader may (should) appoint his vice-gerent or successor in his own lifetime.  

83. Even the low people may be much helpful in great strategic matters, hence not they themselves, but their lowliness should be abhorred.  

84. Neither the wicked should be taken as guide(s) nor the path of the sinners be followed.  

85. Mischief should be shunned because it recoils upon the person concerned. (himself).  

86. Forbearance of Allah should not be taken as a passport to commit sins. His grasp is very hard and final (after repeated warnings).  

87. Neither, we should be obsessed with our own desire nor we should support the wickedness.  

88. We should not be self willed nor self important.  

89. Instead of responding to the words of the wicked, we should muzzle our mouth and should have close watch over our words and deeds lest we should sin.
90. To give thanks to Allah is very much beneficial.

91. The fear of the Lord is the beginning of knowledge hence we should always fear God.

92. Wisdom is highly useful but it cannot easily be gained. However, it may be gained by the knowledge of God. Hence we should attain the knowledge of God.

93. The first thing is to acquire wisdom and the understanding should be gained even at the cost of all our possessions.

94. The Heart, the Mouth, and the Eye all should be much cared for.

95. We should be very much cautious against the following, because they are hated and detested by God.

(i) a proud eye (ii) a false tongue (ii) Hands) shedding innocent blood (iv) a heart forging mischievous thoughts (v) feet running swiftly to the evil (vi) a false witness telling a pack of lies (vii) the one who stirs up querrel among brothers.

96. While wisdom and understanding should be kissed, folly should be shunned and rejected.

97. Wine should be shunned and rejected even at the very sight.

98. There should be no partiality in the dispensation of justice and so also the false weights should not be used.
99. Even the enemy should be provided food and water.  

100. Open reproof is better than the love concealed.  

101. The blows of a friend are better than the kisses of an enemy and a neighbour at hand is better than a brother far away and one's own friend or father's friend should not be neglected.  

102. Too much heartily greetings may give great offence.  

103. Confession of sin (faults) and abjuring them leads a man to mercy and prosperity.  

104. To remain (be) stub-born even after reproof may lead a man to past-mending.  

105. Correct your son and he will be a comfort to you and bring you delight of every kind.  

106. Trust in Lord saves a man from all sorts of fears and snares.  

107. The earthly life alone should not be our goal; to be satisfied with whatever we possess is better than the vain desires. Not this world but the here after in the real life.
108. The young man should make maximum use of his days of youth remembering that all his words and action would be seen by God.  

109. We should not prefer bread to the word of God. 

110. If we want to have satisfaction we should make full effort for the prevalence of right. 

111. We should be ready even to face insults and persecution to attain success in the Here After. 

112. What to say of murder we should not nurse even anger against (our) brothers. 

113. We should fulfil our duties (to God as well to men). 

114. Not only the sins but also the ways leading to sins should be curbed and closed. 

115. We should not make show of our religion. 

116. Instead of storing in this world we should store up (in the life Here after). 

117. We should not be much concerned about our food and dress (it is the obligation of God to provide), but should care for the life Hereafter. 

118. Salvation cannot be gained by merely uttering the name of a prophet but by action according to his teachings (the will of Allah).
119. Whatever one wants to give, it should be given to the appropriate (person). We should listen to the pious.

120. We should listen to the pious.

121. An out dated system with some new rules cannot function well in a new situation. The latest system alone (with the latest rules) should be fully followed.

122. Faith has great effect in the treatment of diseases.

123. While preaching the word of Allah we should be very much clever (like snake) and innocent and blameless (like dove).

124. He who is not with us is against us and he who does not gather (with us) scatters.

125. We should not speak a word against the Holy spirit.

126. We should not care much if our own people or family do not support us in our good mission, because no Prophet was ever held in honour by his own people.

127. We should try to seek the pleasure and blessing of Allah because by His blessing and grace even little or meagre resources may fulfil our needs.

128. We should be more cautious about our heart and tongue than (about) food and drink.
129. Message of the prophet should be advertised (in the whole world).^{129}

130. Only the complete obedience to the divine cause may bring good results.^{130}

131. All the Muslim (rich or poor) should be proud of (their) Allah because even a single believer (Muslim) is very much dear to Him.^{131}

132. All the words and deeds of the true companions of Prophet of Allah should be well honoured.^{132}

133. Collective prayer stands high hopes and chance or probability of being granted.^{133}

134. If the qualified do not respond to the call of God. He would (may) call even the non-qualified for His job (and can make then fit for the job).^{134}

135. What is due to one; should be paid to him.^{135}

136. Allah should be obeyed loved with all our heart, with all our soul and with all our mind and we should love our neighbour as ourselves.^{136}

137. Legal exposition of the scriptures as told by the scholars should be obeyed but their bad practices should be abhored or shunned.^{137}

138. Who exalts (himself) will be humbled and who ever humbles himself will be exalted.^{138}
139. The religious leaders should be upright and above board and practically follow the demands of law (scriptures).  

140. The wife of a husband (man) must always be ready to serve him.  

141. According to the changed circumstances rule may be changed.  

142. Knowledge should be dissipated like the spread of light from a lamp kept on the lamp stand.

143. What is given to God, will be returned (to) with some addition.  

144. We should pay great attention to the prayer and fast- because these two can solve great problems. 

145. In the spiritual matter quality (sincerity of intention) is more important than the quantity.

146. Obedience to the Prophet (Messenger) is the obedience to Allah and the dis-obedience to the Prophet is the dis-obedience to Allah. Hence the Prophet should be obeyed.  

147. The rich should spend their wealth (to help the poor and the needy etc.) otherwise they will be pauper in the Eternal life.  

148. If need be and the circumstances also allows (are favourable) the use of Force should be made for the (restoration of Divine Law) removal of the oppression and tumult.
149. We should be useful to the cause of God, otherwise we would be removed (cut off) like the removal (cutting, choking) of the useless tree. 

150. Even having performed our duty to God, we should pay thanks to God, that by His grace we have been able to perform our duty. 

151. Even those who are rejected by world, may be highly important in the eyes of God. 

152. Full recompense would be given to the helpers of God's Mission (cause) in the eternal life. Hence we should be helper of God with whatever we have. 

153. It should be our natural habit to do the will of God. 

154. We should not look to man for honour. 

155. Merely to love a Prophet (or any spiritual leaders or others) means nothing, his commands should be acted upon to attain salvation/success. 

156. All the power and might enjoyed by anybody is bestowed by God. Hence He alone should be approached and worshipped. 

157. All the Prophets of Allah should be well honoured; we should not make distinction between one and another.
158. Top priority should be given to the cause of God.  
159. One should not swear falsely.  
160. Neighbour, slaves, aliens, the weak, the poor, the orphans, and the handicapped (Blind, deaf etc) should be well treated.  
161. Wages of the hired man should be given at the earliest possible moment or before morning (at the most).  
162. Neither the hair of the head should be rounded off nor it should be shaved.  
163. One should not resort to the ghosts and spirits.  
164. The parents and the aged should be well respected.  
165. Vows (dedication) should be fulfilled according to the decision (intention) already taken.  
166. Law of Retaliation and justice should (divine law) strictly followed without any mercy or favour at all.  
167. Bribery should not be taken.  
168. The pounced thing should be returned by Sunset.  
169. Every activity or thing should be done at its proper time or season. (Eccl 3:1-8)

"Who ever works righteousness benefits his own soul; who ever works evil, it is against his own soul; Nor is thy Lord ever unjust to His servants" H.Q.: (Hâ Mim Sajadah 46)
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<table>
<thead>
<tr>
<th>No.</th>
<th>Quranic Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>Al-Anām 75-83, Al-Baqarah 258</td>
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<tr>
<td>16.</td>
<td>Al-i-Imran 54, Al-Hijr 46-47</td>
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<tr>
<td>17.</td>
<td>Al-Mumtahina 4</td>
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<td>18.</td>
<td>Al-Anām 81-92, Maryam 40-50</td>
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<td>Al-Anbiya 51-67 Al-Saffat 75-99, Al-Zukhruf 26-28</td>
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<td>19.</td>
<td>Al-Najm 39</td>
</tr>
<tr>
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<td>Al-Mumtahina 5, Yūnus 85</td>
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<tr>
<td>20.</td>
<td>Ibrahim 37, Al-Saffat 102 - 110</td>
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<tr>
<td>21.</td>
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<td>24.</td>
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<td>26.</td>
<td>Yūnus 21-31, Al-Qasas 20</td>
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<td>27.</td>
<td>Gen. 19:6-11</td>
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<td>1 sam 25:36-44, H. O.; Al-Nisā 3</td>
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<td>30.</td>
<td>Al-Baqarah 133</td>
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<td>Al-Qasas 36-36</td>
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<td>31.</td>
<td>Gen. 29:15-26; Al-Qasas 30</td>
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<td>32.</td>
<td>Yūsuf 46-67</td>
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<td>33.</td>
<td>Gen. 9:28-29</td>
</tr>
<tr>
<td>34.</td>
<td>Yūsuf 90,91,97,98</td>
</tr>
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<td>35.</td>
<td>Yūsuf 76</td>
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<tr>
<td>36.</td>
<td>Al-Baqarah 247</td>
</tr>
<tr>
<td>37.</td>
<td>Al-Baqarah 249</td>
</tr>
<tr>
<td>38.</td>
<td>Al-Baqarah 69-71</td>
</tr>
<tr>
<td>39.</td>
<td>Yūnus 88</td>
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<tr>
<td>40.</td>
<td>Al-Saff 12:1-16; 2 king 24:23-23</td>
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<td>41.</td>
<td>Al-Nisa 171, An-nūf 166</td>
</tr>
<tr>
<td>42.</td>
<td>Al-Nisa 44-50</td>
</tr>
</tbody>
</table>
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52. Yusuf 90; Al-Talaq 2-4-5
53. Al-Aaraf 142
54. Aaraf 163-166
55. Yunus 83-87
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57. Yusuf 46-48-55
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59. Yusuf 101
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62. Taha 43-44
63. Taha 56-71
64. Taha 71-75
65. Al-`Namal 30
66. Al-`Namal 35-36
67. Al-`Namal 29-31
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Suad 44
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91. Provb 1:7
92. Provb 2:5-8 ...
93. Provb 4:7-8
94. Provb 4:20-25
95. Provb 6:17-19
96. Provb 8:9
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<td>Prov 27:6; 9,10</td>
<td>102.</td>
<td>Prov 27:14</td>
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<td>Ecc 11:12</td>
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<td>Mt 5:6 111. Mt 5:6</td>
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<td>Mt 5:10</td>
<td>112.</td>
<td>Mt 5:21-22, Isaiah, Jerem etc.</td>
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<td>Mt 5:23-24</td>
<td>114.</td>
<td>Mt 5:26-32</td>
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<td>117.</td>
<td>Mt 6:25-34</td>
<td>118.</td>
<td>Mt 7:21-23</td>
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<td>Mt 7:6</td>
<td>120.</td>
<td>Mt 7:24-27</td>
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<td>121.</td>
<td>Mt 9:11-17</td>
<td>122.</td>
<td>Mt 8:5-13</td>
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<td>Mt 10:16</td>
<td>124.</td>
<td>Mt 12:30</td>
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<td>Mt 14:15-21</td>
<td>128.</td>
<td>Mt 15:10-11</td>
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<td>Mt 10:27</td>
<td>130.</td>
<td>Mt 10:27-28</td>
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<td>131.</td>
<td>Mt 10:29-30</td>
<td>132.</td>
<td>Mt 10:40-41</td>
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<td>143.</td>
<td>Mk 4:24</td>
<td>144.</td>
<td>Mk 9:23-29</td>
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<td>145.</td>
<td>Mk 12:41-44</td>
<td>146.</td>
<td>Lk 10:16</td>
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<td>Lk 16:9</td>
<td>148.</td>
<td>Lk 12:49-53</td>
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<td>Lk 19:6-9</td>
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<td>Lk 17:7-10</td>
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<td>Lk 20:18</td>
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<td>Lk 21:18-19</td>
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<td>153.</td>
<td>John 4:34</td>
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<td>John 5:42</td>
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<td>155.</td>
<td>Lk 6:46-49</td>
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<td>156.</td>
<td>John 19:11; TaHa 6</td>
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<td>158.</td>
<td>Al-Toubah 24, Haggai, Malachi</td>
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