PERSONALITY OF THE HOLY PROPHET MOSES AS DESCRIBED IN HOLY QUR'AN AND OLD TESTAMENT

A COMPARATIVE STUDY

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INTRODUCTION

All Praise to Allah Ta'la, the compassionate, full of grace and mercy who sent His Holy Prophets to guide mankind the righteous path to attain His favour and save His wrath and blessings on the Holy Prophet Muhammad (may peace and blessings of Allah Ta'la be on him) and all his companions and true believers.

Islam is a revelatory religion which not only guide mankind to a pious way of life and suggest true solution of all simple and complex problems a man or a nation faces in this world but also warns of the most distressing and horrible situation, ever thought of, human beings will confront after death and the day of resurrection except those who adhere to the command of Allah and teachings of his holy prophets.

Among the ancient people Bani Isra'il occupy an important place. Their narration is quoted extensively in the Holy Qur'an as well as in the Old Testament. The number of Holy Prophets sent to this particular sect of people is substantial. Down from the Holy Prophet Ibrahim (may peace and blessings of Allah be on him) they spread the message of Allah for many centuries. Among these the Holy Prophet Moses (may peace and blessings of
Allāh be upon him) is also one of the illustrious prophet who delivered Bani Isrā'īl out of Egyptian bondage- a life full of humiliation and servitude.

As the stories of the Holy Prophets have always been a source of great inspiration, in this work I have made an attempt to give a comparative account of the personality of this Holy Prophet of Allāh as mentioned in the Holy Qur'ān and the Old Testament.

The Old Testament is a part of the Holy Bible which is held in great esteem both by Jews and Christians. The Holy Bible comprises of two Testaments- Old and New. The Old Testament traces the stories of the Prophets and people who lived before Christ. It is a literature of Jewish people. It consists of 39 books. While the New Testament is one which deals with Christianity and is a product shared greatly by its compilers over a long period. The New Testament has 27 books. "The New Testament books

1. The word 'Bible' strictly employed is the title of the Jewish and Christian scriptures, though occasionally a loose usage of the term it is applied to the sacred writings of pagan religions (Dictionary of the Bible edited by James Hastings, T & T. Clark 38 George Street, Edinburgh, 1909, p.95).

2. Testament means a Will. Testament in the Biblical sense really means covenant, and the two parts of our Bible are the 'Old Covenant and the New Covenant. The Jewish division of the Old Testament is into three parts as (i) the law (2) the prophets and (3) the writings, James Hastings op.cit.
were written in many places. Most of the Epistles of St. Paul can be located; the Gospel and Epistles of St. John probably come from Ephesus or its neighbourhood; but the sites of the origin of all other books are doubtful.

'The Old Testament contains most of what is left to the world of the literature of the Hebrew people, chosen and arranged with a deep religious purpose. This literature, like our own English literature came into being in different ways. Fathers and mothers told their children stories of what they had seen and heard; the children in turn told their children, and, after many generations of young people had listened in this way to the stories, these were written down in a more permanent form.'

As regards its compilation is concerned it is stated that 'until quite recently the earliest manuscripts of the Holy Bible known to us belonged to about the years A.D. 900 to 1000, whereas the books of the Old Testament were completed by 100 B.C.' And Maryam Jameela with reference to the Pictorial History of the Jewish People has stated that 'the first five books were not put into their final canonized form by Ezra until more than eight centuries after

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the death of Moses (peace be on him). Under these circumstances, corruption of the text was inevitable. In this context a few extracts from the Story of the Bible are quoted below:

(i) "To take first the Old Testament we know, in fact, very little as to the form in which these books were originally written." 7

(ii) "Now of these early copies of the Old Testament books, not one has come down to us" 8; and

(iii) "any scribe copying a large quantity of matter is bound to make mistakes; and from these errors of the scribe, copied by subsequent scribes, or variously corrected by various editors, and also from deliberate alterations of editors in the supposed interests of greater clearance or uniformity come the variations which are found in all the manuscripts extant today" 9

And again, 'we have to remember, too, that many of the writings which are in the Old Testament are much older still, and that during the centuries in which they were handed down many changes are likely to have been made in their wording so that the task of discovering what was

8. ibid.
9. ibid.
originally said or written is often a very difficult one. All the Old Testament writers, and those of the New Testament with one exception (St. Luke) were Jews. The church authorities have been at variance over the versions of this literature. Copies of the version of the Old Testament known as Wycliffe's work were destroyed after his death and owners were punished with death or imprisonment. It was the first complete Bible in English produced in 1380-82. Likewise copies of Tydyle's translation were also destroyed and he was burnt to death. The above mentioned translations are stated to be wrong and "the style was so stiff and pedantic that revision was immediately demanded, and soon after Wycliffe's death in 1384 a sacred Wycliffe's Bible appeared, which is connected with the name of John Purvey".

Further, 'the Hebrew text of the Old Testament was finally established about the 7th century A.D. by the schools of Hebrew doctors known as Massoretes. Copies of the scriptures that were found to be defective or damaged were destroyed after careful examination'.

10. Peter Ackroyd, op.cit., p.17
11. James Hastings op.cit., p.96
12. Story of the Bible op.cit., p.10
15. ibid.
Sir Syed Ahmad Khan in the fifth discourse of his commentary on the Holy Bible\textsuperscript{17} has mentioned that 'some of the books of the Holy Bible' which were allowed, for a long time, to rank among the Canonical books, but being afterwards doubted as to their genuineness they were excluded and rejected'. Among such 31 books of the Old Testament he has also listed the following books which are related to the Holy Prophet Moses (PbUnh).

12. The assumption of Moses  
13. The Testament of Moses  
14. The book of the Mysteries of Moses  
15. The Ascession of Moses

Sir Syed has also indicated the sources from where he has obtained the above information i.e. Horne's Introduction to the Critical Study of the Scriptures pub.1825, Vol.4, p.2 and Lardner's works Pub:1829, London, Vol.2, p.512.

Furthermore, 'There is then an interval of at least a thousand years between the composition of the latest book in the Old Testament (Daniel ?) and the earliest Hebrew Ms.'\textsuperscript{18}

\textsuperscript{17} The Mohammaden Commentary on the Holy Bible by Syud Ahmad, Ghazepore, 1862, p.46-47.  
\textsuperscript{18} E. Royston Pike, op.cit., p.55.
Next, the Holy Bible is revised Conveniently and there are several editions. 'P (the priestly code, represented especially by Leviticus, the author of which revised the earlier parts of the Law books and inserted additions into them). But J and E are closely intertwined— an indication that both have been revised. 19

Next, Sir Syed has also pointed out that 'Chrysostom writes in his homily that several prophetic writings have been lost either through the negligence or infidelity of the Jews. Some of them were hopelessly lost, and some torn up or committed to the flames'. 20

Next, apart from all the above quotations, the style of the present Old Testament in the presentation of the Personality of the Holy Prophets is very cheap and contemptible. Though I do not wish to go into detail of these vulgar and fabricated stories mentioned in the present Old Testament but I will do quote a few quotations from it, so that the reader may realise the manner in which the Holy Prophets have been dealt with in it. The Holy Prophet Lūt(PbUh) is portrayed to have committed adultery with his two daughters which is quite unimaginable of any Holy Prophet.

20. Syud Ahmud op.cit. p.45
'And Lot went up out of Segor, and abode in the mountain, and his two daughters with him,(for he was afraid to stay in Segor), and he dwelt in a cave, he and his two daughters with him. And the elder said to the younger. Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth. Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the elder went in and lay with her father: but he perceived not neither when his daughter lay down, nor when she rose up. And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to night, and thou shalt lie with him, that we may save seed of our father. They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up. So the two daughters of Lot were with child by their father.  

The Holy Prophet Dāud (PbUH) too is blamed of an obscene story unbecoming of him.

In the meantime it happened that David arose from his bed after noon, and walked upon the roof of the king's house: and he saw from the roof of his house a woman washing herself, over against him: and the woman was very beautiful. And the king sent, and inquired who the woman was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite. And David sent messengers,
and took her, and she came in to him, and he slept with her: and presently she was purified from her uncleanness: And she returned to her house having conceived. And she sent and told David, and said: I have conceived'.

Next, the manner in which it deals with the Holy Prophets is quite contrary to the facts. The narration of Old Testament is not only misrepresentation of their dignified personality but also injurious to the status they occupy even today.

For the prophets and the priests are defiled: and in my house I have found their wickedness, saith the Lord. Therefore their way shall be as a slippery way in the dark; for I will bring evils upon them, the year of their visitation, saith the Lord. And I have seen folly in the prophets of Samarita: they prophesied in Baal, and deceived my people Israel. And I have seen the likeness of adulterers, and the way of lying in the prophets of Jerusalem: and they strengthened the hands of the wicked, that no man should return from his evil doings: they are all become unto me as Sodom and the inhabitants thereof as Gomorrha ... thus saith the Lord of hosts, hearken not to the words of the prophets that prophesy to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord.

22. II Kings 11: 2-5
23. Jeremias 23: 11-16
Next, some of the Holy Prophets are shown in the Old Testament as mere Priest like the Holy Prophets Hārūn and Shuaib (Peace be on them) while they are prophets like all other Holy Prophets\(^ {24}\).

Next, the present Old Testament is a combination of both monotheistic and Polytheistic narrations. At one place it says:

Thou shalt not have strange gods before me.
Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.\(^ {25}\)

Adore not any strange god ... Thou shalt not make to thyself any molten gods.\(^ {26}\)

While at another place there exist:

(i) Thus saith the Lord: Israel is my sone, my firstborn.\(^ {27}\)

(ii) for I am a father to Israel, and Ephsaim is my firstborn\(^ {28}\).

(iii) He said unto me(David) Thou art my son, Myself this day I have begotten thee\(^ {29}\).

\(^{24}\) Holy Qur'ān 3:84  
\(^{25}\) Exodus 20:3-4  
\(^{26}\) Exodus 34:14,17  
\(^{27}\) Exodus 04:22  
\(^{28}\) Jeremias 31:9  
\(^{29}\) Psalms 2:7
The Holy Qur'ān takes a very strong exception to this dogma. Begetting is an animal act to which The Self (dhat) of Allah is quite pure. It says:

He begetteth not,
Nor is He begotten.  

He has no son, no father, no mother and no partner at all. His self is so sublime that it is far beyond our limited conception, that the best way in which we can realise Him is to feel that He is a Personality.

Next, above all these the Holy Qur'ān says that:

Of the Jews there are those who displace words from their (right) places.

The Holy Qur'ān also says that

Then woe to those who write The Book with their own hands, And then say: This is from Allah.

Therefore, in view of all the above, there remains almost no chance to believe in the authenticity of the present version of the Old Testament.

30. Holy Qur'ān 112:3
32. Holy Qur'ān 4:46
33. Holy Qur'ān: 2:79
Now we come to the Holy Qur'an about which Thomas Patrick Hughes writes, "and there is probably no other book in the world which has remained twelve centuries with so pure a text. It is the only available of the most authentic and absolute source of information of the divine messages ever preserved. The Holy Qur'an itself says:

The revelation of the Book is from Allah
The Exalted in Power, Full of Wisdom.
We have, without doubt, Sent down the Message;
And we will assuredly Guard it (from corruption)

The purity of the text of the Qur'an through fourteen centuries is a forestate of the eternal care with which Allāh's Truth is guarded through all ages. All corruptions, inventions, and accretions pass away but Allāh's Pure and Holy Truth will never suffer eclipse even though the whole world mocked at it and was sent on destroying. It had been wholly and perfectly recorded during the life

35. Holy Qur'an 46:2
36. Holy Qur'an 15:9
time of our Prophet. The Sahaba who used to write down the Holy Qur'an immediately after its revelation under the guidance of the Holy Prophet are quoted as besides the first four caliphs, Ubayy ibn Ka'b, Zubair ibn Awam, Mua'wia, Mughира ibn Sha'ba, Khalid ibn Wahid, Thabit ibn Qais, Aban ibn Said. As the Qur'an was descended in the dialect of Quraish, writes Maulana Abdul Haq Haqqani that Abd-Ullah bin Zubair, Sa'id bin 'As and Abdullah bin Hāris bin Hisham also took part in its compilation as these Sahabas were well versed in Quraishic dialect and thus recorded it according to the Quraishic idioms.

'The arrangement of the Qur'an was thus a part of the Divine Scheme. Every portion of the Holy Book was written and given its specified place, at the bidding of the Holy Prophet. It was customary with the Messenger of Allāh (may peace and blessings of Allāh be upon him) that when portions of different chapters were revealed to him, and when any verse was revealed, he called one of those persons who used to write the Holy Qur'an and said to him: Write this verse in the chapter where such and such verses occur (Ad 2: 121; Ah 1: 57, 69). Thus the whole Qur'an was arranged by the Holy Prophet himself, under the guidance of the Holy Spirit.'

R - Razi Allāh- Ta'la Anhu

Maulana Muhammad Ali in his another book has quoted a tradition from Sahih Muslim that the Holy Prophet had himself once directed 'not to write down anything from me besides Qur'ān'.

Therefore there can be no doubt as to the genuineness of the Holy Qur'ān which exists just as it was revealed without a bit of deficiency. As regards the genuineness of the Present Old Testament is concerned, there are many things to be considered which I have mentioned above, though my intention is not to go into any controversy, but for the faithful accomplishment of my assignment I have relied on the description of the Holy Qur'ān the last divine revelation on the final Holy Prophet and have made this divine book as the basis of my work. The Holy Qur'ān itself in many of its verses has confirmed the revelation of Torāh to the Holy Prophet Moses (PbUH) and the faith of a muslim is not perfect until he believes in the revelation of all previous Holy Prophets of Allāh and His Divine Books; but at the same time the Holy Qur'ān also points out of the interpretations made in the previous books (Torah and Injil) therefore the contents of the present Old Testament cannot be relied upon.

The Holy Qur'an is the only Divine Book which confirms all previous revelations & the Holy Prophets of Allah and speaks very highly of their Personalities, Truthfull and their services rendered in the faithful fulfilment of their missions and sufferings endured at the hands of those who opposed.

The Holy Qur'an also tells us about the life style of a few Holy Prophets. In this work some aspects of the life events of the Holy Prophet Moses (PbUh) which are important for a comparative study are enumerated. I have also endeavoured to point out the misrepresentations and distortion of facts, insertions and deletions made in the present Old Testament by its compilers.

In the end, I have added four appendices containing brief description of some of the events which are found exclusively in the Holy Qur'an, the Similarities, the Dissimilarities and some of those which are quoted in the Old Testament only. References to the summarised events wherever narrated either in the Holy Qur'an or in the Old Testament are shown against each event.

In the last while recording my indebtedness I must first express my deepfelt gratitude to my teacher and benefactor Professor Abdul Aleem Khan, Chairman of the Department and Dean of the Faculty of Theology for his ever active guidance and his keen interest in me and my theological studies from the day I entered in the premises of the Faculty of Theology. His kind assistance at every step in the compilation of this thesis has always been of immense encouragement and eager to complete this work at this early stage.

I am also thankful to Dr. Mohammad Asadullah, lecturer in the Department of Sunni Theology for his interest and time to time guidance on various matters raised up during my study period. He too is generous in enlightening me of his knowledge to my full satisfaction.

My thanks are also due to my friends particularly Mr. Badar Afroz, who from the very beginning of this work has been a helpful hand to me; also the library staff for their cooperation in providing me the material required in the compilation of this thesis.
CHAPTER - I

The Holy Prophet Moses before Prophethood

(i) General Condition:

The detailed account of the Holy Prophet Moses (may peace and blessings of Allah Ta'la be on him) in the Holy Qur'ān besides his own dignified personality helps us to know on the one hand about Bani Israil, a very typical people, and on the other, the Pharaoh, the haughty king of Egypt, his hostile attitude towards Bani Israil and malevolence towards the Holy Prophet of Allah.

There are several stories regarding his birth connected with the killing of newly born male Israilite babies. One such tradition maintain that Pharaoh dreamt some fire entered into Egypt from the direction of Syria. It consumed the houses belonging to Egyptians and spared the property owned by Israilites. Another tradition

(ii) Hebrews of the Old Testament days called themselves sons of Israel (B'ne Israel), Burgh, De W. G. The Legacy of the Ancient World, London, 1947, p. 44.
(iii) In Genesis (32:28) Jacob (the Holy Prophet YaQub (PbUh) is called Israel.
(iv) It is a Hebrew word, Isra means servant, Arabic equivalent 'Abd and el means Allah, meaning thereby servant of Allah which correspond to the Arabic proper noun Abdullah, see Qasasul Qur'ān by Maulana Hifzur Rahman Secharvi, Nadvatul Musannefeen, Delhi, 1987, I/279.

claim that Pharaoh, the king of the land, dreamed that he was sitting on his throne, and raising his eyes, saw before him an old man holding in his hand a pair of large balances. The old man hung the balances, and taking all the elders of Egypt, her princess and officers he bound them together and placed them on one of the balances, on the other he placed a lamb, and lo, to the wonder of the dreaming man, the lamb weighed heavier than all the mighty men of Egypt. Pharaoh awoke, and sending for his officers, he related to them his dream, which caused them both fear and amazement. Now among the magicians of Egypt there was one whom the king considered especially wise, Bil'am, the son of Be'or. For him the king sent, and desired an explanation of the vision. A great evil will befall Egypt in the latter days,"replied Bil'am, the son of Be'or. "A son will be born in Israel who will destroy Egypt, kill its inhabitants, and carry his people out from among them. Now, oh lord and king, give heed to this matter, and destroy the power of the children of Israel and their future welfare, before this misfortune to Egypt buds" 46. There might be other legendary embellishments also rendering more or less the same idea which can be supposed to have been the cause of Pharaoh's cruel bent of mind towards Bani Israēl and killing of their innocent children. Though it is an Israēlite tradition but no mention of such a dream is

made in the Old Testament. The version of the Old Testament in this regard is:

Behold the people of children of Israel are numerous and stronger than we. Come, let us wisely oppress them, lest they multiply: and any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.

From the above quotation of the Old Testament it appears that the resolution adopted to kill Israelite male babies was based on political grounds. Bani Israil, it is conceived, would have been living a happy life perhaps from the times of the Holy Prophet Yusuf (may peace and blessings of Allah Ta'ala be upon him) because of his extraordinary services for Egyptians and their country. During the life of Joseph, however, the position of Israelites in Egypt was a favourable one. With the passage of time they waxed exceedingly mighty and would have become so prosperous that Egyptians envied them and Pharaoh felt threat to his own person as well as his kingdom, perhaps, keeping in mind the interpretations of the foretellers. Things, however, changed soon after

47. Old Testament, Exodus 1:10
the death of Joseph, and half a century later the Hebrews were gradually deprived of their former privileges, and the apparent love of the Egyptians for Israel disappeared. The hostility towards the aliens and foreigners became open, and the hatred implacable. Pharaoh made their lives utterly miserable. They were grievously depressed in the society passing an indigent life full of humiliation. They deprived them of the fruitful land which Joseph had given them, and of the houses which they had built, and the homes they had made for themselves. The land of the Egyptians grew constantly heavier upon the people till their lives became a burden to them. And in the Old Testament:

And they made their life bitter with hard works in clay, and brick, and with all manners of service, wherewith they were over-charged in the works of earth.

The Holy Qur'an also confirms the hard works imposed upon Bani Isra'il and killing of their male babies. They set you hard tasks and punishments, slaughtered Your sons and let your womenfolk live; Therein was a tremendous trial from your Lord.

50. Rapport S. Angelo, op.cit. p.190
51. Polano H., op.cit. p.121
52. ibid.
53. Exodus 1:14
54. Holy Qur'an 2:49
The Pharaoh, undoubtedly, was a cruel king who had divided his people into groups; suppressed Bani Isra'il and elevated Egyptians so much that they hated the former. Bani Isra'il, were, no doubt, passing a happy life during the Holy Prophet Yusuf's times but after that corruption would certainly had found its way in the matter of their faith in the oneness of Allah (Tawhid) and other conducts which can be believed as a basis for their trial. The probability, therefore, is that the pre-Mosaic Hebrews were not so much polytheism as worshippers of a vague power or numen, .... it seems, however, that among the tribes which went to Egypt these ideas gave way before the magnificent polytheism of the Egyptians.

(ii) His birth:

Now in the circumstances when corruptions found its way in the teachings of the previous Holy Prophets and people were completely abandoned and morally irreclaimable, the Will of the Sublime Assembly desired to raise the Holy Prophet Moses. As regards their social conditions, it was quite deplorable and acutely wretched. They were a people totally dejected and imposed upon all types of difficulties to live a life of servitude.

55. Holy Qur'an 28:4
Therefore, in order to improve upon their condition from the paralyzing grip of bondage, Allāh sent His Prophet to make reforms of their corrupt faith, deliver them out of Egypt and also improve upon their position by an attempt to provide them with a prosperous land but as arrogant were they did not adhered to his command.

The Holy Qur'ān describes his birth with the inspiration to his mother conveying a device for safe deliverance who was worried about the life of her child.

57. Holy Qur'ān 28:7

Inspiration is a secret disclosure to man of the Will or purpose of God, and there are various forms in which this has been done:

1stly, the revelation must come from God,
2ndly, it has been delivered upon earth by an angel.
3rdly, that angel has been clothed in the human shape.
4thly, there must be only a supernatural Voice, without any visible appearance of the speaker;
5thly, it may be conveyed by direct inspiration to the heart of man and
6thly, it may be announced in a dream, or an opening.

Revelation should come through the channel of those only who were known to be Prophets; for it has pleased the Almighty to give his revelations also to holy character. When, therefore, the Divine purposes have been unfolded to other than the Prophets, in any one of the first four of the channels specified above, such revelations are called Tehdees (the holy sayings); when they have come in the fifth form, they are designated Ilham (inspiration) while the sixth description of the medium is known as Mosahhidat or Mookashfat (displaying). Here is one instance of a revelation to a private individual who was no prophetess.

(Syud Ahmad, The Mohammedan Commentary on the Holy Bible, Ghazepore, 1862, p.6 and 7)
His lineal descent is Moses son of Imran son of Lavi son of Yaqub (PbUh) son of 'Is hāq (PbUh) son of Ibrahim (PbUh). The comparative account of his birth as mentioned in the Holy Qur'ān and the Old Testament is given below:

<table>
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<th>Holy Qur'ān</th>
<th>Old Testament</th>
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<tr>
<td>Behold . We sent</td>
<td>And when she could hide</td>
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<td>To thy mother, by inspiration,</td>
<td>him no longer, she took</td>
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<td>The message :</td>
<td>a basket made of bulrushes,</td>
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<td>Throw (thy child)</td>
<td>and daubed it with slime</td>
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<td>into the chest, and throw</td>
<td>and pitched: and put the</td>
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<td>(the chest) into the river</td>
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<tr>
<td>Surah Ta Ha (20:38,39)</td>
<td>by the river's bank.</td>
</tr>
</tbody>
</table>

Though the idea of the circumstance conveyed in the Old Testament is somewhat similar to that of the Holy Qur'ān but there lies a great difference in the style and spirit of both the books. The style of the Holy Qur'ān, as a whole, and particularly on this occasion is based on inspiration to his mother while the Old Testament is void of it. The portion relating to the inspiration has, thus, been deleted from the Old Testament.
The box so cast into the river was taken out of by Pharaoh's men, and when it was opened, the uncommon beauty of the child raised the affection of Pharaoh's wife who decided to adopt him and bring up in her house and requested the king, her husband, to save his (child's) life. The Holy Qur'ān says that:

The wife of Pharaoh said:
(here is) a joy of the eye,
For me and for thee:
Slay him not. It may be that he will be of use
To us, or we may adopt Him as a son. And they Perceived not (what they were doing)⁵⁸.

Here again, there is a difference between the Holy Qur'ān and the Old Testament. The Old Testament says that it was Pharaoh's daughter who adopted the Holy Prophet while the Holy Qur'ān says that it was the wife of Pharaoh whose mention has been made in the preceding verses of the Holy Qur'ān.

<table>
<thead>
<tr>
<th>Holy Qur'ān</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Then the people of</td>
<td>And behold the daughter of</td>
</tr>
<tr>
<td>Pharaoh picked him</td>
<td>Pharaoh came down to wash</td>
</tr>
<tr>
<td>up (from the river)...</td>
<td>herself in the river:</td>
</tr>
<tr>
<td>The Wife of Pharaoh</td>
<td>.... she sent one of her</td>
</tr>
</tbody>
</table>

⁵⁸. Holy Qur'ān 28:9
said: (Here is) a joy maids for it ... She opened of the eye .... it and seeing within it an infant crying, having compas­sionate on it she said: This is one of the babes of the Hebrews.

Al Qasas (28: 8,9) (Exodus 2: 5,6)

The above version of the Old Testament which does not conform to the Holy Qur'ān is an interpolation

made in it.

59. It must be considered that the Sacred Scriptures may be corrupted in various ways:—

1stly, by adding words or phrases which were not there originally;

2ndly, by striking out existing words or phrases;

3rdly, by the substitution of other words, differing in meaning from those struck out;

4thly, by making verbal changes while reading, so as to convey to the ear words different from what were written;

5thly, by reading only some passages and omitting others;

6thly, by instructing the people in a manner contrary to God's teaching in his holy word, and yet making them believe that this instruction is the true word;

7thly, by adopting an improper meaning of certain words of ambiguous or equivocal interpretation, which does not suit the sense intended and

8thly, by misrepresenting those passages which are mysterious and allegorical.

Some maintain, that besides the above, there is yet another method of corrupting Scripture, and that is, by producing spurious books and publishing them as the inspired word of God.

(Syud Ahmad, op. cit., p.65, 66)
The legendary character of the Old Testament can be judged from, 'since to the best of our knowledge, the earliest source of the life of Moses is dated about three centuries after his death (presumably about 1200 B.C.), we cannot be sure of the details of his life, for this source is based on oral traditions and not ancient writings'.\textsuperscript{60} Whereas the information of the Holy Qur'ān is absolutely pure free from any change right from the day of its revelation to completion and all times to come. The Holy Qur'ān does not go into unnecessary details but mentions the actual facts.

After casting the child into the river mother's heart became void of the parted son so she sent for her daughter, Mariam, to pursue the box along the bank of the river\textsuperscript{61}.

<table>
<thead>
<tr>
<th>Holy Qur'ān</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>And she said to the sister of (Moses) follow him so she watched him in the character of a stranger and they know not.</td>
<td>His sister standing afar off, and taking notice what would be done.</td>
</tr>
</tbody>
</table>


\textsuperscript{61} Here is somewhat similarity in this circumstance as mentioned in the Holy Qur'ān and the Old Testament.
(iii) **His Upbringing**

Now having been saved from the cruel hands of Pharaoh, as already stated the wife of Pharaoh who had developed extraordinary affection for the child, adopted him as her son. The Holy Prophet refused breasts of all other women, until his sister brought her mother who fed him, and thus the promise of Allah to restore the child to the mother was fulfilled. Excellent arrangements for his upbringing were made in the royal palace of Pharaoh who, in fact, was an enemy to him.

No event of his childhood is traced out either in the Holy Qur'ān or the Old Testament. The story pertaining to his putting a burning coal into his mouth which burnt his tongue in his infancy and rendered him impediment in his speech is a Jewish story.

The Holy Qur'ān says that when he reached full of age he was endowed with wisdom and knowledge. Full age may be taken to the mature youth, say between 18 and 30 years of age. By that time a person is fully established in life: his physical built is completed,

62. There is also similarity on this account in both the books.
63. *Holy Qur'ān* 28:14
and his mental and moral habits are formed. In this case, as Moses was good at heart, true and loyal to his people, and obedient and just to those among whom he lived, he was granted wisdom and knowledge from on high, to be used for the times of conflict which were coming for him. His internal development being complete, he now goes out in the outer world, where he is again tried and proved, until he gets his divine commission. He led a life of virtue and purity: his heart was full of noble and pure sentiments.

(iv) Death of Egyptian:

Now another phase of his life starts. Nothing happens in this world without a cause. Allah wanted the Holy Prophet to attain complete perfection in all walks of his life which was not possible under the palacial way of life where Pharaoh's brute administration prevailed all over. Therefore in order to keep him away from such an atmosphere, intervention between the quarrel of two persons - one (Egyptian) predominating the other (Israelite) Holy Prophet's striking the oppressor which caused his death became the apparent cause of his leaving Egypt. When the Egyptian died of his struck the Holy Prophet was full of regrets and in

64. Abdullah Yusuf Ali, p.964
penitence he prayed to Allāh for His Forgiveness because it was an act of satan. This was the first day's event. Other day, the same Israīlīte was found fighting with another Egyptian. This time also the Israīlīte seeing the Holy Prophet called him again for help but he did not extend his helping hand as he was a quarrelsome person.

The narration of the second day's fight as recorded in the Old Testament is different from what is mentioned in the Holy Qur'ān.

<table>
<thead>
<tr>
<th>Holy Qur'ān</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Then, when he decided to lay hold of the man who was an enemy to both of them, That man said: O Moses. Is it thy intention to slay me as thou slewest a man yesterday?</td>
<td>And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: why strikest thou the neighbour?</td>
</tr>
</tbody>
</table>

66. Holy Qur'ān 28:15
67. There is similarity of the first day's fight in both the books.
68. Holy Qur'ān 28:18
The Holy Qur'ān clearly indicates that one of them was an Isra'ilite, the same person whom he had helped. Otherwise how he would come to know that the Egyptian died of his stricking. It was till then a secret between the Holy Prophet and the Isra'ilite so favoured. Secondly, 'an enemy to both of them' is a proof that the second person with whom the Isra'ilite was quarrelling was an Egyptian as the Egyptians were enemies to the Isra'ilites as well as the Holy Prophet. The disclosure of the news spread so rapidly that it reached Pharaoh and an insidious scheme against the Holy Prophet was chalked out. A well-wisher informed him of the ill-designs of Pharaoh well before anything could happen and advised him to leave the place (Egypt) immediately.

(v) Towards Madyan:

As the decision to leave Egypt was all of a sudden he had no idea even any preparation and where to go so he prayed to Allah for guidance. This is another peculiar style of the Holy Qur'ān while mentioning the character of the Holy Prophet that previously also he sought forgiveness and guidance though he did not strike the Egyptian with an inclination to kill him but he died inadvertently. The Holy Prophet felt regrets on his part and prayed to Allah. Here again, lies difference between the two books. The Holy Prophet said:
I do hope
That my Lord will show me
The smooth and straight Path\textsuperscript{69}.

No mention of such a prayer of the Holy Prophet while leaving Egypt is made in the Old Testament. After that he made his way towards Madyan – a place stated to be about 300 miles on the eastern side of the Gulf of Agaba where control of the Pharaoh would not work. He is now rescued from the mischievous plan of the Pharaoh and his chiefs. After performing a long and troublesome journey all alone even without any provisions with him he reached Madyan at an hour when people were watering their animals at a well. Travel stained he sat down by the well under a shadow.\textsuperscript{70}

<table>
<thead>
<tr>
<th>Holy Qur'ān</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>And when he arrived at the watering(\textit{\textit{place}}) in Madyan, He found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks).</td>
<td>but he fled from his sight, and abode in the land of Madian, and he sat down by a well. And the Priest of Madian had seven daughters who came to draw water and when the troughs were filled, desired to water their father's flocks.</td>
</tr>
<tr>
<td>Al Qasas (28:23)</td>
<td>(Exodus 2: 15,16)</td>
</tr>
</tbody>
</table>

\textsuperscript{69}. Holy Qur'ān 28:22
\textsuperscript{70}. Here is again somewhat similarity between the version of the Old Testament and the Holy Qur'ān.
(v) **His meeting with the Holy Prophet Shuaib (PbUH):**

So while taking rest from travel exertions he saw two young girls driving back their animals and waiting for their chance after all other people have driven away their animals.

Here again we come to notice another interpolation made in the Old Testament regarding the number of the girls of the Holy Prophet Shuaib (PbUH) who had come to the well for watering their animals. In the Holy Qur'ān the number of daughters is stated as two while in the Old Testament it is seven which is not correct. Second thing is about the status of the Holy Prophet Shuaib (may peace and blessings of Allah be on him) who is quoted as a priest quite contrary to the description of the Holy Qur'ān. He is very much the Messenger of Allah like all other Messengers mentioned in the Holy Qur'ān raised for the betterment and reform faith of the people of Madyan in the same way as other Holy Prophets were sent to other places. Therefore the version of the Old Testament designating him a priest is totally against the description of the Holy Qur'ān both in words and spirit.

Here too, at the well of Madyan the Holy Prophet Moses witnessed injustice with the weaker. The audacious quality of his temperament did not permit him to
be a mere silent spectator at the helplessness of the girls. He stood up and assisted the girls in watering their animals and retired again to his resting place.  

<table>
<thead>
<tr>
<th>Holy Qur'an</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>So he watered (their flocks)</td>
<td>and Moses arose,</td>
</tr>
<tr>
<td>for them: then he turned back to the shade, and said:</td>
<td>and defending the maids, watered their sheep.</td>
</tr>
<tr>
<td></td>
<td>Al Qasas (28:24)</td>
</tr>
<tr>
<td></td>
<td>(Exodus 2:17)</td>
</tr>
</tbody>
</table>

He, still then a homeless person weary of the exertions of the long journey and did not know what was going to happen to him but as is the confidence of the Holy Prophets, full of trust in the Authority and Mercy of Allāh. He prayed to Allāh, as also previously, for His help.

O my Lord.
Truly am I in (desperate) need of any good
That Thou dost send me.

Al Qasas (28:24)

The girls reaching home, perhaps earlier than the usual time, spoke high of the young man as they were

71. Here is also similarity.
very much impressed by his chivalrous character in defending the weaker. Their father, the Holy Prophet Shuaib (peace be on him) sent for one of the girls, probably his future wife, to call him home\textsuperscript{72}.

The Holy Prophet now meets the Sheikh of Madyan and told his woeful story — his Leaving of Egypt after the inadvertent death of the Egyptian and also perhaps the troubles suffered during his long and troublesome journey. The Sheikh pacified him saying that he is now escaped from the mischievous plan of the wrong doers\textsuperscript{73}. In the Old Testament there is no such discussion except that the priest of Madian asked his daughter to "call him that he may eat bread"\textsuperscript{74}.

Perhaps the girl who had brought him home advised her father to engage the young man to tend the flocks. She supported her statement with the argument that the young man is strong in built and trustworthy.

\texttt{O my (dear) father . engage}
\texttt{Him on wages: truly the best}
\texttt{Of men for thee to employ is}
\texttt{The (man) who is strong and trusty}\textsuperscript{75}.

\begin{thebibliography}{99}
\bibitem{72} Here is similarity — Holy Qur'\textsuperscript{ā}n 28:25; Exd.2:20
\bibitem{73} Holy Qur'\textsuperscript{ā}n 28:25
\bibitem{74} Exodus 2:20
\bibitem{75} Holy Qur'\textsuperscript{ā}n 28:26
\end{thebibliography}
The father was an old man who might stood in need of the services of some young person to share his responsibilities particularly to look after his animals which require a great deal of wandering through out the day in the desert for their pasturing. He immediately responded to the valuable suggestion of his daughter and put up a proposal in the following words:

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

No such a proposal is mentioned in the Old Testament except the words 'And Moses swore that he would dwell with him'.

In fact, the Holy Prophet was in need of a dwelling place and this was an excellent proposal providing him an ideal abode. It was all in accordance with the Will

76. In patriarchal society it was not uncommon to have a marriage bargain of this kind conditional on a certain term of service (Abdullah Yusuf 'Ali, op.cit. p.969).

77. Holy Qur'ān 28:27

78. Exodus 2:21
of Allāh that He wanted to prepare him for the great responsibility, and thus the proposal was accepted.

He said: Be that (the agreement)
Between me and thee:
Whichever of the two terms
I fulfil, let there be no ill-will to me.
Be Allah a witness
To what we say.

He, then, placed his services at the disposal of his benefactor. He was very true and faithful in the discharge of his duties. Moses(PbUh) always used to lead his sheep to open places, so as to prevent them from pasturing in private property. He fulfilled the covenant by completing the longer term of ten years to the full satisfaction and giving maximum advantage out of his services. Then he was married to one of the daughters as already agreed upon.

(vii) His going back to Egypt:

The Holy Prophet stayed at Madyan for more than a decade as evident from the fulfilment of his longer term

79. Holy Qur'ān 28:28
80. Rapport S.Angelo, op.cit. p.260
81. Rapport S. Angelo, op.cit. p.270
of the convenant and after his marriage he planned to return to his country where the great destiny was awaiting for him. He made his return journey with his family. In the Old Testament his family comprised of 'his wife and sons'\textsuperscript{83}. The narration of the Old Testament differs in this respect also with the Holy Qur'an.

<table>
<thead>
<tr>
<th>Holy Qur'an</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Now when Moses had fulfilled the term and was travelling with his family, he perceived a fire in the direction of mount Tur.</td>
<td>Now Moses fed the sheep of Jethro his father in law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.... was not burnt.</td>
</tr>
<tr>
<td>Al Qasas (28:29)</td>
<td>(Exodus 3:1-2)</td>
</tr>
</tbody>
</table>

The Old Testament further says that after he had seen the fire he came back to his father in law and sought for his permission saying 'I will go and return to my brethren into Egypt, that I may see if they be yet alive',\textsuperscript{84}. And the Lord said to Moses, in Madian: Go and return into Egypt: for they are all dead that sought thy life\textsuperscript{85}. The permission was granted and he took his journey towards Egypt after having bagged the

\textsuperscript{83} Exodus 2:22  
\textsuperscript{84} Exodus 4:18  
\textsuperscript{85} Exodus 4:19
blessings of his father-in-law 'Go in peace'.

This is another interpolation made in the Old Testament which does not conform to the Holy Qurān. The fact is that after completing his term of covenant and getting married, he departed from Madyan to Egypt with his family and while on his way back to Egypt he passed by the mountain of Tur. It was during night stated to be cold and snowy that he perceived fire; and as he stood in need of it asked his family to stay for he would bring a firebrand for their comforts; and after that he had conversation with the Sublime Assembly and did not come back to Madyan but went forward making his way towards Egypt. Thus the version of the Old Testament is a clear cut interpolation made in it just to distort the actual event. Further it says that:

And when he was in his journey, in the inn, the Lord met him, and would have killed him. Immediately, Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me. And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision.

So he was saved by his wife Sephora on his return journey.

86. Exodus 4:18
87. Exodus 4:24-26
88. Old Testament p.50 (footnote)
Nothing of this sort is traced out in the Holy Qur'ān, therefore it is all addition in the Old Testament.
CHAPTER II

The Holy Prophet Moses after Prophethood

(1) The Revelation:

Now the high time to be appointed to the Office of Prophethood had reached near after being stood firmly many an exertions of patriarchal society quite reverse of the palacial way of life in Egypt. He is on the threshold of a great spiritual revolution — receive the message of Allāh; its spreading; face challenges and opposition of false powers which has always been the course of all the Holy Prophets and their followers; make his way out of many obstacles and thus lead Isra’ilites out of bondage for which he was raised. The occasion at the mountain of Ṭūr attract great significance for the Holy Prophet Moses had directly conversed with the Sublime Assembly in the form of revelation already mentioned in the previous chapter that 'a Supernatural Voice without any visible appearance of the speaker'. For this conversation and also that followed later on, the Holy Prophet is also remembered with the title 'Kālīm Allāh'. Secondly, the occasion is also important from the point of view that it is marked with the beginning of his
spiritual life. When he came near to the seeming fire he heard the Divine Call from the right side of the mountain of Tur as mentioned in the Holy Qur'ān. As it was a sacred valley the Holy Prophet was desired to put off shoes as a mark of respect.

<table>
<thead>
<tr>
<th>Holy Qur'ān</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verily I am thy Lord .</td>
<td>And he said: Come not high hither, put off the shoes from thy feet: for art the place whereon thou standest is holy ground.</td>
</tr>
<tr>
<td>Therefore (in My presence) put off thy shoes: thou In the sacred valley Tuwa.</td>
<td>(Exodus 3:5)</td>
</tr>
</tbody>
</table>

Ta Hā (20:12)

The occasion is similar in both the books. Then comes the Prime Message, Oneness of Allāh (Tawhīd) as communicated to all the Holy Prophets of Allāh. This message is ONE through out the ages and fundamental to all the subsequent messages. The address is cited at different places in the Holy Qur'ān. We cannot prefer any one over the other. It is only because of the peculiar style of the Holy Qur'ān that all its revelations are in the form of an address made on various occasions as demanded. In Surah Ta Hā it is in the following words:

Verily, I am Allah
There is no god but I :
So serve thou Me (only)\(^{89}\)

89. Holy Qur'ān 20:14
While in Surah Al Naml it is :

O Moses. Verily,
I am Allah, the Exalted
In Might, the Wise. 90

and also in Surah Al Qasas :

O Moses. Verily
I am Allah, the Lord
Of the Worlds.91

In the Old Testament the address is quoted in the following words:

And he said: I am the God of thy Father,
the God of Abraham, the God of Isaac, and
the God of Jacob .... I have seen the
affliction of my people in Egypt, and I
have heard their cry because of the rigour
of them that are over the works: And knowing
their sorrow, I am come down to deliver them
out of the hands of the Egyptians, and to
bring them out of that land into a good and
spacious land, .... But come, and I will send
thee to Pharao, that thou mayst bring forth
my people, the children of Israel out of Egypt.92

and at another place in the same chapter:

I am who am.93

90. Holy Qur'an 27:9
91. Holy Qur'an 28:330
92. Exodus 3:6-10
93. Exodus 3:14
As already stated, in this case also, the version of the Old Testament is totally opposite to the spirit and words of the Holy Qur'ān. There can actually be no comparison of both the books at all. Coming down or going up is basically against the attributes of Allah. His self (dhat) is omnipresent. His glory is always with us. The Holy Qur'ān says:

And He is
With you wheresoever ye may be.\(^{94}\)

Abdullah Yusuf 'Ali in his translation and Commentary of the Holy Qur'ān says that 'His knowledge comprehends all, the earth, heavens, what is in them or above them or whatever is in between them, comes out of them or goes into them, for "not a leaf doth fall but with His knowledge", and "there is not a grain in the darkness (or depths) of the earth, nor anything fresh of dry (green or withered) but is inscribed in a Record\(^{95}.\) In the same way His coming down is misinterpreting and misleading of the penetrating knowledge and attributes of Allah.

(ii) **Endowment of RISĀLAT:**

Now again we come to Surah Ta hā

I have chosen thee:

Listen, then to the Inspiration

(sent to thee)\(^{96}\)

---

\(^{94}\) Holy Qur'ān 57:4

\(^{95}\) Abdullah Yusuf Ali, p.1421.

\(^{96}\) Holy Qur'ān 20:13
It reminds us of the time fixed for the fulfilment of the Promise of Allah made with his mother when she was revealed to cast down her son into the river, and fear not, We shall make him one of our messengers. Thus the Promise of Allah is fulfilled and he is appointed to the dignified Office of Prophethood.

The Holy Prophet had actually went up to the mountain in search of fire he had seen. There he found the glory of Allāh which called him for handling over the Prophetic mission.

Verily I am Allah
There is no god but I :
So serve thou Me (only)
And establish regular prayer
For celebrating My praise

This is the Universal Message given to all the Holy Prophets of Allāh wherein there is a lesson of Tawḥīd, faith in the ONENESS of Allah and announcement of His Message to His servants for the establishment of regular prayer, though its forms might be different but the spirit of the message is the same through out the ages. Then followed the conversation pertaining to the conferment of the two miracles so that the people may realize and be confirmed of the veracity of his statement and the Prophetic commission.

97. Holy Qur'ān 20.14
The comparative account of the two most popular and widely accepted miracles given to the Holy Prophet Moses is mentioned below:

<table>
<thead>
<tr>
<th>Holy Qur'ān</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>And what is that in thy right Notice that Islam attaches great importance to the word &quot;right&quot; - right path, right hand, right side etc. hand O Moses? He said, it is my rod on it I lean: With it I beat down fodder for my flocks; and in it I find other uses(Allah) said, throw it O Moses, He threw it and behold it was a snake, active a motion(Allah) said, seize it and fear not: We shall return it at once to its former condition.</td>
<td>What is that thou holdest in thy hand? He answered: a rod. And the Lord said: cast it down upon the ground. He cast it down, and it was turned into a serpent so that Moses fled from it. And the Lord said: put out thy hand and take it by the tail. He put forth his hand and took hold of it and it was turned into a rod.</td>
</tr>
</tbody>
</table>

Tā Hā (20.17-21) (Exodus 4 : 2-4)

The uses of the rod as enumerated in the Holy Qur'ān are omitted in the Old Testament, otherwise the account is somewhat similar.
Now the second miracle.

<table>
<thead>
<tr>
<th>Holy Qur'an</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Now draw thy hand close to thy side: It shall come forth while (and shining), without harm(or stain) as another Sign in Order that We may show thee (two of our Greater Signs.</td>
<td>And the Lord said again: Put they hand into thy bosom. And when he had put in into his bosom, he brought it forth leprous as snow. And he said: put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.</td>
</tr>
</tbody>
</table>

Ta Ha (20:22-23) (Exodus 4:6-7)

Here is also somewhat similarity in the assignment of the second miracle termed as Wonders in the Old Testament. Besides these two miracles an additional one is also mentioned in the Old Testament.

But if they will not even believe these two signs, nor hear thy voice: take of the river water, pour it out upon the dry land, and whatsoever thou drawest out of the river shall be turned into blood.98

After the conferment of these two miracles the Holy Prophet was asked to go to Pharaoh for the proclamation of Truth and to seek release of Bani Isra'il from

98. Exodus 4:9
Egyptian bondage. This was the purpose for which the Holy Prophet was raised and he performed his assignment with great zeal facing formidable opposition and at last led Isra'îlîtes out of Egypt. A great spiritual revolution was ahead of him. At this juncture also he prays to Allâh for His help and guidance for the faithful fulfilment of his mission which was apparently a difficult one.

The handing over of his mission is mentioned in various verses of the Holy Qur'ân (20:24; 79:17; 7:103; 28:32) and in the Old Testament in Exodus 3:10.

Seeking of help from Allâh is mentioned in the following verses:

Moses said : O my Lord. Expand me my breast; Ease my task for me; And remove the impediment from my speech. So they may understand What I say: And give me a Minister From my Family, Aaron, my brother; Add to my strength though him,
And make him share
My task: That we may celebrate
Thy praise without stint,
And remember Thee without stint,
For Thou art He that (ever) regardeth us
The above prayer is granted:
(Allah) said: Granted
Is thy prayer, O Moses 99

In the Old Testament also such a request is cited in the following words:

Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before: and since thou hast spoken to thy servant, I have more impediment and slowness of tongue. The Lord said to him: who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? Did not I? Go therefore, and I will be in thy mouth: and I will teach thee what thou shalt speak. But he said: I beseech thee Lord, send whom thou wilt send. The Lord being angry at Moses said: Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee and seeing thee shall be glad at heart .... He shall speak in thy stead to the people, and shall be thy mouth: but shalt be to him in those things that pertain to God. And take this rod in thy

hand, wherewith thou shalt do the
signs.\(^{100}\)

It would be rather unfair on our part to compare the Divine Message with the interpolated matter. To some extent it can be said that one thing is common that is pertaining to seeking the help for the discharge of his duties. As regards the mention of the Holy Prophet Harūn is concerned the difference lies in the fact that in the Holy Qur'ān, the Holy Prophet Moses(Pbūh) himself proposed his brother's name while in the Old Testament, it is from the God's side. The reason for God's anger is quite strange. It is basically against the style of the Holy Qur'ān. No such an idea can be formed from reading of the Holy Qur'ān. Thirdly, the Holy Prophet Harūn is quoted as a priest in the Old Testament while he is a Messenger of Allah of the same status and position as the Holy Prophet Moses. The Holy Qur'ān confirms that both of them were given Torah:

In the past we granted
To Moses and Aaron
The Criterion (for judgement),
And a Light and a Message
For those who would do right\(^{101}\).

\(^{100}\) Exodus 4 : 10-17
\(^{101}\) Holy Qur'ān 21:48
Therefore a great injustice has been done to this Holy Prophet of Allah by lowering his status to a priest only in the same way as done with the Holy Prophet Shuaib (peace be on him). Thus the version of the Old Testament is a clear cut interpolation made in it.

It may be noted that the actions of the Holy Prophets are always governed by His Will— they are either for the spiritual upliftment of the Holy Prophet himself or for citing an example for others to draw lesson out of it. In the above quoted prayer of the Holy Prophet, one should not doubt that he was hesitant in the discharge of his assignment but he has opened rather formulated a universal code that being servant of Allah one should ask for His help and guidance at the time of taking up or before the start of any Office of assignment so that the support of Allah is ensured for its accomplishment in the best possible manner. The Old Testament is totally void of this spirit of the Holy Qur'an in the description of the Holy Prophets.

The second thing which struck the mind of the Holy Prophet was the anticipation of any mischievous activity in retaliation of the death of the Egyptian which caused his leaving the place. Though it was an out-dated affair but the Holy Prophet expressed his feeling:
He said 'O my Lord.
I have slain a man
Among them, and I fear
Lest they slay me. 102
The third one was the charge of falsehood:
For I fear that they may,
Accuse me of falsehood 103.

No mention of these difficulties is made in the Old Testament. The Holy Prophet is assured of any help needed in the discharge of his mission.

He said: We will certainly
strengthen thy arm through
Thy brother, and invest you both
with authority, so they
Shall not be able to
Touch you: with Our Signs
Shall ye triumph - you two
As well as those
Who follow you 104

The version of the Old Testament in this regard is as under:

102. Holy Qur'an 28:33
103. Holy Qur'an 28:34
104. Holy Qur'an 28:35
And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him. And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded. And they came together, and they assembled all the ancients of the ancients of the children of Israel. And Aaron spoke all the words which the Lord had said to Moses: and he wrought the Signs before the people. And the people believed. And they heard that the Lord had visited the children of Israel: and that he had looked upon their affliction: and falling down they adored.

Nothing of this sort is found in the Holy Qur'ān that the Holy Prophet Ḥarūn went to the desert to meet his brother on the way and when they returned in the town (Egypt); assembled all the people and worked the miracles and people believed. From reading of the Holy Qur'ān one can understand that both the Holy Prophets, as commanded by Allāh, went to the Pharaoh and conveyed the Message of Allāh and also worked the miracles but in the Court of the Pharaoh though many people might be present over there who witnessed the

105. Exodus 4: 27-31
occasion and that is too with the hands of the Holy Prophet Moses and not by the Holy Prophet Harūn as stated in the Old Testament.

Therefore the above noted version of the Old Testament that the Holy Prophets assembled the ancients of children of Israēl is an interpolation whose record is not available in the Holy Qur'ān.
CHAPTER-III

The Holy Prophet Moses and Pharaoh

Pharaoh* as a person:

The Holy Qur'ān describes Pharaoh as an arrogant\textsuperscript{106} rebellious and wicked\textsuperscript{107} who transgressed all bounds\textsuperscript{108} exalted himself in the land\textsuperscript{109}, worshipped himself as a god\textsuperscript{110}, unjust for he had divided his people into groups depressing the small one\textsuperscript{111} (Bani Israil), enslaved them and also had decreed for killing of their male babies\textsuperscript{112}. He had instituted hard works upon them\textsuperscript{113} beyond their capacity and thus had made their lives utterly bitter demanding immediate compassion.

Maulana Abdul Majid Daryabadi in his translation and commentary of the Holy Qur'ān has stated that Ramses II,

\textsuperscript{*} Pharaoh (Arabic, Fir awn) is a dynastic title, not the name of any particular king in Egypt. It has been traced to the ancient Hieroglyphic words, Per aa, which mean 'Great House'. The nun is an 'infirm' letter added in the process Arabisation(Abdullah Yusuf 'Ali, p.374).

\textsuperscript{106} Holy Qur'ān 28:39
\textsuperscript{107} Holy Qur'ān 28:32
\textsuperscript{108} Holy Qur'ān 10:83
\textsuperscript{109} Holy Qur'ān 28:04
\textsuperscript{110} Holy Qur'ān 79:24
\textsuperscript{111} Holy Qur'ān 28:04
\textsuperscript{112} Holy Qur'ān 28:04
\textsuperscript{113} Holy Qur'ān 02:49
the generally acknowledged oppressor of Israel was inordinately vain. And his successor Menaphthah, the generally accepted Pharaoh of the Exodus, is represented as sitting on the throne of Horns, where he had been placed to give life to mankind, where he had gone as king to watch our mortals. He is called 'the living', 'the Giver of life', and the Gracious God. Full of vainglory and arrogance his vanity was excessive. 114

Pharaoh in the Old Testament:

In the Old Testament too, he is quoted as one who had adopted high handed methods for oppressing Israelites in all walks of their life 115. About his own person, the Old Testament says that Pharaoh's heart was hardened and he did not let the people go. 116

Pharaoh in the words of his own wife:

Her traditional name is 'Asia. She was a believer in Allāh. In spite of her husband's proudy and mischievous nature she was able to preserve her faith and prayed to Allāh in the following words:

0 my Lord, build
For me, in nearness

114. Abdul Majid Daryabadi, II/507.
115. Exodus 1:14
116. Exodus 4:21
To Thee, a mansion
In the Garden
And save me from Pharaoh
And his doings,
And save me from
Those that do wrong

_Holy Prophet's contact with Pharaoh:_

It is already mentioned as to how the Holy Prophet Moses was saved in his infancy from the cruel clutches of Pharaoh and his men in spite of all checks and tricks employed even before his birth and after that. The Holy Prophet was brought up in his palace and one day when he was grown up had to leave Egypt all of sudden just to escape his mischievous plan. There are stated two Egyptian kings with whom the Holy Prophet had dealt with.

The first is the one in whose palace he was brought up and lived till he left for Madyan. He lived in Madyan for about a decade or so and when came back to Egypt after being revealed and appointed to the High Office of Prophethood, there was another king who had dialogues with the Holy Prophet and in whose reign exodus took place and it was this Pharaoh who was drowned while following the Holy Prophet. The dead body of this Pharaoh

117. Holy Qur'an 66:11
This is merely a historical background. No such trace that there were two Pharaohs in the Holy Prophet's time can be drawn from reading of the following verses of the Holy Qur'an:

Did we not
Cherish thee as a child
Among us, and didst thou not
stay in our midst
Many years of thy life ....
and the Holy Prophet Moses's answer:
I did it
Then, when I was
In err.
So I fled from you (all)
When I feared you,
But my Lord has (since)
Invested me with judgement
(And wisdom) and appointed me
As one of the messengers 118

The above verses do not give any clue that there were two different Pharaohs. The Holy Prophet after being assigned the high office meets Pharaoh in his court for the proclamation of Truth—guide him the righteous path

118. Holy Qur'an 26: 18-21
of Tawḥīd (oneness of Allāh) and also to plead for the redemption of Bani Israil.

There is a very detailed account in the Holy Qur'ān of the conversation or say dialogues held between the Holy Prophet and Pharaoh spread over many verses of Surah Ta Ḥā, Shuara, Qasas, Araf and Yunus etc. An attempt is made to give a precised account of it. As a matter of fact the first message that all the Holy Prophets gave is the Oneness of Allāh (Tawḥīd). This is the fundamental message of the doctrine of Islam in all ages for all people and in all circumstances. The manner adopted by the Holy Prophet in spreading of this message of Allāh is the gentle saying\textsuperscript{119}. So did the Holy Prophet Moses. It may also be noticed that it is one of the peculiar style of the Holy Qur'ān that it specifically emphasizes on mild speaking on all occasions and particularly while spreading the message of Allāh of which the Old Testament is totally void of. When he came to Pharaoh’s court the Holy Prophet addressed him:

\textbf{I am a messenger from} \\
\textbf{The Lord of the Worlds} \\
\textbf{One for whom it is right} \\
\textbf{To say nothing but truth} \\
\textbf{About Allah. Now have I} \\
\textbf{Come unto you (people) from} \\
\textbf{Your Lord, with a clear(sign)}

\textsuperscript{119}. Holy Qur'ān 20:35
So let the children of Israel depart along with me.  

In Surah Ta Ha the address is mentioned in the following words:

Verily we are
Messengers sent by thy Lord:
Send forth, therefore, the children of Israel with us, and
Afflict them not:
With a sign, indeed,
Have we come from thy Lord.
And peace to all who follow guidance.
Verily it has been revealed
To us that the Penalty (Awaits) those who reject
And turn away

When the message was delivered, the Pharaoh asked:

Who then,
O Moses, is the Lord of you two?

---

120. Holy Qur'an 7:104, 105
121. Holy Qur'an 20:47-48
122. Holy Qur'an 20:49
Version of the Old Testament

After these things Moses and Aaron went in, and said to Pharao: Thus saith the Lord God of Israel: Let my people go that they may sacrifice to me in the desert. But he answered: Who is the Lord that I should hear his voice, and let Israel Go? I know not the Lord, neither will I let Israel go.\(^{123}\)

Virtually the purpose behind revelation of the Holy Prophet Moses was not to take Israelites out of Egypt but to let them free from Egyptian bondage. And apparently it was not possible without delivering them out of Egypt. Their sacrifice for god as mentioned in the Old Testament is quite strange. The Holy Qur'an further says:

And say to him
Wouldst thou that thou
Shouldst he purified
(From sin) ? -
And that I guide thee
To thy Lord, So thou
Shouldst fear Him.\(^{124}\)

---

123. Exodus 5:1-2
124. Holy Qur'an 79:18, 19
Therefore it can be said that apart from rescuing them from bondage he was also sent to present Truth before Pharaoh and guide him and others the righteous path. Thus the above quotation of the Old Testament is too an interpolation. Pharaoh was himself the godking of Egyptians and hearing the name of Allah he asked such a question. The reply of the Holy Prophet was simple and clear based on facts and supported by arguments:

Our Lord is
He Who gave to each (created) thing its form
And nature, and further
Gave (it) guidance?
Then the Pharaoh said:
What then
Is the condition of previous generation. 125

The Holy Prophet answered:

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

125. Holy Qur'ān 20:51
Spread out; has enabled you
To go about therein by roads
(And channels); and has sent
Down water from the sky
With it have We produced
Diverse paris of plants
Each separate from the others.126

In surah Al Shuāra we are told of an another question
put up by Pharaoh:

(Pharaoh) said: Did we not
Cherish thee as a child
Among us, and didst thou not
stay in our midst
Many years of thy life?*
And thou didst a deed
Of thine which (thou knowest)
Thou didst, and thou art
An ungrateful (wretch)
The Holy Prophet Moses replied:
Said: I did it†

* Pharaoh adopted a crooked route of reminding his upbringing in the palace— a third grade dealing opted only when one is frustrated.
† No deviation from fact—note the truthfulness of the Holy Prophet.

Then, when I was
In error.
So I fled from you (all)
When I feared you ;
But My Lord has (since)
Invested me with judgement
(And wisdom) and appointed me
As one of the messengers
And this is the favour
With which thou dost
Reproach me - that you
Hast enslaved the children
of Israel .

The Old Testament is deficient of all these
dialogues.

Version of the Old Testament:

And the Lord said to Moses: Behold I have
appointed thee the God of Pharaoh: and Aaron
thy brother shall be thy prophet. Thou
shalt speak to him all that I command thee;
and he shall speak to Pharaoh, that he let
the children of Israel go out of his land.
But I shall harden his heart, and shall
multiply my signs and wonders in the land

127. Holy Qur'ān 26:18-22
of Egypt. And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people the children of Israel out of the land of Egypt, by very great judgements .... And Moses and Aaron did as the Lord had commanded, so did they. 128

This pertains to the Biblical concept of God. The Quranic concept of Allah is that He is Supreme and one. One who possesses the attributes Al-Hayye (the ever-living); Al-Qayyum (the self-existent); Al-Mohye (the life giver); Al-Hakim (the Ever Wise); Al-Bari(The Maker); Al-Rabb (the Evolver of a thing from stage to stage to its goal of perfection); Al-Rahman (the Beneficient who anticipates the progressing needs and preprovides them) etc. The Qur'an has more eloquently appealed to the intelligence of man for a belief in Allah. Contrast with this 'Moses as the god of Pharaoh and Aaron his prophet' is a senseless rather foolish concept. Pure has been the concept of Oneness of Allah in hundreds of verses of the Holy Qur'an.

From the speech of the Holy Prophet Moses as recorded in the proceeding verses of surah Ta Ha hearing of One Allah enraged the Pharaoh very much for it affected

128. Exodus 7:1-6
his own status before his people who worshipped him. There might be countless false gods on earth for various people at different places but today he heard about ONLY ONE ALLAH who is the Lord of the Worlds - the Absolute, Supreme, Nourisher and Regulator, cherisher of the heavens and the earth, all the between. The second thing which can also be construed to have caused his anger stirred up is Moses' saying 'if ye only had seses.' underlying the meaning the Truth can be understood only by those who possess the power of judgement. The Pharaoh said:

To those around: Do ye not listen (to what he says)

In his wrath he also uttered:

If thou
Dost put forward any god
Other than me, I will
Certainly put thee in prison

It was because of the fact that 'the Pharaoh was looked upon as 'a god upon earth', 'the good god' and 'the great god' and who inherited from his father the idea that he was actually on a par with the greatest of the recognized

129. Holy Qur'ân 26:24
130. Holy Qur'ân 26:28
131. Holy Qur'ân 26:25
132. Holy Qur'ân 26:29
Now we come to surah Al-Araf where the mention of the two miracles worked by the Holy Prophet Moses is made. The Pharaoh demanded:

If indeed
Thou hast come with a Sign,
Show it forth
and when the Holy Prophet Moses threw his rod:
And behold. it was
A serpent, plain (for all to see).
And he drew out his hand,
And behold. it was white
To all beholders.

Then
Said the chiefs of the people
of Pharaoh: This indeed
a sorcerer well versed
His plan is to get you out
Of your land: then
what is it ye Counsel?
They said: keep him
And his brother in suspense
(For a while) and send

134. Holy Qur'ān 7:106
To the cities men to collect
And bring up to thee
All (our) sorcerers well-versed^{135}
In Surah Yūnus we are told that:
When the truth did come
to them from Us, they said:
This is indeed evident sorcery .
said Moses: Say ye (this)
about the truth when
it hath (actually) reached you?
Is sorcery (like) this ?
But sorcerers will not prosper
They said : Hast thou
come to us to turn us
away from the ways
We found our fathers following
In order that thou and thy brother
may have greatness in the land ?
But not we shall believe in you .
said Pharaoh : Bring me
every sorcerer well-versed.^{136}
This tacle is common with all the unbelievers
that they prefer the supersition and fictitious
practices of their fathers and forefathers and do not
give any importance either to the message of Allāh or

^{135}. Holy Qur'ān 7:106-112
^{136}. Holy Qur'ān 10:76-79
His signs but ridicule it, charge with falsehood and then reject it simply because they do not try to understand truth in the face of their own arrogance and blasphemies, so did the Pharaoh and his chiefs.

In sura Ta Hā

And We showed Pharaoh All Our Signs, but he Did reject and refuse He said: Hast thou come to drive us out of our land with thy magic? 0 Moses? But we can surely produce Magic to match thine. So make a tryst Between us and thee, Which we shall not fail To keep – neither we nor thou In a place where both shall have even chances. Moses said: Your tryst Is the day of the Festival And let the people be assembled When the sun is well up So Pharaoh withdrew He concerted his plan, And then came (back) 137

CHAPTER-IV

Holy Prophet Moses and the Magicians

The magicians had enjoyed great honour and prestige in those days. Magic was a part of Egyptian religion. They wielded great influence by their tricks over the people. Abdullah Yusuf 'Ali in his translation and commentary of the Holy Qur'an states that 'magic, mummary and deceptions which pertained to Egyptian pagan religion became a creed, a State article of faith, to which all citizens were compelled to bow, and to which its priests were compelled actively to practise. And Pharaoh was at the head of the whole system - the high priest or the supreme god. So the Pharaoh, on the advice of his chiefs requisitioned the services of all the adept magicians just to dismiss the claims of the Holy Prophet Moses.

In order that the Truth is displayed and brought to the notice of all, the Holy Prophet proposed a day for the contest when all people are free from their works so that they could assemble as large number

139. Day of Festival may be either 20 days in March, or 27 days in August or yet greater Festival named after Sed. (Abdul Majid Daryabadi, Vol.II, p.511).
140. Holy Qur'an 26 : 39-40
as possible and eye witness the exactness of the miracles and thus distinguish between Truth and False. So the people were asked to assemble on an appointed day.

And the people were told:
Are ye (now) assembled?
That we may follow
The sorcerer (in religion)
If they win?  

Hither, the magicians desired of suitable reward in case they win over.

So when the sorcerers arrived
They said to Pharaoh
Of course - shall we have
A (suitable) reward
If we win

Undoubtedly the most proficient and noted sorcerers would have been called. Their art was built up on trickery and imposture, and the first thing they could think of was to make a selfish bargain. The Pharaoh and his council would, in their present state of panic, agree to anything they could offer. The Pharaoh not only promised them any rewards they desired if they foiled the strange power of these men, but he also promised them the highest dignities round his own person.

141. Holy Qur'an 26: 39-40
142. Holy Qur'an 26: 41
Pharaoh replied:

He said: Yea, (and more)-
For ye shall in that case
Be (raised to posts)
Nearest (to my person) 143

Notice the embarrassment of the Pharaoh who boasted and posed himself as god and worshipped by Egyptians and now discomfitted so much weakened to accept demands of the sorcerers to save his own status before the Holy Prophets of Allah. It is a pity that he was quite incapable to acknowledge Truth.. Then the contest began. The sorcerers asked:

O Moses.
Wilt thou throw (first),
or shall we have
the (first throw) 144

The Holy Prophet Moses said:

Nay, throw ye
First, Then behold
Their ropes and their rods 145

143. Holy Qur'an 26:42
144. Holy Qur'an 7:115
145. They provided themselves with a great number of thick ropes and long pieces of wood, which they contrived, by some means, to move, and make them twist themselves one over the other, and so imposed on the beholders, who at a distance took them to be true serpents. (George Sale, his English Translation of the Holy Qur'an, Frederick Warne and Co.Ltd., London, p.154.)
So it seemed to him
on account of their magic -
Began to be in lively motion
They bewitched the eyes
Of the people, and struck
Terror into them: for they
showed a great (feat) of magic
So Moses conceived
in his mind a (sort of) fear.

The concerted attack of evil is sometimes so well-
contrived from all points that falsehood appears and
is acclaimed as the truth. The believer of truth is
isolated, and a sort of moral dizziness creeps over
his mind. But by Allah’s grace Faith asserts itself,
gives him confidence, and points out the specific
truths which will dissipate and destroy the teeming
brood of falsehood.

We said, Fear not.
For thou hast indeed
The upper hand.
Throw that which is
in thy right hand:

147. Holy Qur’ān 7:116
149. Abdullah Yusuf Ali p.777
Quickly will it swallow up
That which they have faked:
What they have faked
Is but a magician's trick
And the magician thrives not,
(No matter) where he goes.\textsuperscript{150}

\textbf{Magicians profess faith}:

Thus Truth was confirmed
And all that they did
Was made of no effect,
So the (great ones) were vanquished
There and then, and were
made to look small.
But the sorcerers fell down
Prostrate in adoration,
Saying: We believe
In the Lord of the Worlds.
The Lord of Moses and Aaron.\textsuperscript{151}

In this way
Allah by His words
Doth prove and establish
His Truth, however much
the sinners may hate it.\textsuperscript{152}

\textsuperscript{150} Holy Qur'an 20:69
\textsuperscript{151} Holy Qur'an 7.118-122
\textsuperscript{152} Holy Qur'an 10:82
The tricks of the magicians through which they used to awe the ordinary people could no longer stand before Truth and their art proved to be nothing but simply enchantment and deceit. The assurance of Allāh 'fear not for thou has indeed the upper hand' fulfilled and the magicians famous for their art, could not but how their heads before the Supreme and the ONLY authority of the world.

Now we come to the most glaring interpolation traced out in the Old Testament that is about the working of the miracles with the hands of the Holy Prophet Harūn and not by the Holy Prophet Moses who was in fact invested these miracles. The compilers of the Old Testament has made every effort to give a deceptive appearance of their Holy Book contrary to the Truth mentioned in the Holy Qur'an. They have inserted their own fabricated stories even without going into the justification of their own statement. At the same time they have not even tried to understand Truth perhaps in the manner of Pharaoh knowingly. And if they think over a little, they would realize that Pharaoh who so much opposed to the concept of Allāh also convinced and accepted and professed faith but at a very later stage when it had no appeal and thus the profession was rejected.

153. Holy Qur'an 100:90
Version of the Old Testament:

And the Lord said to Moses and Aaron:
When Pharao shall say to you, shew signs:
thou shalt say to Aaron: Take thy road, and cast it down before Pharao, and it shall be turned into a serpent. So Moses and Aaron went into Pharao, and did as the Lord had commanded. And Aaron took the rod before Pharo, and his servants and it was turned into a serpent.¹⁵⁴

As a matter of fact it was the Holy Prophet Moses who was given the miracles and who worked them with Allah's authority. Secondly, they (compilers of the Old Testament) have missed the second sign (becoming of his hand white when taken out of his bosom) which was also worked after the first one as is evident from the Holy Qur'ān as cited above. However, the Holy Prophet Harun was very much present there. Perhaps, they have drawn an undue advantage of the impediment of the tongue of the Holy Prophet Moses when it was cured and he became perfect after his prayer was granted.

Profession of faith by the magicians who were patronized and summoned as an aid to the Pharaoh gave a great setback and an unending insult to him that he

¹⁵⁴. Exodus 7:10-12
could not hesitate in uttering:

Said Pharaoh: Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people but soon shall ye know (the consequences) Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross. 155

In surah Tā Hā and I will have you crucified on trunks of palm trees: So shall ye know for certain which of us can give the more severe and the more lasting punishment. 156

Magicians Consistency:

As the Truth had been revealed to the magicians they maintained it undiminishing. They were perfectly

155. Holy Qur'ān 7:123
156. Holy Qur'ān 20:71
staunched not to be deceived by Pharaoh that is why
when he threatened them of dire punishment their
answer was:

They said: Never shall we
regard thee as more than
the clear signs that have
come to us or than
Him Who created us.
So decree whatever thou
Desirest to decree:
canst only decree (touching)
the life of this world
for us, we have believed
in our Lord: may He
Forgive us our faults,
and the magic to which
thou didst compel us:
for Allah is Best
and Most Abiding.\textsuperscript{157}

Besides these magicians some children of Isrā'îl also
converted to the Faith in one Allāh.

But none believed in Moses
Except some children of his people,
because of the fear of Pharaoh
and his chiefs, lest they

\textsuperscript{157} Holy Qur'ān 7: 72-73
should persecute them; and
certainly Pharaoh was mighty
on the earth and one who transgressed
all bounds.158

No such a detailed and exhaustive account of the contest
and the dialogues followed is available in the Old
Testament except that ' and Pharaoh called the wise men
and the magicians ; and they also by Egyptian enchant­
ments and certain secrets did in like manner, and they
every one cast down their rods, and they were turned into
serpents ; but Aaron's rod devoured their rods.159

(vi) Pharaoh's reaction:

After having achieved an overwhelming victory
over the false vanity of the Pharaoh, the Holy Prophet
Moses became a triumphant in Egypt. The Pharaoh who was
already stubborn and obstinate now became more furious
than before. The Holy Prophets engaged themselves in the
spread of Truth. But how the Pharaoh and his chiefs could
tolerate the openly spread of truth. They were now more
mischievous than ever. They addressed their godking:

Wilt thou leave

Moses and his people,
to spread mischief in the land,

158. Holy Qur'an 10:83
159. Exodus 7:11-12
And to abandon thee
and thy gods? 160

The Pharaoh was already vindictive irresistibly to
avenge having a strong inducement to inflict drastic
punishment particularly upon those who were converted
to true faith, the divergence of his attention by the
chiefs drove him increasingly mad, ordered for restoring
his earlier resolution:

Slay the sons
of those who believe
with him, and keep alive
their females 161

Being coward, Bani Israil were now dishearted and
depressed. 162 Pharaoh revived the decree only because
they were now believers and custodian of the true faith.
The Holy Prophet stimulated their temper towards a
definite goal and urged:
Said Moses to his people
"Pray for help from Allah
And (wait) is patience and constancy:
For the earth is Allah's,
To give as a heritage
To such of His servants

160. Holy Qur'an 7:127
161. Holy Qur'an 40:25
162. Holy Qur'an 7:129
As He pleaseth; and the end
Is (best) for the righteous. 163

The Holy Qur'ān says:

Now, when he came to them
In Truth, from Us,
They said, "Slay the sons
Of those who believe
With him, and keep alive
Their females," but the plots
Of Unbelievers (end) in nothing
But errors (and delusions) 164

The Pharaoh, in his madness also uttered:

Leave me to slay Moses and let him
call on his Lord What I fear is lest
he should change your religion, or lest
should cause mischief to appear in the land. 165

The Holy Prophet Moses answered:

I have indeed called upon my Lord and
your Lord (for protection) from
every arrogant one who believes not
in the Day of Account. 166

163. Holy Qur'ān 7:128
164. Holy Qur'ān 40:25
165. Holy Qur'ān 40:26
166. Holy Qur'ān 40:27
A Believer's speech:

Then a marvellous speech was delivered by a person who had till then did not disclose his faith, in Allah, back championed Truth backing the Holy Prophet and supporting his cause vehemently. He said:

Will ye slay a man because he says 'My Lord is Allah? when he has indeed come to you with clear (sings) From your Lord? And if he be a liar, on him is (the sin of) his lie; But if he is telling the truth then will fall on you something of the (calamity) of which he warns you:

Truly Allah guides not one who transgress and lies. 167

The speech is lengthy and carries a universal truth conveying intelligence and concrete lessons that serve for the cause of mankind seeking righteous path in the light of the message of Allah delivered by the Holy Prophets. From the above quoted part of his speech, one can draw the idea of natural calamity iminent to that befall upon the Pharaoh and his people, for not only they had opposed the Truth but rejected it and also did not desist from the drastic measures adopted against the Holy

167. Holy Qur'an 40:28
Prophets and the believers. The Holy Prophet exhorted his people for patience and constancy, firm in their faith for these would save them from the arrogance of the transgressors. He said:

O my people.
If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)
They said: In Allah do we put our trust
Our Lord. make us not a trial for those who practise oppression

Version of the Old Testament:

Therefore he commanded the same day the overseers of the works, and the taskmasters of the people, saying: ....... neither shall you diminish any thing thereof: for they are idle and therefore they are crying let us go and sacrifice to our God. Let them be oppressed, with works and let them fulfil them: that they may not regard lying works.

169. Holy Qur'ān 10:84-85
170. Exodus 5:6-9
(vii) Natural calamities:

From the foregoing pages one can understand that the Pharaoh had then decided to destroy the children of Israil by imposing upon them heavier burdens even beyond their tolerance so much that it appealed the Divine Authority and the wrath of Allah befell upon them and they were entrapped into calamities of various types which they could never thought of. The Pharaoh became quite helpless before the calamities, unable to do anything to escape but to approach the Holy Prophet for the removal of them so that his people may breath a sigh of relief. The Holy Qur'an says that:

We punished the people of Pharaoh with years (of drought) and shortness of crops; that they might receive admonition so we sent (plagues) on them: wholesale Death, Locusts, Lice, Frogs and Blood: Signs openly self-explained; but they were stepped in arrogance, a people given to sin.

In the Old Testament the calamities are termed as Plagues whose detailed description is spread over in many verses of Exodus:

171. Holy Qur'an 7:130, 133
Exodus 7: 14 - 25 - First Plague - turning of water to blood.

,,,, 8: 16 - 19 - Third Plague of Mosquitoes
,,,, 8: 20 - 32 - Fourth Plague of Flies
,,,, 9: 1 - 7 - Fifth Plague of Murrain
,,,, 9: 8 - 12 - Sixth Plague of Boils
,,,, 9: 13 - 35 - Seventh Plague of Hail
,,,, 10: 1 - 20 - Eighth Plague of Locusts
,,,, 10: 21 - 29 - Ninth Plague of Darkness
,,,, 11: 1 - 10 - Tenth Plague of the death of the Firstborn

while in the Holy Qur'an they are called Clear Signs, say miracles because when the Holy Prophet prayed for their removal people were relieved of. In the Holy Qur'an these clear signs are numbered as Nine:

1. The Staff (rod) 
2. Hand (white)
3. Drought 
4. Shortening of crops
5. Epidemic 
6. Frogs
7. Lice 
8. Locusts
9. Blood

Among these the first two are foremost generally known miracles and the remaining seven are the natural calamities removed by Allah when the Holy Prophet interceded and prayed for their removal. Whenever the calamities befell people suffered greatly. First of all, as in the Old Testament, the river water turned into blood - people could not drink of it! and there was blood in all the land of Egypt! it was over after seven day. Secondly, the frogs entered the houses - upon the beds, into the
ovens, into the remains of the meats etc. Thirdly, mosquitoes, fourthly swarms of flies all over Egypt making their lives hard to live. Even their animals could not be escaped from infectious disease, 'a very grievous murrain upon thy horses, and asses and camels, and oxen, and sheep'. "And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belonged to the children of Israel: This was the fifth plague. Then came of boils - with the sprinkle of handfuls of ashes in the air brought 'boils and swelling blains both in men and beasts'. Stretching forth the hand towards heaven brought 'thunder and hail and lightning running along the ground', 'so great bigness as never before was seen in the whole land of Egypt since that nation was founded'. In the same manner came the plagues of Locusts and darkness but the tenth one paved way for their departure.

The Holy Qur'ān says that every time when people suffered they approached the Holy Prophet with the promise that if the calamity is repaired they would believe in One Allah but each time they went back of their words. The comparative account of this is as under:
<table>
<thead>
<tr>
<th>Holy Qur'an</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every time the Penalty fell on them, they said: Pray ye to the Lord to take away the frogs from me and from my people: and I will let the people go to sacrifice to the Lord. (Exd.8:8) And Pharao sent and called Moses and Aaron, saying to them: I have sinned against the Lord your God, and against you. But forgive me my sin this time also and pray to the Lord your God that he may take away from me this death. (Exodus 10:17)</td>
<td></td>
</tr>
<tr>
<td>0 Moses . on our behalf call on thy Lord in virtue of His promise to thee: If thou wilt remove the Penalty from us, We shall truly believe in thee, and we shall send away the children of Israel with thee. But every time we removed the penalty from them according to a fixed term which they had to fulfil - behold they broke their words.</td>
<td>But Pharao called Moses and Aaron and said to them: If thou wilt remove the Penalty from us, We shall truly believe in thee, and we shall send away the children of Israel with thee. But every time we removed the penalty from them according to a fixed term which they had to fulfil - behold they broke their words.</td>
</tr>
</tbody>
</table>

The Emigration (Hijra):

Now we come to the next phase of his life. When all possible remedial measures to correct the faith of Pharao and his people and bring about a change for the
better exhausted even after the completion of the dose of the catastrophes mentioned above or say their trial through the nine clear signs was over and in the meantime the message of Allah was also duly brought home to all the people and they did not reclaim, the time was ripe to deliver Bani Israil out of Egypt so that they are rescued from bondage and lead their way towards the Promised Land. And the Pharaoh still would not let Israilities go but the Holy Prophet Moses was asked to go out of Egypt along with his people.

We sent an inspiration
To Moses: Travel by night
With My servants, and strike a dry path for them
Through the sea, without fear
Of being overtaken (by Pharaoh)
And without (any other) fear

They were assured against any fear or overtaking by their enemy. In surah Al Shuara:
for surely
Ye shall be pursued

Version of the Old Testament:
Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.
This is the observable night of the Lord, when

172. Holy Qur'an 20:77
173. Holy Qur'an 26:52
he brought them forth out of the Land of Egypt:
This night all the children of Israel must observe in their generations.\footnote{174}

There is another version of the Old Testament that before leaving the land the children of Israël lent from Egyptians things like, vessels of silver and gold\footnote{175} and thus they befooled the Egyptians.

<table>
<thead>
<tr>
<th>Holy Qur'ān</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Then Pharaoh sent heralds</td>
<td>So he made ready his chariot,</td>
</tr>
<tr>
<td>(saying) These (Israelites)</td>
<td>and took all his people with him...</td>
</tr>
<tr>
<td>Are but a small band,</td>
<td>and he pursued the children of Israel but they were gone forth in a mighty hand.</td>
</tr>
<tr>
<td>And they are raging Furiously against us, But we are a multitude Amply forewarned</td>
<td></td>
</tr>
<tr>
<td>Al Shuara (26:53-56)</td>
<td>(Exodus 14:6-9)</td>
</tr>
</tbody>
</table>

Again,
And when the two bodies Saw each other, the people of Moses said: We are sure to be over taken
And when Pharao drew near, the children of Israel, lifting up their eyes, saw the Egyptians behind them: and they feared exceedingly, and cried to the Lord

\footnote{174. Exodus 12:42}
\footnote{175. Exodus 12:35, 36}
Notice the irresistible temperament of the children of Israil. They were already assured against all types of dangers because they were in the lead of the Holy Prophet of Allah but for their cowardice nature when they saw Pharaoh and his people advancing finding no way to flee as the sea was ahead of them and Pharaoh behind they feared and cried out:

We are
Sure to be overtaken {176}

In the Holy Qur'an they said to the Holy Prophet while in the Old Testament they cried to the Lord {177}. In response to their cry the Holy Prophet Moses said 'By no means My Lord is with me soon will He guide me {178}. In the Old Testament they said to Moses:

Perhaps there were no graves in Egypt, therefore thou hast brought us to die, in the wilderness; why wouldst thou do this, to lead us out of Egypt and Moses said to the people: fear not: stand and see the great wonders of the Lord, which he will do this day: for the Egyptians, whom you see now, you shall see no more for ever. The Lord will fight for you, and you shall hold your peace. {179}
Naturally, the Holy Prophet was duly content with the promise of Allāh against any threat or risk from the enemy. Ahead of them was sea and behind the Pharaoh and Egyptians.

<table>
<thead>
<tr>
<th>Holy Qur'an</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>Then We told Moses</td>
<td>And the Lord said to Moses:</td>
</tr>
<tr>
<td>By inspiration, strike the sea with thy rod, so it divided, and each separate part became like the huge, firm mass of a mountain.</td>
<td>... but lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.</td>
</tr>
<tr>
<td>Al Shuara (26:63)</td>
<td>(Exodus 14:15,16)</td>
</tr>
</tbody>
</table>

Again there is an addition of stretching of hand over the sea in the Old Testament. The next event is recorded as:

We took the children of Israel (with safety) across the sea. And the children of Israel went in through the midst of the sea dried up: for the water was as a wall on their right hand and on their left.

Al araf (7:138) (Exodus 14:22)

Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up. And the Egyptians pursuing went in after them ... and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

Tā Hā (20:78) (Exodus 14:23-27)
So We seized him and his hosts, and We Flung them into the sea: Now behold what was the end of those who did wrong.

And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant.

Ṭa Ḥa (20:40) (Exd. 14:31)

And thus the Pharaoh and Egyptians were drowned.

Uptil now in the whole event beside other important occasions, one thing is remarkable in the end of emigration story that the Pharaoh who strongly rejected the message of Allah and opposed the Holy Prophets, while drowning and finding no escape acknowledged Truth but at this stage it did not avail him anything as he had already come in the grip of death:

Of no effect is the repentance
Of those who continue
To do evil until death faces
One of them, 180

but his dead body was saved from destroying. From archaeological sources it is probable that the preserved dead body is of the same Pharaoh who was drowned while pursuing the Holy Prophet Moses.

This day shall We save thee
In thy body, that thou Mayest be a Sign to those Who come after thee. 181

180. Holy Qur'ān 10:90
181. Holy Qur'ān 10:92
as a memorial for all times to come that evil ultimately meets its tragic end. Other examples of Ad and Thamud are cited in the Holy Qur'an how mighty were they, destroyed when they did not adhered to the law of Allah, rejected Truth and opposed His Holy Prophets. And at last Truth and righteousness prevailed.
CHAPTER - V

The Holy Prophet and Bani Israil

In the previous chapters we have seen that after so much struggle the Holy Prophet Moses was able to deliver the Israelites out of Egypt. It was, as a matter of fact, with the grace of Allah that they crossed the sea miraculously. The Pharaoh and Egyptians who had entrapped them mercilessly, were destroyed by meeting a very tragic and exemplary death punishment leaving behind a lesson for future generations.

After they crossed the sea and marched towards the Sinai Peninsula they happened to pass by a people who were worshipping idols. For their long association with the Egyptians (four hundred and thirty years) and deeply infected with their superstitious habits, Bani Israil could not control themselves from saying:

O Moses.
Fashion for us
A god like unto the gods
They have

182. Exodus 12:40
183. Holy Qur'ān 7:138
It was an activity which shocked the Holy Prophet very much. He had from the very beginning, in the faithful dischargement of his duty, as has been the method adopted by all the Holy Prophets of Allah, endeavoured to correct their age-long infected beliefs. It transpires that Bani Israil were not capable to learn anything from the tragic death punishment of the Pharaoh and his people. Though the event cited an example for others but they had themselves witnessed the destruction of those who were ungodly and opposed the Holy Prophet and rejected the message of Allah. It was only due to their deep inclination to superstitious images that they expressed such a foolish idea. The Holy Prophet said:

Surely ye are a people without knowledge 184

Shall I seek for you
A god other than the (true)
God, when it is Allah
Who hath endowed you
With gifts above the nation 185

As regards their religion, the Israelite tribes were heirs to a religious tradition which can only have been Polytheistic 186. Among the Jews, Yahweh was originally

184. Holy Qur'ān 7:138
185. Holy Qur'ān 7:140
a pastoral god who protected and fertilized their animals. The belief in supernaturalism was highly developed.  

The people of ancient Israel and their ancestors before Moses did not regulate their conduct in accordance with a moral code revealed by God. Social relations, personal conducts, religious worship were all under the rule of customs. Many obsolete beliefs, undoubtedly were in existence. Malevolent demons were supposed to play a significant role in all matters of their life on all occasions. Allāh pitied on them and raised the two Holy Prophets at a time to show them the true path. But they were the people ungracious, arrogant, vexing and rebellious; lacking temperamental decency altogether. Always complaining and blaming the Holy Prophet of Allāh. Equally they were also discontent over the varied farteness of Allāh bestowed on them in various forms before exodus and after that.

(1) Favours of Allāh on Bani Israīl

The foremost of all the favours conferred on them was substantial number of Holy Prophets- the Holy Prophets Ibrahīm (Abraham), Is ḥāq (Isaac), Yaqūb (Jacob), Ayyūb (Job), Yūsuf (Joseph) etc. may peace and blessings of Allāh be on

188. Robert H. Pfeiffer, op.cit., p.43
189. ibid p.44
all of them, and then two Holy Prophets at the same time for guiding them the righteous path of Truth.

Next is their rescue from bondage.

We delivered you
From the people of Pharaoh:
they set you hard tasks and punishments, slaughtered
Your sons and let your womenfolk live

Now they were no more labourers; entirely free from any personal or state subjugation; saved from imposed servitudes and chains of slavery; as free as a human being sought to be.

Secured them from any foreign attack from behind:

And We raised above you
(the towering height of Mount (Sinai)
Protected them from the scorching sunrays:
And We gave you the shade of clouds
Provided them with food:

190. Holy Qur'an 2:49
191. Holy Qur'an 2:63
192. Holy Qur'an 2:57
And sent down to you
Manna and Quails, saying:
Eat of the good things
We have provided for you 193

Gushed out springs to satisfy their thirst:

We said strike the rock
with thy staff. Then gushed
forth therefrom twelve springs. 194

And besides these, also preferred them above all
other nations of that age:

O children of Israel
Call to mind,
The (special) favours
which I bestowed upon you,
and that I preferred you
to all others (for my Messages) 195

In the Old Testament too their preference over others
is quoted in the following words:

For you are a holy people to the
Lord your God and the Lord your God

192. Holy Qur'ān 2:57
193. ibid
194. Holy Qur'ān 2:60
195. Holy Qur'ān 2:47
has chosen you to be for himself, a people prized more highly than all other peoples who are on the face of the earth.\footnote{Deuteronomy 7:6 also 14:2}

Their preference above all other nations of that age does not mean that they had some qualities for which Allah raised them high but it was only His own Will which He bestowed upon them especially and that is too for their own benefits and upliftment. Professor P.C. Craigie in his commentary on the book of Deuteronomy has stated in the following words:

Their holy character does not indicate inherent merit, but rather divine choice; God had chosen Israel to be a people prized more highly than all the peoples who are on the face of the earth.\footnote{Craigie, P.C., The New International Commentary on the Old Testament, The book of Deuteronomy, Hodder and Stoughton, London, 1976, p.179.}

It must be borne in mind that this preference was in a restricted sense. It was subject to the condition of obedience to His commandments:

The Lord will raise you up to be a holy people for himself just as he promised you by oath, if you keep the commandments of the Lord your God and walk in his way.\footnote{Deuteronomy 28:9}
(II) Their ungratefulness:

The Old Testament maintains that:

And all the congregation of the children of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full. And again,

And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: why chide you with me? Wherefore do you tempt the Lord?

The Holy Qur'an confirms the provision of divine food to them. They complained of the sameness of food and also demanded for certain vegetables. In spite of their in possession of the divine food they desired for earthly food.

(III) Disobedience:

Their long time oppression of Egyptians rendered Bani Israil with major loss of their spiritual, moral

199. Exodus 16:2-3
200. Exodus 17:2
201. Holy Qur'an 2:61
and intellectual qualities so much so that they became incapable to make a distinction between Truth and False. That was the most sordid period of their life. The condition in which they lived, as already stated, mark so low as to be out of keeping with human dignity or generally acceptable standard of human character - ignoble in ideas and obtuse in manners.

Before going up to the mount of Tur, the second time, the Holy Prophet Moses asked his brother Harūn (PBOH) to:

Act for me amongst my people:
Do right and follow not
The way of those
who do mischief. 202

But Bani Israil did not resist from their age-old habit of deity worship in spite of the best efforts made in this regard by the Holy Prophet Harūn. 203 Samiri, who was an artist, became instrumental. On his instigation, people collected their ornaments and he modelled for them a calf by employing some deceptive trick that some sound like lowing of a bull emanated out of it. 204 Bani Israil were greatly tempted to this calf. The Holy Prophet Harūn said to them:

202. Holy Qur'ān 7:142
203. Holy Qur'ān 20:90-91
204. Holy Qur'ān 7:148
O my people.
Ye are being tested in this:
For verily your Lord is (Allah)
Most Gracious: So follow me
and Obey my command.
They had said: We will not
Abandon this cult, but we
will devote ourselves to it
Until Moses returns to us.²⁰⁵

The comparative account of the Holy Prophet passing
40 days on the mountain is given below:

<table>
<thead>
<tr>
<th>Holy Qur'an</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>We appointed for Moses</td>
<td>And Moses entered into the midst of the clouds, went up into the mountain, and he was there forty days, and forty nights.</td>
</tr>
<tr>
<td>Thirty nights, and completed (the period) with ten (more): Thus was completed the term (of communion) with his Lord, Forty nights</td>
<td></td>
</tr>
<tr>
<td>Al araf (7:142)</td>
<td>(Exodus 24:18)</td>
</tr>
</tbody>
</table>

(IV) Making of the calf:
The people of Moses made, And the people seeing that in his absence, out of Moses delayed to come down their ornaments, the image from the mount, gathering

²⁰⁵. Holy Qur'an 20:90-91
of a calf (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong.

Al araf(7:148) (Exodus 32:1-4)

The Old Testament further says that Prophet Aaron said to them that this is the god that have brought you out of the land of Egypt. He was also blamed to have built an altar before it and announced that tomorrow is the solemnity of the Lord.

These are all misgivings and interpolations made and actual events deleted from the Holy Book. How can a Holy Prophet of Allāh can incite people to worship other than Allāh. They have blamed the Holy Prophet Harūn for making the golden calf when it was modelled by Samiri. It is also against their own writings.

206. Exodus 32:4
207. ibid
208. The Unity of God was a revealed truth for the Jews, there was no need of proofs to establish it; it was a leading tenet of the faith (Jewish Encyclopaedia Vol.VIII p.661, with reference to Abdul Majid Daryabadi Vol.I p.14.)
The Holy Prophet Harūn had, as a matter of fact, objected to this activity and had said:

O my people ye are being tested in this
For verily your Lord is (Allāh)
Most Gracious: so follow me And obey my command\(^{209}\) But they did not resist and said:

We will not
Abandon this cult, but we will devote ourselves to it
Until Moses returns to us\(^{210}\)

When the Holy Prophet Moses descended from the mountain after receiving the dispensation say the religious code and when he joined his people, he was very much grieved seeing them led astray. He asked his brother, a temporary misunderstanding was developed and then removed, he then turned towards Samiri who pretended as if he was motivated by something supernatural. The golden calf was destroyed in the fire. The description is available both in the Holy Qurʾān and the Old Testament. The comparative account is given below:

\(^{209}\) Holy Qurʾān 20:90
\(^{210}\) Holy Qurʾān 20:91
Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly (melt) it in a blazing fire and scatter it broadcast in the sea.

Ta Ha (20:97)

And laying hold of the calf which they had made he burnt it, and beat it to power, which he strowed into water, and gave thereof to the children of Israel to drink.

(Exodus 32:20)

Notice the contrast. The Holy Qur'ān says that the remains of the idol were thrown into the sea so that Bani Israil could be sure that the calf had nothing in it even to secure its own existence and burnt like anything and thrown into the sea. While the Old Testament maintain that when the calf was burnt, they beat it to power, strowed into the water and then drank it. It shows a polytheistic way quite opposite to Truth. Again there lies difference in breaking of the Tablets:

When the anger of Moses was appeased, he took up the Tablets: in the writing thereon was guidance and mercy for such as fear their Lord.

Al Araf (7:154)

And when he came to high to the camp, he saw the calf, and the dances: and being very angry, he threw the Tablets out of his hand and broke them at the foot of the mount.

(Exodus 32:19)
So from the Holy Qur'ān we come to know that the Tablets were whole and not broken. There is no evidence that the Holy Prophet joined the broken Tablets and then informed Bani Isrā'il of the contents of the tablets. The Holy Prophet pursued them:

O my people
Ye have indeed wronged yourselves by your worship of the calf:
So turn (in repentence) to your Maker,
And slay yourselves

(the wrongdoers)
That will be better for you
In the sight of your Maker.
Then He turned towards you

(in forgiveness):
For He is Oft-Returning Most Merciful. But Bani Isrā'il were arrogant and instead of submitting themselves to the command of the Holy Prophet they said:

O Moses
We shall never believe in thee
Until we see Allāh manifestly.

Their demand was quite impertinent exceeding the bounds of their propriety quite impossible for any human being

211. Holy Qur'ān 2:54
212. Holy Qur'ān 2:55
in this world.\textsuperscript{213} Allāh is infinite. No concept can comprehend His self, His attributes, His wisdom or Will except that has been revealed to His Holy Prophets. Anyway, seventy people went up to the mountain with the Holy Prophet. Reaching there they hesitated and did not go further and left the company at some distance and the Holy Prophet had to advance alone.\textsuperscript{214} They were seized with earthquake and would have destroyed if the Holy Prophet had not interceded and asked for Allāh's mercy. The comparative account is given below:

And Moses chose seventy of his people for Our place of meeting: And he said to Moses: come unto the Lord, thouse, and Aaron, Nadab and Abui, and seventy of the ancients of Israel, and you shall adore afar off.

Al Araf (7:155) (Exodus 24:1)

Then there followed the prayer of the Holy Prophet seeking Allāh's mercy and His boundless grace for forgiveness of the errors committed by Bani Israil:

O my Lord
If it had been They Will

\textsuperscript{213} Maulana Shabbir Ahmad Usmani in his notes on Urdu the Translation of the Holy Qur'an by Maulana Mahmodul Hasan, Taj Co., Delhi, p.216.

\textsuperscript{214} Holy Qur'an 7:155 and Exodus 24:1
Thou couldst have destroyed,
Long before, both them
And me: would Thou
Destroy us for the deeds
Of the foolish ones among us\(^\text{215}\)....
And thus they were saved from destroying from the earth-
quake.

(V) **Their cowardice:**

Again, when the Holy Prophet asked them to go
further and enter into the Promised Land for which they
were actually taken out of Egypt they refused and turned
their faces from obeying his command. He said:

O my people enter
The holy land which
Allah hath assigned unto you,
and turn not back
ignominiously, for then
Will ye be overthrown,
To your own ruin.
They said: O Moses.
In this land are a people of exceeding
strength never shall
we enter it until they
leave it: If (once) they

\(^{215}\) Holy Qur'an 7:155
leave then shall we enter.\textsuperscript{216}

\textbf{Version of the Old Testament:}

Command the children of Isrel, and say to them: when you shall have passed over the Jorden, entering into the land of Chanaan, destroy all the inhabitants that land: beat down their pillars, and break in pieces their statues, and waste all their high places, cleaning the land and dwelling in it. For I have given it you for a possession.\textsuperscript{217}

The Old Testament further says that persons were sent to view the land in question. On their return they reported:

We caml into the land to which thou sentest us, which in very deed floweth with milk and honey, as may be known by these fruits: But it hath very strong inhabitants, and the cities are great and walled.\textsuperscript{218}

And when Moses said:

Let us go up and possess the land, for we shall be able to conquer it.\textsuperscript{219}

\textsuperscript{216} Holy Qur'\textsuperscript{ā}n 5:21-22
\textsuperscript{217} Numbers 33:51-53
\textsuperscript{218} Numbers 13:28-29
\textsuperscript{219} Numbers 13:31
They said:

No, were are not able to go up to this people because they are stronger than we ... the people that we beheld, are of a tall stature. There we saw certain monsters of the sons of Enac, of the giant kind: in comparison of whom, we seened like locusts.\textsuperscript{220}

From the above it can be seen that they were very much fearful to enter into the promised land. They said to the Holy Prophet:

Go thou and thy Lord
And fight ye two
while we sit here
(And watch)\textsuperscript{221}

The Old Testament further says that:

And all the children of Israel murmured against Moses and Aaron, saying: Would God that we had died in Egypt: and would God we may die in this vast wilderness, and that the Lord may not bring us into this land, lest we fall by the sword, and our wives and children be led away captives.

It is not better to return into Egypt?\textsuperscript{222}

\textsuperscript{220} Numbers 14:32-34
\textsuperscript{221} Holy Qur'an 5:24
\textsuperscript{222} Numbers 14:2-3
The answer of the Isra’ilites (Go thou and thy Lord) has a tinge of Polytehism about, for among the Polytehtistic people gods also were supposed to participate in war. 223

In short the Holy Prophet Moses (PbUh) made all possible efforts 224 to persuade them to enter into the promised land but they did not listen to him and proved themselves to be disobedient to the command of Allah. In the Old Testament too their refusal to enter into the promised land is mentioned:

"No we are not able to goup to this people because they are stronger than we" 225

Now the Holy Prophet Moses (PbUh) prayed to Allah:

O my Lord
I have power only
Over myself and my brother:
So separate us from this Rebellious people
Allah said Therefore
Will the Land be out of their reach for forty years
In distraction will they
Wonder through the Land:

223. Abdul Majid Daryabadi Vol.1 p.204
224. Holy Qur’an 5:20
225. Numbers 13:32
But sorrow thou not
Over these rebellious people.\textsuperscript{226}

The Old Testament says:

And forty years you shall receive your iniquities, and shall know my revenge:
For as I have spoken, so will I do to all this wicked multitude, that hath risen up together against me: in this wilderness shall it faint away and die.\textsuperscript{227}

It was all due to their disobedience to the command of Allāh. The Old Testament says that the Holy Prophet Moses (PbUH) went to the mountain and from there he saw the land for which God swore to Ibrahim, Isaac (Ishaq) and Jacob (Yaqūb) peace and blessings of Allāh be upon all of them, and then be died there.\textsuperscript{228} It further says that he was buried in the valley of land of Moab over against Phogor.\textsuperscript{229} His age at the time of his death is stated as 120 years.\textsuperscript{230} While no such description is available in the Holy Qur'ān. Therefore the version of the Old Testament can neither be accepted nor rejected.

\textsuperscript{226} Holy Qur'ān 5:25-26
\textsuperscript{227} Numbers 14:34-35.
\textsuperscript{228} Deuteronomy 34:4
\textsuperscript{229} Deuteronomy 34:6
\textsuperscript{230} Deuteronomy 34:7
Appendix-I

Summary of some of the events mentioned in the Holy Qur'an

1. Inspiration to his mother to cast him into the river, restoration and making him Messenger of Allah 20:38,39 & 28:7.8;

2. Endowment of Wisdom and Knowledge 28:14

3. His penitence over the death of Egyptian 28:16,17;

4. His leaving of Egypt on the advice of a wellwisher 28:20;

5. His prayer for guidance while leaving Egypt 28:21;

6. Again his prayer at the Madyan Well 28:24;

7. Modesty of the woman who called him home 28:25;

8. Narration of his story to the Holy Prophet Shuaib (PbUh) and his consolation 28:25;


10. Fulfilment of the convenant 28:29;

11. Magicians' demand before contest 26:41-42;

12. Conversion of magicians to faith 7:120-122;

13. Pharaoh's reaction to magicians 7:123 & 20:71;

14. Pharaoh's reaction to the Holy Prophet 40:26;

15. Pharaoh's profession of faith while drowning 10:90.
### Appendix-II

Some of the similarities in the events of the Holy Qur'ān and the Old Testament

<table>
<thead>
<tr>
<th>Event/Scenario</th>
<th>Holy Qur'ān</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Persecution of Bani Israil</td>
<td>2:49</td>
<td>Exd.1:9-22</td>
</tr>
<tr>
<td>2. His casting into the river</td>
<td>20:38, 39 &amp;</td>
<td>Exd.2:3</td>
</tr>
<tr>
<td>3. His sister pursued the box</td>
<td>28:11</td>
<td>Exd.2:4</td>
</tr>
<tr>
<td>4. His sister's role in calling the mother</td>
<td>28:12</td>
<td>Exd.2:7-8</td>
</tr>
<tr>
<td>5. His upbringing in Pharaoh's palace</td>
<td>26:18</td>
<td>Exd.2:9</td>
</tr>
<tr>
<td>6. Egyptian died of his fist</td>
<td>28:15</td>
<td>Exd.2:11-12</td>
</tr>
<tr>
<td>7. His leaving Egypt</td>
<td>28:22</td>
<td>Exd.2:15</td>
</tr>
<tr>
<td>8. His reaching at the Madyan well</td>
<td>28:23</td>
<td>Exd.2:15</td>
</tr>
<tr>
<td>9. He assisted the women at the well</td>
<td>28:24</td>
<td>Exd.2:17</td>
</tr>
<tr>
<td>10. He was called by their father</td>
<td>28:25</td>
<td>Exd.2:20</td>
</tr>
<tr>
<td>11. Perception of fire</td>
<td>28:29</td>
<td>Exd.3:2-3</td>
</tr>
<tr>
<td>12. His putting off shoes</td>
<td>20:12</td>
<td>Exd.3:5</td>
</tr>
<tr>
<td>13. Endowment of miracles</td>
<td>20:17-21</td>
<td>Exd.4:2-8</td>
</tr>
<tr>
<td>14. Request for the assistance of his brother</td>
<td>20:25-36</td>
<td>Exd.4:10-17</td>
</tr>
<tr>
<td>15. His dialogues with Pharaoh</td>
<td>7:104-106,</td>
<td>Exd.5:1-2</td>
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<td></td>
<td>20:47-50,</td>
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<td></td>
<td>26:18-22,</td>
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<td>10:76-79</td>
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<tr>
<td></td>
<td>Holy Qur'ān</td>
<td>Old Testament</td>
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<tr>
<td>17. Emigration (Exodus)</td>
<td>20:77, 26:51-52</td>
<td>Exd.12:35,36, 42</td>
</tr>
<tr>
<td>18. Pharaoh's pursuance</td>
<td>26:53-61</td>
<td>Exd.14:6-10</td>
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<tr>
<td>19. Striking the sea with rod</td>
<td>26:63</td>
<td>Exd.14:15-16</td>
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<tr>
<td>20. Crying of Bani Israil after seeing Pharaoh</td>
<td></td>
<td>Exd.</td>
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</tbody>
</table>
Some of the Dissimilarities in the events mentioned in the Holy Qur'an & the Old Testament

<table>
<thead>
<tr>
<th></th>
<th>Holy Qur'an</th>
<th>Old Testament</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>It was Pharaoh's wife who saved the Holy Prophet while in the Old Testament it was the daughter of Pharaoh who adopted him and called Moses.</td>
<td>28:9 Exd.2:5-10</td>
</tr>
<tr>
<td>2.</td>
<td>In the second day's fight one was Egyptian and the other Isrealite while in the Old Testament both were Egyptians.</td>
<td>28:18-19 Exd.2:13-14</td>
</tr>
<tr>
<td>3.</td>
<td>Number of women at the Madyan well were two while in the Old Testament their number is quoted as Nine.</td>
<td>28:23 Exd.2:16</td>
</tr>
<tr>
<td>4.</td>
<td>The Holy Prophet perceived fire while returning with his family from Madyan to Egypt while in the Old Testament it happened when he was tending flock of his father in law.</td>
<td>28:29 Exd.3:2-3</td>
</tr>
<tr>
<td>5.</td>
<td>Endowment of miracles- his rod into serpent and hand when taken out of his bosom became white while in the Old Testament three miracles are given one more in addition to the above mentioned.</td>
<td>20:17-21 Exd.4:2-8</td>
</tr>
<tr>
<td>6.</td>
<td>The miracles were worked by the Holy Prophet Moses while in the Old Testament these are shown worked with the hand of the Holy Prophet Harun.</td>
<td>7:115-122 Exd.7:10-13</td>
</tr>
<tr>
<td>7.</td>
<td>Nine clear signs are mentioned in the Holy Qur'an while in the Old Testament the number of plagues is ten.</td>
<td>7:130-133 Exd.7:14 to 11:10</td>
</tr>
<tr>
<td>Holy Qur'an</td>
<td>Old Testament</td>
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</tbody>
</table>

8. The golden calf was made by Samiri while in the Old Testament it is mentioned that it was made by the Holy Prophet Harun.  

7:148 Exd. 32:1-4
Some of the events in the Old Testament only not traced out in the Holy Qur'an

1. His mother hid him for three months before casting into the river (Exodus 2:2);

2. He was named Moses being taken out of water (Exodus 2:10);

3. His wife's name Sephora (Exodus 2:21);

4. His sons name as Geram and Eliezer (Exodus 2:22);

5. While returning from Madyan to Egypt his wife saved his life (Exodus 4:24-26);

6. Take children of Israil out of Egypt to offer sacrifice to God (Exodus 3:12);

7. It is quoted as three days' journey (Exd.3:18);

8. Geonology of Moses and Aaron (Exodus 6:14-27);

9. The children of Israil collected vessels of silver and gold from Egyptians on the eve of their departure from Egypt (Exodus 12:35-36);

10. No. of children of Israil who left Egypt is about six thousand men on foot beside children and a mixed multitude without number with sheep and herds and beasts of divers kinds exceeding many (Exodus 12:37-39);

11. The Passover ritual - sacrifice of an unblemished one year lamb, eat it roasted, sprinkle its blood on the upper door posts of the houses and remainders to be burnt all till morning (Exodus 12:1-11);

12. They lived in Egypt for four hundred and thirty years (Exodus 12:40);

13. They sang song after they had crossed the sea. (Exodus 15:1-21);

14. They would gather food for six days they would not get it on the seventh day (Exodus 16:25-27);

15. The Holy Prophet Shuaib (PbUh) met them in the desert of Sinai (Exodus 18:5-6).

16. The Holy Prophet Harûn was asked by God to go and meet Moses(PbUh) in the desert and he went up to the mountain to see him. (Exodus 4:27-31)
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