

## PENTATEUCH - BY ISLAMIC VIEW

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This writing comprises of four sections; the first section expresses the Basic Concepts of Islam; the second section observes the first book of the Pentateuch i.e. Genesis by the authority of the Holy Book Quran; the third section answers a few important questions that are related to the four other books of Pentateuch besides Genesis according to the Islamic Viewpoint; the last section presents an article on Jesus Christ-AS that would insha-Allah tell the difference of the teachings that the Quran presents on Jesus Christ and the presentation that the Christian-Faith forwards of the same man; Al-Hamdu Lillah (all praise is for Allah).

### INTRODUCTION

Islam has been misunderstood in the West for many centuries now and even in this era of high and fast information, the situation has not improved much. Although Muslims even are responsible for this situation of the Western unawareness about the Basic Islamic Concepts yet much more of that responsibility lies with the West itself that does pass comments on Islam unjustifiably at times yet either does not care to understand it truly at all or either declines to revise the adverse view it has taken for it basically, even if that adverse view is challenged with scholarly effort by concerned Muslims. Note that when the quantity of information provided for something is extremely low, that does prove deficient to explain it clearly yet even when an extremely high quantity of information for that same thing is provided without sequence of matters it relates to, and without the preferences therein, it still does

become very hard to understand. However, if the true knowledge of Islam is gleaned out from the very high quantity of information available today with some effort and commitment to the exploration of the Truth, it would not be much difficult to get at-least the true basic concepts that Islam professes and that actually are the concepts that are pointed out even by the Man's own self and the Universe around him. Seeing that the West has misguided itself much, just to understand Islam erroneously whenever it did try to understand it, I, MSD, would present the difference between the concepts, events and situations that the Pentateuch, the five books that comprise TORAH, presents for the Messengers of Allah and what the Holy Book Quran presents about the same in this writing. Due to the good knowledge of the Pentateuch that is generally present among the learned persons at the West who care about the spiritual betterment, it might be easier for them to grasp the true concepts of Islam, at-least the basic ones, when put in comparison to it and that is in actual, the reason to take-up this writing. Please note that we Muslims do believe that Allah provided TORAH (i.e. the PENTATEUCH) to Moses AS and ZABUR (i.e. the PSALMS, probably up-to PSALM-72, as available now) to David AS and INJIL (the speech of Jesus Christ-AS as told in the four Gospels) to Jesus Christ-AS, yet we believe for all these three that they are not in their true forms as available now, that is as they were provided initially by Allah to human-beings, so even though we Muslims do believe all these writings in essence, we do not take-up any of these three as available now into practice, considering them highly altered versions of their respective originals. Please note that with the names of Messengers in this writing, the readers would find the alphabet AS in capital that means ALAIHES-SALAAM (Salaam on

him); with the name of the last Prophet Muhammad PBUH, the alphabets in capital would be PBUH. The Holy Book Quran is the revelation in Arabic; and that language is the same as we have today; that came directly to the Prophet (PBUH) from Allah given to him by the highly respectable angel JIBRAEL (on his heart). The angel gave the message in clear Arabic that the Prophet PBUH recited and remembered and just as WAHI (i.e. the revelation) of that time was provided in total, dictated it to one or some of his companions so that it comes into the written form at the very time; it was memorized too then and there. It is an interesting point to note that the Holy Book Quran was not revealed only as "meanings" to the Prophet Muhammad PBUH but its words were also provided by Allah and that is why ULAMA (the scholars in Islamic Teachings) never did and still do not appreciate to publish the translation of the Holy Book Quran separately; this makes it unique in status certainly. This WAHI when compiled in the Book-Form was named "QURAN" (i.e. the Book that has to be read on & on; it must be understood well too with total Belief, put into practice and preached to all). This explanation clearly tells that the Holy Book Quran is different in its descent to the Prophet Muhammad PBUH, the last of Prophets according to us Muslims, as it was recited by the angel JIBRAEL on his heart (spirit) for around 23 years while TORAH (i.e. the PENTATEUCH that was only one book initially and had nothing against Islamic teachings in its original form as we Muslims believe) was given to Moses AS by Allah while INJIL, according to us Muslims, refers to the speech in the holy sermons of Jesus Christ AS under the guidance of Allah and loosely it might be taken as the four basic books of the New Testament that somewhat record that speech at places inside them. Note that as TORAH was provided by Allah,

the True Lord, and it was certainly the manifestation of the Truth initially and the Holy Book Quran was also provided by Allah, the True Lord, so there is similarity in many of the events mentioned. However, there are also much notable differences between TORAH as available now and the Holy Book Quran in relation to events they both present; the latter clarifies the issue elaborating the actual event. Sometimes they are only in the detail of events recorded yet sometimes the narrative of some specific event has something totally alien to the record of the previous book as that is available now while the Holy Book Quran even challenges some of the notions presented at this previous book by its own way of expression. Please note also that the Holy Book Quran also changes some of previous commands to practice for us Muslims that make us unique though we do accept the Ten Commandments in our own way due to their mention in Surah AL-AN'AAM, the sixth Surah, and Surah BANI-ISRAEL, the seventeenth Surah, and we have in practice, after the total acceptance of Allah as the True Lord and Muhammad PBUH as the Last Messenger of Allah, SALAH, SAUM, ZAKAH, HAJJ, TABLIGH (preaching of Islam), JIHAD (that is not terrorism certainly) etc. and these all are the SHAA'ER (the manifestation of Islam) for Muslims. We take the guidance given for commands of Allah for Belief and for practice according to that, from the Holy Book Quran (and we take its explanation strictly from the sayings and deeds and conformation of issues as provided by the last of Messengers, Muhammad PBUH). The three points about Belief have always remained the same from Adam AS to Muhammad PBUH and onwards; these are the belief in Allah (that He only is the Creator of all that is created so He only is the RABB of all, the True Lord that means He only is our Master

having total claim on us in all ways, whom we should not only believe with total love but obey too with total love as His slaves at all times and at all places), belief in AKHIRAT (that there is the true life after this worldly life and its first day would be HASHR on which Allah, our True Lord, would judge the Belief and deeds of every person ever born at any time anywhere) and the Belief on RISAALAT (that Allah provided guidance to the Man by His messengers as He had given His word to Adam AS that he would guide all those born, towards the Truth time and again; note that Adam AS was the first of messengers and Muhammad PBUH was the last of them according to us Muslims as now with the Holy Book Quran available in its original form for all times and all places in the protection of Allah, there remains no need to send any more messengers). I, MSD, would remark here that we Muslims consider the four Gospels available as at now in the N.T. too as misrepresentation about some of the events related to the great man and the Messenger of Allah, Jesus Christ. To understand the mode by which the Holy Book Quran presents the guidance given by Allah, the True Lord, please read my writing by the name of "the expressions of Quran" available at the net; it would provide well insha-Allah to understand a comprehensive introduction to the Holy Book Quran by different necessary aspects. This writing that I, MSD, present here, marks the points to note between the Holy Book Quran and the Pentateuch; and between the Muslim's view and the Christian's view about Jesus Christ; this comparison does ask the western readers for the knowledge of the basic concepts of Islam certainly to which I have provided a summary just now. However, for that reason, I, MSD, would insha-Allah (by the will of Allah) give the Basic Islamic Concepts in points at the first section of this writing ahead with necessary reference by

the Holy Book Quran for them while at the second section, I would insha-Allah bring-out the points of comparison between the Holy Book Quran and Genesis by general comments on all chapters, taking a few of them together and then providing comments on them specifically; I would insha-Allah answer few important questions that arise from the four other books of Pentateuch, by the Islamic Perspective in the third section. In the fourth section in this writing, I would insha-Allah mark by an article the difference between the view that we Muslims have for Jesus Christ AS according to the Holy Book Quran and the view that Christians generally hold about that great man who was one of the most esteemed Messengers of Allah. Also, please note that I, MSD, have taken this writing basically to convey the Islamic Viewpoint to the believers in the Christian-Faith especially the scholars there who have a worthy knowledge of the Pentateuch in the Old Testament, and also of the four Gospels in the New Testament, who might have interest in that view too on the scholarly basis, that we Muslims hold by the authority of the Holy Book Quran about the narratives of the books that they consider as most sacred. This goes without saying that this writing is not to insult anyone's belief mocking him for that in any way (and note here that even my belief in Islam does not allow me to discuss its virtuous matters in such unscholarly manner) so it only is to convey positively the Islamic viewpoint for the narratives related in the Pentateuch; it also views the account that the Christian-Faith presents relating to Jesus Christ AS by the Islamic viewpoint. If there seems some deviation from this positive manner at some place, that would be unintentional for sure or would occur only due to the simple presentation of the Islamic Viewpoint that, even if expressed positively, might indicate some negativity incidentally

of such concepts that challenge it; even then I, MSD, would remain strictly to scholarly basis insha-Allah and I hope that the western readers would tolerate such expression. Seeing the matter as that stands between the practicing Muslims who do have a worthy knowledge of the Holy Book Quran & the SUNNAH (the sayings and the deeds of the Prophet Muhammad PBUH and all the matters related to him), and those Christian scholars who do have an inclination to learning having the worthy knowledge of the Pentateuch and of the four Gospels, I, MSD, consider well to take-up this writing; Al-Hamdu Lillah (all praise is for Allah).

## SECTION-1

### Basic Islamic Concepts

(These points tell the Basic Concepts of Islam about the Man as presented by the Holy Book Quran; what he has to believe and do here at the world for the betterment of the coming true life at the hereafter; how the narrative of Adam AS and Eve AS indicate that the only aim of the life of the Man as of all other creation is to gain the pleasure of Allah by his true Belief and by his good deeds according to that; Al-Hamdu Lillah)

1- Note that ISLAM is a very powerful code of life as Allah only has given all its commands that complement each other; this path of life is set by Allah Himself; the Muslim must believe in its basic 3 points that are TAUHEED (Allah is the Only Creator of all creation & the Only True Authority that the Man and the Woman must accept as the True Lord in Belief and deeds), AKHIRAT (the life after this life; the first day of that life, when all Human-

Beings would rise from dead, would be HASHR on which Allah would judge the Belief and deeds of all peoples of the world born at any-time any-where here) and RISAALAT (He has sent His Messengers to guide the people towards TAUHEED and AKHIRAT and towards the acceptance of His commands in all walks of life; note here that Islam is not only a religion but it truly is a complete code of life that Muslims have to adhere to as much as possible for them; also note here that among these Messengers, the Holy Prophet Muhammad PBUH was the last one). With these basic three, Muslims must also believe in the angels of Allah, the books that were sent by Allah to His Messengers at different times and in TAQDIR (that everything happens by the will of Allah); and certainly he must believe in everything that the Holy Book Quran states; Al-Hamdu Lillah.

2- Note that the Muslim believes about Allah that He has all good attributes that are QADEEM (from always to always i.e. not bound to time and place), ASL (actual, real, true), LA-MEHDUD (without any limits in any way); the Muslim has to say it by the tongue with total clarity and has to believe it in the heart with total clarity that no-one has any share in His Authority in any way and He only is the Creator so everything other than Him has been created by Him; this implies that (a) the Muslim worships Allah only as His humble created slave at every time and at every place with the Belief that He is not bound to time and place in any way; (b) the Muslim takes-up the True Obedience to Him only (Muslims might obey any other only when it does not challenge the obedience to commands of Allah in any manner as are known by the Quran and the Sunnah); (c) the Muslim develops his person to that extent where he has True Love for Him only (love for any other might



remain to only where it does not become a challenge to the love of Allah); so the Muslim is totally attentive to Allah and that is denoted by his Belief and his Deeds that he does by his IKHTIYAR (Free-Will); his attention towards Allah Only, obeying Him with total love for Him, manifests itself even by his spirit and even by his physique; Al-Hamdu Lillah.

3- Note that there are 3 sources to get the commands of Allah; these are (1) The Holy Book QURAN (2) SUNNAH (i.e. Words & Deeds of the Holy Prophet Muhammad PBUH; also his silence about anything is acceptable in practice that was done in front of him and he did not ask to keep away from it) (3) Consensus of ULAMA (the Scholars of Islam and this consensus is named as IJMA; it does not actually provide commands but it actually provides the clear information about the status of different commands that the Holy Book Quran and/or Sunnah provides). The Holy Book Quran denotes Islam completely in theory for all times and places while the SUNNAH of the Holy Prophet Muhammad PBUH, the last Messenger of Allah according to us Muslims, denotes Islam completely in practice for all times and places. Islam is submission of self to Allah by will having His love in heart and it is not based on the name of any human-being. The only true aim of the life is that the JINN and the Human-Being, both of whom Allah has provided the free-will to accept or reject something, must worship ALLAH only by will just as all the other creation He has made, worship Him whom He has not provided the free-will in this matter in any way; Al-Hamdu Lillah.

4- Note that the Holy Book Quran tells us that at the Creation of Adam AS, Allah commanded the angels to prostrate to Adam and

at that time, Satan who was a Jinn (being created from fire by Allah) was also commanded the same when Allah blew from His spirit unto Adam; everyone of angels did prostrate yet the Satan did not do so and forwarded this argument that as he was created by the fire and the Man by the clay, he is not liable to prostrate to him because the Man is a lower creature. Certainly, the higher creature does not bow to the lower creature yet the understanding of the Satan about the Man was highly erroneous; certainly Allah had created Adam AS better than him. Allah had blown the virtuous high spirit into Adam and that spirit had placed him in the position of enforcing His Law at the world so Allah had ordered for prostration to Adam; after that command of Allah, there was no way to disobey for Satan but he only saw the physical things and totally disregarded the spiritual side even disregarding the distinct command of Allah thinking that he understands better. From thence, he became the most brutal enemy of the Humankind and swore to misguide as many people from among them as he could manage as he is one of those two creations, the Man and the Jinn, that only have the free-will to actions. Allah told him then that he would not be able to misguide those who take His shelter against him; Al-Hamdu Lillah.

5- Note that the Holy Book Quran tells us that Adam and Eve were given JANNAH as their dwelling place with the permission to eat and drink from the provision Allah has provided there as they will, except for the fruit of a specific tree so they were prohibited to go even near to that. With time, Satan was able to misguide Adam AS and Eve AS and they erred by eating the prohibited fruit and therefore they both were told by Allah to leave JANNAH. But then Allah accepted their plea for His mercy

and granted them that so they are liable to get JANNAH at the true life ahead in the hereafter yet now their descendants would have to prove by their true Belief upon Allah and their righteous deeds according to that Belief, that they have developed themselves to such level by the blessing of Allah that they certainly do deserve their true dwelling place JANNAH; if they fail to prove that then they would be thrown into the hell-fire. Worldly-Life is an examination then and not a punishment as the plea of the first couple of the Human-Beings was accepted and they were granted Mercy; all persons that are born here are free of sins at birth and do have an understanding of the Truth at inside (this is named as FITRATH in the Islamic Teachings). As physique needs to stay at Homeostasis for good health, the spirit of the Man is free of adversities too as blown unto him; it recognizes all the Truth, even recognizes the True Lord of all the creation that is Allah, for He Only is the Creator and all other than Him is His creation; He only is the True Lord (RABB of all the creation having all Authority and must be obeyed as being RABB means that all in the creation are His slaves); if only the Man and the Woman, with the recognition of the Truth, could keep the spirit just the way it was given to him/her till death; Al-Hamdu Lillah.

6- Note that the Holy Book Quran tells us that Allah gave the command to Adam & Eve to descend to the Earth twice; once before the acceptance of Adam's asking for Allah's Mercy (and that command was given as a punishment then) and the second after its acceptance (so then it became an opportunity to go through an examination at the world to get JANNAH). As the command changed to examination, Allah gave His Word to Adam that He would send His Guidance time and again so that people

recognize the Truth that appeals to their FITHRAT and by accepting it, save themselves from the Hell-Fire and get their true dwelling place JANNAH in AKHIRAT by the blessing of Allah; Al-Hamdu Lillah. This denotes that every person that has life is going through an examination here in the world on the INDIVIDUAL basis according to his own ability to accept the Truth as Islam has told clearly and to collect good deeds according to it by the capacity of actions provided to him; this is according to the judgment that Allah had given at the most grave error committed by Adam & Eve. It is possible that a person comes to the Basic Understanding of the Truth by observation of the AAFAQ (Universe and the laws working around him about that) as the Holy Book Quran points out well. This fact is notable too that also the Holy Book Quran tells us that Allah took the statement from all Human-Beings at the world of spirits that Allah is their only True-Lord; they gave that statement at the time with total clarity so every person has the natural inclination inside him/her towards the Truth (FITHRAT); due to this everyone is bound to have the True Belief by his own free will and do all of deeds accordingly. So the person is able to get to the Basic 3 points of Belief as asked by the Holy Book Quran even by the high observation of the AAFAQ that means all of his surroundings, when he adds to it his total good observation of the natural inclination he has towards the Truth inside which is named as FITHRAT; Al-Hamdu Lillah.

7- Note about the matter of deeds that that there are two categories of sins; injustice (ZULM) and indecency (FAHISHA); the three biggest sins are included in these two; these are SHERK (to take someone equal in power to ALLAH or to take someone as

liable to be obeyed unconditionally considering that person capable to fulfill human necessities with Allah or without Him; this is the greatest injustice); to kill some innocent person is also one of the greatest injustice (ZULM) and to commit fornication/adultery is the greatest shameful act (FAHISHA). All other wrongful acts too fall in one of these categories of wrong acts. Whoever repents with total heart asking forgiveness from Allah time and again for this purpose and does good to all those he had done wrong and refrains strictly from committing any big sin of these two categories (that means avoids strictly all of big sins) ahead, Allah would hopefully forgive him and give him TAUFIQ (the time and the space) ahead to make all things of the life better not only for his own self but even for all of those people that are around him; Al-Hamdu Lillah.

### Reference

#### For the Point-1, Point-2, Point-3

(a) "All praise is for Allah, the true Lord of all the worlds; The Beneficent, the Merciful; the Master of the Day of Judgment" (Surah 1-verses 1, 2, 3).

(b) "O men! serve your Lord Who created you and those before you so that you may guard (against evil). Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know. And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your

witnesses besides Allah if you are truthful. But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers. And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide" (Surah 2-verses 21 to 25).

(c) "Whatever is in the heavens and whatever is in the earth is of Allah; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things. The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no difference between any of His apostles; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people" (Surah 2-verses 284, 285 & 286).

(d) "And obey Allah and the Apostle, that you may be shown mercy. And hasten to forgiveness from your Lord; and JANNAH, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil)" (Surah 3-verses 132 & 133).

(e) "They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear. And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand? We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah. And certainly apostles before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah (i.e. the time set for their destruction or death if they do not accept the Truth) and certainly there has come to you some information about the messengers" (Surah 6-verses 31 to 34).

(f) "Surely I am Allah, there is no god but I, therefore serve Me and Keep up prayer for My remembrance" (Surah 20-verse 14).

(g) "Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do" (Surah 24-verse 41).

(h) "I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit; And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: I am only one of the warners; And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do" (Surah 27-verses 91, 92 & 93).

(i) "And it is not permitted to a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying" (Surah 33-verse 36).

(j) "And I have not created the jinn and the men except that they should serve Me" (Surah 51-verse 56).

(k) "Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise. His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things. He is the First and the Last and the Evident and the Immanent, and He is Cognizant of all things. He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do. His is the kingdom of the heavens and the earth; and to Allah are (all) affairs



returned. He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is in the hearts" (Surah 57-the first 6 verses); Al-Hamdu Lillah.

For the Point-4, Point-5, Point-6

(a) "And when your Lord said to the angels, I am going to place in the earth KHALIFA, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know. And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise. He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is hidden in the heavens and the earth and (that) I know what you manifest and what you conceal? And when We said to the angels: Make obeisance to Adam they did obeisance, but IBLIS (did it not; IBLIS is Satan). He refused and he was proud, and he was one of the unbelievers. And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust. But the SHAITAN (Satan) made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time. Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful. We said: Go forth from this (state) all;

so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide" (Surah 2-verses 30 to 39).

(b) "And certainly We created you, then We fashioned you, then We said to the angels: Make obeisance to Adam. So they did obeisance except IBLIS; he was not of those who did obeisance. He said: What hindered you so that you did not make obeisance when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust. He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones. He said: Respite me until the day when they are raised up. He said: Surely you are of the respited ones. He said: As Thou hast caused me to remain disappointed I will certainly lie in wait for them in Thy straight path. Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shall not find most of them thankful. He said: Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all. And (We said): O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust. But the SHAITAN made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals. And he swore to them both: Most

surely I am a sincere adviser to you. Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the SHAITAN is your open enemy? They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers. He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time. He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised" (Surah 7-verses 11 to 25).

(c) "We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is witness over all things? Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things" (Surah 41-verses 53 & 54); Al-Hamdu Lillah.

### For the point-7

(a) "O people! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy. He only enjoins you SOOU (injustice) and FAHSHAA (shameful behavior), and that you may speak against Allah what you do not know (that lead to assigning partners to Him; may Allah save us all from all the evil; Al-Hamdu Lillah)" (Surah 2-verses 168 & 169).

(b) "And certainly she made for him (Joseph AS), and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus that We might turn away from him injustice and shameful behavior, surely he was one of Our sincere servants" (Surah 12-verse 24).

(c) "O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing" (Surah 24-verse 21).

(d) "Recite that which has been revealed to you of the Book and keep up SALAH; surely SALAH keeps away from shameful behavior and injustice, and certainly the remembrance of Allah is the greatest, and Allah knows what you do" (Surah 29-verse 45).

(e) "So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord; And (for) those who shun the great sins and indecencies, and whenever they are angry they forgive" (Surah 42-verses 36 & 37); Al-Hamdu Lillah.

## SECTION-2

### The Quran and Genesis

Note that the references provided here from the Holy Book Quran are by the number of Surah followed by the number of the

AAYAH (i.e. its verses); "All praise is for Allah, the true Lord of all the worlds" - 1:1.

(a)- The first six chapters of *Genesis* provide the narratives of the creation of Heavens and of Adam and of his descendants up-to NOOH (Noah). It seems to be the basic introduction to *Genesis*; and basically even to the whole Pentateuch; pointing out that Allah is the only Creator and His Word must have reign in the life of the Man. The salient features that are presented to note here in these chapters are:

(i) In the first chapter plus 3 verses ahead, *Genesis* tells that Allah created the whole Universe in six days when there was none except Him and having done that rested on the seventh day (i.e. Sabbath that is commonly named as Saturday) while the narrative also relates what creation Allah brought forth at each of these days.

COMMENTS: The Holy Book Quran also informs that Allah created the whole Universe in 6 days yet it does not give any such detail for this statement as provided in *Genesis* (though it does provide some of its detail at verses 9 to 12 of Surah-41); the important thing is that it tells clearly defining the power of Allah that He is never tired needing rest and so, even though Allah mentions Sabbath as the holy-day assigned for the Bani-Israel in the Quran, there is no reference to the seventh day as the day of His rest. One of the AYAAT (the verses of the Holy Book Quran), that we Muslims generally term as AYATUL-KURSI, relates, "Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor

sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great" (2:255). At another place, there is a verse that relates to this subject directly where Allah tells us that, "And certainly We created the heavens and the earth and what is between them in six *AYYAAM* (days; periods) and there touched Us not any fatigue" (50:38). Another *AAYAH* tells us that, "Surely your Lord is Allah, Who created the heavens and the earth in six *AYYAAM* (days; periods of time), and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds" (7:54). The Holy Book Quran tells us an interesting thing about creation of the skies (or heavens) that they are seven while *Genesis* is silent on that observation; it is said in the Quran that, "He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things" (2:29). About the sanctity of Sabbath, there are verses in the Quran too and I would quote one of them here; please note that this sanctity was not because Allah needed rest as I have clarified and as some modern commentators of *Genesis* among the Christian Fellow-Beings have also pointed that out that the rest only means to stop the act of creating on the seventh day so that does bring the matter near to Quran certainly; "O you who have been given the Book! believe that which We have revealed

(i.e. the Quran), verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violators of the Sabbath, and the command of Allah shall be executed" (4:47). Note that the Holy Book Quran tells us that the faces of those who violated the sanctity of Sabbath among the Bani-Israel were changed to the likeness of apes (see 2:65). Note that the Islamic Teachings tell us clearly that Allah is the Only True-Lord Who Only has created this whole universe by His Will purposely and He Only is QADEEM, ASL and LA-MEHDUD. This concept eliminates the philosophies presented by the name of Atheism, Polytheism, Pantheism, Dualism, Evolutionism and Fatalism (and eliminates even the concept of Trinity); this concept that Allah is the Only Creator of all creation, and the Only True Lord of all, is denoted by the opening sentence of Genesis too eliminating all concepts named against it (though the believers of the Christian-Faith do not take it as a challenge to the concept of Trinity); this verse of Genesis denotes the plain Truth with all the elimination of wrongs and as such, it is in accordance with the Holy Book Quran; see also the point-2 at the first section.

(ii)- In the second chapter, Genesis tells about the Man (Adam, Salaam on him) that Allah created him by dust and breathed life into him; it also tells us that Allah presented different things to him created by Him and he named those different things well; Adam was put in JANNAH and Allah created Eve for Adam by his rib whom he named Woman.

COMMENTS: The Holy Book Quran tells the narrative of Adam at seven places which are at the second Surah i.e. Baqar-30 onwards, the seventh Surah i.e. Aaraf-11 onwards, the fifteenth

Surah i.e. Hijr-28 onwards, the seventeenth Surah i.e. Bani-Israel-61 onwards, the eighteenth Surah i.e. Kahf-50, the twentieth Surah i.e. TA'HA-116 onwards and the thirty-eighth Surah i.e. Suad-71 onwards. The narrative given at the Holy Book Quran conforms to what Genesis tells yet there are a few notable differences. The Quran does not mention that the woman was created by the ribs of Adam but it tells us clearly that both the man and the woman were ordered not to eat the fruit of some specific tree that the Holy Book Quran does not mention by name. The Holy Book Quran also tells us in addition that angels were commanded when Allah had blown a high spirit unto Adam, to prostrate towards him; even the JINN that was among them was commanded that; while the angels fulfilled the command, the JINN did not do so and became Satan. Due to his evil arrogance, he was cursed and he took an oath to misguide human-beings from the true path blaming the Man for his fall then; it is interesting that Genesis does not record this event of prostration of angels to the Man and the refusal by the Satan to do so. According to the Quran, this event of naming things physically (that means understanding them physically) took place before Adam was allowed entrance to JANNAH and the event of prostration towards him when the JINN became Satan also took place before that permission of entrance. Angels have asked the reason for the creation of Adam as told in the Quran but please note that the query of angels was based upon the reservation they had on the Man's ability by physical knowledge to fulfill the requirement of that status of enforcing the law of Allah as they did understand that this creature would challenge each other creating trouble in the world, so Allah told Adam to demonstrate his physical potential to show them his positive side, answering their confusion



about his physical status by the demonstration of his physical potential (and Satan had trouble understanding the spiritual capability of the human being but as the command of Allah to prostrate to Adam AS was clear that Satan had challenged, he was not provided any clarification; the difference in the intention of both angels and the Satan was also taken into account). The angels were commanded to prostrate to him because of the high spiritual status that he was given when Allah had blown from His spirit unto him; see also the point-4 at the first section.

(iii)- In the third chapter, Genesis tells how the Satan in the disguise of a serpent misled the woman tempting her to eat the prohibited fruit which she did eat and pursued Adam also to eat; they came to know their respective physique then and had to make some apparels to hide it. The narrative tells us that due to their disobedience, Allah commands them to leave JANNAH and the consequence is mentioned that the man would have to earn the bread for his own self and for those who are dependent on him and the woman would have to bear the extreme pain of the child-birth. Adam gives a specific name to his wife then and that is EVE when she has to bear children; note that EVE is mentioned as HAWWA in Arabic that is related to the term "HAYAT" which means the life.

COMMENTS: The Holy Book Quran tells us that Satan did mislead them when they were at JANNAH by tempting them to eat the fruit and they both made the mistake of eating that; the Quran does not mention the woman as taking the initiative for that. It also does not mention how Satan achieved the goal of misleading them and there is no mention of any serpent here

whatsoever. However, the Holy Book Quran does mention that Satan misled them both by acting as if he is making the suggestion in complete favor of the couple as by eating the prohibited fruit, according to his statement, they would achieve spiritual height. He had seen clearly now that the Man is superior by spirit than him and making the Man conscious to achieve refinement in that, he made a statement that would misguide them both to take his advice even when they did not intend to disobey the word of Allah in any way. The Holy Book Quran tells us, "But the Satan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations (hidden parts of their respective physique), and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals. And he swore to them both: Most surely I am a sincere adviser to you" (7:20 & 21). This whole event as narrated by the Holy Book Quran clarifies the purpose of Life of the Man, Psyche of the Man and even the difference between the Man and the Satan; let us note the salient features towards which this event asks attention according to Islam. The first thing to note here is that "The beginning of the man's life was in the light of knowledge and not in the darkness of illiteracy". This is a point to note that Allah is our True Lord who helps us in every difficulty when our attention is only at HIM and the total true light of Guidance comes from HIM only. The second thing to note is that "Every man & woman is going through an examination in which he or she has to fulfill the duties laid for him or her according to Islam, to get the true living place of the human beings i.e. JANNAH; if they fail to be obedient to Allah then like the Satan, they would fall into the fire of hell". The third thing to note is that "The difference between the Man

and the Satan is not that one does not make mistake and the other does but in fact, the difference lies in the fact that INSAAN (the human being) accepts where he is wrong and Satan (the devil) does not, even when his mistake is clearly indicated to him so that it becomes quite obvious to see; he rather defends himself at such occasions". The fourth thing to note is that "The Satan asked for a very long life to mislead the people". From this we get the understanding that to influence people, it is necessary to have the permission by Allah. The devil asked permission to mislead people but this is also clearly understood by the Holy Book Quran that His permission is necessary also for guiding the people towards the Truth (See 3:152, 14:01, 42:51). Note here that Satan can encourage to cause evil but he can not force a person to commit any wrong as he does not have the power to make a person accept or reject something by force though he does have a persuading ability. Everybody must see to his own to save himself/herself from evil but always with complete faith in Allah, the True Lord, as this is the only way to remain safe from evil; Satan would die much before the world ends insha Allah. The fifth thing to note is that "There must be hope towards Allah and a person must not lose hope or feel such depression that prevents him/her from asking the mercy of Allah as the loss of hope will cause losing of the right way indeed as no person (except the Messengers) is immune from sins, light or heavy; the sinful persons must turn towards Allah to ask the right way to gain His mercy and remain totally attentive to Him and must not rely on their physical ability". The sixth thing to note is that "The Satan presented the argument that he was created by fire and man by mud so why should he bow to a lower creature". But his argument was completely based on a great misunderstanding as Allah had

created the Man better than him. Allah had blown a high Spirit in Adam & had given him a great knowledge & had placed him in the position of enforcing his Law so now there was no way to disobey for the Satan but he only saw the physical things and totally disregarded the spiritual side. It is not at all possible for a person to get to the Truth, neglecting spiritual traits totally and today, this very mistake of neglecting the spiritual side has caused the life in general to come at a very confused status at many places. Men have forgotten their commanding position and women have disregarded their duties at home; both degrading themselves up to an extent where only some great sacrifice might return them their true peace of mind. The true understanding comes only by giving value to both ZAAHIR (the physical side) and BAATIN (the spiritual side) according to their respective merits, as to leave any one causes wrong assessment of any matter relating to the Man, that is both Physique and Spirit. The seventh thing to note is that "The human-being in accordance with his creation, does feel shame in nakedness and has the natural tendency to cover his private parts especially from the opposite gender". The eighth and the last thing here to note (and there are many others too, if a person really ponders over this subject) is that "The Satan blamed Allah for his grave sin and swore to take revenge of the consequence that was brought by it from the Man (as he was unable to avenge it from Allah; note his inclination to this injustice too that he swore to take revenge from all of the human-beings though he was cursed because of Adam only)". When Adam and Eve erred and they were asked of it, Adam said plainly that he and his wife have done wrong and asked mercy for both of them from Allah stating clearly that only His Mercy is able to save him & his wife from the evil consequence of the grave mistake that he and his wife has

committed; Al-Hamdu Lillah; (see 7:22 and 23). After this event, the man and the woman were sent out of JANNAH to the Earth and they began their lives that were now examination (not punishment as there is no concept of the original sin in Islam) as they were totally clear of sins being granted mercy from Allah; Al-Hamdu Lillah. However, now everyone would have to prove his/her worthiness to get his/her true dwelling place i.e. JANNAH by commitment to the true Belief and good deeds according to that Belief. Note that the Satan is still at his task and we have to save ourselves keeping total attention towards Allah as that only is the right way to keep to the True Belief and good deeds according to that and so remain safe from the attacks of Satan and his evil moves; Al-Hamdu Lillah.

(iv)- In the fourth and the fifth chapter, Genesis tells about the children of Adam and Eve; in which Abel the son of Adam, Enoch the son of Jared from the descendants of Seth, and Noah the son of Lamech who is also from the descendants of Seth (being the grandson of Enoch and the son of Methuselah), are placed high. It is interesting to note that the descendants of Cain, the first-born of Adam, also has a Lamech in his descendants who is mentioned as the father of Jabal who is the father of all such as dwell in tents and have cattle; and this same Lamech that is among the descendants of Cain, is also the father of Jubal who is the father of such as related to handling the gadgets of music. The fourth chapter also tells us that Cain murdered his brother Abel and was cursed so he went away from where his parents Adam and Eve dwelt, to live on his own.

COMMENTS: The Holy Book Quran does not give the names of the descendants of Adam up-to Noah in contrast to Genesis, except for the names of the Messengers of Allah that are IDRIS (Enoch) and NOOH (Noah); the Holy Book Quran records the event that took place between Abel (whom we call HAABIL) & Cain (whom we call QAABIL) and even this event does not disclose their names; we Muslims recognize SETH too, the third son of Adam, by the name of SHEETH and he is recognized as one of the Prophets of Allah, yet he even is not named in the Holy Book Quran. However the Holy Book Quran does give extensive narratives of NOAH and other Messengers of Allah at different places; note that Enoch, the son of Jared, is mostly taken by the learned among us Muslims as the Messenger whom we call IDRIS (he is mentioned at 19:56 and 21:85 as one of the Prophets of Allah) while HUD-AS and SALEH-AS, the two of Messengers before Abraham that were the descendants of NOAH and that are mentioned much in the Holy Book Quran, do not find any place at Genesis and there are a few others too that are named in the Quran but they do not have any mention in the Pentateuch (this includes SHU'AYB-AS who was also a Messenger of Allah). The event of Abel & Cain is narrated at the fifth Surah that is MA'EDAH, "And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil). If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you, surely I fear Allah, the Lord of the worlds: Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the

inmates of the fire, and this is the recompense of the unjust. Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers. Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret (not on killing his brother but on his foolishness). For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our apostles came to them with clear arguments, but even after that many of them certainly act extravagantly in the land" (5: 27 to 32). Note that LAMECH, the son of METHUSAEL from the descendants of Cain, stands in sharp contrast to ENOCH (IDRIS), the son of JARED from the descendants of SHEETH, as the former had his total attention towards the worldly life while the latter had his total attention towards the True Lord Allah. It is also interesting to note that AHADITH, its singular being HADITH, the narrations of sayings and of deeds of the Holy Prophet Muhammad PBUH and of all his guidance in general, have shown some reservation to the gadgets of tilling of fields (Cain had taken this tilling of land upon him as his work) and to the gadgets of music; as such the narration at Genesis for these both might be some manifestation of the curse on Cain i.e. when they are utilized without some necessary reservations for the physical contentment and the internal contentment respectively; such attention to the worldly life that makes a person oblivious to the attention towards the True Lord Allah, who would take the account of everything of all persons at

HASHR (the Judgment-Day), is a curse certainly. AHADITH have also indicated that QAABIL (Cain) gets a sin for each unjust murder that takes place on earth as he was the one who initiated this evil practice.

(v)- The sixth chapter of Genesis tells that with time, people got attentive to the worldly life and that attention went on increasing to such extent that they disregarded any attention towards the True Lord Allah; there is an indication in the text that at that time, the man and even woman used to have a notable height and even a notable age but these both were to be reduced after Noah. Seeing the huge corruption (total disregard to remain attentive towards Allah) that the people had caused at the world, Allah decided that he would destroy all living things by a deadly flood that would cover all the face of the Earth (the known world then inhabited by the man) except for Noah and his immediate family members that believed him, with all those who had belief in his word; Noah was commanded to take living things of all flesh, two of every sort, that he would have to take into the ark with all necessary provisions; this ark made under the guidance of Allah would be the only thing that would keep the human-life and other life unable to live in waters, safe by the command of Allah.

COMMENTS: The Holy Book Quran tells about NOOH, about the corruption of the people, about this flood, about the ark that NOOH made (without any detail of its width, breadth and height as the Holy Book Quran does omit such detail at narratives keeping all matters specifically to the necessary righteous guidance of human-beings) that took the human-life and all the other life to safety. The Quran says, "Certainly We sent NOOH to



his people, so he said: O my people! serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day. The chiefs of his people said: Most surely we see you in clear error. He said: O my people! there is no error in me, but I am an apostle from the Lord of the worlds. I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you do not know. What! do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard (against evil) and so that mercy may be shown to you? But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our communications; surely they were blind people" (7:59 to 64). This event is recorded at different places in the Quran providing its different aspects and I, MSD, would refer to one another place too for this that tells us that one of the sons of NOOH did not have belief on him and he did not accompany NOOH at the ark; note that the wife of NOOH also did not have belief on him according to the Quran though Genesis records in the eighth chapter that she was in the ark with NOOH; the point to note is that Genesis does not record her disbelief or even the disbelief of one of his sons who did not accompany him. The Quran tells us, "And it was revealed to NOOH: That none of your people will believe except those who have already believed, therefore do not grieve at what they do: And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned. And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us). So shall you know who it is on whom will come a chastisement which will

disgrace him, and on whom will lasting chastisement come down. Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family -- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few. And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful. And it moved on with them amid waves like mountains; and NOOH called out to his son, and he was aloof: O my son! embark with us and be not with the unbelievers. He said: I will betake myself for refuge to a mountain that shall protect me from the water. NOOH said: There is no protector today from Allah's punishment but only such would be saved upon whom, He has mercy; and a wave intervened between them, so he was of the drowned people. And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the JUDI, and it was said: Away with the unjust people. And NOOH cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges. He said: O NOOH! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant. He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou should not forgive me and have mercy on me, I should be of the losers. It was said: O NOOH! descend with peace from Us and blessings on you and on the nations from among those who are with you; and there shall be nations whom We will afford provisions then a painful punishment from Us shall afflict them. These are announcements

relating to the unseen which We reveal to you (O Muhammad), you did not know them -- (neither) you nor your people -- before this; therefore be patient; surely the end is for those who guard (against evil)" (11:36 to 49); Al-Hamdu Lillah.

(b)- The chapters from the seventh to the middle of eleventh in Genesis tell about the flood and how human life progressed after it giving the narrative for Noah and his descendants up-to TERAH, who is mentioned as the father of Abraham. The flood that came at the time of Noah is not only recorded in Genesis but the Quran also mentions it at different places; there is some difference in detail for this in their respective statements yet both are clear on the fact that those only of the living creatures of the land (of the place where the human-beings were present in general) remained safe who took shelter in the Ark that Noah made in accordance with the command of Allah and as such, Noah was Adam, the second.

COMMENTS: The Holy Book Quran tells us that those that were at the ark with Noah AS remained safe and they landed at the mountain JUDI. The account of Genesis tells us that even mountains went under the water of the flood when it was at its height and that is clear by the Quran too as Noah told his son who did not come to the ark when he said he would save himself by climbing some mountain that "there is no protector today from Allah's punishment but only such would be saved upon whom, He has mercy" (11:43). The ninth chapter of Genesis informs us that the human life progressed on by the three sons of Noah that were SHEM, HAAM and JAPETH; among these Haam is said to be the father of Canaan. The ninth chapter also tells us that Haam saw

the nakedness of his father Noah and as he informed the other two of this, they covered him without seeing him in such status on their part. This event (that might just be a supposed event) has no place in the Holy Book Quran and the readers must note that as Muslims, we take anything that degrades some Messenger of Allah putting him into a shameful position according to our perspective, as not valid for consideration. Here, I, MSD, would like to mark a major difference between the Quran, the word of Allah as we Muslims take it, and the Torah as available now, that while the Quran does not have any such thing that might ask for the degradation of any of the Messengers of Allah, the Torah that we currently have, does record such events that do clearly ask for their degradation at places from our perspective i.e. the Muslims' Viewpoint. Wherever the Quran does inform about any messenger that he did make some mistake that looked as a sin, it also tells us that he asked for mercy from Allah and he did get it so we Muslims do not take them sinful in any way; the notion to take the Messengers of Allah as sinful affected the Bani-Israel adversely. However, with all care not to degrade them, Al-Hamdu Lillah (all praise is to Allah) we Muslims never raise any messenger from the status of Man and Messenger of Allah to anything ahead; the notion to raise Jesus Christ AS, the Messenger of Allah, ahead to more than the mankind affected the Christians adversely. Keeping to a balanced attitude, neither do we take any adverse remark to them as fair in any way on any mistake they might have made nor do we raise them from the status of men of Allah though we understand and believe that they were chosen by Allah to convey His Message to the people. Please note that we Muslims are highly particular about the Holy Prophet Muhammad PBUH, the last of Messengers, whom we expect each and everyone, no matter what

his belief is, to respect highly; there is no possibility to put any adverse remark to him except by misunderstanding and one would always find much ignorance to the events of his life, and even to his pious character, on the part of such people who pass adverse remarks on him without any reservation; with all said we do consider him a man still whom Allah gave the task to recite the Holy Book Quran, to purify the hearts of all the people by that Holy Book from the filth of worldly-desires, to educate people in that Holy Book and to explain it well. I would give remarks on this point even ahead at places where I do find appropriate yet at this juncture, it would be better to remember it well. Genesis informs here in the ninth chapter that eating of the animal-flesh was allowed after the flood so it seems that it was not allowed before the flood; note here that the Islamic Teachings allow all the edible things that the earth brings forth as the command for that is that they are allowed unless there is some reason for prohibition yet for the animal-meat good to eat, it is necessary to slaughter the animal allowed to eat taking the name of Allah on it as the command for that is that even the animals good to eat are not allowed to eat unless the conditions for their utilization are fulfilled. Genesis informs that Noah cursed Canaan, the son of HAAM, due to the wrongful act of his father while he asks for blessing for SHEM and tells about the high quantity of the descendants of JAPETH that would occupy a large part of the Earth; so according to it, one of them would be among the cursed people (being at their head having the negative effect of sin), the other one would be among the blessed people (being at their head and that is spiritual achievement) and the third one would be among a huge number of people (being at their head and that is physical achievement); the Holy Book Quran does not name any of

these three sons of Noah AS and does not give any attention specifically to the descendants of these three though it does have this indication that people used to have the same mode of living at an ancient time but that also is mentioned in general terms that might indicate the time before Noah or even after him though the latter position is more understandable even according to the Quran, the position that Genesis has pointed out. The Quran informs that, "the people were a single nation (but diversity occurred between them); so Allah raised prophets as bearers of good news and as bearers of warnings, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path" (2:213). Note that Genesis has to record about the descendants of Noah as it is related to such narration by its subject-matter (it is said that 70 nations descended in total from Shem, Haam & Japeth) while the Holy Book Quran has its total attention towards providing guidance to the righteous way of living that might lead very close to Allah and narratives of the messengers even occur at it to support this task only. It is interesting, however, to note that Genesis names the father of Abraham as TERAH while the Quran that does not usually name anyone unimportant to its subject-matter does name him as AAZAR, "And when Abraham said to his sire, AAZAR: Do you take idols for gods? Surely I see you and your people in manifest error. And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of those who are sure" (6:74 & 75). AAZAR probably had two names as was the

normal practice of the day or the actual name whatever it was, has changed much in extremely exceptional way; due to this, it seems to me that both the books have recorded his name well each taking the name of this same person that it considered better for its expression about him; note that some Muslim commentators on the Quran have taken this name to mean one of the paternal uncles of Abraham but that does not seem to me a plausible explanation; also note that according to the Holy Book Quran, Abraham's father AAZAR was a disbeliever like people in general at UR, the birth-place of Abraham; he did not accompany Abraham when he left UR with his wife Sarah and his nephew Lot. Reading the Pentateuch even with impartiality by the help of the commentaries written on it by some Christian scholars, I, MSD, did get the impression that from the second book of the Pentateuch that is Exodus, it seems that it focuses on the physical progress towards the land that is termed as the Promised Land and whatever spiritual guidance it does give onwards from that, its impression seems to relate to that one thing only; note that the Holy Book Quran guides towards the spiritual progress asking the total attention towards Allah living preferably with necessities only in the worldly life not asking for any more as the true success is the success in the AKHIRAT and not in the world in any way. However, the Quran does make the Muslims aware as not to bear injustice or shameful attitude willfully any-time anywhere; Al-Hamdu Lillah.

(c)- At the Eleventh chapter of *Genesis*, we find the mention of ABRAM (i.e. Abraham and in Arabic-style, he is named as IBRAHIM) who was the son of AAZAR; the same person named as TERAH in *Genesis*. Abraham AS was a great man for sure and one

of the most notable Messengers of Allah. His narration directly extends to the twenty-fifth chapter with the mention of the destruction of Sodom at the chapter-19 and the marriage of his son Isaac AS at the chapter-24 in between.

(i) From the twelfth to the fifteenth chapter in *Genesis*, we find that Abraham left Ur and settled in Palestine then due to famine, went to Egypt only to come back to Palestine again. We see in the twelfth chapter that Abraham AS went to Egypt with his wife Sarai (later named Sarah) and due to the fear that the Egyptian Pharaoh might take her by force from him, he told her that he would say there that she was his sister. His fear did prove right when Pharaoh took her though not by force but because he thought that she was unmarried being the sister of Abraham. As a plague fell on him and his household; also the truth came to light; he gave Abraham some gifts and asked him to take his wife Sarah and leave Egypt. In the thirteenth chapter, we find that Abraham AS and Lot AS separated as Lot went to Sodom and Abraham settled near the land he previously abandoned to go to Egypt due to famine, that is between Bethel and Ai. The fourteenth chapter tells about a war that Abraham had to take on him because a battle between four kings against the five kings, all of them rulers of nearby lands to Palestine, caused the four kings to take Lot as a prisoner with many others of Sodom. He fought them and brought Lot back with his people and possessions that did increase his prestige among the five kings highly.

COMMENTS: IBRAHIM (Abraham) is mentioned in the Holy Book Quran as the friend of Allah as it is said, "And whoever does good deeds whether male or female and he (or she) is a believer --



these shall enter the garden, and they shall not be dealt with a jot unjustly. And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Abraham, the upright one, and Allah took Abraham as a friend. And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things" (4:124 to 126). He is mentioned at different places where different aspects of his life are presented; Genesis and the Quran both are explicit on the point that Abraham had to face many adverse events that threatened his life and among them were those too that threatened his prestige in addition, yet the final outcome was that he came out triumphant against all these adversities. The Holy Book Quran says, "And when his Lord tried Abraham with certain words (commands), he fulfilled them (all). He said: Surely I will make you an Imam (head in goodness; it means prophet here) of men. Abraham said: And of my offspring? He replied: My covenant does not include the unjust (that means only righteous men among your descendants would become IMAMS)" (2:124). Note here that Allah told Abraham that He would make IMAMS only those who are righteous men among his descendants and this clarifies that it was necessary for his descendants to adhere to righteousness otherwise Allah would not provide blessing to such of his descendants that commit to wrongs calling themselves the chosen people of Allah; that is the reason that Allah took away the status of the chosen people from the Bani-Israel according to us Muslims as they rejected the commands of Allah and they even killed the Messengers of Allah; their final displacement taking place when they rejected Muhammad PBUH as the (last) Messenger of Allah. For the incident that took place at Egypt about Sarah, note that the Quran does not narrate any such thing

yet there is a HADITH (the saying of the Prophet Muhammad PBUH) reported in the most authentic collections of AHADITH i.e. BUKHARI, that somewhat substantiates this incident as reported in Genesis; as such many of ULAMA (the scholars in Islamic Knowledge) accept it yet there are many other of them too that have some reservation about this incident and do not take it at face as reported in the Hadith but go for some detail in its commentary that I, MSD, would omit here for the sake of brevity; the outcome is clear that Sarah was not affected adversely and no such thing came about that might have damaged the prestige of Abraham. He is not blameworthy in any way as by one aspect, he spoke the Truth as Sarah had the same True Belief as Abraham while she was closely related to him too; note that in those times, the wife that was closely related to her husband was taken to be more worthy of respect in the Babylon that included UR too and it is mentioned at some writings that Abraham considered it much better for the security of his wife to name her as his sister, not perceiving that this might cause even more trouble as the traditions at Egypt were in some contrast to the traditions at UR so this might be an error in judgment on his part in good-faith. As for an identical incident reported in the twentieth chapter involving Abimelech, please note that it is completely baseless according to the Islamic Guidance. Also please note that the Quran does not mention anything about any war that Abraham took on himself though for this specific matter of war, I, MSD, find well to remark that as it does not challenge the notion of any such participation either, Abraham might have joined some war to free Lot and his near-ones.

(ii) From chapters 15 to 18 in Genesis, we find that Allah tells Abraham that he would get a heir soon; Ishmael was born to him when he was 86 years old and Isaac when he was 100 and though both are mentioned with high respect yet Allah mentions Isaac as the one with whom He would establish His covenant. Genesis informs when Allah gave the good tidings to Abraham through a vision about the birth of Ishmael (from Hagar, the maid of Sarah whom she presented to Abraham), He also told Abraham that his descendants would be like the stars of heaven in number. Genesis also tells that angels came to Abraham and gave him the good tidings about the birth of Isaac when Abraham was at 99 years of age, Sarah was amused that she would bear a child at the age of ninety years and even Abraham was somewhat amused according to Genesis at the good news of getting Isaac. Abraham perhaps felt that some trouble might befall on Ishmael as he got the good tidings about Isaac so Allah told him again that the descendants of Ishmael would be in most great number; Allah told Abraham to practice circumcision and he did so with all the members of his household when he was at the age of ninety-nine years and Ishmael at the age of thirteen years. The eighteenth chapter also tells that the angels told Abraham about the destruction of Sodom upon which he asked mercy for them ultimately getting the security from Allah that even if there were 10 righteous persons, He would not destroy it; in the nineteenth chapter, we find the narration of the destruction of Sodom as there were not even 10 righteous persons there while Lot and his daughters were given safety.

COMMENTS: Note that the Holy Book Quran does not name Hagar or Sarah as the name of only one woman appears in the

Quran and that is MARYAM (Mary, the mother of Jesus Christ); both Ishmael AS and Isaac AS are mentioned with respect as these both were the sons of Abraham and both were the Prophets of Allah; Isaac AS and Jacob AS both are called in the Quran as among the SALEHEEN (the most good persons; 21:72) while Ishmael AS is mentioned as one of the highly patient ones (21:85). It is interesting to note that few commentators on Genesis among the Christian scholars have presented their remarks here in such manner that it seems that they have considered Abraham as somewhat blameworthy to take Hagar to get an offspring; we Muslims of-course do not appreciate this stance as there is nothing in support in the Quran for this negative remark. The visit of the angels to Abraham and then departure to destroy Sodom is mentioned in the Quran too at more than one place but there are a few differences that I, MSD, would indicate but let us first see how the Quran presents the matter. The Holy Book Quran mentions, "And certainly Our messengers came to Abraham with good news. They said: Peace. (And) Peace, said he, and he made no delay in bringing a roasted calf. But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. They said: Fear not, surely we are sent to Lot's people. And his wife was standing (by), so she laughed, then We gave her the good news of Isaac and after Isaac of (their grandson) Jacob (that is Israel). She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a thing that has wonder. They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious. So when fear had gone away from Abraham and good news came to him, he began to plead with Us for Lot's

people. Most surely Abraham was forbearing, tender-hearted, oft-returning (to Allah): O Abraham! leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted. And when Our messengers came to Lot, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day. And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! these are my daughters - they are purer for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man? They said: Certainly you know that we have no claim on your daughters, and most surely you know what we desire. He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support. They said: O Lot! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night -- and let none of you turn back -- except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh? So when Our decree came to pass, We turned them upside down and rained down upon them stones, of what had been decreed, one after another; marked (for punishment) with your Lord and it is not at far-off (place) from the unjust (the persons who denied that Muhammad PBUH is the Messenger of Allah)" (11:69 to 83). Note a few points here about this incident as presented by the Quran that Abraham thought the angels (and they were three at least according to the pronouns used; one of them was JIBRAEL) as strangers passing-by so he took on himself to provide them with some food. Both Genesis and the Quran report that it was a well-made calf though Genesis adds some other items too. It also tells us that they did

eat while the Quran tells us that they did not extend their hands to eat anything from it; please note that they were angels; and this avoidance to eat led Abraham to gather that they were angels. As he knew that angels come to land with such preparation to provide chastisement to someone, he was fearful who that might be; note here that at other place where the Quran records this incident, Abraham asked them what was their intention by arrival where the angels had already given the glad tidings of Isaac to him and Sarah (see Quran 51:24 to 37). Also note that the mention of the laughter of Sarah occurs even in the Quran though by the words that report this incident, it seems here that it was just a casual incident; however in the words ahead "then" might have the meaning of "when" in the Quran so the sentence would tell us that - so she laughed, WHEN We gave her the good news of Isaac - and with that stance, the account of Genesis is near to Quran here; and Allah knows better. Genesis mentions that Abraham did try that the chastisement to the people of Lot might be removed and the Quran also records his plea to Allah to take-away the command to punish them; note that Abraham, who was a kind-hearted man, had also pleaded Allah to give safety to his father in AKHIRAT yet Allah tells in the Quran that to pray for the infidels is not allowed and as such even that prayer was not answered; here Genesis informs that Abraham asked mercy for the righteous ones and because of the presence of even ten of them, asked to spare all of Sodom; this seems well as this might be the effect of the previous plea that he made for his corrupt father which was not answered in positive. This is a point to note that Islam does not take relation to some Messenger enough for the achievement of true success that is at AKHIRAT but it asks everyone for the true belief and good deeds according to that

belief to achieve that; that is why Muhammad PBUH, the last Messenger of Allah, told his close relatives in the very beginning, when Allah chose him as His Messenger, that he would not be able to save any of them from the fire of hell unless they believe in the Truth and do their works accordingly. Genesis records that the wife of Lot also remained among the cursed one and that information is provided by the Quran too; she was one of them as Lot has taken her wife from that nation settling there; both also confirm that there was no-one to stand by Lot at Sodom, who was extremely worried knowing the character of his people and seeing these angels as men only; here the Quran provides the statement of Lot that he said desperately to the people gathered (with the wrong intention towards the angels that were in the disguise of men probably very fair in complexion) "is there not among you one right-minded man?" The timing for the chastisement does also seem to corroborate between the two yet the indication of Lot to his people towards marrying his daughters have been generally taken by the ULAMA to mean the women of the nation as the Messenger is the spiritual father to his nation and they clarify that here, he did not mean his specific two daughters so note here well that according to the Muslim's perspective, there is nothing immoral in his statement here. Please note here that Genesis informs that both of his daughters were involved in incest with him and that also, keeping him in ignorance. According to the Muslims' perspective, this is highly heinous thing that Genesis reports and it has no support in the Quran or AHADITH at all. I, MSD, would omit all remarks on this supposed incident according to my viewpoint, only stating that accepting this puts Lot AS, the Messenger of Allah, into a very shameful position whom Allah had provided safety from all physical disasters and certainly from all

spiritual disasters; the Quran mentions, "And (as for) Lot, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors; And We took him into Our mercy; surely he was of the good" (21:74 & 75); Al-Hamdu Lillah.

(iii) The chapters from 20 to 25 in Genesis narrate about Abraham's life after the incident of Sodom and in these we find the departure of Hagar with Ishmael (chapter-21), the sacrifice of a ram instead of the sacrifice of the son of Abraham (chapter-22), the death of Sarah and her burial in the field that Abraham bought (chapter-23), the marriage of Isaac (chapter-24), the next marriage of Abraham that was to KETURAH and his death at the age of 175 years (both of these last mentioned in the chapter-25).

COMMENTS: The incident that is identical to the one that happened in Egypt concerning Sarah AS is reported in the twentieth chapter involving Abimelech, please note that it is completely baseless according to the Islamic Guidance and as such, I, MSD, would omit to give any comment on it and proceed to the matters ahead. The departure of Hagar AS with Ishmael AS in accordance with the desire of Abraham (and of Sarah) for the sake of peace at his household as told by Genesis, was well-taken by Hagar but the narrative at Genesis implies that Hagar departed on her own when Abraham gave her the sustenance for a few days. Note that the Quran informs that Abraham did accompany her to MAKKAH to leave them there; and HADITH also puts it explicitly; as informed in the 14<sup>th</sup> Surah, "And when Abraham said: My Lord! make this city secure, and save me and my sons from worshipping



idols: My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely are Forgiving, Merciful: O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful: O our Lord! Surely You know what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah: Praise be to Allah, Who has given me in old age Ishmael and Isaac; most surely my Lord is the Hearer of prayer" (14:35 to 39; and Genesis is indicating this same area by the words "the wilderness of PARAN" in 21<sup>st</sup> verse of the 21<sup>st</sup> chapter as PARAN is the mountainous region at MAKKAH; Deuteronomy mentions it too though some of the Christian commentators have other idea for the location of PARAN that is certainly incorrect) where then she was left with Ishmael. She had asked if this was the command of Allah and he had replied departing, "yes"; she had said, "Okay! Then He would take care of us." There, as the water with them ended and she searched frantically for water for Ishmael (due to which SAI i.e. the walk with haste between the site of SAFA & MARVAH is performed at HAJJ even today), he struck his feet at the earth and there gushed out a spring. It was gushing so fast that Hagar called-out ZAM-ZAM that meant stop; stop; and it still provides the water to those who visit the Holy KA'ABAH at MAKKAH and is called by that very name to this day. Abraham used to visit Ishmael afterwards according to HADITH and the Quran records the prayer that he and Ishmael made when they erected the Holy KAA'BAH; in that they asked Allah to provide a Messenger from their descendants giving him a Holy Book to guide

them all by that. The Holy Book Quran tells us, "And when Abraham and Ishmael raised the foundations of the House: O Our Lord! accept from us; surely Thou art the Hearing, the Knowing: O Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful. O Our Lord! and raise up in them an Apostle from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise" (2: 127, 128, 129). Allah answered this prayer after around 2500 years when He raised Muhammad PBUH, the only Messenger of Allah that came from the lineage of Ishmael and the last of them all, to guide all the world towards the Truth by the Holy Book Quran according to our belief; Al-Hamdu Lillah. Abraham had to sacrifice much in his life and whatever Allah asked him was to guide him that abandonment of love for his near ones is necessary to achieve height in his spiritual status. He had to leave his father whom he wanted to believe in Truth (but his father did not take it up as we Muslims believe and he did not leave UR with him); he had to leave Lot; he had to leave Hagar and Ishmael; he had to show that he could even sacrifice his son too for the sake of the love of Allah. Here in the chapter 22 of *Genesis*, we find that Abraham took Isaac so that he could slaughter him at the place that Allah had specified. Please note here that Muslims generally consider that it was Ishmael AS that Abraham AS took for the slaughter and not Isaac AS; note also that as the Holy Book Quran does not name the son Abraham took for the sacrifice, there are few among ancient ULAMA that do take the son to be Isaac yet even at that ancient time, ULAMA generally mentioned Ishmael as the one he

took for sacrifice. The Holy Book Quran does narrate this incident in the thirty-seventh Surah; it says, "And Abraham said: Surely I fly to my lord; He will guide me. My Lord! grant me of the doers of good deeds. So We gave him the good news of a boy, possessing forbearance. And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah wills, you will find me of the patient ones. So when they both submitted and he threw him down upon his forehead; And We called out to him saying: O Abraham! You have indeed shown the truth of the vision; surely thus do We reward the doers of good: Most surely this is a manifest trial. And We ransomed him with a Feat sacrifice (that was a ram). And We perpetuated (praise) to him among the later generations. Peace be on Abraham. Thus do We reward the doers of good. Surely he was one of Our believing servants. And We gave him the good news of Isaac, a prophet among the good ones. And We showered Our blessings on him and on Isaac; and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls" (37: 99 to 113). The interesting thing to note is that as the narration of sacrifice ends, Allah gives the good-news of the birth of Isaac and this itself is enough evidence that the son mentioned before was Ishmael; also note that Genesis tells us that Allah asks Abraham to take his ONLY son for the sacrifice though it does name him as Isaac but even according to Genesis, he was the second one who was around fourteen years younger than his elder brother Ishmael; also note that we have studied before that the Quran tells us that Allah had given the good tidings to Abraham & Sarah, not only of the birth of Isaac but also of one of the sons of Isaac i.e. Jacob (11:71), so this was a confirmation that Isaac

would live on to a ripe age; in addition to this, the age-old custom of sacrifice in the days of HAJJ even now at MAKKAH is the further proof that it was Ishmael AS for sure; please note well that we Muslims highly respect Isaac AS too as he also was one of the esteemed prophets of Allah for sure and this is just the scholarly stance that we Muslims generally understand to be the fact here by reasoning; not only Isaac AS but we certainly believe in all the esteemed prophets AS that came by the lineage of Israel i.e. the Prophet Jacob AS, the son of Isaac; they all indeed called their addressees towards Allah, the One True Lord, asking them to remember AKHIRAT, when all human-beings and even JINN would have to account for whatever they believed and whatever they did here at the worldly life; Al-Hamdu Lillah. Genesis records the death of Sarah, the wife of Abraham who was formerly Sarai, at the age of 127 in the first verse of the chapter 23; in commentaries on Genesis, she is mentioned as the only woman whose total age is mentioned in the Testaments. Although, the general custom then was to bury the dead at the birth-place yet Abraham bought some piece of land at a very high price that had a cave where he buried Sarah (and where later-on, Ishmael and Isaac buried him too, according to Genesis in 25<sup>th</sup> chapter). The Holy Book Quran does not mention the lives of women much (except for MARYAM-AS, the mother of Jesus Christ) and whatever mention they get is due to the mention of men in which they have some part; due to this approach to matters, the mention of Sarah's death has not been touched by the Quran. However, it is said about Abraham, "And who forsakes the religion of Abraham but he who makes himself a fool; and most certainly We chose him in this world; and in the hereafter he is most surely among the righteous. When his Lord said to him, Be a Muslim (i.e. one who

submits to Allah) he said: I submit myself to the Lord of the worlds. And the same did Abraham enjoin on his sons and (so did) Jacob. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims. Nay! were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We will serve your God and the God of your fathers Abraham and Ishmael and Isaac, one God only (that is Allah), and to Him do we submit. This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did. And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Abraham, the HANIF (i.e. truly attentive towards Allah only), and he was not one of the polytheists" (2:130 to 135); Al-Hamdu Lillah. The twenty-fourth chapter of Genesis, the longest in it, informs about the marriage of Isaac for which Abraham sent one of his faithful servants under Oath to his brother's family at Padan-aram so that he might see if there is a possible match for Isaac there as he did not want Isaac to marry any girl of Canaanites where he dwelt. He clarified to him that Isaac would not live there yet would only take his wife from there so that the obedient servant went with the guarantee that if the girl that he takes as a match to Isaac from there, does not intend to leave her place, he is free from the bondage to complete the task. The narrative goes on to tell us that he chose Rebecca, the sister of LABAN and grand-daughter of Abraham's brother NAHOR and the daughter of Bethuel, who willingly accompanied him towards Palestine to become the wife of Isaac; she bore him Esau & Jacob later on. The interesting thing to note here is that Abraham understood that it would be mismatch for Isaac to take a wife from Canaanites as the good

linage of the family does affect positively; this notion needs some clarification by Islam. Note that Islam does not appreciate any reason that indicates superiority over others except for the reason of righteous belief and goodness in character developed by the good deeds; with this necessary reason present however, the good lineage of the family does count to raise the status of the man certainly. So assuming it an additional feature to take the wife of Isaac from Abraham's own family taking his true intention as the avoidance of negative features in the character of Canaanites, his step to take wife of Isaac from there is fine to accept; note that Hagar took the wife of Ishmael from Egypt, her homeland, and with the same intention that his wife from Egypt would be more susceptible to the belief and goodness of Ishmael, her step to take wife of Ishmael from Egypt is fine to accept. Also note that LAHAI-ROI is the place where Allah heard the plea of Hagar (Genesis 16, verse 14) when she was expecting Ishmael and from the same place, Isaac came to greet his wife Rebecca; perhaps he asked Allah there to give him a compatible wife; Al-Hamdu Lillah. The last chapter i.e. the twenty-fifth chapter in our study here tells about the last marriage of Abraham AS that was to KETURAH. ULAMA mention that by this marriage, he had SHU'AYB-AS in his descendants that was the Messenger of Allah towards the people of Median. ULAMA have taken JETHRO, the father-in-law of Moses according to the first verse of the third chapter of Exodus, as the one who was one of the believers of the call of SHU'AYB towards the Truth; at the time Moses came to Median, SHU'AYB had passed away. The chapter tells us that Abraham-AS died at the age of 175 years and both of his sons Ishmael-AS and Isaac-AS saw to his funeral; it tells us that he was buried near Sarah at the cave of the land

he had bought previously. Note that Abraham was the Prophet from whose descendants were the children of Israel (the son of Isaac); and even the Arabs, that were descendants from his other son Ishmael; the people of Median also were descendants from him through KETURAH. The Quran tells us, "Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others (of us) for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims. O followers of the Book! why do you dispute about Abraham, when the Torah and the Injeel (the Gospel) were not revealed till after him; do you not then understand? Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know. Abraham was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists. Most surely the nearest of people to Abraham are those who followed him and this Prophet (Muhammad PBUH) and those who believe and Allah is the guardian of the believers" (3: 64 to 68); Al-Hamdu Lillah. It is interesting to note that like Israel, Ishmael too had 12 sons and as such, his descendants flourished too at the land of Arabia; Genesis records his total age as 137 years; Al-Hamdu Lillah.

(d) From the Chapter 25 to the Chapter 35, Genesis tells the narrative of Isaac AS and of Jacob (Israel) AS. The Chapter 36 tells much about Esau, the elder brother of Jacob (clinging to whom, Jacob came to the world thus getting the name YAQUB that is related to the term AQAB meaning "the back"); Esau was

an impatient man, an extrovert, yet by whatever is recorded for him at *Genesis*, it seems that he did have an acute sense of high morals of his own. *Genesis* records that Jacob under the influence of his mother obtained the birthright that was for Esau by deceit as Isaac could not judge due to his old age and weak sight that he was Jacob and not Esau. This section goes on to record that Jacob left for the place of his maternal uncle LABAN after he got the birthright as his deceit had caused danger to his life from Esau and with some peculiar spiritual experience en-route, he reached there and served LABAN for many years to marry both of his daughters that were his first cousins, first Leah (due to the deceit of LABAN as Jacob actually intended to marry Rachel) and then Rachel, that afterwards bore him Joseph and Benjamin; he had two of his sons from BILHAH that was Rachel's maid and two of his sons from ZILPAH that was Leah's maid; he had six sons from Leah that made the total of his sons to 12 and also had a daughter from LEAH that was named Dinah. The point to note here is that in those days when the wife allowed her husband to cohabit with her maid (her female-slave) in the sexual sense, he had the legal accepted authority to that without any adverse remark at that specific time and place. The narrative goes on to tell that LABAN was a man given to greed and Jacob had to plan an escape with his wives from his place; he did get their assistance to it. Although LABAN followed him and did find him yet he reconciled his difference with him and later on at the return of Jacob to his own place, even his brother Esau reconciled his difference with him advancing to meet him without any adverse mention of what Jacob had done to him. Jacob did present his brother Esau with high number of cattle that Esau hesitated to take yet on much persistence of Jacob, he did take it



and returned to his own place while Jacob went on ahead; Genesis has recorded some kind of spiritual experience of Jacob here too just before he met Esau, as it had recorded when he was running away from him. Jacob and his family had a tragic event at the place they chose to stay as Dinah was raped at the place that caused his brothers Simon and Levi to retaliate and kill many of the people there that were Shechem the Canaanites, in spite of the efforts of Jacob to reconcile. Jacob again had to leave the place and during his return to the Isaac's dwelling place at Palestine, he had Benjamin from Rachel near Bethlehem; she died during the childbirth. The thirty-sixth chapter is related to Esau also named as Edom mentioning his descendants in detail.

COMMENTS: The narrative of Jacob as presented by Genesis implies that there were times when he did act as if he had lack of justice; these times include the dealing with his brother Esau with some deceit getting benefit from his impatient nature and deceiving his father Isaac where he got the specific blessing from Isaac on the direction of his mother, that was his brother's birthright due to Isaac's misjudgment about his identity. The best comment here is to point out the fact that even with the mention of this deceit, Genesis tells clearly that Jacob did find respect in his brother Esau's eyes and he did return to Isaac who seemed to have appreciated his company when Isaac was at the last of his age. Due to the mention of these deceits at Genesis, Jacob seems to be a weak person fearful at challenges that come his way; it tells us that he had to run from Esau and then Laban and then from his dwelling place at Canaan due to the consequence that might come his way due to the rash action of Simeon and Levi; but with these escapes, the good thing about his last journey is that it

was by his own choice towards Egypt with all of his household, where they all made their stay (and were later on enslaved) until Moses AS and Aaron AS delivered them to safety on the command of Allah. Note that Islam does not appreciate this perception of such weakness about this great man of ancient times who was also among the Prophets of Allah; it seems that the narrative here about the man has not presented his attitude most justly towards issues that he had faced. The Holy Book Quran tells us, "And this was Our argument which we gave to Abraham against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing. And We gave to him Isaac and Jacob; each did We guide, and Noah did We guide before, and of his descendants, David and Solomon and AYUB and Joseph and Aaron; and thus do We reward those who do good (to others)" (6: 83 & 84). At another place, it tells us all, "And he (Jacob) said: O my sons! do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely. And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Jacob which he satisfied; and surely he possessed high knowledge because We had given him that knowledge, but most people do not know" (12: 67 & 68). At still another place, it tells us all, "And remember Our servants Abraham and Isaac and Jacob, men of hands (power to apply their decisions) and insight (aware of the Truth). Surely We purified them by a pure quality, the remembrance for the (final) abode. And most surely they were to Us, of the elect, the best" (38: 45, 46, 47). These AAYAH do prove clearly that Jacob was highly intelligent man and was one of the highly active persons who cared about the commands of Allah, keeping them well in practice;

he had no such weakness in character that might cause harm to his status as one of the Prophets of Allah and he worked according to the guidance of Allah; Al-Hamdu Lillah. So the narrative at Genesis as of now has different events related to the life of Jacob and without challenging them in essence yet not taking them at face, I, MSD, would remark here that the responses that are related for Jacob to some of them are highly deficient in respect to the high moral status of that notable Prophet of Allah. Note that he was the son of Isaac & the grandson of Abraham & the father to all of the 12 tribes that sprung from each of his 12 sons and all persons of these tribes are named by attachment to him as Bani-Israel (the children of Israel). Going ahead, we find the narrative of the life of Joseph-AS that is not only provided at the last chapters of Genesis but also has been provided at almost whole of the twelfth Surah in the Holy Book Quran; that Surah is named YOUSUF (Joseph) and narrates his life explicitly from his childhood when he saw the dream of the Sun, the Moon and the eleven stars, till the arrival of Jacob-AS with all his family members to Egypt. Though much of it confirms the events as recorded in Genesis yet there are differences especially in some of detail for this narrative and that would unfold with this study insha-Allah; this study would also denote clearly the integration of AAYAH that the Holy Book Quran presents; Al-Hamdu Lillah.

(e) The last chapters of Genesis that are from 37 to 50, present mainly the narrative of Joseph, the great man and one of the notable Prophets of Allah, except for the 38<sup>th</sup> chapter that relates to Judah in total (that I, MSD, would omit here in my comments on these chapters). The narrative for Joseph at both

the books is identical except for some notable differences in detail and I, MSD, would present here his life-story keeping to the narrative as related by the Quran insha-Allah that would indicate the differences even by mention yet I, MSD, would point them out too in clear terms where appropriate; please read this most beautiful narrative by the Quran directly too.

COMMENTS: On the motivation of Chiefs at MAKKAH, the Jews at MADINAH had asked the Prophet Muhammad PBUH how the Bani-Israel had reached Egypt; the chiefs and even the Jews had thought that as nobody knows the narrative of Joseph in general so he would ask some learned Jew and as such they would be able to challenge him head-on; that never happened as in response to that question, Surah YOUSUF descended to his heart. It gave the message to the Chiefs who were putting Prophet Muhammad PBUH to trouble that very soon, you would find yourselves at the mercy of the Prophet PBUH as the brothers of Joseph found themselves; it is interesting to note that at the conquest of MAKKAH, the Prophet PBUH recited the same statement that Joseph had given to his brothers when they were humble in front of him, "there is no reproof against you this day" and he forgave all those then and there who had troubled them highly at MAKKAH. The Quran opens the narrative that Joseph saw a dream and told his father Jacob that he had seen the Sun and the Moon and the eleven stars that have prostrated to him. Jacob told him to observe silence and not to tell any of his brothers about this; the Quran is clear on the point that Jacob did not have any reservation to why the Sun (i.e. his father Jacob), the Moon (i.e. his stepmother) and the eleven stars (his brothers) were to become humble in front of him; however his brothers did come to

know of it somehow. They were already grieved due to the love that Jacob showed for Joseph and they planned to put him away, first by death then due to the advice of one of them, by putting him into some well so that some procession might take him away to some far-off land. Note that they made a solemn commitment that after this heinous act of putting Joseph into some well, they would become very good people; they did become so but such a wrong must not be done even with the intention to becoming good at future as it takes extreme effort for that certainly afterwards; note also that while interpreting the dream of Joseph, his father Jacob had indicated that this is not only a blessing to Joseph only but also to his brothers; the related verse where the interpretation by Jacob is recorded, is, "And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Jacob, as He made it complete before to your fathers, Abraham and Isaac; surely your Lord is Knowing, Wise" (12:6). The Quran tells us that they asked a clear permission from Jacob to take Joseph with them and Jacob did give that permission when they pursued him to it expressing their commitment to care for his safety. They did put him into some well and it happened that a procession did come that way and took Joseph away hiding him as goods (a slave to trade); the Quran tells us that they traded him for a few DIRHAM only and this statement seems to indicate here the trade that the ones who took him made at Egypt selling him there and there was no trade with his brothers; and Allah knows better. An interesting point to note here is that the brothers made the shirt of Joseph a proof to his death though Jacob did not buy that statement according to the Quran; his shirt would later on become the proof of his purity against the charge of the wife of

AZIZ (the respected officer at the King's Court perhaps at the high staff of his treasury and so he is called AZIZ) who had bought him and again, when he intends his father to know that he is alive and fine, when he sends that to him with his brothers for his identification. Although the Quran does not mention his age at his arrival to Egypt as a slave yet the age of 17 years does seem quite high, especially at that era, that is mentioned at Genesis for a child (with reference to the second verse of the 37<sup>th</sup> Chapter & the thirtieth verse of the same). Allah gave His Blessing to him by giving him the knowledge of the interpretation of dreams and the understanding of the attitudes that people had at different occasions; AZIZ was highly impressed by him as his words recorded in the Quran indicate. He had said to his wife, "Give him an honorable abode, maybe he will be useful to us, or we may take him as a son" (12:21); it is interesting to note that the wife of Pharaoh would say after few centuries of this statement of AZIZ nearly these same words to her husband, the Pharaoh, just as she finds the new-born Moses flowing at the water, "A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him as a son" (28:9); there are many other similarities too between Joseph-AS and Moses-AS. Note that in both instances, the women that are named as ZELICHA and AASEIAH respectively in the traditions, accepted the Truth with time; the latter believed in Moses as the Holy Book Quran confirms it (66:11) while the former said such words that seem to tell that she (ZELICHA) had come to believe in Joseph completely (12:53) and Allah knows better. Joseph learnt much about the affairs of the state at the place as AZIZ had a high status in the administration and presumably the persons of high standing at the Pharaoh's court used to visit him. Note here that Joseph was not

only a very handsome man but also was very much careful in his attitude seeing to good morals at all times. With time, ZELICHA developed such feelings for him that demanded from her to ask him to commit wrong with her; he turned down her indecent proposal instantly by the blessing of Allah but then, once seeing her opportunity, she closed the doors of the house and called him; at her lustful demand he ran to the closed door while she tore off his shirt from the back; just as they both reached at the closed door, AZIZ opened it from the outside. Note the important thing that TAWAKKUL (total trust) upon Allah by Islamic Teachings is that do whatever you can in a given situation and then trust in Allah; the same is expressed by saying "tie your camel first and then have TAWAKKUL on Allah" so Joseph ran to the closed door; the narrative also tells the point that when a pious man faces such a situation by a woman's doing, he must run away at such moment rather than challenge her then and there. The situation was totally embarrassing as they both stood in front of AZIZ unexpectedly with looks that were telling of the situation. Seeing this awkwardness of the situation, she immediately charged Joseph complaining to AZIZ that he intended the evil with her and so must be put into the prison or must be given a very harsh beating; Joseph was then compelled to tell the truth. The Quran tells us that at this time one of her own family (who might have been there without the knowledge of ZELICHA) gave the beautiful testimony that if the shirt is damaged from the front, she is right and he is wrong; and if it is damaged from the back than he is right and she is wrong. The case was settled but the AZIZ hushed the matter by asking Joseph to just forget about it and by asking his wife for an apology. However, the matter did not remain a secret but leaked out and that certainly was not due to

any fault of Joseph. The wives of other Egyptian officials at the time and place took up the gossip gladly and it became an open secret among them degrading ZELICHA to depth. On hearing this scandalous gossip, she immediately called for a gathering inviting the select of her own and as they gathered in high number (most probably to see the Hebrew slave that has caused such attraction to ZELICHA), she gave a fruit and a sharp knife to each one of them; then she ordered Joseph to come at the gathering. As they saw Joseph, they exclaimed "O! an angel of such high status" and they cut their hands. Those of ULAMA that are well-versed in Arabic have indicated that the verb used for the cutting of hands here imply a purposeful action in Arabic and the Quran is certainly a revelation that is not only sacred in "meanings" but also sacred in "words"; so one or two might have done it accidentally yet the others took the action purposefully for the reason not difficult to understand; Joseph had a wonderful appeal to them for sure. ZELICHA in a bold statement in that private gathering of ladies she had invited by her own choice, confessed that she had made the unethical proposal to Joseph and vowed in front of those ladies that she would get her way or else he would have to pay severely getting jailed and being humiliated (perhaps by a severe beating conducted by the officials at the jail; Egypt was considered a developed place at the time when this type of brutality shown by the strong people of the land, of beating the weak persons of the land, prevailed and this, as a custom, still prevails all over the world even though the physical things around us have developed much for sure yet the Man has not truly developed; there is much of shameful attitude too that is present all over the world towards the weak persons and only the understanding of the true respectable status of the weak ones



would prevent wrongs that are injustice and shameful attitudes, to take place; especially the Muslims all over the world need truly to remember Allah with total attention at all times and at all places remembering that He is Powerful than any of creatures even if they combine their power and certainly He only can better things saving us from injustice and from all shameful deeds at this moment of time; Al-Hamdu Lillah). Joseph, with seemingly no option left, pleaded to Allah that the prison is better for him in this given situation as he might be given to JAHALAT (foolishness; here it means the utmost intensity of manly emotions) at this place here and fall prey to the lustful demand of these women that have but little care for the righteousness; he had not objected to the slavery by the Egyptian and he was ready to face the bondage of the prison yet he did not intend to take-up the slavery of the lustful desire and fall prey to the animal instincts inside; he was a prophet of Allah and Allah saved him from SOOU (badness; injustice) and FAHSHAA (shameful attitude) as noted in the AAYAH-24 of this Surah. Note that the biggest sin is to challenge Allah's authority taking any of His creation as equal in authority to Him or capable to change any of His Command that He has issued by His authority in any way; the Quran addresses these both wrong aspects of this greatest sin by the terms "MA'A-Allah" and "MIN-DUNE-Allah" respectively; note that after this biggest of sins, the sins that are initiated mostly by the men at authority when they incline to the misuse of power (i.e. Injustice) and the sins that are initiated mostly by the women having a high attraction to men when they incline to the immoral presentation of the natural beauty (i.e. shameful attitude), are the two categories of big sins. The Quran has addressed these two at different places together in which this one (verse-24) is

also included (see also the seventh point in the first section). Even in the Christian-Faith, these two are certainly two very high evils as ISAIAH of the Old Testament has presented clearly; see ISAIAH-the whole of its chapter-3. Going ahead with the narrative of the Prophet Joseph, the Quran tells us that Joseph was certainly put into prison but does not state explicitly how that happened except for this indication that seeing some obvious reasons, they (meaning probably the Egyptian officials that came to know of the situation and that became worried of their women's lustful inclination) decided to imprison him for some of time (but after putting him into prison, they forgot him conveniently), without the implementation of any humiliation to him. Genesis records that AZIZ put him at prison under the influence of his wife but the words of the Holy Book Quran does not support this statement. A thoughtful person does understand at this place that the true reason was the threat the officials felt to their own prestige among the people rather than any wrong of Joseph, the Prophet of Allah; they did however, choose to make the malicious charge a reason to present at fore for the action they took against Joseph so if Genesis by its statement is indicating this façade that they took, then it is worth considering. At the prison there entered two young men that served at the royal court and each one saw a dream. They were impressed by Joseph and asked him about the dreams they had seen at the prison. He decided to present the True Faith to them first and so he told them that before the time the food is served to them, he would interpret their dreams. He told them that he does not follow the nation who does not believe in Allah and does not have any belief in the AKHIRAT (true life after this life where all would get the Judgment for their Belief and deeds) but he follows the True

Belief that is of his forefathers Abraham, Isaac and Jacob. He clarified to them that to believe in Allah, the One and the Only True Lord, is better than to believe anything else. He addressed them directly that what you and your nation, the Egyptians, are worshipping are names only that have no sanctity at the court of Allah as He has not descended anything to guide towards these names; the command of Allah only should reign upon the worldly life as it reigns in the whole universe; by this speech he conveyed the three basic things of Belief to them in good time (see also the first point in the first section); note that Genesis has nothing of this sermon that he gave to those young men. Then he interpreted their dreams briefly, telling of the freedom of one of them that he would provide wine to the king while the other one would be crucified (he gave the positive interpretation in the active form and the negative interpretation in the passive form); he told the one that was to become a free person soon to recommend his liberation from the prison to his master (probably he meant the King) but he forgot and Joseph spent few years more at the prison; here we find this to note that the statement of Genesis is that he was at the prison for two years after this incident of interpretation of dreams while the Holy Book Quran uses the term BIDHA-SINEEN that implies his bondage at the prison from 3 to 9 years though it might be taken in general meaning as few years only; note that even the words that the Quran uses are important to its study and one of the examples is at hand here that the Quran does not term the king that was on the throne at the times of Joseph as "Pharaoh" (the term used at Genesis) but uses the word "King" as he was one of the Shepherd-Kings that ruled at the time. However, if we take the statement of the Quran "with Joseph entered two young men" (12:36) to mean after a few years

understanding this "with" here by the place and not by the time, meaning that at the same place where Joseph was held, entered two young men so then the statement of Genesis might be valid as it is possible that this incident occurred a couple of years before the release of Joseph that in total was between 3 to 9 years. The narrative goes on to tell that the King at the throne then, saw in the dream that there were seven fat cows whom seven lean cows ate up and there were seven green ears and others dry. He felt the dream much and intended to get its interpretation that his royal companions were unable to provide. They tried to pursue the king to ignore the matter by the statement that these are confused dreams, and they did not know the interpretation of such confused dreams but he did not accept this analysis; he wanted the interpretation. Now, the released man of the two that was present there remembered his meeting with Joseph at the prison and that was after much lapse of time and he asked the king to allow him a visit to the prison by his royal decree from where he would bring the interpretation. Joseph provided the interpretation without any complaint of his omission to mention about him at the court; there are to be seven years of plenty in provisions very soon yet just after them would come seven years of deadly famine and it would be better if you care to save necessary reserves of the provisions at the years of plenty rather than devouring all of it then; after these 14 years would come a year of high blessing and there would be plenty for all. The King was highly impressed with this interpretation and the guidance that he gave, and he asked a meeting with Joseph through a man at his service who is termed as the messenger in literal sense. The interesting thing to note is that Joseph asked the messenger of the king to tell the king to ask about the charge due to which he

was held at the prison, declining to meet him before this query to women who had cut their hands when they had seen him; it is clear that he needed total acquittal from the charge that had been made against him. Not only this but at this place we observe that the use of the word RASUL (Messenger) is in the literal sense while in the common understanding, this term stands to denote a Messenger of Allah. There are words in this Surah that have specific meanings in the common usage, but they are used in literal sense too here in this Surah and these include the words RASUL (the messenger; every RASUL of Allah was the Messenger of Allah to his people and Muhammad PBUH was the last one to all the people for all times now), AAYAH (the signs; the true AAYAH are only those that bring near to Allah that are at the Universe, at the inside of the man and in the Holy Book Quran especially), DEEN (the system of life; the righteous DEEN is only Islam), and RABB (the lord; the true RABB is only Allah). Note that Allah has used all these words in this same Surah in their specific usage too at some place with the literal usage at another and the comparison becomes evident as the literal meanings are connected to Egyptians while the specific meanings guide towards the righteousness; here I, MSD, would omit the detail for this but even a simple direct study of the SURAH would provide explanation to this statement well insha-Allah. Please note that the confession of ZELICHA to her fault in clear terms at the court openly discloses her feelings of guilt on her misdeed though Joseph had not asked for her testimony to his purity specifically because he had demanded an answer from those women only who had cut their hands when they had seen him. This Egyptian woman ZELICHA used the word RABB in its specific true meaning as she confessed to her wrong and this tells that she had taken-up the

true Belief while the use of word NAFS (i.e. the recognition of the self inside of the man) is very notable too as there are three types for it; note that the Man comprises of the Physique (that comes basically by the Earth by the command of Allah) and the Spirit (that comes from the Heavens by the command of Allah). Generally the Man has the sense of good and bad naturally as the spirit inside him is pure in goodness with inclination towards righteousness (this sense inside becomes LAWWAMA that shouts from inside to cause guilt if the Man commits or intends to commit some wrong; see 75:2 and see also 91:7 & 8); now as the Man unfolds the goodness of his character, he develops towards righteousness attaining high peace at NAFS (that is MUTMAENNAH) or the Man might go on to ruin the NAFS he has by his inclination towards wrongs so the type that emerges by the ruin is AMMARA (i.e. the one where the physique gets the control of the spirit and commands towards wrongs; note that ZELICHA indicated this type of NAFS as of hers when she tempted Joseph; see 12:53). Note that the former that the Man develops to righteousness by his belief and deeds, is MUTMAENNAH (i.e. the one that gets the control of the physique and all the animal instincts that it has; see 89:27). It is clear that now ZELICHA had come to understand how this word "RABB" Joseph had used at the time she had tempted him to the wrong; it was not a reference to her husband but to Allah at the time; he had told her, "I seek Allah's refuge, surely my RABB made good my abode; Surely the unjust do not prosper" (12:23); Al-Hamdu Lillah. After getting clear of the charge that had put him into the prison, Joseph visited the King who intended to include him in his near companions. Joseph asked him to give him the charge of the treasury and pointed out that he is not only trustworthy

(HAFEEZ) but also knows how to perform the job (ALEEM); note that he had spent quite a time at the place of AZIZ who most probably was on the staff of the treasury as IBNE-ABBAS, the first cousin of the Prophet PBUH and one of the foremost Commentators on the Quran has pointed out. Please note that these are the two such qualities that a person must see to when he wants someone to serve him; the first is the compatibility for the work and the second is the trustworthiness; see 27:39 and 28:26 where also these both qualities have been denoted by the terms QAVI (compatible for the job) and AMIN (trustworthy); these are the qualities that are lacking in many of the officials at the lands where Muslims have control as of now especially the latter one due to their inclination towards gathering of worldly goods and a high status therein. The King complied to this request and so as Joseph had shone among his brothers, among the persons at service at the place of AZIZ, among the inmates at the prison, he excelled here also at the administration as to head the treasury was the most high seat in the administration at that given time as the future events also did tell. Now it happened that when the years of plenty had passed, then due to the terrible famine, his brothers except for Benjamin, came to buy some food and Joseph recognized them though none of them recognized him. He asked them to bring Benjamin the next time they come else they would not be able to visit him and get the provisions; he told his servants to return their amounts in their sacks so that they recognize it as they return home and then try to come back early. Here Joseph might have meant that seeing the amounts, they would feel some guilt about it and would come to return it; he might have meant that finding ease in purchase they might return for some more provisions soon; note that contrary to the

statement of Genesis that tells that they (and even Jacob) had fear seeing the amounts returned, the Quran states that they felt somewhat pleased that they have got it back as now they would be able to buy more provisions with ease. It is interesting to note that the Quran tells us that it was thrice that the brothers came to Joseph in Egypt; first when their amounts were returned and they were told to bring Benjamin with them and then they all returned home; second when on the command of Joseph, the royal cup was hidden in the sack of Benjamin; he knew well that there was a law that his brothers understood that who steals and is found, he has to become the slave to the person from whom he stole while in Egypt, this was against the law of the land and the Quran says that Allah planned for him to this solution to keep Benjamin at Egypt; at this juncture one of the brothers, the eldest according to the Quran, stayed there by his own free-will as he felt unable to face Jacob on the loss of Benjamin; they all had given him a solemn word to guard Benjamin as best as they could; they had already tried unsuccessfully to influence Joseph to take any one of them instead of Benjamin. It was the third visit to Joseph, and not the second that Genesis has presented in the narrative, that he disclosed his identity to them when they gave an indication of their true intent for the visit by telling him that trouble had got them and their household (trusting his wise judgment to see that this trouble includes the mental agony too that the loss of Benjamin has caused); they told him that they expect not only the weight of provisions but also a SADAQAH (charity; that means the return of Benjamin); they had made this visit on the request of Jacob just after the second one as he had told them that only unbelievers despair of Allah's mercy. Joseph had already told Benjamin that he was his brother but this



disclosure came as a surprise to other of his brothers. As the brothers accepted his superiority over them, he not only forgave them but even prayed to Allah for them. He gave his shirt to them to put on Jacob's face so that his eyesight gets better and to bring all their people, the total household, to Egypt; note that he asked this on his own to them and it was not the King as the statement of Genesis implies that gave the advice for them to move to Egypt; his acceptance of all of them with respect and even furnishing them well at Egypt is however, understandable. All of them moved to Egypt but the Holy Book Quran does not provide the detail though it does inform us that the dream Joseph had seen at his childhood came true as all of them gave the customary respect to Joseph and he indicated this to his father reminding him of his dream that he saw many years ago. It is an interesting narrative that indicates clearly that as Joseph went on to rise to heights to become capable to guide all people towards the Truth by righteousness only, even while dwelling among the unbelievers, this last Prophet that is Muhammad PBUH would rise to heights to guide only by the righteousness that he has taken by heart and on it, has stood firm with all his companions. Allah says in the Holy Book Quran in this very Surah, "Say (O Muhammad PBUH); This is my way; I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists" (12:108); Al-Hamdu Lillah.

### SECTION-3

(Answers to Questions that relate to the other four books of Pentateuch besides Genesis, according to the Islamic Viewpoint)

## QUESTIONS

### Questions (Exodus)

(1)-Who was the Pharaoh at the time of Moses?; (2)-What were the AAYAH (Signs) provided so that Pharaoh let the Bani-Israel go (with reference to Chapter 10)?; (3)-Do Muslims practice "the Ten Commandments" (with reference to Chapter 20)?; (4)-How does Islam take AARON in the case of the Golden Calf (with reference to Chapter 32)?; (5)-Did Moses see Allah (with reference to Chapter 33)?

### Question (Leviticus)

(6)-How does Islam take the importance given to offerings & sacrifice as detailed in Leviticus? And what about clean and unclean told in Leviticus? What do the FEASTS denote by the Islamic Viewpoint (with reference to Leviticus taking it as whole)?

### Questions (Numbers)

(7)-Why did Israel had to suffer 40 years wait at Sinai? (with reference to Chapter 14)? (8)-What does Islam clarify on the statement that Moses and Aaron were guilty of not sanctifying Allah (with reference to Chapter 20, verse 12)? (9)-Who was Balaam and is he mentioned in the Quran (with reference to Chapter 22)?

### Question (Deuteronomy)

10-Is Muhammad PBUH mentioned in TORAH (with reference to Chapter 18; verse 18)?

### ANSWERS (EXODUS):

Answer-1 Although the guidance that we receive from the narrative of Moses does not depend upon the answer to this question yet it is an interesting topic and I, MSD, would presently take it up. Note that there are two of Pharaoh, one of the 18th dynasty and the other of the 19th, that ruled for quite a time (the former that was Thutmose-III ruled for about half a century while the latter that was Ramesses-II ruled for more than half a century at their respective times); one of these both is most probably the Pharaoh at the time of Moses. The reason for this uncertainty is that the name of this Pharaoh has not been given in the Bible while the Holy Book Quran does not give names of persons at narratives unless necessary to guidance though occasionally it does point-out towards this type of detail too indirectly; the other reason is historical as it seems totally clear by circumstantial evidence that the Pharaoh coming at the throne after the one who had followed the Bani-Israel and drowned in the process with his men, hushed the matter for obvious reasons to such extent that we know the occurrence of the Exodus better by the Bible and even better by the Quran in comparison to the historical data. If Ramesses-II was the Pharaoh at the time of Moses, the Exodus took place between 1290 BC to 1220 BC (the rule of Ramses-II); note that he has mostly been taken to be the Pharaoh who ruled at the time of Moses; this notion is however incorrect. The other Pharaoh who is the likely candidate and who ruled for about 50 years, is Thutmose-III; he had ruled before

Ramesses-II, coming to the throne around 1500 BC and as such his rule extended to around 1450 BC; this is the one that has much higher probability than Ramesses-II and seems the one who was the Pharaoh at the time when Moses left for Median. Note that the total period of his reign includes the first period of 22 years that he shared in rule with his stepmother Hatshepset. The notable point that I, MSD, would present here is that even this one, was neither the one who is termed as the "Pharaoh of the Oppression" nor the one who is known as the "Pharaoh of the Exodus", rather he was the one who had played with Moses at his childhood placed between the two mentioned Pharaoh. It was his predecessor (not Hatshepset that was his stepmother and his associate in the first period of his reign) that was his father known as Thutmose-II, the weak Pharaoh, who ruled for about 10 years only coming to the throne at 1510 BC or so and who was the "Pharaoh of the Oppression"; at the other side, it was his successor that was his son Amenhotep-II who came to power in 1450 BC or so and who was the "Pharaoh of the Exodus"; his reign was but for a few years only as he died by drowning when he followed Moses and his people with the army he had, in his youth around 24 years of age; the next Pharaoh who took charge was another Amenhotep-II, not an imposter in the sense that he belonged to the royal blood yet he was Amenhotep-II, the second. Omitting the reasons that might negate the rule of Ramesses-II at the time of Moses, I, MSD, would present the data positive to the reasoning for the Pharaoh that ruled at the time. Note that I, MSD, find total validity to take-up this study because the Holy Book Quran does provide such space certainly as to understand that Thutmose-II and Amenhotep-II the first, have been named as PHARAOH in their own context with Thutmose-III in between

of them occupying an area of around 50 years; there is no conclusive indication in the Holy Book Quran that Pharaoh at the time of Moses was only one person and certainly Allah knows better; Al-Hamdu Lillah. Note that there are AAYAH at SURAH-26 that seemingly tell that there was only one of Pharaoh that Moses had faced yet they too are totally inconclusive for this matter; these AAYAH read, "(Pharaoh) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life? And you did (that) deed of yours which you did (killing the Egyptian), and you are one of the ungrateful. Moses said: I did it then while I was of those unable to see the right course; So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles; And is it a favor of which you remind me that you have enslaved the children of Israel?" (26:18, 19, 20, 21, 22). Note here that the Pharaoh whom Moses had presented the Truth, used the pronouns in plurals and it is not necessary that he meant his own self specifically but the context tells us here that he was indicating to what the family of Pharaoh had done for him; Moses pointed out wisely that he had to be put at the river at his birth because they had enslaved the Israel and Pharaoh at that time was killing the male children from amongst them. Please study the 7th Surah that is AARAF, from RUKU-13 to RUKU-21, the 20th Surah that is TA-HA, the first five RUKU, and the 28th Surah that is QASAS, the first four RUKU, that presents the narration of Moses in some detail and it is much better to see the commentary of ULAMA of repute for these mentioned places. Briefly, please note here in explanation that when the Pharaoh Thutmose-I died about 1510 BC; his son by one of his lesser wives came to power who is known as Thutmose-II; he was a weak monarch as to making of decisions and much

fearful of the increase in the number of the Bani-Israel. His wife, Hatshepset (most probably this was the one who saved Moses from the river that is termed as AASEIAH in the Arabic style; this is not much far in pronunciation from Hatshepset if the "p" is considered as silent in that name), who was his half-sister, had a strong nature by comparison and was born of the royal wife of Thutmose-I. Her husband ordered under the influence of his chiefs, that the male children born among the children of Israel must be killed while their girls must be left to live so that with time, these all are absorbed in the Egyptians. Due to this, the mother of Moses at his birth, put him into the river in a decorative and protective box capable to sail. The wife of the Pharaoh, presumably Hatshepset, saw it and took it out; seeing the new-born child Moses in it, she felt her heart towards him and took him as her son. The Quran says that she was the wife of the Pharaoh and she told her husband, that would be Thutmose-II, that they might adopt him as their son (28:9); in the Exodus, she is mentioned as the daughter of the Pharaoh (Thutmose-I) and in this context, that also is not wrong. This cruel monarch, Thutmose-II, did not live for much long as he had some physical problem that has been detected in this modern time by the examination of his mummy and at his death in 1500 BC or so, Hatshepset assumed power as her stepson Thutmose-III that was the heir to the throne was too young to rule; in order she was a deputy to him yet in practice she had the authority of the Pharaoh; mostly women had not been good administrators and have done much harm to their nations as the history records yet Hatshepset was among the exceptions as she did much good to her nation even with the peaceful stance that she practiced at the time when wars were accepted norm of living; this however was

not recognized by Amenhotep-II the second, who destroyed her every visible image with many other things (or distorted her image by negative depictions), in order to suppress any mention of Moses in the royal documents and the narratives of those years of Egypt. She ruled for about 22 years or so and if she was AASEIAH, then there is no problem to say that she believed in the Truth that Allah is the Only Creator of all the creation and the Only True Authority so He Only must be obeyed in all matters of life and the day of judgment is sure to come; with the belief in the Truth, she was certainly a light in the dark. After her death at about 1478 BC, Thutmose-III came to full power and it was in his time that Moses accidentally killed an Egyptian; please note this well again at this juncture that the Quran tells clearly that it was accidental and not on purpose. The matter became known the next day when the man (from amongst the Bani-Israel) Moses had saved the previous day thought incorrectly that Moses is going to hit him now and blurted out what had happened the previous day though it was a concealed matter till then. As Moses came to know by someone near to him in the administration, who came running to him to inform him that the chiefs responsible to implement the force of law are counseling to kill him, he fled to Median; note that the Quran does not state that the Pharaoh ruling at the time had ordered his arrest but reports that the chiefs were counseling to kill him (see 28:20); also note that by the historical reasoning, we know that the officials responsible to implement the law were extremely cruel in dealing with those who were charged with anything; this even was the case at the time of Joseph some 250 years back or so. There in Median, he found shelter with an old man, who believed in SHOAIB-AS and married one of his two daughters (not seven; he had helped these both at the well to

water their flock of animals) on the condition that Moses would serve at the house for 8 years and if Moses intends, for 10 years; he fulfilled the condition by serving there for 10 years; it is most probable that he did stay there for many years more though the age that is mentioned at his return to warn the Pharaoh at the throne upon his conduct, as eighty years seems certainly too high a figure (mentioned in Exodus; chapter-7, verse-7). He returned on the command of Allah to Egypt and had his elder brother Aaron with him whom Allah had made prophet too for his assistance; his return to Egypt was presumably just after the death of Thutmose-III and after the ascension of his son Amenhotep-II the first, who might have been about 19 years of age at the time; this was the Pharaoh to whom he presented the message of Allah but he did not comply to the command of releasing the Bani-Israel from the Egyptian bondage. The Quran informs, "In the manner of the people of Pharaoh and those before them; they disbelieved in Allah's communications, therefore Allah destroyed them on account of their faults; surely Allah is the Most Strong, Most Severe in requiting (evil). This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing. In the manner of the people of Pharaoh and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Pharaoh's people, and they all were unjust" (8:52, 53, 54). When the Quran narrates the same words repeating it near to each other in placement, it does indicate some difference in the features of both. Please note that in the narration of Adam, the Quran tells us that Allah commanded two times to Adam-AS and Eve-AS to leave the JANNAH (see 2:36, 37, 38); note that the



first command indicated the punishment but the second command, He gave as to ask for an examination of the Man changing its nature then by that command mercifully as He accepted the repentance of Adam and forgave both of them (Adam & Eve). Note here in the AAYAH of the eighth SURAH that two of Pharaoh are mentioned at the verses, the first one is related to the oppression and the second one is the Pharaoh of Exodus; both were destroyed with a great number of their people with them as Allah put some high physical trouble to the former and the latter He drowned; by the AAYAH it is clear that even the Pharaoh of the oppression knew the Truth well like his ancestors before him yet he rejected it and thus led himself and many of his people towards destruction. Note that the Quran mentions in the fortieth Surah that is named "the Believer" that at the return of Moses-AS, one of the persons that was related to the Pharaoh (Amenhotep-II, the first) stood-up in defense of Moses; he had concealed his True Belief till then and in his speech, he gave the reference of the teachings of Joseph-AS too (see the Surah-40, verse 34). There were nine of signs that were presented for the young wrongful Pharaoh to take the warning and do what was asked of him; he did not comply and so with time, he lost his life drowning at the sea following Moses and his people with a huge number of his army-men; his reign seems to hold for about five years as he probably drowned at the age of about 24 years; the Exodus is mentioned to occur around 1445 BC ending the bondage of Bani-Israel from Egypt at that time. The question does rise here that how does the history record his reign as for about quarter of century when he died in just few years of his reign and this our study has to take-up though that would ask for few unavoidable assumptions as the data available is certainly meager for this

study at hand. Note that the best probability here is that a new Pharaoh came to the throne nearly the same age by the same title of Amenhotep-II (the second) after just a few years of the reign of Amenhotep-II (the first) and that this Pharaoh tried deliberately in all ways possible to eliminate any possibility of the realization that a Pharaoh had died an accidental death in his youth challenging Moses, the messenger of Allah; this attempt was made to such extent that even the title of the Pharaoh that came to the throne, remained the same and no doubt only few selected ones knew the whole truth and to have any suspicion about it was deadly dangerous. However, such an attempt does show itself clearly with time and so we find that Amenhotep-II the second, did not undertake any of big wars for many years as presumably, there were not much men to fight in his favor and when he did challenge the weaker peoples around, he managed to enslave around eighty thousand men of them to ensure that the works pending at home, do complete within time. There are discrepancies that are mentioned in the written record found for the first campaign of Amenhotep-II; that first campaign is recorded in the 3rd year of his reign and then in the 7th year too; another notable point is that there are two dates mentioned of his coronation that are few years apart. Still another notable point is that even the timing asks that some hush-up is present precisely here as the requirement of the ancient writings is that Exodus did take place at this time around 1445 BC; there is no record of any of Pharaoh expiring at this time of history for about twenty or so years back or even ahead of Thutmose-III. Here, with the assumption that this does not mean the absence of the event, it is fair to indicate that it clearly means that there had been a most ingenious deliberate attempt taken on the administrative level to cover-up

the Exodus plus the death of Amenhotep-II, the first. Moreover, the Pharaoh who came to throne that was Amenhotep-II the second, is mentioned as the brother of Amenhotep-II the first so the adjustments were not much to pose him as the Pharaoh that had gone away. The last thing here, but not the least, is that there is a body found mentioned from amongst the Royal Lineage of the Eighteenth Dynasty that had not been identified satisfactorily yet; it is one of the best preserved body (it has not been mummified) and its age at death as detected by the modern methods, is around 24. The evidence is circumstantial yet it does point-out the possibility of the death of a Pharaoh at the right time at the right place; and Allah knows better; Al-Hamdu Lillah.

**Answer-2** Allah told Moses as is mentioned in the Holy Book Quran, "And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Moses! fear not; surely the apostles shall not fear in My presence; Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful: And enter your hand into the opening of your bosom, it shall come forth white without evil; among nine signs to Pharaoh and his people, surely they are a transgressing people. So when Our clear signs came to them, they said: This is clear enchantment" (27:10, 11, 12 & 13). Allah informs in the Quran about these nine signs at SURAH-BANI-ISRAEL too, "And certainly We gave Moses nine clear signs; so ask the children of Israel. When he came to them, Pharaoh said to him: Most surely I deem you, O Moses, to be a man deprived of reason" (17:101). So the nine signs that were shown to the Pharaoh included (i) the shining hand and (ii) the change of staff to serpent; the other seven are mentioned in SURAH-

AARAAF that are (iii) draughts (shortage of crops), (iv) diminution of fruits (this also means lesser returns to efforts) (v) TOOFAAN (hail-storm), (vi) locusts, (vii) lice, (viii) frogs and (ix) blood. The verses-130 to 133 of it says, "And certainly We overtook Pharaoh's people with droughts and diminution of fruits that they may be mindful. But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Moses and those with him; surely their evil fortune is only from Allah but most of them do not know. And they said: Whatever sign you may bring to us to charm us with it - we will not believe in you. Therefore We sent upon them (widespread death by) TOOFAAN, and the locusts and the lice and the frog and the blood; clear signs; but they behaved haughtily and they were a guilty people." (7:130 to 133); Al-Hamdu Lillah. Some of these nine verify what the Pentateuch tells in the Exodus but note here that Exodus adds the 10<sup>th</sup> as the plague of death of the first-born in the list and mentions "Boils" at the skin and "Darkness" instead of the staff and the shining hand in the nine; so actually Exodus records 12 signs with the inclusion of these two obvious signs, with some variation at the (iii) and the (iv) as clarified in the Holy Book Quran; here Exodus differs in detail regarding the signs given to the Pharaoh of the time that the Holy Book Quran presents in the narrative of Moses-AS; Al-Hamdu Lillah.

**Answer-3** We Muslims respect and do practice the commands that are presented by the term "The Ten Commandments" (leaving the command about Sabbath) not because they are written in TORAH as of now but because we have them in the Quran in clear terms and we take them into practice by our own way without any reference to the Pentateuch. These commandments are provided

at the 19<sup>th</sup> RUKU of SURAH AL-AN'AAM, the sixth Surah, and the verses are 151 and 152. This RUKU reads, "Say: Come I will recite what your Lord has forbidden to you - that you do not associate anything with Him (this covers the First, Second and the Third Commandments); and show EHSAAAN (kindness) to your parents (the Fifth Commandment); and do not slay your children for (fear of) poverty - We provide for you and for them (the Sixth Commandment in part); and do not draw nigh to indecencies, those of them which are apparent and those which are concealed (the Seventh Commandment); and do not kill the soul which Allah has forbidden except for the requirements of justice (the Sixth Commandment); this He has enjoined you with that you may understand (end of AAYAH 151). And do not approach the property of the orphan except in the best manner until he attains his maturity (the Eighth Commandment in part; this asks to avoid the unjust taking of any property especially of the weaker persons in a given society); and give full measure and weight with justice - We do not impose on any soul a duty except to the extent of its ability (the Eighth Commandment and the Tenth Commandment; note that giving the full measure and weight also means to care about the rights of others that they have on the man including especially his relatives, neighbors and all people in touch in the best possible way according to ULAMA, without any reservation); and when you speak, then be just though it be (against) a relative (the Ninth Commandment); and fulfill Allah's covenant (the Ten Commandments); this He has enjoined you with that you may be mindful (end of AAYAH 152)" - (6:151 & 152). The last 2 AAYAH of this RUKU that are 153 and 154, tell in clear terms that to work in accordance with these commands is to live according to the Truth and that Allah had provided these all commandments to

Moses and then provided the whole book (TORAH) to him; that is why IBNE-ABBAS RA, one of the foremost commentators for the Holy Book Quran, has said that these verses clearly refer to the Ten Commandments. Note that the fourth commandment has not been included here; for one thing that Friday is the holy-day by Islamic Teachings and not Saturday while Muslims are bound to fulfill the guidance provided here in these AAYAH; for the other, here the prohibitions only have been stated as the beginning of the Reference tells that "Say: Come I will recite what your Lord has forbidden to you", and as such does not include the command for the sacredness of Friday here; the other positive command of taking-up EHSAAAN for the parents is seemingly an exception that is noted here but that is an important command by the Islamic Teachings too and note here that if the parents command something against the command of Allah, they must not be obeyed though the attitude of EHSAAAN has still to be taken-up for them. In SURAH BANI-ISRAEL, Allah has provided these commandments in much detail in the 3<sup>rd</sup> and the 4<sup>th</sup> RUKU (17:23 to 40); reading of some reputable commentaries for these both RUKU would provide further study of the matter well; here for the sake of brevity, I, MSD, would omit the comments on that reference but please note that there also the Ten Commandments except for the fourth, are furnished well though it needs some insight to get the eighth one which is anyhow clearly mentioned at 5:38; also note the point that Muslims have to sanctify Friday in the light of the verse 62:9. With all said, please note again that we Muslims take these commandments without particularly addressing them as the Ten Commandments, by the Holy Book Quran only and not by any reference to anything other than that; we practice them in the light of the SUNNAH only i.e. by the

guidance of the Last Prophet Muhammad PBUH; we get the commands of Allah by these both and here the IJMA that means the consensus of ULAMA, also counts as that marks the preference and the status that the Islamic commands have; Al-Hamdu Lillah.

**Answer-4** Note that one of the reasons we Muslims take Pentateuch to have alterations at places deviating from the original version, is that it gives adverse comments as of now upon Messengers and with regret, I, MSD, state that it has not spared even Abraham, Jacob and Moses (Salaam on all of them) though these all had special identity in relation to guidance towards the Truth; Aaron-AS has also been a victim to this negative trend. This created a psyche then among the Bani-Israel that asked to discredit even David-AS and Jesus Christ-AS in the coming times when these both asked their people to come to betterment in their respective times; in return these two, that were highly good-natured persons certainly, cursed those who said much wrong about them and about other Messengers of Allah that had come to them. The Holy Book Quran says, "Those who disbelieved from among the children of Israel were cursed by the tongue of David and Jesus, the son of MARYAM (Mary); this was because they disobeyed and used to exceed the limit. They used not to forbid each other the hateful things they did; certainly evil was that which they did" (5:78 & 79). Exodus puts the blame of making the golden calf and then asking his people for its worship onto Aaron; note well that he was not that man certainly. The Quran names SAMIRI, the magician, that was responsible for this filth and acquits Aaron totally from the commitment of this heinous crime; there is no mention of SAMIRI in Exodus that again indicates to

us Muslims with many other proofs, that there has been some additions and omissions in the Pentateuch including those ones too that certainly have a very delicate nature with reference to the Messengers of Allah. The Quran mentions this event at the SURAH TA-HA, "Allah said: So surely We have tried your people after you, and SAMIRI has led them astray. So Moses returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me? They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the SAMIRI suggest. So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Moses, but he forgot. What! could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them? And certainly Aaron had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order. They said: We will by no means cease to keep to its worship until Moses returns to us. Moses said: O Aaron! what prevented you, when you saw them going astray, so that you did not follow me? Did you then disobey my order? He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word. He said: What was then your object, O SAMIRI? He said: I saw (the angel Gabriel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me. He said:



Be-gone then, surely for you it will be in this life to say - touch (me) not (getting some skin-disease in which touch is painful); and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept; we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea. Your god is only Allah and there is no god but He; He comprehends all things in (His) knowledge" (20:85 to 98); Al-Hamdu Lillah. Also, in Surah AARAAF we read, "And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people" (7:150); Al-Hamdu Lillah.

**Answer-5** Moses did not see Allah certainly; one of the verses of the Holy Book Quran tells us, "Vision comprehends Him not, and He comprehends vision; and He is the Knower of subtleties, the Aware" (6:103). There is a verse directly related to the matter, "And when Moses came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Moses fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers" (7:143). What Exodus has recorded in the chapter-33, verses-20 to 23, is totally incorrect to take at face

taking the meaning by dictionary; note well that to accept physique for Allah is KUFR (unbelief) and with that comment, I, MSD, would refrain from giving any more comments on this matter; Al-Hamdu Lillah.

### ANSWER (LEVITICUS):

Answer-6 Taking the last part of the question first, I, MSD, state here that the feasts in Islam are actually to express gratitude to Allah for giving the opportunity of high good deeds. Both the EID-Festivals in Islam have this same concept as basis for them; the first one that is EID-UL-FITR comes just after RAMADHAN for Muslims to show gratitude for the TAUFIQ they got for keeping the SAUM (fasts) of RAMADHAN; note that TAUFIQ means "getting the chance to more goodness due to the goodness they showed". The other one is EID-UL-ADHAA at the 10<sup>th</sup> of the month of DHIL-HAJJAH; it denotes the gratitude upon HAJJ in progress at MAKKAH then and upon the blessing of Allah that He showed on Abraham accepting a ram in sacrifice sparing the life of his son; so on this date or any of the two days ahead of it, Muslims give animals that are edible in sacrifice; please note that animals are fine to sacrifice to safeguard the human-beings by any adversity that might be approaching to their physique and by the negative impact of their negative emotions (the acceptance of the sacrifice of-course totally depends on the will of Allah) yet the sacrifice of any human to safeguard any human, or whole of them, is not among the Islamic Teachings; even the sacrifice of the son that Abraham-AS intended to offer on the command of Allah, did not mean that his sacrifice was to eliminate wrongs from the Man. It is the righteous Belief and the

good deeds according to it, both being accepted at the court of Allah, that offers the defense to the human spirit keeping it totally related to Allah; also please note well that we Muslims do not believe in the concept of the original sin; Al-Hamdu Lillah. The Quran tells us, "And when he (Abraham's son) attained to working with him, he (Abraham) said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! Do what you are commanded; if Allah please, you will find me of the patient ones. So when they both submitted and he threw him down upon his forehead, And We called out to him saying: O Abraham! You have indeed shown the truth of the vision; surely thus do We reward the doers of good: Most surely this is a manifest trial. And We ransomed him with a Feast-Sacrifice. And We perpetuated (praise) to him among the later generations. Peace be on Abraham" (37:102 to 109). Besides Eid, even those festivals that are at the individual basis, basically have this same concept of giving thanks to Allah for whatever good He has provided taking up more of good deeds; Al-Hamdu Lillah. The Holy Book Quran tells us, "O men! there has come to you (the Quran) indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers. Say: In the grace of Allah and in His mercy - in that they should rejoice; it is better than that which they gather" (10:57 & 58). As for the clean and the unclean in edibles, according to Islam, every meat that comes by those animals (and even birds) that we eat normally, it is basically unclean unless the name of Allah is recited on it so then it becomes clean; note that this is for the animals and birds that are normally present in our diet and they do not include the wild hunters among animals and birds that are not allowed anyhow to eat; certainly the Quran and

the SUNNAH provide well for the detail for all such animals and birds that are not fine to eat; fish, the only thing to eat from those that have waters as their habitat, is fine to eat and it does not need slaughtering. The vegetables and the things that we get of the Earth according to Islam, are basically clean to eat unless something against Islamic Teachings is found in them. Allah commands in the Quran, "O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve. He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful. Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement. These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire. This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition" (2:172 to 176). The point to note is that Islam does value sacrifice of edible animals providing their meat to the poor and the needy, to a notably elevated level yet it does not form the most basic representation of worship practically to Allah in Islam (that is SALAH, the 5-times daily religious service of the Muslim to Allah). The most brief SURAH of the Quran in words, that is SURAH AL-KAUTHAR, reads, "Surely We have given you KAUTHAR (the heavenly fountain); therefore pray (perform SALAH) to your Lord and make a sacrifice. Surely your enemy is the one who shall be

without posterity" (108-whole of it). Still, one of other places from where we understand the esteemed position of sacrifice more is, "Say: Surely, (as for me), my Lord has guided me to the right path; (to) the most right religion, the faith of Abraham the upright one, and he was not of the polytheists. Say: Surely my SALAH and my sacrifice and my life and my death are for Allah, the Lord of the worlds; No associate has He; and this am I commanded, and I am the first of those who submit" (6:161, 162, 163). The betterment of life comes by the SALAH here and in the hereafter, and all the troubles at the death and at every adversity coming ahead keep away by the sacrifice. Note an important point to understand this issue of sacrifice of animals by the Islamic Perspective that wherever sacrifice is involved, it is due to "Hope" towards Allah and not due to "Fear"; though animals of the same stature have to be provided in sacrifice to compensate the wrong done to them in the state of EHRAAM (state of being HAJI at MAKKAH) yet generally it is provided in the hope of the future rather than to get free from the fear of the past and Allah is the True Provider of all good. In other words, please note that by the Islamic Perspective, generally the sacrifice of animals provided for other than any sacrifice that is done as an obligation, is to ask Allah to eliminate any trouble coming ahead here in the worldly life by accepting it as SADAQAH rather than compensation for any wrong done in the past; the compensation where it is an obligation, is mostly among one of the ways to compensate and not the only way; note also that certainly the SADAQAH that is accepted at the court of Allah also values as one of the high good deeds at the hereafter; Al-Hamdu Lillah.

## ANSWERS (NUMBERS)

Answer-7 Bani-Israel had to wander 40 years at Sinai because of their denial to fight the people at the area of Palestine; the Quran informs us that this was their punishment, "They (the Bani-Israel) said: O Moses! we shall never enter it so long as they (people with strength) are in it (the Palestine); go therefore you and your Lord, then fight you both, surely we will here sit down. He (Moses) said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors. He (Allah) said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors" (5:26). The cowardice they displayed had come from the slavery that they had faced at Egypt for many of years; such bondage does make people to consider their-selves like animals that take-up loads and that makes them to ask for simple routine without much care for high morals. Note that they had seen how Moses had delivered them by the blessing of Allah making way at the waters and now they demanded ease to get things without taking any trouble to their selves. It was in the time of Joshua-AS, after the death of Moses-AS, when the next generation that had lived a trying life but that of freedom, fought and captured the land of Palestine; the basic weapon to fight in the name of Allah is the total trust on Allah without which all other weapons are useless for sure; Al-Hamdu Lillah.

Answer-8 I, MSD, have remarked this before too that in Pentateuch, there is unjustified discredit put onto the

Messengers of Allah and the verse-12 of the twentieth chapter of Numbers is another example for it. If the Bani-Israel then were not ready to challenge the strong inhabitants of Palestine due to their own cowardice developed by many years of the slavery to the Pharaoh, how and why were Moses and Aaron responsible for that. The Holy Book Quran gives this concept clearly that the Messenger only has to present the Truth in front of the people he is sent towards, yet he is not liable to bring them to it practically by force; if they believe the Truth, well and good; if they do not, the Messenger, after he delivers the message of Allah, is not responsible for their wrongs in any way. The Holy Quran tells us, "Therefore do remind, for you are only a reminder. You are not a watcher over them; But whoever turns back and disbelieves, Allah will chastise him with the greatest chastisement. Surely to Us is their turning back, Then surely upon Us is the taking of their account" (88:21 to 26); there are many other AAYAAH too for this concept. The best that can be said here is that the Pentateuch as of now takes the matter to put blames on Messengers of Allah very lightly (here at this verse, even the reasoning for this blame is not provided and it had been left to the reader); such charges do have severity; no doubt that to discredit any Messenger of Allah leads the Man astray. Islam does not accept such negative charges and those who take guidance from the Pentateuch need to practice caution as much as possible in this specific matter and Allah knows better; Al-Hamdu Lillah.

**Answer-9** Balaam is not mentioned in the Quran by name; there is an AAYAH upon which ULAMA have remarked that this does refer to all those that have this type of negative quality in them and it especially refers to Balaam. The AAYAH reads, "And

if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect" (7:176). The person that is addressed here is someone who is extremely greedy that with whatever he has, he wants more and more of the worldly benefits; this makes him careless to his true responsibility of rising to height in the spiritual purity. ULAMA have also remarked that the love for a loose woman also had its negative effect on him that made him forget his true responsibilities towards Allah and he fell from the height he had achieved to a lowly status in the spiritual sense. Such man does good to that extent where he is near to getting an exalted status in respect to the spiritual height yet due to his desire for worldly benefits, he loses all the good he had done and with time, all hopes too that he had for the spiritual purity; in the end he is practically in opposition to the commands of Allah ending up with total disaster to his spiritual integrity. For Muslims, there is the guidance here that whatever good one does, one must do it according to the guidance of the Last Prophet Muhammad PBUH only and must only do it for the achievement of the pleasure of Allah asking one's actual returns at AKHIRAT; one must not have the worldly benefits as the motive to acts that are the righteous acts in practice. The good deeds done with wrong motives do not provide any spiritual benefit to the man having bad motives to do those righteous acts; he gets nothing and loses all; Al-Hamdu Lillah.



## ANSWER (DEUTERONOMY)

Answer-10 In the current era, this one is the most debated and the most difficult question to answer. Some years ago, there was no attention on this matter as generally our worlds, the East and the West, were apart; I, MSD, remember 80's and even early 90's that were better times in respect to the awareness that we, the common people in the East, had of the West as generally we had but little of its knowledge and in this matter, the saying becomes fair that tells all clearly that "Ignorance is Bliss". There are many learned Muslims, even many of ULAMA, today who take the words reported in Deuteronomy as an indication to the advent of the Prophet Muhammad PBUH. The words that Deuteronomy reports are, "I will raise (from) them up a Prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy; chapter-18, verse-18). It is highly probable that these words do indicate the Prophet Muhammad PBUH as when some comparison is made, unnecessary detail has to be omitted and only the most important matters of the persons in comparison are taken into account; with similarities, the differences have to be noted too that they might not be major among the persons mentioned. When similarities are major and differences minor, the two persons in comparison might be marked as alike in a broad sense; seeing by this simple criteria, clearly Jesus Christ-AS is not the one mentioned here due to major differences that are towards his side in comparison to Moses-AS, even by the life-style he took by his own free-will (and certainly he did provide the message of Allah to his addressees beautifully as he was one of the most esteemed Messengers of Allah while their acceptance

was not his concern), but here, I would not provide any detail for this statement. Please note that I, MSD, would only try to provide the interpretation positively for who might be the person that is mentioned here rather than taking the negative side who might not be so. The last Prophet Muhammad PBUH does not have any major notable difference to the Prophet Moses-AS, even though they have a period that extends to about 2000 years between them, except for the nine signs that were shown to Pharaoh so that he might take the warning accepting the Truth and release the Bani-Israel from the captivity; the last Prophet Muhammad PBUH showed only one miracle in true sense of the word and that was/is the Holy Book Quran; though this point of difference in number of miracles is notable as it is not minor yet with that, please note also that the miracles are the acts of Allah and not of the Messenger. I, MSD, would evaluate these both highly esteemed personalities that were the honorable Messengers of Allah too i.e. Muhammad-PBUH and Moses-AS, according to the lives they led by their free-will, so taking in comparison what they did, each by his free-will according to the command of Allah, we find interesting relationship here; as Moses-AS led his nation towards a physical target and a spiritual height, Muhammad-PBUH also led his UMMAH towards the height of the spiritual achievement; as Moses-AS explained the Law of Allah (Torah) so did Muhammad-PBUH provided clarity for the Book Allah gave to him (the Holy Book Quran); as Moses-AS administered his people remaining among them so did Muhammad-PBUH; as Moses-AS married and had children taking up a family life so did Muhammad-PBUH; as Moses-AS challenged wrongs being done in front of him taking them head-on due to the high anger in his nature, so did Muhammad-PBUH (he had the other side too in wonderful balance

and that was the calmness like Jesus Christ-AS that showed at times that asked for its expression beautifully especially at the conquest of MAKKAH). As for things that were not in the control of Muhammad-PBUH, Deuteronomy-chapter-18 and verse-18 does tell us that Allah told Moses that He would put His words to his mouth and he shall speak unto his addressees as He commands him; this is how the last of Prophets Muhammad-PBUH used to get WAHI (Revelation from Allah by the angel Gabriel) and he spoke it as he got it so his companions put it to record then and there; moreover, the term "brethren" can be taken in both ways as in the narrower sense, it would mean "the Bani-Israel" and in the broader sense, it would certainly include "the lineage of Ishmael" too; with my points that I, MSD, have just presented, I would take the latter. This evaluation might include the verse-11 of the chapter-33 of Exodus that remarks, "And the LORD spoke unto Moses face to face, as a man speaks unto his friend"; this honor Muhammad-PBUH also received at MIRAJ (ascension to Heavens), where he got the last AAYAH of SURAH-BAQAR, the second SURAH, though generally Allah put His words to his mouth; Al-Hamdu Lillah; note also that ULAMA mention this interesting thing time and again in their sermons that the ULAMA of this UMMAH of Muhammad-PBUH are like the Prophets that came in the nation of Moses-AS i.e. Bani-Israel due to the nature of the similar work of providing the guidance to all and also due to the high quantity of both; there is of-course the difference in the quality i.e. the status of both as the Prophets are extremely higher in that certainly because Allah totally protects their True Belief and keeps them to the righteous deeds; Al-Hamdu Lillah. Also please note that with all said, there can never be total certainty that this verse of Deuteronomy in study does indicate Muhammad-

PBUH (keeping well in the mind that there is none other who can be anywhere near to its context, while Muhammad-PBUH is surely a clear worthy match to it if not a perfect match); the problem is that there is no man to judge in final terms about the person mentioned here so with all said, the option would still remain open (especially when there are statements of the Prophet Jesus-AS that he has been mentioned in the old testament though it is unlikely, or at-least a moot point, that he meant this place specifically if these statements are reported correctly) and Allah knows better. Please note that the Holy Book Quran tells us in clear words; "Those who follow the Apostle-Prophet, the UMMI (unable to read or write), whom they find written down with them in the Torah and the INJIL (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these are that are the successful" (7:157). Deuteronomy, chapter-18 & the verse-18, might be the place referred to here but if not then the place referred to is lost at the ancient times and that is because the changes that had been made at the Pentateuch at that ancient times have also put an effect onto the matters of Belief; also note that even INJIL (the written form of the sermons of Jesus Christ and that is reported though somewhat inappropriately according to us Muslims, inside the Gospels as of now) is mentioned to have the mention of the last Prophet Muhammad-PBUH; these both, TORAH and INJIL given to Moses-AS (i.e. the Pentateuch) and Jesus-AS (i.e. the sermons he delivered) respectively, were initially perfect as these esteemed Messengers

of Allah, with complete likeness to all other Messengers of Allah, never taught anything against Islam according to us Muslims. However, these both, TORAH and INJIL, had been tampered with at places within a few centuries of the departure of these two mentioned esteemed Messengers from the world; please note that Allah had not taken the responsibility to keep them to original form as He has done for the Quran that tells these words of Allah clearly; "Surely We have revealed the Reminder (the Quran) and We will most surely be its guardian" (15:9); Al-Hamdu Lillah.

## SECTION-4

### About Jesus Christ

#### The Difference Between The Perception

The difference between Islam and Christianity is actually the difference of the perception that each has about Jesus Christ; this only has caused almost all other differences. To Muslims, Jesus Christ AS was one of the greatest men whom Allah chose as His Messenger to convey His Message to the Bani-Israel and with all respect that we Muslims have for him, we still take him as one of the Messengers of Allah before the advent of Muhammad PBUH who was the last of them. Note that we Muslims believe that the arrival of Jesus to the world was miraculous as he was born to Mary by the command of Allah (as such he is named as KALIMAT-ALLAH, the word of Allah, because she conceived him by the command of "KUN" i.e. BE that Allah gave to bring him into existence), and his departure from the world too was no doubt miraculous as he was taken to above with physique, spirit and life; note that according to us Muslims, he was neither killed nor crucified. Please note that Islam presents three things clearly

that not only express the belief of Muslims about Jesus Christ, the great man and the Messenger of Allah, but also refute the concepts head-on that the Christians have about the same. The Quran tells us that firstly, though he was a Messenger of Allah, he was a man only so he had to face all the necessities human-beings face and like all others, he also was a creation of Allah; secondly, his birth was amazing as he was born miraculously to Mary-AS without any father and his departure from the world was amazing too as he was taken to above alive and he was not killed or crucified; thirdly, he has to account for his own Belief and deeds too at the after-life though he is certainly one of the most respectable prophets but he would certainly have no authority even at the coming world to forgive sins of people and that includes all those too who had claimed to be his followers in the world. Note that these three Islamic Concepts about Jesus Christ AS, hit directly the three concepts of the Christian-Faith as of now that are "Trinity", "Crucifixion" and "Atonement". Now, for these three differences, the Holy Book Quran tells us explicitly for the first, "Surely the likeness of ISA (Jesus) in court of Allah is as the likeness of ADAM; He created him from dust, then said to him, Be, and he was. (This is) the truth from your Lord, so be not of the disputers. But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars. Most surely this is the true explanation, and there is no god but Allah; and most surely Allah - He is the Mighty, the Wise. But if they turn back, then surely Allah knows the mischief-makers" (3:59 to 63). It is very interesting to note that the mention of the name of ADAM is

25 times in the Holy Book Quran and the mention of the name of JESUS too is the same number that is 25 so not only in the literal sense the message is clear as Allah brought Adam AS into existence by the command "KUN" (be) and He brought Jesus AS too into existence by the same command "KUN" but it is also true in figures in the Quran; those who take Muhammad PBUH who was unable to read or write, as the writer of the Quran must have shame, keeping this too in mind that whole of his life was an open book to a great number of his companions at all times; he had specifically made a positive mark all over his town for speaking the truth from his childhood; Al-Hamdu Lillah. These AAYAH (verses of the Quran) clarify that getting an amazing existence does not account for ANY uniqueness for Jesus Christ-AS while the uniqueness that the Christian-Faith claims for him, is even more unreasonable; though a Messenger of Allah, he is still a man that is the creation of Allah who recognizes Allah as the True Lord and worships Him only with all humbleness; Jesus is not His son certainly (may Allah save from believing such) but this term clearly denotes in the Gospels in accordance to the original language from which this term was taken in translation, that he was one of those persons who kept their attention totally towards Allah at every time and at every place; such expressions of languages must not be taken literally as their true meanings count only, not the words. At another place that relates to the refutation of the second concept of the Christian-Faith, the Holy Book Quran tells us, "Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few. And for their unbelief and for

their having uttered against Maryam (Mary) a grievous calumny. And their saying: Surely we have killed the Messiah, Isa son of Maryam (Mary), the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure. Nay! Allah took him up to Himself; and Allah is Mighty, Wise" (4:155 to 158). These AAYAH tell us that Jesus Christ was not killed and he was not crucified though the Gospels do record that; these AAYAH tell us that the matter got confused onto the Jews; so the Quran has given an amazingly bold statement here that challenges at face the concept that the Gospels present in this matter and please note well that we Muslims believe in this in totality that Jesus was "neither killed nor crucified" in letter and spirit; Al-Hamdu Lillah. Except in AKHIRAT where every truth would be totally clear to see, we would never know here with all the guess-work we make, what happened that night and the day after; but when the Quran had mentioned clearly that he was neither killed nor crucified then the matter stands totally done for us Muslims for certain. The third thing is that we Muslims are clear on this matter that everyone would have to stand alone at the day of judgment facing his own account for his Belief and deeds; no-one is able to provide the safety from the hell-fire there except to whom Allah gives permission for the intercession for the sake of some of the people that do have the right Belief yet have such evil deeds with it that negate the good effect of their good deeds much; this intercession is extremely conditional in respect to the subject and the object. A person can not provide sacrifice here, or even there, for the salvation of anyone even if the person giving the sacrifice



is sinless and even if that sacrifice is of his own precious life. The Holy Book Quran tells us, "And when Allah will say: O Isa son of Maryam! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knows what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things. I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst take me in full, Thou wert the watcher over them, and Thou art witness of all things. If Thou should chastise them, then surely they are Thy servants; and if Thou should forgive them, then surely Thou art the Mighty, the Wise. Allah will say: This is the day when their truth only shall benefit the truthful ones (and those who have believed wrong, would go to hell); the truthful ones shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement. Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things" (5:the last 5 AAYAH). Note that the Quran invalidates the concept of Trinity here too indicating that the other two sides of it are "the mother and the son" while today the Trinity that the Christians generally believe has other two sides as "the holy spirit and the son"; note that Allah has expressed the Quran in the style of speech where the understanding of addressees counts much; as the concept of Trinity at that place at that time was taken as such so the address countered that specifically. Please note well that by these verses, the Quran certainly targets the Trinity as of today, too as

these verses are not limited to one form of it only; this is how the Quran expresses matters. So the Quran challenges the three basic concepts of Christianity that are the belief in Trinity, the belief in Crucifixion and the belief in Salvation just by believing in Jesus Christ (the concept of Atonement) by its verses that also clarify the Islamic Concept about him loud & clear; the bitter truth is that two of these three concepts that the Christian-Faith took, the first and the last, were innovations of Paul who was formerly Saul, and none of these two were actually the teaching of the Messenger of Allah, the great man Jesus Christ AS; there is nothing to prove these two in the Gospels even as of now except by much exertion on their text and in fact, rather the argument counter to these two is available there; also he never was crucified as we Muslims take the matter. It is sad to see that all the three basic points of the Islamic Belief (as we have seen in the first point at the first section) become the target by these three concepts of the Christian-Faith and sadder still is that these teachings against the Truth were attributed even to Jesus Christ. The concept of "Trinity" challenges the true respect of Allah Who is The Only Creator, The Only Authority and The Only True-Lord of all the creation; the concept of "Crucifixion" challenges the true respect of Jesus Christ AS, the Messenger of Allah, as the RASUL (the Messenger of Allah that Allah sends specifically to some people) can not be killed or crucified as he is in the special protection of Allah; the concept of "Atonement" challenges the concept of AKHIRAT as the true salvation depends on the True Belief on Allah and on the collection of the good deeds in accordance to that True Belief; so these three do take a person afar from Allah and do not bring him near to Him; may Allah guide all people to the Righteousness; Al-Hamdu Lillah. Note

that as the Holy Book Quran addresses all matters of importance at least twice so there are other AAYAH too that refute these three concepts that have a great flaw in them according to Islam and I, MSD, would advise the readers to see comments at the notable commentaries on the Holy Book Quran on 5:72 & 73 (that also refutes the claim that Jesus Christ was something more than a man and a messenger of Allah) and 3:54 & 55 (that also refutes the claim that Jesus Christ was killed or crucified) and 4:171 & 172 (that also refutes the claim that Jesus Christ professed Trinity being one of its parts). There is another basic concept that Christianity professes to validate its stance on its concepts just mentioned about Jesus Christ and that Islam challenges at face; this is the concept of the Original Sin that insha-Allah, I would take-up presently.

Christianity professes that as Adam and Eve committed sin by eating the prohibited fruit, all of their offspring are born with this original sin needing baptism. In other words, they take the sin of Adam & Eve as progressing ahead in all of their descendants while the Quran has clarified that Allah pardoned Adam & Eve when Adam asked humbly for His Mercy accepting the mistake he and his wife had committed. Based on this concept is the concept of Crucifixion as the Christian-Faith tells that Jesus Christ gave his life on the cross to save the Man, all those who believe in him, from the effect of the sin so that they get Salvation; in this sense he is called the Savior. To us Muslims, please note that the concept of original sin is erroneous and the concept of Salvation it leads the Christians to, is again erroneous. The Quran mentions, "Then he (Satan) caused them (Adam and Eve) to fall by deceit; so when they tasted of the tree, their evil inclinations became

manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Satan is your open enemy? They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers. He said: Get forth, some of you the enemies of others, and there is for you in the earth an abode and a provision for a time. He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised" (7:22 to 25). The sin that Adam and Eve committed never progressed in their descendants though now their descendants have to prove that they are certainly liable for entrance to JANNAH (Paradise) by the acceptance of the Guidance of Allah with complete control of animal-desires keeping to the righteousness. Note that on the contrary, HADITH tells us that every child is born on FITHRAT (understanding of the Truth) and if his parents do not lead him to wrong concepts, he would certainly take to righteousness; in this sense, every child by birth is a Muslim naturally. The Quran explicitly tells us, "Say: What! shall I seek a lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed. And He it is Who has made you successors in the land and raised some of you above others by grades, that He might try you by what He has given you; surely your Lord is quick in chastisement, and He is most surely the Forgiving, the Merciful" (6:164 & 165). There is one more important thing that I need to comment in this context here and that is the matter of addressing words that the Holy Book Quran

uses for Jesus Christ AS, the great man and one of the highly respectable Messengers of Allah; Al-Hamdu Lillah.

The Holy Book Quran mentions Jesus as ISA (that is his name; Jesus is just another way to say that very name), IBNE-MARYAM (the son of Mary; his mother's name is mentioned as he was born without father; she is the only woman who is mentioned by her name in the Quran), AAYAH (a sign from Allah), NABI (Prophet of Allah), RASUL (Messenger of Allah), KALIMAT-ALLAH (the word of Allah), AL-MASIH (Messiah) and RUH-ALLAH (the spirit blown by Allah). The first three names for his identity are well as the first is his personal name (3:45), the second also denotes his another name and that he was born without a father (19:34) and the third denotes that he was a sign of the Power of Allah that He created a man (Adam) when there was not a single man or woman living and He created a woman (Eve) when only a man was present and he created a man when there was only one woman (Mary) to provide for his existence so in this sense, he and even his mother were AAYAH (signs) of the Power of Allah (19:50). He was also a NABI (Prophet; 19:30); it is interesting to note that here we find the mention of the Book that he received and as INJIL that Jesus received from Allah is not specifically termed a book in the Quran, this might be reference to the high knowledge (HIKMAT; Wisdom) of the Commands of Allah that he had from Torah, the Pentateuch; this is more understandable as we see that he spoke these words at his birth miraculously. He was also a very respectable RASUL (Messenger; 3:49) and the difference between NABI and RASUL is that Allah sends RASUL towards some specific people who have to accept the Message of Allah but if they reject the message, Allah destroys them completely very

soon after their rejection (Allah punished Jews in AD 70 when He allowed Romans to destroy Jerusalem totally with great damage to the city within a few decades of the departure of Jesus Christ from the world); they were deposed of their chosen status at the time of Muhammad PBUH, the last of Prophets and Messengers of Allah, when they rejected him. Another thing of importance is that NABI might be killed by those people around whom he wants to better in morals yet Allah never gives people the power to kill any RASUL; note that YAHYA-AS (who is named as John the Baptist) was NABI only but Jesus Christ was not only NABI, he was also RASUL; he was not crucified. He is also termed as KALIMAT-ALLAH (the word of Allah; 4:171) and I, MSD, have provided explanation to this at the beginning of this article but here again I would provide that explanation --- the arrival of Jesus to the world was miraculous as he was born to Mary by the command of Allah (as such he is named as KALIMAT-ALLAH, the word of Allah, because she conceived him by the command of "KUN" i.e. "BE" that Allah gave to bring him into existence), and his departure from the world too was no doubt miraculous as Allah took him to above with physique, spirit and life; see also 19:34 & 35) ---. He was the Messiah (4:172) in the sense that he was awaited from centuries as a pious man and one of the greatest of Messengers that was expected to come from Allah to call towards Him with all love and care (though the idea about him was that he would establish the rule of the Bani-Israel as their king over the world in general and this idea Islam does not appreciate); Islam does ask to accept him as the Messiah, taking both his birth and his departure from the world as miraculous, but even then, not getting intrigued by this miraculous arrival and departure in any such way as to consider him more than a pious man and a

respectable Messenger of Allah who actually had the same task that the other Messengers of Allah had before him that was to provide the Message of Allah to all the people he was sent to. He was the Spirit of Allah (4:171) in the sense that he had such pure Spirit that was much higher than any sin could touch and the verse-253 of Surah BAQAR that is the second SURAH, also conveys this same message by the words "and We gave clear miracles to Isa son of Maryam, and strengthened him with the holy spirit"; note again that though being the Messenger of Allah is the highest of status at AKHIRAT yet this status comes as total slavery to Allah and it is nothing more than that for certain; Al-Hamdu Lillah. Please note that according to Islam, all Messengers are sinless and sometimes they might err in practice without any intention to disobey Allah and without falling into any major disobedience, so errors as such are termed as IJTIHADI-KHATA that are not sins at all (the error of Adam & Eve is exceptional and it is clearly mentioned in the Quran in Surah TAHA, verse 121, that Adam disobeyed his Lord and Surah AARAF, verse 23, mentions that they both, Adam & Eve, accepted that they had wronged their-selves and so asked for the Mercy of Allah but please note this well that the ULAMA ask not to discuss this matter without any necessity as much as possible and to keep in mind that this happened before they both descended to the Earth; and Allah knows better); this concept might be seen in detail at the writings of the notable ULAMA if needed. Also, please note that the understanding of these words is most important not only for Muslims but also for the Christians as they by their own understanding of terms, give meanings to these words other than the clear meanings that Islam presents, when they refer to the Quran; please note well that these words occur

in the Quran with total conformity to Islamic Principles. Also, please note that without their acceptance of the Quran, giving of other meanings to terms in it than what Islam presents, is totally unjust on their part most certainly. I, MSD, state here in clear terms that they must always keep in mind that we Muslims understand the meaning of these terms totally well with total belief in the Holy Book Quran and we do not need any explanation for these terms from anywhere outside; Al-Hamdu Lillah.

In the last of this article, I, MSD, would ask the readers to note that the Holy Book Quran clarifies well at the beginning of Surah-KAHF that, "(All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness. Rightly directing, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward, staying in it for ever; And warn those who say: Allah has taken a son. They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie" (18:1 to 4). Please see the comments on SURAH-KAHAF that I have written and that are available at the net to understand its high importance in today's era; Al-Hamdu Lillah. Note also that this same Surah i.e. KAHF states at its end that, "What! do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers. Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands. These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and



therefore We will not set up a balance for them on the day of resurrection. Thus it is that their recompense is hell, because they disbelieved and held My communications and My apostles in mockery. Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise; Abiding therein; they shall not desire removal from them. Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add; Say: I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in (commitment to) the service of his Lord" (18: the last 9 AAYAH); Al-Hamdu Lillah.

### Conclusion:

As concluding remarks to this article, I, MSD, would ask all to note that there is zero probability for any reconciliation regarding concepts about Jesus Christ-AS between the Muslims and the Christians at the present time due to the high difference that they both have about Jesus Christ who was one of the greatest of men and the Messenger of Allah; however he was and still is the symbol of love and would insha-Allah remain so forever ahead. But we must remember the Truth always that Allah is the One True Lord Only of all of us Who can provide all of us, all of the betterment physically and spiritually that we, his total slaves only, need here and in the hereafter. It is the call towards Allah that can make us at least come to something common by the views of each other; we have had high challenges from each other at times in the history but we must understand well that Allah would

certainly bring the true side of all matters at AKHIRAT in open and for that we must wait with complete patience. The Holy Book Quran says, "Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and we shall not associate aught with Him, and some of us shall not take others (of us) for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims" (3:64). May Allah guide all the peoples of the world towards the Truth only and give all of them the attribute to adhere to it patiently; Al-Hamdu Lillah.

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