

**THE QURAN  
AND  
COMPARATIVE  
RELIGION**

ABDULLAH  
AMIR

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# COMPREHENSIVE CANONICAL REFERENCE GUIDE

## Hebrew Bible • New Testament • Qur'an

**Purpose.** This guide makes the canon-wide scope of the volume explicit. It identifies every book of the Hebrew Bible in the traditional Jewish arrangement, maps the corresponding Christian Old Testament book names, lists every book of the New Testament, and supplies Qur'anic cross-references for comparative study. Qur'anic citations below are thematic parallels unless the entry specifically concerns a figure or event also named in the Qur'an.

# HEBREW BIBLE (TANAKH): ALL 24 BOOKS

The Jewish canon counts 24 books. Some are divided into multiple books in common Christian Old Testament arrangements; the mapping below therefore also accounts for all 39 Protestant Old Testament book names.

| Division | Hebrew Bible book | Christian naming / components | Qur'anic cross-reference                        | Comparative focus                                         |
|----------|-------------------|-------------------------------|-------------------------------------------------|-----------------------------------------------------------|
| Torah    | Genesis           | Genesis                       | 2:30–39; 7:11–25; 11:25–49; 12:4–101            | Creation, Adam, Noah, Abraham, Joseph                     |
| Torah    | Exodus            | Exodus                        | 2:49–61; 7:103–137; 10:75–93; 20:9–98; 26:10–68 | Moses, Pharaoh, Exodus, covenant                          |
| Torah    | Leviticus         | Leviticus                     | 5:44–48; 6:145–146; 16:115–119                  | Law, holiness, permitted and forbidden foods              |
| Torah    | Numbers           | Numbers                       | 2:57–61; 5:20–26; 7:160                         | Wilderness, provision, Israelite testing                  |
| Torah    | Deuteronomy       | Deuteronomy                   | 2:40–47; 5:44–48; 7:157; 46:12                  | Covenant, revealed law, Moses                             |
| Prophets | Joshua            | Joshua                        | 2:58–59; 5:21–26                                | Entering the Holy Land; obedience and resistance          |
| Prophets | Judges            | Judges                        | 2:246–251                                       | Leadership, warfare, faith under trial; thematic parallel |
| Prophets | Samuel            | 1–2 Samuel                    | 2:246–251; 38:17–26                             | Saul/Talut, David, kingship, judgment                     |
| Prophets | Kings             | 1–2 Kings                     | 21:78–82; 27:15–44; 34:10–14; 38:30–40          | David, Solomon, kingship and wisdom                       |

|          |               |                                                                                                                          |                                             |                                                                      |
|----------|---------------|--------------------------------------------------------------------------------------------------------------------------|---------------------------------------------|----------------------------------------------------------------------|
| Prophets | Isaiah        | Isaiah                                                                                                                   | 2:87; 3:45–55;<br>5:110–120; 61:6           | Prophecy,<br>Messiah/Jesus,<br>covenant<br>community<br>Covenant     |
| Prophets | Jeremiah      | Jeremiah                                                                                                                 | 2:40–47; 5:12–13;<br>17:4–8                 | faithfulness,<br>warning,<br>repentance                              |
| Prophets | Ezekiel       | Ezekiel                                                                                                                  | 2:55–56; 17:4–8;<br>36:78–82                | Resurrection<br>imagery, prophecy,<br>divine signs                   |
| Prophets | The Twelve    | Hosea; Joel;<br>Amos; Obadiah;<br>Jonah; Micah;<br>Nahum;<br>Habakkuk;<br>Zephaniah;<br>Haggai;<br>Zechariah;<br>Malachi | 10:98; 21:87–88;<br>37:139–148; 61:6        | Repentance,<br>judgment, Jonah,<br>prophetic<br>expectation          |
| Writings | Psalms        | Psalms                                                                                                                   | 4:163; 17:55;<br>21:105; 34:10;<br>38:17–29 | Zabur, David,<br>praise, prayer,<br>kingship                         |
| Writings | Proverbs      | Proverbs                                                                                                                 | 17:22–39; 31:12–<br>19; 49:11–13            | Wisdom, ethics,<br>humility, speech<br>and conduct                   |
| Writings | Job           | Job                                                                                                                      | 4:163; 6:84;<br>21:83–84; 38:41–<br>44      | Ayyub/Job,<br>suffering, patience<br>and restoration                 |
| Writings | Song of Songs | Song of Solomon                                                                                                          | 30:21; 51:49; 78:8                          | Marriage,<br>affection, created<br>pairs; thematic<br>parallels      |
| Writings | Ruth          | Ruth                                                                                                                     | 4:1; 16:90; 49:13                           | Kinship, loyalty,<br>righteousness;<br>thematic parallels            |
| Writings | Lamentations  | Lamentations                                                                                                             | 2:155–157;<br>12:86–87; 39:53               | Grief, repentance,<br>hope in divine<br>mercy                        |
| Writings | Ecclesiastes  | Ecclesiastes                                                                                                             | 3:185; 18:45–46;<br>57:20                   | Transience of<br>worldly life,<br>accountability                     |
| Writings | Esther        | Esther                                                                                                                   | 3:173–174; 8:30;<br>12:64                   | Providence,<br>danger,<br>deliverance;<br>thematic parallels         |
| Writings | Daniel        | Daniel                                                                                                                   | 3:26–27; 18:9–26;<br>85:1–22                | Sovereignty,<br>faithful witness,<br>kingdoms;<br>thematic parallels |
| Writings | Ezra–Nehemiah | Ezra; Nehemiah                                                                                                           | 2:40–47; 5:12–13;<br>7:161–171              | Restoration,<br>covenant,<br>community reform                        |
| Writings | Chronicles    | 1–2 Chronicles                                                                                                           | 21:78–82; 34:10–<br>14; 38:17–40            | Davidic/Solomonic<br>history, worship<br>and kingship                |

# NEW TESTAMENT: ALL 27 BOOKS

Each New Testament book is represented below by selected internal references and Qur'anic passages useful for comparative study. The Qur'anic column indicates thematic or person/event parallels; it does not imply literary dependence or identical doctrine.

| New Testament book | Representative passages                       | Qur'anic cross-reference                | Comparative focus                                        |
|--------------------|-----------------------------------------------|-----------------------------------------|----------------------------------------------------------|
| Matthew            | 1:18–25; 4:1–11; 5–7; 26–28                   | 3:45–55; 5:110–120; 19:16–36            | Jesus' birth, teaching, Messiahship, disciples           |
| Mark               | 1:1–15; 4:35–41; 8:27–30; 14–16               | 3:49–52; 5:110; 43:63                   | Jesus' mission, signs, discipleship                      |
| Luke               | 1–2; 4:16–30; 10:25–37; 22–24                 | 3:35–55; 19:16–36; 21:91                | Mary, Jesus, prophecy, mercy                             |
| John               | 1:1–18; 3:16–21; 5:19–30; 10:22–39; 14–17; 20 | 3:45; 4:171; 5:72–75, 116–118; 19:30–36 | Word/Messiah language, monotheism, Jesus and God         |
| Acts               | 2; 7; 9; 10; 15; 17                           | 2:62; 3:64; 5:48; 16:125                | Early community, preaching, Gentiles, religious dialogue |
| Romans             | 1–8; 9–11; 12–14                              | 2:286; 4:123–124; 6:164; 39:53          | Sin, accountability, faith, law, ethics                  |
| 1 Corinthians      | 1; 6; 8; 10; 12–15                            | 2:255; 4:36; 5:2; 112:1–4               | Unity, ethics, resurrection, worship                     |
| 2 Corinthians      | 3–5; 8–9; 12–13                               | 2:177; 57:7–18; 64:15–17                | Covenant, charity, trial, accountability                 |
| Galatians          | 2–5                                           | 2:256; 5:48; 49:13                      | Law, faith, freedom, moral conduct                       |
| Ephesians          | 2–6                                           | 4:1; 4:36; 49:10–13                     | Unity, family ethics, community conduct                  |
| Philippians        | 2–4                                           | 3:64; 16:90; 31:17–19                   | Humility, worship, perseverance                          |
| Colossians         | 1–4                                           | 3:45–51; 4:171; 112:1–4                 | Christology, creation language, monotheism               |
| 1 Thessalonians    | 4–5                                           | 22:7; 36:51–54; 75:1–15                 | Resurrection, final judgment, vigilance                  |
| 2 Thessalonians    | 1–3                                           | 18:99–100; 21:96–97; 39:68–75           | Judgment, final events, perseverance                     |
| 1 Timothy          | 1–6                                           | 4:58–59; 16:90; 49:11–13                | Leadership, worship, ethics, wealth                      |
| 2 Timothy          | 1–4                                           | 3:200; 16:125; 29:69                    | Perseverance, teaching, scripture and mission            |
| Titus              | 1–3                                           | 5:8; 16:90; 49:13                       | Leadership, good works, public ethics                    |
| Philemon           | 1                                             | 4:36; 24:22; 49:10–13                   | Reconciliation, mercy, social responsibility             |
| Hebrews            | 1–13                                          | 2:255; 3:45–55; 4:171; 5:44–48          | Prophets, covenant, priesthood themes, Jesus             |
| James              | 1–5                                           | 2:177; 49:11–13; 103:1–3                | Faith and works, speech, wealth, patience                |
| 1 Peter            | 1–5                                           | 2:153–157; 3:200; 29:69                 | Suffering, holiness, perseverance                        |

|            |      |                                           |                                                             |
|------------|------|-------------------------------------------|-------------------------------------------------------------|
| 2 Peter    | 1–3  | 21:104; 36:51–54;<br>81:1–14              | Prophecy, judgment,<br>resurrection                         |
| 1 John     | 1–5  | 4:171; 5:72–75; 112:1–<br>4               | God, Jesus, love,<br>monotheistic<br>comparison             |
| 2 John     | 1    | 3:64; 4:171; 5:72–75                      | Truth, teaching about<br>Jesus, doctrinal<br>boundaries     |
| 3 John     | 1    | 4:36; 49:10–13                            | Hospitality, integrity,<br>community relations              |
| Jude       | 1    | 7:59–93; 11:25–49;<br>26:105–191          | Warnings through<br>earlier peoples and<br>prophets         |
| Revelation | 1–22 | 21:96–104; 39:68–75;<br>81:1–14; 101:1–11 | Judgment, resurrection,<br>final destiny, worship<br>of God |

# QUR'AN: COMPLETE SURAH REFERENCE INDEX

All 114 surahs are listed here so the Qur'anic component of the comparative study can be referenced canon-wide. The main body of this volume supplies detailed Qur'anic commentary and cross-references on shared persons, narratives, doctrines, laws, worship, ethics, and eschatology.

| No. | Surah       | No. | Surah          |
|-----|-------------|-----|----------------|
| 1   | Al-Fatihah  | 58  | Al-Mujadilah   |
| 2   | Al-Baqarah  | 59  | Al-Hashr       |
| 3   | Ali Imran   | 60  | Al-Mumtahanah  |
| 4   | An-Nisa     | 61  | As-Saff        |
| 5   | Al-Ma'idah  | 62  | Al-Jumu'ah     |
| 6   | Al-An'am    | 63  | Al-Munafiqun   |
| 7   | Al-A'raf    | 64  | At-Taghabun    |
| 8   | Al-Anfal    | 65  | At-Talaq       |
| 9   | At-Tawbah   | 66  | At-Tahrim      |
| 10  | Yunus       | 67  | Al-Mulk        |
| 11  | Hud         | 68  | Al-Qalam       |
| 12  | Yusuf       | 69  | Al-Haqqah      |
| 13  | Ar-Ra'd     | 70  | Al-Ma'arij     |
| 14  | Ibrahim     | 71  | Nuh            |
| 15  | Al-Hijr     | 72  | Al-Jinn        |
| 16  | An-Nahl     | 73  | Al-Muzzammil   |
| 17  | Al-Isra     | 74  | Al-Muddaththir |
| 18  | Al-Kahf     | 75  | Al-Qiyamah     |
| 19  | Maryam      | 76  | Al-Insan       |
| 20  | Ta-Ha       | 77  | Al-Mursalat    |
| 21  | Al-Anbiya   | 78  | An-Naba        |
| 22  | Al-Hajj     | 79  | An-Nazi'at     |
| 23  | Al-Mu'minun | 80  | Abasa          |
| 24  | An-Nur      | 81  | At-Takwir      |
| 25  | Al-Furqan   | 82  | Al-Infitar     |
| 26  | Ash-Shu'ara | 83  | Al-Mutaffifin  |
| 27  | An-Naml     | 84  | Al-Inshiqaq    |
| 28  | Al-Qasas    | 85  | Al-Buruj       |
| 29  | Al-Ankabut  | 86  | At-Tariq       |
| 30  | Ar-Rum      | 87  | Al-A'la        |
| 31  | Luqman      | 88  | Al-Ghashiyah   |
| 32  | As-Sajdah   | 89  | Al-Fajr        |
| 33  | Al-Ahzab    | 90  | Al-Balad       |
| 34  | Saba        | 91  | Ash-Shams      |
| 35  | Fatir       | 92  | Al-Layl        |
| 36  | Ya-Sin      | 93  | Ad-Duha        |
| 37  | As-Saffat   | 94  | Ash-Sharh      |
| 38  | Sad         | 95  | At-Tin         |
| 39  | Az-Zumar    | 96  | Al-Alaq        |
| 40  | Ghafir      | 97  | Al-Qadr        |

|    |              |     |             |
|----|--------------|-----|-------------|
| 41 | Fussilat     | 98  | Al-Bayyinah |
| 42 | Ash-Shura    | 99  | Az-Zalzalah |
| 43 | Az-Zukhruf   | 100 | Al-Adiyat   |
| 44 | Ad-Dukhan    | 101 | Al-Qari'ah  |
| 45 | Al-Jathiyah  | 102 | At-Takathur |
| 46 | Al-Ahqaf     | 103 | Al-Asr      |
| 47 | Muhammad     | 104 | Al-Humazah  |
| 48 | Al-Fath      | 105 | Al-Fil      |
| 49 | Al-Hujurat   | 106 | Quraysh     |
| 50 | Qaf          | 107 | Al-Ma'un    |
| 51 | Adh-Dhariyat | 108 | Al-Kawthar  |
| 52 | At-Tur       | 109 | Al-Kafirun  |
| 53 | An-Najm      | 110 | An-Nasr     |
| 54 | Al-Qamar     | 111 | Al-Masad    |
| 55 | Ar-Rahman    | 112 | Al-Ikhlash  |
| 56 | Al-Waqi'ah   | 113 | Al-Falaq    |
| 57 | Al-Hadid     | 114 | An-Nas      |



# CANON-WIDE COMPARATIVE METHOD

**1. Hebrew Bible coverage.** The volume should be read with the full Tanakh in view: Torah, Prophets, and Writings. Where the Hebrew canon combines books that Christian editions divide, both naming systems are identified in the guide above.

**2. New Testament coverage.** The Gospels, Acts, Pauline letters, General Epistles, and Revelation are all represented. Cross-references are selected for themes that recur in Qur'anic discourse, including God, revelation, prophecy, Jesus and Mary, law, worship, ethics, resurrection, judgment, and the life to come.

**3. Qur'anic framework.** Qur'anic commentary should distinguish direct narrative overlap from thematic comparison. A Qur'anic verse may address a shared person or event directly, or it may provide a theological principle relevant to a Biblical passage without narrating the same event.

**4. Terminology.** Terms such as Torah/Tawrat, Psalms/Zabur, Gospel/Injil, Messiah/al-Masih, People of the Book/Ahl al-Kitab, revelation/wahy, and divine unity/tawhid should be defined in context rather than treated as exact equivalents across traditions.

**5. Comparative caution.** Similarity of subject matter does not by itself establish identical meaning, doctrine, chronology, or textual history. Each scripture should first be read in its own literary and theological context before similarities and differences are summarized.

**6. Reference convention.** Biblical references use book, chapter, and verse. Qur'anic references use surah and verse. Ranges indicate the broader passage relevant to the comparison, while individual verses may be discussed in detail in the main body.

# Introduction

### 3:64

**Qur'an 3:64 Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered [unto Him].**

Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).

According to Tafsir Ibn Abbas,

After this, Allah invited them to accept Allah's divine Oneness, saying: (Say: O People of the Scripture. Come to an agreement) the agreement is: there is no god except Allah (between us and you: that we shall worship none but Allah) we shall declare Allah as the only One God, (and that we shall ascribe no partners unto Him) from among created beings, (and that none of us shall take others for lords beside Allah) that none of us shall obey another person in that which involves a transgression against Allah. (And if they turn away) and refuse to accept Allah's divine Oneness, (then say: Bear witness) know (that we are they who have surrendered (unto Him)) and acknowledge His divine Oneness and worship Him

References:

[1] Abbas Ibn Abdullah. (2007). (p. 62.).  
<http://www.altafsir.com/Books/IbnAbbas.pdf>

**2:4 And who believe in what has been revealed to you, and what was revealed before you**

Surah al Baqarah Verse 4 (Quran 2:4):

And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].

The following excerpt is taken from “Dawat ul Quran” surah 2 note #9:

The commentary explains that true believers transcend ethnic, national, and cultural biases by affirming all revelations sent by God rather than privileging only the scripture associated with their own community. Acceptance of divine guidance requires recognition of every revealed book, regardless of the prophet or people to whom it was given. According to this interpretation, limiting belief to a single tradition prevents individuals from fully benefiting from the Qur’anic message. The note further observes that Jews historically accepted the Torah revealed to Prophet Musa (Moses) but rejected later revelations such as the Injīl and the Qur’an, while many Christians acknowledged the Torah and Injīl yet did not recognize the Qur’an. In contrast, the Qur’an instructs its followers to acknowledge the Torah, the Injīl, and all other divinely revealed scriptures without prejudice (Dawat ul Quran, Surah 2, Note 9).

### **3:23 Muslims are allowed to follow earlier scripts except for what is abrogated by Islam**

Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them Turn back and decline (The arbitration).

Asad writes, “Lit., “decide between them” – the reference being to the Torah.” (pg. 96)

In the Study Quran, Al-Qurṭubī explains that Muslims may consult and follow the Torah where its rulings have not been superseded by the Qur’ān or authenticated ḥadīth, suggesting that earlier prophetic laws retain authority unless clearly abrogated. However, he emphasizes that this position depends on the authenticity of the earlier texts; while the Prophet would have known what remained genuine, later communities cannot determine this with certainty. Consequently, although the concepts of abrogation (*naskh*) and textual alteration (*taḥrīf*) qualify this view, the verse—together with 5:43 and prophetic practice—can be interpreted as indicating an ongoing spiritual and religious validity of earlier scriptures for their respective followers (Nasr et al., 2015).

Who are ‘People of the Book’? The concept of *Ahl al-Kitāb* (“People of the Book”) has been interpreted differently across Islamic intellectual history, reflecting both classical jurisprudential debates and modern exegetical developments. According to Wahyudi (n.d.), early Muslim scholars generally agreed that Jews and Christians constituted the primary recipients of this designation because of their association with earlier scriptures such as the Torah and the Gospel. However, other jurists expanded the category to include additional communities mentioned in the Qur’an, including the Sabians

and the Magians, based on passages such as Qur'an 22:17, where these groups are listed distinctly from polytheists.

Legal discussions surrounding Qur'an 5:5 further shaped scholarly opinions. Al-Shāfi'ī restricted the term to Israelites among Jews and Christians, arguing that earlier prophets were sent specifically to their own peoples. In contrast, Abū Ḥanīfah and many jurists adopted a broader definition, suggesting that belief in any divinely revealed scripture could qualify a community as People of the Book. A minority of scholars extended the concept even further, proposing that any group believed to possess sacred texts might fall within this category. Later thinkers such as Rashīd Riḍā interpreted the term expansively, arguing that religions historically unknown to Arabs—such as Hinduism, Buddhism, and Confucianism—could be included, since the Qur'anic discourse was addressed to audiences familiar primarily with Near Eastern traditions (Wahyudi, n.d.).

Historical precedents also informed these interpretations. Reports attributed to early Muslim authorities describe the collection of 34 jizyah from Magian communities, which some scholars viewed as evidence that they were treated analogously to scriptural peoples. Although debates over the reliability of certain hadith transmissions persisted, exegetes such as Ibn Taymiyyah and later commentators argued that prophetic practice and early caliphal policy supported recognizing the Magians within this framework (Wahyudi, n.d.).

The discussion of Ahl al-Kitāb is also linked to broader theological debates regarding religious pluralism. Qur'anic verses such as 2:62 and 5:69 emphasize salvation for those who believe in God, the Last Day, and righteous action, whereas 3:85 stresses the exclusivity of submission to God. Classical scholars sometimes reconciled these passages through theories of abrogation, yet others—including al-Ṭabarī and al-Ṭūsī—

maintained that divine promises cannot be revoked, suggesting a more inclusive reading. Modern thinkers like Fazlur Rahman argued that the Qur'an acknowledges multiple faith communities and encourages moral competition among them, citing verses such as 5:48 that present religious diversity as part of divine testing (Wahyudi, n.d.). Overall, the evolution of interpretations surrounding Ahl al-Kitāb demonstrates an ongoing effort within Islamic scholarship to balance scriptural fidelity with historical context. Contemporary discussions continue to revisit these debates, proposing that the Qur'anic framework allows for contextual reinterpretation as Muslims encounter an increasingly pluralistic world.

### **Salvation Is for True Worshippers Alone: Qur'an 2:62**

Qur'an 2:62 states that those who believe, as well as Jews, Christians, and Sabians, who believe in Allah and the Last Day and perform righteous deeds, will receive their reward from their Lord and will have neither fear nor grief. This verse has often been discussed in relation to the broader question of salvation and religious accountability. According to *Maarifful Qur'an*, the verse follows a passage describing the disobedience of the Israelites and serves to clarify that sincere repentance and complete submission to Allah remain acceptable, regardless of a person's previous conduct. The commentary explains that, after the revelation of the Qur'an as Allah's final message, true obedience to Allah requires acceptance of Islam and following the Prophet Muhammad. Therefore, the verse is understood as assuring that when a person accepts Islam sincerely, previous errors in belief or action may be forgiven, and the person becomes eligible for reward in the Hereafter.

The commentary also notes that the identity and beliefs of the Sabians are uncertain, although some scholars have suggested that they may have been associated with star worship. The inclusion of Muslims alongside Jews, Christians, and Sabians is

interpreted as emphasizing Allah's justice and impartiality. In this view, reward is not granted merely because of group identity, but because of sincere faith and obedience. The commentary compares this to a ruler whose laws apply equally to all subjects: those who obey are rewarded, regardless of whether they were previously loyal or opposed. Thus, the mention of Muslims in the verse should not be misunderstood as implying that salvation can be attained without accepting Islam.

Another possible misunderstanding concerns the verse's mention of only two articles of faith: belief in Allah and belief in the Last Day. The commentary explains that this does not mean these two beliefs alone are sufficient for salvation. Rather, they represent the beginning and end of the Islamic creed. Since knowledge of Allah and the Hereafter comes through prophets, revealed books, and angels, belief in Allah and the Last Day necessarily includes belief in all the essential articles of faith, including angels, divine scriptures, and prophets.

A second explanation connects the verse to Salman al-Farsi, who had previously lived among sincere Christians before accepting Islam. According to the cited background, Salman asked the Prophet Muhammad about the fate of those righteous Christians he had known. When he heard that they might be punished, he became deeply distressed. The verse was then revealed to clarify that sincere belief in God, belief in the Last Day, and righteous action are not ignored by Allah. In this context, Qur'an 2:62 provides reassurance that divine judgment is based on sincere faith and moral conduct rather than ethnic or communal identity alone.

Qur'an 7:159 further supports this balanced view by stating that among the people of Moses there was a group that guided others and acted justly according to the truth. This indicates that Qur'anic criticism of certain groups should not be generalized to every individual within those communities. Instead, the Qur'an



recognizes sincere and truthful people among them while also criticizing hypocrisy, disobedience, or rejection of divine guidance where it occurs.

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# Torah

## **1. Creation of the Heavens and Earth**

### **Original Scriptural References with Qur'anic Commentary**

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#### **OLD TESTAMENT**

**Genesis 1:1–31**

**Genesis 1:1**

**“In the beginning God created the heaven and the earth.”**

**Qur'anic Commentary**

The Qur'an fully affirms the central declaration of this verse: **God alone is the Creator of the heavens and the earth.**

Qur'an 6:1 declares:

**“Praise be to Allah, Who hath created the heavens and the earth...”**

Qur'an 39:62 likewise states:

**“Allah is Creator of all things...”**

From the Qur'anic perspective, the existence of the heavens and earth is one of the greatest proofs of Allah's power and sovereignty. Nothing in creation possesses independent creative power.

Because Allah alone created everything, worship must therefore be directed to Him alone.

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**Genesis 1:2**

**“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”**

**Qur'anic Commentary**

The Qur'an also describes stages of creation preceding the ordered world familiar to humanity.

Qur'an 21:30 states that the heavens and earth were once joined together before Allah separated them.

Qur'an 41:11 describes the heaven at one stage as **“smoke.”**

Therefore, both scriptures describe creation passing through conditions before reaching its present ordered state.

From an Islamic perspective, the phrase **“Spirit of God”** would not imply another divine person sharing God's essence. Allah is absolutely one and incomparable.

Qur'an 42:11 states:

**“There is nothing like unto Him.”**

Expressions such as a spirit “from God” are understood within Islamic theology as referring to something created by, belonging to, or specially honoured by Allah—not another person within God.

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### **Genesis 1:3**

**“And God said, Let there be light: and there was light.”**

#### **Qur’anic Commentary**

This closely resembles the Qur’anic doctrine of creation through divine command.

Qur’an 36:82 states:

**“His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.”**

Allah does not need instruments, helpers, or physical effort in order to create.

His will and command are sufficient.

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### **Genesis 1:4**

**“And God saw the light, that it was good: and God divided the light from the darkness.”**

#### **Qur’anic Commentary**

The Qur’an likewise attributes both light and darkness to Allah’s creation.

Qur’an 6:1 says that Allah:

**“hath appointed darkness and light.”**

Light and darkness therefore belong to the created order and operate according to God’s decree.

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### **Genesis 1:5**

**“And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.”**

#### **Qur’anic Commentary**

The Qur’an repeatedly identifies the alternation of night and day as one of Allah’s signs.

Qur’an 21:33 states:

**“He it is Who created the night and the day...”**

Night and day are therefore not independent forces but parts of an ordered system established by the Creator.

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### **Genesis 1:6**

**“And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”**

#### **Qur’anic Commentary**

The Qur’an likewise speaks about Allah establishing and ordering the heavens.

Qur’an 21:30 describes the heavens and earth being separated, while Qur’an 41:11–12 describes Allah ordering the heavens into their appointed structure.

The theological emphasis is that cosmic order exists because of divine command.

---

### **Genesis 1:7**

**“And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.”**

#### **Qur’anic Commentary**

The Qur’an frequently describes Allah as the One who establishes boundaries and order within creation.

Water, heaven, earth, seas, clouds, and rain all operate according to His decree.

Nothing in nature operates outside His sovereignty.

---

### **Genesis 1:8**

**“And God called the firmament Heaven. And the evening and the morning were the second day.”**

#### **Qur’anic Commentary**

The Qur’an repeatedly speaks of the heavens as created realities.

Qur’an 2:29 describes Allah fashioning them as **seven heavens**.

Islam therefore distinguishes completely between Allah and the heavens: the heavens are magnificent, but they remain created.

---

### **Genesis 1:9**

**“And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.”**

#### **Qur’anic Commentary**

The Qur’an similarly describes Allah preparing the earth and bringing

forth its features.

Qur'an 79:30–31 speaks of Allah spreading out the earth and bringing forth its water and pasture.

The earth's habitability is therefore presented as an act of divine provision.

---

#### **Genesis 1:10**

**“And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.”**

#### **Qur'anic Commentary**

The Qur'an frequently directs attention to both land and sea as signs of Allah.

The division between land and water forms part of the ordered environment through which human beings and other creatures receive sustenance.

---

#### **Genesis 1:11**

**“And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind...”**

#### **Qur'anic Commentary**

Vegetation is repeatedly presented in the Qur'an as evidence of Allah's creative and sustaining power.

Qur'an 79:31 refers to Allah producing the earth's **water and pasture**.

Elsewhere, the Qur'an repeatedly asks humanity to consider how rain revives dead land and produces crops and fruits.

The theological lesson is that agriculture ultimately depends upon Allah.

---

#### **Genesis 1:12**

**“And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit...”**

#### **Qur'anic Commentary**

The diversity and reproduction of plant life fit the Qur'anic theme that creation operates according to patterns and measures established by Allah. Vegetation sustains humans and animals and therefore represents both divine power and divine mercy.

---

#### **Genesis 1:13**

**“And the evening and the morning were the third day.”**

### **Qur'anic Commentary**

The Qur'an also describes creation as occurring according to stages or periods.

Several Qur'anic passages state that Allah created the heavens and earth in **six days**, or periods of creation.

This emphasizes order, purpose, and divine determination.

---

### **Genesis 1:14**

**“And God said, Let there be lights in the firmament of the heaven to divide the day from the night...”**

### **Qur'anic Commentary**

The Qur'an likewise describes the celestial bodies as serving practical purposes within creation.

The sun and moon regulate human experience of time and demonstrate the orderliness of the cosmos.

---

### **Genesis 1:15**

**“And let them be for lights in the firmament of the heaven to give light upon the earth...”**

### **Qur'anic Commentary**

The Qur'an consistently portrays the sun, moon, and stars as creations made beneficial to other creatures.

They are signs of God, but they are never themselves divine.

---

### **Genesis 1:16**

**“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.”**

### **Qur'anic Commentary**

Qur'an 21:33 states:

**“He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.”**

The Qur'an emphasizes that celestial bodies are subject to Allah.

Qur'an 41:37 therefore commands people not to worship the sun or moon but to worship Allah who created them.

---

### **Genesis 1:17–18**

**“And God set them in the firmament of the heaven to give light upon**

**the earth, And to rule over the day and over the night...”**

#### **Qur’anic Commentary**

The Qur’an presents the regularity of celestial movement as a sign of divine wisdom.

The sun and moon do not exercise independent divine authority. Their functions are assigned to them by their Creator.

---

#### **Genesis 1:19**

**“And the evening and the morning were the fourth day.”**

#### **Qur’anic Commentary**

Again, both Genesis and the Qur’an portray creation as ordered rather than accidental.

The Qur’an’s repeated references to six periods of creation reinforce the principle that the universe came into existence according to Allah’s deliberate decree.

---

#### **Genesis 1:20–21**

**“And God said, Let the waters bring forth abundantly the moving creature that hath life...”**

**“And God created great whales, and every living creature that moveth...”**

#### **Qur’anic Commentary**

The Qur’an attributes all living creatures to Allah.

Qur’an 21:30 states:

**“We made every living thing of water.”**

Marine life, birds, and other creatures therefore form part of the evidence of divine creativity.

---

#### **Genesis 1:22–23**

Genesis 1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Genesis 1:23 And the evening and the morning were the fifth day.

God blesses the creatures and commands them to multiply.

#### **Qur’anic Commentary**

The Qur’an likewise portrays biological reproduction as part of the system Allah established within creation.

Life continues according to patterns and capacities placed within creatures



by God.

---

### **Genesis 1:24–25**

Genesis 1:24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Genesis 1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

God creates cattle, land animals, beasts, and creatures that move upon the earth.

#### **Qur’anic Commentary**

Animals are repeatedly identified in the Qur’an as signs of Allah.

Humans are invited to consider their forms, uses, sustenance, reproduction, and diversity.

These creatures ultimately testify to the knowledge and wisdom of their Creator.

---

### **Genesis 1:26**

**“And God said, Let us make man in our image, after our likeness...”**

#### **Qur’anic Commentary**

The Qur’an affirms that Allah created humanity but does not teach that human beings physically resemble Allah.

Qur’an 42:11 declares:

**“There is nothing like unto Him.”**

Qur’an 112:4 states:

**“And there is none comparable unto Him.”**

Consequently, Islamic theology would reject an interpretation in which God possesses a human form.

The special status of humanity would instead be understood through qualities Allah bestowed upon humans, such as knowledge, moral responsibility, reason, and stewardship.

---

### **Genesis 1:27**

Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

**“So God created man in his own image... male and female created he them.”**

### **Qur'anic Commentary**

The Qur'an confirms that humanity was created by Allah and that mankind consists of male and female.

Human dignity comes from being deliberately created and honoured by God, not from sharing God's divine essence.

The Creator remains completely distinct from creation.

---

### **Genesis 1:28**

Genesis 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

God commands humanity to multiply and exercise dominion over other earthly creatures.

### **Qur'anic Commentary**

The Qur'an similarly teaches that much of creation has been made useful or **subjected** to humanity.

However, human authority is not unlimited.

Everything ultimately belongs to Allah, and humans remain accountable for how they use what He has entrusted to them.

---

### **Genesis 1:29–30**

Genesis 1:29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Genesis 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

God provides plants and vegetation as food for humans and animals.

### **Qur'anic Commentary**

The Qur'an frequently identifies food and vegetation as provisions from Allah.

Rain, soil, crops, fruit, pasture, and animals form an interconnected system of sustenance.

Allah is therefore not only **Al-Khaliq**, the Creator, but also **Al-Razzaq**, the Provider.

---

### **Genesis 1:31**

**“And God saw every thing that he had made, and, behold, it was very good.”**

#### **Qur’anic Commentary**

The Qur’an likewise presents creation as ordered and purposeful.

Qur’an 67:3–4 invites people to inspect Allah’s creation repeatedly and declares that they will not discover fundamental disorder in it.

Creation therefore reflects divine wisdom.

---

#### **Genesis 2:1–4**

##### **Genesis 2:1**

**“Thus the heavens and the earth were finished, and all the host of them.”**

#### **Qur’anic Commentary**

Qur’an 25:59 likewise speaks of Allah creating:

**“the heavens and the earth and all that is between them...”**

Both texts attribute the entirety of the created order to God.

---

#### **Genesis 2:2**

**“And on the seventh day God ended his work which he had made; and he rested...”**

#### **Qur’anic Commentary**

The Qur’an makes an important theological clarification concerning this language.

Qur’an 50:38 states:

**“We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us.”**

Islam therefore rejects the idea that Allah became tired from creation.

Allah does not require physical recovery.

---

#### **Genesis 2:3**

Genesis 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

God blesses and sanctifies the seventh day because He rested from His work.

#### **Qur’anic Commentary**

The Qur’an agrees that creation occurred in six periods but rejects any suggestion that divine rest resulted from fatigue.

---

Qur'an 2:255 states:

**“Neither slumber nor sleep overtaketh Him.”**

Allah continuously sustains the universe without exhaustion.

---

### **Genesis 2:4**

**“These are the generations of the heavens and of the earth when they were created...”**

#### **Qur'anic Commentary**

The Qur'an repeatedly calls humanity to reflect upon the origin of the heavens and earth.

Their existence testifies to a Creator who possesses unlimited power, wisdom, and knowledge.

---

### **Psalm 33:6–9**

#### **Psalm 33:6**

**“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.”**

#### **Qur'anic Commentary**

This strongly resembles the Qur'anic idea of creation through divine command.

Qur'an 36:82:

**“He saith unto it: Be! and it is.”**

God's word or command does not imply that creation is accomplished through another independent deity.

Allah Himself wills and commands creation into existence.

---

### **Psalm 33:7**

**“He gathereth the waters of the sea together as an heap...”**

#### **Qur'anic Commentary**

The Qur'an similarly emphasizes Allah's control over the seas and waters. Water itself is one of the most important signs of divine provision because Qur'an 21:30 states that every living thing was made from water.

---

### **Psalm 33:8**

**“Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.”**

#### **Qur'anic Commentary**

The Qur'an similarly teaches that contemplating creation should produce reverence for Allah.

Recognition of divine greatness should lead to **taqwa**—God-consciousness, obedience, and moral responsibility.

---

### **Psalm 33:9**

**“For he spake, and it was done; he commanded, and it stood fast.”**

#### **Qur'anic Commentary**

This is one of the strongest parallels with the Qur'anic expression:

**“Be! and it is.” — Qur'an 36:82**

Both passages emphasize God's absolute creative authority.

---

### **Psalm 104:1–35**

#### **Psalm 104:1**

**“Bless the LORD, O my soul. O LORD my God, thou art very great...”**

#### **Qur'anic Commentary**

The Qur'an repeatedly begins or concludes discussions of creation with praise of Allah.

His creation demonstrates His greatness and majesty.

---

### **Psalm 104:2**

Psalm 104:2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

God covers Himself with light and stretches out the heavens.

#### **Qur'anic Commentary**

The Qur'an likewise refers to Allah building or extending the heavens.

Qur'an 51:47 describes the heaven as constructed through divine might.

Such language emphasizes power, not physical resemblance between Allah and creation.

---

### **Psalm 104:3–4**

Psalm 104:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Psalm 104:4 Who maketh his angels spirits; his ministers a flaming fire:

Clouds, wind, angels, and fire are associated with divine activity.

#### **Qur'anic Commentary**

The Qur'an likewise presents winds, clouds, angels, and natural forces as

servants of Allah.

They possess no independent divinity.

---

### **Psalm 104:5**

Psalm 104:5 Who laid the foundations of the earth, that it should not be removed for ever.

God establishes the foundations of the earth.

### **Qur'anic Commentary**

The Qur'an repeatedly speaks of Allah establishing the earth as a place suitable for life.

The stability and order of the earth are signs of His wisdom.

---

### **Psalm 104:6–9**

Psalm 104:6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

Psalm 104:7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

Psalm 104:8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

Psalm 104:9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

The deep waters cover the earth and then retreat according to God's command.

### **Qur'anic Commentary**

The Qur'an repeatedly describes Allah controlling water and assigning boundaries to the natural world.

The seas obey limits established by their Creator.

---

### **Psalm 104:10–13**

Psalm 104:10 He sendeth the springs into the valleys, which run among the hills.

Psalm 104:11 They give drink to every beast of the field: the wild asses quench their thirst.

Psalm 104:12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

Psalm 104:13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

God provides springs and water for animals and vegetation.

### **Qur'anic Commentary**

The Qur'an frequently describes rain and water as divine mercy.

Water sustains animals, vegetation, and humanity and therefore provides direct evidence of Allah's role as Sustainer.

---

### **Psalm 104:14–15**

Psalm 104:14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

Psalm 104:15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

God causes grass, herbs, crops, and food to grow for humans and animals.

### **Qur'anic Commentary**

The Qur'an similarly asks humanity to reflect upon agriculture.

Humans may cultivate the soil, but Allah ultimately created the seed, water, earth, and natural processes necessary for growth.

---

### **Psalm 104:16–18**

Psalm 104:16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

Psalm 104:17 Where the birds make their nests: as for the stork, the fir trees are her house.

Psalm 104:18 The high hills are a refuge for the wild goats; and the rocks for the conies.

Trees, birds, mountains, goats, and other animals receive suitable habitats.

### **Qur'anic Commentary**

The Qur'an likewise highlights the variety of environments and creatures as signs of deliberate creation.

The natural world displays interconnected systems designed to support different forms of life.

---

### **Psalm 104:19**

**“He appointed the moon for seasons: the sun knoweth his going down.”**

### **Qur'anic Commentary**

The Qur'an repeatedly explains that the sun and moon help humanity calculate time.

Their regularity indicates divine ordering.

---

### **Psalm 104:20–23**

Psalm 104:20 Thou makest darkness, and it is night: wherein all the beasts of the

forest do creep forth.

Psalm 104:21 The young lions roar after their prey, and seek their meat from God.

Psalm 104:22 The sun ariseth, they gather themselves together, and lay them down in their dens.

Psalm 104:23 Man goeth forth unto his work and to his labour until the evening. Night allows certain animals to emerge while daylight allows humans to work.

### **Qur'anic Commentary**

The Qur'an similarly describes night as a time associated with rest and darkness and day as a time associated with activity and provision.

The daily cycle serves living creatures according to divine wisdom.

---

### **Psalm 104:24**

**“O LORD, how manifold are thy works! in wisdom hast thou made them all...”**

### **Qur'anic Commentary**

This agrees strongly with the Qur'anic description of Allah as **Al-Hakim**, the Wise.

The diversity and order of creation point toward deliberate wisdom rather than purposelessness.

---

### **Psalm 104:25–26**

Psalm 104:25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

Psalm 104:26 There go the ships: there is that leviathan, whom thou hast made to play therein.

The sea contains countless living creatures.

### **Qur'anic Commentary**

The Qur'an also calls attention to the oceans and their benefits.

The immense diversity of sea life demonstrates how limited human knowledge is compared with Allah's complete knowledge.

---

### **Psalm 104:27–28**

Psalm 104:27 These wait all upon thee; that thou mayest give them their meat in due season.

Psalm 104:28 That thou givest them they gather: thou openest thine hand, they are filled with good.



All creatures depend upon God for their food.

**Qur’anic Commentary**

This corresponds directly with Allah’s Qur’anic attribute **Al-Razzaq**, the Provider.

Every creature is dependent upon God for continued existence.

---

**Psalm 104:29**

Psalm 104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

When God removes their breath, creatures die and return to dust.

**Qur’anic Commentary**

The Qur’an repeatedly teaches that Allah gives life and causes death.

Life therefore belongs ultimately to God rather than to the creature itself.

---

**Psalm 104:30**

**“Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.”**

**Qur’anic Commentary**

Islam would understand life and renewal as occurring through Allah’s creative command.

The wording concerning “spirit” would not be interpreted as another divine person participating independently in creation.

Allah alone remains Creator.

---

**Psalm 104:31–35**

Psalm 104:31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

Psalm 104:32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

Psalm 104:33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

Psalm 104:34 My meditation of him shall be sweet: I will be glad in the LORD.

Psalm 104:35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

The psalm ends by glorifying and praising God for His creation.

**Qur’anic Commentary**

This follows the same pattern found repeatedly in the Qur’an:

**Observe creation → recognize the Creator → praise and worship**

**Him.**

Creation is therefore not merely something to study; it points toward worship.

---

### **Isaiah 40:21–26**

#### **Isaiah 40:21**

Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? The people are reminded that God has been known as Creator from the foundations of the earth.

#### **Qur’anic Commentary**

The Qur’an likewise appeals repeatedly to knowledge already evident through creation.

It asks people who created the heavens and earth and frequently presents the expected answer as God.

---

### **Isaiah 40:22**

**“It is he that sitteth upon the circle of the earth... that stretcheth out the heavens as a curtain...”**

#### **Qur’anic Commentary**

The Qur’an likewise speaks about Allah establishing and extending the heavens.

Such passages describe His supremacy over creation.

Islam does not understand Allah as physically contained within the universe.

---

### **Isaiah 40:23–24**

Isaiah 40:23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

Isaiah 40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

God reduces rulers and earthly powers to nothing.

#### **Qur’anic Commentary**

The Qur’an repeatedly emphasizes that human political power is temporary.

Allah alone possesses permanent sovereignty.

No king, ruler, nation, or empire shares His ultimate dominion.

---

**Isaiah 40:25**

**“To whom then will ye liken me, or shall I be equal?”**

**Qur’anic Commentary**

This closely corresponds with one of the central principles of Qur’anic monotheism.

Qur’an 42:11:

**“There is nothing like unto Him.”**

Qur’an 112:4:

**“There is none comparable unto Him.”**

Allah has no equal, rival, counterpart, or likeness.

---

**Isaiah 40:26**

Isaiah 40:26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

God created the heavenly host and knows each one.

**Qur’anic Commentary**

The Qur’an similarly teaches that Allah knows everything within creation. The immense number of stars demonstrates both His creative power and His unlimited knowledge.

---

**Isaiah 42:5**

**“Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth... he that giveth breath unto the people upon it...”**

**Qur’anic Commentary**

This verse agrees closely with Qur’anic theology.

Allah creates:

- the heavens,
- the earth,
- humanity,
- and human life itself.

Human beings therefore depend completely upon their Creator.

---

**Isaiah 45:12**

**“I have made the earth, and created man upon it: I... have stretched**

**out the heavens...”**

### **Qur’anic Commentary**

The Qur’an repeatedly employs this same argument.

The One who created the heavens, earth, and humanity is the One deserving worship.

Created beings cannot logically be worshipped alongside their Creator.

---

### **Isaiah 45:18**

**“For thus saith the LORD that created the heavens... he formed it to be inhabited: I am the LORD; and there is none else.”**

### **Qur’anic Commentary**

This is particularly close to the Qur’anic doctrine of **Tawhid**.

The Qur’an repeatedly declares that there is no deity worthy of worship except Allah.

Creation and monotheism are directly connected:

**One Creator → one ultimate Lord → one object of worship.**

---

### **Jeremiah 10:12**

**“He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.”**

### **Qur’anic Commentary**

This verse reflects three attributes repeatedly associated with Allah in the Qur’an:

**Power** — Allah possesses the ability to create.

**Wisdom** — creation operates according to purpose and order.

**Knowledge** — the universe exists according to divine knowledge and determination.

Thus Jeremiah’s description is highly compatible with Qur’anic descriptions of the Creator.

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## **QUR’AN**

### **Qur’an 2:29**

**“He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is Knower of all things.”**

### **Qur’anic Commentary**

This verse establishes Allah as Creator of both earthly and heavenly

reality.

The statement that He created what is on earth “for you” emphasizes divine provision.

The seven heavens belong completely to His creation and demonstrate the vastness of His power.

The verse concludes with divine knowledge, showing that Allah’s creation and His knowledge are inseparable.

---

### **Qur’an 6:1**

**“Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.”**

#### **Qur’anic Commentary**

This verse directly connects creation with monotheism.

Allah created:

- heaven,
- earth,
- darkness,
- and light.

Therefore assigning rivals to Him is irrational from the Qur’anic perspective.

The Creator cannot be equal to something He created.

---

### **Qur’an 6:73**

**“He it is Who created the heavens and the earth in truth... when He saith: Be! it is.”**

#### **Qur’anic Commentary**

Creation is described as being “**in truth**,” meaning that it is purposeful rather than meaningless.

The expression “**Be! and it is**” demonstrates the unrestricted effectiveness of Allah’s will.

His command requires no assistance.

---

### **Qur’an 7:54**

**“Lo! your Lord is Allah Who created the heavens and the earth in six Days...”**

#### **Qur’anic Commentary**

This verse combines creation with divine government.

Allah creates the heavens and earth and governs:

- night,
- day,
- sun,
- moon,
- and stars.

The verse then declares:

**“His verily is all creation and commandment.”**

This is a concise statement of Qur’anic sovereignty: Allah owns both creation and authority.

---

### **Qur’an 10:3**

**“Lo! your Lord is Allah Who created the heavens and the earth in six Days... directing all things.”**

#### **Qur’anic Commentary**

Allah does not merely create the universe and abandon it.

He continuously governs its affairs.

This rejects any notion of a distant Creator disconnected from creation.

---

### **Qur’an 11:7**

**“And He it is Who created the heavens and the earth in six Days—and His Throne was upon the water—that He might try you, which of you is best in conduct.”**

#### **Qur’anic Commentary**

This verse adds a moral purpose to creation.

Human life exists as a test.

The question is not merely whether humans live, but **how they live**.

Creation therefore has ethical and spiritual meaning.

---

### **Qur’an 21:30**

**“Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water?”**

#### **Qur’anic Commentary**

The verse describes the heavens and earth as having once been joined and subsequently separated by Allah.

It also makes the striking statement that every living thing is connected with water.

The verse concludes by asking whether these signs should lead humanity to belief.

Thus cosmology becomes an argument for faith.

---

### **Qur'an 21:31**

Qur'an 21:31 And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way. Allah places mountains upon the earth and establishes pathways through it.

#### **Qur'anic Commentary**

The earth is portrayed as deliberately prepared for habitation and travel. Geographical features therefore become signs of Allah's ordering of the world.

---

### **Qur'an 21:32**

**"And We have made the sky a roof withheld from them. Yet they turn away from its portents."**

#### **Qur'anic Commentary**

The heavens function as part of the ordered environment Allah established.

The greater issue is humanity's failure to recognize these phenomena as **ayat**, or signs, of their Creator.

---

### **Qur'an 21:33**

**"And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit."**

#### **Qur'anic Commentary**

Celestial motion occurs according to divine order.

Sun and moon are not gods.

They are created entities operating according to Allah's command.

---

### **Qur'an 25:59**

**"Who created the heavens and the earth and all that is between them in six Days..."**

#### **Qur'anic Commentary**

The phrase “**all that is between them**” extends divine creation to everything within the cosmic order.

Nothing exists outside Allah’s creative sovereignty.

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#### **Qur’an 32:4**

**“Allah it is Who created the heavens and the earth, and that which is between them, in six Days...”**

#### **Qur’anic Commentary**

The verse emphasizes both creation and dependence upon Allah.

Because He created everything, ultimate protection and authority belong to Him.

---

#### **Qur’an 36:81**

**“Is not He Who created the heavens and the earth Able to create the like of them?”**

#### **Qur’anic Commentary**

The Qur’an uses creation as evidence for resurrection.

If Allah created the universe initially, recreating human beings after death cannot be difficult.

The greater creation establishes the possibility of the lesser.

---

#### **Qur’an 36:82**

**“But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.”**

#### **Qur’anic Commentary**

This verse summarizes divine creative authority.

Allah does not need tools, assistants, physical effort, or time because of weakness.

When He decrees something, nothing can prevent His will.

This strongly parallels Psalm 33:9.

---

#### **Qur’an 36:83**

Qur’an 36:83 Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.

**“Therefore Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.”**

#### **Qur’anic Commentary**



Creation begins under Allah's authority and ultimately returns to His judgment.

Cosmology and accountability are therefore linked.

The Creator is also the Judge.

---

### **Qur'an 41:9**

Qur'an 41:9 Say [O Muhammad, unto the idolaters]: Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He [and none else] is the Lord of the Worlds.

**“Say: Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals?”**

### **Qur'anic Commentary**

Again, the Qur'an uses creation as an argument against idolatry.

If Allah alone created the earth, giving divine status to created beings contradicts the reality of creation.

---

### **Qur'an 41:10**

**“He placed therein firm hills rising above it, and blessed it and measured therein its sustenance...”**

### **Qur'anic Commentary**

The earth is not described merely as physical matter.

Allah also provides within it the resources necessary for life.

Creation and sustenance therefore come from the same Lord.

---

### **Qur'an 41:11**

**“Then turned He to the heaven when it was smoke...”**

### **Qur'anic Commentary**

This verse describes an early condition of the heavens as **smoke**.

Allah commands the heavens and earth, and both submit.

The imagery emphasizes that even the cosmos is obedient to its Creator.

---

### **Qur'an 41:12**

**“Then He ordained them seven heavens in two Days and inspired in each heaven its mandate...”**

### **Qur'anic Commentary**

The heavens possess order and structure because Allah assigned each its function.

The Qur'an thus presents the cosmos as governed rather than chaotic.

---

### **Qur'an 50:38**

**“And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us.”**

#### **Qur'anic Commentary**

This verse is especially important when compared with Genesis 2.

The Qur'an explicitly denies that Allah became weary after creating the universe.

Creation does not diminish His strength.

Allah's power is unlimited and continuous.

---

### **Qur'an 51:47**

**“We have built the heaven with might, and We it is Who make the vast extent thereof.”**

#### **Qur'anic Commentary**

The enormous scale of the heavens demonstrates divine power.

The Arabic wording has been translated in different ways concerning vastness or expansion, but the primary Qur'anic theological message remains clear:

**Allah constructed the heavens through His power.**

---

### **Qur'an 57:4**

**“He it is Who created the heavens and the earth in six Days... He knoweth all that entereth the earth and all that emergest therefrom...”**

#### **Qur'anic Commentary**

This passage joins divine creation with divine knowledge.

Allah knows:

- what enters the earth,
- what emerges from it,
- what descends from heaven,
- and what rises into it.

His knowledge therefore encompasses every level of creation.

---

### **Qur'an 79:27**

**“Are ye the harder to create, or is the heaven that He built?”**

### **Qur'anic Commentary**

This rhetorical question challenges disbelief in resurrection.

If Allah constructed the heavens, the recreation of humanity is obviously within His power.

---

### **Qur'an 79:28**

**“He raised the height thereof and ordered it.”**

### **Qur'anic Commentary**

The heavens possess structure and order because Allah established them. The Qur'an therefore portrays cosmic organization as evidence of deliberate creation.

---

### **Qur'an 79:29**

**“And He made dark the night thereof, and He brought forth the morn thereof.”**

### **Qur'anic Commentary**

The daily cycle of darkness and daylight belongs to Allah's design. Night and morning therefore function as repeated signs of divine order.

---

### **Qur'an 79:30**

**“And after that He spread the earth.”**

### **Qur'anic Commentary**

The verse describes the preparation of the earth for habitation. The emphasis concerns how Allah made the earth suitable for the creatures living upon it.

---

### **Qur'an 79:31**

**“And produced therefrom the water thereof and the pasture thereof.”**

### **Qur'anic Commentary**

Water and vegetation are fundamental elements of earthly life. Their appearance demonstrates divine provision.

---

### **Qur'an 79:32**

**“And He made fast the hills.”**

### **Qur'anic Commentary**

Mountains form part of the Qur'an's recurring picture of an ordered earth. They are repeatedly mentioned alongside water, vegetation, heavens, and

celestial bodies as signs of the Creator.

---

### **Qur'an 79:33**

**“A provision for you and for your cattle.”**

#### **Qur'anic Commentary**

This verse explains the practical purpose of many preceding aspects of creation.

The earth, water, pasture, and geographical environment provide sustenance for humans and animals.

Creation is therefore simultaneously a demonstration of Allah's:

- power,
  - wisdom,
  - knowledge,
  - and mercy.
- 

### **Overall Qur'anic Commentary on These Creation References**

Taken together, these Old Testament and Qur'anic passages reveal several major themes that strongly overlap.

#### **1. God Alone Created the Heavens and Earth**

##### **Genesis 1:1:**

“In the beginning God created the heaven and the earth.”

##### **Qur'an 6:1:**

“Praise be to Allah, Who hath created the heavens and the earth...”

The foundational message is the same: creation originates with God.

---

#### **2. Creation Occurs Through Divine Command**

##### **Psalm 33:9:**

“He spake, and it was done.”

##### **Qur'an 36:82:**

“He saith unto it: Be! and it is.”

Both emphasize that God possesses absolute creative authority.

---

#### **3. Creation Points Toward Monotheism**

The Qur'an repeatedly asks how anyone can worship something created by Allah.

The argument is:

**Allah created everything → everything else is created → therefore**

**nothing created can be equal to the Creator.**

This is the foundation of **Tawhid**.

---

#### **4. The Heavens and Earth Display Divine Wisdom**

Psalms 104 declares:

**“In wisdom hast thou made them all.”**

The Qur’an repeatedly calls Allah **Al-Hakim**, the Wise.

Creation therefore reflects knowledge, purpose, balance, and order.

---

#### **5. Allah Has No Equal or Likeness**

Isaiah 40:25 asks:

**“To whom then will ye liken me, or shall I be equal?”**

Qur’an 42:11 answers:

**“There is nothing like unto Him.”**

Qur’an 112:4 similarly declares:

**“There is none comparable unto Him.”**

This represents a very strong theological parallel.

---

#### **6. The Sun, Moon, and Stars Are Created**

Genesis identifies God as their Creator.

The Qur’an confirms this but also explicitly warns against worshipping them.

Qur’an 41:37 teaches humanity to worship the One who created the sun and moon rather than worshipping the celestial bodies themselves.

---

#### **7. God Provides Water, Food, Vegetation, and Animals**

Psalms 104 describes God sustaining animals and humanity.

The Qur’an repeatedly presents rain, plants, crops, animals, rivers, and seas as provisions from Allah.

The Creator is therefore also the Sustainer.

---

#### **8. Creation Has Purpose**

Isaiah 45:18 states that the earth was formed to be inhabited.

Qur’an 11:7 explains that human life also serves a moral purpose:

Allah created in order to test **“which of you is best in conduct.”**

Creation therefore has both physical and spiritual purpose.

---

## 9. Allah Does Not Become Tired

Genesis speaks of divine rest after creation.

Qur'an 50:38 specifically declares:

**“...naught of weariness touched Us.”**

From the Qur'anic perspective, God's “rest” cannot mean recovery from exhaustion.

Qur'an 2:255 further declares:

**“Neither slumber nor sleep overtaketh Him.”**

---

## 10. Creation Proves Resurrection Is Possible

Qur'an 36:81 asks whether the One who created the heavens and earth is capable of creating humanity again.

The Qur'anic argument is:

**If the first creation was possible for Allah, resurrection is certainly possible.**

---

## Qur'anic Conclusion

The Qur'anic commentary on all these passages ultimately leads to the doctrine of **Tawhid**:

**There is one Creator.**

He created the heavens.

He created the earth.

He created light and darkness.

He created the sun, moon, and stars.

He created the seas and mountains.

He created plants and animals.

He created humanity.

He gives life.

He provides sustenance.

He governs creation.

He never becomes weary.

Nothing resembles Him.

Nothing shares His divine authority.

Everything depends upon Him.

Therefore, according to the Qur'an, **the Creator alone deserves worship.**

This message is summarized in:

**Qur'an 112:1–4**

Qur'an 112:1 Say: He is Allah, the One!  
Qur'an 112:2 Allah, the eternally Besought of all!  
Qur'an 112:3 He begetteth not nor was begotten.  
Qur'an 112:4 And there is none comparable unto Him.

**“Say: He is Allah, the One!**

**Allah, the eternally Besought of all!**

**He begetteth not nor was begotten.**

**And there is none comparable unto Him.”**

## **Old Testament**

### **Genesis 2:7**

**“And the LORD God formed man of the dust of the ground...”**

#### **Qur'anic commentary:**

This closely parallels the Qur'anic teaching that the first human being was created from earthly material—described variously as **dust, clay, mud, and sounding clay**. Qur'an 3:59 explicitly says Adam was created from dust, while 15:26 and 38:71 describe his creation from clay. The Qur'an therefore affirms the essential theological idea of Genesis 2:7: human physical origin is humble and earthly, while life itself comes by the will of God.

The Qur'an also describes God breathing into Adam from the spirit created and bestowed by Him:

- Qur'an 15:29

Qur'an 15:29 So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.

- Qur'an 32:9

Qur'an 32:9 Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!

- Qur'an 38:72

Qur'an 38:72 And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,  
This does not mean that a part of God entered Adam. In Islamic theology, the expression signifies a spirit specially created and bestowed by Allah.

---

### **Genesis 3:19**

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

**“...for dust thou art, and unto dust shalt thou return.”**

#### **Qur'anic commentary:**

The Qur'an strongly agrees with this principle. Humanity originates from the earth, lives upon it, dies upon it, and will eventually be raised from it. Qur'an 20:55 states:

**“From it We created you, into it We shall return you, and from it We shall bring you forth once again.”**

The Qur'anic perspective therefore turns the return to dust into part of a larger sequence:

**creation → earthly life → death → resurrection.**

Death is not humanity's final condition.

---

### **Job 10:9**

Job 10:9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

**“Remember...that thou hast made me as the clay; and wilt thou bring me into dust again?”**

#### **Qur'anic commentary:**

This is highly compatible with Qur'anic anthropology. The human body has an earthly origin and eventually returns to the earth.

The Qur'an repeatedly uses humanity's creation from clay as an argument for God's ability to resurrect humanity. If Allah created humanity initially from lifeless earthly matter, restoring human beings after death is not difficult for Him.

This argument appears especially in Qur'an 22:5 and elsewhere in passages concerning resurrection.

---

### **Job 33:6**



Job 33:6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

**“...I also am formed out of the clay.”**

**Qur'anic commentary:**

The Qur'an would affirm the humility expressed here. No human being has grounds for arrogance because all humans ultimately share the same lowly material origin.

This becomes particularly important in the Qur'anic account of Iblis. Iblis arrogantly considers himself superior to Adam because Adam was made from clay while he was created from fire:

**Qur'an 7:12; 38:76.**

The Qur'an rejects this reasoning. Material origin does not determine spiritual worth. Righteousness and obedience to God do.

---

**Psalm 103:14**

**“For he knoweth our frame; he remembereth that we are dust.”**

**Qur'anic commentary:**

This harmonizes with the Qur'anic portrayal of divine knowledge and human weakness. Allah knows exactly how humanity was created and knows the limitations inherent in human nature.

Human beings are materially fragile, dependent, and temporary.

The Qur'an repeatedly reminds humans of their humble origin to counter pride and self-sufficiency. Qur'an 30:20, for example, reminds humanity that God created them from dust and then they became human beings spreading throughout the earth.

---

**Ecclesiastes 3:20**

**“All go unto one place; all are of the dust, and all turn to dust again.”**

**Qur'anic commentary:**

The Qur'an agrees that bodily death returns human beings to the earth. However, Qur'anic theology emphasizes that this return is temporary. Allah will resurrect humanity from the earth.

Thus the Qur'anic sequence is not simply:

**dust → life → dust**

but:

**dust → life → dust → resurrection → judgment.**

Qur'an 20:55 expresses this very clearly.

---

### **Ecclesiastes 12:7**

**“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”**

#### **Qur’anic commentary:**

This has a strong conceptual parallel with Islam. The body belongs to the created earthly order, while life and the soul exist only by God’s command.

The Qur’an states:

**“They ask you concerning the Spirit. Say: The Spirit is of the command of my Lord.”**

— Qur’an 17:85

Islam nevertheless avoids identifying the human spirit with the divine essence. The human soul is created by Allah and ultimately remains under His authority.

---

### **Qur’an**

#### **Qur’an 3:59**

Qur’an 3:59 Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

#### **Adam created from dust**

#### **Commentary:**

This verse uses Adam’s miraculous creation as an argument concerning Jesus.

Jesus’ unusual birth does not make him divine. Adam had an even more extraordinary beginning—having neither biological father nor mother—yet Adam is unquestionably a created servant of God.

The argument is:

**If miraculous creation implied divinity, Adam would have an even stronger claim than Jesus.**

Instead, both exist because Allah commands creation to exist.

---

### **Qur’an 6:2**

Qur’an 6:2 He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!

**“He created you from clay...”**

#### **Commentary:**

Humanity’s clay origin establishes dependence upon Allah.

The verse then immediately speaks of the appointed lifespan. This connects human origin with human mortality:

- Allah creates.
- Allah appoints the lifespan.
- Allah knows the final appointed time.

Human life therefore does not exist independently of its Creator.

---

### **Qur'an 15:26**

Qur'an 15:26 Doesn't really matter what he created man of.

### **Humanity created from sounding clay and altered mud**

#### **Commentary:**

The detailed description emphasizes humanity's material origin. Yet immediately afterward the Qur'an describes Adam receiving extraordinary dignity when Allah creates him and commands the angels to prostrate before him.

The lesson is profound: human dignity does not arise from the material from which humanity was made. It comes from the status and responsibility Allah grants human beings.

---

### **Qur'an 22:5**

Qur'an 22:5 O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make [it] clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then [give you growth] that ye attain your full strength. And among you there is he who dieth [young], and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou [Muhammad] seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind [of growth].

### **Creation from dust, then reproductive stages**

#### **Commentary:**

This verse connects two forms of human creation:

1. humanity's original creation from dust;
2. the continuing biological development of human beings.

The purpose of the passage is primarily to demonstrate the plausibility of resurrection.

The God who transforms earthly matter into living humanity and develops

a human being through successive stages can certainly restore the dead.

---

### **Qur'an 23:12**

Qur'an 23:12 Verily We created man from a product of wet earth;

**“We created the human being from an extract of clay.”**

#### **Commentary:**

This verse begins a sequence describing human development.

The Qur'an therefore links humanity's ultimate earthly origin with ordinary human reproduction.

The theological emphasis is dependence: humans who appear powerful and independent originate from extremely humble beginnings.

---

### **Qur'an 30:20**

Qur'an 30:20 And of His signs is this: He created you of dust, and behold you human beings, ranging widely!

**“He created you from dust, then behold, you are human beings dispersing.”**

#### **Commentary:**

The contrast is intentional.

From seemingly insignificant dust arises a vast human civilization spreading across the earth.

The transformation itself is presented as an **āyah**—**a sign of Allah**.

Human existence therefore points beyond itself toward the Creator.

---

### **Qur'an 32:7**

Qur'an 32:7 Who made all things good which He created, and He began the creation of man from clay;

**“He began the creation of man from clay.”**

#### **Commentary:**

The wording distinguishes the **beginning of human creation** from subsequent human reproduction.

The following verse speaks about descendants coming through reproductive fluid.

This allows the Qur'anic account to distinguish between:

- Adam's initial creation;
  - the normal biological generation of Adam's descendants.
- 

### **Qur'an 35:11**

Qur'an 35:11 Allah created you from dust, then from a little fluid, then He made you pairs [the male and female]. No female beareth or bringeth forth save with His knowledge. And no-one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book, Lo! that is easy for Allah.

### **Creation from dust, then from a drop**

#### **Commentary:**

The verse moves from creation to divine knowledge.

Allah knows conception, birth, lifespan, and death.

Human origins and human destiny are therefore completely encompassed by divine knowledge.

The verse challenges the illusion that human life unfolds independently of God.

---

### **Qur'an 38:71**

Qur'an 38:71 When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire,

### **“I am creating a human being from clay.”**

#### **Commentary:**

This introduces the Qur'anic account of Adam and Iblis.

The important contrast is not merely clay versus fire. It is:

### **obedience versus arrogance.**

Iblis sees clay as inferior and therefore considers Adam beneath him. The Qur'an condemns that arrogance.

True superiority does not come from physical origin.

---

## **4. The Fall and Temptation**

### **Genesis 3:1**

Genesis 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

### **The serpent questions God's command.**

#### **Qur'anic commentary:**

The Qur'an also presents temptation as beginning with deception and suggestion, but identifies the tempter primarily as **Satan/Iblis**.

The Qur'anic term **waswasah** means whispering or insinuation.

Thus the central issue is Satan persuading humanity to distrust or violate God's command.

---

### **Genesis 3:2–3**

Genesis 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Genesis 3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

**The woman recounts God’s prohibition.**

**Qur’anic commentary:**

The Qur’an likewise presents a clear divine command concerning a particular tree:

**“Do not approach this tree.”**

The prohibition establishes moral responsibility. Adam and his wife were not ignorant of God’s instruction.

---

### **Genesis 3:4**

Genesis 3:4 And the serpent said unto the woman, Ye shall not surely die:

**“Ye shall not surely die.”**

**Qur’anic commentary:**

The Qur’an similarly portrays Satan as deceptive.

However, the Qur’anic temptation focuses particularly on promises of:

- immortality;
- permanent dominion.

Qur’an 20:120 calls it:

**“the tree of eternity and a kingdom that does not decay.”**

Satan manipulates humanity’s desire for permanence.

---

### **Genesis 3:5**

Genesis 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

**The serpent promises knowledge and godlike status.**

**Qur’anic commentary:**

The Qur’anic parallel is Satan claiming that the prohibition exists because God does not want Adam and his wife to become angels or immortal.

Qur’an 7:20 therefore portrays Satan as deliberately misrepresenting God’s purpose.

The temptation depends upon creating suspicion about divine wisdom.

---

### **Genesis 3:6**

Genesis 3:6 And when the woman saw that the tree was good for food, and that

it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

**The woman eats and gives to Adam.**

**Qur'anic commentary:**

Here an important Qur'anic difference appears.

The Qur'an does **not place primary responsibility on Eve.**

Instead it repeatedly speaks of **both Adam and his wife:**

**“So he caused them both to fall...”**

— Qur'an 7:22

and:

**“They both ate from it.”**

— Qur'an 20:121

Islam therefore does not develop a doctrine in which the woman becomes uniquely responsible for humanity's fall.

---

### **Genesis 3:7**

Genesis 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

**Their nakedness becomes apparent.**

**Qur'anic commentary:**

This has a very close Qur'anic parallel.

Qur'an 7:22 and 20:121 say their nakedness became apparent and they began covering themselves with leaves from the Garden.

Both traditions therefore connect disobedience with immediate awareness of vulnerability and shame.

---

### **Genesis 3:8–10**

Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Genesis 3:9 And the LORD God called unto Adam, and said unto him, Where art thou?

Genesis 3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

**Adam and Eve hide from God.**

**Qur'anic commentary:**

The Qur'an does not portray Allah as needing to search for Adam.

Allah's knowledge is complete.

Instead, the Qur'an moves directly toward divine confrontation, acknowledgment of wrongdoing, repentance, and judgment.

From an Islamic theological perspective, God never loses knowledge of where His creatures are.

---

### **Genesis 3:11**

Genesis 3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

**God questions Adam concerning the forbidden tree.**

**Qur'anic commentary:**

The Qur'an likewise presents Allah reminding Adam and his wife of the prohibition:

**“Did I not forbid you from that tree and tell you that Satan is a clear enemy to you?”**

— Qur'an 7:22

The question functions morally rather than informationally: God already knows what occurred.

---

### **Genesis 3:12**

Genesis 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

**Adam points to the woman.**

**Qur'anic commentary:**

The Qur'an presents a significantly different picture.

Instead of Adam blaming his wife, Adam and his wife confess together:

**“Our Lord, we have wronged ourselves.”**

— Qur'an 7:23

The Qur'anic confession emphasizes personal accountability rather than transferring blame.

---

### **Genesis 3:13**

Genesis 3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

**The woman says the serpent deceived her.**

**Qur'anic commentary:**

The Qur'an agrees that Satan deceived them.

Qur'an 7:22 says he caused them to fall through deception.



Yet Satan's temptation does not remove human responsibility. Adam and his wife still acknowledge:

**“We have wronged ourselves.”**

Islam therefore combines satanic temptation with genuine human moral agency.

---

### **Genesis 3:14**

Genesis 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

**Judgment upon the serpent.**

**Qur'anic commentary:**

The Qur'an does not center the story on an animal serpent.

Instead, Satan/Iblis is the identified spiritual adversary.

The conflict becomes a continuing moral struggle between Satan and humanity rather than primarily a curse upon a physical animal.

---

### **Genesis 3:15**

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

**Enmity between the serpent and the woman's offspring.**

**Qur'anic commentary:**

Christian theology often gives this verse a messianic interpretation, sometimes calling it the *protoevangelium*.

The Qur'an does not interpret Adam's story this way.

Its corresponding theme is the continuing hostility between Satan and humanity.

Allah repeatedly warns:

**“Indeed, Satan is an enemy to you, so take him as an enemy.”**

— Qur'an 35:6

The Qur'anic solution is divine guidance, repentance, faith, and obedience—not inherited guilt requiring inherited atonement.

---

### **Genesis 3:16**

Genesis 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

**Consequences concerning childbirth and marriage.**

### **Qur'anic commentary:**

The Qur'an does not present childbirth pain as a divine punishment imposed upon all women because of Eve's transgression. This is important because Islamic theology rejects inherited moral guilt. Eve's descendants do not bear guilt for something she did.

---

### **Genesis 3:17–18**

Genesis 3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

Genesis 3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

### **The ground is cursed and Adam faces hardship.**

### **Qur'anic commentary:**

The Qur'an teaches that earthly life involves toil, testing, hardship, and mortality.

However, it does not explicitly teach that the entire natural order became cursed because Adam sinned.

Earth is also positively described as humanity's divinely appointed dwelling place and provision.

---

### **Genesis 3:19**

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

### **Adam returns to dust.**

### **Qur'anic commentary:**

The Qur'an strongly parallels this concept:

**“From it We created you, into it We shall return you, and from it We shall bring you forth once again.”**

— Qur'an 20:55

Yet mortality in Islamic theology should not automatically be identified with inherited punishment for Adam's sin.

Death is part of God's created order and human testing.

---

### **Genesis 3:20**

Genesis 3:20 And Adam called his wife's name Eve; because she was the

mother of all living.

**Eve becomes “the mother of all living.”**

**Qur’anic commentary:**

The Qur’an recognizes Adam and his spouse as humanity’s primordial parents in the traditional Islamic understanding, although the Qur’an does not name Adam’s wife “Eve” (*Hawwā*).

The name comes from later Islamic tradition.

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### **Genesis 3:21**

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

**God provides garments.**

**Qur’anic commentary:**

There is a thematic Qur’anic parallel in Qur’an 7:26, immediately following the Adam narrative.

Allah tells the children of Adam that He has provided clothing to cover nakedness and for adornment, then adds:

**“The clothing of righteousness—that is best.”**

Physical clothing therefore becomes a metaphor for spiritual righteousness.

---

### **Genesis 3:22**

Genesis 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

**Humanity now knows good and evil.**

**Qur’anic commentary:**

The Qur’an does not teach that Adam acquired moral knowledge by eating from the tree.

Adam already receives knowledge directly from God in Qur’an 2:31:

**“He taught Adam the names—all of them.”**

The forbidden tree therefore does not function in Islam as humanity’s necessary pathway into moral knowledge.

---

### **Genesis 3:23–24**

Genesis 3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Genesis 3:24 So he drove out the man; and he placed at the east of the garden of

Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

### **Adam and Eve are expelled from Eden.**

#### **Qur'anic commentary:**

The Qur'an agrees that Adam and his wife descend from the Garden to earthly life.

But the Qur'anic narrative immediately adds something essential:

#### **divine guidance will accompany humanity.**

Qur'an 2:38 says that when guidance comes from Allah, those who follow it will have no fear and will not grieve.

The descent to earth is therefore not abandonment by God.

---

### **Qur'an 2:35–39**

#### **Qur'an 2:35**

Qur'an 2:35 And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely [of the fruits] thereof where ye will; but come not nigh this tree lest ye become wrong-doers.

Adam and his wife may enjoy the Garden except for one tree.

#### **Commentary:**

Human freedom exists within divinely established moral boundaries.

The command is straightforward, making obedience a genuine moral test.

---

### **Qur'an 2:36**

Qur'an 2:36 But Satan caused them to deflect therefrom and expelled them from the [happy] state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

Satan causes both of them to slip.

#### **Commentary:**

Notice the shared wording: Satan causes **them** to slip.

The Qur'an does not single out Eve as the source of Adam's downfall.

Both participate in the act.

---

### **Qur'an 2:37**

Qur'an 2:37 Then Adam received from his Lord words [of revelation], and He relented toward him. Lo! He is the relenting, the Merciful.

Adam receives words from his Lord and is forgiven.

#### **Commentary:**

This is one of the most important differences between Qur'anic theology and doctrines of inherited original guilt.

Adam sins.

Adam repents.

God forgives Adam.

The account therefore reaches repentance and reconciliation within Adam's own lifetime.

---

### **Qur'an 2:38**

Qur'an 2:38 We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.

Divine guidance will come to humanity.

#### **Commentary:**

Human history after Adam is fundamentally a history of revelation.

Prophets, scriptures, and divine guidance provide the path back to God.

The Qur'anic solution to humanity's condition is therefore **guidance and willing submission to God**.

---

### **Qur'an 2:39**

Qur'an 2:39 But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.

Those rejecting revelation face judgment.

#### **Commentary:**

Accountability is based upon one's own response to divine guidance.

The verse does not say humanity is condemned because Adam sinned.

Each person becomes accountable through his or her own faith and conduct.

---

### **Qur'an 7:19–27**

#### **Qur'an 7:19**

Qur'an 7:19 And [unto man]: O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.

Adam and his wife are warned about the tree.

#### **Commentary:**

Both receive the command, reinforcing their shared moral responsibility.

---

### **Qur'an 7:20**

Qur'an 7:20 Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals. Satan whispers to both.

#### **Commentary:**

The temptation exploits two desires:

- elevation in status;
- immortality.

This shows how Satan manipulates legitimate human desires into disobedience.

---

### **Qur'an 7:21**

Qur'an 7:21 And he swore unto them [saying]: Lo! I am a sincere adviser unto you.

Satan swears he is a sincere adviser.

#### **Commentary:**

Falsehood may disguise itself as benevolence.

The Qur'anic lesson extends beyond Adam: temptation often appears attractive precisely because evil presents itself as something beneficial.

---

### **Qur'an 7:22**

Qur'an 7:22 Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide [by heaping] on themselves some of the leaves of the Garden. And their Lord called them, [saying]: Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?

Both eat and their nakedness appears.

#### **Commentary:**

The promised elevation proves false.

Instead of gaining glory, they experience vulnerability.

Satan's promise produces the opposite of what he advertised.

---

### **Qur'an 7:23**

Qur'an 7:23 They said: Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost!

**“Our Lord, we have wronged ourselves...”**

#### **Commentary:**

This is the central Qur'anic model of repentance.

There is:

- recognition of wrongdoing;
  - no blaming of God;
  - no blaming of one another;
  - appeal to divine forgiveness;
  - appeal to divine mercy.
- 

### **Qur'an 7:24**

Qur'an 7:24 He said: Go down [from hence], one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

They descend to earth.

#### **Commentary:**

Earthly existence begins as a divinely governed stage of human life.

It has a limited duration and contains both conflict and provision.

---

### **Qur'an 7:25**

Qur'an 7:25 He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.

Humanity lives, dies, and is resurrected from the earth.

#### **Commentary:**

The Adam narrative is directly connected to resurrection.

Human history is moving toward judgment, not endless earthly existence.

---

### **Qur'an 7:26**

Qur'an 7:26 O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

Allah provides clothing, while righteousness is the best clothing.

#### **Commentary:**

The physical consequences of Adam's act become a moral teaching for all humanity.

Covering the body has value, but spiritual integrity is more important.

---

### **Qur'an 7:27**

Qur'an 7:27 O Children of Adam! Let not Satan seduce you as he caused your [first] parents to go forth from the Garden and tore off from them their robe [of innocence] that he might manifest their shame to them. Lo! he seeth you, he and

his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.

The children of Adam are warned not to repeat their parents' error.

**Commentary:**

This verse illustrates the Qur'anic treatment of Adam's descendants.

They do **not inherit Adam's guilt**.

Instead, they inherit the **warning and lesson** from Adam's experience.

Each generation faces Satan for itself.

---

**Qur'an 20:115–123**

**Qur'an 20:115**

Qur'an 20:115 And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.

Adam forgets his covenant.

**Commentary:**

The verse characterizes Adam's failure through human weakness and forgetfulness rather than portraying Adam as fundamentally corrupted.

Islamic theology often emphasizes that Adam sinned but repented and was restored.

---

**Qur'an 20:116**

Qur'an 20:116 And when We said unto the angels: Fall prostrate before Adam, they fell prostrate [all] save Iblis; he refused.

The angels prostrate, but Iblis refuses.

**Commentary:**

The fundamental sin of Iblis is arrogance.

He refuses a direct divine command because he considers himself superior.

The Qur'an therefore contrasts:

**Adam's temporary disobedience followed by repentance**  
with

**Iblis's disobedience followed by pride and persistence.**

---

**Qur'an 20:117**

Qur'an 20:117 Therefor we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.

Adam is warned that Satan is his enemy.



**Commentary:**

God does not leave Adam ignorant of the danger.

Satanic hostility is disclosed beforehand.

Thus Adam remains morally accountable.

---

**Qur'an 20:118–119**

Qur'an 20:118 It is [vouchsafed] unto thee that thou hungerest not therein nor art naked,

Qur'an 20:119 And that thou thirstest not therein nor art exposed to the sun's heat.

The Garden provides freedom from hunger, nakedness, thirst, and exposure.

**Commentary:**

These verses contrast paradisaal security with the conditions of earthly existence.

Earthly life contains dependency, labor, hunger, thirst, and physical vulnerability.

---

**Qur'an 20:120**

Qur'an 20:120 But the devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?

Satan offers the "Tree of Eternity."

**Commentary:**

Satan exploits the desire to escape mortality.

The irony is that humans seek permanence through disobedience when true eternal life can only come as God's gift.

---

**Qur'an 20:121**

Qur'an 20:121 Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.

Adam and his wife eat; Adam disobeys.

**Commentary:**

The Qur'an does not deny Adam's wrongdoing.

It openly calls the act disobedience.

But sin is not the end of Adam's story.

That becomes crucial in the following verse.

---

### **Qur'an 20:122**

Qur'an 20:122 Then his Lord chose him, and relented toward him, and guided him.

**“Then his Lord chose him, accepted his repentance, and guided him.”**

#### **Commentary:**

This verse is decisive for the Qur'anic doctrine of Adam.

After sin:

**God chose him.**

**God forgave him.**

**God guided him.**

Adam is therefore not portrayed as remaining permanently condemned.

This makes a doctrine of inherited guilt difficult to derive from the Qur'anic account.

---

### **Qur'an 20:123**

Qur'an 20:123 He said: Go down hence, both of you, one of you a foe unto the other. But when there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.

Humanity descends, but divine guidance follows.

#### **Commentary:**

The story concludes not with hopelessness but with revelation.

Those who follow divine guidance will not ultimately go astray or fall into misery.

---

### **Central Qur'anic Understanding of the Fall**

The Qur'an presents Adam's story differently from later Christian doctrines of **original sin**.

The main Qur'anic sequence is:

**Command → temptation → disobedience → recognition → repentance → forgiveness → guidance.**

Adam's wrongdoing remains **Adam's wrongdoing**.

The Qur'an repeatedly establishes the principle:

**“No bearer of burdens will bear the burden of another.”**

This occurs in:

- Qur'an 6:164

Qur'an 6:164 Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that

wherein ye differed.

- Qur'an 17:15

Qur'an 17:15 Whosoever goeth right, it is only for [the good of] his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.

- Qur'an 35:18

Qur'an 35:18 And no burdened soul can bear another's burden, and if one heavy laden crieth for [help with] his load, naught of it will be lifted even though he [unto whom he crieth] be of kin. Thou warnest only those who fear their Lord in secret, and have established worship. He who groweth [in goodness], groweth only for himself, [he cannot by his merit redeem others]. Unto Allah is the journeying.

- Qur'an 39:7

Qur'an 39:7 If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts [of men].

- Qur'an 53:38

Qur'an 53:38 That no laden one shall bear another's load, Therefore, from a Qur'anic theological perspective, a child is not born morally guilty because Adam sinned.

What humanity inherits from Adam is **human mortality, earthly existence, vulnerability to temptation, and the need for divine guidance**, but not Adam's personal moral guilt.

The Qur'anic answer to sin is consequently not inherited condemnation but **individual accountability, repentance, divine mercy, faith, righteous conduct, and following God's revealed guidance**.

## NOAH

### 5. Noah and the Flood

#### Old Testament: Genesis 5:28–32

#### **Qur'anic commentary:**

Genesis introduces Noah through his genealogy and describes his father Lamech expressing hope that Noah would bring relief from humanity's toil. The Qur'an does not preserve this genealogy or the saying attributed to Lamech. Instead, it introduces **Nūḥ (Noah) directly as a prophet and messenger of Allah**.

The Qur'anic emphasis is therefore not primarily on Noah's ancestry but on his prophetic office. Noah belongs to the line of messengers sent to call humanity back to the worship of the one God.

The Qur'an presents Noah as saying:

**Qur'an 7:59:** Noah tells his people to worship Allah alone because they have no deity besides Him.

From a Qur'anic perspective, Noah's importance lies above all in his role as a preacher of **tawhīd**, or absolute monotheism.

The Qur'an also confirms the special status of Noah among God's servants:

**Qur'an 37:79–81:** peace is pronounced upon Noah, and he is described as one of Allah's believing servants.

---

### **Genesis 6:1–4**

Genesis 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Genesis 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Genesis 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

### **The “sons of God,” daughters of men, and giants**

#### **Qur'anic commentary:**

The Qur'an does **not contain a parallel narrative** about “sons of God” marrying human women or producing giants.

This is significant from a Qur'anic theological perspective because the Qur'an repeatedly rejects the idea that God possesses literal offspring.

For example, Qur'anic theology teaches that Allah:

- has no child,
- has no divine family,
- is absolutely unique,
- and His created servants cannot properly be understood as divine offspring.

Therefore, a Muslim reading Genesis would generally not interpret “sons of God” as literal divine sons.

The Qur'an instead explains the corruption of Noah's society primarily in

terms of:

- idolatry,
- rejection of revelation,
- arrogance,
- social pride,
- persistent sin,
- and refusal to repent.

Surah Nūḥ identifies specific idols worshipped by Noah's people:

**Qur'an 71:23:**

Wadd, Suwā', Yaghūth, Ya'ūq, and Nasr.

Thus the Qur'an shifts attention away from supernatural marriages and toward **religious rebellion and shirk**.

---

**Genesis 6:5**

Genesis 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Human wickedness had become widespread.

**Qur'anic commentary**

The Qur'an strongly agrees that Noah's society had become deeply corrupt.

However, it presents their corruption particularly as spiritual rebellion.

Noah repeatedly called them to:

- worship Allah,
- fear Him,
- obey His messenger,
- seek forgiveness,
- and abandon false gods.

**Qur'an 71:5–7** describes Noah calling his people day and night, while they continually resisted him.

Their rejection was deliberate rather than merely accidental.

They:

- blocked their ears,
- covered themselves,
- persisted in unbelief,
- and behaved arrogantly.

Therefore, the Qur'anic explanation of their destruction is morally connected to persistent rejection after repeated warning.

---

**Genesis 6:6–7**

Genesis 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Genesis 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

God is described as regretting having made humanity.

**Qur'anic commentary**

This is an important theological difference.

The Qur'an does not portray Allah as discovering that creating humanity was a mistake or literally regretting His creation.

Qur'anic theology emphasizes Allah's:

- perfect knowledge,
- wisdom,
- foreknowledge,
- sovereignty,
- and freedom from human limitations.

Allah already knows what His creatures will do.

The Flood therefore occurs not because Allah suddenly discovers something unexpected, but because divine judgment reaches a people who persistently reject revelation after receiving warning.

**Qur'an 54:9–16** presents the Flood as a deliberate divine judgment following the rejection of Noah.

The sequence is:

1. Noah warns them.
2. They reject him.
3. Noah seeks Allah's help.
4. Allah executes the judgment already determined.

---

**Genesis 6:8–9**

Genesis 6:8 But Noah found grace in the eyes of the LORD.

Genesis 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Noah finds favour with God and is described as righteous.

**Qur'anic commentary**

This agrees very closely with the Qur'anic portrait.

Noah is consistently described as:

- a prophet,
- a messenger,
- a faithful servant,
- a sincere preacher,
- and a man under divine protection.

**Qur'an 37:80–81** says that Allah rewards the righteous and that Noah was among His believing servants.

The Qur'an therefore strongly affirms Noah's righteousness.

---

### **Genesis 6:10**

Genesis 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

Noah has three sons: Shem, Ham, and Japheth.

#### **Qur'anic commentary**

The Qur'an does not name these three sons.

Instead, it concentrates on a different family episode: **one of Noah's sons refuses to enter the Ark.**

In **Qur'an 11:42–43**, Noah calls to his son:

Come aboard with us.

The son believes a mountain will protect him from the Flood.

Noah explains that nothing can protect anyone from Allah's command except divine mercy.

The son consequently perishes.

The Qur'anic lesson is profound: **biological relationship to a prophet does not guarantee salvation.**

Faith and righteousness matter more than lineage.

---

### **Genesis 6:11–13**

Genesis 6:11 The earth also was corrupt before God, and the earth was filled with violence.

Genesis 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Genesis 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

The earth is filled with corruption and violence.

#### **Qur'anic commentary**

The Qur'an agrees that Noah's people deserved judgment because of their wrongdoing.

However, it provides greater detail about the religious nature of their rebellion.

They rejected Noah because:

- he was merely human in their eyes,
- his followers included socially weak people,
- they considered themselves superior,
- they accused him of lying,
- they accused him of madness,
- and they refused to abandon ancestral gods.

Compare:

### **Qur'an 11:27**

Qur'an 11:27 The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars.

### **Qur'an 23:24–25**

Qur'an 23:24 But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.

Qur'an 23:25 He is only a man in whom is a madness, so watch him for a while.

### **Qur'an 26:111**

Qur'an 26:111 They said: Shall we put faith in thee, when the lowest [of the people] follow thee?

### **Qur'an 54:9**

Qur'an 54:9 The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed.

### **Qur'an 71:21–24**

Qur'an 71:21 Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;

Qur'an 71:22 And they have plotted a mighty plot,

Qur'an 71:23 And they have said: Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.

Qur'an 71:24 And they have led many astray, and Thou increasest the wrong-doers in naught save error.

The Qur'anic account therefore connects moral corruption with **spiritual arrogance**.

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## **Genesis 6:14–16**



Genesis 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Genesis 6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Genesis 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

Noah is commanded to construct the Ark.

### **Qur'anic commentary**

The Qur'an confirms this central event.

**Qur'an 11:37:** Allah commands Noah to construct the Ark under divine supervision and revelation.

**Qur'an 23:27:** the same theme appears again.

The Qur'an does not provide the Ark's exact dimensions.

This illustrates a major difference in narrative style.

Genesis provides detailed measurements.

The Qur'an focuses instead upon:

- divine revelation,
- Noah's obedience,
- the mockery of the unbelievers,
- Allah's protection,
- and the theological lesson.

The Qur'an therefore treats the Ark not primarily as an engineering object but as a **sign of salvation through obedience to revelation**.

---

### **Genesis 6:17**

Genesis 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

God announces the coming Flood.

### **Qur'anic commentary**

This corresponds directly with the Qur'an.

Noah repeatedly warns his people that divine punishment is approaching.

**Qur'an 11:25–26:** Noah identifies himself as a clear warner and warns of painful punishment.

The Flood is therefore not arbitrary.

The people receive extensive warning before judgment.

---

### **Genesis 6:18**

Genesis 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. God establishes a covenant with Noah.

#### **Qur'anic commentary**

The Qur'an does not narrate this covenant in exactly the Genesis form. Instead, it emphasizes Allah's promise to:

- protect Noah,
- save the believers,
- and destroy persistent wrongdoers.

The Qur'anic equivalent is therefore less focused on a formal covenant formula and more upon Allah's faithful fulfillment of His promise to His messenger.

---

### **Genesis 6:19–20**

Genesis 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Genesis 6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

Pairs of animals enter the Ark.

#### **Qur'anic commentary**

This is explicitly confirmed.

**Qur'an 11:40** commands Noah to take aboard a pair of every kind.

**Qur'an 23:27** gives essentially the same command.

Thus both traditions agree that animal life was preserved aboard the Ark.

---

### **Genesis 6:21–22**

Genesis 6:21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Genesis 6:22 Thus did Noah; according to all that God commanded him, so did he.

Noah obeys everything commanded by God.

#### **Qur'anic commentary**

This is entirely consistent with the Qur'anic Noah.

His defining characteristic is submission to Allah.

He:

- receives revelation,
- preaches,
- builds the Ark,
- endures ridicule,
- trusts Allah,
- and obeys until deliverance comes.

This embodies the Qur'anic meaning of submission to God.

---

### **Genesis 7:1–5**

Genesis 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Genesis 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.

Genesis 7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Genesis 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Genesis 7:5 And Noah did according unto all that the LORD commanded him. Noah and his household enter the Ark.

#### **Qur'anic commentary**

The Qur'an agrees in principle but introduces an important qualification. Family membership alone is **not sufficient**.

One of Noah's sons refuses faith and is not saved.

Therefore, while Genesis often speaks collectively of Noah's household entering the Ark, the Qur'an emphasizes that only family members included within divine mercy are saved.

**Qur'an 11:40** specifically excludes those against whom judgment has already been decreed.

This teaches that spiritual loyalty outweighs blood relationship.

---

### **Genesis 7:2–3**

Genesis 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.

Genesis 7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Clean and unclean animals are distinguished.

#### **Qur'anic commentary**

The Qur'an does not reproduce this distinction in the Noah story. It simply states that pairs were taken aboard. The Qur'anic concern is preservation rather than ritual classification.

---

### **Genesis 7:4–12**

Genesis 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Genesis 7:5 And Noah did according unto all that the LORD commanded him.

Genesis 7:6 And Noah was six hundred years old when the flood of waters was upon the earth.

Genesis 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Genesis 7:8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

Genesis 7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

Genesis 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Genesis 7:12 And the rain was upon the earth forty days and forty nights.

Rain falls and the Flood begins.

### **Qur'anic commentary**

The Qur'an dramatically confirms the Flood but describes both water from heaven and water emerging from the earth.

### **Qur'an 54:11–12:**

- the gates of heaven are opened with pouring water,
- springs burst forth from the earth,
- and the waters meet according to Allah's decree.

This portrays the Flood as a cosmic act of divine judgment.

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### **Genesis 7:13–16**

Genesis 7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Genesis 7:14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and

every fowl after his kind, every bird of every sort.

Genesis 7:15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

Genesis 7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

Noah, his family, and the animals board.

### **Qur'anic commentary**

The Qur'an agrees that Noah boards the Ark with believers and creatures. But the Qur'an adds Noah's declaration:

### **Qur'an 11:41**

Qur'an 11:41 And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

He tells them to board in the name of Allah, acknowledging that both its sailing and anchoring depend upon God.

This gives the event an explicitly devotional character.

---

### **Genesis 7:17–20**

Genesis 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

Genesis 7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

Genesis 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Genesis 7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

The waters rise over the mountains.

### **Qur'anic commentary**

The Qur'an also portrays enormous waters.

**Qur'an 11:42** describes the Ark traveling through waves **like mountains**.

The imagery emphasizes the overwhelming scale of the judgment and humanity's inability to escape it by physical strength.

---

### **Genesis 7:21–23**

Genesis 7:21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

Genesis 7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

Genesis 7:23 And every living substance was destroyed which was upon the face

of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

Those outside the Ark perish.

### **Qur'anic commentary**

The Qur'an repeatedly confirms the destruction of those who rejected Noah.

Examples include:

- Qur'an 7:64

Qur'an 7:64 But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk.

- Qur'an 10:73

Qur'an 10:73 But they denied him, so We saved him and those with him in the ship, and made them viceroys [in the earth], while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.

- Qur'an 26:120

Qur'an 26:120 Then afterward We drowned the others.

- Qur'an 37:82

Qur'an 37:82 Then We did drown the others.

- Qur'an 54:11–16

Qur'an 54:11 Then opened We the gates of heaven with pouring water

Qur'an 54:12 And caused the earth to gush forth springs, so that the waters met for a predestined purpose.

Qur'an 54:13 And We carried him upon a thing of planks and nails,

Qur'an 54:14 That ran [upon the waters] in Our sight, as a reward for him who was rejected.

Qur'an 54:15 And verily We left it as a token; but is there any that remembereth?

Qur'an 54:16 Then see how [dreadful] was My punishment after My warnings! The Qur'an consistently links their destruction to their denial of Allah's signs.

Thus judgment is not merely a natural catastrophe; it possesses a moral and theological meaning.

---

### **Genesis 7:24**

Genesis 7:24 And the waters prevailed upon the earth an hundred and fifty days. The waters prevail for 150 days.

### **Qur'anic commentary**

The Qur'an does not give this duration.

Again, Qur'anic narration generally omits chronological measurements that do not serve its central theological message.

---

### **Genesis 8:1–5**

Genesis 8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

Genesis 8:2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

Genesis 8:3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

Genesis 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Genesis 8:5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. The waters begin to recede and the Ark rests upon Ararat.

### **Qur'anic commentary**

The Qur'an agrees that the waters receded but names a different resting place.

**Qur'an 11:44** states that the Ark rested upon **al-Jūdī**.

This is one of the clearest geographical differences between the biblical and Qur'anic accounts.

The theological emphasis, however, remains identical: God brings the Flood to an end and preserves Noah.

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### **Genesis 8:6–12**

Genesis 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

Genesis 8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Genesis 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

Genesis 8:9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

Genesis 8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

Genesis 8:11 And the dove came in to him in the evening; and, lo, in her mouth

was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

Genesis 8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

The raven and dove are sent from the Ark.

### **Qur'anic commentary**

The Qur'an contains no account of the raven, dove, or olive leaf.

These details belong to the biblical narrative rather than the Qur'anic presentation.

The Qur'an moves directly from judgment toward divine command, deliverance, and moral instruction.

---

### **Genesis 8:13–19**

Genesis 8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Genesis 8:14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

Genesis 8:15 And God spake unto Noah, saying,

Genesis 8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Genesis 8:17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

Genesis 8:18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

Genesis 8:19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

Noah leaves the Ark.

### **Qur'anic commentary**

This corresponds closely to **Qur'an 11:48**.

Allah tells Noah to descend in peace and with blessings.

The Qur'anic conclusion therefore frames Noah's departure as an act accompanied by:

- divine peace,
- blessing,
- continuation of human communities,



- and divine sovereignty over future generations.

---

### **Genesis 8:20**

Genesis 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Noah offers burnt sacrifices.

### **Qur'anic commentary**

The Qur'an does not mention Noah building an altar or offering burnt sacrifices after the Flood.

The Qur'an instead records Noah praising Allah for salvation.

**Qur'an 23:28:** once safely aboard, Noah is instructed to praise Allah for rescuing them from the wrongdoing people.

Thus the Qur'anic response to salvation is explicitly one of **ḥamd** — **praise and gratitude to Allah**.

---

### **Genesis 8:21**

Genesis 8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

God smells the pleasing aroma and resolves not to repeat the destruction.

### **Qur'anic commentary**

The Qur'an does not portray Allah as responding to the smell of a sacrifice.

Islamic theology strongly emphasizes Allah's transcendence and His independence from material offerings.

Sacrifice in Qur'anic theology benefits worshippers spiritually; Allah has no physical need for offerings.

The Qur'an therefore avoids this anthropomorphic presentation.

---

### **Genesis 8:22**

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

The regular cycles of creation continue.

### **Qur'anic commentary**

This is compatible with Qur'anic teaching concerning Allah's maintenance of the natural order.

The Qur'an repeatedly presents:

- night and day,
- sun and moon,
- rain,
- vegetation,
- seasons,
- and natural processes

as signs of divine governance.

---

### **Genesis 9:1–7**

Genesis 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Genesis 9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Genesis 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Genesis 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Genesis 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

Genesis 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Genesis 9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

Noah receives commands concerning multiplication, animals, blood, and human life.

### **Qur'anic commentary**

Several themes are compatible with Qur'anic ethics.

The sanctity of human life is particularly important.

Qur'anic law strongly condemns unjust killing.

The Qur'an nevertheless does not reproduce the Noahic commands in precisely this covenantal form.

---

### **Genesis 9:8–17**

Genesis 9:8 And God spake unto Noah, and to his sons with him, saying,

Genesis 9:9 And I, behold, I establish my covenant with you, and with your seed after you;

Genesis 9:10 And with every living creature that is with you, of the fowl, of the

cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

Genesis 9:11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

Genesis 9:12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

Genesis 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

Genesis 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

Genesis 9:15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

Genesis 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

Genesis 9:17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

The rainbow covenant

### **Qur'anic commentary**

The Qur'an does not mention the rainbow as the sign of a covenant with Noah.

Instead, it repeatedly describes **the Ark itself and Noah's deliverance as a sign**.

**Qur'an 29:15:** Allah made the people of the Ark a sign for the worlds.

**Qur'an 54:15:** the Ark or its account is left as a sign for remembrance.

Therefore, where Genesis emphasizes the rainbow, the Qur'an emphasizes the **deliverance narrative itself as an āyah — a divine sign**.

---

### **Genesis 9:18–19**

Genesis 9:18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

Genesis 9:19 These are the three sons of Noah: and of them was the whole earth overspread.

Shem, Ham, and Japheth

### **Qur'anic commentary**

The Qur'an does not name these sons.

Nor does it construct its theology of post-Flood humanity around these three genealogical divisions.

---

### **Genesis 9:20–21**

Genesis 9:20 And Noah began to be an husbandman, and he planted a vineyard:

Genesis 9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

Noah becomes drunk and lies uncovered.

### **Qur'anic commentary**

This represents one of the most important differences between the biblical and Islamic portraits of Noah.

The Qur'an never attributes drunkenness to Noah.

Instead, Noah remains throughout the Qur'anic account:

- Allah's messenger,
- a faithful servant,
- a preacher of righteousness,
- and a recipient of divine honour.

Islamic prophetic theology generally holds that prophets possess a special moral integrity appropriate to their prophetic mission.

Consequently, Muslims generally do not accept the biblical portrayal of Noah becoming intoxicated as representing the authentic character of the prophet Nūḥ.

---

### **Genesis 9:22–27**

Genesis 9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Genesis 9:23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Genesis 9:24 And Noah awoke from his wine, and knew what his younger son had done unto him.

Genesis 9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

Genesis 9:26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

Genesis 9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Ham sees Noah's nakedness, and Canaan is cursed.

### **Qur'anic commentary**

The Qur'an contains no equivalent story and no curse of Canaan. This is particularly important because Qur'anic theology strongly stresses **individual moral responsibility**.

A fundamental Qur'anic principle is that no person carries another person's moral burden.

Therefore, punishing descendants merely because of an ancestor's wrongdoing would conflict with the Qur'anic principle of personal accountability.

The Qur'an instead gives Noah a son who personally rejects faith and personally suffers the consequences of his own decision.

---

### **Genesis 9:28–29**

Genesis 9:28 And Noah lived after the flood three hundred and fifty years.

Genesis 9:29 And all the days of Noah were nine hundred and fifty years: and he died.

Noah dies at 950 years old.

### **Qur'anic commentary**

The Qur'an gives a related but importantly different statement.

**Qur'an 29:14** says Noah remained among his people **one thousand years minus fifty years**.

That equals 950 years.

However, the Qur'an does not necessarily say that 950 was Noah's total lifespan. It says that he remained among his people for that period.

Therefore, the two texts contain the same numerical figure but apply it somewhat differently.

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### **QUR'AN 7:59–64**

#### **Qur'an 7:59**

Qur'an 7:59 We sent Noah [of old] unto his people, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! I fear for you the retribution of an Awful Day.

Noah begins with:

**Worship Allah; you have no deity besides Him.**

#### **Commentary**

This is the theological heart of the Qur'anic Noah narrative.

Noah is not merely warning humanity about immoral behaviour.

His mission begins with **tawhīd**.

According to Qur'anic theology, the fundamental human error is giving

worship to created beings instead of the Creator.

Noah therefore represents one of the earliest prophetic proclamations of the same monotheistic message later preached by Abraham, Moses, Jesus, and Muhammad.

---

### **Qur'an 7:60**

Qur'an 7:60 The chieftains of his people said: Lo! we see thee surely in plain error.

The elite accuse Noah of obvious error.

### **Commentary**

The Qur'an frequently portrays prophets being rejected by socially powerful groups.

Their rejection often arises from pride rather than lack of evidence.

Noah's opponents believe their inherited religion and social status make them superior.

---

### **Qur'an 7:61**

Qur'an 7:61 He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.

Noah denies being misguided and identifies himself as Allah's messenger.

### **Commentary**

Prophetic authority in Islam does not arise from personal ambition.

The messenger speaks because Allah commissions him.

Noah therefore does not claim independent religious authority.

His authority derives entirely from **Rabb al-‘ālamīn — the Lord of the worlds.**

---

### **Qur'an 7:62**

Qur'an 7:62 I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not.

Noah conveys Allah's messages and gives sincere advice.

### **Commentary**

This verse summarizes the prophetic function:

- conveying revelation,
- counselling people sincerely,
- communicating knowledge from God.

The prophet is therefore simultaneously a messenger and compassionate adviser.

---

### **Qur'an 7:63**

Qur'an 7:63 Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy.

The people are surprised that revelation comes through a human being.

#### **Commentary**

This becomes a recurring Qur'anic theme.

People repeatedly object:

Why would God choose an ordinary human messenger?

The Qur'an answers that human messengers are appropriate precisely because they communicate with and model obedience for human beings.

---

### **Qur'an 7:64**

Qur'an 7:64 But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk.

Noah and the believers are saved; the rejecters drown.

#### **Commentary**

The verse establishes the Qur'anic pattern:

**revelation → warning → rejection → judgment → salvation of believers.**

This pattern recurs in accounts of many prophets.

---

### **QUR'AN 10:71–73**

#### **Qur'an 10:71**

Qur'an 10:71 Recite unto them the story of Noah, when he told his people: O my people! If my sojourn [here] and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action you and your partners. Let not your course of action be in doubt for you.

Then have at me, give me no respite.

Noah completely places his trust in Allah despite opposition.

#### **Commentary**

This demonstrates **tawakkul** — reliance upon God.

Noah does not depend upon political power, numbers, wealth, or social position.

His confidence rests in Allah.

---

### **Qur'an 10:72**

**Qur'an 10:72** But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender [unto Him].

Noah asks for no payment.

### **Commentary**

The Qur'an repeatedly stresses that genuine prophets do not preach for financial gain.

Noah's reward rests with Allah.

This reinforces his sincerity and removes the accusation that he seeks worldly advantage.

---

### **Qur'an 10:73**

**Qur'an 10:73** But they denied him, so We saved him and those with him in the ship, and made them viceroys [in the earth], while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.

The believers become successors after the rejecters perish.

### **Commentary**

Divine judgment changes the historical order.

Those regarded as weak followers of Noah become the survivors.

The arrogant elite disappear.

The Qur'anic moral is that worldly power does not equal divine favour.

---

### **QUR'AN 11:25–49**

This is the Qur'an's most detailed continuous account of Noah.

### **Qur'an 11:25–26**

**Qur'an 11:25** And We sent Noah unto his folk [and he said]: Lo! I am a plain warner unto you.

**Qur'an 11:26** That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.

Noah identifies himself as a clear warner and calls his people to worship Allah alone.

### **Commentary**

Again, monotheism is the foundation of his mission.

The Flood is secondary to the theological issue that produces it: rejection of God.

---

### **Qur'an 11:27**



**Qur'an 11:27** The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars.

The elite reject Noah because he is human and followed by socially insignificant people.

### **Commentary**

This exposes social elitism.

The rich assume that truth should be measured by the social class of its followers.

The Qur'an rejects that assumption.

Truth is measured by revelation, not prestige.

---

### **Qur'an 11:28**

**Qur'an 11:28** He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?

Noah asks whether divine guidance can be forced upon unwilling people.

### **Commentary**

Faith cannot simply be imposed upon someone whose heart rejects it.

The prophet presents evidence and revelation; individuals remain morally accountable for their response.

---

### **Qur'an 11:29**

**Qur'an 11:29** And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe - Lo! they have to meet their Lord! - but I see you a folk that are ignorant.

Noah refuses to dismiss poor believers.

### **Commentary**

This is a strong Qur'anic affirmation of spiritual equality.

The elite apparently want Noah to distance himself from socially weak followers.

He refuses.

Faith, rather than wealth or status, determines spiritual worth.

---

### **Qur'an 11:30**

**Qur'an 11:30** And, O my people! who would deliver me from Allah if I thrust

them away? Will ye not then reflect?

Noah asks who would protect him from Allah if he expelled believers.

### **Commentary**

The prophet himself is accountable before Allah.

He cannot compromise revelation to gain the approval of powerful people.

---

### **Qur'an 11:31**

Qur'an 11:31 I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good - Allah knoweth best what is in their hearts - Lo! then indeed I should be of the wrong-doers.

Noah denies possessing divine treasures, knowledge of the unseen, or angelic nature.

### **Commentary**

This is crucial Qur'anic prophetology.

Prophets are honoured human beings, but they are not divine.

Noah cannot independently:

- control divine treasures,
- know all unseen realities,
- or claim supernatural divinity.

His knowledge comes from revelation.

---

### **Qur'an 11:32-33**

Qur'an 11:32 They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, if thou art of the truthful.

Qur'an 11:33 He said: Only Allah will bring it upon you if He will, and ye can by no means escape.

The unbelievers challenge Noah to bring the punishment.

### **Commentary**

Mockery progresses into defiance.

Noah answers that only Allah determines when judgment comes.

Prophets do not independently control divine punishment.

---

### **Qur'an 11:34**

Qur'an 11:34 My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back.

Guidance ultimately belongs to Allah.

### **Commentary**

Noah can preach tirelessly, but he cannot force faith into another human being.

This distinction between **prophetic proclamation and divine guidance** is central to Qur'anic theology.

---

### **Qur'an 11:35**

Qur'an 11:35 Or say they [again]: He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of [all] that ye commit.

Muhammad is addressed indirectly through the Noah narrative.

### **Commentary**

The Qur'an links Noah's rejection with Muhammad's experience of rejection.

The implication is that Muhammad should remain steadfast just as earlier prophets remained steadfast.

---

### **Qur'an 11:36**

Qur'an 11:36 And it was inspired in Noah, [saying]: No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.

No additional members of Noah's people will believe.

### **Commentary**

The period of preaching is now effectively complete.

Judgment comes only after prolonged warning and after their rejection has become definitive.

---

### **Qur'an 11:37**

Qur'an 11:37 Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.

Allah commands the Ark.

### **Commentary**

Salvation is established through revelation before judgment arrives.

Noah does not devise the Ark independently; its construction takes place under divine guidance.

---

### **Qur'an 11:38**

Qur'an 11:38 And he was building the ship, and every time that chieftains of his

people passed him, they made mock of him. He said: Though ye make mock of Us, yet We mock at you even as ye mock;

The people mock Noah while he constructs the Ark.

### **Commentary**

Their mockery shows the distance between visible circumstances and divine reality.

They see a foolish construction project.

Noah knows divine judgment is approaching.

---

### **Qur'an 11:39**

Qur'an 11:39 And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.

Noah predicts the reversal of their mockery.

### **Commentary**

The Qur'an repeatedly presents eschatological reversal:

those who mock revelation will eventually understand its truth.

---

### **Qur'an 11:40**

Qur'an 11:40 [Thus it forth water, female], and already, and was] till, when Our commandment came to pass and the oven gushed We said: Load therein two of every kind, a pair [the male and thy household, save him against whom the word hath gone forth those who believe. And but a few were they who believed with him.

Pairs, believers, and Noah's qualified family enter.

### **Commentary**

Salvation requires faith.

The qualification concerning Noah's household anticipates the fate of his unbelieving son.

---

### **Qur'an 11:41**

Qur'an 11:41 And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

"In the name of Allah" accompanies the Ark's movement.

### **Commentary**

The Ark is not the ultimate source of salvation.

Allah is.

The vessel is merely the means through which divine protection operates.

---

### **Qur'an 11:42**

Qur'an 11:42 And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers.

Noah calls his son.

### **Commentary**

Despite approaching judgment, Noah continues to show paternal compassion.

He wants his son saved.

The scene demonstrates that prophets care deeply for their families while remaining subordinate to divine judgment.

---

### **Qur'an 11:43**

Qur'an 11:43 He said: I shall betake me to some mountain that will save me from the water. [Noah] said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.

The son trusts a mountain rather than Allah.

### **Commentary**

The mountain symbolizes misplaced confidence in material protection.

Human beings may trust:

- wealth,
- technology,
- geography,
- political power,
- social privilege,

but none can override Allah's decree.

The son's tragedy is fundamentally a crisis of faith.

---

### **Qur'an 11:44**

Qur'an 11:44 And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it [the ship] came to rest upon [the mount] Al-Judi and it was said: A far removal for wrongdoing folk!

The Ark rests upon al-Jūdī.

### **Commentary**

Allah exercises complete sovereignty over creation:

- earth obeys,

- sky obeys,
- waters recede,
- the Ark settles.

Nature itself is portrayed as subject to divine command.

---

### **Qur'an 11:45**

Qur'an 11:45 And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of Judges.

Noah appeals concerning his son.

#### **Commentary**

Noah understands Allah's promise concerning his family and seeks clarification.

The verse humanizes Noah without diminishing his prophethood.

---

### **Qur'an 11:46**

Qur'an 11:46 He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant.

Allah says the son is not truly of Noah's family in the relevant salvific sense.

#### **Commentary**

This establishes one of the strongest Qur'anic teachings concerning lineage.

#### **Faith outweighs ancestry.**

Being the biological son of a prophet cannot save an unbeliever.

Correspondingly, a socially insignificant believer may be spiritually closer to a prophet than an unbelieving blood relative.

---

### **Qur'an 11:47**

Qur'an 11:47 He said: My Lord! Lo! in Thee do I seek refuge [from the sin] that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost.

Noah seeks forgiveness.

#### **Commentary**

Noah immediately submits to Allah's correction.

His response demonstrates prophetic humility.

He does not persist in argument.

He seeks refuge, forgiveness, and mercy.

---

### **Qur'an 11:48**

Qur'an 11:48 It was said [unto him]: O Noah! Go thou down [from the mountain] with peace from Us and blessings upon thee and some nations [that will spring] from those with thee. [There will be other] nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.

Noah leaves the Ark with peace and blessings.

### **Commentary**

Judgment is followed by renewal.

Allah's mercy accompanies the surviving community.

Human history begins another stage under divine providence.

---

### **Qur'an 11:49**

Qur'an 11:49 This is of the tidings of the Unseen which We inspire in thee [Muhammad]. Thou thyself knewest it not, nor did thy folk [know it] before this. Then have patience. Lo! the sequel is for those who ward off [evil].

The story is revealed as knowledge of the unseen.

### **Commentary**

The purpose of the narrative is not simply historical curiosity.

It validates revelation and teaches Muhammad perseverance.

The key concluding instruction is **ṣabr — patience and steadfastness**.

---

## **QUR'AN 23:23–30**

### **Qur'an 23:23**

Qur'an 23:23 And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off [evil]?

Noah calls people to worship Allah alone.

### **Commentary**

The continuity of prophetic religion is emphasized again.

Every true prophet teaches the same fundamental theological principle: worship the Creator rather than created things.

---

### **Qur'an 23:24**

Qur'an 23:24 But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our

fathers of old.

The leaders object that Noah is only human.

### **Commentary**

They assume a divine messenger should perhaps be angelic.

The Qur'an rejects this expectation.

Human prophets are the normal divine method of guidance to humanity.

---

### **Qur'an 23:25**

Qur'an 23:25 He is only a man in whom is a madness, so watch him for a while.

They accuse Noah of madness.

### **Commentary**

Accusing prophets of insanity is portrayed as a common strategy used by opponents who cannot defeat the message itself.

The same accusation appears later against other prophets.

---

### **Qur'an 23:26**

Qur'an 23:26 He said: My Lord! Help me because they deny me.

Noah asks Allah for help.

### **Commentary**

After exhausting human preaching, he turns entirely to God.

This demonstrates both prophetic perseverance and dependence upon Allah.

---

### **Qur'an 23:27**

Qur'an 23:27 Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every [kind] two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned.

The Ark is built under divine supervision.

### **Commentary**

Allah provides both warning and a means of rescue.

Justice and mercy therefore appear together.

---

### **Qur'an 23:28**

Qur'an 23:28 And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!

The survivors praise Allah.



## **Commentary**

Salvation should generate gratitude rather than pride.

Noah is not told:

“We saved ourselves.”

Instead:

**Praise belongs to Allah who saved us.**

---

## **Qur'an 23:29**

Qur'an 23:29 And say: My Lord! Cause me to land at a blessed landing-place, for Thou art Best of all who bring to land.

Noah prays for a blessed landing.

## **Commentary**

Even after surviving the Flood, Noah continues to depend upon Allah.

Divine reliance does not end when immediate danger disappears.

---

## **Qur'an 23:30**

Qur'an 23:30 Lo! herein verily are portents, for lo! We are ever putting [mankind] to the test.

The event contains signs and tests.

## **Commentary**

The Noah story functions as an **āyah**, a lesson for later humanity.

Its significance extends far beyond the historical Flood.

---

## **QUR'AN 26:105–122**

### **Qur'an 26:105**

Qur'an 26:105 Noah's folk denied the messengers [of Allah],

Noah's people “denied the messengers.”

## **Commentary**

Although historically they rejected Noah, rejecting one genuine messenger constitutes rejection of the prophetic mission as a whole because all true messengers ultimately come from the same God.

---

## **Qur'an 26:106–110**

Qur'an 26:106 When their brother Noah said unto them: Will ye not ward off [evil]?

Qur'an 26:107 Lo! I am a faithful messenger unto you,

Qur'an 26:108 So keep your duty to Allah, and obey me.

Qur'an 26:109 And I ask of you no wage therefor; my wage is the concern only

of the Lord of the Worlds.

**Qur'an 26:110** So keep your duty to Allah, and obey me.

Noah calls himself trustworthy and asks them to fear Allah and obey him.

### **Commentary**

Prophetic obedience is not worship of the prophet.

It is obedience to Allah's authorized messenger.

Noah's authority derives from revelation.

---

### **Qur'an 26:111**

**Qur'an 26:111** They said: Shall we put faith in thee, when the lowest [of the people] follow thee?

They despise his poorer followers.

### **Commentary**

Again social pride prevents faith.

The Qur'an repeatedly attacks the idea that economic status determines spiritual value.

---

### **Qur'an 26:112–113**

**Qur'an 26:112** He said: And what knowledge have I of what they may have been doing [in the past]?

**Qur'an 26:113** Lo! their reckoning is my Lord's concern, if ye but knew;

Noah refuses to judge the believers' hidden states.

### **Commentary**

Ultimately, Allah judges hearts.

Noah cannot reject sincere believers simply because elites dislike them.

---

### **Qur'an 26:114**

**Qur'an 26:114** And I am not [here] to repulse believers.

Noah refuses to expel believers.

### **Commentary**

The believing community is not to be organized according to aristocratic prejudice.

Faith creates a new spiritual brotherhood.

---

### **Qur'an 26:115**

**Qur'an 26:115** I am only a plain warner.

Noah identifies himself as a clear warner.

### **Commentary**

His responsibility is proclamation.  
He does not claim power to compel belief.

---

### **Qur'an 26:116**

Qur'an 26:116 They said: If thou cease not, O Noah, thou wilt surely be among those stoned [to death].

His enemies threaten to stone him.

### **Commentary**

Religious rejection now becomes physical persecution.  
Noah remains steadfast despite the threat.

---

### **Qur'an 26:117–118**

Qur'an 26:117 He said: My Lord! Lo! my own folk deny me.

Qur'an 26:118 Therefor judge Thou between us, a [conclusive] judgment, and save me and those believers who are with me.

Noah asks Allah to judge and save the believers.

### **Commentary**

Only after prolonged rejection does Noah invoke divine judgment.

His prayer comes after persistent preaching, not at the beginning of his mission.

---

### **Qur'an 26:119–120**

Qur'an 26:119 And We saved him and those with him in the laden ship.

Qur'an 26:120 Then afterward We drowned the others.

Noah and the believers are saved; others drown.

### **Commentary**

The Ark becomes a physical expression of the distinction created by faith and rejection.

---

### **Qur'an 26:121–122**

Qur'an 26:121 Lo! herein is indeed a portent, yet most of them are not believers.

Qur'an 26:122 And lo, thy Lord, He is indeed the Mighty, the Merciful.

The narrative is a sign, but many still refuse faith.

### **Commentary**

Miraculous signs do not automatically create belief.

Human pride can cause people to reject even powerful evidence.

The passage ends by combining two divine attributes:

**Al-ʿAzīz — the Almighty**

and

**Al-Raḥīm — the Merciful.**

Justice and mercy are therefore held together.

---

## **QUR'AN 29:14–15**

### **Qur'an 29:14**

Qur'an 29:14 And verily we sent Noah [as Our messenger] unto his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrong-doers.

Noah remains among his people for 950 years.

### **Commentary**

The enormous duration highlights Noah's extraordinary patience.

He is not a prophet who gives up after short-term rejection.

His story becomes one of the strongest Qur'anic models of perseverance in preaching.

The verse also demonstrates that divine judgment followed a tremendously extended opportunity for repentance.

---

### **Qur'an 29:15**

Qur'an 29:15 And We rescued him and those with him in the ship, and made of it a portent for the peoples.

The people of the Ark become a sign.

### **Commentary**

The Ark symbolizes both:

- salvation for believers,
- and warning for rejecters.

Its memory is meant to produce reflection in later generations.

---

## **QUR'AN 37:75–82**

### **Qur'an 37:75**

Qur'an 37:75 And Noah verily prayed unto Us, and gracious was the Hearer of his prayer

Allah answers Noah's prayer.

### **Commentary**

The believer may appear powerless while surrounded by opponents, but divine response ultimately determines the outcome.

---

### **Qur'an 37:76**

**Qur'an 37:76** And We saved him and his household from the great distress,  
Noah and his household are delivered from distress.

**Commentary**

Prophetic trials do not indicate abandonment by God.  
Temporary hardship may precede divine rescue.

---

**Qur'an 37:77**

**Qur'an 37:77** And made his seed the survivors,  
Noah's descendants survive.

**Commentary**

The Qur'an connects Noah with the continuation of human generations after the Flood.

The verse has traditionally contributed to the Islamic understanding of Noah as an important ancestral figure of post-Flood humanity.

---

**Qur'an 37:78–79**

**Qur'an 37:78** And left for him among the later folk [the salutation]:

**Qur'an 37:79** Peace be unto Noah among the peoples!

Noah receives honour among later generations.

**Commentary**

True prophetic honour does not depend upon the approval of contemporaries.

Noah was mocked by his own people but honoured permanently by God.  
“Peace upon Noah” demonstrates divine vindication.

---

**Qur'an 37:80–81**

**Qur'an 37:80** Lo! thus do We reward the good.

**Qur'an 37:81** Lo! he is one of Our believing slaves.

Allah rewards the righteous; Noah was a believer.

**Commentary**

The Qur'an explicitly establishes Noah's spiritual character.

This stands behind the Islamic reluctance to accept accounts that portray prophets engaging in severely degrading behaviour.

---

**Qur'an 37:82**

**Qur'an 37:82** Then We did drown the others.

The rejecters drown.

**Commentary**

The passage closes with the contrast between:

**faith → honour and salvation**

and

**rejection → destruction.**

---

### **QUR'AN 54:9–17**

#### **Qur'an 54:9**

Qur'an 54:9 The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed.

Noah is rejected and called mad.

#### **Commentary**

The verse establishes continuity between Noah's experience and the opposition faced by later prophets.

Prophetic rejection follows recognizable patterns throughout history.

---

#### **Qur'an 54:10**

Qur'an 54:10 So he cried unto his Lord, saying: I am vanquished, so give help.

Noah says: "I am overcome, so help me."

#### **Commentary**

This is one of the most emotionally powerful prayers in the Noah narrative.

After prolonged perseverance, Noah acknowledges his human weakness and seeks divine intervention.

Reliance upon Allah becomes complete.

---

#### **Qur'an 54:11**

Qur'an 54:11 Then opened We the gates of heaven with pouring water

Heaven opens with pouring water.

#### **Commentary**

The Flood begins through divine command.

Nature itself becomes the instrument of judgment.

---

#### **Qur'an 54:12**

Qur'an 54:12 And caused the earth to gush forth springs, so that the waters met for a predestined purpose.

The earth releases water and the waters meet.

#### **Commentary**

The Flood comes both from above and below.

The Qur'an depicts creation responding in perfect accordance with Allah's decree.

---

### **Qur'an 54:13**

Qur'an 54:13 And We carried him upon a thing of planks and nails,  
Noah is carried upon a vessel of planks and fastenings.

#### **Commentary**

The description is remarkably concise.

Rather than elaborate dimensions, the Qur'an emphasizes the simplicity of the vessel and the greatness of the divine protection operating through it.

---

### **Qur'an 54:14**

Qur'an 54:14 That ran [upon the waters] in Our sight, as a reward for him who was rejected.

The Ark sails under Allah's watch.

#### **Commentary**

This is the theological center of the rescue.

Noah is not merely protected by wood.

He is protected through **divine care**.

---

### **Qur'an 54:15**

Qur'an 54:15 And verily We left it as a token; but is there any that remembereth?

The event is left as a sign.

#### **Commentary**

History becomes revelation.

The listener is invited not merely to ask what happened but:

**What should I learn from it?**

---

### **Qur'an 54:16**

Qur'an 54:16 Then see how [dreadful] was My punishment after My warnings!  
Allah asks how severe were His punishment and warnings.

#### **Commentary**

Warnings are acts of mercy because they precede judgment.

Ignoring repeated warnings brings accountability.

---

### **Qur'an 54:17**

Qur'an 54:17 And in truth We have made the Qur'an easy to remember; but is

there any that remembereth?

The Qur'an is made accessible for remembrance.

### **Commentary**

The Noah narrative is therefore presented not as obscure mythology but as instruction meant to be remembered and acted upon.

---

## **QUR'AN 71:1–28 — SŪRAH NŪḤ**

This chapter provides perhaps the fullest Qur'anic picture of **Noah as preacher**.

### **Qur'an 71:1**

Qur'an 71:1 Lo! We sent Noah unto his people [saying]: Warn thy people ere the painful doom come unto them.

Noah is commanded to warn his people before punishment arrives.

### **Commentary**

Allah gives warning before judgment.

This demonstrates divine justice.

People are not condemned without receiving prophetic admonition.

---

### **Qur'an 71:2–3**

Qur'an 71:2 He said: O my people! Lo! I am a plain warner unto you

Qur'an 71:3 [Bidding you]: Serve Allah and keep your duty unto Him and obey me,

Noah calls them to worship Allah, fear Him, and obey the messenger.

### **Commentary**

Three dimensions appear together:

**tawḥīd** — worship Allah alone;

**taqwā** — live with consciousness and fear of Allah;

**obedience to revelation** — follow the messenger sent by Allah.

---

### **Qur'an 71:4**

Qur'an 71:4 That He may forgive you somewhat of your sins and respite you to an appointed term. Lo! the term of Allah, when it cometh, cannot be delayed, if ye but knew.

Repentance leads to forgiveness and respite.

### **Commentary**

Noah's preaching is fundamentally hopeful.

Judgment is not inevitable if people repent.

Allah offers forgiveness before punishment.



---

**Qur'an 71:5**

Qur'an 71:5 He said: My Lord! Lo! I have called unto my people night and day  
Noah preaches night and day.

**Commentary**

This illustrates extraordinary missionary perseverance.  
Noah adjusts neither effort nor commitment despite rejection.

---

**Qur'an 71:6**

Qur'an 71:6 But all my calling doth but add to their repugnance;  
His preaching appears only to increase their flight.

**Commentary**

Truth does not always produce immediate success.  
A prophet's success is measured by faithfulness to his mission, not merely  
by numbers of followers.

---

**Qur'an 71:7**

Qur'an 71:7 And lo! whenever I call unto them that Thou mayst pardon them  
they thrust their fingers in their ears and cover themselves with their garments  
and persist [in their refusal] and magnify themselves in pride.  
They place fingers in their ears and cover themselves.

**Commentary**

The imagery describes deliberate refusal to hear revelation.  
Their unbelief is not simply intellectual uncertainty.  
It becomes wilful resistance.

---

**Qur'an 71:8–9**

Qur'an 71:8 And lo! I have called unto them aloud,  
Qur'an 71:9 And lo! I have made public proclamation unto them, and I have  
appealed to them in private.  
Noah preaches publicly and privately.

**Commentary**

He uses every reasonable method:

- public proclamation,
- direct preaching,
- private counselling.

This demonstrates his comprehensive effort.

---

### **Qur'an 71:10**

Qur'an 71:10 And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving.

“Seek forgiveness from your Lord.”

### **Commentary**

This is central to Noah's message.

Even after prolonged sin, the door of repentance remains open.

Allah is described as **Ghaffār — repeatedly forgiving**.

---

### **Qur'an 71:11–12**

Qur'an 71:11 He will let loose the sky for you in plenteous rain,

Qur'an 71:12 And will help you with wealth and sons, and will assign unto you Gardens and will assign unto you rivers.

Repentance is connected with rain, wealth, children, gardens, and rivers.

### **Commentary**

The Qur'an links spiritual obedience with divine blessing.

This does not mean every righteous person is automatically wealthy.

Rather, Allah possesses both spiritual and material provision and may bless communities through obedience.

---

### **Qur'an 71:13**

Qur'an 71:13 What aileth you that ye hope not toward Allah for dignity

Why do they not regard Allah with proper greatness?

### **Commentary**

Idolatry originates partly from failure to understand who Allah truly is.

Recognizing divine majesty should make worshipping created things irrational.

---

### **Qur'an 71:14**

Qur'an 71:14 When He created you by [divers] stages?

Human beings were created in stages.

### **Commentary**

Noah appeals to creation as evidence of the Creator.

Human existence itself is an argument for gratitude and submission.

---

### **Qur'an 71:15**

Qur'an 71:15 See ye not how Allah hath created seven heavens in harmony,

Seven heavens are created in layers.

---

### **Commentary**

The cosmos functions as theological evidence.

Noah points beyond idols toward the One who created the entire heavens.

---

### **Qur'an 71:16**

Qur'an 71:16 And hath made the moon a light therein, and made the sun a lamp?

The moon and sun are signs.

### **Commentary**

Celestial bodies are not gods.

They are created lights functioning within Allah's creation.

This directly supports Qur'anic monotheism.

---

### **Qur'an 71:17**

Qur'an 71:17 And Allah hath caused you to grow as a growth from the earth,

Humanity grows from the earth.

### **Commentary**

Humankind remains physically connected with earthly creation.

This produces humility rather than arrogance.

---

### **Qur'an 71:18**

Qur'an 71:18 And afterward He maketh you return thereto, and He will bring you forth again, a [new] forthbringing.

Humanity returns to the earth and will be raised again.

### **Commentary**

Noah's preaching includes resurrection.

The Flood therefore anticipates the greater final judgment.

Historical judgment points toward eschatological judgment.

---

### **Qur'an 71:19–20**

Qur'an 71:19 And Allah hath made the earth a wide expanse for you

Qur'an 71:20 That ye may thread the valley-ways thereof.

Allah makes the earth spacious and provides pathways.

### **Commentary**

The earth itself is a divine gift.

Human beings inhabit a world already ordered and provided for by their Creator.

This should lead to gratitude.

---

### **Qur'an 71:21**

Qur'an 71:21 Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;  
Noah complains that the people followed the wealthy.

#### **Commentary**

Material success can become spiritually deceptive.

The wealthy elites possessed influence but not divine guidance.

The Qur'an repeatedly separates **worldly prosperity from divine approval**.

---

### **Qur'an 71:22**

Qur'an 71:22 And they have plotted a mighty plot,  
They devise a great conspiracy.

#### **Commentary**

Opposition to Noah becomes organized rather than merely individual.

The elite actively work to preserve the existing religious order.

---

### **Qur'an 71:23**

Qur'an 71:23 And they have said: Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.

Wadd, Suwā', Yaghūth, Ya'ūq, and Nasr

#### **Commentary**

This verse identifies the central theological disease of Noah's society: **idolatry**.

Their leaders command the people not to abandon their gods.

The Qur'an therefore portrays Noah's struggle primarily as the struggle between:

**tawḥīd**

and

**shirk**.

---

### **Qur'an 71:24**

Qur'an 71:24 And they have led many astray, and Thou increasest the wrong-doers in naught save error.

The false leaders mislead many.

#### **Commentary**

Those who possess religious or social influence carry additional responsibility when they lead others away from truth.

---

**Qur'an 71:25**

Qur'an 71:25 Because of their sins they were drowned, then made to enter a Fire. And they found they had no helpers in place of Allah.

They are drowned because of their sins.

**Commentary**

The verse explicitly interprets the Flood morally.

It was not accidental.

Their destruction followed their persistent sins and rejection.

The Qur'an then connects temporal judgment with judgment in the Hereafter.

---

**Qur'an 71:26**

Qur'an 71:26 And Noah said: My Lord! Leave not one of the disbelievers in the land.

Noah asks that persistent unbelievers not remain.

**Commentary**

This prayer occurs only after extraordinary centuries of preaching and after their refusal to repent has become entrenched.

It should therefore not be read as an impatient reaction.

It is the conclusion of an exceptionally prolonged prophetic mission.

---

**Qur'an 71:27**

Qur'an 71:27 If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates.

Noah fears that continued unbelief will reproduce further rebellion.

**Commentary**

Noah now understands the deeply established character of the society after prolonged revelation and rejection.

The prayer reflects the finality of divine judgment upon this community.

---

**Qur'an 71:28**

Qur'an 71:28 My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women, and increase not the wrong-doers in aught save ruin.

Noah asks forgiveness for himself, his parents, believing guests, and all believing men and women.

**Commentary**

The Surah ends not primarily with destruction but with **prayer for forgiveness**.

This reveals Noah's fundamental character.

Despite the severity of judgment, his mission remains rooted in:

- faith,
- mercy,
- repentance,
- forgiveness,
- and concern for believers.

---

## **6. NOAH PREACHING REPENTANCE**

**Genesis 6:5–13 compared with Qur'an 11:25–35; 26:105–118; 71:1–20**

The Qur'an expands considerably on something Genesis only implies.

Genesis describes Noah as righteous and his society as corrupt, but the Qur'an gives extensive speeches showing exactly **what Noah preached**.

His message can be summarized:

### **1. Worship Allah alone**

**Qur'an 11:26**

Qur'an 11:26 That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.

Noah's first concern is not merely social reform but correcting worship.

### **2. Repent and seek forgiveness**

**Qur'an 71:10**

Qur'an 71:10 And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving.

The people are offered forgiveness even after prolonged rebellion.

### **3. Fear divine judgment**

**Qur'an 11:26**

Qur'an 11:26 That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.

Noah's warning about punishment is intended to produce repentance.

### **4. Obey God's messenger**

**Qur'an 26:108**

Qur'an 26:108 So keep your duty to Allah, and obey me.

Obedience to Noah means responding to God's message.

### **5. Noah seeks no worldly payment**

**Qur'an 11:29; 26:109**

Qur'an 11:29 And O my people! I ask of you no wealth therefor. My reward is

the concern only of Allah, and I am not going to thrust away those who believe - Lo! they have to meet their Lord! - but I see you a folk that are ignorant.  
Qur'an 26:109 And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

This confirms the sincerity of his mission.

## **6. Social class has no bearing on salvation**

The wealthy criticize Noah's poor followers.

Noah refuses to expel them.

## **7. Noah preaches persistently**

### **Qur'an 71:5-9**

Qur'an 71:5 He said: My Lord! Lo! I have called unto my people night and day

Qur'an 71:6 But all my calling doth but add to their repugnance;

Qur'an 71:7 And lo! whenever I call unto them that Thou mayst pardon them they thrust their fingers in their ears and cover themselves with their garments and persist [in their refusal] and magnify themselves in pride.

Qur'an 71:8 And lo! I have called unto them aloud,

Qur'an 71:9 And lo! I have made public proclamation unto them, and I have appealed to them in private.

He preaches:

- night,
- day,
- publicly,
- privately.

Thus the Qur'an presents the Flood as coming **only after an extraordinarily extensive prophetic invitation to repentance.**

---

## **7. THE ARK**

### **Genesis 6:14-22; 7:1-24; 8:1-19**

Genesis 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Genesis 6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Genesis 6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

Genesis 6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

Genesis 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

Genesis 6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

Genesis 6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

Genesis 6:21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

Genesis 6:22 Thus did Noah; according to all that God commanded him, so did he.

Genesis 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Genesis 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

Genesis 7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Genesis 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Genesis 7:5 And Noah did according unto all that the LORD commanded him.

Genesis 7:6 And Noah was six hundred years old when the flood of waters was upon the earth.

Genesis 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Genesis 7:8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

Genesis 7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

Genesis 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Genesis 7:12 And the rain was upon the earth forty days and forty nights.

Genesis 7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

Genesis 7:14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.



Genesis 7:15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

Genesis 7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

Genesis 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

Genesis 7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

Genesis 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Genesis 7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

Genesis 7:21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

Genesis 7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

Genesis 7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

Genesis 7:24 And the waters prevailed upon the earth an hundred and fifty days.

Genesis 8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

Genesis 8:2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

Genesis 8:3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

Genesis 8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Genesis 8:5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Genesis 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

Genesis 8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

Genesis 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

Genesis 8:9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he

put forth his hand, and took her, and pulled her in unto him into the ark.

Genesis 8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

Genesis 8:11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

Genesis 8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

Genesis 8:13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Genesis 8:14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

Genesis 8:15 And God spake unto Noah, saying,

Genesis 8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Genesis 8:17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

Genesis 8:18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

Genesis 8:19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

### **Qur'anic commentary**

The Qur'an confirms the fundamental Ark narrative but changes the emphasis.

Genesis gives considerable attention to:

- dimensions,
- construction,
- animal categories,
- chronology,
- water levels,
- birds,
- and dates.

The Qur'an emphasizes:

- divine revelation,
- prophetic obedience,

- unbelieving mockery,
- faith,
- divine protection,
- judgment,
- salvation,
- and moral lessons.

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### **Qur'an 11:37–44 — Commentary on the Ark**

The Ark is constructed **under Allah's eyes**, meaning under divine supervision and protection.

The unbelievers mock Noah because the command appears irrational from their limited perspective.

When judgment comes, however, the Ark demonstrates that what seemed foolish was actually obedience to divine knowledge.

The most important Ark episode involves Noah's son.

He thinks geography can save him:

"I will take refuge on a mountain."

But Noah tells him there is no protection from Allah's command except divine mercy.

Thus the Ark itself does not magically save.

**Faith and Allah's mercy save; the Ark is the instrument.**

---

### **Qur'an 23:27–29 — Commentary**

Noah is told exactly when to enter and whom to bring.

After entering, he must praise Allah.

After landing, he must again pray to Allah.

This surrounds the entire journey with worship:

**departure → trust in Allah**

**journey → protection from Allah**

**arrival → gratitude to Allah**

---

### **Qur'an 26:119**

Qur'an 26:119 And We saved him and those with him in the laden ship.

Allah saves Noah and the believers in the laden Ark.

#### **Commentary**

The wording places agency with Allah.

It does not simply say:

“The Ark saved Noah.”

It says:

**We saved him.**

This distinction is central to Islamic theology.

Created means may be used, but Allah remains the ultimate cause of deliverance.

---

### **Qur'an 29:15**

Qur'an 29:15 And We rescued him and those with him in the ship, and made of it a portent for the peoples.

The Ark becomes a sign.

### **Commentary**

The historical event carries a permanent message:

those who trust divine revelation may appear foolish before judgment, but obedience ultimately proves wiser than arrogance.

---

### **Qur'an 54:13–15**

Qur'an 54:13 And We carried him upon a thing of planks and nails,

Qur'an 54:14 That ran [upon the waters] in Our sight, as a reward for him who was rejected.

Qur'an 54:15 And verily We left it as a token; but is there any that remembereth?

The Ark is made of planks and fastenings and moves under divine observation.

### **Commentary**

The contrast is deliberate.

The vessel itself is physically ordinary.

Its preservation is extraordinary because Allah watches over it.

Therefore, salvation does not come because the Ark possesses supernatural power.

It comes because Allah chooses to protect those aboard it.

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## **OVERALL QUR'ANIC UNDERSTANDING OF NOAH**

When all these references are read together, the Qur'anic portrait of Noah can be summarized in several major themes:

**Noah is first and foremost a prophet of tawhīd.** The Flood is not the center of his mission; his call to worship Allah alone is.

**The people are given an extraordinarily long opportunity to repent.**

Qur'an 29:14 states that Noah remained among them for 950 years.

**Social arrogance contributes to unbelief.** The elite reject Noah partly because poor and socially weak people believe him.

**Noah never asks for money.** His reward comes from Allah.

**The prophets are human servants of God.** Noah explicitly says he does not possess Allah's treasures, independently know the unseen, or claim to be an angel.

**Salvation is based upon faith rather than genealogy.** Noah's unbelieving son is not saved merely because his father is a prophet.

**The Ark is a means; Allah is the Savior.** The Qur'an consistently says Allah saved Noah and those with him.

**The Qur'an does not repeat the biblical account of Noah becoming drunk.** Instead, Noah remains an honoured messenger and believing servant of Allah.

**The Qur'an does not include the curse of Canaan.** Its theological framework emphasizes individual accountability rather than inherited guilt.

**The Flood functions as an āyah—a sign.** It warns later generations that revelation should not be dismissed merely because the believer appears socially weak or because divine warnings initially seem unlikely.

## ABRAHAM

### 8. Abraham Called by God — Qur'anic Commentary

#### Old Testament: Genesis 12:1–9

From a Qur'anic perspective, Abraham's departure from his homeland fits closely with the Qur'anic portrait of **Ibrāhīm as a prophet who separated himself from idolatry and migrated for the sake of God.**

Genesis 12 presents God commanding Abraham to leave his land, relatives, and father's household and travel to a land God would show

him. The Qur'an gives additional theological context to such a departure.

Abraham had openly challenged the religious practices of his people, rejected their idols, and eventually separated himself from them.

This is especially reflected in:

- **Qur'an 19:48–49**, where Abraham declares that he will withdraw from his people and from what they worship besides Allah.
- **Qur'an 21:71**, where Allah says that Abraham and Lot were delivered to a land blessed for the worlds.
- **Qur'an 29:26**, where Lot believes Abraham and Abraham's migration toward his Lord is mentioned.

Thus, Genesis 12:1–9 can be read consistently with the Qur'anic concept of **hijrah**, migration for the sake of faith.

### **Genesis 12:2–3 — Abraham as a blessing to nations**

God promises Abraham that he will become a great nation and that nations will receive blessing through him.

The Qur'an strongly confirms Abraham's extraordinary position among humanity.

Allah says:

- **Qur'an 2:124** — Abraham is appointed an *imām*, a leader for

humanity.

- **Qur'an 16:120** — Abraham is described as an *ummah*, an exemplary community or model of obedience in himself.
- **Qur'an 3:68** — those who most properly claim Abraham are those who truly follow him.
- **Qur'an 4:125** — Allah took Abraham as an intimate friend, *khalīl*.

From the Qur'anic perspective, therefore, Abraham's blessing is not restricted simply to biological ancestry. His greatest inheritance is **religious and spiritual**: pure monotheism and submission to God.

The Qur'an repeatedly calls humanity back to the **millah of Abraham**, the religion or way of Abraham.

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## Genesis 15:1–21

Genesis 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

Genesis 15:2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Genesis 15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

Genesis 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Genesis 15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

Genesis 15:8 And he said, LORD God, whereby shall I know that I shall inherit it?

Genesis 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

Genesis 15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Genesis 15:11 And when the fowls came down upon the carcasses, Abram drove them away.

Genesis 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Genesis 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Genesis 15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Genesis 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

Genesis 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

Genesis 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Genesis 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Genesis 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Genesis 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

### **Genesis 15:1 — God protects Abraham**

God tells Abraham not to fear and assures him of divine protection.

This corresponds with the Qur'anic portrayal of Allah protecting Abraham



during severe trials.

When Abraham's people attempted to burn him because of his opposition to idolatry:

**Qur'an 21:69–70** teaches that Allah commanded the fire to become safe for Abraham and caused his enemies' scheme to fail.

Similarly, **Qur'an 29:24** states that Allah saved Abraham from the fire.

The common theological theme is that Abraham places his trust in God, and God becomes his protector.

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### **Genesis 15:2–5 — Promise of descendants**

Abraham expresses concern that he has no child who can inherit from him.

God assures him that his own offspring will inherit and that his descendants will become extraordinarily numerous.

The Qur'an repeatedly confirms that Abraham prayed for righteous descendants.

### **Qur'an 37:100**

Qur'an 37:100 My Lord! Vouchsafe me of the righteous.  
Abraham asks his Lord to grant him one of the righteous.

Allah then announces the birth of a forbearing son.

The Qur'an also describes both **Ishmael and Isaac** as divinely blessed descendants of Abraham.

### **Ishmael**

**Qur'an 19:54–55** describes Ishmael as truthful to his promise, a messenger and prophet.

### **Isaac**

**Qur'an 37:112** announces Isaac as a prophet among the righteous.

Thus, from an Islamic perspective, God's promise concerning Abraham's descendants unfolds through **both major branches of Abraham's family**.

The Israelite prophetic tradition proceeds primarily through Isaac and Jacob, while Ishmael also possesses a divinely blessed lineage.

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### **Genesis 15:6 — Abraham believed God**

Genesis describes Abraham believing in God and this faith being counted as righteousness.

This agrees strongly with the Qur'anic picture of Abraham.

Abraham's defining characteristic in the Qur'an is not ethnic identity but uncompromising faith and submission to Allah.

### **Qur'an 2:131**

Qur'an 2:131 When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.  
When Allah commands Abraham to submit, Abraham declares his submission to the Lord of the worlds.

### **Qur'an 3:67**

Qur'an 3:67 Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered [to Allah], and he was not of the idolaters. The Qur'an emphasizes that Abraham was neither a Jew nor a Christian in the later historical sense. Rather, he was:

**ḥanīfan musliman** — an upright monotheist submitting himself to God.

Thus the Qur'anic Abraham is fundamentally a man of **īmān**, faith, and **islām**, submission to God.

---

### **Genesis 15:7–21 — The covenant and the land**

God reminds Abraham that He brought him out from Ur and promises him territory and descendants.

The Qur'an also recognizes God's special favor toward Abraham and his descendants, although it gives the covenant a strong moral qualification.

This qualification appears especially in:

### **Qur'an 2:124**

Qur'an 2:124 And [remember] when his Lord tried Abraham with [His] commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for

mankind. [Abraham] said: And of my offspring [will there be leaders]? He said: My covenant includeth not wrong-doers.

When Abraham asks whether God's covenant will extend to his

descendants, Allah answers:

**“My covenant does not include the wrongdoers.”**

This verse is extremely important for Qur’anic theology.

From the Qur’anic perspective, descent from Abraham alone does not guarantee divine favor.

Divine covenant is connected with:

- faith,
- righteousness,
- obedience,
- justice,
- and submission to God.

Therefore, the Qur’an simultaneously affirms Abraham’s chosen status while rejecting the idea that every biological descendant automatically possesses divine approval.

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## **Genesis 17:1–2**

Genesis 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me,

and be thou perfect.

Genesis 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

God commands Abraham to walk before Him faithfully and declares His covenant with him.

The Qur'an presents a remarkably similar concept in **Qur'an 2:124**.

Allah tests Abraham with commands, and Abraham successfully fulfills them.

Because Abraham fulfills God's commands, Allah appoints him as an **imām for humanity**.

The Qur'anic emphasis is therefore that Abraham's elevated position follows his extraordinary obedience.

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### **Genesis 17:3 — Abraham falls on his face**

Abraham falls upon his face before God.

From an Islamic perspective, this posture strongly resembles **sujūd**, prostration before Allah.

The Qur'an repeatedly presents prostration as one of the clearest physical expressions of submission to God.

Abraham is therefore understood as embodying the central meaning of

Islam: surrendering himself completely to his Creator.

---

### **Genesis 17:4–6 — Father of many nations**

God promises that Abraham will become the father of many nations and that kings will descend from him.

The Qur'an confirms that Abraham was granted an extraordinary posterity.

### **Qur'an 29:27**

Qur'an 29:27 And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous. Allah says that He granted Abraham Isaac and Jacob and placed

**prophethood and Scripture among his descendants.**

### **Qur'an 4:54**

Qur'an 4:54 Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham [of old] the Scripture and wisdom, and We bestowed on them a mighty kingdom. The Qur'an also states that Abraham's family received Scripture, wisdom, and a great kingdom.

This corresponds closely with the Biblical presentation of Abraham's descendants becoming nations and rulers.

---

## **Genesis 17:7–8 — Everlasting covenant**

Genesis describes God's covenant with Abraham and his descendants.

The Qur'an accepts Abraham's covenantal importance but again introduces the moral principle of **Qur'an 2:124**:

Divine covenant does not include the unjust.

Accordingly, Islam does not understand Abrahamic election as unconditional racial privilege.

A descendant of Abraham who rejects God or commits injustice cannot appeal merely to ancestry as a guarantee of divine favor.

This principle appears repeatedly in the Qur'an.

### **Qur'an 2:134**

Qur'an 2:134 Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.

The earlier generations have what they earned, while later people are responsible for what they themselves earn.

Individual accountability remains fundamental.

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## **Genesis 17:9–14 — Circumcision**

Genesis establishes circumcision as a sign of Abraham's covenant.

The Qur'an does not explicitly narrate Abraham's circumcision.

However, Islamic tradition considers circumcision part of the **fitrah**, the natural religious disposition and the inherited Abrahamic practice.

More broadly, the Qur'an commands Muhammad to follow:

### **Qur'an 16:123**

Qur'an 16:123 And afterward We inspired thee [Muhammad, saying]: Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.

**The religion of Abraham, the upright monotheist.**

Therefore, Islamic tradition considers many Abrahamic religious practices to be part of the religious inheritance later continued within Islam.

The Qur'anic emphasis itself, however, is primarily upon Abraham's **tawhīd**, obedience, purification, prayer, pilgrimage, sacrifice, and submission rather than explicitly discussing circumcision.

---

### **Genesis 17:15–19 — Sarah and Isaac**

God promises Abraham that Sarah will bear Isaac despite their advanced age.

The Qur'an independently recounts this miraculous announcement.

### **Qur'an 11:71–73**

Qur'an 11:71 And his wife, standing by laughed when We gave her good tidings [of the birth] of Isaac, and, after Isaac, of Jacob.



Qur'an 11:72 She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!

Qur'an 11:73 They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!

Sarah receives the announcement of Isaac and, after Isaac, Jacob.

She reacts with amazement because she is elderly and Abraham is also advanced in age.

The angels respond by reminding her not to marvel at God's decree.

### **Qur'an 51:28–30**

Qur'an 51:28 Then he conceived a fear of them. They said: Fear not! and gave him tidings of [the birth of] a wise son.

Qur'an 51:29 Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!

Qur'an 51:30 They said: Even so saith thy Lord. Lo! He is the Wise, the Knower.

The angelic visitors similarly announce a knowledgeable son. Abraham's wife responds with astonishment because of her age.

Thus the Qur'an explicitly confirms the miraculous birth announcement given to Abraham and Sarah.

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### **Genesis 17:18 — Abraham prays concerning Ishmael**

Abraham asks that Ishmael live under God's blessing.

This passage is particularly important from an Islamic perspective because the Qur'an strongly confirms Ishmael's spiritual significance.

Ishmael is not treated merely as a secondary or rejected child.

He is explicitly described as:

- a prophet,
- a messenger,
- truthful to his promise,
- devoted to prayer,
- devoted to charity,
- pleasing to his Lord.

See **Qur'an 19:54–55**.

Furthermore, Ishmael works directly with Abraham in establishing the sacred sanctuary at Mecca.

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### **Genesis 17:20 — God blesses Ishmael**

Genesis states that God heard Abraham concerning Ishmael and promises:

- to bless him,
- make him fruitful,
- multiply him greatly,
- produce twelve princes through him,
- and make him into a great nation.

From an Islamic perspective, this is a particularly significant Biblical affirmation of divine blessing upon Ishmael.

The Qur'an likewise places Ishmael among the divinely chosen prophets.

### **Qur'an 2:125–129**

Qur'an 2:125 And when We made the House [at Makka] a resort for mankind and sanctuary, [saying]: Take as your place of worship the place where Abraham stood [to pray]. And We imposed a duty upon Abraham and Ishmael, [saying]: Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves [in worship].

Qur'an 2:126 And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!

Qur'an 2:127 And when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed]: Our Lord! Accept from us [this duty]. Lo! Thou, only Thou, art the Hearer, the Knower.

Qur'an 2:128 Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

Qur'an 2:129 Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

Abraham and Ishmael together purify the Sacred House.

### **Qur'an 2:127**

Qur'an 2:127 And when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed]: Our Lord! Accept from us [this duty]. Lo! Thou, only Thou, art the Hearer, the Knower.

Abraham and Ishmael raise the foundations of the House while praying

that Allah accept their work.

## **Qur'an 2:128**

Qur'an 2:128 Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.  
They pray that both they and their descendants remain submissive to Allah.

## **Qur'an 2:129**

Qur'an 2:129 Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.  
They pray for a messenger to arise among their descendants who will:

- recite God's revelations,
- teach Scripture,
- teach wisdom,
- and purify the people.

Classical Islamic interpretation connects this prayer especially with the eventual mission of **Prophet Muhammad**, who arose among the descendants of Ishmael.

Thus Islam sees Ishmael's blessing not merely in terms of population or political nationhood, but also in terms of **prophetic history**.

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## **Genesis 17:21 — Covenant through Isaac**

Genesis places a particular covenant through Isaac.

The Qur'an unquestionably affirms Isaac's chosen and prophetic status.

### **Qur'an 37:112**

Qur'an 37:112 And we gave him tidings of the birth of Isaac, a prophet of the righteous.

Isaac is specifically announced as a prophet from among the righteous.

### **Qur'an 11:71**

Qur'an 11:71 And his wife, standing by laughed when We gave her good tidings [of the birth] of Isaac, and, after Isaac, of Jacob.

Sarah receives glad tidings of Isaac and then Jacob.

### **Qur'an 29:27**

Qur'an 29:27 And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous.

Prophethood and Scripture are placed among Abraham's descendants.

Islam therefore has no theological difficulty acknowledging the extraordinary covenantal and prophetic role of Isaac.

Where Qur'anic theology differs is in rejecting the conclusion that

**Ishmael was thereby spiritually rejected.**

Instead, both sons receive divine blessing.

Isaac becomes the ancestor of Jacob and many Israelite prophets.

Ishmael is himself a prophet and becomes part of the Abrahamic sacred history associated with the Ka'bah.

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## **Genesis 17:23–27 — Abraham and Ishmael obey immediately**

Genesis concludes by saying that Abraham circumcises Ishmael and the males of his household on the same day God commands him.

From the Qur’anic perspective, the most significant element is their immediate obedience.

This corresponds exactly to the Qur’anic characterization of Abraham and Ishmael.

They are servants who respond to divine commands through submission rather than rebellion.

The Qur’an describes Abraham:

### **Qur’an 53:37**

Qur’an 53:37 And Abraham who paid his debt:  
Abraham is the one who **fulfilled** his obligations.

Similarly:

### **Qur’an 2:124**

Qur’an 2:124 And [remember] when his Lord tried Abraham with [His] commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. [Abraham] said: And of my offspring [will there be leaders]? He said: My covenant includeth not wrong-doers.  
Abraham is tested by his Lord with commands and **fulfills them**.

This theme of fulfilling divine commands lies at the center of Abraham's

Qur'anic identity.

---

## **QUR'AN 2:124–132**

### **Qur'an 2:124 — Abraham as leader of humanity**

This passage begins with Abraham undergoing divine testing.

His greatness is not presented simply as hereditary privilege. He earns his exemplary position through obedience.

Allah consequently appoints him an:

#### **Imām for humanity.**

When Abraham asks about his descendants, Allah states that the divine covenant does not extend to wrongdoers.

The verse establishes several principles:

1. Abraham possesses an extraordinary divinely appointed status.
  2. His descendants receive enormous blessings.
  3. Biological descent alone does not guarantee righteousness.
  4. God's covenant is morally conditioned.
  5. Individuals remain accountable for their own faith and conduct.
- 

### **Qur'an 2:125 — Abraham, Ishmael and the Sacred House**

The Qur'an connects Abraham directly with the **Ka'bah in Mecca**.

The House is described as:

- a place people continually return to,
- a sanctuary,
- a place of prayer,
- and a center of worship.

Abraham and Ishmael receive the command to purify God's House for worshippers.

This establishes the Ka'bah, from an Islamic perspective, not as something created by Muhammad but as part of the **Abrahamic religion**.

Islamic pilgrimage therefore presents itself as a restoration of Abrahamic worship.

---

### **Qur'an 2:126 — Abraham's prayer for Mecca**

Abraham asks Allah to make the region secure and provide its inhabitants with sustenance.

The verse portrays Abraham not simply as an ancestor but as a prophet concerned about:

- security,



- worship,
- faith,
- and the welfare of future generations.

At the same time, Allah explains that temporary worldly provision may also reach unbelievers.

Thus worldly prosperity itself is not proof of divine approval.

---

### **Qur'an 2:127 — Abraham and Ishmael raise the foundations**

Abraham and Ishmael build or raise the foundations of the Sacred House while continually asking Allah to accept their work.

This demonstrates a central Islamic principle:

Even righteous deeds should not cause spiritual arrogance.

Abraham—one of God's greatest prophets—still asks that his worship be accepted.

True piety therefore combines obedience with humility.

---

### **Qur'an 2:128 — “Make us Muslims”**

Abraham and Ishmael pray:

**Make us submissive to You.**

The Arabic concept is *muslimayn*, two who submit themselves to God.

This verse is foundational to the Qur'anic understanding of religion.

Islam does not claim that Abraham belonged to a religious community founded historically by Muhammad centuries later.

Rather, the Qur'an uses **islām in its fundamental meaning: submission to the one God.**

Thus Abraham is called a Muslim because he surrendered himself completely to God.

---

### **Qur'an 2:129 — Prayer for a future messenger**

Abraham and Ishmael ask Allah to raise a messenger among their descendants.

The messenger's mission will include:

- reciting revelation,
- teaching Scripture,
- teaching wisdom,
- and purifying the people.

Islamic tradition identifies Muhammad as the ultimate fulfillment of this Abrahamic prayer among Ishmael's descendants.

Muhammad is therefore viewed not as introducing a foreign religion but as restoring the monotheistic religion of Abraham.

---

### **Qur'an 2:130 — Religion of Abraham**

The Qur'an asks who would abandon Abraham's religion except someone who acts foolishly against himself.

Abraham's religion is thus made universal rather than ethnically exclusive.

Its defining characteristics are:

- worship of one God,
  - rejection of idols,
  - submission,
  - obedience,
  - righteousness,
  - trust in God.
- 

### **Qur'an 2:131 — Abraham submits**

When Allah tells Abraham:

**Submit,**

Abraham answers that he has submitted to the Lord of all worlds.

This is perhaps the clearest Qur'anic summary of Abraham's religious identity.

His religion is complete surrender to the Creator.

That is the theological meaning of *Islam* in this context.

---

### **Qur'an 2:132 — Abraham teaches his children**

Abraham commands his children to remain faithful to the religion God chose for them and to die only in submission to Him.

The Qur'an therefore emphasizes that Abraham's deepest concern for his descendants is not race, territory, or political authority.

It is **faithfulness to God**.

---

### **QUR'AN 6:74–83**

#### **Qur'an 6:74 — Abraham confronts idolatry**

Abraham rebukes his father and people for taking idols as gods.

This establishes his uncompromising commitment to **tawḥīd**, God's absolute oneness.

Unlike Genesis, which does not contain the full idol controversy, the Qur'an gives extensive accounts of Abraham's theological confrontation

with paganism.

---

### **Qur'an 6:75 — Certainty through contemplating creation**

Allah shows Abraham the dominion of the heavens and earth so that he may possess certainty.

The Qur'an frequently invites humanity to examine creation as evidence of the Creator.

Abraham becomes the model of rational monotheistic reflection.

---

### **Qur'an 6:76–78 — Star, moon and sun**

Abraham successively refers to a star, the moon, and the sun as “my lord,” but rejects each when it disappears.

Classical Muslim commentators have generally understood the passage as Abraham demonstrating the absurdity of his people's astral worship rather than genuinely converting successively to star-, moon-, and sun-worship.

The theological argument is straightforward:

Anything that appears, disappears, changes, or is governed by cosmic processes cannot be the ultimate Creator.

The Creator must transcend creation.

---

### **Qur'an 6:79 — Abraham's declaration of monotheism**

Abraham announces that he has turned himself entirely toward the One who created the heavens and earth.

This represents pure **ḥanīfiyyah**—upright monotheism.

Abraham explicitly denies being among those who associate partners with God.

This is the heart of Abrahamic theology in the Qur'an.

---

### **Qur'an 6:80–83 — Abraham debates his people**

Abraham's people dispute with him, but he refuses to fear their supposed gods.

His reasoning is based upon divine sovereignty.

Created objects possess no independent power over him.

Allah gives Abraham arguments against his people and elevates him in rank.

The Qur'an therefore presents faith and reason as mutually supportive rather than opposed.

---

## **QUR'AN 16:120–123**

### **Qur'an 16:120 — Abraham as an “*ummah*”**

Calling Abraham an *ummah* expresses his extraordinary completeness as a religious model.

Although one person, he embodies qualities normally expected of an entire faithful community:

- obedience,
  - leadership,
  - monotheism,
  - devotion,
  - steadfastness.
- 

### **Qur'an 16:121 — Abraham's gratitude**

Abraham is especially described as grateful for God's blessings.

The Qur'an repeatedly connects genuine monotheism with gratitude.

Idolatry is not merely a doctrinal mistake; it redirects gratitude that properly belongs to the Creator toward created beings.

---

### **Qur'an 16:122 — Good in both worlds**

Allah gives Abraham goodness in this world and places him among the righteous in the Hereafter.

His earthly blessings include:

- righteous descendants,
- prophetic descendants,
- enduring honor,
- sacred institutions connected with his worship,
- and remembrance among later generations.

His ultimate reward, however, is with God.

---

### **Qur'an 16:123 — Muhammad commanded to follow Abraham**

Allah commands Muhammad to follow the religion of Abraham.

This is crucial to Islamic self-understanding.

The Qur'an does not portray Islam as a theological break with Abraham.

Rather, Muhammad is commanded to recover and continue Abraham's original monotheism.

---

### **QUR'AN 19:41–50**

#### **Qur'an 19:41 — Abraham the prophet of truth**



Abraham is described as **ṣiddīq**, intensely truthful, and a prophet.

Truthfulness here includes sincerity toward God, honesty in proclamation, and complete commitment to divine revelation.

---

### **Qur'an 19:42–45 — Abraham appeals to his father**

Abraham respectfully questions why his father worships something unable to:

- hear,
- see,
- or provide benefit.

His argument is rational but compassionate.

Repeatedly saying “O my father” demonstrates that rejection of false worship does not require contempt toward one's family.

Abraham combines theological firmness with familial concern.

---

### **Qur'an 19:46 — Rejection by his father**

His father threatens him because Abraham rejects the family religion.

The passage illustrates a major Qur'anic theme: prophets frequently experience rejection from those closest to them.

Truth is therefore not determined by family tradition or majority practice.

---

### **Qur'an 19:47 — Abraham responds peacefully**

Despite being threatened, Abraham responds with peace and initially promises to seek forgiveness for his father.

This shows his compassion.

Elsewhere, **Qur'an 9:114** explains that Abraham eventually ceased seeking forgiveness once it became clear that his father remained an enemy of God.

---

### **Qur'an 19:48–50 — Migration and compensation**

Abraham separates himself from his idolatrous environment.

Allah then grants him Isaac and Jacob and makes them prophets.

The theological pattern is:

**Abraham gives something up for God; God replaces it with something better.**

He loses the support of his idolatrous community but receives a righteous prophetic family and lasting honor.

---

## **QUR'AN 21:51–73**

### **Qur'an 21:51–56 — Abraham challenges inherited religion**

Abraham questions the idols his people worship.

Their primary justification is simply that their ancestors worshipped them.

Abraham rejects this argument.

The Qur'anic principle is that inherited tradition cannot establish religious truth.

Revelation and reason must judge tradition—not the reverse.

---

### **Qur'an 21:57–58 — Breaking the idols**

Abraham destroys the smaller idols while leaving the largest intact.

The episode functions as a dramatic argument against idolatry.

The idols cannot defend themselves, communicate, or protect their worshippers.

How then can they possess divinity?

---

### **Qur'an 21:59–63 — Abraham's challenge**

When questioned, Abraham directs his people toward the largest idol and tells them to ask the idols if they can speak.

The point is rhetorical.

If the people admit that the idols cannot speak, they have effectively admitted their impotence.

---

### **Qur'an 21:64–67 — Recognition followed by resistance**

For a moment Abraham's people recognize the weakness of their position.

Yet they return to defending the idols.

This illustrates a Qur'anic distinction between merely recognizing an argument and sincerely submitting to truth.

Human beings can perceive truth intellectually yet resist it because of pride, habit, or social pressure.

---

### **Qur'an 21:68–70 — Abraham and the fire**

His opponents decide to burn Abraham.

Allah intervenes and makes the fire safe for him.

The event demonstrates that natural forces remain under divine command.

Fire possesses no independent power; it burns only according to the order God has placed within creation, and God can suspend that effect whenever He wills.

---

### **Qur'an 21:71–73 — Rescue and prophetic descendants**

Allah rescues Abraham and Lot and brings them to a blessed land.

He grants Abraham Isaac and Jacob and makes them righteous leaders who guide by divine command.

Thus Abraham's deliverance from persecution is followed by the establishment of a major prophetic lineage.

---

### **QUR'AN 29:16–27**

#### **Qur'an 29:16–18 — Worship Allah alone**

Abraham's fundamental proclamation is simple:

**Worship Allah and fear Him.**

Idols cannot provide sustenance.

Provision comes from God alone.

Therefore worship and gratitude belong to God alone.

---

#### **Qur'an 29:19–23 — Creation and resurrection**

The discussion moves from creation to resurrection.

The God who created humanity initially can recreate humanity after death.

Abrahamic monotheism in the Qur'an is therefore connected not only with belief in one Creator but also with accountability before Him in the resurrection.

---

### **Qur'an 29:24 — Saved from the fire**

Again Abraham's people respond to theological argument with persecution.

They attempt to kill or burn him, but Allah saves him.

The verse presents Abraham's deliverance as a sign for believers.

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### **Qur'an 29:25 — False religion cannot save**

Abraham explains that idol worship creates temporary social bonds in worldly life.

But on the Day of Judgment those relationships cannot rescue anyone.

The Qur'an therefore distinguishes social loyalty from theological truth.

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### **Qur'an 29:26 — Lot believes Abraham**

Lot accepts Abraham's message.

This connects the Abraham and Lot narratives directly.

Both become representatives of monotheistic faith among corrupt societies.

---

### **Qur'an 29:27 — Prophethood among Abraham's descendants**

Allah gives Abraham Isaac and Jacob and establishes prophethood and Scripture among his descendants.

This verse powerfully confirms Abraham as one of the central patriarchs of revelation.

Judaism, Christianity, and Islam all emerge historically within the broader Abrahamic prophetic heritage, although the Qur'an interprets that heritage through its doctrine of uncompromising monotheism.

---

### **QUR'AN 37:83–113**

#### **Qur'an 37:83–87 — Abraham's pure heart**

Abraham approaches God with a **sound heart**.

In Qur'anic spirituality, a sound heart is one purified from:

- idolatry,
- hypocrisy,
- spiritual arrogance,

- and false dependence upon created things.

His external rejection of idols therefore reflects an internal spiritual purity.

---

### **Qur'an 37:88–98 — Abraham against the idols**

The Qur'an recounts Abraham's confrontation with his people's gods.

He demonstrates their helplessness and destroys them.

His central question is profoundly theological:

How can people worship objects they themselves manufacture when God created both them and their handiwork?

Creator and creation cannot be placed on the same level.

---

### **Qur'an 37:99 — Migration toward God**

Abraham announces that he is going toward his Lord.

This is more than geographical migration.

Spiritually, Abraham's entire life becomes a journey toward God.

He leaves:

- idolatry,
- false tradition,
- persecution,



- and attachment to worldly security.

His destination is obedience to his Creator.

---

### **Qur'an 37:100–101 — Prayer for a righteous child**

Abraham asks God for righteous offspring.

The request is spiritual rather than merely biological.

He does not simply ask for a son; he asks for **a righteous son**.

This illustrates the Qur'anic understanding that the greatest value of descendants is faith and righteousness.

---

### **Qur'an 37:102–107 — Abraham's great test**

Abraham sees himself commanded in a dream to sacrifice his son.

He discusses the matter with his son, and both willingly submit to God's command.

Before the sacrifice occurs, Allah intervenes and provides a ransom.

The central Qur'anic theme is therefore not human sacrifice but **absolute obedience and submission**.

Both father and son succeed in the test precisely because they willingly surrender themselves to God.

Islam commemorates this Abrahamic obedience especially in the rites connected with ‘**Īd al-Aḍḥā** and pilgrimage.

---

### **Which son?**

The Qur’anic passage itself does **not explicitly name the son at the moment of the sacrifice.**

Later Islamic tradition overwhelmingly came to identify him as **Ishmael**, although some early Muslim authorities reportedly held that he was Isaac. The dominant Muslim interpretation connects the sacrificial episode with Ishmael because the announcement of Isaac appears afterward in **Qur’an 37:112**, and because Ishmael is closely associated with Abraham and the Meccan sanctuary.

The essential Qur’anic theological lesson, however, is Abraham and his son's submission rather than the genealogical controversy.

---

### **Qur’an 37:108–111 — Abraham's lasting reputation**

Allah preserves Abraham's honorable memory among later generations:

#### **Peace upon Abraham.**

This prophecy of enduring remembrance is visibly reflected in the

extraordinary position Abraham occupies within Judaism, Christianity, and Islam.

The Qur'an explains that this honor is a reward for his faithfulness.

---

### **Qur'an 37:112–113 — Isaac blessed**

After Abraham's test, Allah announces Isaac as a righteous prophet and blesses both Abraham and Isaac.

The passage again demonstrates that Islamic theology deeply honors Isaac.

The Qur'an's elevation of Ishmael does not require diminishing Isaac.

Both belong to the blessed house of Abraham.

At the same time, the verse warns that even among their descendants some will be righteous while others will wrong themselves.

This returns to the principle established in **Qur'an 2:124**:

**Abrahamic ancestry does not automatically equal righteousness.**

---

### **Overall Qur'anic Commentary on Abraham's Calling**

When Genesis 12, 15, and 17 are viewed alongside the Qur'an, there is considerable agreement concerning the fundamental picture of Abraham.

Both scriptural traditions portray him as:

- chosen by God,
- commanded by God,
- obedient to God,
- a migrant because of divine calling,
- recipient of divine promises,
- father of an extraordinary lineage,
- connected with Isaac and Ishmael,
- tested by God,
- protected by God,
- and remembered among later generations.

The Qur'an, however, places particular emphasis upon **tawḥīd**.

Abraham's defining identity is neither ethnicity nor later denominational affiliation.

He is the model **ḥanīf**—the upright monotheist.

His central confession is expressed in **Qur'an 6:79**: he directs himself entirely toward the Creator of the heavens and earth and refuses to associate partners with Him.

His central response to revelation appears in **Qur'an 2:131**:

When his Lord commands him to submit, Abraham submits to **the Lord**

**of all worlds.**

For the Qur'an, this is the essence of the religion of Abraham.

---

## **Central Islamic Understanding**

The Qur'anic Abraham therefore represents five major principles:

### **1. Tawḥīd — Absolute monotheism**

Only the Creator deserves worship.

### **2. Islām — Submission**

Abraham obeys God even when obedience demands enormous sacrifice.

### **3. Ḥanifiyyah — Upright religion**

He rejects both idolatry and religious corruption and turns directly toward God.

### **4. Prophetic continuity**

Abraham becomes the ancestor of many prophets, including Isaac, Jacob, Ishmael, Moses, Jesus, and—according to Islamic belief—Muhammad through the Ishmaelite branch.

### **5. Righteousness over ancestry**

Being physically descended from Abraham is not sufficient.

The true heirs of Abraham are those who follow his faith in the one God.

This principle is summarized in **Qur'an 3:68**, where the people most entitled to claim Abraham are those who genuinely follow his monotheistic way.

Thus, from a Qur'anic perspective, Abraham's story is ultimately not about one ethnic nation claiming Abraham. It is about **all humanity being called back to the worship of the one God whom Abraham worshipped.**

## **ISHMAEL AND ISAAC — SCRIPTURAL REFERENCES WITH QUR'ANIC COMMENTARY**

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### **ISHMAEL**

#### **14. Ishmael**

**Old Testament: Genesis 16:1–16**

**Genesis 16:1–6 — Hagar and Sarah**

**16:1** Sarai, Abram's wife, had not borne him children. She had an

Egyptian servant named Hagar.

**16:2** Sarai told Abram that since she had not been able to bear children, he should have a child through Hagar. Abram agreed.

**16:3** After Abram had lived ten years in Canaan, Sarai gave Hagar to Abram as a wife.

**16:4** Hagar conceived. After becoming pregnant, tension arose between Hagar and Sarai.

**16:5** Sarai complained to Abram about Hagar's attitude and called upon God to judge between them.

**16:6** Abram told Sarai that Hagar remained under her authority. Sarai treated Hagar harshly, and Hagar fled.

### **Qur'anic commentary**

The Qur'an does **not narrate the Hagar-Sarah conflict** in this form.

Hagar is not named directly in the Qur'an.

Islamic tradition nevertheless identifies Hajar/Hagar as the mother of Ishmael and connects her with Abraham's settlement of part of his family in the barren valley of Mecca.

The most important Qur'anic parallel is:

**Qur'an 14:37:** Abraham says that he has settled some of his descendants

in an uncultivated valley near God's Sacred House.

Thus, although Genesis emphasizes household conflict as the circumstances surrounding Hagar's departure, Islamic tradition emphasizes **divine providence**: Hagar and Ishmael become foundational figures in the sacred history of Mecca.

---

### **Genesis 16:7–12 — The promise concerning Ishmael**

**16:7** An angel of the LORD found Hagar near a spring in the wilderness.

**16:8** The angel asked where she had come from and where she was going.

Hagar replied that she was fleeing from Sarai.

**16:9** The angel instructed her to return.

**16:10** Hagar was promised an exceedingly numerous line of descendants.

**16:11** She was told she would bear a son and name him **Ishmael**, because God had heard her suffering.

**16:12** Ishmael would become an independent and powerful man whose descendants would live in the presence of their relatives.

### **Qur'anic commentary**

The name **Ishmael** — Hebrew **Yishma'el** — means approximately **“God hears.”**



This fits the Qur'anic portrait of God as the One who hears prayers and responds to Abraham and his family.

The Qur'an treats Ishmael not merely as Abraham's biological descendant but as a prophet:

### **Qur'an 19:54**

Qur'an 19:54 And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger [of Allah], a prophet. Mention Ishmael in the Scripture. He was true to his promise and was a messenger and prophet.

This is a major Qur'anic elevation of Ishmael.

The Hebrew Bible records God's blessing upon Ishmael, while the Qur'an explicitly gives him the status of:

- **prophet**
  - **messenger**
  - righteous servant
  - teacher of worship
  - member of the prophetic family
- 

### **Genesis 16:13–16**

Genesis 16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Genesis 16:14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.

Genesis 16:15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

Genesis 16:16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

**16:13** Hagar recognized that the God who had spoken to her was the God who sees her.

**16:14** The well where this occurred received a commemorative name.

**16:15** Hagar gave birth to Abram's son, and Abram named him Ishmael.

**16:16** Abram was eighty-six years old when Ishmael was born.

### **Qur'anic commentary**

Although this particular episode is absent from the Qur'an, its theological theme agrees strongly with Qur'anic theology: **God sees and hears the afflicted.**

The later Islamic narrative of Hagar at Mecca similarly presents a woman and child in desperate circumstances whose needs are answered by divine providence.

The Zamzam tradition develops this theme, although the Qur'an itself does not explicitly narrate the emergence of Zamzam.

---

## **Genesis 17:18–27**

### **Genesis 17:18**

Genesis 17:18 And Abraham said unto God, O that Ishmael might live before thee!

Abraham asks God that Ishmael might live under God's blessing and favor.

### **Qur'anic commentary**

This is significant in Muslim-Christian-Jewish comparison because Abraham clearly expresses concern for Ishmael.

The Qur'an likewise presents Abraham praying for his descendants.

---

### **Genesis 17:19**

Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

God announces that Sarah will bear Isaac and that a covenant will

continue through Isaac and his descendants.

### **Qur'anic commentary**

Islam does not dispute Isaac's special blessing.

The Qur'an repeatedly calls Isaac a divinely granted son and prophet.

For example:

### **Qur'an 37:112**

Qur'an 37:112 And we gave him tidings of the birth of Isaac, a prophet of the righteous.

Abraham is given good news of Isaac, a prophet among the righteous.

Thus Islamic theology does **not require diminishing Isaac in order to honor Ishmael.**

Both sons receive divine favor.

---

### **Genesis 17:20**

Genesis 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

God declares that He has heard Abraham concerning Ishmael.

Ishmael will be:

- blessed,
- fruitful,
- greatly multiplied,
- father of twelve princes,
- ancestor of a great nation.

### **Qur'anic commentary**

This is one of the strongest Old Testament passages concerning the divine blessing of Ishmael.

From an Islamic perspective, it is important because Ishmael is not

depicted as abandoned by God.

God explicitly says:

He has heard Abraham concerning Ishmael.

The Qur'an similarly incorporates Ishmael into the prophetic community:

### **Qur'an 2:136**

Qur'an 2:136 Say [O Muslims]: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

Muslims are commanded to believe in revelation associated with

Abraham, Ishmael, Isaac, Jacob and the Tribes without making a faith-denying distinction among God's prophets.

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### **Genesis 17:21**

Genesis 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

The covenant specifically mentioned in this Genesis passage is established with Isaac.

### **Qur'anic commentary**

The Qur'an does not frame Abrahamic election as a simple ethnic monopoly.

In **Qur'an 2:124**, Abraham asks that divine leadership also belong to his

descendants.

God replies that His covenant does not extend to wrongdoers.

Therefore the Qur'anic principle is:

**descent from Abraham alone does not guarantee righteousness or divine favor.**

Faithfulness and submission to God matter.

---

### **Genesis 17:22–27**

Genesis 17:22 And he left off talking with him, and God went up from Abraham.

Genesis 17:23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

Genesis 17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

Genesis 17:25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

Genesis 17:26 In the selfsame day was Abraham circumcised, and Ishmael his son.

Genesis 17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

God finishes speaking with Abraham.

Abraham then circumcises:

- himself,
- Ishmael,

- the males born in his household,
- and those purchased into his household,

in obedience to God's command.

Ishmael is thirteen years old when circumcised.

### **Qur'anic commentary**

The Qur'an does not explicitly narrate Ishmael's circumcision.

Circumcision became an established practice in the Islamic religious tradition and is strongly associated with Abrahamic practice, but one should distinguish the later Islamic legal tradition from what the Qur'an explicitly says.

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### **Genesis 21:8–21**

Genesis 21:8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

Genesis 21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Genesis 21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

Genesis 21:11 And the thing was very grievous in Abraham's sight because of his son.

Genesis 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Genesis 21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

Genesis 21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

Genesis 21:15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

Genesis 21:16 And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

Genesis 21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

Genesis 21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

Genesis 21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

Genesis 21:20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

Genesis 21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

## **Isaac and Ishmael**

### **Genesis 21:8**

Genesis 21:8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

Isaac grows and is weaned, and Abraham holds a great feast.

### **Genesis 21:9–10**

Genesis 21:9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

Genesis 21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

Sarah sees Ishmael interacting with Isaac and asks Abraham to send Hagar and Ishmael away because she does not want Ishmael to inherit alongside



Isaac.

### **Genesis 21:11**

Genesis 21:11 And the thing was very grievous in Abraham's sight because of his son.

Abraham is deeply troubled because Ishmael is his son.

### **Genesis 21:12**

Genesis 21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

God tells Abraham not to be distressed and confirms the role of Isaac's descendants.

### **Genesis 21:13**

Genesis 21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

God also promises to make a nation from Ishmael because he too is

Abraham's offspring.

### **Qur'anic commentary**

This is important.

Even within Genesis, the distinction concerning Isaac does **not** mean Ishmael is cursed.

God explicitly promises a nation through Ishmael.

The Qur'an goes further by placing Ishmael directly in Abraham's religious mission.

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## **Genesis 21:14–16**

Genesis 21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

Genesis 21:15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

Genesis 21:16 And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

Abraham gives provisions to Hagar and sends her away with Ishmael.

Their water eventually runs out in the wilderness.

Hagar fears for her son.

## **Genesis 21:17**

Genesis 21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

God hears the boy.

An angel reassures Hagar and tells her not to fear.

## **Genesis 21:18**

Genesis 21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

She is told to raise Ishmael up because God will make him into a great nation.

## **Genesis 21:19**

Genesis 21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.  
God provides water.

### **Genesis 21:20**

Genesis 21:20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.  
God remains with Ishmael while he grows up in the wilderness and becomes an archer.

### **Genesis 21:21**

Genesis 21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.  
Ishmael lives in the wilderness of Paran, and his mother obtains an Egyptian wife for him.

### **Qur'anic commentary**

The Qur'an does not reproduce this story.

Islamic tradition gives another sacred geography to Hagar and Ishmael:  
**the valley of Mecca.**

The Qur'anic basis most frequently cited is Abraham's prayer:

### **Qur'an 14:37**

Qur'an 14:37 Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.  
Abraham says in meaning:

Lord, I have settled some of my descendants in a barren valley near Your Sacred House, so that they may establish prayer. Make people's hearts incline toward them and provide them with fruits so that they may be thankful.

In Islamic interpretation, the family settled there is **Hagar and Ishmael**.

The Qur'an therefore transforms the theological significance of Ishmael's wilderness experience.

The apparently barren settlement eventually becomes the location of:

- the Ka'bah,
- pilgrimage,
- prayer,
- Abrahamic monotheism,
- and eventually the mission of Muhammad according to Islamic belief.

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## Genesis 25:12–18

Genesis 25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

Genesis 25:13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

Genesis 25:14 And Mishma, and Dumah, and Massa,

Genesis 25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

Genesis 25:16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

Genesis 25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

Genesis 25:18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

### **Descendants of Ishmael**

#### **Genesis 25:12**

Genesis 25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

The genealogy of Ishmael, Abraham's son through Hagar, begins.

#### **Genesis 25:13–15**

Genesis 25:13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

Genesis 25:14 And Mishma, and Dumah, and Massa,

Genesis 25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

Twelve sons of Ishmael are named.

They include:

- Nebaioth
- Kedar
- Adbeel
- Mibsam
- Mishma
- Dumah

- Massa
- Hadar
- Tema
- Jetur
- Naphish
- Kedemah

### **Genesis 25:16**

Genesis 25:16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. These become twelve tribal leaders or princes.

### **Genesis 25:17**

Genesis 25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.  
Ishmael dies at the age of 137.

### **Genesis 25:18**

Genesis 25:18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren. His descendants inhabit an extensive territory and live in relation to the other descendants of Abraham.

### **Qur'anic commentary**

This fulfills the promise of **Genesis 17:20**, where Ishmael is promised twelve princes and a great nation.

The Qur'an does not give Ishmael's genealogy.

Instead, it concentrates on his religious character.

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## **QUR'ANIC REFERENCES TO ISHMAEL**

### **Qur'an 2:125–129**

#### **Qur'an 2:125**

Qur'an 2:125 And when We made the House [at Makka] a resort for mankind and sanctuary, [saying]: Take as your place of worship the place where Abraham stood [to pray]. And We imposed a duty upon Abraham and Ishmael, [saying]: Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves [in worship].  
God establishes the House—the Ka'bah—as a place of return and security.

The station of Abraham is associated with prayer.

Abraham and Ishmael are commanded to purify God's House for:

- those who circumambulate,
- those who devote themselves to worship,
- those who bow,
- and those who prostrate.

#### **Commentary**

This establishes Ishmael as **Abraham's partner in sacred worship**.

He is not a marginal son.

He participates in the foundation of the central sanctuary of Islam.

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## **Qur'an 2:126**

Qur'an 2:126 And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!

Abraham asks God to make the city secure and provide its believing inhabitants with sustenance.

God explains that worldly provision can reach unbelievers as well, although final judgment remains with Him.

### **Commentary**

Abraham's prayer concerns the community developing around the sanctuary.

Islamic tradition identifies this city as **Mecca**.

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## **Qur'an 2:127**

Qur'an 2:127 And when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed]: Our Lord! Accept from us [this duty]. Lo! Thou, only Thou, art the Hearer, the Knower.

Abraham and Ishmael raise the foundations of the House while praying:

Our Lord, accept this from us. You are the Hearing, the Knowing.



## Commentary

This is perhaps the Qur'an's central Ishmael passage.

Father and son together build—or raise—the sanctuary.

Their prayer emphasizes humility.

Despite carrying out a tremendous religious act, they do not presume acceptance.

They ask God:

**“Accept from us.”**

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## Qur'an 2:128

Qur'an 2:128 Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

They pray that they themselves will be submissive to God and that from their descendants will arise a community submissive to Him.

They ask God to teach them the rites of worship and accept their repentance.

## Commentary

The Arabic concept is **islām**, submission to God.

Abraham and Ishmael pray for a future community characterized by that

submission.

Muslim interpreters see this as directly connected with the future Muslim community.

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### **Qur'an 2:129**

Qur'an 2:129 Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

They pray that God will raise among their descendants a messenger who will:

- recite God's revelations,
- teach Scripture,
- teach wisdom,
- purify the people.

### **Commentary**

Islamic interpretation overwhelmingly identifies the ultimate fulfillment of this prayer with **Prophet Muhammad**.

Muhammad arose among the Arab descendants traditionally traced through Ishmael.

Thus the Qur'anic narrative establishes the sequence:

**Abraham → Ishmael → Mecca → Ka‘bah → prayer for a messenger  
→ Muhammad.**

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## **Qur’an 2:133–136**

### **Qur’an 2:133**

Qur’an 2:133 Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.

When Jacob is approaching death, he asks his sons what they will worship after him.

They answer that they will worship the God of:

- Jacob,
- Abraham,
- Ishmael,
- Isaac,

the One God, and that they submit to Him.

### **Commentary**

Ishmael is incorporated into the same monotheistic ancestral tradition as Isaac and Jacob.

The Qur’an rejects the idea that genuine Abrahamic religion was

originally divided into later labels.

Its original essence was **submission to the one God**.

---

### **Qur'an 2:134**

Qur'an 2:134 Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.

Those earlier generations have passed away.

They are responsible for what they earned, while later people are responsible for their own deeds.

### **Commentary**

Ancestry alone does not save anyone.

This is an important Qur'anic principle concerning both Ishmaelite and Israelite descent.

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### **Qur'an 2:135**

Qur'an 2:135 And they say: Be Jews or Christians, then ye will be rightly guided. Say [unto them, O Muhammad]: Nay, but [we follow] the religion of Abraham, the upright, and he was not of the idolaters.

People tell the believers to become Jews or Christians for guidance.

The Qur'an responds by directing people instead to the religion of Abraham, the upright monotheist, who was not an idolater.

## Commentary

The Qur'an presents Abrahamic monotheism as prior to later sectarian identities.

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### **Qur'an 2:136**

Qur'an 2:136 Say [O Muslims]: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

Believers declare faith in:

- God,
- revelation given to Muhammad,
- Abraham,
- Ishmael,
- Isaac,
- Jacob,
- the Tribes,
- Moses,
- Jesus,
- and the prophets.

## Commentary

Ishmael and Isaac stand side by side.

Islam commands faith in **both**.

---

### **Qur'an 2:140**

Qur'an 2:140 Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.

The Qur'an challenges the claim that Abraham, Ishmael, Isaac, Jacob and the Tribes were themselves Jews or Christians.

It asks whether humans know better than God.

### **Commentary**

Chronologically, Abraham and his immediate descendants lived before Christianity and before later Jewish institutional identity.

The Qur'anic argument is that their fundamental identity was **devotion and submission to the one God**.

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### **Qur'an 6:86**

Qur'an 6:86 And Ishmael and Elisha and Jonah and Lot. Each one [of them] did We prefer above [Our] creatures, Ishmael is named together with Elisha, Jonah and Lot, and God says all were favored above peoples.

## Commentary

This places Ishmael explicitly within the company of God's chosen righteous servants.

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### **Qur'an 14:39**

Qur'an 14:39 Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.

Abraham praises God for granting him in old age:

- Ishmael
- Isaac

and declares that God hears prayer.

## Commentary

Both sons are gifts from God.

The verse gives no basis for considering either Ishmael or Isaac spiritually illegitimate.

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### **Qur'an 19:54–55**

#### **19:54**

Qur'an 19:54 And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger [of Allah], a prophet.

Ishmael was:

- truthful to his promise,
- a messenger,
- a prophet.

## 19:55

**Qur'an 19:55** He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

He instructed his family or people to maintain:

- prayer,
- charity,

and he was pleasing to his Lord.

## Commentary

These verses provide the Qur'an's clearest characterization of Ishmael.

Four qualities emerge:

- 1. Faithfulness** — he kept his promises.
- 2. Prophethood** — he received divine calling.
- 3. Religious leadership** — he taught his household worship.
- 4. Divine approval** — God was pleased with him.

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## **Qur'an 21:85**

**Qur'an 21:85** And [mention] Ishmael, and Idris, and Dhu'l-Kifl. All were of the steadfast.



Ishmael is mentioned alongside Idris and Dhul-Kifl as one of the patient and steadfast servants.

### **Commentary**

**Şabr**—patient perseverance—is a central Qur’anic virtue.

Ishmael therefore represents endurance in obedience to God.

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### **Qur’an 38:48**

Qur’an 38:48 And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.

Ishmael, Elisha and Dhul-Kifl are remembered among the excellent servants.

### **Commentary**

Again, Ishmael receives explicit divine commendation.

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## **ISAAC**

### **15. Isaac**

#### **Genesis 17:15–21**

#### **Genesis 17:15**

Genesis 17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

God changes Sarai’s name to **Sarah**.

### **Genesis 17:16**

Genesis 17:16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. God promises to bless Sarah and give Abraham a son through her. Nations and rulers will descend from her.

### **Genesis 17:17**

Genesis 17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? Abraham reacts with astonishment that a hundred-year-old man and ninety-year-old woman might have a child.

### **Genesis 17:18**

Genesis 17:18 And Abraham said unto God, O that Ishmael might live before thee! Abraham asks God to bless Ishmael.

### **Genesis 17:19**

Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. God confirms that Sarah will bear a son named **Isaac**.

### **Genesis 17:20**

Genesis 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. God promises great blessings and numerous descendants for Ishmael.

### **Genesis 17:21**

Genesis 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

The covenant described here is particularly associated with Isaac.

### **Qur'anic commentary**

The Qur'an fully affirms Isaac as a miraculous divine gift.

Compare:

### **Qur'an 11:71–72**

Qur'an 11:71 And his wife, standing by laughed when We gave her good tidings [of the birth] of Isaac, and, after Isaac, of Jacob.

Qur'an 11:72 She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!

Sarah is given news of Isaac despite her advanced age and expresses

astonishment.

Thus Qur'anic theology accepts the essential miracle of Isaac's birth.

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### **Genesis 18:9–15**

#### **Genesis 18:9**

Genesis 18:9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

Abraham's visitors ask where Sarah is.

#### **Genesis 18:10**

Genesis 18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

They announce that Sarah will have a son.

### **Genesis 18:11**

Genesis 18:11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.  
Abraham and Sarah are elderly.

### **Genesis 18:12**

Genesis 18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?  
Sarah privately laughs or expresses astonishment at the possibility.

### **Genesis 18:13–14**

Genesis 18:13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?  
Genesis 18:14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.  
God asks why Sarah doubts and declares that nothing is too difficult for the LORD.

### **Genesis 18:15**

Genesis 18:15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.  
Sarah becomes afraid and denies laughing, but the matter is affirmed.

### **Qur'anic parallel — 11:71–73**

The Qur'an contains a strikingly similar scene.

Sarah receives good news of:

**Isaac, and after Isaac, Jacob.**

She expresses amazement:

How could she bear a child when she and Abraham are elderly?

The angels respond by emphasizing God's mercy and blessing upon Abraham's household.

### **Qur'anic commentary**

Both Scriptures make Isaac's birth an expression of **divine power overcoming normal biological expectations**.

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#### **Genesis 21:1–7**

##### **Genesis 21:1–2**

Genesis 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

Genesis 21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

God fulfills His promise, and Sarah conceives and bears Abraham a son in their old age.

##### **Genesis 21:3**

Genesis 21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

Abraham names him **Isaac**.

##### **Genesis 21:4**

Genesis 21:4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

Isaac is circumcised on the eighth day.

### **Genesis 21:5**

Genesis 21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.

Abraham is one hundred years old when Isaac is born.

### **Genesis 21:6**

Genesis 21:6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

Sarah speaks of the joy and laughter connected with Isaac's birth.

### **Genesis 21:7**

Genesis 21:7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

She marvels that she has nursed a child for Abraham in his old age.

### **Qur'anic commentary**

The Qur'an similarly treats Isaac as a supernatural blessing.

### **Qur'an 14:39:**

Abraham praises God for granting him Ishmael and Isaac despite his old age.

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### **Genesis 24 — Isaac and Rebekah**

Genesis 24 is lengthy. Its complete narrative is as follows.

### **Genesis 24:1–9**

Genesis 24:1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

Genesis 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

Genesis 24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

Genesis 24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

Genesis 24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

Genesis 24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

Genesis 24:7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that swore unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

Genesis 24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

Genesis 24:9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

Abraham is old and blessed.

He commissions his senior servant to find Isaac a wife from Abraham's extended family rather than from the Canaanites.

The servant asks what should happen if the woman refuses to come.

Abraham insists that Isaac must not be taken back to the land Abraham left.

He expresses confidence that God will guide the servant.

### **Genesis 24:10–14**

Genesis 24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

Genesis 24:11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

Genesis 24:12 And he said O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

Genesis 24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

Genesis 24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

The servant travels to Mesopotamia.

At a well he prays for a sign:

the appropriate woman will offer water not only to him but also to his camels.

### **Genesis 24:15–20**

Genesis 24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

Genesis 24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

Genesis 24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

Genesis 24:18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

Genesis 24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

Genesis 24:20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

Rebekah appears.

She gives water to the servant and voluntarily offers water for the camels.



## **Genesis 24:21–27**

Genesis 24:21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

Genesis 24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

Genesis 24:23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

Genesis 24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

Genesis 24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

Genesis 24:26 And the man bowed down his head, and worshipped the LORD.

Genesis 24:27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

The servant watches carefully and realizes God has prospered his journey.

After learning Rebekah's family identity, he worships God and praises

Him for His guidance.

## **Genesis 24:28–33**

Genesis 24:28 And the damsel ran, and told them of her mother's house these things.

Genesis 24:29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

Genesis 24:30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

Genesis 24:31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

Genesis 24:32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

Genesis 24:33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

Rebekah informs her family.

Her brother Laban welcomes Abraham's servant.

## **Genesis 24:34–49**

Genesis 24:34 And he said, I am Abraham's servant.

Genesis 24:35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

Genesis 24:36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

Genesis 24:37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

Genesis 24:38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

Genesis 24:39 And I said unto my master, Peradventure the woman will not follow me.

Genesis 24:40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

Genesis 24:41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

Genesis 24:42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

Genesis 24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

Genesis 24:44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

Genesis 24:45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

Genesis 24:46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

Genesis 24:47 And I asked her, and said, Whose daughter art thou? And she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

Genesis 24:48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

Genesis 24:49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

The servant explains:

- Abraham's prosperity,
- Isaac's birth,
- his mission,
- his prayer at the well,
- and Rebekah's fulfillment of the sign.

He asks the family to permit Rebekah to marry Isaac.

### **Genesis 24:50–51**

Genesis 24:50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

Genesis 24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

Laban and Bethuel recognize divine providence and consent.

### **Genesis 24:52–61**

Genesis 24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

Genesis 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

Genesis 24:54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

Genesis 24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

Genesis 24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

Genesis 24:57 And they said, We will call the damsel, and enquire at her mouth.

Genesis 24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

Genesis 24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

Genesis 24:60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

Genesis 24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. The servant worships God.

Gifts are exchanged.

Rebekah agrees to leave with him.

Her family blesses her and expresses hope for numerous descendants.

### **Genesis 24:62–67**

Genesis 24:62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

Genesis 24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

Genesis 24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

Genesis 24:65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

Genesis 24:66 And the servant told Isaac all things that he had done.

Genesis 24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Isaac encounters Rebekah upon her arrival.

She becomes his wife, and Isaac loves her.

He is comforted after his mother Sarah's death.

### **Qur'anic commentary**

The Qur'an does not recount Isaac and Rebekah's marriage.

Its interest is mainly prophetic rather than genealogical detail.

Isaac is important because through him comes **Jacob/Israel** and subsequently numerous Israelite prophets.

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## **Genesis 26 — Isaac**

### **Genesis 26:1–5**

Genesis 26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

Genesis 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

Genesis 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

Genesis 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

Genesis 26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

A famine occurs.

God tells Isaac not to go to Egypt but to remain in the land designated for him.

God reaffirms promises involving:

- divine presence,
- blessing,
- land,
- numerous descendants,
- blessing extending to nations,

in connection with Abraham's obedience.

### **Qur'anic commentary**

The Qur'an likewise understands Isaac as a continuation of Abraham's blessed prophetic line.

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### **Genesis 26:6–11**

Genesis 26:6 And Isaac dwelt in Gerar:

Genesis 26:7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

Genesis 26:8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

Genesis 26:9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

Genesis 26:10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

Genesis 26:11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

Isaac stays in Gerar.

Out of fear, he identifies Rebekah as his sister.

Abimelech discovers that she is actually his wife and protects them.

### **Qur'anic commentary**

The Qur'an does not contain this episode.

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### **Genesis 26:12–16**

Genesis 26:12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

Genesis 26:13 And the man waxed great, and went forward, and grew until he became very great:

Genesis 26:14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

Genesis 26:15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

Genesis 26:16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

Isaac prospers greatly.

His increasing wealth creates tension with the Philistines.

### **Genesis 26:17–22**

Genesis 26:17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

Genesis 26:18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

Genesis 26:19 And Isaac's servants digged in the valley, and found there a well of springing water.

Genesis 26:20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they

strove with him.

Genesis 26:21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

Genesis 26:22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

Isaac reopens wells associated with Abraham.

Disputes occur over several wells.

Eventually he finds space where no conflict occurs and attributes this prosperity to God.

### **Genesis 26:23–25**

Genesis 26:23 And he went up from thence to Beersheba.

Genesis 26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

Genesis 26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

At Beersheba, God reassures Isaac:

He is the God of Abraham and tells Isaac not to fear.

Isaac builds an altar and worships God.

### **Genesis 26:26–33**

Genesis 26:26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

Genesis 26:27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

Genesis 26:28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

Genesis 26:29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou



art now the blessed of the LORD.

Genesis 26:30 And he made them a feast, and they did eat and drink.

Genesis 26:31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

Genesis 26:32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

Genesis 26:33 And he called it Shebah: therefore the name of the city is Beersheba unto this day.

Abimelech seeks peace with Isaac after recognizing God's favor upon him.

They establish an agreement.

### **Genesis 26:34–35**

Genesis 26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

Genesis 26:35 Which were a grief of mind unto Isaac and to Rebekah.

Esau marries Hittite women, causing grief to Isaac and Rebekah.

### **Qur'anic commentary**

Although these details do not occur in the Qur'an, the central picture—

Isaac as a blessed servant belonging to Abraham's line—is entirely

compatible with Qur'anic teaching.

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## **QUR'ANIC REFERENCES TO ISAAC**

### **Qur'an 2:133–136**

Qur'an 2:133 Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.

Qur'an 2:134 Those are a people who have passed away. Theirs is that which

they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.

Qur'an 2:135 And they say: Be Jews or Christians, then ye will be rightly guided. Say [unto them, O Muhammad]: Nay, but [we follow] the religion of Abraham, the upright, and he was not of the idolaters.

Qur'an 2:136 Say [O Muslims]: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

As discussed above, Isaac appears beside Abraham, Ishmael and Jacob

within the same tradition of worshipping the **one God**.

The Qur'an commands Muslims to believe in Isaac as part of the prophetic heritage.

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### **Qur'an 6:84**

Qur'an 6:84 And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed [We guided] David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

God says that He granted Abraham:

- Isaac
- Jacob

and guided them.

### **Commentary**

Isaac's birth is therefore not merely biological succession. He belongs to a

**divinely guided prophetic lineage.**

---

## **Qur'an 11:71–73**

### **11:71**

Qur'an 11:71 And his wife, standing by laughed when We gave her good tidings [of the birth] of Isaac, and, after Isaac, of Jacob.

Abraham's wife receives good news of Isaac and, after Isaac, Jacob.

### **11:72**

Qur'an 11:72 She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!

She expresses amazement because she is elderly and her husband is also

old.

### **11:73**

Qur'an 11:73 They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!

The messengers tell her not to be astonished at God's decree and invoke

God's mercy and blessings upon Abraham's household.

## **Commentary**

This closely parallels Genesis 18.

The Qur'anic theological emphasis is:

**nothing prevents God from fulfilling His promise.**

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## **Qur'an 12:6**

Qur'an 12:6 Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.

Jacob tells Joseph that God will:

- choose him,
- teach him the interpretation of events or dreams,
- complete His favor upon him,
- and complete His favor upon Jacob's family,

just as He previously completed it upon Abraham and Isaac.

## **Commentary**

Isaac is explicitly presented as a recipient of God's completed favor.

---

## **Qur'an 14:39**

Qur'an 14:39 Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.

Abraham praises God:

He has been granted **Ishmael and Isaac in old age.**

## **Commentary**

Again, the two brothers appear together.

---

## **Qur'an 19:49**

Qur'an 19:49 So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a prophet.

After Abraham separates himself from idolatry, God grants him Isaac and Jacob, making each one a prophet.

### **Commentary**

Isaac's prophetic status is explicit.

---

## **Qur'an 21:72**

Qur'an 21:72 And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.

God grants Abraham Isaac and additionally Jacob, and makes them righteous.

### **Commentary**

The Qur'an sees Isaac as both:

- miraculous son,
  - righteous prophet.
- 

## **Qur'an 29:27**

Qur'an 29:27 And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous.

God grants Abraham Isaac and Jacob and places **prophethood and Scripture among his descendants.**

### **Commentary**

This is extremely important for Qur'anic biblical theology.

Islam recognizes that an enormous portion of prophetic revelation comes through Isaac's line:

**Isaac → Jacob/Israel → Israelite prophets.**

Thus the Qur'an strongly honors the Israelite prophetic heritage even while criticizing particular communities when they disobey revelation.

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### **Qur'an 37:112–113**

#### **37:112**

Qur'an 37:112 And we gave him tidings of the birth of Isaac, a prophet of the righteous.

Abraham receives good news of **Isaac**, a prophet among the righteous.

#### **37:113**

Qur'an 37:113 And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves.

God blesses Abraham and Isaac and acknowledges that among their

descendants will be both righteous people and people who wrong

themselves.

## Commentary

This expresses a fundamental Qur'anic principle:

**holy ancestry does not automatically make every descendant holy.**

Abraham and Isaac are blessed, but their descendants remain morally responsible.

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## ABRAHAM COMMANDED TO SACRIFICE HIS SON

### 16. Genesis 22:1–19

#### Genesis 22:1–2

Genesis 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

Genesis 22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

God tests Abraham.

He commands Abraham to take Isaac, his beloved son, to the land of Moriah and offer him.

#### Qur'anic comparison

The Qur'an also describes Abraham receiving a command involving the sacrifice of his son.

However:

**Qur'an 37:99–113 never explicitly names the son in the sacrifice scene**

itself.

This distinction is important.

---

### **Genesis 22:3–6**

Genesis 22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Genesis 22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Genesis 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Genesis 22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

Abraham rises early and travels with Isaac and servants.

After three days he sees the designated place.

He leaves the servants and proceeds with Isaac.

Isaac carries the wood.

### **Qur'anic comparison**

The Qur'an does not provide these geographical and logistical details.

Instead, it focuses on the dialogue between father and son.

---

### **Genesis 22:7–8**

Genesis 22:7 And Isaac spake unto Abraham his father, and said, My father: and



he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

Genesis 22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Isaac asks where the sacrificial lamb is.

Abraham replies that God will provide the offering.

### **Qur'anic comparison**

In the Qur'an, Abraham tells his son that he has seen himself sacrificing him in a dream.

The son consciously responds:

Father, do what you are commanded; God willing, you will find me patient.

This gives the son an especially active role in submission.

---

### **Genesis 22:9–10**

Genesis 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Genesis 22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

Abraham prepares to carry out the sacrifice.

### **Qur'anic comparison**

Qur'an 37:103 describes **both father and son submitting**.

This is a central Islamic theological point.

The test concerns not Abraham alone but also the son's willing surrender to God.

---

### **Genesis 22:11–12**

Genesis 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

Genesis 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

An angel calls to Abraham and stops him.

Abraham's fear and obedience toward God have been demonstrated.

### **Qur'anic comparison**

Likewise the Qur'an says God calls to Abraham and announces that he has fulfilled the vision.

The event is described as a manifest test.

---

### **Genesis 22:13**

Genesis 22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

Abraham sees a ram and sacrifices it instead of his son.

### **Qur'anic comparison**

Qur'an 37:107 says God **ransomed the son with a tremendous sacrifice**.

This forms part of the Islamic theological background to **Eid al-Adha** and sacrificial worship during the pilgrimage season.

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### **Genesis 22:14–19**

Genesis 22:14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

Genesis 22:15 And the angel of the LORD called unto Abraham out of heaven the second time,

Genesis 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Genesis 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Genesis 22:19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Abraham names the location in remembrance of God's provision.

God renews promises concerning:

- blessing,
- multiplication of descendants,
- victory,
- and blessing for nations.

Abraham returns to his servants.

---

### **Qur'an 37:99–113 — THE SACRIFICE**

### **Qur'an 37:99**

Qur'an 37:99 And he said: Lo! I am going unto my Lord Who will guide me.  
Abraham declares that he is going toward his Lord and trusts God to guide  
him.

### **Qur'an 37:100**

Qur'an 37:100 My Lord! Vouchsafe me of the righteous.  
He prays:

Lord, grant me a righteous son.

### **Qur'an 37:101**

Qur'an 37:101 So We gave him tidings of a gentle son.  
God gives him good news of a forbearing or patient son.

### **Commentary**

The identity of this son is not stated here.

Many later Muslim scholars identify him as **Ishmael**, while some early  
Muslim authorities were reported to have identified Isaac.

The dominant later Islamic view became Ishmael.

But the precise Qur'anic wording should be preserved:

**the sacrifice passage itself does not name him.**

---

### **Qur'an 37:102**

Qur'an 37:102 And when [his son] was old enough to walk with him, [Abraham]

said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast.  
When the boy becomes old enough to work alongside Abraham, Abraham says he has seen in a dream that he sacrifices him.

He asks his son what he thinks.

The son responds that Abraham should fulfill God's command and that, God willing, he will remain steadfast.

### **Commentary**

This verse emphasizes voluntary submission by both generations.

The son is not portrayed simply as a passive victim.

He demonstrates the same **islām—submission to God—that characterizes Abraham.**

---

### **Qur'an 37:103**

Qur'an 37:103 Then, when they had both surrendered [to Allah], and he had flung him down upon his face,  
Both submit to God, and Abraham prepares to fulfill the command.

### **Commentary**

The Arabic language strongly emphasizes their mutual surrender.

The spiritual climax is therefore reached **before any death occurs.**

God requires obedience, not human blood.

---

## **Qur'an 37:104–105**

Qur'an 37:104 We called unto him: O Abraham!

Qur'an 37:105 Thou hast already fulfilled the vision. Lo! thus do We reward the good.

God calls to Abraham and tells him that he has fulfilled the vision.

Those who do good are rewarded.

### **Commentary**

The divine test has succeeded.

Abraham's willingness demonstrates complete trust in God.

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## **Qur'an 37:106**

Qur'an 37:106 Lo! that verily was a clear test.

God calls it a clear or tremendous trial.

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## **Qur'an 37:107**

Qur'an 37:107 Then We ransomed him with a tremendous victim.

God ransoms the son with a great sacrifice.

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### **Commentary**

Islamic theology does not treat this ransom as an atoning sacrifice for humanity's sins.

Its primary meaning is deliverance from the test and commemoration of

obedience.

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### **Qur'an 37:108–111**

Qur'an 37:108 And We left for him among the later folk [the salutation]:

Qur'an 37:109 Peace be unto Abraham!

Qur'an 37:110 Thus do We reward the good.

Qur'an 37:111 Lo! he is one of Our believing slaves.

God preserves Abraham's honorable remembrance among later generations.

Peace is pronounced upon Abraham.

He is identified as one of God's believing servants.

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### **Qur'an 37:112**

Qur'an 37:112 And we gave him tidings of the birth of Isaac, a prophet of the righteous.

Then Abraham receives good news of **Isaac**, described explicitly as a prophet and righteous person.

### **Important interpretive issue**

This ordering is one of the principal arguments used by Muslim scholars who identify the unnamed sacrificial son as **Ishmael**:

1. Abraham asks for a righteous son.
2. A forbearing son is announced.

3. The sacrifice occurs.

4. Only afterward comes an explicit announcement concerning Isaac.

They therefore argue that the first son was Ishmael.

However, the Qur'an itself never inserts the name **Ishmael** into verses 100–107.

Accuracy therefore requires saying:

**The dominant Islamic interpretation identifies Ishmael, but the Qur'anic sacrifice passage leaves the son unnamed.**

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### **Qur'an 37:113**

Qur'an 37:113 And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves.  
God blesses Abraham and Isaac.

Among their descendants are both righteous people and people who openly wrong themselves.

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## **JACOB / ISRAEL**

### **17. Jacob**

#### **Genesis 25:19–34**

#### **Genesis 25:19–21**



Genesis 25:19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

Genesis 25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

Genesis 25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. Isaac marries Rebekah.

She initially cannot conceive.

Isaac prays, and God enables her to become pregnant.

### **Genesis 25:22–23**

Genesis 25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

Genesis 25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. The twins struggle within her.

God announces that two nations are represented by the children and that the older will serve the younger.

### **Genesis 25:24–26**

Genesis 25:24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

Genesis 25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.

Genesis 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. Esau is born first.

Jacob follows, holding Esau's heel.

### **Genesis 25:27–28**

Genesis 25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

Genesis 25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

Esau becomes an outdoorsman and hunter.

Jacob is more associated with the household.

Isaac favors Esau, whereas Rebekah favors Jacob.

### **Genesis 25:29–34**

Genesis 25:29 And Jacob sod pottage: and Esau came from the field, and he was faint:

Genesis 25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

Genesis 25:31 And Jacob said, Sell me this day thy birthright.

Genesis 25:32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

Genesis 25:33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

Genesis 25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. Esau returns exhausted and asks Jacob for food.

Jacob demands Esau's birthright in exchange.

Esau agrees and relinquishes it.

### **Qur'anic commentary**

The Qur'an does not narrate Jacob and Esau's birthright dispute.

Instead, Jacob appears primarily as:

- prophet,
- righteous patriarch,

- father of the Israelite tribes,
- devoted monotheist.

The Qur'an therefore does not make Jacob's spiritual importance depend upon deceiving or defeating Esau.

---

### **Genesis 27–35 — Jacob narrative**

#### **Genesis 27 — Jacob receives Isaac's blessing**

Rebekah learns that Isaac intends to bless Esau.

She arranges for Jacob to present himself as Esau.

Jacob receives the paternal blessing.

Esau later discovers what has happened and becomes enraged.

Jacob flees.

#### **Qur'anic commentary**

The Qur'an does not reproduce the deception narrative.

It presents Jacob directly as a prophet chosen by God.

---

#### **Genesis 28 — Jacob's dream**

Jacob travels toward Haran.

During the journey he dreams of a stairway or ladder connecting heaven

and earth, with angels ascending and descending.

God reaffirms the Abrahamic promises.

Jacob awakens, recognizes the sacred significance of the location and makes a vow.

### **Qur'anic commentary**

This dream is not narrated in the Qur'an.

Nevertheless, the Qur'an confirms Jacob's divine election.

---

### **Genesis 29–30 — Jacob's family**

Jacob encounters Rachel and eventually marries Leah and Rachel.

Through his wives and servants, a large family develops.

These sons become the ancestors of the tribes of Israel.

### **Qur'anic commentary**

The Qur'an frequently uses the term **al-Asbāt**, usually translated “the Tribes,” for the Israelite tribal descendants.

---

### **Genesis 31**

Jacob departs from Laban.

After tension and confrontation, they establish an agreement and separate

peacefully.

---

## **Genesis 32**

Jacob prepares to meet Esau.

During the night occurs the famous wrestling episode.

Genesis says Jacob struggles with a mysterious man until daybreak.

He receives the name **Israel**.

## **Qur'anic commentary**

The Qur'an does **not** contain the story of Jacob wrestling with God or an angel.

Islamic theology generally rejects any suggestion that God can be physically overcome or engaged in bodily wrestling.

The Qur'an teaches:

**“There is nothing like unto Him.” — Qur'an 42:11**

Therefore Muslim interpreters would not understand God as literally participating in human-style physical combat.

---

## **Genesis 33**

Jacob and Esau meet and reconcile.

---

## Genesis 34

The episode concerning Dinah and Shechem occurs, followed by violent retaliation from Jacob's sons.

### Qur'anic commentary

This narrative does not appear in the Qur'an.

---

## Genesis 35

Jacob returns to Bethel.

God again confirms the name **Israel** and promises nations and descendants.

Rachel dies while giving birth to Benjamin.

Isaac later dies.

---

## Genesis 46–49

These chapters concern Jacob's migration into Egypt and his final blessings.

### Genesis 46

Jacob learns Joseph is alive and travels to Egypt.

God reassures him in a vision.

The family settles in Egypt.

### **Qur'anic parallel**

Qur'an 12 reaches essentially the same conclusion: Jacob and his household travel to Joseph in Egypt and are reunited.

---

### **Genesis 47**

Joseph settles his family.

Jacob meets Pharaoh.

Jacob later prepares for death.

---

### **Genesis 48**

Jacob blesses Joseph's sons:

- Ephraim
- Manasseh.

He gives the younger Ephraim precedence over Manasseh.

---

### **Genesis 49**

Jacob gathers his sons and pronounces statements or blessings concerning

the future of the tribes descended from them.

He then dies.

### **Qur’anic contrast**

The Qur’an gives a different final emphasis.

Rather than recording lengthy tribal predictions, **Qur’an 2:133**

emphasizes Jacob's concern about his children's religion:

“What will you worship after me?”

His sons affirm that they will worship the **one God of Abraham, Ishmael and Isaac**.

The Qur’anic focus is therefore **tawḥīd**, pure monotheism.

---

## **QUR’ANIC REFERENCES TO JACOB**

### **Qur’an 2:132–133**

#### **2:132**

Qur’an 2:132 The same did Abraham enjoin upon his sons, and also Jacob, [saying]: O my sons! Lo! Allah hath chosen for you the [true] religion; therefore die not save as men who have surrendered [unto Him].  
Abraham instructs his children to remain committed to submission to God.

Jacob gives the same instruction.

### **Commentary**



Abrahamic religion is presented as a religious inheritance—not merely a biological one.

---

## 2:133

Qur'an 2:133 Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.

At Jacob's death, he asks his sons whom they will worship after him.

They affirm the one God worshipped by:

- Abraham,
- Ishmael,
- Isaac.

## Commentary

Jacob's final concern is **theological fidelity**.

The Qur'an uses him as a model of preserving monotheism across generations.

---

## Qur'an 2:136

Qur'an 2:136 Say [O Muslims]: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of

them, and unto Him we have surrendered.  
Jacob is included among the recipients of God's prophetic guidance.

Muslims must believe in the revelation associated with him without  
rejecting God's other prophets.

---

### **Qur'an 2:140**

Qur'an 2:140 Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.

Jacob is among the patriarchs whom the Qur'an says should not simply be  
retroactively labeled according to later religious divisions.

---

### **Qur'an 3:84**

Qur'an 3:84 Say [O Muhammad]: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

Muhammad and the believers are instructed to affirm faith in God and  
what was revealed to:

- Abraham
- Ishmael
- Isaac

- Jacob
- the Tribes
- Moses
- Jesus
- and the prophets.

### Commentary

The prophetic message is fundamentally one:

**submission to the one God.**

---

### **Qur'an 6:84**

Qur'an 6:84 And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed [We guided] David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

God says He gave Abraham Isaac and Jacob and guided them.

### Commentary

Jacob's guidance comes directly from God.

---

### **Qur'an 11:71**

Qur'an 11:71 And his wife, standing by laughed when We gave her good tidings [of the birth] of Isaac, and, after Isaac, of Jacob.

Sarah receives good news not only of Isaac but of **Jacob after Isaac.**

## **Commentary**

Jacob's birth therefore forms part of God's promise to Abraham's household.

---

## **QUR'AN 12 — JACOB**

Jacob plays a major role in Surah Yusuf.

### **Qur'an 12:6**

Qur'an 12:6 Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.

Jacob tells Joseph that God will choose him, teach him interpretation and complete His favor upon Jacob's family just as He completed it upon Abraham and Isaac.

## **Commentary**

Jacob recognizes Joseph's future prophetic vocation.

---

### **Qur'an 12:38**

Qur'an 12:38 And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us [the seed of Abraham] and unto mankind; but most men give not thanks.

Joseph declares that he follows the religion of his fathers:

- Abraham,
- Isaac,
- Jacob.

He says it is not proper for them to associate anything with God.

### **Commentary**

The Qur'an defines the religion of the patriarchs through **tawḥīd**.

---

### **Qur'an 12:68**

Qur'an 12:68 And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not. Jacob gives his sons instructions for entering Egypt through different gates.

The Qur'an states that these precautions could not override God's decree.

### **Commentary**

Human planning is permissible, but ultimate reliance must remain upon God.

---

### **Qur'an 12:83**

Qur'an 12:83 [And when they came unto their father and had spoken thus to him] he said: Nay, but your minds have beguiled you into something. [My course

is] comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.

After Benjamin is detained, Jacob reacts with patience and trust in God.

He expresses hope that God will restore his sons.

### **Commentary**

Jacob exemplifies **ṣabr jamīl — beautiful patience**.

---

### **Qur'an 12:84–87**

Qur'an 12:84 And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.

Qur'an 12:85 They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!

Qur'an 12:86 He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.

Qur'an 12:87 Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.

Jacob withdraws in grief over Joseph.

Despite intense sorrow, he refuses to despair of God.

He instructs his sons to continue searching for Joseph and his brother.

### **Commentary**

The theological lesson is exceptionally important:

**Do not despair of God's mercy.**

Jacob experiences profound grief while maintaining faith.

The Qur'an therefore distinguishes sorrow from hopelessness.

---

## **Qur'an 12:88–98**

Qur'an 12:88 And when they came [again] before him [Joseph] they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,

Qur'an 12:89 He said: Know ye what ye did unto Joseph and his brother in your ignorance?

Qur'an 12:90 They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off [evil] and endureth [findeth favour]; for lo! Allah loseth not the wages of the kindly.

Qur'an 12:91 They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.

Qur'an 12:92 He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

Qur'an 12:93 Go with this shirt of mine and lay it on my father's face, he will become [again] a seer; and come to me with all your folk.

Qur'an 12:94 When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.

Qur'an 12:95 [Those around him] said: By Allah, lo! thou art in thine old aberration.

Qur'an 12:96 Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?

Qur'an 12:97 They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

Qur'an 12:98 He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

Eventually Joseph's identity becomes known.

His garment is sent to Jacob.

Jacob's sight is restored.

His sons acknowledge their wrongdoing and ask their father to seek forgiveness for them.

Jacob agrees.

### **Commentary**

Jacob appears as a forgiving prophetic father who directs repentance toward God.

---

### **Qur'an 12:99–100**

**Qur'an 12:99** And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!

**Qur'an 12:100** And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.

Jacob's family enters Egypt and is reunited with Joseph.

Joseph welcomes his parents and recognizes the fulfillment of his childhood dream.

### **Commentary**

The narrative completes the pattern:

**trial → patience → providence → reconciliation.**

---

### **Qur'an 19:49**

**Qur'an 19:49** So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made



a prophet.

God grants Abraham Isaac and Jacob, making both prophets.

---

### **Qur'an 21:72**

Qur'an 21:72 And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.

God grants Abraham Isaac and Jacob and makes them righteous.

---

## **18. ISRAEL AS JACOB**

### **Genesis 32:28**

Genesis 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. Jacob receives the name **Israel** following his mysterious nighttime

struggle.

The name is connected in Genesis with striving with God and humans and prevailing.

---

### **Genesis 35:10**

Genesis 35:10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

God again tells Jacob that his name shall be **Israel**.

### **Qur'anic commentary**

The Qur'an also uses **Israel** as a personal name.

---

### **Qur'an 3:93**

Qur'an 3:93 All food was lawful unto the Children of Israel, save that which Israel forbade himself, [in days] before the Torah was revealed. Say: Produce the Torah and read it [unto us] if ye are truthful.

The Qur'an says, in meaning:

All food was lawful to the Children of Israel except what **Israel had made unlawful for himself** before the Torah was revealed.

### **Commentary**

Classical Islamic interpretation overwhelmingly identifies **Israel with Jacob**.

Therefore:

**Banī Isrā'īl = Children of Israel = descendants of Jacob.**

This explains why the Qur'an can speak simultaneously about:

- Jacob as a prophet,
  - Israel as an individual,
  - and Banī Isrā'īl as a people.
- 

## **JOSEPH**

## 19. Joseph and his brothers

### Old Testament: Genesis 37–50

### Qur'an: Surah Yusuf 12:4–101

The Qur'an calls Joseph's narrative “**the best of stories**” in Qur'an 12:3.

---

## 1. JOSEPH'S DREAM

### Genesis 37:5–11

Genesis 37:5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

Genesis 37:6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

Genesis 37:7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

Genesis 37:8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

Genesis 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

Genesis 37:10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

Genesis 37:11 And his brethren envied him; but his father observed the saying. Joseph dreams that he and his brothers are binding sheaves.

His brothers' sheaves bow toward his.

He later dreams that:

- the sun,

- moon,
- and eleven stars

bow before him.

His brothers become jealous, while Jacob reflects on the matter.

---

## **Qur'an 12:4–6**

### **12:4**

Qur'an 12:4 When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me.

Joseph tells his father:

He has seen eleven stars, the sun and the moon bowing before him.

### **12:5**

Qur'an 12:5 He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.

Jacob warns Joseph not to tell the dream to his brothers because they

might plot against him.

### **12:6**

Qur'an 12:6 Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.

Jacob explains that God will choose Joseph, teach him interpretation and

complete His favor upon Jacob's household.

## **Qur'anic commentary**

The Qur'an turns Jacob into an insightful prophetic father who immediately perceives the spiritual significance of Joseph's dream.

The **eleven stars** correspond naturally to Joseph's eleven brothers, while the sun and moon represent his parental figures in the narrative.

---

## **2. BROTHERS' JEALOUSY**

### **Genesis 37:11–20**

Genesis 37:11 And his brethren envied him; but his father observed the saying.

Genesis 37:12 And his brethren went to feed their father's flock in Shechem.

Genesis 37:13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

Genesis 37:14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

Genesis 37:15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

Genesis 37:16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

Genesis 37:17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

Genesis 37:18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

Genesis 37:19 And they said one to another, Behold, this dreamer cometh.

Genesis 37:20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

Joseph's brothers envy him.

Later, when Joseph approaches them while they are away with the flocks,

they conspire against him.

Some want him dead.

---

## **Qur'an 12:7–18**

### **12:7**

Qur'an 12:7 Verily in Joseph and his brethren are signs [of Allah's Sovereignty] for the inquiring.

The Qur'an declares that Joseph and his brothers contain signs for those who inquire.

### **12:8**

Qur'an 12:8 When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration. The brothers complain that Joseph and his brother are more beloved to their father than they are.

### **12:9**

Qur'an 12:9 [One said]: Kill Joseph or cast him to some [other] land, so that your father's favour may be all for you, and [that] ye may afterward be righteous folk.

They consider killing Joseph or removing him so that their father's attention will be exclusively theirs.

They imagine they can become righteous afterward.

## **Commentary**

The Qur'an exposes a common moral deception:

**committing sin now while promising oneself repentance later.**

---

### **12:10**

Qur'an 12:10 One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.  
One brother opposes killing Joseph and suggests putting him into a well so  
a caravan may find him.

### **12:11–12**

Qur'an 12:11 They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?  
Qur'an 12:12 Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.  
They persuade Jacob to allow Joseph to accompany them.

### **12:13**

Qur'an 12:13 He said: Lo! in truth it saddens me that ye should take him with you, and I fear lest the wolf devour him while ye are heedless of him.  
Jacob says he fears a wolf might devour Joseph while they are inattentive.

### **12:14**

Qur'an 12:14 They said: If the wolf should devour him when we are [so strong] a band, then surely we should have already perished.  
They insist this could never happen.

### **12:15**

Qur'an 12:15 Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know [thee] not.  
They take Joseph and agree to place him into the well.

God reveals to Joseph that one day he will remind them of this deed when they do not recognize him.

### Commentary

Even at the moment Joseph is abandoned, divine providence is already operating.

---

### 12:16–17

Qur'an 12:16 And they came weeping to their father in the evening.

Qur'an 12:17 Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth.

The brothers return crying and claim that while they were racing, a wolf ate Joseph.

### 12:18

Qur'an 12:18 And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. [My course is] comely patience. And Allah it is Whose help is to be sought in that [predicament] which ye describe.

They produce Joseph's shirt with false blood.

Jacob recognizes that their own souls have tempted them into wrongdoing.

He responds with **beautiful patience** and seeks God's help.

### Commentary

Jacob's phrase **ṣabrun jamil** becomes a major Islamic concept:



patience without abandoning trust in God.

---

### **3. JOSEPH TAKEN AWAY**

#### **Genesis 37:23–28**

Genesis 37:23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; Genesis 37:24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

Genesis 37:25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

Genesis 37:26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

Genesis 37:27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

Genesis 37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

Joseph's brothers strip him of his special garment and place him in a pit.

A caravan appears.

Joseph is sold and taken toward Egypt.

---

#### **Qur'an 12:15–20**

Qur'an 12:15 Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know [thee] not.

Qur'an 12:16 And they came weeping to their father in the evening.

Qur'an 12:17 Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth.

Qur'an 12:18 And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. [My course is] comely patience. And Allah it is Whose help is to be sought in that [predicament] which ye describe.

Qur'an 12:19 And there came a caravan, and they sent their waterdrawer. He let down his pail [into the pit]. He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.

Qur'an 12:20 And they sold him for a low price, a number of silver coins; and they attached no value to him.

The Qur'an similarly describes:

- Joseph placed in the well,
- the brothers returning with false evidence,
- travelers discovering Joseph,
- Joseph being treated as merchandise,
- his sale for a small price.

### **Qur'anic commentary**

The Qur'an emphasizes the dramatic reversal of divine providence.

People regard Joseph as something of little value.

God is actually preparing him for extraordinary authority.

---

## **4. JOSEPH IN EGYPT**

### **Genesis 39**

Joseph is sold to Potiphar, an Egyptian official.

God is with Joseph, and he prospers.

Potiphar recognizes his competence and places his household under Joseph's authority.

Later Potiphar's wife attempts to seduce Joseph.

Joseph refuses.

She falsely accuses him.

Joseph is imprisoned.

---

## **Qur'an 12:21–35**

### **12:21**

Qur'an 12:21 And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus we established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in His career, but most of mankind know not.

The Egyptian who purchases Joseph tells his wife to treat him honorably.

The Qur'an explains that God is establishing Joseph in the land and preparing to teach him.

### **Commentary**

Events that appear disastrous are becoming instruments of divine purpose.

---

### **Qur'an 12:22**

Qur'an 12:22 And And when he reached his prime We gave him wisdom and

knowledge. Thus We reward the good.

When Joseph reaches maturity, God gives him judgment and knowledge.

## Commentary

Joseph's wisdom comes from God.

---

## 5. TEMPTATION

### Genesis 39:7–20

Genesis 39:7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

Genesis 39:8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

Genesis 39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

Genesis 39:10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

Genesis 39:11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

Genesis 39:12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

Genesis 39:13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

Genesis 39:14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

Genesis 39:15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

Genesis 39:16 And she laid up his garment by her, until his lord came home.

Genesis 39:17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

Genesis 39:18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

Genesis 39:19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

Genesis 39:20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. Potiphar's wife repeatedly attempts to persuade Joseph into sexual

wrongdoing.

Joseph refuses because:

- it would betray his master,
- and it would be a sin against God.

Eventually she grabs his garment.

Joseph flees.

She then uses the garment as supposed evidence against him.

Joseph is imprisoned.

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## **Qur'an 12:23–35**

### **Qur'an 12:23**

Qur'an 12:23 And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Lo! wrong-doers never prosper.

The woman in whose house Joseph lives attempts to entice him and closes the doors.

Joseph seeks refuge in God.

## Commentary

His first response is God-consciousness.

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### 12:24

Qur'an 12:24 She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.

The Qur'an says God turns evil and indecency away from Joseph because he is among God's sincere/chosen servants.

## Commentary

The theological emphasis is divine protection combined with Joseph's moral sincerity.

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### 12:25

Qur'an 12:25 And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom? Joseph runs toward the door.

His garment is torn from behind.

Her husband appears.

### 12:26–27

Qur'an 12:26 [Joseph] said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she

speakeeth truth and he is of the liars.

Qur'an 12:27 And if his shirt is torn from behind, then she hath lied and he is of the truthful.

Joseph says she attempted to seduce him.

Evidence from the torn garment demonstrates Joseph's innocence:

if torn from behind, he was fleeing her rather than pursuing her.

### **12:28–29**

Qur'an 12:28 So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.

Qur'an 12:29 O Joseph! Turn away from this, and thou, [O woman], ask forgiveness for thy sin. Lo! thou art of the faulty.

Joseph's innocence becomes apparent.

The woman is told to seek forgiveness.

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### **12:30–32**

Qur'an 12:30 And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.

Qur'an 12:31 And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch [to lie on at the feast] and gave to every one of them a knife and said [to Joseph]: Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is no a human being. This is not other than some gracious angel.

Qur'an 12:32 She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.

Women of the city gossip about the incident.

The woman invites them.

When Joseph appears, they are astonished by his appearance.

She acknowledges that she attempted to seduce him.

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### **12:33**

Qur'an 12:33 He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wives from me I shall incline unto them and become of the foolish.

Joseph prays that prison is preferable to yielding to their sinful invitation.

### **Commentary**

This is one of Joseph's great moral statements.

He prefers worldly hardship to disobedience toward God.

---

### **12:34**

Qur'an 12:34 So his Lord heard his prayer and fended off their wives from him. Lo! He is Hearer, Knower.

God answers Joseph and protects him.

### **12:35**

Qur'an 12:35 And it seemed good to them [the men-folk] after they had seen the signs [of his innocence] to imprison him for a time.

Despite evidence of his innocence, authorities decide to imprison him

temporarily.

### **Qur'anic commentary**

Human institutions may act unjustly, but the Qur'anic narrative repeatedly shows that injustice cannot defeat God's ultimate plan.



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## **6. PRISON**

### **Genesis 39:20–23; Genesis 40**

Joseph is imprisoned.

God remains with him and gives him favor with the prison keeper.

Two royal officials—the cupbearer and baker—are imprisoned.

Each has a dream.

Joseph correctly interprets their dreams.

The cupbearer is restored, while the baker meets the fate Joseph predicted.

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### **Qur'an 12:36–42**

#### **12:36**

Qur'an 12:36 And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good [at interpretation].

Two young men enter prison with Joseph and describe dreams.

#### **12:37**

Qur'an 12:37 He said: The food which ye are given [daily] shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.

Joseph says God has taught him interpretation.

He then begins explaining his faith.

### 12:38

Qur'an 12:38 And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us [the seed of Abraham] and unto mankind; but most men give not thanks.

Joseph declares that he follows the religion of:

- Abraham,
- Isaac,
- Jacob,

and that associating partners with God is unacceptable.

### Commentary

This is a major difference in emphasis.

The Qur'an turns the prison scene into an occasion for **da'wah—calling people to monotheism.**

---

### 12:39

Qur'an 12:39 O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty?

Joseph asks:

Are many separate lords better, or Allah, the One, the Supreme?

### Commentary

This summarizes Qur'anic monotheism.

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### 12:40

Qur'an 12:40 Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not. Joseph explains that the gods people worship besides God are merely names without divine authority.

Judgment belongs to God alone.

He has commanded that people worship none but Him.

### Commentary

Joseph is therefore portrayed as an explicit preacher of **tawḥīd**.

---

### 12:41

Qur'an 12:41 O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire. Joseph interprets the dreams.

One prisoner will again serve wine to his ruler.

The other man's predicted fate is unfavorable.

### 12:42

Qur'an 12:42 And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he [Joseph] stayed in prison for some years. Joseph asks the man expected to be released to mention him to his ruler.

Joseph nevertheless remains imprisoned for additional years.

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## **7. THE ROYAL DREAM**

### **Genesis 41:1–36**

Genesis 41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

Genesis 41:2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

Genesis 41:3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

Genesis 41:4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

Genesis 41:5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

Genesis 41:6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

Genesis 41:7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

Genesis 41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Genesis 41:9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

Genesis 41:10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

Genesis 41:11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

Genesis 41:12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to

each man according to his dream he did interpret.

Genesis 41:13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Genesis 41:14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

Genesis 41:15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

Genesis 41:16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Genesis 41:17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

Genesis 41:18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

Genesis 41:19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

Genesis 41:20 And the lean and the ill favoured kine did eat up the first seven fat kine:

Genesis 41:21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

Genesis 41:22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

Genesis 41:23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

Genesis 41:24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

Genesis 41:25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

Genesis 41:26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

Genesis 41:27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

Genesis 41:28 This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

Genesis 41:29 Behold, there come seven years of great plenty throughout all the land of Egypt:

Genesis 41:30 And there shall arise after them seven years of famine; and all the

plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

Genesis 41:31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

Genesis 41:32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Genesis 41:33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Genesis 41:34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

Genesis 41:35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

Genesis 41:36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

Pharaoh dreams about:

- seven healthy cows consumed by seven thin cows,
- seven healthy ears of grain consumed by seven thin ones.

His advisers cannot explain the dream.

The cupbearer remembers Joseph.

Joseph interprets it as:

- seven years of abundance,
- followed by seven years of severe famine.

He advises storing grain during the prosperous years.

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## **Qur'an 12:43–49**

### **12:43–44**

Qur'an 12:43 And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other [seven] dry. O notables! Expound for me my vision, if ye can interpret dreams.

Qur'an 12:44 They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.

The king describes almost the same symbolic dream:

- seven fat cows eaten by seven lean cows,
- seven green ears,
- seven dry ones.

The royal advisers cannot interpret it.

## **12:45**

Qur'an 12:45 And he of the two who was released, and [now] at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.

The former prisoner finally remembers Joseph.

## **12:46**

Qur'an 12:46 [And when he came to Joseph in the prison, he exclaimed]: Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other [seven] dry, that I may return unto the people, so that they may know.

He approaches Joseph and asks for the interpretation.

## **12:47**

Qur'an 12:47 He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.

Joseph explains that there will be seven productive years and advises

storing much of the grain.

## **12:48**

Qur'an 12:48 Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored. Seven difficult years will follow.

## **12:49**

Qur'an 12:49 Then, after that, will come a year when the people will have plenteous crops and when they will press [wine and oil]. Afterward will come a year of relief and renewed agricultural abundance.

### **Commentary**

Joseph does more than predict disaster.

He provides a practical economic strategy.

In Qur'anic terms, prophetic wisdom encompasses both revelation and responsible administration.

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## **8. JOSEPH ELEVATED**

### **Genesis 41:37–57**

Genesis 41:37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

Genesis 41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

Genesis 41:39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

Genesis 41:40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

Genesis 41:41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.



Genesis 41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

Genesis 41:43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Genesis 41:44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Genesis 41:45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

Genesis 41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Genesis 41:47 And in the seven plenteous years the earth brought forth by handfuls.

Genesis 41:48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

Genesis 41:49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

Genesis 41:50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

Genesis 41:51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

Genesis 41:52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Genesis 41:53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

Genesis 41:54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

Genesis 41:55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

Genesis 41:56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

Genesis 41:57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Pharaoh recognizes Joseph's wisdom.

Joseph is elevated to high administrative authority.

He supervises grain storage during years of abundance.

When famine comes, Egypt possesses food reserves.

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### **Qur'an 12:50–57**

Qur'an 12:50 And the king said: Bring him unto me. And when the messenger came unto him, he [Joseph] said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.

Qur'an 12:51 He [the king] [then sent for those women and] said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.

Qur'an 12:52 [Then Joseph said: I asked for] this, that he [my lord] may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.

Qur'an 12:53 I do not exculpate myself. Lo! the [human] soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.

Qur'an 12:54 And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted.

Qur'an 12:55 He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.

Qur'an 12:56 Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.

Qur'an 12:57 And the reward of the Hereafter is better, for those who believe and ward off [evil].

The Qur'anic version includes an important additional step.

### **12:50**

Qur'an 12:50 And the king said: Bring him unto me. And when the messenger came unto him, he [Joseph] said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.

The king orders Joseph released.

Joseph refuses to simply leave prison until his innocence is publicly investigated.

### Commentary

Joseph seeks **vindication**, not merely freedom.

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#### 12:51

Qur'an 12:51 He [the king] [then sent for those women and] said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful. The women acknowledge Joseph's innocence.

The official's wife admits her wrongdoing.

#### 12:52–53

Qur'an 12:52 [Then Joseph said: I asked for] this, that he [my lord] may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.  
Qur'an 12:53 I do not exculpate myself. Lo! the [human] soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful. The truth becomes clear.

The narrative reflects upon human weakness and God's mercy.

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#### 12:54

Qur'an 12:54 And the king said: Bring him unto me that I may attach him to my

person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted.

The king summons Joseph and appoints him to a trusted position.

## **12:55**

Qur'an 12:55 He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.

Joseph asks to oversee the storehouses because he is knowledgeable and trustworthy.

## **Commentary**

This provides an important Qur'anic principle of public administration:

**competence + trustworthiness.**

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## **12:56–57**

Qur'an 12:56 Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.

Qur'an 12:57 And the reward of the Hereafter is better, for those who believe and ward off [evil].

God establishes Joseph in the land.

The Qur'an states that God's mercy reaches whom He wills and that the reward of the righteous is not lost.

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## **9. THE BROTHERS ARRIVE**

### **Genesis 42–44**

Famine drives Joseph's brothers to Egypt.

They do not recognize Joseph.

Joseph recognizes them.

He eventually requires them to bring their younger brother Benjamin.

Their encounters test their character and force them to confront their past wrongdoing.

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## **Qur'an 12:58–79**

### **12:58**

Qur'an 12:58 And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.  
Joseph's brothers come to him.

He recognizes them, but they do not recognize him.

### **12:59–60**

Qur'an 12:59 And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?

Qur'an 12:60 And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.

Joseph instructs them to return with their brother.

### **12:61**

Qur'an 12:61 They said: We will try to win him from his father: that we will surely do.

They agree to persuade their father.

## 12:62

**Qur'an 12:62** He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.

Joseph secretly returns their merchandise to their baggage so they will have reason to return.

## Commentary

Joseph's conduct combines strategy, generosity and concern for reunion.

---

## 12:63–66

**Qur'an 12:63** So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.

**Qur'an 12:64** He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy.

**Qur'an 12:65** And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What [more] can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel [load]. This [that we bring now] is a light measure.

**Qur'an 12:66** He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.

The brothers return to Jacob and ask permission to take Benjamin.

Jacob remembers what happened to Joseph and is reluctant.

Eventually they give a solemn promise to protect Benjamin.

---

## **12:67**

**Qur'an 12:67** And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust. Jacob tells them to enter through different gates but acknowledges that his precautions cannot override God's decree.

### **Commentary**

The Qur'an balances:

**taking precautions**

with

**trusting divine providence.**

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## **10. BENJAMIN**

### **Genesis 43–44**

Benjamin travels to Egypt.

Joseph privately reveals affection toward him.

A royal cup is later discovered in Benjamin's possession as part of Joseph's plan.

The brothers fear returning to Jacob without him.

Judah makes a passionate plea.

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## **Qur'an 12:69–79**

### **12:69**

Qur'an 12:69 And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did. Joseph receives Benjamin privately and reveals:

“I am your brother.”

He reassures him.

### **12:70**

Qur'an 12:70 And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! ye are surely thieves!  
A drinking vessel is placed in Benjamin's baggage.

### **12:71–75**

Qur'an 12:71 They cried, coming toward them: What is it ye have lost?

Qur'an 12:72 They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I [said Joseph] am answerable for it.

Qur'an 12:73 They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.

Qur'an 12:74 They said: And what shall be the penalty for it, if ye prove liars?

Qur'an 12:75 They said: The penalty for it! He in whose bag [the cup] is found, he is the penalty for it. Thus we requite wrong-doers.

The caravan is stopped and searched.

The brothers themselves state the legal consequence according to their own custom.

### **12:76**



Qur'an 12:76 Then he [Joseph] began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades [of mercy] whom We will, and over every lord of knowledge there is one more knowing.  
Joseph begins searching the others' bags before finding the vessel with Benjamin.

The Qur'an explicitly says:

God planned matters for Joseph.

### **Commentary**

The verse stresses divine providence behind Joseph's strategy.

---

#### **12:77**

Qur'an 12:77 They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said [within himself]: Ye are in worse case, and Allah knoweth best [the truth of] that which ye allege. The brothers make an insulting statement linking Benjamin to Joseph.

Joseph suppresses his reaction.

#### **12:78**

Qur'an 12:78 They said: O ruler of the land! Lo! he hath a very aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness. They beg Joseph to take one of them instead because Benjamin has an elderly father.

#### **12:79**

**Qur'an 12:79** He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.  
Joseph refuses to punish an innocent substitute.

### **Commentary**

A significant moral principle appears:

**one person cannot simply be punished for another person's supposed offense.**

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## **11. JOSEPH REVEALS HIMSELF**

### **Genesis 45**

Joseph finally tells his brothers who he is.

They are terrified.

Joseph comforts them and recognizes that God used the events to preserve life.

He sends for Jacob and the household.

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### **Qur'an 12:80–93**

**Qur'an 12:80** So, When they despaired of [moving] him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime? Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.

**Qur'an 12:81** Return unto your father and say: O our father! Lo! thy son hath

stolen. We testify only to that which we know; we are not guardians of the Unseen.

**Qur'an 12:82** Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.

**Qur'an 12:83** [And when they came unto their father and had spoken thus to him] he said: Nay, but your minds have beguiled you into something. [My course is] comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.

**Qur'an 12:84** And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.

**Qur'an 12:85** They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!

**Qur'an 12:86** He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.

**Qur'an 12:87** Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.

**Qur'an 12:88** And when they came [again] before him [Joseph] they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,

**Qur'an 12:89** He said: Know ye what ye did unto Joseph and his brother in your ignorance?

**Qur'an 12:90** They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off [evil] and endureth [findeth favour]; for lo! Allah loseth not the wages of the kindly.

**Qur'an 12:91** They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.

**Qur'an 12:92** He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

**Qur'an 12:93** Go with this shirt of mine and lay it on my father's face, he will become [again] a seer; and come to me with all your folk.

Before Joseph reveals himself, the Qur'an spends additional time

describing Jacob's sorrow and the brothers' return.

## **12:83**

**Qur'an 12:83** [And when they came unto their father and had spoken thus to him] he said: Nay, but your minds have beguiled you into something. [My course

is] comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.

Jacob again responds with beautiful patience.

## 12:84

Qur'an 12:84 And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing. He grieves for Joseph.

## 12:85–86

Qur'an 12:85 They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!

Qur'an 12:86 He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.

His sons express concern over his continuing grief.

Jacob responds that he complains of his suffering and sorrow **only to God**.

## Commentary

This is one of the most spiritually important statements in Surah Yusuf.

Faithful patience does not mean pretending not to feel pain.

Jacob expresses his grief—but directs his ultimate complaint to God.

---

## 12:87

Qur'an 12:87 Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.

Jacob orders his sons:

Search for Joseph and his brother and do not despair of God's relief/mercy.

## Commentary

Despair of divine mercy is strongly condemned.

---

### 12:88

Qur'an 12:88 And when they came [again] before him [Joseph] they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,  
The brothers return in hardship and plead for assistance.

### 12:89

Qur'an 12:89 He said: Know ye what ye did unto Joseph and his brother in your ignorance?  
Joseph asks whether they remember what they did to Joseph and his brother.

### 12:90

Qur'an 12:90 They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off [evil] and endureth [findeth favour]; for lo! Allah loseth not the wages of the kindly.  
They realize:

“Are you indeed Joseph?”

He identifies himself and credits God with favor.

He says that whoever remains God-conscious and patient will not lose the reward of righteousness.

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## 12:91

Qur'an 12:91 They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.

The brothers admit:

- God favored Joseph above them,
- they were wrong.

## 12:92

Qur'an 12:92 He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

Joseph responds:

There will be no reproach against you today. May God forgive you.

### **Qur'anic commentary**

This is one of the Qur'an's strongest examples of forgiveness.

Joseph possesses power over the very people who betrayed him, yet chooses reconciliation rather than revenge.

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## **Qur'an 12:93**

Qur'an 12:93 Go with this shirt of mine and lay it on my father's face, he will become [again] a seer; and come to me with all your folk.

Joseph sends his garment to Jacob and tells the brothers to bring the entire family.

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## **12. JACOB REUNITED WITH JOSEPH**

### **Genesis 46**

Jacob travels to Egypt with his household.

God reassures him.

Joseph meets his father.

The family is reunited.

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### **Qur'an 12:94–100**

#### **12:94**

Qur'an 12:94 When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.

As the caravan leaves Egypt, Jacob says that he senses Joseph's presence.

#### **12:95**

Qur'an 12:95 [Those around him] said: By Allah, lo! thou art in thine old aberration.

Those around him think he remains consumed by his old attachment.

#### **12:96**

Qur'an 12:96 Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?

The bearer of good news arrives and places Joseph's garment upon Jacob, and his sight returns.

Jacob reminds them that he had said he knew from God what they did not

know.

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### **12:97**

**Qur'an 12:97** They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

The brothers ask:

Father, seek forgiveness for our sins; we were truly wrong.

### **12:98**

**Qur'an 12:98** He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

Jacob says he will ask his Lord to forgive them.

### **Commentary**

The family reconciliation includes:

- confession,
  - repentance,
  - forgiveness,
  - prayer.
- 

### **Qur'an 12:99**

**Qur'an 12:99** And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!

Joseph receives his parents and tells them to enter Egypt securely, God



willing.

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## **Qur'an 12:100**

Qur'an 12:100 And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.

Joseph raises his parents to a place of honor.

His family bows before him.

Joseph tells his father:

This is the fulfillment of my earlier dream.

He praises God for:

- bringing him out of prison,
- reuniting his family,
- and bringing good from circumstances corrupted by Satan.

## **Commentary**

The dream of **12:4** has finally been fulfilled.

The narrative begins with:

**eleven stars + sun + moon bowing**

and ends with Joseph's family honoring him.

The Qur'an attributes the final outcome not to Joseph's cleverness alone but to God's subtle providence.

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### **QUR'AN 12:101 — JOSEPH'S FINAL PRAYER**

Joseph prays in meaning:

Lord, You have given me authority and taught me interpretation. Creator of the heavens and earth, You are my Protector in this world and the Hereafter. Cause me to die in submission to You and join me with the righteous.

#### **Qur'anic commentary**

This prayer summarizes Joseph's entire character.

Despite attaining:

- political authority,
- wealth,
- vindication,
- family restoration,

his ultimate concern is not worldly success.

It is:

**faithfulness to God and inclusion among the righteous.**

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## MAJOR GENESIS–QUR’AN PARALLELS IN JOSEPH’S STORY

| Event                  | Old Testament        | Qur’an    |
|------------------------|----------------------|-----------|
| Joseph's dream         | Genesis 37:5–11      | 12:4–6    |
| Brothers' jealousy     | Genesis 37:11–20     | 12:7–18   |
| Joseph abandoned       | Genesis 37:23–28     | 12:15–20  |
| Joseph in Egypt        | Genesis 39           | 12:21–35  |
| Sexual temptation      | Genesis 39:7–20      | 12:23–35  |
| Prison                 | Genesis 39:20–23; 40 | 12:36–42  |
| Royal dream            | Genesis 41:1–36      | 12:43–49  |
| Joseph elevated        | Genesis 41:37–57     | 12:50–57  |
| Brothers in Egypt      | Genesis 42–44        | 12:58–79  |
| Benjamin               | Genesis 43–44        | 12:69–79  |
| Joseph reveals himself | Genesis 45           | 12:88–93  |
| Family reunited        | Genesis 46           | 12:94–100 |

## OVERALL QUR’ANIC COMMENTARY

The Qur’an presents **Ishmael, Isaac, Jacob and Joseph as members of**

**one continuous prophetic household**, not as representatives of competing religions.

The sequence is especially important:

## **Abraham**

→ **Ishmael and Isaac**

Through **Ishmael**, Islamic tradition connects Abraham with:

**Mecca → Ka‘bah → Arabian prophetic line → Muhammad.**

Through **Isaac**, Scripture continues through:

**Jacob/Israel → Twelve Tribes → Moses and the Israelite prophets →**

**David → Solomon → Jesus.**

The Qur’an therefore honors **both branches of Abraham’s family**.

Its recurring argument is that Abraham’s true inheritance is not ethnicity alone but **tawḥīd—worship of the one God—and submission to Him**.

Joseph’s story then becomes one of the Qur’an’s fullest demonstrations of that theology. Its central themes are:

- **Tawḥīd:** Joseph worships the one God of Abraham, Isaac and Jacob.
- **Prophethood:** God guides events even before Joseph understands their purpose.

- **Patience:** Jacob and Joseph endure severe trials without abandoning God.
- **Chastity:** Joseph chooses obedience over temptation.
- **Providence:** the well, slavery, imprisonment and famine ultimately become stages in God's plan.
- **Repentance:** Joseph's brothers eventually acknowledge their wrongdoing.
- **Forgiveness:** Joseph refuses revenge when he finally possesses power.
- **Hope:** Jacob insists that believers must not despair of God's mercy.
- **Humility:** Joseph attributes his success to God rather than himself.
- **Submission:** at the height of his worldly power, Joseph asks to remain submitted to God and be joined with the righteous.

The theological trajectory is therefore:

**Abraham's submission → Ishmael and Isaac → Jacob's monotheistic household → Joseph's steadfast faith → continuation of the prophetic tradition.**

**MOSES, THE EXODUS, TORAH, AND SHARED OLD  
TESTAMENT–QUR'ANIC TEACHINGS**

## MOSES

Moses (Mūsā) occupies an extraordinary position in the Qur'an. His encounters with Pharaoh, his mission to Israel, the Exodus, Sinai, the Torah, and the failures and repentance of the Children of Israel are repeatedly used as lessons concerning revelation, faith, arrogance, patience, divine judgment, and mercy.

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### 20. Birth of Moses

#### Old Testament

##### Exodus 1:8–22

Exodus 1:8 Now there arose up a new king over Egypt, which knew not Joseph.

Exodus 1:9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Exodus 1:10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Exodus 1:11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Exodus 1:12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

Exodus 1:13 And the Egyptians made the children of Israel to serve with rigour:

Exodus 1:14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Exodus 1:15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiprah, and the name of the other Puah:

Exodus 1:16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

Exodus 1:17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

Exodus 1:18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

Exodus 1:19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

Exodus 1:20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

Exodus 1:21 And it came to pass, because the midwives feared God, that he made them houses.

Exodus 1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

A new king arises over Egypt who does not recognize Joseph's

importance. Alarmed by the growing Israelite population, Pharaoh

subjects them to forced labor and oppression.

He orders the Hebrew midwives to kill newborn Hebrew boys, but they

fear God and refuse. Pharaoh eventually commands his people that every

newborn Hebrew boy is to be thrown into the Nile while the girls are

permitted to live.

## **Exodus 2:1–10**

Exodus 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

Exodus 2:2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

Exodus 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

Exodus 2:4 And his sister stood afar off, to wit what would be done to him.

Exodus 2:5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark

among the flags, she sent her maid to fetch it.

Exodus 2:6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Exodus 2:7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

Exodus 2:8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

Exodus 2:9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

Exodus 2:10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

A Levite woman gives birth to a son and hides him for three months.

When she can no longer conceal him, she places him in a waterproof basket among the reeds of the Nile.

The child's sister watches from a distance.

Pharaoh's daughter discovers the baby and recognizes him as a Hebrew child. His sister offers to find a Hebrew woman to nurse him, resulting in the child's own mother nursing him.

When he grows older, Pharaoh's daughter adopts him and names him Moses.

## **Qur'an**

### **Qur'an 20:37–40**

Qur'an 20:37 And indeed, another time, already We have shown thee favour,

Qur'an 20:38 When we inspired in thy mother that which is inspired,

Qur'an 20:39 Saying: Throw him into the ark, and throw it into the river, then



the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will,

**Qur'an 20:40** When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then camest thou [hither] by [My] providence, O Moses, Allah reminds Moses that He had already favored him in his infancy.

Allah inspired Moses' mother concerning what she should do. Moses was placed into a container and cast into the river, after which the river carried him to a person who was an enemy of Allah and of Moses.

Allah placed His love upon Moses so that he would be raised under divine protection.

Moses' sister followed him and directed Pharaoh's household toward someone who could nurse him. Thus Moses was returned to his mother so that she could be comforted.

The passage then moves forward to Moses' later killing of a man and God's deliverance of him from distress.

### **Qur'an 28:3–13**

**Qur'an 28:3** We narrate unto thee [somewhat] of the story of Moses and Pharaoh with truth, for folk who believe.

**Qur'an 28:4** Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption.

**Qur'an 28:5** And We desired to show favour unto those who were oppressed in

the earth, and to make them examples and to make them the inheritors,  
Qur'an 28:6 And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.

Qur'an 28:7 And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him [one] of Our messengers.

Qur'an 28:8 And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.

Qur'an 28:9 And the wife of Pharaoh said: [He will be] a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.

Qur'an 28:10 And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.

Qur'an 28:11 And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.

Qur'an 28:12 And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?

Qur'an 28:13 So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.

Pharaoh is described as an arrogant ruler who divided the people into groups and oppressed one section of society, killing their sons while sparing their women.

Allah declares His intention to favor those who had been oppressed, make them leaders and inheritors, establish them in the land, and show Pharaoh and his officials what they feared.

Allah inspires Moses' mother to nurse him and, when afraid for him, place him into the river without fearing or grieving because Allah promises to

return him and make him one of His messengers.

Pharaoh's household finds Moses.

Pharaoh's wife asks that the child not be killed, hoping he might benefit them or be adopted as a son.

Moses' mother nearly reveals his identity because of her grief, but Allah strengthens her heart.

Moses refuses the available wet nurses until his sister directs Pharaoh's household toward a family that can care for him.

Thus Allah restores Moses to his mother so she will know that Allah's promise is true.

### **Qur'anic commentary**

The Qur'an presents Moses' survival not merely as fortunate circumstances but as **divine providence operating inside Pharaoh's own household.**

Pharaoh attempts to destroy Israelite boys, yet the very child through whom his tyranny will eventually be challenged is raised under his authority.

The central Qur'anic lessons are:

- Allah controls history even when tyrants appear powerful.

- Divine promises can be fulfilled through unexpected means.
- Moses' mother demonstrates trust in revelation.
- Political oppression does not escape divine judgment.
- Allah may protect His servant through the very institutions attempting to destroy him.

The Qur'an therefore transforms Moses' infancy into a theological demonstration of **tawakkul — reliance upon Allah — and divine sovereignty.**

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## 21. Moses Raised in Pharaoh's Household

### Old Testament

#### Exodus 2:5–10

Exodus 2:5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

Exodus 2:6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Exodus 2:7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

Exodus 2:8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

Exodus 2:9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

Exodus 2:10 And the child grew, and she brought him unto Pharaoh's daughter,

and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Pharaoh's daughter finds Moses in the Nile.

She takes pity on him despite recognizing that he is a Hebrew child.

Moses' own mother nurses him before he is eventually brought into

Pharaoh's household and adopted by Pharaoh's daughter.

## **Qur'an**

### **Qur'an 28:7–13**

Qur'an 28:7 And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him [one] of Our messengers.

Qur'an 28:8 And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.

Qur'an 28:9 And the wife of Pharaoh said: [He will be] a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.

Qur'an 28:10 And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.

Qur'an 28:11 And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.

Qur'an 28:12 And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?

Qur'an 28:13 So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.

Allah instructs Moses' mother to place him in the river if she fears for him

and promises both his return and his future status as a messenger.

Pharaoh's household takes him in.

Pharaoh's wife argues that Moses should not be killed, saying that he may become a source of joy and perhaps benefit them.

Moses refuses the other wet nurses.

His sister then directs Pharaoh's household toward his own family.

Allah consequently reunites Moses with his mother.

### **Qur'anic commentary**

The Qur'an emphasizes divine control over Moses' upbringing.

Moses is physically inside the household of the tyrant whom he will later confront, yet Pharaoh cannot prevent Allah's plan.

The story teaches that worldly power cannot overturn divine decree.

It also provides an example of the Qur'anic principle expressed elsewhere:

Humanity plans, but Allah possesses the ultimate determination of events.

Moses' childhood becomes evidence that Allah can preserve His chosen servant even in apparently impossible circumstances.

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## **22. Moses Kills an Egyptian**

### **Old Testament**

#### **Exodus 2:11–15**

Exodus 2:11 And it came to pass in those days, when Moses was grown, that he

went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

Exodus 2:12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

Exodus 2:13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

Exodus 2:14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

Exodus 2:15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

When Moses is grown, he goes out among the Hebrews and sees their forced labor.

He witnesses an Egyptian striking a Hebrew.

After looking around, Moses kills the Egyptian and hides the body.

The following day, Moses attempts to intervene between two Hebrews who are fighting.

One challenges Moses' authority and asks whether Moses intends to kill him as he killed the Egyptian.

Moses realizes that the incident has become known.

Pharaoh hears what happened and seeks to kill Moses.

Moses therefore flees Egypt and goes to Midian.

**Qur'an**

**Qur'an 28:14–21**

Qur'an 28:14 And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.

Qur'an 28:15 And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.

Qur'an 28:16 He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.

Qur'an 28:17 He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty.

Qur'an 28:18 And morning found him in the city, fearing, vigilant, when behold! he who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead.

Qur'an 28:19 And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers.

Qur'an 28:20 And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice.

Qur'an 28:21 So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.

When Moses reaches maturity, Allah gives him wisdom and knowledge.

Moses enters the city at a time when its people are inattentive and finds two men fighting: one from his own people and another from the enemy.

The Israelite asks Moses for assistance.

Moses strikes the Egyptian, resulting in the man's death.

Moses immediately recognizes the seriousness of what happened and seeks Allah's forgiveness.

Allah forgives him.



Moses promises that because of Allah's favor he will never become a supporter of criminals.

The next day the same Israelite again seeks his help.

Eventually a man comes from the far side of the city warning Moses that the authorities are discussing killing him.

Moses leaves Egypt in fear, praying that Allah will save him from the wrongdoing people.

### **Qur'anic commentary**

The Qur'an does **not portray Moses' killing as an act Allah commanded him to perform.**

Instead Moses recognizes that he has done wrong and asks Allah for forgiveness.

This is significant Qur'anically because prophets are presented as servants of God who themselves depend upon divine forgiveness and guidance.

Moses' immediate repentance demonstrates:

1. recognition of wrongdoing,
2. turning directly to Allah,
3. receiving forgiveness,
4. resolving not to assist wrongdoing again.

The incident also illustrates the Qur'anic doctrine that sincere repentance can bring forgiveness without requiring another person to bear the sinner's guilt.

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## **23. Moses Flees**

### **Old Testament**

#### **Exodus 2:15–22**

Exodus 2:15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Exodus 2:16 Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

Exodus 2:17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

Exodus 2:18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day?

Exodus 2:19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

Exodus 2:20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

Exodus 2:21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

Exodus 2:22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

Pharaoh seeks Moses' death, so Moses flees Egypt and settles in Midian.

At a well he encounters shepherds mistreating the daughters of the priest of Midian.

Moses defends the women and waters their flock.

Their father invites Moses into his household.

Moses eventually marries Zipporah and has a son named Gershom.

## **Qur'an**

### **Qur'an 28:20–28**

Qur'an 28:20 And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice.

Qur'an 28:21 So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.

Qur'an 28:22 And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road.

Qur'an 28:23 And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back [their flocks]. He said: What aileth you? The two said: We cannot give [our flocks] to drink till the shepherds return from the water; and our father is a very old man.

Qur'an 28:24 So he watered [their flock] for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good Thou sendest down for me.

Qur'an 28:25 Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water [the flock] for us. Then, when he came unto him and told him the [whole] story, he said: Fear not! Thou hast escaped from the wrongdoing folk.

Qur'an 28:26 One of the two women said: O my father! Hire him! For the best [man] that thou canst hire in the strong, the trustworthy.

Qur'an 28:27 He said: Lo! I fain would marry thee to one on condition that thou hirest thyself to me for Then if thou completest ten it will be of thine it hard for thee. Allah willing, thou wilt find of these two daughters of mine [the term of] eight pilgrimages. own accord, for I would not make me of the righteous.

Qur'an 28:28 He said: That [is settled] between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.

A man warns Moses that the authorities are plotting to kill him.

Moses leaves Egypt fearful but trusting Allah.

He prays:

My Lord, save me from the wrongdoing people.

While traveling toward Midian, Moses prays that Allah will guide him.

At the watering place of Midian he sees a group of shepherds and two women holding back their flock.

Moses asks why they are waiting.

They explain that they cannot water their animals until the other shepherds leave and that their father is elderly.

Moses waters their animals for them.

He then withdraws into the shade and asks Allah for whatever good He may provide.

One of the women later approaches Moses modestly and tells him that her father wishes to reward him.

After Moses tells his story, the father reassures him that he has escaped the unjust people.

One daughter recommends employing Moses because a good worker should be strong and trustworthy.

Moses is eventually offered marriage to one of the daughters in connection with a period of service.

## **Qur'anic commentary**

The Qur'an uses Moses' exile to illustrate how Allah develops His messenger through hardship.

Moses moves from:

**palace → danger → exile → service → prophethood.**

His assistance to the women also demonstrates Qur'anic virtues of generosity and justice. He helps them without demanding payment.

The daughter's description of Moses as **strong and trustworthy** becomes an important Islamic ethical principle regarding leadership and employment: competence should be joined with integrity.

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## **24. Moses and the Burning Bush**

### **Old Testament**

#### **Exodus 3:1–22**

Exodus 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Exodus 3:2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Exodus 3:3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here

am I.

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Exodus 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Exodus 3:7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Exodus 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Exodus 3:9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Exodus 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Exodus 3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exodus 3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Exodus 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Exodus 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

Exodus 3:17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

Exodus 3:18 And they shall hearken to thy voice: and thou shalt come, thou and

the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

Exodus 3:19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

Exodus 3:20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

Exodus 3:21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty.

Exodus 3:22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

While tending Jethro's flock near Horeb, Moses encounters a bush that burns without being consumed.

God calls Moses from the bush.

Moses is told to remove his sandals because he stands on holy ground.

God identifies Himself as the God of Abraham, Isaac, and Jacob.

God declares that He has seen Israel's suffering in Egypt and intends to deliver them.

Moses is commissioned to confront Pharaoh.

The divine name is revealed in connection with God's identity and covenant.

### **Exodus 4:1–17**

Exodus 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Exodus 4:2 And the LORD said unto him, What is that in thine hand? And he

said, A rod.

Exodus 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Exodus 4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Exodus 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

Exodus 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

Exodus 4:7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

Exodus 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Exodus 4:9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

Exodus 4:10 And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

Exodus 4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

Exodus 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Exodus 4:13 And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send.

Exodus 4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

Exodus 4:15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

Exodus 4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

Exodus 4:17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Moses worries that Israel will not believe him.



God gives him miraculous signs, including the transformation of his staff and the sign involving his hand.

Moses objects that he is not eloquent.

God assures him of divine assistance.

Aaron is appointed to help him speak.

## **Qur'an**

### **Qur'an 20:9–36**

Qur'an 20:9 Hath there come unto thee the story of Moses?

Qur'an 20:10 When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire.

Qur'an 20:11 And when he reached it, he was called by name: O Moses!

Qur'an 20:12 Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.

Qur'an 20:13 And I have chosen thee, so hearken unto that which is inspired.

Qur'an 20:14 Lo! I, even I, am Allah, There is no Allah save Me. So serve Me and establish worship for My remembrance.

Qur'an 20:15 Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth [to achieve].

Qur'an 20:16 Therefor, let not him turn thee aside from [the thought of] it who believeth not therein but followeth his own desire, lest thou perish.

Qur'an 20:17 And what is that in thy right hand, O Moses?

Qur'an 20:18 He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.

Qur'an 20:19 He said: Cast it down, O Moses!

Qur'an 20:20 So he cast it down, and lo! it was a serpent, gliding.

Qur'an 20:21 He said: Grasp it and fear not. We shall return it to its former state.

Qur'an 20:22 And thrust thy hand within thine armpit, it will come forth white without hurt. [That will be] another token.

Qur'an 20:23 That We may show thee [some] of Our greater portents,

Qur'an 20:24 Go thou unto Pharaoh! Lo! he hath transgressed [the bounds].

Qur'an 20:25 [Moses] said: My Lord! relieve my mind

Qur'an 20:26 And ease my task for me;  
Qur'an 20:27 And loose a knot from my tongue,  
Qur'an 20:28 That they may understand my saying.  
Qur'an 20:29 Appoint for me a henchman from my folk,  
Qur'an 20:30 Aaron, my brother.  
Qur'an 20:31 Confirm my strength with him  
Qur'an 20:32 And let him share my task,  
Qur'an 20:33 That we may glorify Thee much  
Qur'an 20:34 And much remember Thee.  
Qur'an 20:35 Lo! Thou art ever Seeing us.  
Qur'an 20:36 He said: Thou art granted thy request, O Moses.  
Moses sees a fire and approaches it hoping to obtain a burning ember or guidance.

Allah calls him in the sacred valley of Ṭuwā.

Moses is instructed to remove his sandals.

Allah declares:

**Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.**

Moses is told that the Hour is coming.

His staff is miraculously transformed.

He is also given the sign of his hand becoming radiant.

Moses is commanded to go to Pharaoh because Pharaoh has transgressed.

Moses asks Allah to expand his breast, make his mission easy, loosen the difficulty in his speech, and appoint Aaron as his helper.

**Qur'an 27:7–12**

**Qur'an 27:7** [Remember] when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame that ye may warm yourselves.

**Qur'an 27:8** But when he reached it, he was called, saying: Blessed is Whosoever is in the fire and Whosoever is round about it! And Glorified be Allah, the Lord of the Worlds!

**Qur'an 27:9** O Moses! Lo! it is I, Allah, the Mighty, the Wise.

**Qur'an 27:10** And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; [but it was said unto him]: O Moses! Fear not! the emissaries fear not in My presence,

**Qur'an 27:11** Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful.

**Qur'an 27:12** And put thy hand into the bosom of thy robe, it will come forth white but unhurt. [This will be one] among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk.

Moses sees a fire and tells his family that he will bring information or a burning torch.

When he reaches it, he is called and told that those around the fire are blessed.

Allah identifies Himself as the Almighty and Wise.

Moses throws down his staff and sees it moving like a serpent.

He is reassured that messengers need not fear in Allah's presence.

Moses is also given the sign of his hand.

### **Qur'an 28:29–35**

**Qur'an 28:29** Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye [here]. Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.

**Qur'an 28:30** And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the

Lord of the Worlds;

Qur'an 28:31 Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, [and it was said unto him]: O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.

Qur'an 28:32 Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.

Qur'an 28:33 He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.

Qur'an 28:34 My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

Qur'an 28:35 He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.

After completing his period in Midian, Moses travels with his family and sees a fire near Mount Sinai.

At the sacred location Allah calls him.

Allah identifies Himself as Lord of the worlds.

Moses receives the signs of the staff and the hand.

Moses asks that Aaron be sent with him because Aaron is more eloquent.

Allah promises to strengthen Moses through Aaron.

### **Qur'anic commentary**

The central declaration of Moses' commissioning in the Qur'an is **tawḥīd**:

**“There is no deity except Me, so worship Me.”**

Thus Moses' mission begins with precisely the same theological principle proclaimed by every Qur'anic prophet.

Prayer is immediately connected with monotheism:

**Worship Allah → establish prayer → remember Allah.**

The miracles are presented as **āyāt**, signs from Allah. They are not evidence that Moses possesses independent supernatural power.

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## **25. God Commissions Moses**

### **Old Testament**

#### **Exodus 3:10–18**

Exodus 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Exodus 3:11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

Exodus 3:12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Exodus 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Exodus 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

Exodus 3:17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and

honey.

Exodus 3:18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. God sends Moses to Pharaoh to bring the Israelites out of Egypt.

Moses questions his ability.

God promises to be with him.

Moses is instructed to tell Israel that the God of their ancestors has sent him.

## **Qur'an**

### **Qur'an 20:24–36**

Qur'an 20:24 Go thou unto Pharaoh! Lo! he hath transgressed [the bounds].

Qur'an 20:25 [Moses] said: My Lord! relieve my mind

Qur'an 20:26 And ease my task for me;

Qur'an 20:27 And loose a knot from my tongue,

Qur'an 20:28 That they may understand my saying.

Qur'an 20:29 Appoint for me a henchman from my folk,

Qur'an 20:30 Aaron, my brother.

Qur'an 20:31 Confirm my strength with him

Qur'an 20:32 And let him share my task,

Qur'an 20:33 That we may glorify Thee much

Qur'an 20:34 And much remember Thee.

Qur'an 20:35 Lo! Thou art ever Seeing us.

Qur'an 20:36 He said: Thou art granted thy request, O Moses.

Allah orders Moses:

### **Go to Pharaoh, for he has transgressed.**

Moses asks Allah for:

- courage,

- ease in his mission,
- clarity in speech,
- Aaron as a helper,
- strength through his brother.

### **Qur'an 26:10–17**

Qur'an 26:10 And when thy Lord called Moses, saying: Go unto the wrongdoing folk,

Qur'an 26:11 The folk of Pharaoh. Will they not ward off [evil]?

Qur'an 26:12 He said: My Lord! Lo! I fear that they will deny me,

Qur'an 26:13 And I shall be embarrassed, and my tongue will not speak plainly, therefor send for Aaron [to help me].

Qur'an 26:14 And they have a crime against me, so I fear that they will kill me.

Qur'an 26:15 He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing.

Qur'an 26:16 And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds,

Qur'an 26:17 [Saying]: Let the Children of Israel go with us.

Allah calls Moses and commands him to go to the wrongdoing people of Pharaoh.

Moses expresses concern that they may reject him and refers to his earlier offense.

He asks that Aaron accompany him.

### **Qur'an 28:30–35**

Qur'an 28:30 And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;

Qur'an 28:31 Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, [and it was said unto him]: O Moses! Draw

nigh and fear not. Lo! thou art of those who are secure.

Qur'an 28:32 Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.

Qur'an 28:33 He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.

Qur'an 28:34 My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

Qur'an 28:35 He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.

Allah speaks to Moses from the blessed place.

He gives Moses miraculous signs and orders him to confront Pharaoh and his officials.

Moses again requests Aaron's assistance.

### **Qur'anic commentary**

Prophethood in the Qur'an is based upon **divine appointment**, not self-selection.

Moses does not volunteer to establish himself as a religious leader. Allah chooses and commands him.

His anxiety also demonstrates his humanity.

The Qur'anic prophet is neither divine nor superhuman. He relies completely upon Allah.



## **26. Aaron Assists Moses**

### **Old Testament**

#### **Exodus 4:10–16**

Exodus 4:10 And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

Exodus 4:11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

Exodus 4:12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Exodus 4:13 And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send.

Exodus 4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

Exodus 4:15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

Exodus 4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

Moses says that he is slow in speech.

God promises to guide him but also appoints Aaron to assist him.

Aaron will speak on Moses' behalf.

#### **Exodus 4:27–31**

Exodus 4:27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

Exodus 4:28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

Exodus 4:29 And Moses and Aaron went and gathered together all the elders of the children of Israel:

Exodus 4:30 And Aaron spake all the words which the LORD had spoken unto

Moses, and did the signs in the sight of the people.

Exodus 4:31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Aaron meets Moses.

They gather the elders of Israel.

Aaron communicates God's message while Moses performs the signs.

The people believe and worship God.

## **Qur'an**

### **Qur'an 20:29–36**

Qur'an 20:29 Appoint for me a henchman from my folk,

Qur'an 20:30 Aaron, my brother.

Qur'an 20:31 Confirm my strength with him

Qur'an 20:32 And let him share my task,

Qur'an 20:33 That we may glorify Thee much

Qur'an 20:34 And much remember Thee.

Qur'an 20:35 Lo! Thou art ever Seeing us.

Qur'an 20:36 He said: Thou art granted thy request, O Moses.

Moses asks:

**Appoint for me a helper from my family — Aaron, my brother.**

He asks that Aaron strengthen him so that together they may glorify and remember Allah.

### **Qur'an 25:35**

Qur'an 25:35 We verily gave Moses the Scripture and placed with him his brother Aaron as henchman.

Allah states that He gave Moses the Book and appointed his brother Aaron

as his minister/helper.

### **Qur'an 26:13**

Qur'an 26:13 And I shall be embarrassed, and my tongue will not speak plainly, therefor send for Aaron [to help me].

Moses asks Allah to send Aaron with him because of Moses' concern

regarding his speech.

### **Qur'an 28:34–35**

Qur'an 28:34 My brother Aaron is more eloquent than me in speech. Therefor send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

Qur'an 28:35 He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.

Moses says Aaron is more eloquent and asks that he accompany him as

support.

Allah grants this request and promises to strengthen them.

### **Qur'anic commentary**

Aaron (Hārūn) is not merely Moses' assistant in Islamic theology. He is himself a prophet.

The Qur'an presents prophetic cooperation as being directed toward:

- remembering Allah,
- proclaiming truth,
- confronting injustice,

- strengthening one another in righteousness.
- 

## **PHARAOH**

### **27. Moses Confronts Pharaoh**

#### **Old Testament**

##### **Exodus 5–12**

Moses and Aaron repeatedly confront Pharaoh and demand that Israel be allowed to leave.

Pharaoh refuses and increases Israel's burdens.

A series of divine signs and plagues follows.

Despite repeated judgments, Pharaoh continues resisting until the final plague leads him to permit Israel's departure.

#### **Qur'an**

##### **Qur'an 7:103–137**

Qur'an 7:103 Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!

Qur'an 7:104 Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,

Qur'an 7:105 Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you [lords of Egypt] with a clear proof from your Lord. So let the Children of Israel go with me.

Qur'an 7:106 [Pharaoh] said: If thou comest with a token, then produce it, if thou art of those who speak the truth.

Qur'an 7:107 Then he flung down his staff and lo! it was a serpent manifest;  
 Qur'an 7:108 And he drew forth his hand [from his bosom], and lo! it was white  
 for the beholders.  
 Qur'an 7:109 The chiefs of Pharaoh's people said: Lo! this is some knowing  
 wizard,  
 Qur'an 7:110 Who would expel you from your land. Now what do ye advise?  
 Qur'an 7:111 They said [unto Pharaoh]: Put him off [a while] - him and his  
 brother - and send into the cities summoners,  
 Qur'an 7:112 To bring each knowing wizard unto thee.  
 Qur'an 7:113 And the wizards came to Pharaoh, saying: Surely there will be a  
 reward for us if we are victors.  
 Qur'an 7:114 He answered: Yes, and surely ye shall be of those brought near [to  
 me].  
 Qur'an 7:115 They said: O Moses! Either throw [first] or let us be the first  
 throwers?  
 Qur'an 7:116 He said: Throw! And when they threw they cast a spell upon the  
 people's eyes, and overawed them, and produced a mighty spell.  
 Qur'an 7:117 And We inspired Moses [saying]: Throw thy staff! And lo! it  
 swallowed up their lying show.  
 Qur'an 7:118 Thus was the Truth vindicated and that which they were doing was  
 made vain.  
 Qur'an 7:119 Thus were they there defeated and brought low.  
 Qur'an 7:120 And the wizards fell down prostrate,  
 Qur'an 7:121 Crying: We believe in the Lord of the Worlds,  
 Qur'an 7:122 The Lord of Moses and Aaron.  
 Qur'an 7:123 Pharaoh said: Ye believe in Him before I give you leave! Lo! this  
 is the plot that ye have plotted in the city that ye may drive its people hence. But  
 ye shall come to know!  
 Qur'an 7:124 Surely I shall have your hands and feet cut off upon alternate  
 sides. Then I shall crucify you every one.  
 Qur'an 7:125 They said: Lo! We are about to return unto our Lord!  
 Qur'an 7:126 Thou takest vengeance on us only forasmuch as we believed the  
 tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us  
 steadfastness and make us die as men who have surrendered [unto Thee].  
 Qur'an 7:127 The chiefs of Pharaoh's people said: [O King], wilt thou suffer  
 Moses and his people to make mischief in the land, and flout thee and thy gods?  
 He said: We will slay their sons and spare their women, for lo! we are in power  
 over them.  
 Qur'an 7:128 And Moses said unto his people: Seek help in Allah and endure.  
 Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo!  
 the sequel is for those who keep their duty [unto Him].

Qur'an 7:129 They said: We suffered hurt before thou camest unto us, and since thou hast come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave.

Qur'an 7:130 And we straitened Pharaoh's folk with famine and dearth of fruits, that peradventure they might heed.

Qur'an 7:131 But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

Qur'an 7:132 And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.

Qur'an 7:133 So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk.

Qur'an 7:134 And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.

Qur'an 7:135 But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.

Qur'an 7:136 Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.

Qur'an 7:137 And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of thy Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated [all] that Pharaoh and his folk had done and that they had contrived.

Moses is sent with signs to Pharaoh and his leaders.

Pharaoh accuses him of sorcery.

Moses' staff overcomes the magicians' illusions.

The magicians recognize the truth and believe in the Lord of Moses and Aaron.

Pharaoh threatens them.

Various punishments afflict Pharaoh's people.

Eventually Allah delivers Israel and destroys Pharaoh's oppressive regime.

## **Qur'an 10:75–92**

Qur'an 10:75 Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.

Qur'an 10:76 And when the Truth from Our presence came unto them, they said: Lo! this is mere magic.

Qur'an 10:77 Moses said: Speak ye [so] of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.

Qur'an 10:78 They said: Hast thou come unto us to pervert us from that [faith] in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two.

Qur'an 10:79 And Pharaoh said: Bring every cunning wizard unto me.

Qur'an 10:80 And when the wizards came, Moses said unto them: Cast your cast!

Qur'an 10:81 And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers.

Qur'an 10:82 And Allah will vindicate the Truth by His words, however much the guilty be averse.

Qur'an 10:83 But none trusted Moses, save some scions of his people, [and they were] in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.

Qur'an 10:84 And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered [unto Him]!

Qur'an 10:85 They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;

Qur'an 10:86 And, of Thy mercy, save us from the folk that disbelieve.

Qur'an 10:87 And We inspired Moses and his brother, [saying]: Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

Qur'an 10:88 And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.

Qur'an 10:89 He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.

**Qur'an 10:90** And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the [fate of] drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender [unto Him].

**Qur'an 10:91** What! Now! When hitherto thou hast rebelled and been of the wrong-doers?

**Qur'an 10:92** But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.

Moses and Aaron are sent with signs.

Pharaoh and his establishment arrogantly reject them.

The magicians are defeated.

Moses instructs believers to rely upon Allah.

Pharaoh pursues Israel and is overwhelmed by the sea.

At the point of destruction, Pharaoh declares belief, but his last-minute confession is rejected.

His body is preserved as a sign for later people.

## **Qur'an 20:43–79**

**Qur'an 20:43** Go, both of you, unto Pharaoh. Lo! he hath transgressed [the bounds].

**Qur'an 20:44** And speak unto him a gentle word, that peradventure he may heed or fear.

**Qur'an 20:45** They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant.

**Qur'an 20:46** He said: Fear not. Lo! I am with you twain, Hearing and Seeing.

**Qur'an 20:47** So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.

**Qur'an 20:48** Lo! it hath been revealed unto us that the doom will be for him



who denieth and turneth away.

Qur'an 20:49 [Pharaoh] said: Who then is the Lord of you twain, O Moses?

Qur'an 20:50 He said: Our Lord is He Who gave unto everything its nature, then guided it aright.

Qur'an 20:51 He said: What then is the state of the generations of old?

Qur'an 20:52 He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth,

Qur'an 20:53 Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation,

Qur'an 20:54 [Saying]: Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.

Qur'an 20:55 Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.

Qur'an 20:56 And We verily did show him all Our tokens, but he denied them and refused.

Qur'an 20:57 He said: Hast come to drive us out from our land by thy magic, O Moses?

Qur'an 20:58 But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient [to us both].

Qur'an 20:59 [Moses] said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high.

Qur'an 20:60 Then Pharaoh went and gathered his strength, then came [to the appointed tryst].

Qur'an 20:61 Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably.

Qur'an 20:62 Then they debated one with another what they must do, and they kept their counsel secret.

Qur'an 20:63 They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions;

Qur'an 20:64 So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.

Qur'an 20:65 They said: O Moses! Either throw first, or let us be the first to throw?

Qur'an 20:66 He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.

Qur'an 20:67 And Moses conceived a fear in his mind.

Qur'an 20:68 We said: Fear not! Lo! thou art the higher.

Qur'an 20:69 Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a

wizard shall not be successful to whatever point [of skill] he may attain.

**Qur'an 20:70** Then the wizards were [all] flung down prostrate, crying: We believe in the Lord of Aaron and Moses.

**Qur'an 20:71** [Pharaoh] said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know for certain which of us hath sterner and more lasting punishment.

**Qur'an 20:72** They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree. Thou wilt end for us only this life of the world.

**Qur'an 20:73** Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.

**Qur'an 20:74** Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.

**Qur'an 20:75** But whoso cometh unto Him a believer, having done good works, for such are the high stations;

**Qur'an 20:76** Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth.

**Qur'an 20:77** And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid [of the sea].

**Qur'an 20:78** Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.

**Qur'an 20:79** And Pharaoh led his folk astray, he did not guide them.

Moses and Aaron are ordered to go to Pharaoh and even address him

gently so that he may remember or fear Allah.

Pharaoh rejects their message.

A public confrontation with the magicians occurs.

The magicians recognize that Moses' sign is genuine and prostrate themselves before Allah.

### **Qur'an 26:10–68**

**Qur'an 26:10** And when thy Lord called Moses, saying: Go unto the wrongdoing

folk,

Qur'an 26:11 The folk of Pharaoh. Will they not ward off [evil]?

Qur'an 26:12 He said: My Lord! Lo! I fear that they will deny me,

Qur'an 26:13 And I shall be embarrassed, and my tongue will not speak plainly, therefor send for Aaron [to help me].

Qur'an 26:14 And they have a crime against me, so I fear that they will kill me.

Qur'an 26:15 He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing.

Qur'an 26:16 And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds,

Qur'an 26:17 [Saying]: Let the Children of Israel go with us.

Qur'an 26:18 [Pharaoh] said [unto Moses]: Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us,

Qur'an 26:19 And thou didst that thy deed which thou didst, and thou wast one of the ingrates.

Qur'an 26:20 He said: I did it then, when I was of those who are astray.

Qur'an 26:21 Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me [of the number] of those sent [by Him].

Qur'an 26:22 And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel.

Qur'an 26:23 Pharaoh said: And what is the Lord of the Worlds?

Qur'an 26:24 [Moses] said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief.

Qur'an 26:25 [Pharaoh] said unto those around him: Hear ye not?

Qur'an 26:26 He said: Your Lord and the Lord of your fathers.

Qur'an 26:27 [Pharaoh] said: Lo! your messenger who hath been sent unto you is indeed a madman!

Qur'an 26:28 He said: Lord of the East and the West and all that is between them, if ye did but understand.

Qur'an 26:29 [Pharaoh] said: If thou choosest a god other than me, I assuredly shall place thee among the prisoners.

Qur'an 26:30 He said: Even though I show thee something plain?

Qur'an 26:31 [Pharaoh] said: Produce it then, if thou art of the truthful!

Qur'an 26:32 Then he flung down his staff and it became a serpent manifest,

Qur'an 26:33 And he drew forth his hand and lo! it was white to the beholders.

Qur'an 26:34 [Pharaoh] said unto the chiefs about him: Lo! this is verily a knowing wizard,

Qur'an 26:35 Who would drive you out of your land by his magic. Now what counsel ye?

Qur'an 26:36 They said: Put him off, [him] and his brother, and send into the cities summoners

Qur'an 26:37 Who shall bring unto thee every knowing wizard.  
 Qur'an 26:38 So the wizards were gathered together at a set time on a day appointed.  
 Qur'an 26:39 And it was said unto the people: Are ye [also] gathering?  
 Qur'an 26:40 [They said]: Aye, so that we may follow the wizards if they are the winners.  
 Qur'an 26:41 And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners?  
 Qur'an 26:42 He said: Aye, and ye will then surely be of those brought near [to me].  
 Qur'an 26:43 Moses said unto them: Throw what ye are going to throw!  
 Qur'an 26:44 Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners.  
 Qur'an 26:45 Then Moses threw his staff and lo! it swallowed that which they did falsely show.  
 Qur'an 26:46 And the wizards were flung prostrate,  
 Qur'an 26:47 Crying: We believe in the Lord of the Worlds,  
 Qur'an 26:48 The Lord of Moses and Aaron.  
 Qur'an 26:49 [Pharaoh] said: Ye put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one.  
 Qur'an 26:50 They said: It is no hurt, for lo! unto our Lord we shall return.  
 Qur'an 26:51 Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers.  
 Qur'an 26:52 And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued.  
 Qur'an 26:53 Then Pharaoh sent into the cities summoners,  
 Qur'an 26:54 [Who said]: Lo! these indeed are but a little troop,  
 Qur'an 26:55 And lo! they are offenders against us.  
 Qur'an 26:56 And lo! we are a ready host.  
 Qur'an 26:57 Thus did We take them away from gardens and watersprings,  
 Qur'an 26:58 And treasures and a fair estate.  
 Qur'an 26:59 Thus [were those things taken from them] and We caused the Children of Israel to inherit them.  
 Qur'an 26:60 And they overtook them at sunrise.  
 Qur'an 26:61 And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.  
 Qur'an 26:62 He said: Nay, verily! for lo! my Lord is with me. He will guide me.  
 Qur'an 26:63 Then We inspired Moses, saying: Smite the sea with thy staff. And

it parted, and each part was as a mountain vast.

Qur'an 26:64 Then brought We near the others to that place.

Qur'an 26:65 And We saved Moses and those with him, every one;

Qur'an 26:66 And We drowned the others.

Qur'an 26:67 Lo! herein is indeed a portent, yet most of them are not believers.

Qur'an 26:68 And lo, thy Lord! He is indeed the Mighty, the Merciful.

Moses and Aaron confront Pharaoh.

Pharaoh reminds Moses that he was raised among them and refers to

Moses' earlier killing.

Moses explains his mission.

Pharaoh challenges Moses concerning the Lord of the worlds.

Moses identifies Him as Lord of the heavens, earth, east and west.

The confrontation with the magicians follows.

The sea is ultimately parted and Pharaoh's forces are destroyed.

### **Qur'an 28:36–42**

Qur'an 28:36 But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.

Qur'an 28:37 And Moses said: My Lord is Best Aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home [of bliss]. Lo! wrong-doers will not be successful.

Qur'an 28:38 And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me [a fire], O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars.

Qur'an 28:39 And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.

Qur'an 28:40 Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers!

Qur'an 28:41 And We made them patterns that invite unto the Fire, and on the

Day of Resurrection they will not be helped.

Qur'an 28:42 And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.

Pharaoh and his officials reject Moses' signs arrogantly.

Pharaoh claims supreme authority.

Allah seizes Pharaoh and his armies and casts them into the sea.

### **Qur'an 40:23–46**

Qur'an 40:23 And verily We sent Moses with Our revelations and a clear warrant

Qur'an 40:24 Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer!

Qur'an 40:25 And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error.

Qur'an 40:26 And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land.

Qur'an 40:27 Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning.

Qur'an 40:28 And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar.

Qur'an 40:29 O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to wise policy.

Qur'an 40:30 And he who believed said: O my people! Lo! I fear for you a fate like that of the factions [of old];

Qur'an 40:31 A plight like that of Noah's folk, and A'ad and Thamud, and those after them, and Allah willeth no injustice for [His] slaves.

Qur'an 40:32 And, O my people! Lo! I fear for you a Day of Summoning,

Qur'an 40:33 A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no guide.

Qur'an 40:34 And verily Joseph brought you of old clear proofs, yet ye ceased

not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter.

Qur'an 40:35 Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart.

Qur'an 40:36 And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads,

Qur'an 40:37 The roads of the heavens, and may look upon the god of Moses, though verily I think him a liar. Thus was the evil that he did made fairseeming unto Pharaoh, and he was debarred from the [right] way. The plot of Pharaoh ended but in ruin.

Qur'an 40:38 And he who believed said: O my people! Follow me. I will show you the way of right conduct.

Qur'an 40:39 O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.

Qur'an 40:40 Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, [all] such will enter the Garden, where they will be nourished without stint.

Qur'an 40:41 And, O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire?

Qur'an 40:42 Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver.

Qur'an 40:43 Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire.

Qur'an 40:44 And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of [His] slaves.

Qur'an 40:45 So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk,

Qur'an 40:46 The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth [it is said]: Cause Pharaoh's folk to enter the most awful doom.

Moses is sent to Pharaoh, Hāmān, and Qārūn.

A believing man from Pharaoh's family secretly defends Moses and warns

Pharaoh's people against killing a man merely for saying that his Lord is

Allah.

### **Qur'an 43:46–56**

Qur'an 43:46 And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.

Qur'an 43:47 But when he brought them Our tokens, behold! they laughed at them.

Qur'an 43:48 And every token that We showed them was greater than its sister [token], and We grasped them with the torment, that haply they might turn again.

Qur'an 43:49 And they said: O wizard! Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will walk aright.

Qur'an 43:50 But when We eased them of the torment, behold! they broke their word.

Qur'an 43:51 And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern?

Qur'an 43:52 I am surely better than this fellow, who is despicable and can hardly make [his meaning] plain!

Qur'an 43:53 Why, then, have armlets of gold not been set upon him, or angels sent along with him?

Qur'an 43:54 Thus he persuaded his people to make light [of Moses], and they obeyed him. Lo! they were a wanton folk.

Qur'an 43:55 So, when they angered Us, We punished them and drowned them every one.

Qur'an 43:56 And We made them a thing past, and an example for those after [them].

Moses comes to Pharaoh with signs.

Pharaoh mocks Moses and boasts about his worldly kingdom.

Because of their defiance, Allah punishes Pharaoh's people.

### **Qur'an 79:15–26**

Qur'an 79:15 Hath there come unto thee the history of Moses?

Qur'an 79:16 How his Lord called him in the holy vale of Tuwa,

Qur'an 79:17 [Saying:] Go thou unto Pharaoh - Lo! he hath rebelled 18. And say [unto him]: Hast thou [will] to grow [in grace]?

Qur'an 79:18 and say to him, "Would you be willing to purify yourself?"



Qur'an 79:19 Then I will guide thee to thy Lord and thou shalt fear [Him].  
Qur'an 79:20 And he showed him the tremendous token.  
Qur'an 79:21 But he denied and disobeyed,  
Qur'an 79:22 Then turned he away in haste,  
Qur'an 79:23 Then gathered he and summoned  
Qur'an 79:24 And proclaimed: "I [Pharaoh] am your Lord the Highest."  
Qur'an 79:25 So Allah seized him [and made him] an example for the after [life]  
and for the former.  
Qur'an 79:26 Lo! herein is indeed a lesson for him who feareth.  
Moses is called in the sacred valley.

He is told to confront Pharaoh and invite him toward purification and guidance.

Pharaoh rejects the message and claims supreme lordship.

Allah therefore makes him an example of punishment.

### **Qur'anic commentary**

Pharaoh represents more than one ancient ruler in Qur'anic moral teaching. He becomes the archetype of **ṭughyān — arrogant transgression**.

His principal sins include:

- oppression,
- political tyranny,
- rejection of revelation,
- persecution of believers,
- claiming ultimate authority,

- pride in wealth and worldly power.

Remarkably, Allah still tells Moses and Aaron in 20:44 to speak to Pharaoh gently.

This demonstrates that the prophetic method begins by communicating truth clearly rather than through personal hatred.

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## **28. Moses' Staff Becomes a Serpent**

### **Old Testament**

#### **Exodus 4:2–5**

Exodus 4:2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

Exodus 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Exodus 4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Exodus 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

God asks Moses what he holds.

Moses answers that it is a staff.

When he throws it down, it becomes a serpent.

#### **Exodus 7:8–13**

Exodus 7:8 And the LORD spake unto Moses and unto Aaron, saying,

Exodus 7:9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

Exodus 7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Exodus 7:11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

Exodus 7:12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Exodus 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

Aaron casts down his staff before Pharaoh.

It becomes a serpent.

Egyptian magicians perform similar displays, but Aaron's staff swallows theirs.

## **Qur'an**

### **Qur'an 7:107**

Qur'an 7:107 Then he flung down his staff and lo! it was a serpent manifest; Moses throws down his staff, and it becomes a clearly visible serpent.

### **Qur'an 20:17–21**

Qur'an 20:17 And what is that in thy right hand, O Moses?

Qur'an 20:18 He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.

Qur'an 20:19 He said: Cast it down, O Moses!

Qur'an 20:20 So he cast it down, and lo! it was a serpent, gliding.

Qur'an 20:21 He said: Grasp it and fear not. We shall return it to its former state. Allah asks Moses about his staff.

Moses explains its ordinary uses.

Allah commands him to throw it down.

It becomes a moving serpent.

Allah tells Moses not to fear and promises to return it to its former condition.

### **Qur'an 20:66–70**

Qur'an 20:66 He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.

Qur'an 20:67 And Moses conceived a fear in his mind.

Qur'an 20:68 We said: Fear not! Lo! thou art the higher.

Qur'an 20:69 Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point [of skill] he may attain.

Qur'an 20:70 Then the wizards were [all] flung down prostrate, crying: We believe in the Lord of Aaron and Moses.

The magicians cast their ropes and staffs, creating the appearance of movement.

Moses casts his staff, which consumes their false constructions.

The magicians immediately recognize the divine sign and prostrate.

### **Qur'an 26:32, 44–48**

Moses throws his staff and it becomes a manifest serpent.

The magicians cast their devices but are defeated by Moses' sign and accept faith.

### **Qur'an 27:10**

Qur'an 27:10 And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; [but it was said unto him]: O Moses! Fear not! the emissaries fear not in My presence,

Moses sees his staff moving like a serpent and turns away.

Allah reassures him.

### **Qur'an 28:31**

Qur'an 28:31 Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, [and it was said unto him]: O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.

Moses throws his staff and sees it moving like a serpent.

He is told not to fear.

### **Qur'anic commentary**

The Qur'an clearly distinguishes **divine miracle from human illusion**.

The magicians understand their profession and therefore recognize immediately that Moses' miracle exceeds sorcery.

Their conversion demonstrates an important Qur'anic principle:

**Knowledge, when accompanied by sincerity, can lead a person to recognize revelation.**

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## **29. Moses' Hand as a Sign**

### **Old Testament**

#### **Exodus 4:6–8**

Exodus 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

Exodus 4:7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was

turned again as his other flesh.

Exodus 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Moses is given a second miraculous sign involving his hand so that the Israelites may believe that God has appeared to him.

## **Qur'an**

### **Qur'an 7:108**

Qur'an 7:108 And he drew forth his hand [from his bosom], and lo! it was white for the beholders.

Moses draws out his hand and it appears radiant before the observers.

### **Qur'an 20:22**

Qur'an 20:22 And thrust thy hand within thine armpit, it will come forth white without hurt. [That will be] another token.

Allah commands Moses to place his hand under his arm; it emerges shining as another divine sign.

### **Qur'an 26:33**

Qur'an 26:33 And he drew forth his hand and lo! it was white to the beholders. Moses brings forth his hand, and it appears brightly visible.

### **Qur'an 27:12**

Qur'an 27:12 And put thy hand into the bosom of thy robe, it will come forth white but unhurt. [This will be one] among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk.

The hand is among the signs Moses is instructed to take to Pharaoh.

### **Qur'an 28:32**

Qur'an 28:32 Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.

Moses is commanded to place his hand into his garment and bring it out

radiant without harm.

### **Qur'anic commentary**

Like the staff, the hand functions as an **āyah** — **a divine sign**

authenticating Moses' prophetic commission.

The Qur'an repeatedly attributes the miracle to Allah rather than to any inherent divine power within Moses.

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## **30. Egyptian Plagues**

### **Old Testament**

#### **Exodus 7–12**

Egypt experiences successive signs and punishments associated with

Pharaoh's refusal to release Israel.

The narrative includes judgments involving water, frogs, insects, disease, hail, locusts, darkness, and finally the death of the Egyptian firstborn.

### **Qur'an**

#### **Qur'an 7:130–135**

Qur'an 7:130 And we straitened Pharaoh's folk with famine and dearth of fruits,

that peradventure they might heed.

Qur'an 7:131 But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

Qur'an 7:132 And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.

Qur'an 7:133 So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk.

Qur'an 7:134 And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.

Qur'an 7:135 But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.

Pharaoh's people experience years of drought and shortage of produce.

Whenever prosperity comes they attribute it to themselves, but when hardship comes they blame Moses and his followers.

Allah sends several distinct signs:

- flood,
- locusts,
- lice or vermin,
- frogs,
- blood.

The Egyptians repeatedly ask Moses to pray for relief and promise to believe and release Israel.

When relief comes, however, they break their promises.



## **Qur'anic commentary**

The Qur'an emphasizes the **moral purpose** of the punishments.

They are signs intended to awaken Pharaoh's people to repentance.

Their recurring pattern is:

**affliction → promise of repentance → relief → broken promise.**

Their problem is therefore not simply lack of evidence but persistent arrogance.

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## **EXODUS**

### **31. Israelites Leave Egypt**

#### **Old Testament**

#### **Exodus 12:31–42**

Exodus 12:31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

Exodus 12:32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

Exodus 12:33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.

Exodus 12:34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

Exodus 12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

Exodus 12:36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they

spoiled the Egyptians.

Exodus 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

Exodus 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

Exodus 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Exodus 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

Exodus 12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Exodus 12:42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

After the final plague, Pharaoh calls Moses and Aaron and commands

Israel to leave.

The Israelites depart Egypt after generations of residence and oppression.

## **Exodus 13:17–22**

Exodus 13:17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

Exodus 13:18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

Exodus 13:19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

Exodus 13:20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

Exodus 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Exodus 13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

God leads Israel by a route avoiding immediate military conflict.

Divine guidance is represented by a pillar of cloud during the day and a pillar of fire at night.

## **Qur'an**

### **Qur'an 20:77**

Qur'an 20:77 And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid [of the sea].

Allah commands Moses to leave with His servants by night and strike a dry path through the sea.

### **Qur'an 26:52–65**

Qur'an 26:52 And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued.

Qur'an 26:53 Then Pharaoh sent into the cities summoners,

Qur'an 26:54 [Who said]: Lo! these indeed are but a little troop,

Qur'an 26:55 And lo! they are offenders against us.

Qur'an 26:56 And lo! we are a ready host.

Qur'an 26:57 Thus did We take them away from gardens and watersprings,

Qur'an 26:58 And treasures and a fair estate.

Qur'an 26:59 Thus [were those things taken from them] and We caused the Children of Israel to inherit them.

Qur'an 26:60 And they overtook them at sunrise.

Qur'an 26:61 And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.

Qur'an 26:62 He said: Nay, verily! for lo! my Lord is with me. He will guide me.

Qur'an 26:63 Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast.

Qur'an 26:64 Then brought We near the others to that place.

Qur'an 26:65 And We saved Moses and those with him, every one;  
Allah reveals to Moses that he should depart with the Israelites by night.

Pharaoh gathers forces to pursue them.

When the two groups see one another, Moses' companions fear capture.

Moses confidently declares that his Lord is with him and will guide him.

The sea is divided and Israel passes through.

### **Qur'an 44:23–24**

Qur'an 44:23 Then [his Lord commanded]: Take away My slaves by night. Lo!  
ye will be followed,

Qur'an 44:24 And leave the sea behind at rest, for lo! they are a drowned host.  
Moses is commanded to travel by night with Allah's servants.

The sea is to be left open because Pharaoh's forces are destined to drown.

### **Qur'anic commentary**

The Exodus represents **liberation through divine intervention**.

The Qur'an repeatedly reminds the Children of Israel that their freedom  
was a gift from Allah.

Moses' declaration in Qur'an 26:62 summarizes prophetic trust:

**My Lord is with me; He will guide me.**

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## **32. Crossing of the Sea**

### **Old Testament**

## Exodus 14:1–31

Exodus 14:1 And the LORD spake unto Moses, saying,

Exodus 14:2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

Exodus 14:3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

Exodus 14:4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so.

Exodus 14:5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

Exodus 14:6 And he made ready his chariot, and took his people with him:

Exodus 14:7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

Exodus 14:8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Exodus 14:9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

Exodus 14:10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

Exodus 14:11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

Exodus 14:12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

Exodus 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Exodus 14:14 The LORD shall fight for you, and ye shall hold your peace.

Exodus 14:15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

Exodus 14:16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst

of the sea.

Exodus 14:17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

Exodus 14:18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

Exodus 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Exodus 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

Exodus 14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Exodus 14:22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

Exodus 14:23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

Exodus 14:24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

Exodus 14:25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

Exodus 14:26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

Exodus 14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

Exodus 14:28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

Exodus 14:29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Exodus 14:30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

Exodus 14:31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his

servant Moses.

Pharaoh regrets releasing Israel and pursues them.

The Israelites become terrified.

Moses tells them to trust God.

The sea is divided, allowing Israel to cross on dry ground.

When the Egyptian army follows, the waters return and overwhelm them.

## **Qur'an**

### **Qur'an 2:50**

Qur'an 2:50 And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

Allah reminds Israel that He divided the sea for them, saved them, and drowned Pharaoh's people while they watched.

### **Qur'an 7:136–138**

Qur'an 7:136 Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.

Qur'an 7:137 And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of thy Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated [all] that Pharaoh and his folk had done and that they had contrived.

Qur'an 7:138 And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not.

Pharaoh's people are drowned because they reject Allah's signs.

Israel is brought safely across the sea.

## **Qur'an 10:90–92**

Qur'an 10:90 And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the [fate of] drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender [unto Him].

Qur'an 10:91 What! Now! When hitherto thou hast rebelled and been of the wrong-doers?

Qur'an 10:92 But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.

Pharaoh pursues Israel until drowning overtakes him.

He declares belief when destruction becomes inevitable.

His body is made a sign for later generations.

## **Qur'an 20:77–79**

Qur'an 20:77 And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid [of the sea].

Qur'an 20:78 Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.

Qur'an 20:79 And Pharaoh led his folk astray, he did not guide them.

Moses is ordered to make a dry road through the sea.

Pharaoh pursues Israel but is overwhelmed.

## **Qur'an 26:60–68**

Qur'an 26:60 And they overtook them at sunrise.

Qur'an 26:61 And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.

Qur'an 26:62 He said: Nay, verily! for lo! my Lord is with me. He will guide me.

Qur'an 26:63 Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast.

Qur'an 26:64 Then brought We near the others to that place.



Qur'an 26:65 And We saved Moses and those with him, every one;  
Qur'an 26:66 And We drowned the others.  
Qur'an 26:67 Lo! herein is indeed a portent, yet most of them are not believers.  
Qur'an 26:68 And lo, thy Lord! He is indeed the Mighty, the Merciful.  
Pharaoh's army catches sight of Israel.

Moses' followers fear they will be overtaken.

Moses expresses absolute confidence in Allah.

Allah commands Moses to strike the sea with his staff.

The sea parts and Israel crosses.

Pharaoh's forces drown.

### **Qur'an 44:23–24**

Qur'an 44:23 Then [his Lord commanded]: Take away My slaves by night. Lo! ye will be followed,  
Qur'an 44:24 And leave the sea behind at rest, for lo! they are a drowned host.  
Moses is commanded to leave Egypt with the believers and cross the sea.

### **Qur'anic commentary**

The event represents the reversal of worldly power.

Pharaoh possesses:

- armies,
- wealth,
- political authority,
- military superiority.

Moses possesses faith in Allah.

The Qur'anic lesson is that no worldly power can defeat Allah's decree.

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### **33. Pharaoh Drowned**

#### **Old Testament**

##### **Exodus 14:26–31**

Exodus 14:26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

Exodus 14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

Exodus 14:28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

Exodus 14:29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Exodus 14:30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

Exodus 14:31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

The waters return over Pharaoh's pursuing forces.

Israel witnesses the destruction of the Egyptian army and responds with fear of God and trust in Moses.

#### **Qur'an**

##### **Qur'an 2:50**

Qur'an 2:50 And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

Allah saves Israel and drowns Pharaoh's people.

### **Qur'an 7:136**

Qur'an 7:136 Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them. Allah takes vengeance upon Pharaoh's people and drowns them because they rejected His signs.

### **Qur'an 10:90–92**

Qur'an 10:90 And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the [fate of] drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender [unto Him].

Qur'an 10:91 What! Now! When hitherto thou hast rebelled and been of the wrong-doers?

Qur'an 10:92 But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.

As Pharaoh is drowning, he finally declares belief in the God of Israel.

He is told that his declaration comes too late after a lifetime of rebellion.

His body is preserved as a sign for later generations.

### **Qur'an 17:103**

Qur'an 17:103 And he wished to scare them from the land, but We drowned him and those with him, all together.

Pharaoh attempts to remove Moses and Israel from the land, but Allah drowns Pharaoh and his followers.

### **Qur'an 28:40**

Qur'an 28:40 Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers!

Allah seizes Pharaoh and his armies and casts them into the sea.

## **Qur'an 43:55**

Qur'an 43:55 So, when they angered Us, We punished them and drowned them every one.

When Pharaoh's people persist in provoking divine judgment, Allah punishes and drowns them.

## **Qur'an 51:40**

Qur'an 51:40 So We seized him and his hosts and flung them in the sea, for he was reprobate.

Pharaoh and his forces are cast into the sea because of Pharaoh's blameworthy rejection.

## **Qur'anic commentary**

Pharaoh's final declaration illustrates an important Qur'anic distinction between **repentance freely chosen during life** and a confession made only when divine judgment has become unavoidable.

His fate also demonstrates that political and military greatness provide no protection from accountability before Allah.

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## **SINAI AND TORAH**

### **34. Moses Receives Revelation at Sinai**

#### **Old Testament**

#### **Exodus 19–24**

Israel arrives at Mount Sinai.

God establishes a covenant with the people.

The commandments and covenant laws are communicated through Moses.

Israel agrees to obey.

### **Exodus 31:18**

Exodus 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Moses receives two tablets containing divine commandments.

### **Exodus 34**

Following the golden-calf incident, the covenant is renewed and Moses receives replacement tablets.

### **Qur'an**

#### **Qur'an 2:53**

Qur'an 2:53 And when We gave unto Moses the Scripture and the criterion [of right and wrong], that ye might be led aright.

Allah reminds Israel that He gave Moses the Book and the criterion so that they might be guided.

#### **Qur'an 2:63**

Qur'an 2:63 And [remember, O Children of Israel] when We made a covenant with you and caused the mount to tower above you, [saying]: Hold fast that which We have given you, and remember that which is therein, that ye may ward off [evil].

Allah recalls taking Israel's covenant and raising the mountain above

them, commanding them to hold firmly to revelation.

## **Qur'an 7:142–154**

Qur'an 7:142 And when We did appoint for Moses thirty nights [of solitude], and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses said unto his brother, Aaron: Take my place among the people. Do right, and follow not the way of mischief-makers.

Qur'an 7:143 And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me [Thy Self], that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed [His] glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of [true] believers.

Qur'an 7:144 He said: O Moses! I have preferred thee above mankind by My messages and by My speaking [unto thee]. So hold that which I have given thee, and be among the thankful.

Qur'an 7:145 And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then [bade him]: Hold it fast; and command thy people [saying]: Take the better [course made clear] therein. I shall show thee the abode of evil-livers.

Qur'an 7:146 I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it nor for [their] way, and if they see the way of error choose it for [their] way. That is because they deny Our revelations and are used to disregard them.

Qur'an 7:147 Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?

Qur'an 7:148 And the folk of Moses, after [he left them], chose a calf [for worship], [made] out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers.

Qur'an 7:149 And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.

Qur'an 7:150 And when Moses returned unto his people, angry and grieved, he said: Evil is that [course] which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo!

the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers.

Qur'an 7:151 He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.

Qur'an 7:152 Lo! Those who chose the calf [for worship], terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.

Qur'an 7:153 But those who do ill-deeds and afterward repent and believe - lo! for them, afterward, Allah is Forgiving, Merciful.

Qur'an 7:154 Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.

Moses is appointed for forty nights.

Aaron is left responsible for the people.

Allah speaks to Moses.

Moses asks to see Allah but is shown that he cannot endure direct manifestation of divine glory.

Moses receives tablets containing guidance.

Upon returning, he finds Israel worshipping the calf.

After his anger subsides, he takes up the tablets.

### **Qur'an 20:80–86**

Qur'an 20:80 O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails,

Qur'an 20:81 [Saying]: Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed.

Qur'an 20:82 And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright.

Qur'an 20:83 And [it was said]: What hath made thee hasten from thy folk, O

Moses?

Qur'an 20:84 He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased.

Qur'an 20:85 He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them.

Qur'an 20:86 Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?

Allah reminds Israel of their deliverance from Pharaoh and their

appointment at Mount Sinai.

During Moses' absence, some Israelites fall into calf worship.

### **Qur'an 28:43**

Qur'an 28:43 And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.

Allah states that He gave Moses the Scripture as enlightenment, guidance,

and mercy after destroying earlier generations.

### **Qur'anic commentary**

The Qur'an explicitly recognizes Moses as the recipient of divine scripture.

Revelation is described as:

- guidance,
- mercy,
- enlightenment,



- criterion between truth and falsehood.

The Sinai story therefore forms part of the Qur'anic concept of a continuous history of revelation.

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## **35. Torah Given to Moses**

### **Old Testament**

#### **Exodus 24:12**

Exodus 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

Moses is called to the mountain to receive tablets containing God's

teaching and commandments.

#### **Deuteronomy 4:44**

Deuteronomy 4:44 And this is the law which Moses set before the children of Israel:

Moses sets the Torah before the Children of Israel.

#### **Deuteronomy 5:1–22**

Deuteronomy 5:1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

Deuteronomy 5:2 The LORD our God made a covenant with us in Horeb.

Deuteronomy 5:3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

Deuteronomy 5:4 The LORD talked with you face to face in the mount out of the midst of the fire,

Deuteronomy 5:5 (I stood between the LORD and you at that time, to shew you

the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

Deuteronomy 5:6 I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

Deuteronomy 5:7 Thou shalt have none other gods before me.

Deuteronomy 5:8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

Deuteronomy 5:9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

Deuteronomy 5:10 And shewing mercy unto thousands of them that love me and keep my commandments.

Deuteronomy 5:11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Deuteronomy 5:12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

Deuteronomy 5:13 Six days thou shalt labour, and do all thy work:

Deuteronomy 5:14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.

Deuteronomy 5:15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Deuteronomy 5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

Deuteronomy 5:17 Thou shalt not kill.

Deuteronomy 5:18 Neither shalt thou commit adultery.

Deuteronomy 5:19 Neither shalt thou steal.

Deuteronomy 5:20 Neither shalt thou bear false witness against thy neighbour.

Deuteronomy 5:21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

Deuteronomy 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Moses rehearses the covenant commandments given to Israel at Horeb.

## **Qur'an**

### **Qur'an 2:53**

Qur'an 2:53 And when We gave unto Moses the Scripture and the criterion [of right and wrong], that ye might be led aright.

Moses receives the Book and criterion.

### **Qur'an 3:3**

Qur'an 3:3 He hath revealed unto thee [Muhammad] the Scripture with truth, confirming that which was [revealed] before it, even as He revealed the Torah and the Gospel.

Allah reveals the Qur'an and states that He previously revealed the Torah and Gospel.

### **Qur'an 5:44**

Qur'an 5:44 O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou [by thine efforts] wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;

The Torah is described as containing guidance and light.

Prophets and learned servants judged by it.

### **Qur'an 6:91**

Qur'an 6:91 And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say [unto the Jews who speak thus]: Who revealed the Book which Moses brought, a light and

guidance for mankind, which ye have put on parchments which ye show, but ye hide much [thereof], and [by which] ye were taught that which ye knew not yourselves nor [did] your fathers [know it]? Say: Allah. Then leave them to their play of cavilling.

The Qur'an refers to the Book brought by Moses as light and guidance for humanity.

### **Qur'an 6:154**

Qur'an 6:154 Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.

Moses is given the Book as a completion of favor, detailed instruction, guidance, and mercy.

### **Qur'an 7:145**

Qur'an 7:145 And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then [bade him]: Hold it fast; and command thy people [saying]: Take the better [course made clear] therein. I shall show thee the abode of evil-livers.

Allah writes instruction and explanation for Moses upon the tablets.

### **Qur'an 17:2**

Qur'an 17:2 We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.

Moses receives the Scripture as guidance for the Children of Israel.

### **Qur'an 21:48**

Qur'an 21:48 And We verily gave Moses and Aaron the Criterion [of right and wrong] and a light and a Reminder for those who keep from evil,

Moses and Aaron receive the criterion, illumination, and reminder for the God-conscious.

### **Qur'an 28:43**

Qur'an 28:43 And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.  
Moses receives Scripture as enlightenment, guidance, and mercy.

### **Qur'an 32:23**

Qur'an 32:23 We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.  
Allah reminds Muhammad that Moses received the Book.

### **Qur'an 40:53**

Qur'an 40:53 And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,  
Allah gives Moses guidance and causes the Children of Israel to inherit the Scripture.

### **Qur'anic commentary**

Islam therefore does **not teach that Moses was a false prophet or that the Torah was originally false.**

The Qur'an affirms that Allah genuinely revealed guidance to Moses.

From the Qur'anic perspective, Muhammad's revelation stands within the same prophetic tradition of revelation given previously to Abraham, Moses, David, Jesus, and other prophets.

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### **GOLDEN CALF**

## 36. Israel Worships the Golden Calf

### Old Testament

#### Exodus 32:1–35

Exodus 32:1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Exodus 32:2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

Exodus 32:3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

Exodus 32:4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

Exodus 32:5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

Exodus 32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

Exodus 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

Exodus 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

Exodus 32:9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

Exodus 32:10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Exodus 32:11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Exodus 32:12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

Exodus 32:13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

Exodus 32:14 And the LORD repented of the evil which he thought to do unto his people.

Exodus 32:15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

Exodus 32:16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

Exodus 32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

Exodus 32:18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

Exodus 32:19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Exodus 32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it.

Exodus 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

Exodus 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

Exodus 32:23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Exodus 32:24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

Exodus 32:25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)

Exodus 32:26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

Exodus 32:27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

Exodus 32:28 And the children of Levi did according to the word of Moses: and

there fell of the people that day about three thousand men.

Exodus 32:29 For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

Exodus 32:30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

Exodus 32:31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Exodus 32:32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.

Exodus 32:33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Exodus 32:34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

Exodus 32:35 And the LORD plagued the people, because they made the calf, which Aaron made.

During Moses' absence, the Israelites pressure Aaron to produce gods for them.

A golden calf is made.

Moses descends from the mountain, becomes angry, and breaks the tablets.

The calf is destroyed and Israel is punished.

## **Deuteronomy 9:7–21**

Deuteronomy 9:7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

Deuteronomy 9:8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

Deuteronomy 9:9 When I was gone up into the mount to receive the tables of



stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

Deuteronomy 9:10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

Deuteronomy 9:11 And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

Deuteronomy 9:12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

Deuteronomy 9:13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people:

Deuteronomy 9:14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

Deuteronomy 9:15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

Deuteronomy 9:16 And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

Deuteronomy 9:17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

Deuteronomy 9:18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

Deuteronomy 9:19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

Deuteronomy 9:20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

Deuteronomy 9:21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

Moses recalls Israel's rebellion at Horeb and his intercession before God.

## **Qur'an**

## **Qur'an 2:51–54**

Qur'an 2:51 And when We did appoint for Moses forty nights [of solitude], and then ye chose the calf, when he had gone from you, and were wrong-doers.

Qur'an 2:52 Then, even after that, We pardoned you in order that ye might give thanks.

Qur'an 2:53 And when We gave unto Moses the Scripture and the criterion [of right and wrong], that ye might be led aright.

Qur'an 2:54 And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf [for worship] so turn in penitence to your Creator, and kill [the guilty] yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

During Moses' forty-night absence, some Israelites adopt the calf.

Moses instructs them to repent to their Creator.

## **Qur'an 2:92–93**

Qur'an 2:92 And Moses came unto you with clear proofs [of Allah's Sovereignty], yet, while he was away, ye chose the calf [for worship] and ye were wrong-doers.

Qur'an 2:93 And when We made with you a covenant and caused the Mount to tower above you, [saying]: Hold fast by that which We have given you, and hear [Our Word], they said: We hear and we rebel. And [worship of] the calf was made to sink into their hearts because of their rejection [of the covenant]. Say [unto them]: Evil is that which your belief enjoineth on you, if ye are believers. Despite having witnessed clear signs from Moses, the Israelites take the

calf for worship.

## **Qur'an 4:153**

Qur'an 4:153 The people of the Scripture ask of thee that thou shouldst cause an [actual] Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then [even] after that] they chose the calf [for worship] after clear proofs [of Allah's Sovereignty] had come unto them. And We forgave them that! And We bestowed on Moses evident authority.

The calf incident is recalled as an example of Israel's wrongdoing after witnessing clear evidence.

### **Qur'an 7:148–152**

Qur'an 7:148 And the folk of Moses, after [he left them], chose a calf [for worship], [made] out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers.

Qur'an 7:149 And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.

Qur'an 7:150 And when Moses returned unto his people, angry and grieved, he said: Evil is that [course] which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers.

Qur'an 7:151 He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.

Qur'an 7:152 Lo! Those who chose the calf [for worship], terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.

Moses' people construct a calf that produces a sound.

The Qur'an criticizes them because the calf cannot speak to them or guide them.

Moses returns angry and grieved.

### **Qur'an 20:83–97**

Qur'an 20:83 And [it was said]: What hath made thee hasten from thy folk, O Moses?

Qur'an 20:84 He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased.

Qur'an 20:85 He said: Lo! We have tried thy folk in thine absence, and As-

Samiri hath misled them.

Qur'an 20:86 Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?

Qur'an 20:87 They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them [in the fire], for thus As-Samiri proposed.

Qur'an 20:88 Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he hath forgotten.

Qur'an 20:89 See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use?

Qur'an 20:90 And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.

Qur'an 20:91 They said: We shall by no means cease to be its votaries till Moses return unto us.

Qur'an 20:92 He [Moses] said: O Aaron! What held thee back when thou didst see them gone astray,

Qur'an 20:93 That thou followedst me not? Hast thou then disobeyed my order?

Qur'an 20:94 He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word.

Qur'an 20:95 [Moses] said: And what hast thou to say, O Samiri?

Qur'an 20:96 He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.

Qur'an 20:97 [Moses] said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea.

Allah tells Moses that his people have been tested during his absence.

The Sāmīrī has led them into calf worship.

Aaron explains that he attempted to prevent division.

Moses confronts the Sāmīrī and destroys the idol.

## **Qur'anic commentary**

A significant difference appears here.

The Qur'an **does not identify Aaron as the creator of the golden calf.**

Instead Aaron attempts to prevent the people from worshiping it.

This preserves Aaron's status as a prophet.

The theological message is uncompromising:

Anything incapable of speaking, guiding, creating, or controlling benefit and harm cannot legitimately be worshiped.

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## **MANNA AND QUAIL**

### **37. Manna and Quail**

#### **Old Testament**

#### **Exodus 16:1–36**

Exodus 16:1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

Exodus 16:2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

Exodus 16:3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Exodus 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day,

that I may prove them, whether they will walk in my law, or no.

Exodus 16:5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

Exodus 16:6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

Exodus 16:7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

Exodus 16:8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

Exodus 16:9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

Exodus 16:10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

Exodus 16:11 And the LORD spake unto Moses, saying,

Exodus 16:12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

Exodus 16:13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

Exodus 16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

Exodus 16:15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

Exodus 16:16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

Exodus 16:17 And the children of Israel did so, and gathered, some more, some less.

Exodus 16:18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

Exodus 16:19 And Moses said, Let no man leave of it till the morning.

Exodus 16:20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was

wroth with them.

Exodus 16:21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

Exodus 16:22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

Exodus 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

Exodus 16:24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

Exodus 16:25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

Exodus 16:26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

Exodus 16:27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

Exodus 16:28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

Exodus 16:29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

Exodus 16:30 So the people rested on the seventh day.

Exodus 16:31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

Exodus 16:32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

Exodus 16:33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

Exodus 16:34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

Exodus 16:35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

Exodus 16:36 Now an omer is the tenth part of an ephah.

The Israelites complain about hunger.

God provides quail and manna.

Manna becomes their regular food throughout their wilderness journey.

### **Numbers 11:4–35**

Numbers 11:4 And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

Numbers 11:5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

Numbers 11:6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

Numbers 11:7 And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

Numbers 11:8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

Numbers 11:9 And when the dew fell upon the camp in the night, the manna fell upon it.

Numbers 11:10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

Numbers 11:11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

Numbers 11:12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

Numbers 11:13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

Numbers 11:14 I am not able to bear all this people alone, because it is too heavy for me.

Numbers 11:15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

Numbers 11:16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

Numbers 11:17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the



burden of the people with thee, that thou bear it not thyself alone.

Numbers 11:18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

Numbers 11:19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

Numbers 11:20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

Numbers 11:21 And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

Numbers 11:22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Numbers 11:23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

Numbers 11:24 And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

Numbers 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

Numbers 11:26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

Numbers 11:27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

Numbers 11:28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

Numbers 11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!

Numbers 11:30 And Moses gat him into the camp, he and the elders of Israel.

Numbers 11:31 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

Numbers 11:32 And the people stood up all that day, and all that night, and all

the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. Numbers 11:33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. Numbers 11:34 And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted. Numbers 11:35 And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth. The people complain about their diet and demand meat.

Quail is provided, but their excessive complaining brings judgment.

## **Qur'an**

### **Qur'an 2:57**

Qur'an 2:57 And We caused the white cloud to overshadow you and sent down on you the manna and the quails, [saying]: Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves. Allah provides shade from clouds and sends manna and quail, telling

Israel to eat from the good things provided.

### **Qur'an 7:160**

Qur'an 7:160 We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinkingplace. And we caused the white cloud to overshadow them and sent down for them the manna and the quails [saying]: Eat of the good things wherewith we have provided you. They wronged Us not, but they were wont to wrong themselves.

Allah divides Israel into tribes, provides water, shade, manna, and quail.

### **Qur'an 20:80**

Qur'an 20:80 O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the

manna and the quails,  
Allah reminds the Children of Israel of their rescue and the provision of  
manna and quail.

### **Qur'anic commentary**

The provision symbolizes **rizq — sustenance from Allah**.

The accompanying moral lesson is gratitude.

Israel's failures are repeatedly described not as harm done to Allah but as  
wrong done to themselves through ingratitude and disobedience.

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## **38. Water From the Rock**

### **Old Testament**

#### **Exodus 17:1–7**

Exodus 17:1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

Exodus 17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

Exodus 17:3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

Exodus 17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

Exodus 17:5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Exodus 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people

may drink. And Moses did so in the sight of the elders of Israel.

Exodus 17:7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

Israel lacks water and complains.

God instructs Moses to strike the rock.

Water comes out for the people.

### **Numbers 20:2–13**

Numbers 20:2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

Numbers 20:3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

Numbers 20:4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

Numbers 20:5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

Numbers 20:6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

Numbers 20:7 And the LORD spake unto Moses, saying,

Numbers 20:8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

Numbers 20:9 And Moses took the rod from before the LORD, as he commanded him.

Numbers 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

Numbers 20:11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

Numbers 20:12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

Numbers 20:13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

Another water crisis occurs.

Moses strikes the rock and water is provided.

## **Qur'an**

### **Qur'an 2:60**

Qur'an 2:60 And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs [so that] each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.

Moses asks for water for his people.

Allah commands him to strike the rock with his staff.

Twelve springs emerge, corresponding to the Israelite tribes.

### **Qur'an 7:160**

Qur'an 7:160 We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinkingplace. And we caused the white cloud to overshadow them and sent down for them the manna and the quails [saying]: Eat of the good things wherewith we have provided you. They wronged Us not, but they were wont to wrong themselves.

The same miracle is recalled, with each tribe knowing its drinking place.

## **Qur'anic commentary**

The Qur'an presents the miracle as direct divine provision.

Moses is the instrument; **Allah is the ultimate giver of water.**

## **THE PROMISED LAND**

### **39. Israel Commanded to Enter the Holy Land**

#### **Old Testament**

#### **Numbers 13–14**

Spies explore Canaan.

Most frighten the Israelites with reports of powerful inhabitants.

Joshua and Caleb urge trust in God.

The people refuse to enter, resulting in prolonged wandering.

#### **Deuteronomy 1:19–46**

Deuteronomy 1:19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeshbarnea.

Deuteronomy 1:20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

Deuteronomy 1:21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

Deuteronomy 1:22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

Deuteronomy 1:23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

Deuteronomy 1:24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

Deuteronomy 1:25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us.

Deuteronomy 1:26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

Deuteronomy 1:27 And ye murmured in your tents, and said, Because the LORD

hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

Deuteronomy 1:28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

Deuteronomy 1:29 Then I said unto you, Dread not, neither be afraid of them.

Deuteronomy 1:30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

Deuteronomy 1:31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

Deuteronomy 1:32 Yet in this thing ye did not believe the LORD your God,

Deuteronomy 1:33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

Deuteronomy 1:34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

Deuteronomy 1:35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers.

Deuteronomy 1:36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

Deuteronomy 1:37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

Deuteronomy 1:38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

Deuteronomy 1:39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

Deuteronomy 1:40 But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

Deuteronomy 1:41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

Deuteronomy 1:42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

Deuteronomy 1:43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

Deuteronomy 1:44 And the Amorites, which dwelt in that mountain, came out

against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

Deuteronomy 1:45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

Deuteronomy 1:46 So ye abode in Kadesh many days, according unto the days that ye abode there.

Moses recalls Israel's refusal to enter the land despite God's command.

## **Qur'an**

### **Qur'an 5:20–26**

Qur'an 5:20 The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will.

Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.

Qur'an 5:21 O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval [of cessation] of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things.

Qur'an 5:22 And [remember] when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets, and He made you kings, and gave you that [which] He gave not to any [other] of [His] creatures.

Qur'an 5:23 O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:

Qur'an 5:24 They said: O Moses! Lo! a giant people [dwell] therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter [not till then].

Qur'an 5:25 Then out spake two of those who feared [their Lord, men] unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious.

Qur'an 5:26 So put your trust [in Allah] if ye are indeed believers.

Moses reminds Israel of Allah's blessings and tells them to enter the Holy

Land assigned to them.

They fear the powerful inhabitants and refuse.



Two God-fearing men urge them to trust Allah.

The people nevertheless tell Moses that they will not enter while those inhabitants remain.

As a consequence, the land is forbidden to that rebellious generation for forty years while they wander.

### **Qur'anic commentary**

The Qur'an closely parallels the basic Biblical narrative.

The central moral failure is lack of trust after repeatedly witnessing divine assistance.

The passage teaches that receiving divine favor creates responsibility rather than automatic entitlement.

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## **TEN COMMANDMENTS AND MORAL LAW**

### **40. Worship God Alone**

#### **Old Testament**

#### **Exodus 20:2–3**

Exodus 20:2 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Exodus 20:3 Thou shalt have no other gods before me.

God identifies Himself as Israel's deliverer from Egypt and commands that

they have no other gods.

### **Deuteronomy 5:6–7**

Deuteronomy 5:6 I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

Deuteronomy 5:7 Thou shalt have none other gods before me.

The same covenant command is repeated.

### **Deuteronomy 6:4–5**

Deuteronomy 6:4 Hear, O Israel: The LORD our God is one LORD:

Deuteronomy 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Israel is called to recognize the oneness of God and love Him

wholeheartedly.

### **Qur'an**

#### **Qur'an 2:163**

Qur'an 2:163 Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.

Your God is one God; there is no deity except Him, the Most Merciful.

#### **Qur'an 4:36**

Qur'an 4:36 And serve Allah. Ascribe no thing as partner unto Him. [Show] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [unto you] and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and [the slaves] whom your right hands possess. Lo! Allah loveth not such as are proud and boastful, Worship Allah and associate nothing with Him.

#### **Qur'an 6:151**

Qur'an 6:151 Say: Come, I will recite unto you that which your Lord hath made

a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.

Allah commands that nothing be associated with Him.

### **Qur'an 17:22-23**

Qur'an 17:22 Set not up with Allah any other god [O man] lest thou sit down reproved, forsaken.

Qur'an 17:23 Thy Lord hath decreed, that ye worship none save Him, and [that ye show] kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.

Do not establish another deity alongside Allah.

### **Qur'an 20:14**

Qur'an 20:14 Lo! I, even I, am Allah, There is no Allah save Me. So serve Me and establish worship for My remembrance.

Allah tells Moses directly that there is no deity except Him and commands

Moses to worship Him.

### **Qur'an 21:25**

Qur'an 21:25 And We sent no messenger before thee but We inspired him, [saying]: There is no Allah save Me [Allah], so worship Me.

Every messenger is said to have received the same essential revelation:

there is no deity except Allah, therefore worship Him.

### **Qur'an 47:19**

Qur'an 47:19 So know [O Muhammad] that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth [both] your place of turmoil and your place of rest.

Know that there is no deity except Allah.

### **Qur'anic commentary**

This is perhaps the strongest theological continuity between the Mosaic tradition and Islam.

The Qur'an describes **tawḥīd**, exclusive worship of the one God, as the central teaching of every authentic prophet.

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## **41. No Idols**

### **Old Testament**

#### **Exodus 20:4–6**

Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Exodus 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Exodus 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Israel is forbidden to make images for the purpose of bowing down and serving them.

#### **Deuteronomy 5:8–10**

Deuteronomy 5:8 Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

Deuteronomy 5:9 Thou shalt not bow down thyself unto them, nor serve them:

for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, Deuteronomy 5:10 And shewing mercy unto thousands of them that love me and keep my commandments.

The prohibition against idolatrous images is repeated.

## **Qur'an**

### **Qur'an 4:36**

Qur'an 4:36 And serve Allah. Ascribe no thing as partner unto Him. [Show] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [unto you] and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and [the slaves] whom your right hands possess. Lo! Allah loveth not such as are proud and boastful, Worship Allah without associating partners with Him.

### **Qur'an 6:151**

Qur'an 6:151 Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.

Do not associate anything with Allah.

### **Qur'an 17:22**

Qur'an 17:22 Set not up with Allah any other god [O man] lest thou sit down reproved, forsaken.

Do not set another deity beside Allah.

### **Qur'an 31:13**

Qur'an 31:13 And [remember] when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners [unto Him] is a tremendous wrong 14. And We have enjoined upon man

concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.

Luqmān warns his son that associating partners with Allah is a tremendous wrong.

### **Qur'anic commentary**

The Qur'an calls association of partners with God **shirk**.

It regards idolatry not merely as ritual error but as a theological contradiction: worship belongs exclusively to the Creator.

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## **42. Honor Parents**

### **Old Testament**

#### **Exodus 20:12**

Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Children are commanded to honor father and mother.

#### **Deuteronomy 5:16**

Deuteronomy 5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

The command is repeated with a promise of well-being.

### **Qur'an**

#### **Qur'an 4:36**

**Qur'an 4:36** And serve Allah. Ascribe no thing as partner unto Him. [Show] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [unto you] and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and [the slaves] whom your right hands possess. Lo! Allah loveth not such as are proud and boastful, Kindness toward parents follows immediately after the command to worship Allah alone.

### **Qur'an 6:151**

**Qur'an 6:151** Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.  
Good treatment of parents is among the major divine commandments.

### **Qur'an 17:23-24**

**Qur'an 17:23** Thy Lord hath decreed, that ye worship none save Him, and [that ye show] kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.  
**Qur'an 17:24** And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.  
Believers are commanded not even to speak contemptuously to elderly parents but to address them respectfully and pray for mercy upon them.

### **Qur'an 29:8**

**Qur'an 29:8** We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do.  
Humans are commanded to treat parents well, although they must not obey

parents who pressure them into shirk.

### **Qur'an 31:14–15**

Qur'an 31:14 We have enjoined upon the human being care for his parents. His mother bore him in weakness upon weakness, and his weaning is in two years. Give thanks to Me and to your parents; to Me is the final return.

Qur'an 31:15 But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me.

Then unto Me will be your return, and I shall tell you what ye used to do 16. O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware.

Gratitude to parents is emphasized, especially the mother's hardship, while

obedience to God remains supreme.

### **Qur'an 46:15**

Qur'an 46:15 And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender [unto Thee].

Human beings are commanded to treat their parents excellently, with

special recognition of a mother's pregnancy and childbirth.

### **Qur'anic commentary**

The Qur'an often places **kindness to parents immediately after worship of Allah**.

Yet parental authority is not absolute: parents are respected but cannot be



obeyed in opposition to God.

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## **43. Do Not Murder**

### **Old Testament**

#### **Exodus 20:13**

Exodus 20:13 Thou shalt not kill.  
The command prohibits unlawful killing.

#### **Deuteronomy 5:17**

Deuteronomy 5:17 Thou shalt not kill.  
The prohibition is repeated.

### **Qur'an**

#### **Qur'an 5:32**

Qur'an 5:32 Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers.

Unlawfully killing a person is compared morally to killing humanity,

while saving a life is compared to saving humanity.

#### **Qur'an 6:151**

Qur'an 6:151 Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.

Do not take a life Allah has made sacred except with legitimate right.

### **Qur'an 17:33**

Qur'an 17:33 And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.  
The sanctity of human life is affirmed.

### **Qur'an 25:68**

Qur'an 25:68 And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in [course of] justice, nor commit adultery and whoso doeth this shall pay the penalty;  
Servants of Allah do not unlawfully kill, commit adultery, or invoke another deity with Allah.

### **Qur'anic commentary**

Human life is **ḥaram** — **inviolable** — **except under legitimate justice**.

The Qur'an therefore treats unlawful killing as one of the gravest sins.

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## **44. Do Not Commit Adultery**

### **Old Testament**

#### **Exodus 20:14**

Exodus 20:14 Thou shalt not commit adultery.  
Adultery is prohibited.

#### **Deuteronomy 5:18**

Deuteronomy 5:18 Neither shalt thou commit adultery.

The command is repeated.

## **Qur'an**

### **Qur'an 17:32**

Qur'an 17:32 And come not near unto adultery. Lo! it is an abomination and an evil way.

Believers are told not merely to avoid adultery but not even to approach it.

### **Qur'an 25:68**

Qur'an 25:68 And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in [course of] justice, nor commit adultery and whoso doeth this shall pay the penalty;

Adultery is listed among major sins avoided by the servants of Allah.

## **Qur'anic commentary**

The Qur'an creates a protective moral boundary around sexual relations by saying **“do not approach”** unlawful sexual conduct, emphasizing prevention as well as prohibition.

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## **45. Do Not Steal**

### **Old Testament**

#### **Exodus 20:15**

Exodus 20:15 Thou shalt not steal.  
Stealing is prohibited.

#### **Leviticus 19:11**

Leviticus 19:11 Ye shall not steal, neither deal falsely, neither lie one to another. Israel is forbidden to steal, deceive, or deal falsely with one another.

### **Deuteronomy 5:19**

Deuteronomy 5:19 Neither shalt thou steal.  
The prohibition is repeated.

### **Qur'an**

#### **Qur'an 2:188**

Qur'an 2:188 And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.

People must not consume one another's property unjustly or use corruption to obtain wealth.

#### **Qur'an 5:38**

Qur'an 5:38 O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed. Theft is condemned and assigned a legal punishment within Qur'anic law.

#### **Qur'an 60:12**

Qur'an 60:12 O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe no thing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.

Among the pledges of believing women is that they will not steal.

### **Qur'anic commentary**

The Qur'anic principle extends beyond simple theft to **all unjust**

**acquisition of wealth**, including corruption and fraudulent appropriation.

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## **46. Do Not Bear False Witness**

### **Old Testament**

#### **Exodus 20:16**

Exodus 20:16 Thou shalt not bear false witness against thy neighbour.  
False testimony against one's neighbor is prohibited.

#### **Deuteronomy 5:20**

Deuteronomy 5:20 Neither shalt thou bear false witness against thy neighbour.  
The command is repeated.

### **Qur'an**

#### **Qur'an 22:30**

Qur'an 22:30 That [is the command]. And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech,  
Believers are commanded to avoid false speech.

#### **Qur'an 25:72**

Qur'an 25:72 They are those who do not bear false witness, and when they pass by vain or improper talk, they pass by with dignity.  
Righteous servants do not give false testimony.

#### **Qur'an 24:4**

Qur'an 24:4 And those who accuse honourable women but bring not four witnesses, scourge them [with] eighty stripes and never [afterward] accept their

testimony - They indeed are evil-doers 5. Save those who afterward repent and make amends. [For such] lo! Allah is Forgiving, Merciful.  
False accusations of sexual misconduct are treated extremely seriously.

### **Qur'an 33:70**

Qur'an 33:70 O ye who believe! Guard your duty to Allah, and speak words straight to the point;  
Believers are commanded to fear Allah and speak words that are upright and truthful.

### **Qur'anic commentary**

Truthfulness is inseparable from justice in Qur'anic ethics.

False testimony can destroy reputation, property, families, and judicial fairness, explaining the severity with which the Qur'an treats it.

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## **47. Do Not Covet**

### **Old Testament**

#### **Exodus 20:17**

Exodus 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.  
Israel is forbidden to covet another person's household, spouse, servants, animals, or possessions.

#### **Deuteronomy 5:21**

Deuteronomy 5:21 Neither shalt thou desire thy neighbour's wife, neither shalt

thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's. The command against coveting is repeated.

## **Qur'an**

### **Qur'an 4:32**

Qur'an 4:32 And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. [Envy not one another] but ask Allah of His bounty. Lo! Allah is ever Knower of all things. Believers are told not to desire enviously what Allah has given others.

### **Qur'an 15:88**

Qur'an 15:88 Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin, and be not grieved on their account, and lower thy wing [in tenderness] for the believers. The Prophet is told not to extend his eyes longingly toward worldly advantages given to others.

### **Qur'an 20:131**

Qur'an 20:131 And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting. Believers are warned against being captivated by temporary worldly splendor.

## **Qur'anic commentary**

Although the Qur'anic passages are not a word-for-word repetition of the tenth commandment, the ethical principle is similar.

The Qur'an combats **envy, acquisitive desire, and fixation upon the possessions of others.**

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## **MONOTHEISM**

### **48. God Is One**

#### **Old Testament**

##### **Deuteronomy 4:35, 39**

Israel is told to recognize that the LORD alone is God in heaven and earth.

##### **Deuteronomy 6:4**

Deuteronomy 6:4 Hear, O Israel: The LORD our God is one LORD:  
Israel is commanded to hear that the LORD is one.

##### **Deuteronomy 32:39**

Deuteronomy 32:39 See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.  
God declares that there is no god alongside Him.

##### **2 Samuel 7:22**

2 Samuel 7:22 Wherefore thou art great, O LORD God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.  
David acknowledges God's incomparable greatness and uniqueness.

##### **1 Kings 8:60**

1 Kings 8:60 That all the people of the earth may know that the LORD is God,



and that there is none else.

Solomon prays that all peoples may know that the LORD is God and there is no other.

### **Isaiah 43:10–11**

Isaiah 43:10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

Isaiah 43:11 I, even I, am the LORD; and beside me there is no saviour.

God declares that no deity was before Him or will come after Him and that

He alone is Savior.

### **Isaiah 44:6, 8**

God identifies Himself as first and last and declares that there is no other God.

### **Isaiah 45:5–6**

Isaiah 45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Isaiah 45:6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

God declares repeatedly that there is no other deity.

### **Isaiah 45:18**

Isaiah 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

The Creator of heaven and earth declares Himself uniquely God.

### **Isaiah 45:21–22**

Isaiah 45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Isaiah 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

God declares that there is no other righteous God and Savior and calls the nations to turn to Him.

### **Isaiah 46:9**

Isaiah 46:9 Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, God commands people to remember that He is God and there is none comparable.

### **Malachi 2:10**

Malachi 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

The prophet asks whether humanity does not share one Father and whether one God did not create them.

### **Qur'an**

#### **Qur'an 2:163**

Qur'an 2:163 Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.  
Your God is one God.

#### **Qur'an 3:2**

Qur'an 3:2 Allah! There is no Allah save Him, the Alive, the Eternal.

There is no deity except Allah, the Living, the Sustainer.

### **Qur'an 3:18**

Qur'an 3:18 Allah [Himself] is Witness that there is no Allah save Him. And the angels and the men of learning [too are witness]. Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise.

Allah, the angels, and people of knowledge testify that there is no deity except Him.

### **Qur'an 4:87**

Qur'an 4:87 Allah! There is no Allah save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?

There is no deity except Allah, who will gather humanity for judgment.

### **Qur'an 5:73**

Qur'an 5:73 We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not [they became rebellious]. Some [of them] they denied and some they slew.

The Qur'an rejects saying that Allah is one of three and insists that there is only one God.

### **Qur'an 6:102**

Qur'an 6:102 Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things.

Allah is Lord and Creator of everything; therefore He alone deserves worship.

### **Qur'an 16:22**

Qur'an 16:22 Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.  
Your God is one God.

### **Qur'an 20:8**

Qur'an 20:8 Allah! There is no Allah save Him. His are the most beautiful names.  
There is no deity except Allah, to whom belong the most beautiful names.

### **Qur'an 21:25**

Qur'an 21:25 And We sent no messenger before thee but We inspired him, [saying]: There is no Allah save Me [Allah], so worship Me.  
Every messenger received the revelation that there is no deity except Allah.

### **Qur'an 27:26**

Qur'an 27:26 Allah; there is no Allah save Him, the Lord of the Tremendous Throne.  
Allah alone is Lord of the magnificent Throne.

### **Qur'an 28:70**

Qur'an 28:70 And He is Allah; there is no Allah save Him. His is all praise in the former and the latter [state], and His is the command, and unto Him ye will be brought back.  
Allah alone is God, worthy of praise and judgment.

### **Qur'an 37:4**

Qur'an 37:4 Lo! thy Lord is surely One;  
Your God is truly One.

### **Qur'an 38:65**

**Qur'an 38:65** Say [unto them, O Muhammad]: I am only a warner, and there is no Allah save Allah, the One, the Absolute,  
There is no deity except Allah, the One, the Supreme.

### **Qur'an 40:62**

**Qur'an 40:62** Such is Allah, your Lord, the Creator of all things, There is no Allah save Him. How then are ye perverted?  
Allah is Creator of everything; there is no deity except Him.

### **Qur'an 47:19**

**Qur'an 47:19** So know [O Muhammad] that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth [both] your place of turmoil and your place of rest.  
Know that there is no deity except Allah.

### **Qur'an 59:22–24**

**Qur'an 59:22** He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful.

**Qur'an 59:23** He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner [unto Him].

**Qur'an 59:24** He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.

Allah alone is God and possesses the perfect divine names and attributes.

### **Qur'an 112:1–4**

**Qur'an 112:1** Say: He is Allah, the One!

**Qur'an 112:2** Allah, the eternally Besought of all!

**Qur'an 112:3** He begetteth not nor was begotten.

**Qur'an 112:4** And there is none comparable unto Him.

Allah is One.

Allah is eternally self-sufficient.

He neither begets nor is begotten.

Nothing is comparable to Him.

### **Qur’anic commentary**

From an Islamic perspective, these Old Testament statements are powerful expressions of **tawḥīd**.

Especially significant are statements such as:

**“There is no other.”**

The Qur’an understands itself as restoring and reaffirming precisely this prophetic monotheism.

Surah al-Ikhlāṣ, Qur’an 112, gives one of the shortest and most concentrated summaries of Islamic theology:

**one God, eternally independent, without divine offspring, without origin, and without equal.**

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## **49. No Likeness Comparable to God**

### **Old Testament**

#### **Exodus 20:4**

Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Israel is forbidden to construct an image for idolatrous worship.

### **Deuteronomy 4:12**

Deuteronomy 4:12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. Israel heard God's voice at Sinai but saw no visible form.

### **Deuteronomy 4:15–19**

Deuteronomy 4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

Deuteronomy 4:16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

Deuteronomy 4:17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

Deuteronomy 4:18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

Because Israel saw no form, they are warned against making representations of God.

### **Isaiah 40:18, 25**

The prophet asks who can possibly be compared with God.

### **Isaiah 46:5, 9**

God challenges humanity to identify anything equal or comparable to Him.

### **Qur'an**

### **Qur'an 6:103**

Qur'an 6:103 Vision comprehendeth Him not, but He comprehendeth [all] vision. He is the Subtile, the Aware.  
Vision cannot fully encompass Allah, while He comprehends all vision.

### **Qur'an 16:74**

Qur'an 16:74 So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.  
People are told not to invent comparisons for Allah.

### **Qur'an 42:11**

Qur'an 42:11 The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you.  
Naught is as His likeness; and He is the Hearer, the Seer.  
Nothing is like Him, while He is the Hearing and Seeing.

### **Qur'an 112:4**

Qur'an 112:4 And there is none comparable unto Him.  
Nothing whatsoever is comparable to Allah.

### **Qur'anic commentary**

This establishes the Qur'anic doctrine of **tanzih** — **God's absolute transcendence and incomparability**.

Allah possesses attributes, but created things cannot be made His equivalents.

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## **50. God Does Not Change Like Humans**



## **Old Testament**

### **Numbers 23:19**

Numbers 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

God is distinguished from humans who lie or change their intentions.

### **1 Samuel 15:29**

1 Samuel 15:29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

God's divine constancy is contrasted with ordinary human changeability.

### **Malachi 3:6**

Malachi 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

God declares His unchanging character.

## **Qur'an**

### **Qur'an 6:115**

Qur'an 6:115 Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.

Allah's word is perfected in truth and justice; no one can change His

words.

### **Qur'an 10:64**

Qur'an 10:64 Theirs are good tidings in the life of the world and in the Hereafter There is no changing the Words of Allah - that is the Supreme Triumph.

There is no alteration in Allah's words or promises.

### **Qur'an 18:27**

Qur'an 18:27 And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

No one can change the words of Allah.

### **Qur'anic commentary**

The comparison centers on **divine reliability**.

Human knowledge, intentions, and circumstances can change. Allah's

knowledge is perfect, and His promises cannot be defeated by external circumstances.

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## **DIVINE MERCY AND FORGIVENESS**

### **51. God Is Merciful**

#### **Old Testament**

##### **Exodus 34:6–7**

Exodus 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

Exodus 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

God describes Himself as merciful, gracious, patient, and abundant in steadfast love while also maintaining justice.

##### **Numbers 14:18**

Numbers 14:18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. God is described as slow to anger and abundant in mercy.

### **Nehemiah 9:17**

Nehemiah 9:17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. God is forgiving, gracious, compassionate, and slow to anger.

### **Psalm 86:5, 15**

God is good, forgiving, compassionate, and rich in mercy toward those who call upon Him.

### **Psalm 103:8–13**

Psalm 103:8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.

Psalm 103:9 He will not always chide: neither will he keep his anger for ever.

Psalm 103:10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

Psalm 103:11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

Psalm 103:12 As far as the east is from the west, so far hath he removed our transgressions from us.

Psalm 103:13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

God is compassionate and merciful and shows paternal compassion toward those who fear Him.

### **Psalm 145:8–9**

Psalm 145:8 The LORD is gracious, and full of compassion; slow to anger, and

of great mercy.

Psalm 145:9 The LORD is good to all: and his tender mercies are over all his works.

God is gracious, compassionate, slow to anger, and merciful toward His creation.

### **Joel 2:13**

Joel 2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

People are urged to return to God because He is gracious and merciful.

### **Jonah 4:2**

Jonah 4:2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Jonah acknowledges God's compassion, patience, and willingness to relent from punishment.

### **Qur'an**

#### **Qur'an 1:1–3**

Qur'an 1:1 In the name of Allah, the Beneficent, the Merciful.

Qur'an 1:2 Praise be to Allah, Lord of the Worlds,

Qur'an 1:3 The Beneficent, the Merciful.

Allah is repeatedly identified as **al-Raḥmān, al-Raḥīm** — the

**Universally Merciful, the Especially Merciful.**

#### **Qur'an 2:173**

Qur'an 2:173 He hath forbidden you only carrion, and blood, and swineflesh,

and that which hath been immolated to [the name of] any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.  
Allah is forgiving and merciful.

### **Qur'an 6:54**

Qur'an 6:54 And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, [for him] lo! He is Forgiving, Merciful.  
Allah declares that He has prescribed mercy upon Himself.

### **Qur'an 7:156**

Qur'an 7:156 And ordain for us in this world that which is good, and in the Hereafter [that which is good], Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off [evil] and pay the poor-due, and those who believe Our revelations;  
Allah says that His mercy encompasses all things.

### **Qur'an 12:92**

Qur'an 12:92 He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.  
Joseph forgives his brothers and invokes Allah's forgiveness, describing Him as supremely merciful.

### **Qur'an 15:49**

Qur'an 15:49 Announce, [O Muhammad] unto My slaves that verily I am the Forgiving, the Merciful,  
Allah commands Muhammad to inform His servants that He is the Forgiving, Merciful.

### **Qur'an 39:53**

Qur'an 39:53 Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.  
Those who have greatly wronged themselves are told not to despair of Allah's mercy.

### **Qur'an 40:7**

Qur'an 40:7 Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe [saying]: Our Lord! Thou comprehendest all things in mercy and knowledge, therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell.  
The angels praise Allah whose mercy and knowledge encompass all things.

### **Qur'an 42:5**

Qur'an 42:5 Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful.  
Allah is described as the Forgiving and Merciful.

### **Qur'anic commentary**

Mercy is one of the most pervasive divine attributes in Islam.

Nearly every Qur'anic surah begins by invoking Allah as **al-Raḥmān al-Raḥīm**.

Yet divine mercy does not eliminate divine justice. Both the Old Testament and Qur'an frequently place mercy and judgment together.

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## **52. Repentance Brings Forgiveness**

### **Old Testament**

#### **2 Chronicles 7:14**

2 Chronicles 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. People who humble themselves, pray, seek God, and abandon wickedness are promised forgiveness.

#### **Psalm 32:1–5**

Psalm 32:1 Blessed is he whose transgression is forgiven, whose sin is covered.  
Psalm 32:2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

Psalm 32:3 When I kept silence, my bones waxed old through my roaring all the day long.

Psalm 32:4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Psalm 32:5 I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

David describes the blessing of having sins forgiven after confessing them to God.

#### **Psalm 51**

The psalmist pleads directly with God for mercy, cleansing, renewal, and forgiveness.

#### **Isaiah 1:16–18**

Isaiah 1:16 Wash you, make you clean; put away the evil of your doings from

before mine eyes; cease to do evil;

Isaiah 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Isaiah 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

The people are commanded to wash themselves morally, cease evil,

practice justice, and receive divine forgiveness.

### **Isaiah 55:6–7**

Isaiah 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

Isaiah 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

The wicked person is commanded to abandon wicked ways and return to

God, who abundantly forgives.

### **Ezekiel 18:21–23**

Ezekiel 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Ezekiel 18:22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Ezekiel 18:23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

A wicked person who genuinely turns from sin and practices righteousness

is promised life.

God states that He does not delight in the death of the wicked but desires repentance.

### **Ezekiel 33:14–16**



Ezekiel 33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

Ezekiel 33:15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

Ezekiel 33:16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

A sinner who repents, restores what was wrongfully taken, and practices justice will live.

## **Qur'an**

### **Qur'an 2:160**

Qur'an 2:160 Except those who repent and amend and make manifest [the truth]. These it is toward whom I relent. I am the Relenting, the Merciful.

Those who repent, correct themselves, and clarify the truth are forgiven by Allah.

### **Qur'an 3:135–136**

Qur'an 3:135 And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? - and will not knowingly repeat [the wrong] they did.

Qur'an 3:136 The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!

Believers who commit wrongdoing remember Allah, seek forgiveness, and do not knowingly persist in sin.

### **Qur'an 4:110**

Qur'an 4:110 Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.

Whoever commits evil and then seeks Allah's forgiveness will find Allah

forgiving and merciful.

### **Qur'an 5:39**

Qur'an 5:39 As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom. Whoever repents after wrongdoing and reforms will be forgiven.

### **Qur'an 11:3**

Qur'an 11:3 And [bidding you]: Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, lo! [then] I fear for you the retribution of an awful Day.

People are commanded to seek forgiveness and turn to Allah in

repentance.

### **Qur'an 25:70–71**

Qur'an 25:70 Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.

Qur'an 25:71 And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance 72. And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.

Even serious sinners who repent, believe, and perform righteous deeds can

have their evil deeds replaced with good.

### **Qur'an 39:53–54**

Qur'an 39:53 Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.

Qur'an 39:54 Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.

Those who have exceeded limits against themselves must not despair of

Allah's mercy but should return to Him.

### **Qur'an 66:8**

Qur'an 66:8 O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and forgive us! Lo! Thou art Able to do all things.

Believers are commanded to turn to Allah with sincere repentance.

### **Qur'anic commentary**

This is a major Old Testament–Qur'an parallel.

The pattern is:

**sin → recognition → repentance → reform → divine forgiveness.**

The Qur'an teaches that a repentant sinner may approach Allah directly.

No human being inherits another person's guilt, and sincere repentance remains possible while a person has the opportunity to repent.

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## **PERSONAL RESPONSIBILITY**

### **53. No Person Bears Another Person's Sin**

#### **Old Testament**

#### **Deuteronomy 24:16**

Deuteronomy 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death

for his own sin.

Parents are not to be executed for their children nor children for their parents; each person bears responsibility for his own offense.

## **2 Kings 14:6**

2 Kings 14:6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

The Mosaic rule requiring individual responsibility is applied.

## **2 Chronicles 25:4**

2 Chronicles 25:4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

The same command from the Torah is cited.

## **Ezekiel 18:4**

Ezekiel 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

God declares that every soul belongs to Him and that the sinner is

responsible for his own sin.

## **Ezekiel 18:19–20**

Ezekiel 18:19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

Ezekiel 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

A child does not bear the guilt of the father, nor the father that of the child.

Righteousness and wickedness belong morally to the person who practices them.

### **Jeremiah 31:29–30**

Jeremiah 31:29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

Jeremiah 31:30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

The proverb suggesting children suffer guilt for their fathers is rejected in favor of individual responsibility.

### **Qur'an**

#### **Qur'an 6:164**

Qur'an 6:164 Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.

No bearer of burdens bears the burden of another.

#### **Qur'an 17:15**

Qur'an 17:15 Whosoever goeth right, it is only for [the good of] his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.

Whoever follows guidance benefits himself; whoever goes astray harms himself. No person bears another person's burden.

#### **Qur'an 35:18**

Qur'an 35:18 And no burdened soul can bear another's burden, and if one heavy

laden crieth for [help with] his load, naught of it will be lifted even though he [unto whom he crieth] be of kin. Thou warnest only those who fear their Lord in secret, and have established worship. He who groweth [in goodness], groweth only for himself, [he cannot by his merit redeem others]. Unto Allah is the journeying.

No burdened soul will carry another's burden.

### **Qur'an 39:7**

Qur'an 39:7 If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts [of men].

No bearer bears another's burden; humanity ultimately returns to Allah for judgment.

### **Qur'an 53:38**

Qur'an 53:38 That no laden one shall bear another's load,  
No burden-bearing soul bears the burden of another.

### **Qur'anic commentary**

This is one of the strongest theological parallels between the Old Testament and Qur'an.

The Qur'anic doctrine is explicit:

**moral guilt is personal.**

People may suffer consequences resulting from another person's actions, but before Allah one person's moral guilt is not automatically transferred onto another.

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## **PRAYER**

### **54. Bowing and Prostration in Worship**

#### **Old Testament**

##### **Genesis 17:3**

Genesis 17:3 And Abram fell on his face: and God talked with him, saying, Abraham falls upon his face before God.

##### **Genesis 24:26**

Genesis 24:26 And the man bowed down his head, and worshipped the LORD. Abraham's servant bows down and worships God.

##### **Exodus 34:8**

Exodus 34:8 And Moses made haste, and bowed his head toward the earth, and worshipped.  
Moses bows toward the ground and worships.

##### **Joshua 5:14**

Joshua 5:14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?  
Joshua falls on his face in reverence.

##### **1 Kings 18:39**

1 Kings 18:39 And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.  
After witnessing God's sign, the people fall on their faces and  
acknowledge God.

## **Nehemiah 8:6**

Nehemiah 8:6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

The people bow their heads and worship with their faces toward the ground.

## **Psalm 95:6**

Psalm 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

People are invited to bow down and kneel before their Creator.

## **Daniel 6:10**

Daniel 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Daniel regularly kneels in prayer three times a day.

## **Qur'an**

### **Qur'an 2:43**

Qur'an 2:43 Establish worship, pay the poor-due, and bow your heads with those who bow [in worship].

Believers are commanded to establish prayer, give charity, and bow with those who bow.

### **Qur'an 3:43**

Qur'an 3:43 O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow [in worship].

Mary is commanded to devote herself to Allah, prostrate, and bow with



worshippers.

### **Qur'an 4:102**

Qur'an 4:102 And when thou [O Muhammad] art among them and arrangeest [their] worship for them, let only a party of them stand with thee [to worship] and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.

Congregational prayer includes prostration even under conditions of danger.

### **Qur'an 22:26**

Qur'an 22:26 And [remember] when We prepared for Abraham the place of the [holy] House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round [thereof] and those who stand and those who bow and make prostration.

Abraham is commanded to purify the Sacred House for those who circumambulate, stand, bow, and prostrate.

### **Qur'an 22:77**

Qur'an 22:77 O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.

Believers are commanded to bow, prostrate, worship their Lord, and do good.

### **Qur'an 48:29**

Qur'an 48:29 Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou [O

Muhammad] seest them bowing and falling prostrate [in worship], seeking bounty from Allah and [His] acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers – that He may enrage the disbelievers with [the sight of] them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward. Believers are described as frequently bowing and prostrating while

seeking Allah's favor.

### **Qur'an 96:19**

Qur'an 96:19 Nay, Obey not thou him. But prostrate thyself, and draw near [unto Allah].

The believer is commanded to prostrate and draw near to Allah.

### **Qur'anic commentary**

Physical prostration is not uniquely Islamic.

The Qur'an understands **sujūd — prostration — as an ancient prophetic form of worship.**

Islam preserves bodily worship in formal ṣalāh through standing, bowing, kneeling, and prostrating before God.

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## **55. Prayer at Appointed Times**

### **Old Testament**

#### **Psalms 55:17**

Psalms 55:17 Evening, and morning, and at noon, will I pray, and cry aloud: and

he shall hear my voice.

The psalmist speaks of calling upon God in the evening, morning, and midday.

### **Daniel 6:10**

Daniel 6:10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Daniel prays three times each day.

### **Qur'an**

#### **Qur'an 4:103**

Qur'an 4:103 When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.

Prayer is prescribed for believers at appointed times.

#### **Qur'an 11:114**

Qur'an 11:114 Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill-deeds. This is reminder for the mindful.

Prayer is commanded at the two ends of the day and portions of the night.

#### **Qur'an 17:78**

Qur'an 17:78 Establish worship at the going down of the sun until the dark of night, and [the recital of] the Qur'an at dawn. Lo! [the recital of] the Qur'an at dawn is ever witnessed.

Prayer is commanded from the decline of the sun through the darkness of night, with special mention of dawn recitation.

#### **Qur'an 20:130**

Qur'an 20:130 Therefor [O Muhammad], bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance.

God is glorified at several periods throughout the day and night.

### **Qur'an 30:17–18**

Qur'an 30:17 So glory be to Allah when ye enter the night and when ye enter the morning 18. Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday.

Qur'an 30:18 To Him belongs all praise in the heavens and the earth, in the evening and at midday.

Allah is glorified during evening, morning, afternoon, and midday.

### **Qur'anic commentary**

Islam develops scheduled prayer into the formal daily system of **ṣalāh**.

The underlying principle — remembering God at regular periods

throughout the day — has recognizable precedents in earlier scripture.

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## **FASTING**

### **56. Fasting**

#### **Old Testament**

##### **Exodus 34:28**

Exodus 34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

Moses remains with God forty days and nights without ordinary food and

drink.

### **Leviticus 16:29–31**

Leviticus 16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

Leviticus 16:30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

Leviticus 16:31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

Israel is commanded to humble itself on the Day of Atonement.

### **1 Samuel 7:6**

1 Samuel 7:6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh. Israel fasts while confessing sin.

### **2 Samuel 12:16**

2 Samuel 12:16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. David fasts while pleading with God.

### **Ezra 8:21–23**

Ezra 8:21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

Ezra 8:22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

Ezra 8:23 So we fasted and besought our God for this: and he was intreated of us.

Ezra proclaims a fast to seek God's protection.

## **Nehemiah 9:1**

Nehemiah 9:1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. Israel gathers in fasting, repentance, and confession.

## **Esther 4:16**

Esther 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

Esther asks the Jewish community to fast before she approaches the king.

## **Joel 2:12**

Joel 2:12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

God calls the people to return with fasting, grief, and sincere repentance.

## **Jonah 3:5**

Jonah 3:5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

Nineveh responds to Jonah's warning by proclaiming a fast.

## **Qur'an**

### **Qur'an 2:183–187**

Qur'an 2:183 O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off [evil];

Qur'an 2:184 [Fast] a certain number of days; and [for] him who is sick among you, or on a journey, [the same] number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know 185. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion [of right and wrong]. And whosoever of you is present, let him fast the month, and

whosoever of you is sick or on a journey, [let him fast the same] number of other days. Allah desireth for you ease; He desireth not hardship for you; and [He desireth] that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.

**Qur'an 2:185** The month of Ramadan is the month in which the Qur'an was sent down as guidance for humanity, with clear proofs of guidance and the criterion. Whoever is present during that month should fast it; whoever is ill or on a journey should make up the same number of days later. Allah intends ease for you, not hardship, so that you complete the prescribed period, glorify Allah for guiding you, and be grateful.

**Qur'an 2:186** And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

**Qur'an 2:187** It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off [evil].

Believers are commanded to fast.

Significantly, the Qur'an states explicitly:

**Fasting has been prescribed for you as it was prescribed for those before you, so that you may develop God-consciousness.**

The passage establishes Ramadan fasting, exemptions for illness and travel, and rules concerning the fasting period.

### **Qur'anic commentary**

The Qur'an explicitly places Islamic fasting within an **earlier prophetic tradition**.

Its stated purpose is **taqwā** — **God-consciousness and disciplined awareness of Allah.**

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## **CHARITY**

### **57. Care for the Poor**

#### **Old Testament**

##### **Leviticus 19:9–10**

Leviticus 19:9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

Leviticus 19:10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

Landowners must leave portions of their harvest for the poor and

foreigner.

##### **Deuteronomy 15:7–11**

Deuteronomy 15:7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

Deuteronomy 15:8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Deuteronomy 15:9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

Deuteronomy 15:10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

Deuteronomy 15:11 For the poor shall never cease out of the land: therefore I



command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Israel is commanded not to harden its heart against the poor but to give generously.

### **Deuteronomy 24:19–22**

Deuteronomy 24:19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

Deuteronomy 24:20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

Deuteronomy 24:21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

Deuteronomy 24:22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Harvest leftovers are reserved for foreigners, orphans, and widows.

### **Psalms 41:1**

Psalms 41:1 Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

Blessing is associated with concern for the poor.

### **Proverbs 14:31**

Proverbs 14:31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

Kindness to the needy is treated as honoring the Creator.

### **Proverbs 19:17**

Proverbs 19:17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

Generosity toward the poor is compared to lending to God.

## **Isaiah 58:6–10**

Isaiah 58:6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Isaiah 58:7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Isaiah 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

Isaiah 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

Isaiah 58:10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

True religious devotion includes freeing the oppressed, feeding the

hungry, sheltering the poor, and clothing the naked.

## **Qur'an**

### **Qur'an 2:177**

Qur'an 2:177 It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allahfearing.

True righteousness includes giving wealth to relatives, orphans, the needy, travelers, those who ask, and those in bondage.

### **Qur'an 2:215**

Qur'an 2:215 They ask thee, [O Muhammad], what they shall spend. Say: that

which ye spend for good [must go] to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it. Charitable spending should benefit parents, relatives, orphans, the needy, and travelers.

## **Qur'an 2:261–274**

**Qur'an 2:261** The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, AllKnowing.

**Qur'an 2:262** Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.

**Qur'an 2:263** A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

**Qur'an 2:264** O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

**Qur'an 2:265** And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.

**Qur'an 2:266** Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is [all] consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.

**Qur'an 2:267** O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad [with intent] to spend thereof [in charity] when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.

**Qur'an 2:268** The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is AllEmbracing, All-knowing.

**Qur'an 2:269** He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.

**Qur'an 2:270** Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.

**Qur'an 2:271** If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.

**Qur'an 2:272** The guiding of them is not thy duty [O Muhammad], but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.

**Qur'an 2:273** [Alms are] for the poor who are straitened for the cause of Allah, who cannot travel in the land [for trade]. The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.

**Qur'an 2:274** Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve.

Charity is praised extensively, particularly sincere giving without humiliation or expectation of praise.

### **Qur'an 4:36**

**Qur'an 4:36** And serve Allah. Ascribe no thing as partner unto Him. [Show] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [unto you] and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and [the slaves] whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,

Believers must treat relatives, orphans, the poor, neighbors, travelers, and others kindly.

### **Qur'an 9:60**

**Qur'an 9:60** The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and [for] the wayfarer; a duty imposed by

Allah. Allah is Knower, Wise.

Categories eligible for obligatory charity are specified.

### **Qur'an 17:26**

Qur'an 17:26 Give the kinsman his due, and the needy, and the wayfarer, and squander not [thy wealth] in wantonness.

Relatives, the poor, and travelers are to receive their due.

### **Qur'an 30:38**

Qur'an 30:38 So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's Countenance. And such are they who are successful.

Believers are instructed to give relatives, the poor, and travelers what is owed to them.

### **Qur'an 76:8–9**

Qur'an 76:8 And feed with food the needy wretch, the orphan and the prisoner, for love of Him,

Qur'an 76:9 [Saying]: We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;

The righteous feed the poor, orphan, and captive purely for Allah's sake without demanding reward or gratitude.

### **Qur'an 90:12–16**

Qur'an 90:12 And what will make you understand what the steep path is?

Qur'an 90:13 It is the freeing of a person from bondage,

Qur'an 90:14 And to feed in the day of hunger.

Qur'an 90:15 An orphan near of kin,

Qur'an 90:16 Or some poor wretch in misery,

Liberating slaves and feeding people during famine are identified as major acts of righteousness.

## **Qur'anic commentary**

Islam distinguishes voluntary charity (**ṣadaqah**) from obligatory almsgiving (**zakāh**).

Both the Torah and Qur'an reject a religion that separates worship of God from care for vulnerable people.

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## **DIETARY LAW**

### **58. Pork Prohibited**

#### **Old Testament**

##### **Leviticus 11:7–8**

Leviticus 11:7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.

Leviticus 11:8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.

The pig is classified as unclean for Israel and its flesh is not to be eaten.

##### **Deuteronomy 14:8**

Deuteronomy 14:8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

The prohibition against eating pork is repeated.

#### **Qur'an**

##### **Qur'an 2:173**

Qur'an 2:173 He hath forbidden you only carrion, and blood, and swineflesh,

and that which hath been immolated to [the name of] any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.  
Pork is among the foods prohibited.

### **Qur'an 5:3**

Qur'an 5:3 O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting [if ye will]. And let not your hatred of a folk who [once] stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.  
The flesh of swine is explicitly prohibited.

### **Qur'an 6:145**

Qur'an 6:145 Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled [thereto], neither craving nor transgressing, [for him] lo! thy Lord is Forgiving, Merciful.  
Swine flesh is described as impure and forbidden.

### **Qur'an 16:115**

Qur'an 16:115 He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.  
The prohibition is repeated alongside carrion and blood.

### **Qur'anic commentary**

The prohibition of pork represents a direct continuity between Mosaic dietary law and Islamic dietary law.

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## **59. Blood Prohibited as Food**

### **Old Testament**

#### **Genesis 9:4**

Genesis 9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Noah is forbidden to consume flesh with its blood.

#### **Leviticus 3:17**

Leviticus 3:17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Israel is prohibited from consuming blood.

#### **Leviticus 7:26–27**

Leviticus 7:26 Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

Leviticus 7:27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

The prohibition against eating blood is repeated.

#### **Leviticus 17:10–14**

Leviticus 17:10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

Leviticus 17:11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Leviticus 17:12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

Leviticus 17:13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl



that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

Leviticus 17:14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

Blood is treated as representing life and is not to be consumed.

### **Deuteronomy 12:23**

Deuteronomy 12:23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

Israel is strongly warned not to consume blood because the blood represents life.

### **Qur'an**

#### **Qur'an 2:173**

Qur'an 2:173 He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to [the name of] any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

Blood is prohibited as food.

#### **Qur'an 5:3**

Qur'an 5:3 O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting [if ye will]. And let not your hatred of a folk who [once] stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

Blood is included among prohibited foods.

#### **Qur'an 6:145**

Qur'an 6:145 Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled [thereto], neither craving nor transgressing, [for him] lo! thy Lord is Forgiving, Merciful.  
Flowing blood is specifically mentioned as forbidden.

### **Qur'an 16:115**

Qur'an 16:115 He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.  
Blood is again prohibited.

### **Qur'anic commentary**

The prohibition predates Moses in Genesis and is maintained in both Mosaic and Islamic law.

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## **60. Animals Dedicated to Another Deity Forbidden**

### **Old Testament**

#### **Exodus 22:20**

Exodus 22:20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.  
Sacrifice to another god is severely condemned.

#### **Deuteronomy 13:12–18**

Deuteronomy 13:12 If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,  
Deuteronomy 13:13 Certain men, the children of Belial, are gone out from

among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

Deuteronomy 13:14 Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

Deuteronomy 13:15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

Deuteronomy 13:16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

Deuteronomy 13:17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

Deuteronomy 13:18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

Israel is commanded to reject communal idolatry and the worship of other gods.

## **Qur'an**

### **Qur'an 2:173**

Qur'an 2:173 He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to [the name of] any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

Animals dedicated to something other than Allah are prohibited.

### **Qur'an 5:3**

Qur'an 5:3 O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting [if ye will]. And let not your hatred of a folk who [once] stopped your going to the inviolable place of worship seduce you to

transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

Food over which a name other than Allah has been invoked is prohibited.

### **Qur'an 6:121**

Qur'an 6:121 And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.

Believers are instructed not to eat that over which Allah's name has not

properly been mentioned in the relevant sacrificial context.

### **Qur'an 16:115**

Qur'an 16:115 He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.

Animals dedicated to another deity are forbidden.

### **Qur'anic commentary**

Dietary law here is directly connected with **tawḥīd**.

Sacrifice is regarded as an act of worship; therefore ritual sacrifice must be dedicated to God alone.

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## **CIRCUMCISION**

### **61. Covenant of Circumcision**

#### **Old Testament**

## **Genesis 17:9–14**

Genesis 17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

Genesis 17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Genesis 17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

Genesis 17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

Genesis 17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

Genesis 17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Abraham and his male descendants receive circumcision as a sign of the covenant.

## **Leviticus 12:3**

Leviticus 12:3 And in the eighth day the flesh of his foreskin shall be circumcised.

Male Israelite children are circumcised on the eighth day.

## **Qur'an**

### **Qur'an 2:124–135**

Qur'an 2:124 And [remember] when his Lord tried Abraham with [His] commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. [Abraham] said: And of my offspring [will there be leaders]? He said: My covenant includeth not wrong-doers.

Qur'an 2:125 And when We made the House [at Makka] a resort for mankind and sanctuary, [saying]: Take as your place of worship the place where Abraham stood [to pray]. And We imposed a duty upon Abraham and Ishmael, [saying]: Purify My house for those who go around and those who meditate therein and

those who bow down and prostrate themselves [in worship].

Qur'an 2:126 And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!

Qur'an 2:127 And when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed]: Our Lord! Accept from us [this duty]. Lo! Thou, only Thou, art the Hearer, the Knower.

Qur'an 2:128 Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

Qur'an 2:129 Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

Qur'an 2:130 And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.

Qur'an 2:131 When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.

Qur'an 2:132 The same did Abraham enjoin upon his sons, and also Jacob, [saying]: O my sons! Lo! Allah hath chosen for you the [true] religion; therefore die not save as men who have surrendered [unto Him].

Qur'an 2:133 Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.

Qur'an 2:134 Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.

Qur'an 2:135 And they say: Be Jews or Christians, then ye will be rightly guided. Say [unto them, O Muhammad]: Nay, but [we follow] the religion of Abraham, the upright, and he was not of the idolaters.

Abraham is tested by Allah and becomes an imam or leader for humanity.

Abraham and Ishmael raise the foundations of the Ka'bah and pray for a believing community devoted to Allah.

The religion of Abraham is presented as pure submission to God.

### **Qur'an 3:95**

Qur'an 3:95 Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

Believers are commanded to follow the religion of Abraham, the upright monotheist.

### **Qur'an 16:123**

Qur'an 16:123 And afterward We inspired thee [Muhammad, saying]: Follow the religion of Abraham, as one by nature upright. He was not of the idolaters. Muhammad is commanded to follow the religion of Abraham, who was

upright and not an idolater.

### **Qur'anic commentary**

The Qur'an does **not explicitly command circumcision**.

Its principal emphasis is following Abraham in **pure monotheism and submission to Allah**.

Circumcision became an established Islamic practice through the broader Islamic tradition rather than through an explicit Qur'anic command.

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## **JUSTICE**

### **62. Justice Even Against Oneself**

#### **Old Testament**

## **Exodus 23:1–9**

Exodus 23:1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Exodus 23:2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

Exodus 23:3 Neither shalt thou countenance a poor man in his cause.

Exodus 23:4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

Exodus 23:5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

Exodus 23:6 Thou shalt not wrest the judgment of thy poor in his cause.

Exodus 23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Exodus 23:8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Exodus 23:9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

False reports, corrupt testimony, bribery, partiality, and oppression of

foreigners are condemned.

## **Leviticus 19:15**

Leviticus 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour.

Judges must not favor either the poor or the powerful but must judge

fairly.

## **Deuteronomy 16:18–20**

Deuteronomy 16:18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Deuteronomy 16:19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.



Deuteronomy 16:20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.  
Judges must pursue justice and reject bribery and partiality.

### **Isaiah 1:17**

Isaiah 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

People are commanded to learn goodness, seek justice, defend the oppressed, and protect orphans and widows.

### **Qur'an**

#### **Qur'an 4:58**

Qur'an 4:58 Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.

Trusts must be returned to their owners and judgments must be made with justice.

#### **Qur'an 4:135**

Qur'an 4:135 O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or [your] parents or [your] kindred, whether [the case be of] a rich man or a poor man, for Allah is nearer unto both [them ye are]. So follow not passion lest ye lapse [from truth] and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.

Believers must stand firmly for justice even when testimony is against:

- themselves,
- their parents,
- their relatives,

- rich people,
- poor people.

### **Qur'an 5:8**

Qur'an 5:8 Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; And keep your duty to Allah. Lo! He knoweth what is in the breasts [of men].  
 Hatred toward another group must never cause believers to abandon justice.

### **Qur'an 16:90**

Qur'an 16:90 Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.  
 Allah commands justice, excellence, and generosity and forbids immorality, wrongdoing, and oppression.

### **Qur'anic commentary**

Qur'an 4:135 and 5:8 establish an exceptionally demanding standard:

**justice must override self-interest, family loyalty, wealth, poverty, and hostility.**

Justice is therefore treated as a religious obligation rather than merely a social preference.

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## **63. Honest Weights and Measures**

## **Old Testament**

### **Leviticus 19:35–36**

Leviticus 19:35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Leviticus 19:36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt. Dishonest measurements are prohibited.

### **Deuteronomy 25:13–16**

Deuteronomy 25:13 Thou shalt not have in thy bag divers weights, a great and a small.

Deuteronomy 25:14 Thou shalt not have in thine house divers measures, a great and a small.

Deuteronomy 25:15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

Deuteronomy 25:16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

People must not possess deceptive weights and measures.

### **Proverbs 11:1**

Proverbs 11:1 A false balance is abomination to the LORD: but a just weight is his delight.

Dishonest scales are condemned while accurate weights are pleasing to God.

### **Micah 6:10–11**

Micah 6:10 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

Micah 6:11 Shall I count them pure with the wicked balances, and with the bag of deceitful weights?

Fraudulent scales and deceptive weights are condemned as wickedness.

## **Qur'an**

### **Qur'an 6:152**

Qur'an 6:152 And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be [against] a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.  
Full measure and weight must be given with justice.

### **Qur'an 7:85**

Qur'an 7:85 And unto Midian [We sent] their brother, Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.  
The prophet Shu'ayb commands his people to give full measure and weight and not cheat people.

### **Qur'an 11:84-85**

Qur'an 11:84 And unto Midian [We sent] their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.  
Qur'an 11:85 O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.  
Shu'ayb again condemns commercial fraud.

### **Qur'an 17:35**

Qur'an 17:35 Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.  
Believers are ordered to give full measure and use accurate scales.

### **Qur'an 26:181–183**

Qur'an 26:181 Give full measure, and be not of those who give less [than the due].

Qur'an 26:182 And weigh with the true balance.

Qur'an 26:183 Wrong not mankind in their goods, and do not evil, making mischief, in the earth.

People are commanded to measure completely and not diminish what belongs to others.

### **Qur'an 55:7–9**

Qur'an 55:7 And the sky He hath uplifted; and He hath set the measure,

Qur'an 55:8 That ye exceed not the measure,

Qur'an 55:9 But observe the measure strictly, nor fall short thereof.

Allah establishes balance and commands humanity not to violate it.

### **Qur'an 83:1–3**

Qur'an 83:1 Woe unto the defrauders:

Qur'an 83:2 Those who when they take the measure from mankind demand it full,

Qur'an 83:3 But if they measure unto them or weight for them, they cause them loss.

Severe warning is given to merchants who demand full measure for themselves but give others less.

### **Qur'anic commentary**

Commercial ethics are an integral part of religion in both traditions.

The Qur'an treats economic fraud as moral corruption because worship cannot be separated from honest dealings.

## **INTEREST / USURY**

### **64. Prohibition or Condemnation of Usury**

#### **Old Testament**

##### **Exodus 22:25**

Exodus 22:25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. Interest must not be exploitatively imposed upon a poor Israelite.

##### **Leviticus 25:35–37**

Leviticus 25:35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

Leviticus 25:36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

Leviticus 25:37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

The poor must be supported without taking exploitative interest or profit from their distress.

##### **Deuteronomy 23:19–20**

Deuteronomy 23:19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

Deuteronomy 23:20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

Interest among fellow Israelites is restricted, while a different rule is stated concerning foreigners.

##### **Psalms 15:5**

Psalms 15:5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

The righteous person is described as one who does not exploit others through interest.

### **Ezekiel 18:8, 13, 17**

Avoiding usurious or exploitative lending is included among characteristics of righteousness.

### **Ezekiel 22:12**

Ezekiel 22:12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

Jerusalem is condemned for taking interest and unjust profit.

## **Qur'an**

### **Qur'an 2:275–279**

Qur'an 2:275 Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by [his] touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and [he] refraineth [in obedience thereto], he shall keep [the profits of] that which is past, and his affair [henceforth] is with Allah. As for him who returneth [to usury] - Such are rightful owners of the Fire. They will abide therein.

Qur'an 2:276 Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.

Qur'an 2:277 Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.

Qur'an 2:278 O ye who believe! Observe your duty to Allah, and give up what remaineth [due to you] from usury, if ye are [in truth] believers.

Qur'an 2:279 And if ye do not, then be warned of war [against you] from Allah and His messenger. And if ye repent, then ye have your principal [without

interest]. Wrong not, and ye shall not be wronged.  
Ribā is strongly prohibited.

The Qur'an distinguishes lawful trade from ribā and commands believers to abandon outstanding usurious claims.

### **Qur'an 3:130**

Qur'an 3:130 O ye who believe! Devour not usury, doubling and quadrupling [the sum lent]. Observe your duty to Allah, that ye may be successful. Believers are warned against consuming multiplying ribā.

### **Qur'an 4:161**

Qur'an 4:161 And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.

Taking ribā is condemned among earlier communities despite its prohibition.

### **Qur'an 30:39**

Qur'an 30:39 That which ye give in usury in order that it may increase on [other] people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold.

Wealth given for increase through ribā is contrasted with charity given seeking Allah's pleasure.

### **Qur'anic commentary**

The Qur'an uses the term **ribā**, traditionally translated as usury or prohibited interest.

Its ethical framework opposes financial gain generated through unjust or



prohibited debt arrangements and contrasts ribā with charity and legitimate commerce.

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## **INTOXICANTS**

### **65. Alcohol Condemned**

#### **Old Testament**

##### **Proverbs 20:1**

Proverbs 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Wine and strong drink are described as deceptive and capable of leading people away from wisdom.

##### **Proverbs 23:29–35**

Proverbs 23:29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

Proverbs 23:30 They that tarry long at the wine; they that go to seek mixed wine.

Proverbs 23:31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

Proverbs 23:32 At the last it biteth like a serpent, and stingeth like an adder.

Proverbs 23:33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Proverbs 23:34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

Proverbs 23:35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

The destructive consequences of excessive drinking are vividly described.

##### **Isaiah 5:11–12, 22**

Those who pursue intoxicating drink and become celebrated drinkers are condemned.

### **Habakkuk 2:15**

Habakkuk 2:15 Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

Using intoxicants to humiliate or expose others is condemned.

### **Qur'an**

#### **Qur'an 2:219**

Qur'an 2:219 They question thee about strong drink and games of chance. Say: In both is great sin, and [some] utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you [His] revelations, that haply ye may reflect.

Wine and gambling are said to contain some worldly benefit, but their sin and harm are greater than their benefit.

#### **Qur'an 4:43**

Qur'an 4:43 O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands [therewith]. Lo! Allah is Benign, Forgiving.

Believers are forbidden to approach prayer while intoxicated.

#### **Qur'an 5:90–91**

Qur'an 5:90 O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.

Qur'an 5:91 Eat of that which Allah hath bestowed on you as food lawful and

good, and keep your duty to Allah in Whom ye are believers.  
Intoxicants and gambling are described as works associated with Satan  
and believers are commanded to avoid them.

Their effects include creating hostility, distracting people from  
remembrance of Allah, and interfering with prayer.

### **Qur'anic commentary**

The Qur'anic legislation appears progressively:

1. recognition that the harm of intoxicants outweighs their benefits,
2. prohibition of prayer while intoxicated,
3. command to avoid intoxicants altogether.

Thus Islamic law reaches a stricter conclusion than the general Old  
Testament treatment of wine.

The reason emphasized in Qur'an 5 is spiritual and social: intoxicants  
interfere with reason, prayer, remembrance of Allah, and peaceful  
relationships.

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## **MODESTY**

### **66. Modest Dress**

#### **Old Testament**

## **Genesis 3:21**

Genesis 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

After Adam and Eve become conscious of their nakedness, God provides clothing for them.

## **Exodus 28:40–42**

Exodus 28:40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

Exodus 28:41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

Exodus 28:42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

Priestly garments are designed to provide dignity and cover nakedness.

## **Isaiah 3:16–24**

Isaiah 3:16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

Isaiah 3:17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

Isaiah 3:18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

Isaiah 3:19 The chains, and the bracelets, and the mufflers,

Isaiah 3:20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

Isaiah 3:21 The rings, and nose jewels,

Isaiah 3:22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

Isaiah 3:23 The glasses, and the fine linen, and the hoods, and the vails.

Isaiah 3:24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

The prophet criticizes arrogance, ostentatious display, and excessive

preoccupation with adornment among the women of Jerusalem.

## **Qur'an**

### **Qur'an 7:26**

Qur'an 7:26 O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember. Allah describes clothing as a means of covering nakedness and as

adornment, but declares that the **clothing of righteousness and God-consciousness is best.**

### **Qur'an 24:30–31**

Qur'an 24:30 Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.

Qur'an 24:31 And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.

Believing men are first commanded to lower their gaze and guard their chastity.

Believing women receive the same command and are additionally instructed concerning the display of adornment and bodily covering.

### **Qur'an 33:59**

Qur'an 33:59 O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them [when they go abroad]. That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

The Prophet is instructed to tell his wives, daughters, and believing

women to draw their outer garments around themselves so that they may be recognized and not harassed.

### **Qur'anic commentary**

Qur'anic modesty is broader than clothing alone.

It includes:

- modest vision,
- sexual restraint,
- dignified behavior,
- appropriate covering,
- rejection of provocative display,
- inner God-consciousness.

Importantly, Qur'an 24:30 addresses **men before women**, demonstrating that modesty is a moral obligation upon both sexes.

Qur'an 7:26 then establishes the deeper principle: physical clothing matters, but **“the clothing of taqwā” — inward righteousness and consciousness of Allah — is superior.**

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## **OVERALL QUR'ANIC COMMENTARY ON MOSES AND THE MOSAIC TRADITION**

Taken together, these passages reveal a substantial theological and ethical continuity between the Old Testament and Qur'an.

The Qur'an does not introduce Moses as an unfamiliar religious figure. It repeatedly presents him as one of the greatest messengers of the same God worshiped by Abraham and proclaimed by the later prophets.

Several major themes appear repeatedly.

### **1. One God**

Moses' central message is that God alone deserves worship.

The Qur'an summarizes this in Allah's words to Moses:

**Qur'an 20:14 — There is no deity except Me; therefore worship Me.**

This corresponds closely with the monotheistic declarations of Deuteronomy and Isaiah.

### **2. Moses Is a Genuine Prophet**

The Qur'an repeatedly identifies Moses as:

- chosen,
- guided,

- spoken to by Allah,
- given miraculous signs,
- given Scripture,
- sent against Pharaoh,
- appointed to guide Israel.

Islam therefore requires belief in Moses.

### **3. The Torah Was Originally Divine Revelation**

Qur'an 5:44 describes the Torah as containing:

**guidance and light.**

The Qur'an does not describe the original revelation given to Moses as false. It places the Torah within the same history of divine revelation that eventually includes the Qur'an.

### **4. Miracles Belong Ultimately to Allah**

Moses' staff, radiant hand, parting of the sea, water from the rock, manna, and other events occur through Allah's authority.

The prophet is God's servant and messenger rather than an independent source of supernatural power.

### **5. Pharaoh Represents Arrogant Human Power**

Pharaoh repeatedly appears in the Qur'an as the model of tyranny.



His tragedy is not ignorance alone. He receives signs yet rejects them because of pride, political power, and unwillingness to submit.

## **6. Salvation Requires Faith and Obedience**

Israel's rescue from Egypt does not give the Children of Israel unconditional permission to disobey afterward.

After being saved they are still held accountable for:

- calf worship,
- refusing the Holy Land,
- violating commandments,
- ingratitude,
- covenant breaking.

Divine favor therefore carries moral responsibility.

## **7. Repentance Remains Available**

Moses himself seeks forgiveness after killing the Egyptian.

Israel is repeatedly called to repentance.

The Qur'anic principle is that Allah forgives those who sincerely turn back and reform.

## **8. Individual Responsibility**

The Old Testament declaration that a child does not bear the father's guilt

strongly parallels the Qur'anic statement:

**“No bearer of burdens bears the burden of another.”**

This principle appears repeatedly throughout the Qur'an.

## **9. Worship Includes the Entire Life**

The common teachings extend beyond theological statements about God.

They include:

- prayer,
- fasting,
- charity,
- honoring parents,
- protecting life,
- sexual morality,
- truthfulness,
- honest commerce,
- justice,
- dietary restrictions,
- care for the poor,
- avoidance of idolatry.

Thus the Qur'an understands authentic religion as submission to Allah

expressed through both belief and conduct.

## 10. Abrahamic Continuity

The Qur'anic narrative presents the essential religion of Abraham, Moses, and the prophets as one continuous call:

**worship the Creator alone and live according to His guidance.**

This is why the Qur'an repeatedly instructs Muslims to believe in the revelations and prophets who came before Muhammad.

From the Qur'anic perspective, Moses is therefore not merely an important Jewish historical figure. He is one of the foundational prophets of the universal history of **tawḥīd** — **the worship and submission to the One God.**

## SOLOMON

Solomon—**Sulaymān** (سليمان) in the Qur'an—is presented in both the Old Testament and the Qur'an as the son and successor of David, a king endowed by God with extraordinary wisdom and authority.

There are, however, important theological differences between the two presentations.

The Old Testament gives a long political and biographical account of Solomon's reign, including his accession, administration, building of the Temple, enormous wealth, diplomatic relationships, marriages, and finally his religious decline.

The Qur'an concentrates more heavily on Solomon as a **prophet and righteous servant of God**, emphasizing his God-given wisdom, judgment, gratitude, command over extraordinary creatures and forces,

and his opposition to idolatry and sorcery.

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## **70. SOLOMON OLD TESTAMENT**

### **1 Kings 1–11**

These eleven chapters constitute the principal Old Testament account of Solomon's reign.

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#### **1 Kings 1 — Solomon becomes king**

King David is elderly.

Adonijah, another son of David, attempts to establish himself as king. He gathers supporters, including Joab and Abiathar.

Nathan the prophet and Bathsheba inform David of what is happening and remind him that Solomon is to succeed him.

David commands that Solomon be placed upon the king's mule, taken to Gihon, and publicly anointed king by Zadok the priest and Nathan the prophet.

Solomon is proclaimed king, and the people rejoice.

Adonijah's supporters become afraid and disperse.

Adonijah seeks refuge by taking hold of the horns of the altar.

Solomon initially allows him to live provided that he proves himself trustworthy.

#### **Qur'anic perspective**

The Qur'an does not narrate this struggle for Solomon's succession.

Instead, it simply affirms that Solomon inherited David:

**Qur'an 27:16:** Solomon inherited David.

From a Qur'anic perspective, the emphasis is not on palace politics but on Solomon's prophetic inheritance of **knowledge, wisdom, authority, and divine favour**.

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#### **1 Kings 2 — David's death and Solomon consolidates his kingdom**

David gives Solomon final instructions.

He tells Solomon to remain faithful to God's commandments.

David dies after reigning forty years.

Solomon deals with political threats to his throne, including Adonijah, Abiathar, Joab, and Shimei.

The chapter concludes:

## **1 Kings 2:46 (KJV)**

“And the kingdom was established in the hand of Solomon.”

### **Qur’anic perspective**

The Qur’an likewise portrays Solomon as possessing an established kingdom, but consistently attributes his authority to **God's gift**, rather than merely political achievement.

Compare:

### **Qur’an 38:35**

Qur’an 38:35 He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! Thou art the Bestower.

Solomon asks God for forgiveness and for a kingdom of extraordinary character.

The Qur’anic lesson is that legitimate authority ultimately comes from Allah.

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## **1 Kings 3 — Solomon asks for wisdom**

At Gibeon God appears to Solomon in a dream.

God tells Solomon to ask what He should give him.

Solomon does not request riches, long life, or victory over enemies.

Instead he asks for wisdom so that he may judge God's people properly.

God is pleased with the request and grants Solomon extraordinary wisdom as well as riches and honour.

The famous judgment involving two women and one living child follows.

This passage is written out fully under **Section 71: Solomon's Wisdom** below.

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## **1 Kings 4 — Solomon's wisdom and kingdom**

Solomon establishes an extensive administration.

His kingdom prospers.

The text says:

### **1 Kings 4:29–30 (KJV)**

“And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.”

His wisdom becomes internationally famous.

He speaks thousands of proverbs and songs and possesses knowledge

concerning plants and animals.

People from many nations come to hear him.

### **Qur'anic parallel**

#### **Qur'an 27:15**

Qur'an 27:15 And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!

God gives knowledge to David and Solomon.

Both respond:

Praise belongs to Allah, who has favoured us above many of His believing servants.

The Qur'an therefore agrees that Solomon possessed extraordinary knowledge but emphasizes that Solomon recognized its **divine source**.

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### **1 Kings 5 — Preparations for the Temple**

Solomon forms an agreement with Hiram king of Tyre.

Timber from Lebanon is obtained for the construction of the Temple.

A massive labour force is organized.

Materials are prepared for God's house.

### **Qur'anic comparison**

The Qur'an does not describe the Jerusalem Temple construction in the same architectural detail.

It does, however, describe beings working for Solomon:

#### **Qur'an 34:12–13**

Qur'an 34:12 And unto Solomon [We gave] the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and [We gave him] certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.

Qur'an 34:13 They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.

The jinn work under Solomon by God's permission.

They construct buildings, elevated structures, large vessels, basins, and heavy cooking vessels.

The Qur'an then commands the family of David to:

**Work in gratitude.**

This is a major Qur'anic theme: great material achievement should result in **thankfulness rather than pride**.

---

### **1 Kings 6 — Solomon builds the Temple**

Solomon begins construction of the Temple.

The chapter gives extensive architectural details concerning:

- dimensions,
- chambers,
- cedar,
- carved figures,
- the inner sanctuary,
- the cherubim,
- doors,
- walls,
- gold overlay,
- and construction materials.

The Temple takes seven years to complete.

#### **Qur'anic perspective**

The Qur'an does not give this architectural account.

Nevertheless, the Qur'anic Solomon is likewise associated with magnificent construction undertaken through power granted by God.

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### **1 Kings 7 — Solomon's palace and Temple furnishings**

Solomon constructs his royal palace complex.

Hiram, a skilled craftsman, makes bronze furnishings.

Among them are:

- pillars,
- basins,
- stands,
- vessels,
- and Temple implements.

When the work is completed, Solomon places the sacred treasures dedicated by David into the Temple.

#### **Qur'anic parallel**

##### **Qur'an 34:13**

Qur'an 34:13 They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few

of My bondmen are thankful.

Solomon's workers make for him whatever he desires:

- sanctuaries or elevated structures,
- images,
- basins like reservoirs,
- and massive cooking vessels.

The Qur'anic passage immediately places these achievements within the theological command:

**“Work, O family of David, in gratitude.”**

Thus wealth, technology, craftsmanship, and political power remain subordinate to worship of Allah.

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### **1 Kings 8 — Dedication of the Temple**

The Ark of the Covenant is brought into the Temple.

The glory of God fills the house.

Solomon gives a major prayer of dedication.

He acknowledges that God cannot truly be contained within a building.

#### **1 Kings 8:27 (KJV)**

“But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?”

Solomon asks God to hear prayers directed toward the Temple.

His prayer includes:

- forgiveness,
- justice,
- deliverance,
- rain,
- relief from famine,
- help during war,
- forgiveness after repentance,
- and prayers made by foreigners who worship God.

#### **Qur'anic commentary**

This concept strongly agrees with Qur'anic monotheism.

Allah is not physically contained in buildings.

Compare:

#### **Qur'an 2:115**

Qur'an 2:115 Unto Allah belong the East and the West, and whithersoever ye



turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing. To Allah belong the east and the west.

### **Qur'an 42:11**

Qur'an 42:11 The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.

Nothing is comparable to Him.

The Qur'an would therefore affirm Solomon's recognition that God's existence transcends physical structures.

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### **1 Kings 9 — God appears to Solomon again**

God appears to Solomon after the Temple and palace are completed.

God promises continued blessing if Solomon remains obedient.

But God also warns that abandoning Him and worshipping other gods will bring judgment.

This warning becomes extremely important in chapter 11.

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### **1 Kings 10 — Queen of Sheba**

The Queen of Sheba hears about Solomon's fame and travels to Jerusalem.

She tests him with difficult questions.

Solomon answers everything she asks.

She sees:

- Solomon's wisdom,
- his palace,
- his servants,
- his administration,
- his wealth,
- and his worship arrangements.

She is overwhelmed.

The passage is written out fully under **Section 72: Queen of Sheba**.

The chapter continues by describing Solomon's enormous wealth.

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### **1 Kings 11 — Solomon's wives and religious decline**

This is one of the greatest differences between the Biblical and Qur'anic portrayals of Solomon.

The Old Testament states that Solomon loved many foreign women.

#### **1 Kings 11:1–2 (KJV)**

“But king Solomon loved many strange women, together with the

daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them...”

According to the Biblical narrative, Solomon's wives eventually turn his heart toward other gods.

### **1 Kings 11:4 (KJV)**

“For it came to pass, when Solomon was old, that his wives turned away his heart after other gods...”

The chapter attributes political judgment upon Solomon's kingdom to this disobedience.

After Solomon dies, Rehoboam succeeds him.

---

## **QUR’ANIC COMMENTARY ON 1 KINGS 11**

Here the Qur’an presents a significantly different theological picture of Solomon.

The Qur’an never accuses Solomon of abandoning monotheism or worshipping idols.

Instead:

### **Qur’an 2:102**

Qur’an 2:102 And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they [the two angels] teach it to anyone till they had said: We are only a temptation, therefore disbelieve not [in the guidance of Allah]. And from these two [angles] people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no [happy] portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.

The Qur’an explicitly says:

### **Solomon did not disbelieve.**

Rather, the devils disbelieved by teaching people magic.

This is one of the strongest Qur’anic defenses of Solomon.

From an Islamic perspective, Solomon must not be associated with unbelief, occultism, or demonic worship.

The Qur’anic statement appears designed to reject traditions associating

Solomon with sorcery.

The Qur'anic position is therefore:

**Solomon was not a kāfir.**

He remained God's servant and prophet.

---

## **2 CHRONICLES 1–9**

Chronicles retells much of Solomon's history but concentrates especially on the Temple and Solomon's ideal kingship.

---

### **2 Chronicles 1 — Solomon asks for wisdom**

Solomon worships God at Gibeon.

God appears to Solomon.

Solomon asks for wisdom and knowledge to govern Israel.

God grants him wisdom together with riches, wealth, and honour.

#### **Qur'anic parallel**

##### **Qur'an 21:79**

Qur'an 21:79 And We made Solomon to understand [the case]; and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn [His] praise along with David. We were the doers [thereof].

Allah says that He caused Solomon to understand a difficult legal matter.

Both scriptures therefore connect Solomon's exceptional judgment directly with God's gift.

---

### **2 Chronicles 2**

Solomon prepares to build the Temple.

He requests craftsmen and materials from Hiram king of Tyre.

A massive workforce is organized.

---

### **2 Chronicles 3**

Solomon begins construction of the Temple in Jerusalem.

The chapter describes:

- dimensions,
- gold,
- precious stones,
- cherubim,
- curtains,
- and pillars.

---

## **2 Chronicles 4**

Temple furnishings are constructed.

These include:

- bronze altar,
- great basin,
- smaller basins,
- lampstands,
- tables,
- bowls,
- and other sacred objects.

---

## **2 Chronicles 5**

The Ark of the Covenant is brought into the Temple.

Priests and musicians worship God.

The Temple becomes filled with a cloud representing God's glory.

---

## **2 Chronicles 6**

Solomon addresses Israel and prays.

He acknowledges God's greatness and asks that prayers offered toward the Temple be heard.

Like 1 Kings 8, Solomon recognizes that heaven itself cannot contain God.

This is compatible with the Qur'anic concept of divine transcendence.

---

## **2 Chronicles 7**

Fire comes down and consumes the sacrifice.

The glory of the LORD fills the Temple.

God later appears to Solomon and promises blessing for obedience while warning of judgment for apostasy.

The famous declaration appears:

### **2 Chronicles 7:14 (KJV)**

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

### **Qur'anic parallel**

The Qur'an repeatedly connects:

**repentance + faithfulness + obedience → divine mercy and blessing.**  
Compare Qur'an 7:96 and 11:3.

---

## **2 Chronicles 8**

Solomon builds cities and fortifications.

He organizes labour and administration.

Temple worship is regulated.

His fleet conducts maritime trade.

---

## **2 Chronicles 9**

The Queen of Sheba visits Solomon.

Solomon's extraordinary wealth and wisdom are described.

Foreign rulers seek his wisdom.

Solomon reigns forty years and dies.

Rehoboam succeeds him.

Unlike 1 Kings 11, Chronicles does not emphasize Solomon's apostasy near the end of his life.

---

## **QUR'ANIC REFERENCES TO SOLOMON**

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### **QUR'AN 2:102**

#### **Meaning**

People followed teachings attributed to devils during Solomon's kingdom.

The Qur'an immediately clears Solomon:

**Solomon did not disbelieve; rather, the devils disbelieved.**

They taught people magic and practices associated with Babylon.

The passage stresses that such practices cannot harm anyone except by Allah's permission.

#### **Qur'anic commentary**

This verse is extremely important for the Islamic understanding of Solomon.

Later Jewish, Christian, occult, and folkloric traditions sometimes associated Solomon with magical books, demons, seals, incantations, and supernatural practices.

The Qur'an rejects the idea that Solomon's supernatural authority resulted from sorcery.

His authority came from **Allah**, not magic.

Therefore:

**miracle ≠ sorcery.**

Solomon's control over supernatural beings was a divine miracle.

The Qur'an protects Solomon's prophetic integrity by declaring explicitly:

**“Solomon did not disbelieve.”**

---

### **QUR'AN 4:163**

Allah states that revelation was given to Muhammad just as revelation had previously been given to:

- Noah,
- Abraham,
- Ishmael,
- Isaac,
- Jacob,
- the Tribes,
- Jesus,
- Job,
- Jonah,
- Aaron,
- **Solomon**, and others.

David was given the Psalms.

### **Qur'anic commentary**

Solomon is therefore not merely a king.

He belongs to the chain of **divinely inspired prophets**.

His authority cannot be separated from revelation.

Islam understands Solomon primarily as:

**Prophet + king + servant of Allah.**

---

### **QUR'AN 6:84**

Allah says that Isaac and Jacob were granted to Abraham.

Allah guided them, as He previously guided Noah.

Among Abraham's descendants are mentioned:

- David,
- **Solomon**,
- Job,
- Joseph,
- Moses,

- and Aaron.

### **Qur'anic commentary**

Solomon belongs to the sacred prophetic lineage.

His greatness is therefore not merely dynastic.

The Qur'an places him among individuals distinguished by **divine guidance**.

---

## **QUR'AN 21:78–82**

### **21:78**

Qur'an 21:78 And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment.

David and Solomon judge a case involving cultivated land damaged by another person's sheep.

### **21:79**

Qur'an 21:79 And We made Solomon to understand [the case]; and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn [His] praise along with David. We were the doers [thereof].

Allah causes Solomon to understand the correct judgment.

Yet Allah says that **both David and Solomon** were given judgment and knowledge.

### **21:80**

Qur'an 21:80 And We taught him the art of making garments [of mail] to protect you in your daring. Are ye then thankful?

David is taught how to make protective armour.

### **21:81**

Qur'an 21:81 And unto Solomon [We subdued] the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.

The wind is subjected to Solomon and travels according to God's command.

### **21:82**

Qur'an 21:82 And of the evil ones [subdued We unto him] some who dived [for pearls] for him and did other work, and We were warders unto them.

Some devils or powerful jinn dive for Solomon and perform other work.

Allah keeps them under control.

---

## **QUR'ANIC COMMENTARY — 21:78–82**

The passage emphasizes four ideas.

**1. Solomon's wisdom comes from Allah**

Solomon reaches the better judgment because:

**“We made Solomon understand it.”**

The Qur'an therefore rejects intellectual pride.

Solomon possesses extraordinary intelligence, but Allah is the source of it.

**2. David is not humiliated**

Although Solomon understands this particular case more precisely, the

Qur'an immediately says:

**Both were given wisdom and knowledge.**

Correcting one prophet's judgment does not destroy his prophetic status.

**3. Nature obeys Allah, not Solomon independently**

The wind serves Solomon only because Allah subjected it.

Solomon does not possess independent supernatural power.

**4. Jinn are creatures under God's authority**

Even Solomon's control of jinn operates under Allah's sovereignty.

The theological hierarchy remains:

**Allah → commands creation → Solomon receives delegated authority.**

---

**QUR'AN 27:15–44**

This is the Qur'an's most extensive Solomon narrative.

---

**Qur'an 27:15**

Qur'an 27:15 And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!

Allah gives David and Solomon knowledge.

They say:

Praise belongs to Allah who favoured us above many of His believing servants.

**Commentary**

Knowledge produces **gratitude**, not arrogance.

The ideal believer recognizes divine gifts as gifts rather than personal entitlement.

---

**Qur'an 27:16**

Qur'an 27:16 And Solomon was David's heir. And he said: O mankind! Lo! we have been taught the language of birds, and have been given [abundance] of all



things. This surely is evident favour.

Solomon inherits David.

Solomon announces:

He has been taught the communication of birds and has been given many things.

He describes this as an evident favour.

### **Commentary**

The inheritance is more than property.

The surrounding context strongly emphasizes:

- knowledge,
- prophetic authority,
- kingship,
- wisdom,
- and divinely granted powers.

Solomon therefore inherits David's sacred leadership.

---

### **Qur'an 27:17**

Qur'an 27:17 And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order;

Solomon's armies are gathered.

They consist of:

- jinn,
- humans,
- and birds.

They are organized into ranks.

### **Commentary**

Solomon's kingdom extends beyond ordinary human political authority.

Yet none of these creatures become objects of worship.

They remain servants within God's creation.

---

### **Qur'an 27:18**

Qur'an 27:18 Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.

The army reaches the Valley of the Ants.

An ant warns the other ants to enter their homes so that Solomon and his armies do not unintentionally crush them.

### **Commentary**

The ant does not accuse Solomon of deliberate cruelty.  
It explicitly recognizes that any harm would occur **without Solomon realizing it**.  
This subtly protects Solomon's righteous character.

---

### **Qur'an 27:19**

Qur'an 27:19 And [Solomon] smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in [the number of] Thy righteous slaves.

Solomon smiles at the ant's words.

He prays that Allah enable him to:

- remain grateful for God's blessings,
- perform righteous deeds pleasing to God,
- and enter among God's righteous servants through divine mercy.

### **Commentary**

This prayer summarizes Qur'anic Solomonology.

Despite possessing enormous power, Solomon asks for:

**gratitude, righteousness, and mercy.**

He does not trust political power to save him.

Even a prophet-king depends upon God's mercy.

---

### **Qur'an 27:20**

Qur'an 27:20 And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?

Solomon inspects the birds.

He notices that the hoopoe is absent.

---

### **Qur'an 27:21**

Qur'an 27:21 I verily will punish him with hard punishment or I verily will slay him, or he verily shall bring me a plain excuse.

Solomon threatens disciplinary punishment unless the hoopoe provides a convincing reason for its absence.

### **Commentary**

This depicts Solomon as an organized ruler who expects accountability within his kingdom.

---

### **Qur'an 27:22**

Qur'an 27:22 But he was not long in coming, and he said: I have found out [a thing] that thou apprehendest not, and I come unto thee from Sheba with sure tidings.

The hoopoe soon returns.

It tells Solomon that it has discovered information unknown to him.

It has come from **Saba—Sheba** with reliable news.

### **Commentary**

Even Solomon does not possess omniscience.

A small bird possesses information Solomon does not.

The theological point is profound:

**Only Allah is all-knowing.**

Prophets know what Allah permits them to know.

---

### **Qur'an 27:23**

Qur'an 27:23 Lo! I found a woman ruling over them, and she hath been given [abundance] of all things, and hers is a mighty throne.

The hoopoe reports that a woman rules the people of Sheba.

She has been given great resources and possesses a magnificent throne.

### **Commentary**

The Qur'an acknowledges the Queen's political greatness without attacking her merely because she is a woman.

The theological problem identified in the story is not her gender.

It is **idolatry**.

---

### **Qur'an 27:24**

Qur'an 27:24 I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way [of Truth], so that they go not aright;

The hoopoe says that the Queen and her people worship the sun instead of Allah.

Satan has made their actions appear attractive to them and turned them away from God's path.

### **Commentary**

This becomes the central conflict of the Qur'anic Sheba narrative:

**Tawḥīd versus idolatry.**

The story is fundamentally religious rather than romantic.

---

### **Qur'an 27:25–26**

Qur'an 27:25 So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim,  
Qur'an 27:26 Allah; there is no Allah save Him, the Lord of the Tremendous Throne.

The passage declares that people should prostrate themselves before Allah—the One who reveals what is hidden in the heavens and earth and knows what people conceal and reveal.

Allah alone is God, Lord of the Mighty Throne.

### **Commentary**

There is an intentional contrast:

The Queen possesses a **great throne**.

Allah possesses the **Mighty Throne**.

Human sovereignty is impressive.

Divine sovereignty is absolute.

---

### **Qur'an 27:27**

Qur'an 27:27 [Solomon] said: We shall see whether thou speakest truth or whether thou art of the liars.

Solomon says that he will investigate whether the hoopoe has spoken truthfully.

### **Commentary**

Solomon does not blindly accept information.

He verifies it.

This provides an important Qur'anic principle of responsible leadership:  
**information should be tested before action is taken.**

---

### **Qur'an 27:28**

Qur'an 27:28 Go with this my letter and throw it down unto them; then turn away and see what [answer] they return,

Solomon gives the hoopoe a letter to deliver to the Queen and her people.

---

### **Qur'an 27:29**

Qur'an 27:29 [The Queen of Sheba] said [when she received the letter]: O chieftains! Lo! there hath been thrown unto me a noble letter.

The Queen tells her advisers that she has received an honourable letter.

---

### **Qur'an 27:30**

Qur'an 27:30 Lo! it is from Solomon, and lo! it is: In the name of Allah, the

Beneficent, the Merciful;

The letter begins:

**In the name of Allah, the Most Compassionate, the Most Merciful.**

It is from Solomon.

### **Commentary**

Solomon rules explicitly **in God's name**.

His political authority does not replace divine authority.

---

### **Qur'an 27:31**

Qur'an 27:31 Exalt not yourselves against me, but come unto me as those who surrender.

Solomon calls upon them not to exalt themselves against him but to come in submission.

The Arabic word can carry the sense of surrender/submission.

Within the Qur'anic theological narrative, Solomon is summoning them away from idolatry toward submission to God.

---

### **Qur'an 27:32**

Qur'an 27:32 She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me.

The Queen consults her council and asks for their advice.

She says she does not normally decide major affairs without consultation.

### **Commentary**

The Queen is portrayed as politically intelligent and consultative.

The Qur'an does not portray her as foolish.

---

### **Qur'an 27:33**

Qur'an 27:33 They said: We are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command.

Her advisers say they possess military strength and courage, but the final decision belongs to her.

---

### **Qur'an 27:34**

Qur'an 27:34 She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do.

The Queen observes that kings entering cities often devastate them and humiliate their leading people.

### **Commentary**

She initially interprets Solomon through ordinary political categories.

She assumes his message may represent imperial conquest.

The story subsequently demonstrates that Solomon's primary objective is **religious submission to God**, not mere acquisition of territory.

---

### **Qur'an 27:35**

Qur'an 27:35 But lo! I am going to send a present unto them, and to see with what [answer] the messengers return.

The Queen decides to send Solomon a gift and observe how his messengers respond.

---

### **Qur'an 27:36**

Qur'an 27:36 So when [the envoy] came unto Solomon, [the King] said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye [and not I] who exult in your gift. When the delegation reaches Solomon, he rejects the attempt to impress him with wealth.

He says that what Allah has given him is better than what they have brought.

### **Commentary**

This distinguishes Solomon from a ruler motivated by bribery or material gain.

His message cannot be purchased.

---

### **Qur'an 27:37**

Qur'an 27:37 Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abased.

Solomon sends the delegation back with a warning that resistance will bring overwhelming force.

### **Commentary**

Solomon possesses military power but his larger aim is to bring the kingdom out of idolatry.

---

### **Qur'an 27:38**

Qur'an 27:38 He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering?

Solomon asks his council:

Who can bring the Queen's throne before she arrives?

---

### **Qur'an 27:39**

Qur'an 27:39 A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.

A powerful jinn offers to bring it before Solomon rises from his place. He declares himself strong and trustworthy.

---

### **Qur'an 27:40**

Qur'an 27:40 One with whom was knowledge of the Scripture said: I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presence, [Solomon] said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for [the good of] his own soul; and whosoever is ungrateful [is ungrateful only to his own soul's hurt]. For lo! my Lord is Absolute in independence, Bountiful.

Another individual possessing knowledge from the Scripture says that he can bring it even more quickly.

The throne appears before Solomon.

Solomon responds:

**This is from the favour of my Lord, to test whether I will be grateful or ungrateful.**

### **Qur'anic commentary**

This is one of the central verses concerning Solomon.

His immediate response to a miracle is not:

**“Look how powerful I am.”**

It is:

**“This is from the favour of my Lord.”**

And he understands blessing itself as a **test**.

The Qur'anic principle is:

Power is a test.

Knowledge is a test.

Wealth is a test.

Miracles are a test.

Authority is a test.

The proper response is **shukr—gratitude**.

---

### **Qur'an 27:41**

**Qur'an 27:41** He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.

Solomon orders that the Queen's throne be altered slightly so that her perception may be tested.

---

### **Qur'an 27:42**

**Qur'an 27:42** So, when she came, it was said [unto her]: Is thy throne like this? She said: [It is] as though it were the very one. And [Solomon said]: We were given the knowledge before her and we had surrendered [to Allah].

When she arrives, she is asked whether the throne resembles hers.

She answers cautiously that it appears to be the same.

### **Commentary**

Again the Queen is depicted as thoughtful rather than impulsive.

---

### **Qur'an 27:43**

**Qur'an 27:43** And [all] that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk.

Her previous worship practices had prevented her from recognizing the truth fully.

She had belonged to a disbelieving people.

---

### **Qur'an 27:44**

**Qur'an 27:44** It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. [Solomon] said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds.

The Queen is invited into Solomon's palace.

She mistakes its transparent floor for water.

Solomon explains that it is a smooth structure made of glass.

She finally declares:

**My Lord, I have wronged myself, and I submit with Solomon to Allah,  
Lord of the worlds.**

### **Qur'anic commentary**

This is the climax of the story.

Notice carefully what she does **not** say.

She does not submit **to Solomon as a god**.

She submits:

**with Solomon**



to Allah

**Lord of the worlds.**

Solomon therefore functions as a prophet who leads another ruler to monotheism.

This is substantially different from treating the story primarily as diplomacy, wealth, romance, or political alliance.

The Qur'anic climax is **conversion from idolatry to tawhīd**.

---

## **QUR'AN 34:12–14**

### **Qur'an 34:12**

Qur'an 34:12 And unto Solomon [We gave] the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and [We gave him] certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.

The wind is subjected to Solomon.

Its journeys cover enormous distances.

Molten copper is made available to him.

Some jinn work under his authority by God's permission.

### **Commentary**

The repeated qualification is important:

**“By permission of his Lord.”**

Solomon's supernatural authority is delegated.

He is never divine.

---

## **Qur'an 34:13**

Qur'an 34:13 They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.

The jinn make whatever Solomon desires:

- impressive structures,
- images or statues,
- large basins,
- and enormous fixed cooking vessels.

Allah commands:

**O family of David, work in gratitude.**

Only a minority of God's servants are truly grateful.

## **Commentary**

Material civilization is not condemned.

Architecture, technology, craftsmanship, and wealth may be divine blessings.

The moral question is how those blessings are used.

The Qur'an therefore links civilization with:

**gratitude + righteous service.**

---

## **Qur'an 34:14**

Qur'an 34:14 And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil.

When Solomon dies, the jinn do not immediately realize that he is dead. His body remains supported until a creature of the earth eats away at his staff.

When he falls, it becomes clear that the jinn did not possess knowledge of the unseen.

Had they known the unseen, they would not have continued their humiliating labour.

## **Qur'anic commentary**

The theological message is extremely important.

**Jinn do not know the unseen independently.**

Even supernatural creatures possess limited knowledge.

Only Allah has absolute knowledge of the unseen.

This destroys the notion that spirits, demons, fortune-tellers, or occult beings automatically possess divine knowledge.

---

## **QUR'AN 38:30–40**

### **Qur'an 38:30**

Qur'an 38:30 And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance [toward Allah].

Allah says that He granted Solomon to David.

He describes Solomon as an excellent servant who repeatedly turned toward God.

## **Commentary**

This verse provides the Qur'an's basic judgment of Solomon's character: **"Excellent servant."**

This should be remembered when interpreting difficult verses that follow.  
The Qur'an begins by praising Solomon's devotion to God.

---

### **Qur'an 38:31–33**

Qur'an 38:31 When there were shown to him at eventide lightfooted coursers

Qur'an 38:32 And he said: Lo! I have preferred the good things [of the world] to the remembrance of my Lord; till they were taken out of sight behind the curtain.

Qur'an 38:33 [Then he said]: Bring them back to me, and fell to slashing [with his sword their] legs and necks.

Fine horses are presented before Solomon.

He becomes intensely occupied with them.

The passage describes his reaction and the horses being brought back.

### **Commentary**

Muslim exegetes have interpreted these verses in different ways.

Some traditional commentators understood Solomon as having become temporarily distracted from remembrance or prayer.

Others interpret the language as expressing Solomon's appreciation of horses because they served God's cause.

The Qur'anic context does not portray Solomon as permanently abandoning God.

Immediately afterward he turns to Allah.

---

### **Qur'an 38:34**

Qur'an 38:34 And verily We tried Solomon, and set upon his throne a [mere] body. Then did he repent.

Allah tests Solomon.

Something described figuratively as a body or figure is placed upon his throne.

Solomon then turns back to God.

### **Commentary**

The Qur'an gives few details concerning this test.

Later commentaries contain many expanded stories, but these should not automatically be treated as Qur'anic statements.

The Qur'anic text itself emphasizes simply:

**testing → turning back to God.**

---

### **Qur'an 38:35**

Qur'an 38:35 He said: My Lord! Forgive me and bestow on me sovereignty such

as shall not belong to any after me. Lo! Thou art the Bestower.

Solomon prays:

He asks his Lord to forgive him and grant him a kingdom of extraordinary character.

### **Commentary**

Even a powerful prophet asks for **forgiveness**.

Political greatness does not eliminate servanthood.

Solomon remains an ‘**abd—servant of Allah**.

---

### **Qur’an 38:36**

Qur’an 38:36 So We made the wind subservient unto him, setting fair by his command whithersoever he intended.

Allah subjects the wind to Solomon.

It moves gently according to his command wherever he directs.

---

### **Qur’an 38:37–38**

Qur’an 38:37 And the unruly, every builder and diver [made We subservient],

Qur’an 38:38 And others linked together in chains,

Powerful jinn or devils are subjected to him.

Some work as builders and divers.

Others are restrained.

### **Commentary**

Again this authority is miraculous and comes from Allah.

This connects with Qur’an 2:102:

Solomon's relationship with supernatural beings must not be misunderstood as sorcery.

---

### **Qur’an 38:39**

Qur’an 38:39 [Saying]: This is Our gift, so bestow thou, or withhold, without reckoning.

Allah tells Solomon that these things are His gift.

### **Commentary**

The kingdom is explicitly a **divine gift**.

---

### **Qur’an 38:40**

Qur’an 38:40 And lo! he hath favour with Us, and a happy journey's end.

Allah says that Solomon possesses nearness to Him and an excellent final destination.

## **Qur'anic commentary**

This verse is particularly significant when comparing the Qur'an with the apostasy narrative of 1 Kings 11.

The Qur'an concludes Solomon's account with:

- divine favour,
- closeness to God,
- and a beautiful final return.

Therefore classical Islamic theology generally rejects the idea that Solomon died as an idolater.

---

## **71. SOLOMON'S WISDOM**

### **OLD TESTAMENT — 1 KINGS 3:5–28**

#### **1 Kings 3:5**

“In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.”

#### **1 Kings 3:6**

“And Solomon said, Thou hast shewed unto thy servant David my father great mercy...”

Solomon acknowledges God's faithfulness toward David.

#### **1 Kings 3:7**

1 Kings 3:7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

Solomon admits his own inadequacy and says that he does not know fully how to carry out the responsibilities of kingship.

#### **1 Kings 3:8**

1 Kings 3:8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. He recognizes the greatness of the people entrusted to him.

#### **1 Kings 3:9**

“Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad...”

#### **1 Kings 3:10**

1 Kings 3:10 And the speech pleased the LORD, that Solomon had asked this thing.

God is pleased that Solomon has requested this.

#### **1 Kings 3:11**

1 Kings 3:11 And God said unto him, Because thou hast asked this thing, and

hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

God notes that Solomon did not primarily ask for:

- long life,
- riches,
- or the death of his enemies.

Instead he requested understanding for judgment.

### **1 Kings 3:12**

“Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart...”

### **1 Kings 3:13**

1 Kings 3:13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

God additionally promises Solomon riches and honour.

### **1 Kings 3:14**

1 Kings 3:14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. Continued blessing is linked with walking in God's ways.

---

## **The judgment of the two women — 1 Kings 3:16–28**

Two women appear before Solomon.

Both had recently given birth.

One child died.

Each woman claims that the surviving child belongs to her.

There are no independent witnesses.

Solomon orders that a sword be brought and announces that the surviving child should be divided.

The true mother immediately pleads that the child be given alive to the other woman rather than killed.

The other woman accepts the proposed division.

Solomon recognizes that the woman willing to surrender the child to preserve its life is the true mother.

He orders that the child be given to her.

### **1 Kings 3:28**

“And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do

judgment.”

---

## **QUR’ANIC COMMENTARY**

Compare **Qur’an 21:78–79**.

The Qur’an likewise preserves a tradition in which David and Solomon judge a dispute.

Solomon receives special understanding from Allah.

The central similarity is remarkable:

### **Old Testament**

**“The wisdom of God was in him.”**

### **Qur’an**

**“We made Solomon understand it.”**

Both traditions therefore reject the idea that Solomon's wisdom was merely natural intelligence.

It was a **divinely bestowed capacity for judgment**.

---

## **1 KINGS 4:29–34**

### **1 Kings 4:29**

“And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.”

### **1 Kings 4:30**

“And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.”

### **1 Kings 4:31**

1 Kings 4:31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

Solomon's wisdom exceeds that of several renowned wise men, and his fame spreads among surrounding nations.

### **1 Kings 4:32**

“And he spake three thousand proverbs: and his songs were a thousand and five.”

### **1 Kings 4:33**

1 Kings 4:33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

Solomon speaks about:

- trees,

- cedar,
- hyssop,
- animals,
- birds,
- creeping creatures,
- and fish.

### **1 Kings 4:34**

“And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.”

---

### **QUR’AN 21:78–79**

David and Solomon judge the agricultural dispute.

Allah causes Solomon to understand the correct resolution.

Yet:

**Both are granted judgment and knowledge.**

#### **Commentary**

Wisdom is not presented as independent human genius.

It is ‘ilm—**knowledge granted by Allah.**

---

### **QUR’AN 27:15–19**

Solomon and David receive knowledge.

Solomon understands the communication of creatures.

His organized armies include humans, jinn, and birds.

Upon hearing the ant, Solomon does not boast.

He asks Allah to help him remain grateful.

#### **Commentary**

This reveals the Qur’anic definition of true wisdom.

Wisdom is not simply:

**knowing more.**

It is:

**knowledge + recognition of God + gratitude + righteous action.**

The wisest person is therefore not merely intellectually brilliant but morally conscious of the source and purpose of knowledge.

---

### **QUR’AN 38:30**

Allah calls Solomon:

**an excellent servant who repeatedly turned to God.**



## Commentary

This verse connects wisdom with worship.

The Qur'anic Solomon is great precisely because despite his enormous authority he remains an '**abd—servant**.'

---

## 72. QUEEN OF SHEBA

### OLD TESTAMENT — 1 KINGS 10:1–13

#### 1 Kings 10:1

“And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.”

#### 1 Kings 10:2

1 Kings 10:2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

She arrives in Jerusalem with a very large company carrying:

- spices,
- gold,
- and precious stones.

She speaks with Solomon concerning everything in her heart.

#### 1 Kings 10:3

“And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.”

#### 1 Kings 10:4–5

1 Kings 10:4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

1 Kings 10:5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

The Queen sees:

- Solomon's wisdom,
- the house he built,
- his food,
- servants,
- ministers,
- clothing,
- cupbearers,
- and worship arrangements.

She is overwhelmed.

### **1 Kings 10:6**

“And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.”

### **1 Kings 10:7**

1 Kings 10:7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

She says she initially did not believe the reports until she witnessed everything herself.

She declares that even half of Solomon's greatness had not been told to her.

### **1 Kings 10:8**

1 Kings 10:8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

She praises Solomon's servants who continually hear his wisdom.

### **1 Kings 10:9**

“Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel...”

She recognizes that Solomon's kingship comes from God.

### **1 Kings 10:10**

1 Kings 10:10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

She gives Solomon:

- 120 talents of gold,
- vast quantities of spices,
- precious stones.

### **1 Kings 10:11–12**

1 Kings 10:11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

1 Kings 10:12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

Additional luxury goods and rare materials enter Solomon's kingdom.

### **1 Kings 10:13**

1 Kings 10:13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Solomon gives the Queen whatever she desires in addition to royal gifts. She then returns to her own country with her servants.

---

## **2 CHRONICLES 9:1–12**

This account closely parallels 1 Kings 10.

The Queen of Sheba hears about Solomon's fame.

She comes to Jerusalem with:

- camels,
- spices,
- abundant gold,
- and precious stones.

She tests Solomon with difficult questions.

Solomon answers them.

Nothing proves too difficult for him to explain.

She observes his:

- wisdom,
- palace,
- servants,
- officials,
- clothing,
- cupbearers,
- and worship.

She declares that the reports she heard were true.

She says Solomon's wisdom exceeds what she had been told.

She praises the God who placed Solomon upon His throne as king.

She presents Solomon with enormous riches.

Solomon likewise gives her gifts before she returns home.

---

## **QUR'AN 27:20–44 — QUEEN OF SHEBA**

The Qur'anic account contains considerably more narrative detail concerning the Queen's religious transformation.

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### **The hoopoe discovers Sheba — 27:20–26**

Solomon discovers that the hoopoe is missing.

The bird returns reporting that it has visited Sheba.

It has found a woman ruling the nation.

She possesses a great throne.

But she and her people worship the **sun rather than Allah**.  
The Qur'an immediately contrasts their worship with Allah:  
Allah knows everything hidden and revealed.  
There is no god except Him.  
He is Lord of the Mighty Throne.

---

### **Solomon investigates — 27:27–28**

Solomon does not blindly believe the report.  
He says that he will determine whether the hoopoe is truthful.  
He sends the bird carrying a letter.

### **Qur'anic lesson**

A righteous ruler verifies intelligence before making decisions.

---

### **The Queen receives Solomon's letter — 27:29–31**

She tells her council:  
An honourable letter has been delivered to me.  
The letter says that it is:

### **from Solomon**

and begins:

### **In the name of Allah, the Most Compassionate, the Most Merciful.**

Solomon summons them to abandon arrogant resistance and come in submission.

---

### **The Queen consults her council — 27:32–35**

She seeks the advice of her leading officials.  
They assure her that they possess military power.  
Nevertheless, she recognizes the danger of war.  
She sends gifts to Solomon as a diplomatic test.

### **Commentary**

The Qur'an portrays her as:

- cautious,
- politically intelligent,
- consultative,
- diplomatic,
- and concerned about the consequences of war.

Her deficiency is theological rather than intellectual:  
she worships the sun.

---

### **Solomon rejects the gift — 27:36–37**

Solomon refuses to be bought.

He says that God's gifts to him are better than their wealth.

#### **Commentary**

Solomon's prophetic mission cannot be reduced to commerce or diplomacy.

His objective is not financial enrichment.

---

### **The throne is transported — 27:38–40**

Solomon asks who can bring the Queen's throne before she arrives.

A powerful jinn offers to bring it quickly.

Another person possessing special knowledge offers to bring it even faster.

When Solomon sees the throne before him, he says:

**This is from the favour of my Lord, testing me whether I will be grateful or ungrateful.**

#### **Commentary**

This statement is perhaps the theological centre of the Solomon narrative.

Solomon's response to miraculous power is:

**gratitude.**

He recognizes that extraordinary power does not prove personal divinity.

It proves divine favour.

---

### **The Queen arrives — 27:41–43**

The appearance of her throne is altered.

She is asked whether it resembles her throne.

She responds cautiously.

Her previous religious environment had prevented her from recognizing the truth fully.

---

### **The glass palace — 27:44**

The Queen enters Solomon's palace.

She sees a transparent floor and thinks that she is looking at water.

Solomon explains that it is polished glass.

She then recognizes the truth and declares:

**My Lord, indeed I have wronged myself, and I submit with Solomon**

to Allah, Lord of the worlds.

---

## **QUR'ANIC COMMENTARY ON THE QUEEN OF SHEBA**

The Old Testament and Qur'an agree on several major points:

### **1. Solomon's international reputation**

His wisdom becomes famous outside Israel.

### **2. The Queen personally investigates Solomon**

She does not merely rely on rumours.

### **3. She recognizes Solomon's extraordinary wisdom**

His knowledge confirms the reports she has heard.

### **4. Solomon possesses enormous wealth and magnificence**

Both narratives emphasize the impressive nature of his kingdom.

### **5. Solomon's greatness ultimately comes from God**

In 1 Kings the Queen blesses:

**“the LORD thy God.”**

In the Qur'an Solomon repeatedly attributes his power to:

**“my Lord.”**

---

## **MAJOR DIFFERENCE IN THE QUEEN OF SHEBA STORY**

The Bible finishes primarily with:

**admiration + exchange of gifts + diplomatic departure.**

The Qur'an develops the story toward:

**recognition of Allah + rejection of idolatry + submission to God.**

The Queen's final Qur'anic statement therefore becomes the spiritual climax:

**“I submit with Solomon to Allah, Lord of the worlds.”**

She does not worship Solomon.

Solomon and the Queen stand together as servants submitting to the same God.

---

## **OVERALL QUR'ANIC COMMENTARY ON SOLOMON**

### **1. Solomon is both prophet and king**

The Qur'an explicitly includes Solomon among those receiving revelation:

**Qur'an 4:163.**

Therefore political authority is only one dimension of his identity.

---

### **2. Solomon's wisdom comes from Allah**

Compare:

**1 Kings 4:29:**

“God gave Solomon wisdom...”

with:

**Qur'an 21:79:**

Allah caused Solomon to understand the judgment.

Both scriptures therefore attribute his exceptional wisdom to God.

---

### **3. Solomon is not divine**

His extraordinary powers might appear almost superhuman:

- controlling the wind,
- commanding jinn,
- understanding creatures,
- ruling vast armies,
- possessing extraordinary knowledge.

But every Qur'anic passage places these powers beneath Allah's authority.

Solomon repeatedly says, in effect:

**This comes from my Lord.**

---

### **4. Solomon is not a sorcerer**

**Qur'an 2:102** is explicit:

**Solomon did not disbelieve.**

The devils were the ones associated with teaching magic.

Islam therefore distinguishes between:

**miracles granted by Allah**

and

**sorcery forbidden by Allah.**

---

### **5. Solomon cannot independently know the unseen**

The hoopoe knows something Solomon initially does not know.

The jinn do not know Solomon has died.

These episodes demonstrate:

**Solomon is not omniscient.**

**Jinn are not omniscient.**

**Allah alone possesses unlimited knowledge.**

---

### **6. Solomon's power is a test**

When the throne of Sheba appears before him, Solomon does not celebrate his own greatness.

He says that this is a test:

Will he be grateful or ungrateful?

The Qur’anic principle is therefore:

**greater blessing = greater responsibility.**

---

**7. Solomon's kingdom serves monotheism**

The Queen of Sheba story culminates not in Solomon demanding worship for himself, but in the Queen declaring submission:

**with Solomon**

**to Allah.**

This makes Solomon an agent of **tawḥīd—absolute monotheism.**

---

**8. Solomon remains God's servant**

Despite extraordinary kingship, Qur’an 38:30 calls him an:

**excellent servant.**

Islamic theology therefore places his highest honour not in being a monarch but in being a faithful servant of God.

---

**CENTRAL COMPARISON**

| <b>Subject</b>        | <b>Old Testament</b>                          | <b>Qur’an</b>                          |
|-----------------------|-----------------------------------------------|----------------------------------------|
| Solomon's father      | David                                         | David                                  |
| King                  | Yes                                           | Yes                                    |
| Prophet               | Prophetic characteristics; traditionally king | Explicitly receives revelation         |
| Wisdom                | Given by God                                  | Given by Allah                         |
| Extraordinary kingdom | Yes                                           | Yes                                    |
| Temple/building works | Extensively described                         | Jinn construct structures for him      |
| Queen of Sheba        | Visits and admires wisdom                     | Visits and ultimately submits to Allah |
| Animals               | Knowledge of natural world                    | Understands communication of           |



| Subject                   | Old Testament                                              | Qur'an                                                |
|---------------------------|------------------------------------------------------------|-------------------------------------------------------|
| Jinn                      | Not central to canonical OT account                        | birds/ant<br>Subjected to Solomon by Allah            |
| Wind                      | Not a major feature                                        | Subjected to Solomon                                  |
| Magic                     | Later traditions associated him with it                    | Explicitly rejects Solomon's disbelief/sorcery        |
| Apostasy                  | 1 Kings 11 says his wives turn his heart toward other gods | Qur'an does not portray him dying as an idolater      |
| Final Qur'anic assessment | —                                                          | Excellent servant; near to God; excellent destination |

---

### CENTRAL QUR'ANIC MESSAGE

The Qur'anic Solomon represents the ideal of a ruler possessing almost unparalleled worldly authority while remaining conscious that:

**knowledge belongs to Allah,  
power comes from Allah,  
miracles occur through Allah,  
wealth is a test from Allah,  
judgment requires Allah's guidance,  
and worship belongs to Allah alone.**

The defining Qur'anic statement concerning Solomon's extraordinary kingdom is therefore not a boast about himself but:

**“This is from the favour of my Lord, to test me whether I am grateful or ungrateful.”**

— Qur'an 27:40

And the Queen of Sheba narrative reaches its theological conclusion when she declares:

**“I submit with Solomon to Allah, Lord of the worlds.”**

— Qur'an 27:44

## **ELIJAH**

### **73. Elijah**

#### **Old Testament**

#### **1 Kings 17–19**

These chapters contain the principal Old Testament narrative of Elijah.

#### **1 Kings 17 — Elijah, the drought, and the widow**

Elijah the Tishbite announces to King Ahab that there will be neither dew nor rain except according to his word.

God directs Elijah to hide by the brook Cherith, where ravens bring him bread and meat. When the brook dries up because of the drought, God sends Elijah to a widow at Zarephath.

The widow has only a handful of flour and a little oil. Elijah tells her not to fear and promises that the flour and oil will not run out until God sends rain.

The provision miraculously continues.

Later, the widow's son becomes gravely ill and dies. Elijah prays to God on behalf of the child, and the child is restored to life.

The widow responds that she now knows Elijah is truly a man of God and that the word of the LORD in his mouth is truth.

---

#### **1 Kings 18 — Elijah and the prophets of Baal**

After a long drought, Elijah confronts King Ahab.

He then gathers Israel and the prophets of Baal at Mount Carmel.

Elijah challenges the people:

“How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him.”

Elijah proposes a test. The prophets of Baal and Elijah will each prepare a sacrifice but will not light the fire themselves. The deity who answers with fire will be acknowledged as God.

The prophets of Baal call upon Baal but receive no answer.

Elijah repairs the altar of the LORD, prepares his sacrifice, and has water poured over it.

He prays that God will demonstrate that He is the God of Israel and turn the hearts of the people back to Him.

Fire then consumes the offering.

The people fall down and declare:

“The LORD, he is the God; the LORD, he is the God.”

Afterward the drought ends and rain returns.

---

### **1 Kings 19 — Elijah at Horeb**

Queen Jezebel threatens Elijah's life.

Elijah flees into the wilderness and eventually travels to Horeb, the mountain of God.

There God reveals Himself to Elijah, not through the great wind, earthquake, or fire, but afterward through what the King James Version describes as:

“a still small voice.”

God commissions Elijah to continue his prophetic mission and tells him that there remain seven thousand people in Israel who have not bowed to Baal.

Elijah later calls Elisha to follow him.

---

### **1 Kings 21 — Naboth's vineyard**

King Ahab desires the vineyard of Naboth.

Naboth refuses to surrender his ancestral inheritance.

Jezebel arranges for false witnesses to accuse Naboth, and Naboth is killed.

Ahab then takes possession of the vineyard.

God sends Elijah to confront Ahab for the injustice.

Elijah announces divine judgment upon Ahab and his household because of murder, oppression, and idolatry.

When Ahab humbles himself, God postpones part of the punishment.

---

### **2 Kings 1 — Elijah and King Ahaziah**

King Ahaziah becomes injured and sends messengers to inquire of Baal-zebub concerning whether he will recover.

God sends Elijah to confront the messengers.

Elijah asks in substance:

“Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub?”

Elijah announces that Ahaziah will die.

The prophecy is fulfilled.

---

### **2 Kings 2 — Elijah and Elisha**

Elijah travels with Elisha toward the Jordan.  
Elijah strikes the water with his mantle, and the Jordan divides so that the two cross on dry ground.  
Elisha asks to receive a double portion of Elijah's spirit.  
Elijah is then taken away, and Elisha witnesses his departure.  
Elisha takes Elijah's mantle and returns to the Jordan.  
He strikes the water and says:  
"Where is the LORD God of Elijah?"  
The waters divide, confirming Elisha's succession to Elijah's prophetic ministry.

---

## **Qur'an**

### **Qur'an 6:85**

"And Zachariah and John and Jesus and Elias. Each one was of the righteous."

### **Qur'anic commentary**

"Elias" is generally identified in Islamic tradition with **Elijah**.

The verse occurs in a passage listing prophets whom Allah guided and honored.

The Qur'an does not reproduce Elijah's entire biblical biography here.

Instead, it places him within the continuous prophetic tradition.

The key description is that Elijah was among:

**"the righteous."**

The Qur'anic emphasis is therefore not primarily upon Elijah's miracles but upon his status as a faithful servant and prophet of God.

This is consistent with a major Qur'anic principle: the prophets form one spiritual brotherhood calling humanity to worship the one God.

---

### **Qur'an 37:123–132**

**37:123** And lo! Elias was of those sent to warn.

**37:124** When he said unto his folk: Will ye not ward off evil?

**37:125** Will ye cry unto Baal and forsake the Best of creators,

**37:126** Allah, your Lord and Lord of your forefathers?

**37:127** But they denied him, so they surely will be haled forth,

**37:128** Save single-minded slaves of Allah.

**37:129** And We left for him among the later folk:

**37:130** Peace be unto Elias!

**37:131** Lo! thus do We reward the good.

**37:132** Lo! he is one of Our believing slaves.

### **Qur'anic commentary**

This is the Qur'an's principal passage concerning Elijah.

The most striking connection with **1 Kings 18** is the condemnation of **Baal worship**.

Elijah asks his people:

**“Will ye cry unto Baal and forsake the Best of creators?”**

This corresponds closely to Elijah's biblical confrontation with the prophets of Baal at Mount Carmel.

From the Qur'anic perspective, the central issue is **tawhīd**—the absolute worship of God alone.

The Qur'an therefore interprets Elijah's mission primarily as a struggle between:

- worship of Allah, the Creator;
- and worship of Baal, a created or false deity.

**“Allah, your Lord and Lord of your forefathers”**

This reinforces the Qur'anic argument that Elijah was not introducing a new God.

The God Elijah called people to worship was the same Lord worshipped by their righteous ancestors.

This parallels the biblical designation:

**“the LORD God of Abraham, Isaac, and Israel.”**

The Qur'an consequently presents Elijah as one link in an ancient monotheistic prophetic tradition.

**“They denied him”**

As with Noah, Abraham, Moses, and other prophets, rejection of Elijah is placed within the Qur'anic pattern of communities resisting their divinely appointed messengers.

**“Peace be unto Elias”**

The Qur'an gives Elijah divine commendation.

He is described as:

- a messenger;
- righteous;
- a believer;
- and one of the doers of good.

**Qur'anic comparison with 1 Kings**

The Bible gives a much longer historical narrative, including Ahab, Jezebel, Mount Carmel, the drought, Naboth, and Elijah's succession by Elisha.

The Qur'an condenses Elijah's story to its theological core:

**Elijah called Israel away from Baal and back to the worship of the one Creator.**

---

## **ELISHA**

### **74. Elisha**

#### **Old Testament**

##### **1 Kings 19:16–21**

1 Kings 19:16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

1 Kings 19:17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

1 Kings 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

1 Kings 19:19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

1 Kings 19:20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

1 Kings 19:21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

God instructs Elijah to appoint Elisha as his prophetic successor.

Elijah finds Elisha plowing with oxen and places his mantle upon him.

Elisha understands the prophetic call.

He leaves his former occupation and follows Elijah.

---

##### **2 Kings 2–13**

These chapters contain most of the biblical ministry of Elisha.

##### **2 Kings 2**

Elisha witnesses Elijah's departure.

He receives Elijah's mantle and subsequently parts the Jordan.

The sons of the prophets recognize that:  
“The spirit of Elijah doth rest on Elisha.”  
Elisha also purifies the water of Jericho.

---

## **2 Kings 3**

Elisha advises the kings of Israel, Judah, and Edom during their campaign against Moab.  
God provides water for the armies.

---

## **2 Kings 4**

Several miracles are associated with Elisha.  
He multiplies a widow’s oil.  
He promises a child to the woman of Shunem.  
When her son later dies, God restores the child through Elisha.  
Elisha also makes poisonous food safe and multiplies bread for a large group.

---

## **2 Kings 5**

Naaman, commander of the Syrian army, suffers from disease.  
Elisha tells him to wash seven times in the Jordan.  
Naaman initially objects but eventually obeys.  
He is healed and declares:  
“Behold, now I know that there is no God in all the earth, but in Israel.”  
Elisha refuses to accept payment for the healing.

---

## **2 Kings 6**

Elisha causes an iron axe head to float.  
He also repeatedly warns the king of Israel concerning Syrian military plans.  
When Syrian forces surround Elisha, his servant becomes afraid.  
Elisha tells him:  
“Fear not: for they that be with us are more than they that be with them.”  
The servant is then allowed to perceive heavenly forces surrounding Elisha.

---

## **2 Kings 7**

Elisha predicts the end of a severe famine during the Syrian siege of

Samaria.

His prophecy is fulfilled.

---

## **2 Kings 8–9**

Elisha continues to play a prophetic role in the political affairs of Israel and neighboring kingdoms.

He announces future events and participates indirectly in the fulfillment of judgments previously pronounced through Elijah.

---

## **2 Kings 13**

Elisha becomes ill and eventually dies.

King Joash mourns him.

Even after Elisha's death, the biblical account records an extraordinary miracle associated with his remains.

---

## **Qur'an**

### **Qur'an 6:86**

“And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above Our creatures.”

### **Qur'anic commentary**

Elisha is named **al-Yasa'** in Arabic.

Unlike the detailed narratives concerning Moses, Abraham, or Joseph, the Qur'an does not give a separate narrative of Elisha's ministry.

Instead, his inclusion among the prophets establishes several things.

First, he belonged to the divinely guided prophetic succession.

Second, Allah granted him special favor.

Third, his authority ultimately came from Allah rather than from independent supernatural power.

From an Islamic perspective, therefore, any miracles associated with Elisha in earlier scripture would occur only **by the permission of God**.

The Qur'an repeatedly emphasizes this principle regarding prophetic miracles.

---

### **Qur'an 38:48**

“And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.”

### **Qur'anic commentary**



Elisha again appears among honored servants of God.  
He is described as one of the **chosen** or **excellent** servants.  
The brevity is significant.

The Qur'an sometimes assumes that its audience already knows something of particular prophetic traditions and consequently mentions the prophet primarily to reaffirm his genuine prophetic status.

Elisha's presence immediately connects the Qur'anic prophetic tradition with the prophets of ancient Israel.

### **Relationship to Elijah**

The biblical account emphasizes succession:

#### **Elijah → Elisha**

The Qur'an does not narrate that succession explicitly, but it recognizes both Elijah and Elisha as true servants and messengers of God.

Thus there is no fundamental Qur'anic objection to the biblical concept of prophetic succession between them.

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## **JONAH**

### **75. Jonah**

#### **Old Testament**

#### **Jonah 1**

God commands Jonah:

“Arise, go to Nineveh, that great city, and cry against it.”

Jonah instead boards a ship traveling in the opposite direction.

God sends a great storm.

The sailors eventually discover that Jonah is connected with the crisis.

Jonah tells them that he worships:

“the LORD, the God of heaven, which hath made the sea and the dry land.”

Jonah is thrown into the sea, and the storm ceases.

The sailors then fear God greatly.

Jonah 1:17 states:

“Now the LORD had prepared a great fish to swallow up Jonah.”

Jonah remains inside the fish for three days and three nights.

---

#### **Jonah 2**

Jonah prays to God from within the fish.

He acknowledges that God alone is able to rescue him.

His prayer expresses repentance, dependence upon God, and gratitude for divine deliverance.

Jonah concludes:

“Salvation is of the LORD.”

God then commands the fish, and Jonah is released onto dry land.

---

### **Jonah 3**

God again commands Jonah to go to Nineveh.

This time Jonah obeys.

He warns the city concerning approaching judgment.

The people of Nineveh believe God.

They fast, humble themselves, and abandon their evil behavior.

The king also commands repentance.

Because they turn from wickedness, God does not bring upon them the threatened destruction.

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### **Jonah 4**

Jonah becomes displeased that Nineveh has been spared.

God teaches Jonah concerning divine mercy.

The book concludes by emphasizing God’s compassion toward a great population that had previously been ignorant and sinful.

---

### **Qur’an**

#### **Qur’an 4:163**

“Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms.”

#### **Qur’anic commentary**

Jonah is explicitly included among those who received **divine revelation**.

This establishes his prophetic status.

The verse also places Jonah within one continuous chain extending from Noah through Abraham and the Israelite prophets to Jesus and ultimately Muhammad.

Islam therefore does not regard Jonah merely as the hero of an ancient religious story.

He was genuinely a **prophet inspired by God**.

---

### **Qur'an 6:86**

“And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above Our creatures.”

#### **Qur'anic commentary**

Jonah is again placed among the divinely favored prophets.

The reference emphasizes his ultimate righteousness and divine election.

This becomes important when interpreting Jonah's flight.

The Qur'an does criticize Jonah's premature departure from his people, but it does not present him as permanently rejected.

Instead, God disciplines him, hears his prayer, rescues him, and restores him to his prophetic mission.

---

### **Qur'an 10:98**

Qur'an 10:98 If only there had been a community [of all those that were destroyed of old] that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.

“If only there had been a community that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.”

#### **Qur'anic commentary**

This verse highlights one of the most remarkable elements of Jonah's story:

**his people actually repent.**

This parallels Jonah 3.

Nineveh hears the warning and changes course.

The Qur'an treats the people of Jonah as an exceptional example of collective repentance.

Divine punishment was approaching, but sincere belief and repentance resulted in mercy.

This illustrates an important Qur'anic principle:

**prophetic warnings are not necessarily declarations of unavoidable doom.**

The purpose of warning is to produce repentance.

When repentance genuinely occurs, mercy may replace punishment.

---

## **Qur'an 21:87–88**

**21:87** And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him; but he cried out in the darkness, saying: There is no God save Thee. Be Thou glorified! Lo! I have been a wrong-doer.

**21:88** Then We heard his prayer and saved him from the anguish. Thus We save believers.

### **Qur'anic commentary**

**Dhu'n-Nun** means approximately “**the man of the fish**” and refers to Jonah.

Jonah leaves in anger or frustration.

He then finds himself surrounded by “darknesses,” commonly understood as:

- the darkness of night;
- the darkness of the sea;
- and the darkness within the fish.

His prayer becomes one of the best-known prayers of repentance in Islam:

**“There is no god except You. Glory be to You. Indeed, I was among the wrongdoers.”**

The prayer contains three elements.

#### **1. Tawḥīd**

**“There is no god except You.”**

Jonah begins by reaffirming absolute monotheism.

#### **2. Divine perfection**

**“Glory be to You.”**

He acknowledges that no injustice or imperfection belongs to God.

#### **3. Personal responsibility**

**“I was among the wrongdoers.”**

Jonah does not accuse God of treating him unfairly.

He acknowledges his own error.

Allah then rescues him.

The Qur'an universalizes the lesson:

**“Thus We save the believers.”**

Jonah's story therefore becomes a model of repentance and divine rescue for believers generally.

---

## **Qur'an 37:139–148**

**37:139** And lo! Jonah verily was of those sent to warn.  
**37:140** When he fled unto the laden ship,  
**37:141** And then drew lots and was of those rejected;  
**37:142** And the fish swallowed him while he was blameworthy;  
**37:143** And had he not been one of those who glorify Allah,  
**37:144** He would have tarried in its belly till the day when they are raised;  
**37:145** Then We cast him on a desert shore while he was sick;  
**37:146** And We caused a tree of gourd to grow above him;  
**37:147** And We sent him to a hundred thousand folk or more,  
**37:148** And they believed, therefore We gave them comfort for a while.

### **Qur'anic commentary**

This is the Qur'an's fullest continuous narrative concerning Jonah.

### **Jonah was a messenger**

Verse 139 explicitly states that Jonah was among the **messengers**. His prophetic status is therefore beyond doubt.

### **Jonah fled to the ship**

The Qur'an agrees broadly with Jonah 1 that Jonah left and boarded a ship.

### **Casting lots**

The biblical sailors cast lots to discover who was associated with the storm.

The Qur'an also remembers the casting of lots.

### **The fish**

The Qur'an states plainly:

**“the fish swallowed him.”**

As in Jonah 1:17, the event is presented as an act occurring under divine providence.

### **Jonah was blameworthy**

The Qur'an does not portray Jonah's decision to leave as ideal prophetic conduct.

He required divine correction.

At the same time, the Qur'an does not strip him of prophethood or righteousness.

### **His worship saved him**

The text states that because Jonah was among those who glorified God, he was rescued.

The Qur'an therefore emphasizes his established relationship of worship

and remembrance with Allah.

### **The gourd or plant**

After Jonah is cast onto the shore in a weakened condition, God causes a plant to grow over him.

This resembles the plant motif of Jonah 4, although the narrative placement differs.

### **One hundred thousand or more**

The Qur'an describes Jonah as being sent to an extraordinarily large population.

They believe.

This corresponds thematically to the mass repentance of Nineveh in Jonah 3.

---

### **Qur'an 68:48–50**

**68:48** But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.

**68:49** Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.

**68:50** But his Lord chose him and placed him among the righteous.

### **Qur'anic commentary**

This passage uses Jonah as an instruction for Muhammad.

Muhammad is told to remain patient and not imitate Jonah's moment of impatience.

This does **not** mean Jonah is rejected.

The passage ends by explicitly saying:

**“his Lord chose him and placed him among the righteous.”**

The Qur'anic pattern is therefore:

**mistake → repentance → divine mercy → restoration → righteousness.**

This demonstrates that Qur'anic prophets are human servants of God who may be corrected by revelation while still remaining divinely chosen.

---

## **76. Jonah and the Great Fish**

### **Old Testament: Jonah 1:17–2:10**

#### **Jonah 1:17**

“Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.”

---

## Jonah 2

Jonah prays from within the fish.

He calls upon God in distress and God hears him.

He describes himself as being surrounded by the sea and brought near death, yet he remembers God.

Jonah rejects idolatry and declares:

“Salvation is of the LORD.”

Then:

“And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.”

---

## **Qur’anic parallels**

### **Qur’an 21:87–88**

Qur’an 21:87 And [mention] Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.

Qur’an 21:88 Then we heard his prayer and saved him from the anguish. Thus we save believers.

Jonah calls upon Allah in the darkness:

**“There is no god except You; glory be to You; indeed I have been among the wrongdoers.”**

Allah responds:

**“We answered him and rescued him from distress.”**

### **Qur’an 37:139–148**

Qur’an 37:139 And lo! Jonah verily was of those sent [to warn]

Qur’an 37:140 When he fled unto the laden ship,

Qur’an 37:141 And then drew lots and was of those rejected;

Qur’an 37:142 And the fish swallowed him while he was blameworthy;

Qur’an 37:143 And had he not been one of those who glorify [Allah]

Qur’an 37:144 He would have tarried in its belly till the day when they are raised;

Qur’an 37:145 Then We cast him on a desert shore while he was sick;

Qur’an 37:146 And We caused a tree of gourd to grow above him;

Qur’an 37:147 And We sent him to a hundred thousand [folk] or more

Qur’an 37:148 And they believed, therefor We gave them comfort for a while.

Jonah boards the ship.

Lots are cast.

The fish swallows him.

He glorifies God.

God rescues him and casts him upon the shore.

God restores him and sends him back to a large population who believe.

### **Qur'an 68:48–50**

Qur'an 68:48 But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.

Qur'an 68:49 Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.

Qur'an 68:50 But his Lord chose him and placed him among the righteous. Jonah is presented as a warning against prophetic impatience, but the passage concludes that Allah:

**“chose him and made him among the righteous.”**

### **Overall Qur'anic commentary**

The Qur'an agrees with the essential elements of the biblical account:

- Jonah was a prophet.
- He left his mission prematurely.
- He boarded a ship.
- Lots were cast.
- A great sea creature swallowed him.
- Jonah prayed to God.
- God heard him.
- Jonah survived.
- He was restored to his mission.
- His people ultimately believed.

The Qur'an particularly emphasizes Jonah's prayer of **tawhīd and repentance**.

---

## **JOB**

### **77. Job**

#### **Old Testament: Job 1–42**

The Book of Job is extensive. Its central narrative and major theological sections are as follows.

#### **Job 1**

Job is introduced as a righteous man.

He fears God and avoids evil.

He possesses wealth, livestock, servants, and a large family.

A severe test begins.

Job loses his possessions and children.



Despite this, Job worships God.

The famous response is:

“The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.”

---

## **Job 2**

Job experiences severe physical suffering.

His wife tells him to abandon his integrity.

Job refuses to speak against God.

Three friends arrive:

- Eliphaz;
- Bildad;
- Zophar.

They initially sit silently with him because of the greatness of his suffering.

---

## **Job 3–31**

Job and his companions engage in extended theological debate.

Job struggles to understand why a righteous person suffers.

His friends frequently argue that suffering must be evidence of personal sin.

Job rejects their simplistic explanation.

He maintains that he has not committed the kinds of sins that would explain his suffering.

Nevertheless, Job continues appealing to God.

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## **Job 32–37**

Elihu speaks.

He criticizes both Job and Job's three friends.

He argues that God's wisdom is far greater than human understanding and that suffering may involve discipline and instruction rather than simple punishment.

---

## **Job 38–41**

God answers Job.

Rather than giving Job a simple explanation of the heavenly events behind his suffering, God asks Job a series of questions concerning creation.

God speaks of:

- the foundations of the earth;
- the sea;
- light and darkness;
- weather;
- stars;
- animals;
- and powerful creatures beyond human control.

The purpose is to demonstrate the enormous difference between divine knowledge and human knowledge.

---

## **Job 42**

Job recognizes the limitations of his own understanding.

God rebukes Job's friends because they have not spoken rightly about Him in the way Job has.

Job prays for his friends.

His fortunes are restored.

The book ends with Job receiving renewed prosperity and family blessings.

---

## **Qur'an**

### **Qur'an 4:163**

“Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms.”

### **Qur'anic commentary**

Job—**Ayyūb** in Arabic—is explicitly named among the recipients of divine revelation.

The Qur'an therefore regards Job not merely as a righteous sufferer but as a **prophet**.

He belongs to the same revelation-history as Noah, Abraham, Moses, Jesus, and other prophets.

---

### **Qur'an 6:84**

“And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed David and Solomon

and Job and Joseph and Moses and Aaron. Thus do We reward the good.”

### **Qur’anic commentary**

Job is included among the divinely guided prophetic figures.

The verse emphasizes **guidance and righteousness**.

Job’s suffering should therefore not be interpreted as proof that God had rejected him.

This is important because one of the central arguments of Job’s companions in the Bible is that severe suffering must indicate severe sin.

The Qur’anic placement of Job among the guided prophets undermines such a simplistic equation.

A righteous servant can experience severe testing without being rejected by God.

---

### **Qur’an 21:83–84**

Qur’an 21:83 And Job, when he cried unto his Lord, [saying]: Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.

Qur’an 21:84 Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household [that he had lost] and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;

**21:83** And Job, when he cried unto his Lord: Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.

**21:84** Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers.

### **Qur’anic commentary**

This passage captures Job’s story in only two verses.

Job does not accuse Allah of injustice.

Instead he says, in effect:

**“Suffering has touched me, and You are the most merciful.”**

The prayer is remarkable for its restraint.

Job does not demand that God heal him.

He describes his condition and appeals to divine mercy.

Allah responds by:

- removing his adversity;
- restoring his family;
- and granting additional blessing.

The Qur'an explains that the story is:

**“a reminder for the worshippers.”**

Thus Job becomes the archetype of the believer who remains connected to God during severe testing.

---

### **Qur'an 38:41–44**

Qur'an 38:41 And make mention [O Muhammad] of Our bondman Job, when he cried unto his Lord [saying]: Lo! the devil doth afflict me with distress and torment.

Qur'an 38:42 [And it was said unto him]: Strike the ground with thy foot. This [spring] is a cool bath and a refreshing drink.

Qur'an 38:43 And We bestowed on him [again] his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.

Qur'an 38:44 And [it was said unto him]: Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance [to his Lord].

**38:41** And make mention of Our bondman Job, when he cried unto his Lord: Lo! the devil doth afflict me with distress and torment.

**38:42** And it was said unto him: Strike the ground with thy foot. This spring is a cool bath and a refreshing drink.

**38:43** And We bestowed on him his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.

**38:44** And take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance toward his Lord.

### **Qur'anic commentary**

This passage gives additional details.

Job's ordeal is associated with satanic affliction or distress.

Yet Satan does not possess independent authority against God.

Testing remains under divine sovereignty.

### **The healing**

God tells Job to strike the earth with his foot.

A source of cool water appears for washing and drinking.

The Qur'an therefore connects Job's restoration directly with divine provision.

### **Restoration**

His family is restored, together with additional blessing.

This closely resembles the conclusion of the biblical Job narrative.

### **“We found him steadfast”**

This is the Qur’an’s theological interpretation of Job.

His defining characteristic is **ṣabr**—steadfast patience.

Allah calls him:

### **“an excellent servant.”**

The Qur’an therefore presents Job as a model not because he never experienced suffering, but because suffering did not destroy his fundamental devotion to God.

---

### **Shared themes between Job and the Qur’an**

Both traditions emphasize:

- severe suffering;
- the testing of a righteous servant;
- prayer;
- endurance;
- human dependence upon God;
- limitations of human understanding;
- and final divine restoration.

The Qur’an is much shorter than the biblical Book of Job and does not reproduce the philosophical dialogue between Job and his companions.

Instead, the Qur’an concentrates upon the spiritual lesson:

**a servant may be severely tested while remaining beloved and guided by God.**

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## **ZECHARIAH**

### **78. Zechariah**

#### **Important distinction**

The **Zechariah of the Qur’an** is primarily the priestly father of John the Baptist.

This figure corresponds most directly to **Zechariah in Luke 1 of the New Testament**, rather than to the Old Testament prophet who wrote the Book of Zechariah.

Nevertheless, the Old Testament contains several individuals named Zechariah.

---

### **Old Testament background**

#### **2 Chronicles 24:20–22**

“And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.” The people conspire against Zechariah. He is killed at the command of King Joash. As he dies, Zechariah calls upon God to witness what has happened. This Zechariah is **not ordinarily identified with the Qur’anic father of John**.

---

### **Zechariah 1:1**

“In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet.” This introduces the prophet associated with the biblical Book of Zechariah. Again, this is not ordinarily identified with the Qur’anic Zakariyya.

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### **Qur’an**

#### **Qur’an 3:37–41**

**3:37** And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this food? She answered: It is from Allah. Allah giveth without stint to whom He will. **3:38** Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.

**3:39** And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of John, who cometh to confirm a word from Allah, lordly, chaste, a prophet of the righteous.

**3:40** He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? He answered: So it will be, for Allah doeth what He will.

**3:41** He said: My Lord! Appoint a token for me. He said: The token unto thee is that thou shalt not speak unto mankind three days except with signals. Remember thy Lord much, and glorify Him in the afternoon and in the morning.

### **Qur'anic commentary**

Zechariah is presented as the guardian of **Mary**.

When he witnesses Allah's extraordinary provision for Mary, this strengthens his confidence in divine power.

Despite his old age and his wife's barrenness, Zechariah prays for a child. Allah answers with the announcement of **Yahyā—John the Baptist**.

The theological point is clear:

The God who provides miraculously for Mary can also create life despite normal biological impossibility.

This prepares the Qur'anic reader for the later miraculous birth of Jesus.

### **John confirms “a Word from Allah”**

In the immediate context, this points toward Jesus, whom the Qur'an later describes as a Word from God.

John will confirm Jesus' divinely appointed mission.

### **The sign**

Zechariah temporarily loses ordinary speech and communicates through signs.

This strongly parallels the New Testament account in Luke 1.

The Qur'an, however, focuses principally upon:

- prayer;
- divine power;
- miraculous provision;
- and prophetic continuity.

---

### **Qur'an 6:85**

“And Zachariah and John and Jesus and Elias. Each one was of the righteous.”

### **Qur'anic commentary**

Zechariah is explicitly included among the righteous prophets.

Notice the sequence:

**Zechariah → John → Jesus → Elijah**

The Qur'an thus connects several prophetic figures associated with Israelite religious history.

The emphasis is again upon their common righteousness and devotion to the one God.

---

### **Qur'an 19:2–11**

**19:2** A mention of the mercy of thy Lord unto His servant Zachariah.

**19:3** When he cried unto his Lord a cry in secret,

**19:4** Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.

**19:5** Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor

**19:6** Who shall inherit of me and inherit also of the house of Jacob. And make him, my Lord, acceptable unto Thee.

**19:7** It was said unto him: O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before him.

**19:8** He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?

**19:9** He said: So it will be. Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.

**19:10** He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.

**19:11** Then he came forth unto his people from the sanctuary and signified to them: Glorify your Lord at break of day and fall of night.

### **Qur’anic commentary**

The passage is introduced as:

**“a mention of the mercy of your Lord.”**

Zechariah's story is therefore fundamentally a story about divine mercy.

### **Secret prayer**

Zechariah prays privately.

The Qur’an praises the intimate relationship between the servant and God.

His prayer does not depend upon public display.

### **Old age**

Zechariah acknowledges that:

- his bones have weakened;
- his hair has turned grey;
- and his wife is barren.

Humanly speaking, the situation appears impossible.

Yet he has confidence because:

**“I have never been disappointed in my prayer to You.”**



### **A righteous successor**

Zechariah desires a successor connected with the House of Jacob.

His concern is principally spiritual and prophetic continuity.

Allah gives him John.

### **“It is easy for Me”**

Allah answers Zechariah's concern by referring to creation itself.

God created Zechariah when previously he did not exist.

Therefore creating a child despite old age is not difficult for the Creator.

This argument parallels a recurring Qur’anic principle:

**creation from nothing is greater evidence of divine power than miraculous conception.**

---

### **Qur’an 21:89–90**

**21:89** And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the Best of inheritors.

**21:90** Then We heard his prayer, and bestowed upon him John, and adjusted his wife for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.

### **Qur’anic commentary**

Zechariah again prays for offspring.

Allah answers by granting John.

The verse then explains **why Zechariah and his household are spiritually exemplary**:

- they competed in good deeds;
- prayed with hope;
- feared God;
- and remained humble before Him.

The Qur’an therefore presents miraculous answers to prayer within a framework of sincere worship rather than magical privilege.

---

## **ISRAELITE PROPHETS GENERALLY**

### **79. God Repeatedly Sends Prophets**

#### **Old Testament**

#### **2 Chronicles 24:19**

“Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.”

## **Commentary**

The verse establishes an important biblical pattern:

Israel strays, God sends prophets to call them back, but many refuse to listen.

This pattern closely resembles the Qur'anic understanding of prophetic history.

---

## **2 Chronicles 36:15–16**

“And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

But they mocked the messengers of God, and despised his words, and misused his prophets...”

## **Commentary**

God repeatedly sends messengers because of His compassion.

The people nevertheless:

- mock the messengers;
- reject revelation;
- and mistreat prophets.

This pattern appears repeatedly in the Qur'an.

---

## **Jeremiah 7:25**

“Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them.”

## **Commentary**

Prophetic revelation is presented as continuous rather than isolated.

God repeatedly sends servants to guide the people.

---

## **Jeremiah 25:4**

“And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.”

## **Commentary**

Again the problem is not lack of guidance.

The problem is human refusal to listen.

---

### **Amos 3:7**

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”

#### **Commentary**

The prophetic institution is based upon divine revelation.

Prophets do not invent their message.

God communicates His will through them.

This principle is extremely close to the Qur’anic understanding of **wahy**, or revelation.

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### **Qur’an**

#### **Qur’an 2:87**

“And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs and We supported him with the Holy Spirit. Is it ever so, that, when there cometh unto you a messenger with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?”

#### **Qur’anic commentary**

The Qur’an explicitly states that **many messengers followed Moses**.

This directly parallels the Old Testament prophetic tradition.

The Qur’an also accuses some Israelites of rejecting prophets whenever their teachings conflicted with human desires.

The Qur’an does not therefore reject the Hebrew prophetic heritage.

It affirms it while arguing that genuine prophets were sometimes rejected by their own communities.

Jesus is then incorporated into the same prophetic continuum.

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### **Qur’an 2:136**

Qur’an 2:136 Say [O Muslims]: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

“Say: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.”

### **Qur'anic commentary**

This is one of the foundational Qur'anic statements concerning previous prophets.

Muslims are commanded to believe in:

- Abraham;
- Ishmael;
- Isaac;
- Jacob;
- the tribes;
- Moses;
- Jesus;
- and the other prophets.

Thus Islam presents itself not as rejection of biblical prophecy but as a continuation and restoration of the same monotheistic tradition.

### **“We make no distinction”**

This does not necessarily mean every prophet has identical rank or mission.

It means believers cannot accept some genuine prophets while rejecting others merely because of ethnic, historical, or sectarian preference.

All true prophets ultimately derive their authority from the same God.

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### **Qur'an 2:213**

“Mankind were one community, and Allah sent unto them prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed.”

### **Qur'anic commentary**

This verse explains the purpose of prophecy.

Prophets function as:

- **bearers of good news;**
- **warners;**
- and teachers of revealed truth.

Scripture provides divine judgment regarding human disputes.

The Qur'an therefore portrays revelation as God's remedy for religious and moral confusion.

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### **Qur'an 4:163–165**

**4:163** Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;

**4:164** And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;

**4:165** Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

### **Qur'anic commentary**

These verses provide one of the strongest Qur'anic affirmations of universal prophetic history.

### **One source of revelation**

The same God who revealed to Muhammad previously revealed to:

- Noah;
- Abraham;
- Ishmael;
- Isaac;
- Jacob;
- Jesus;
- Job;
- Jonah;
- Aaron;
- Solomon;
- David;
- Moses;
- and many others.

### **Unnamed prophets**

Verse 164 is particularly important:

**“Messengers We have mentioned ... and messengers We have not mentioned.”**

The Qur'an therefore does not claim to provide an exhaustive list of every prophet who ever existed.

Many prophets are unnamed.

This leaves open the possibility that numerous biblical prophetic figures not mentioned by name in the Qur'an could still have been authentic

prophets.

### **Moses**

The verse gives Moses a distinctive honor:

### **Allah spoke directly to Moses.**

Hence the Islamic title **Kalīm Allāh**—the one to whom God spoke.

### **Why prophets are sent**

Verse 165 explains that prophets remove humanity's excuse before God.

Human beings cannot claim:

“We had no warning.”

Revelation provides both:

**good news and warning.**

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### **Qur'an 10:47**

“And for every nation there is a messenger. And when their messenger cometh the matter will be judged between them fairly, and they will not be wronged.”

### **Qur'anic commentary**

Prophetic guidance is not portrayed as belonging exclusively to one ethnicity.

The Qur'an gives a universal principle:

### **every community receives divine guidance.**

The Israelites received many prophets, but revelation was never God's exclusive concern for one people.

This universalism becomes an important component of Qur'anic theology.

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### **Qur'an 16:36**

“And verily We have raised in every nation a messenger, proclaiming: Serve Allah and shun false gods.”

### **Qur'anic commentary**

This verse summarizes the message shared by all prophets:

### **Worship God and reject false gods.**

This is the Qur'anic doctrine of prophetic unity.

Different prophets may possess:

- different laws;
- different historical circumstances;
- different miracles;

but their underlying theological message is one:

## **God alone is worthy of worship.**

The preaching of Elijah against Baal is a particularly clear biblical example of exactly this principle.

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### **Qur'an 35:24**

“Lo! We have sent thee with the truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.”

#### **Qur'anic commentary**

Again the Qur'an universalizes prophecy.

No major human community is portrayed as completely abandoned by divine guidance.

This means the named prophets of scripture represent only part of the larger history of revelation.

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### **Qur'an 40:78**

“Verily We sent messengers before thee; among them are those of whom We have told thee, and some of whom We have not told thee. And it was not given to any messenger that he should bring a portent save by Allah's leave.”

#### **Qur'anic commentary**

This verse establishes two major principles.

##### **1. Many prophets are unnamed**

The Qur'an gives only a selection of prophetic history.

There were additional messengers whose stories are not recorded in the Qur'an.

Therefore absence of a prophet's name from the Qur'an does not necessarily constitute Qur'anic rejection of that prophet.

##### **2. Miracles belong ultimately to God**

No prophet independently controls supernatural power.

A messenger produces a sign only:

**“by Allah's permission.”**

This is crucial when comparing biblical miracle stories involving Elijah, Elisha, Moses, Jesus, and other prophets.

From the Qur'anic perspective, authentic miracles would never prove that a prophet himself possesses independent divine power.

Instead, they demonstrate God's power working through His chosen servant.

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## OVERALL QUR'ANIC COMMENTARY

These passages reveal a substantial shared prophetic framework between the Old Testament and the Qur'an.

### Elijah

Both scriptures associate Elijah with the struggle against **Baal worship**. The Old Testament provides the elaborate confrontation at Mount Carmel. The Qur'an condenses the theological message:

**“Will you call upon Baal and abandon the Best of creators?”**

Elijah therefore becomes a defender of pure monotheism.

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### Elisha

The Bible provides extensive miracle narratives concerning Elisha.

The Qur'an gives only brief references but explicitly recognizes him as one of God's chosen and favored servants.

Thus the Qur'an confirms Elisha's prophetic status without retelling his biography.

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### Jonah

The agreement is particularly strong.

Both traditions describe:

- Jonah as God's messenger;
- his departure;
- the ship;
- the casting of lots;
- the great fish;
- prayer;
- divine rescue;
- renewed mission;
- and the repentance of his people.

The Qur'an adds special emphasis to Jonah's famous confession:

**“There is no god except You. Glory be to You. Indeed, I was among the wrongdoers.”**

His story becomes a universal lesson concerning repentance, patience, and divine mercy.

---

### Job



Both traditions portray Job as a righteous servant undergoing extraordinary suffering.

Neither tradition requires the reader to conclude that suffering proves divine rejection.

The Qur'an especially praises Job for **ṣabr—steadfast endurance**:

**“We found him patient. What an excellent servant!”**

His restoration demonstrates divine mercy after trial.

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## **Zechariah**

The Qur'anic Zechariah should not normally be equated with the author of the Old Testament Book of Zechariah.

Qur'anic Zakariyya corresponds principally to the priest Zechariah known as the father of John the Baptist.

His story emphasizes:

- old age;
- barrenness;
- prayer;
- miraculous conception;
- John's birth;
- and confidence in God's creative power.

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## **THE QUR'ANIC CONCEPT OF PROPHETHOOD**

When all these passages are viewed together, the Qur'an presents a remarkably consistent theology of prophecy.

The prophetic chain may be summarized as:

**One God → many prophets → repeated revelation → one fundamental call to worship God alone.**

The Qur'an states:

**“We have raised in every nation a messenger: Worship Allah and shun false gods.”**

— Qur'an 16:36

This provides the Qur'anic interpretive framework for Elijah, Elisha, Jonah, Job, Zechariah, Moses, Abraham, Noah, Jesus, Muhammad, and the prophets whose names are not recorded.

Their historical circumstances differ, but according to the Qur'an their fundamental religious call is continuous:

**Worship the Creator rather than creation.**

**Obey divine revelation.**

**Repent when one sins.**

**Remain patient during testing.**

**Practice justice and righteousness.**

**Trust in God's mercy.**

**Accept all genuine messengers whom God has sent.**

For this reason, the Qur'an tells Muslims:

**“We make no distinction between any of them, and unto Him we have surrendered.”**

— Qur'an 2:136

According to the Qur'anic worldview, therefore, the prophets of ancient Israel are not foreign figures belonging exclusively to Judaism or Christianity. They belong to the universal history of revelation and are also honored as prophets of Islam in the broad Qur'anic meaning of **submission to the one God.**

## **REVELATION**

### **80. God reveals His word through prophets**

#### **Old Testament**

##### **Numbers 12:6**

God explains that when a prophet exists among His people, He makes Himself known through visions and dreams.

##### **Deuteronomy 18:18**

God promises to raise a prophet and to place His words in that prophet's mouth so that he will communicate what God commands.

##### **1 Samuel 3:21**

The Lord continues appearing at Shiloh and reveals Himself to Samuel through His word.

##### **Isaiah 1:1–2**

Isaiah receives a vision concerning Judah and Jerusalem and introduces his proclamation as the word of the Lord.

##### **Jeremiah 1:4–9**

Jeremiah describes the word of God coming to him. God appoints him as a prophet and symbolically places His words in Jeremiah's mouth.

##### **Ezekiel 1:3**

The word of the Lord comes expressly to Ezekiel, and the hand of the Lord is upon him.

**Amos 3:7**

God reveals His purposes to His servants the prophets.

**Qur'an**

**Qur'an 4:163–165**

The Qur'an says that revelation was given to Muhammad just as revelation had previously been given to Noah, Abraham, Ishmael, Isaac, Jacob, Jesus, Job, Jonah, Aaron, Solomon, David, Moses and other messengers.

**Qur'an 16:43–44**

God says that earlier messengers were human beings receiving revelation and tells those who do not know to ask people possessing knowledge of previous revelation.

**Qur'an 21:7**

The Qur'an again teaches that the messengers before Muhammad were human beings to whom God gave revelation.

**Qur'an 42:51**

This passage gives a Qur'anic theology of revelation: God communicates with human beings through revelation, from behind a veil, or through a messenger who conveys what God wills.

**Qur'an 53:3–10**

Muhammad's prophetic proclamation is connected with revelation taught to him by a mighty messenger.

**Qur'anic commentary**

The central Qur'anic principle is **wahy — divine revelation**. Prophets do not possess independent divine authority; they transmit what God communicates.

This closely parallels passages such as Deuteronomy 18:18 and Jeremiah 1:9, where the prophet speaks words originating with God.

Islam therefore understands Muhammad not as the founder of an entirely unrelated religion, but as belonging to the same broad prophetic succession that includes Noah, Abraham, Moses, David and Jesus.

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## **DEUTERONOMY 18 AND THE QUR'ANIC PROPHETIC MODEL**

### **81. A prophet like Moses**

#### **Old Testament**

### **Deuteronomy 18:15–19**

Moses tells Israel that God will raise a prophet like him and commands the people to listen to that prophet. God says He will place His words in the prophet's mouth, and the prophet will communicate everything God commands him.

### **Qur'anic passages often compared by Muslim interpreters**

#### **Qur'an 7:157**

Describes the followers of the unlettered prophet whom they find described in the Torah and Gospel.

#### **Qur'an 33:40**

Identifies Muhammad as the Messenger of God and the seal/final prophet.

#### **Qur'an 46:10**

Refers to a witness from the Children of Israel recognizing correspondence between the Qur'anic message and previous revelation.

#### **Qur'an 61:6**

Jesus announces a messenger coming after him whose name is Ahmad.

### **Qur'anic commentary**

Muslim interpreters have frequently connected Deuteronomy 18:18 with Muhammad because of the language:

- a prophet being raised,
- similarity to Moses,
- God's words being placed in his mouth,
- and the obligation to obey the resulting revelation.

Qur'an 7:157 is particularly important because the Qur'an itself declares that descriptions of the coming Messenger could be found in previous scripture.

However, **the Qur'an does not explicitly quote Deuteronomy 18:18 and say, "This verse is Muhammad."** The identification is therefore an Islamic interpretive argument rather than an explicit Qur'anic citation. Jewish and Christian interpretations of Deuteronomy 18 differ. This distinction is also made in your source.

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## **ISAIAH AND MONOTHEISM**

### **82. "There is no God besides Me"**

#### **Old Testament**

#### **Isaiah 43:10–11**

God declares that He alone is God and that there is no savior besides Him.

**Isaiah 44:6**

The Lord identifies Himself as the first and the last and says there is no God besides Him.

**Isaiah 44:8**

God asks whether any God exists besides Him and declares that He knows of none.

**Isaiah 45:5–6**

God declares that He is the Lord and there is no other God.

**Isaiah 45:18**

The Creator of the heavens and earth declares Himself to be the Lord and says there is no other.

**Isaiah 45:21–22**

God declares that there is no God besides Him and calls the ends of the earth to turn to Him for salvation.

**Isaiah 46:9**

God declares, in substance, that He is God and there is none comparable to Him.

**Qur'an****Qur'an 2:163**

Your God is one God; no deity exists except Him.

**Qur'an 3:18**

God bears witness that there is no deity except Him, together with the angels and people of knowledge.

**Qur'an 20:14**

God tells Moses that He is Allah, there is no deity except Him, and therefore Moses must worship Him.

**Qur'an 21:25**

Every messenger was given the fundamental revelation that there is no deity except God and that He alone must be worshipped.

**Qur'an 28:70**

God alone possesses divine sovereignty and deserves praise.

**Qur'an 47:19**

Muhammad is commanded to know that there is no deity except Allah.

**Qur'an 59:22**

God is identified as the one besides whom no deity exists, the Knower of the unseen and visible.

**Qur'an 112:1**

God is One.

### **Qur'anic commentary**

These passages form one of the strongest conceptual correspondences between Isaiah and Qur'anic theology.

Islam calls this doctrine **tawḥīd**: God is absolutely one and alone possesses divinity.

Isaiah's repeated declarations—"there is no God beside me"—correspond closely with the Qur'anic formula:

**lā ilāha illā Allāh — there is no deity except God.**

From a Qur'anic perspective, this was not a new doctrine introduced by Muhammad. Qur'an 21:25 presents monotheism as the fundamental message communicated through **all genuine prophets**.

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## **GOD NEEDS NOTHING**

### **83. God is self-sufficient**

#### **Old Testament**

##### **Psalms 50:9–13**

God explains that He does not depend upon human beings for animals, food or sacrifice because creation already belongs to Him.

##### **Isaiah 40:28**

The everlasting Creator does not become weary or exhausted.

##### **Isaiah 46:9–10**

God is incomparable and sovereignly declares the end from the beginning.

#### **Qur'an**

##### **2:255**

God is eternally living and sustaining all existence.

##### **3:97**

God is independent of all creation.

##### **6:133**

God is the Self-Sufficient and possesses mercy.

##### **14:8**

Human disbelief cannot diminish God; He remains independent and worthy of praise.

##### **29:6**

Whoever strives does so for himself because God has no need of creation.

##### **31:26**

Everything in heaven and earth belongs to God, who is Self-Sufficient and

Praiseworthy.

### **35:15**

Humanity is dependent upon God while God is independent and worthy of praise.

### **47:38**

God is rich/self-sufficient while human beings are needy.

### **112:2**

God is **al-Ṣamad**, the One upon whom all depend while He depends upon none.

### **Qur'anic commentary**

This is fundamental to Islamic theology.

Creation depends upon God; **God does not depend upon creation.**

Qur'an 112:2 expresses the principle exceptionally concisely through the divine name **al-Ṣamad**.

Consequently, Islamic worship is not understood as supplying God with something He lacks. Prayer, sacrifice and obedience benefit human beings and demonstrate submission to God.

This is conceptually close to Psalm 50, where God rejects the idea that sacrificial animals satisfy some divine material need.

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## **GOD DOES NOT SLEEP**

### **84. God neither slumbers nor sleeps**

#### **Old Testament**

#### **Psalm 121:3–4**

The Guardian of Israel neither slumbers nor sleeps.

#### **Qur'an**

#### **Qur'an 2:255**

Neither drowsiness nor sleep overtakes God.

#### **Qur'anic commentary**

The correspondence is unusually direct.

The Qur'an teaches that God's sustaining power is continuous. Sleep belongs to dependent creatures whose strength must be renewed; therefore it cannot characterize the Creator.

The verse forms part of **Āyat al-Kursī**, one of the Qur'an's major declarations concerning God's life, knowledge, sovereignty and transcendence.

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## **GOD KNOWS EVERYTHING**

### **85. Divine omniscience**

#### **Old Testament**

##### **1 Samuel 2:3**

1 Samuel 2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed.

##### **Psalms 139:1–12**

Psalms 139:1 O lord, thou hast searched me, and known me.

Psalms 139:2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

Psalms 139:3 Thou compassest my path and my lying down, and art acquainted with all my ways.

Psalms 139:4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.

Psalms 139:5 Thou hast beset me behind and before, and laid thine hand upon me.

Psalms 139:6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Psalms 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

Psalms 139:8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

Psalms 139:9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Psalms 139:10 Even there shall thy hand lead me, and thy right hand shall hold me.

Psalms 139:11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

Psalms 139:12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

##### **Proverbs 15:3**

Proverbs 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

##### **Jeremiah 23:23–24**

Jeremiah 23:23 Am I a God at hand, saith the LORD, and not a God afar off?

Jeremiah 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

##### **Qur'an**

**2:29, 255**



**6:59**

Qur'an 6:59 And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but [it is noted] in a clear record.

**10:61**

Qur'an 10:61 And thou [Muhammad] art not occupied with any business and thou recitest not a Lecture from this [Scripture], and ye [mankind] perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is [written] in a clear Book.

**31:34**

Qur'an 31:34 Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.

**57:3-4**

Qur'an 57:3 He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.

Qur'an 57:4 He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.

**58:7**

Qur'an 58:7 Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.

**64:4**

Qur'an 64:4 He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts [of men].

**Qur'anic commentary**

The Qur'an presents divine knowledge as comprehensive.  
God knows:

- what is visible and hidden,
- what has occurred and what will occur,
- what is in the heavens and earth,

- people's public actions,
- their private conversations,
- and what lies within their hearts.

Qur'an 6:59 uses the striking image that not even a leaf falls without God's knowledge.

Qur'an 58:7 emphasizes that even private conversations cannot escape divine awareness.

Thus God's omniscience is not merely vast human knowledge multiplied infinitely; it belongs intrinsically to God's divine nature.

## **GOD CREATED BY COMMAND**

### **86. God speaks and creation comes into existence**

#### **Old Testament**

**Genesis 1:3, 6, 9, 11, 14, 20, 24**

Repeatedly:

God speaks, and the commanded reality comes into existence.

**Psalms 33:6, 9**

Creation occurs through God's word and command.

**Qur'an**

**2:117**

Qur'an 2:117 The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.

**3:47**

Qur'an 3:47 She said: My Lord! How can I have a child when no mortal hath touched me? He said: So [it will be]. Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.

**3:59**

Qur'an 3:59 Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

**6:73**

Qur'an 6:73 He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware.

**16:40**

Qur'an 16:40 And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.

**19:35**

Qur'an 19:35 It befitteth not [the Majesty of] Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.

### **36:82**

Qur'an 36:82 But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.

### **40:68**

Qur'an 40:68 He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.

### **Qur'anic commentary**

The Qur'an expresses this doctrine through:

#### **Kun fa-yakūn — “Be,” and it is.**

God does not require physical materials independent of Himself or assistance from another deity.

The Qur'an applies the same principle to extraordinary creation. Qur'an 3:59, for example, compares Jesus with Adam: Adam was created by God's command.

Therefore the miraculous creation of Jesus is understood as evidence of **God's creative power**, rather than proof that Jesus himself is God.

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## **DAY OF JUDGMENT**

### **87. Resurrection of the dead**

#### **Old Testament**

##### **Isaiah 26:19**

Isaiah 26:19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

##### **Daniel 12:2–3**

Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.  
Daniel 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

#### **Qur'an**

##### **22:5–7**

Qur'an 22:5 O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make [it] clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then [give you growth] that ye attain

your full strength. And among you there is he who dieth [young], and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou [Muhammad] seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind [of growth].

Qur'an 22:6 That is because Allah, He is the Truth and because He quickeneth the dead, and because He is Able to do all things;

Qur'an 22:7 And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.

### **36:51–52**

Qur'an 36:51 And the trumpet is blown and lo! from the graves they hie unto their Lord,

Qur'an 36:52 Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.

### **39:68**

Qur'an 39:68 And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!

### **50:41–44**

Qur'an 50:41 And listen on the day when the crier crieth from a near place,

Qur'an 50:42 The day when they will hear the [Awful] Cry in truth. That is the day of coming forth [from the graves].

Qur'an 50:43 Lo! We it is Who quicken and give death, and unto Us is the journeying.

Qur'an 50:44 On the day when the earth splitteth asunder from them, hastening forth [they come]. That is a gathering easy for Us [to make].

### **75:1–15**

Qur'an 75:1 Nay, I swear by the Day of Resurrection;

Qur'an 75:2 Nay, I swear by the accusing soul [that this Scripture is true].

Qur'an 75:3 Thinketh man that We shall not assemble his bones?

Qur'an 75:4 Yea, verily. We are Able to restore his very fingers!

Qur'an 75:5 But man would fain deny what is before him.

Qur'an 75:6 He asketh: When will be this Day of Resurrection?

Qur'an 75:7 But when sight is confounded

Qur'an 75:8 And the moon is eclipsed

Qur'an 75:9 And sun and moon are united,

Qur'an 75:10 On that day man will cry: Whither to flee!

Qur'an 75:11 Alas! No refuge!

Qur'an 75:12 Unto thy Lord is the recourse that day.

Qur'an 75:13 On that day man is told the tale of that which he hath sent before

and left behind.

Qur'an 75:14 Oh, but man is a telling witness against himself,

Qur'an 75:15 Although he tender his excuses.

### **79:6–14**

Qur'an 79:6 On the day when the first trump resoundeth.

Qur'an 79:7 And the second followeth it,

Qur'an 79:8 On that day hearts beat painfully

Qur'an 79:9 While eyes are downcast

Qur'an 79:10 [Now] they are saying: Shall we really be restored to our first state

Qur'an 79:11 Even after we are crumbled bones?

Qur'an 79:12 They say: Then that would be a vain proceeding.

Qur'an 79:13 Surely it will need but one shout,

Qur'an 79:14 And lo! they will be awakened.

### **Qur'anic commentary**

Bodily resurrection is central to Qur'anic eschatology.

The Qur'an frequently argues that the God who created human beings initially can recreate them after death.

Qur'an 22 compares resurrection with:

1. human embryonic development, and
2. dead earth returning to life after rain.

The purpose is to demonstrate that resurrection is not difficult for the Creator.

Daniel 12 and the Qur'anic passages therefore share the fundamental concept that death is not humanity's final condition.

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## **88. Final judgment**

### **Old Testament**

#### **Ecclesiastes 12:13–14**

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

Ecclesiastes 12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

#### **Daniel 7:9–10**

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Daniel 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

## **Daniel 12:2**

Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

## **Qur'an**

### **1:4**

Qur'an 1:4 Master of the Day of Judgment,

### **3:25**

Qur'an 3:25 How [will it be with them] when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged.

### **18:47-49**

Qur'an 18:47 And [bethink you of] the Day when we remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.

Qur'an 18:48 And they are set before thy Lord in ranks [and it is said unto them]: Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you.

Qur'an 18:49 And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one.

### **21:47**

Qur'an 21:47 And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.

### **36:54**

Qur'an 36:54 This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.

### **39:69-75**

Qur'an 39:69 And the earth shineth with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.

Qur'an 39:70 And each soul is paid in full for what it did. And He is Best Aware of what they do.

Qur'an 39:71 And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled.

Qur'an 39:72 It is said [unto them]: Enter ye the gates of hell to dwell therein.

Thus hapless is the journey's end of the scorers.

Qur'an 39:73 And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye [the Garden of delight], to dwell therein;

Qur'an 39:74 They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.

Qur'an 39:75 And thou [O Muhammad] seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!

### **99:6–8**

Qur'an 99:6 That day mankind will issue forth in scattered groups to be shown their deeds.

Qur'an 99:7 And whoso doeth good an atom's weight will see it then,

Qur'an 99:8 And whoso doeth ill an atom's weight will see it then.

### **Qur'anic commentary**

The Qur'an calls God:

**MālikiYawm al-Dīn — Master/King of the Day of Judgment.**

Every individual ultimately returns to God.

Qur'an 21:47 declares that perfectly just scales will be established and that nobody will suffer injustice.

Qur'an 99:6–8 teaches that even the smallest good or evil deed will ultimately be brought to account.

Final judgment therefore demonstrates both:

- God's perfect justice,
- and human moral responsibility.

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## **89. Books/records opened**

### **Old Testament**

#### **Daniel 7:10**

Daniel 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

#### **Daniel 12:1**

Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

## **Qur'an**

### **17:13–14**

Qur'an 17:13 And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.

Qur'an 17:14 [And it will be said unto him]: Read thy Book. Thy soul sufficeth as reckoner against thee this day.

### **18:49**

Qur'an 18:49 And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one.

### **69:19–37**

Qur'an 69:19 Then, as for him who is given his record in his right hand, he will say: Take, read my book!

Qur'an 69:20 Surely I knew that I should have to meet my reckoning.

Qur'an 69:21 Then he will be in blissful state

Qur'an 69:22 In a high garden

Qur'an 69:23 Whereof the clusters are in easy reach.

Qur'an 69:24 [And it will be said unto those therein]: Eat and drink at ease for that which ye sent on before you in past days.

Qur'an 69:25 But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book

Qur'an 69:26 And knew not what my reckoning!

Qur'an 69:27 Oh, would that it had been death!

Qur'an 69:28 My wealth hath not availed me,

Qur'an 69:29 My power hath gone from me.

Qur'an 69:30 [It will be said]: Take him and fetter him

Qur'an 69:31 And then expose him to hell-fire

Qur'an 69:32 And then insert him in a chain whereof the length is seventy cubits.

Qur'an 69:33 Lo! He used not to believe in Allah the Tremendous,

Qur'an 69:34 And urged not on the feeding of the wretched.

Qur'an 69:35 Therefor hath he no lover here this day,

Qur'an 69:36 Nor any food save filth

Qur'an 69:37 Which none but sinners eat.

### **81:10**

Qur'an 81:10 And when the pages are laid open,

### **84:7–12**

Qur'an 84:7 Then whoso is given his account in his right hand



Qur'an 84:8 He truly will receive an easy reckoning

Qur'an 84:9 And will return unto his folk in joy.

Qur'an 84:10 But whoso is given his account behind his back,

Qur'an 84:11 He surely will invoke destruction

Qur'an 84:12 And be thrown to scorching fire.

### **Qur'anic commentary**

The Qur'an develops the image of heavenly records extensively.

Each person encounters a record containing his or her deeds.

Qur'an 18:49 portrays people astonished that the record has omitted neither small nor great deeds.

Receiving the record favorably symbolizes salvation, while receiving it in disgrace symbolizes judgment.

The theological point is that God's judgment is neither arbitrary nor uninformed: the person's own deeds testify.

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## **PARADISE**

### **90. Garden, life and divine reward**

#### **Old Testament**

#### **Genesis 2:8–10**

Genesis 2:8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Genesis 2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Genesis 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

#### **Psalms 16:11**

Psalms 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

#### **Isaiah 25:6–9**

Isaiah 25:6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Isaiah 25:7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

Isaiah 25:8 He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

Isaiah 25:9 And it shall be said in that day, Lo, this is our God; we have waited

for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

### **Isaiah 35:1–10**

Isaiah 35:1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Isaiah 35:2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Isaiah 35:3 Strengthen ye the weak hands, and confirm the feeble knees.

Isaiah 35:4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Isaiah 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Isaiah 35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Isaiah 35:7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

Isaiah 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

Isaiah 35:9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

Isaiah 35:10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

### **Isaiah 65:17–25**

Isaiah 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

Isaiah 65:18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

Isaiah 65:19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Isaiah 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

Isaiah 65:21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

Isaiah 65:22 They shall not build, and another inhabit; they shall not plant, and

another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

Isaiah 65:23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

Isaiah 65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Isaiah 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

## **Qur'an**

### **2:25**

Qur'an 2:25 And give glad tidings [O Muhammad] unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.

### **3:15**

Qur'an 3:15 Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,

### **9:72**

Qur'an 9:72 Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater [far]! - acceptance from Allah. That is the supreme triumph.

### **13:35**

Qur'an 13:35 A similitude of the Garden which is promised unto those who keep their duty [to Allah]: Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.

### **18:31**

Qur'an 18:31 As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon throne therein. Blest the reward, and fair the resting-place!

### **36:55-58**

Qur'an 36:55 Lo! those who merit paradise this day are happily employed,

Qur'an 36:56 They and their wives, in pleasant shade, on thrones reclining;

Qur'an 36:57 Theirs the fruit [of their good deeds] and theirs [all] that they ask;

Qur'an 36:58 The word from a Merciful Lord [for them] is: Peace!

#### **47:15**

Qur'an 47:15 A similitude of the Garden which those who keep their duty [to Allah] are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. [Are those who enjoy all this] like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?

#### **55:46-76**

Qur'an 55:46 But for him who feareth the standing before his Lord there are two gardens.

Qur'an 55:47 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:48 Of spreading branches.

Qur'an 55:49 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:50 Wherein are two fountains flowing.

Qur'an 55:51 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:52 Wherein is every kind of fruit in pairs.

Qur'an 55:53 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:54 Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.

Qur'an 55:55 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:56 Therein are those of modest gaze, whom neither man nor jinni will have touched before them.

Qur'an 55:57 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:58 [In beauty] like the jacynth and the coral-stone.

Qur'an 55:59 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:60 Is the reward of goodness aught save goodness?

Qur'an 55:61 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:62 And beside them are two other gardens,

Qur'an 55:63 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:64 Dark green with foliage.

Qur'an 55:65 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:66 Wherein are two abundant springs.

Qur'an 55:67 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:68 Wherein is fruit, the date-palm and pomegranate.

Qur'an 55:69 Which is it, of the favours of your Lord, that ye deny?

Qur'an 55:70 Wherein [are found] the good and beautiful 71. Which is it, of the favours of your Lord, that ye deny? 72. Fair ones, close-guarded in pavilions 73.

Which is it, of the favours of your Lord, that ye deny? 74. Whom neither man nor jinni will have touched before them -

Qur'an 55:71 Then which of your Lord's favors will you deny?  
 Qur'an 55:72 There are fair companions, sheltered in pavilions,  
 Qur'an 55:73 Then which of your Lord's favors will you deny?  
 Qur'an 55:74 whom neither human nor jinn will have touched before them.  
 Qur'an 55:75 Which is it, of the favours of your Lord, that ye deny?  
 Qur'an 55:76 Reclining on green cushions and fair carpets.

### **56:10–40**

Qur'an 56:10 And the foremost in the race, the foremost in the race:  
 Qur'an 56:11 Those are they who will be brought nigh  
 Qur'an 56:12 In gardens of delight;  
 Qur'an 56:13 A multitude of those of old  
 Qur'an 56:14 And a few of those of later time.  
 Qur'an 56:15 On lined couches,  
 Qur'an 56:16 Reclining therein face to face.  
 Qur'an 56:17 There wait on them immortal youths  
 Qur'an 56:18 With bowls and ewers and a cup from a pure spring  
 Qur'an 56:19 Wherefrom they get no aching of the head nor any madness,  
 Qur'an 56:20 And fruit that they prefer  
 Qur'an 56:21 And flesh of fowls that they desire.  
 Qur'an 56:22 And [there are] fair ones with wide, lovely eyes,  
 Qur'an 56:23 Like unto hidden pearls,  
 Qur'an 56:24 Reward for what they used to do.  
 Qur'an 56:25 There hear they no vain speaking nor recrimination  
 Qur'an 56:26 [Naught] but the saying: Peace, [and again] Peace.  
 Qur'an 56:27 And those on the right hand; what of those on the right hand?  
 Qur'an 56:28 Among thornless lote-trees  
 Qur'an 56:29 And clustered plantains,  
 Qur'an 56:30 And spreading shade,  
 Qur'an 56:31 And water gushing,  
 Qur'an 56:32 And fruit in plenty  
 Qur'an 56:33 Neither out of reach nor yet forbidden,  
 Qur'an 56:34 And raised couches;  
 Qur'an 56:35 Lo! We have created them a [new] creation  
 Qur'an 56:36 And made them virgins,  
 Qur'an 56:37 Lovers, friends,  
 Qur'an 56:38 For those on the right hand;  
 Qur'an 56:39 A multitude of those of old  
 Qur'an 56:40 And a multitude of those of later time.

### **76:11–22**

Qur'an 76:11 Therefor Allah hath warded off from them the evil of that day, and

hath made them find brightness and joy;

Qur'an 76:12 And hath awarded them for all that they endured, a Garden and silk attire;

Qur'an 76:13 Reclining therein upon couches, they will find there neither [heat of] a sun nor bitter cold.

Qur'an 76:14 The shade thereof is close upon them and the clustered fruits thereof bow down.

Qur'an 76:15 Goblets of silver are brought round for them, and beakers [as] of glass

Qur'an 76:16 [Bright as] glass but [made] of silver, which they [themselves] have measured to the measure [of their deeds].

Qur'an 76:17 There are they watered with a cup whereof the mixture is of Zanjabil,

Qur'an 76:18 [The water of] a spring therein, named Salsabil.

Qur'an 76:19 There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls.

Qur'an 76:20 When thou seest, thou wilt see there bliss and high estate.

Qur'an 76:21 Their raiment will be fine green silk and gold embroidery.

Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.

Qur'an 76:22 [And it will be said unto them]: Lo! this is a reward for you. Your endeavour [upon earth] hath found acceptance.

### **Qur'anic commentary**

The Qur'an normally calls paradise **Jannah**, literally a garden.

Its descriptions include:

- gardens,
- rivers,
- shade,
- security,
- companionship,
- food and drink,
- peace,
- freedom from grief,
- and God's approval.

Yet the highest Qur'anic conception of paradise is not merely material enjoyment.

Qur'an 9:72 states that **God's pleasure is greater**.

Paradise therefore represents complete reconciliation between righteous human beings and their Creator.

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## **HELL / PUNISHMENT**

### **91. Divine punishment of the wicked**

#### **Old Testament**

##### **Psalm 1:4–6**

Psalm 1:4 The ungodly are not so: but are like the chaff which the wind driveth away.

Psalm 1:5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

Psalm 1:6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

##### **Isaiah 66:24**

Isaiah 66:24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

##### **Daniel 12:2**

Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

##### **Malachi 4:1**

Malachi 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

#### **Qur'an**

##### **4:56**

Qur'an 4:56 Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

##### **14:16–17**

Qur'an 14:16 Hell is before him, and he is made to drink a festering water,

Qur'an 14:17 Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.

##### **22:19–22**

Qur'an 22:19 These twain [the believers and the disbelievers] are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,

Qur'an 22:20 Whereby that which is in their bellies, and their skins too, will be melted;

Qur'an 22:21 And for them are hooked rods of iron.

Qur'an 22:22 Whenever, in their anguish, they would go forth from thence they

are driven back therein and [it is said unto them]: Taste the doom of burning.

### **39:71–72**

Qur'an 39:71 And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled.

Qur'an 39:72 It is said [unto them]: Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorers.

### **67:6–11**

Qur'an 67:6 And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!

Qur'an 67:7 When they are flung therein they hear its roaring as it boileth up,

Qur'an 67:8 As it would burst with rage. Whenever a [fresh] host is flung therein the wardens thereof ask them: Came there unto you no warner?

Qur'an 67:9 They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.

Qur'an 67:10 And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.

Qur'an 67:11 So they acknowledge their sins; but far removed [from mercy] are the dwellers in the flames.

### **78:21–30**

Qur'an 78:21 Lo! hell lurketh in ambush,

Qur'an 78:22 A home for the rebellious.

Qur'an 78:23 They will abide therein for ages.

Qur'an 78:24 Therein taste they neither coolness nor [any] drink

Qur'an 78:25 Save boiling water and a paralysing cold:

Qur'an 78:26 Reward proportioned [to their evil deeds].

Qur'an 78:27 For lo! they looked not for a reckoning;

Qur'an 78:28 They called Our revelations false with strong denial.

Qur'an 78:29 Everything have We recorded in a Book.

Qur'an 78:30 So taste [of that which ye have earned]. No increase do We give you save of torment.

### **Qur'anic commentary**

The Qur'an treats punishment as a consequence of persistent unbelief, injustice and rebellion against God.

It repeatedly combines warnings of judgment with calls to repentance.

Qur'an 67:6–11 particularly emphasizes the regret of those who acknowledge that they rejected warnings.

Thus Qur'anic descriptions of hell function not only as descriptions of



future judgment but as **present moral warnings intended to produce repentance.**

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## **ANGELS**

### **92. Angels as servants of God**

#### **Old Testament**

##### **Genesis 19:1**

Genesis 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

##### **Genesis 28:12**

Genesis 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

##### **Psalms 91:11**

Psalms 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

##### **Psalms 103:20**

Psalms 103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

##### **Daniel 6:22**

Daniel 6:22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

#### **Qur'an**

##### **2:30–34**

Qur'an 2:30 And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

Qur'an 2:31 And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.

Qur'an 2:32 They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.

Qur'an 2:33 He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.

Qur'an 2:34 And when We said unto the angels: Prostrate yourselves before

Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

### **2:97–98**

Qur'an 2:97 Say [O Muhammad, to mankind]: Who is an enemy to Gabriel! For he it is who hath revealed [this Scripture] to thy heart by Allah's leave, confirming that which was [revealed] before it, and a guidance and glad tidings to believers;

Qur'an 2:98 Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah [Himself] is an enemy to the disbelievers.

### **4:166**

Qur'an 4:166 But Allah [Himself] testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness.

### **16:49–50**

Qur'an 16:49 And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels [also] and they are not proud.

Qur'an 16:50 They fear their Lord above them, and do what they are bidden.

### **21:19–20**

Qur'an 21:19 Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary;

Qur'an 21:20 They glorify [Him] night and day; they flag not.

### **35:1**

Qur'an 35:1 Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things.

### **66:6**

Qur'an 66:6 O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.

### **Qur'anic commentary**

Angels in the Qur'an are created servants of God, not lesser gods.

They:

- worship God,
- obey His commands,
- convey revelation,
- carry out divine assignments,

- and glorify Him continually.

Gabriel has a particularly important role in transmitting revelation.

Qur'an 16:49–50 and 66:6 stress angelic obedience to God.

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## **SATAN**

### **93. Satan as adversary**

#### **Old Testament**

##### **Job 1:6–12**

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Job 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Job 1:9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

Job 1:10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

Job 1:11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

##### **Job 2:1–7**

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Job 2:2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Job 2:3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

Job 2:4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

Job 2:5 But put forth thine hand now, and touch his bone and his flesh, and he

will curse thee to thy face.

Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

Job 2:7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

### **Zechariah 3:1–2**

Zechariah 3:1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Zechariah 3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

### **1 Chronicles 21:1**

1 Chronicles 21:1 And Satan stood up against Israel, and provoked David to number Israel.

### **Qur'an**

#### **2:34–36**

Qur'an 2:34 And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

Qur'an 2:35 And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely [of the fruits] thereof where ye will; but come not nigh this tree lest ye become wrong-doers.

Qur'an 2:36 But Satan caused them to deflect therefrom and expelled them from the [happy] state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

#### **4:117–120**

Qur'an 4:117 They invoke in His stead only females; they pray to none else than Satan, a rebel

Qur'an 4:118 Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,

Qur'an 4:119 And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

Qur'an 4:120 He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.

#### **7:11–18**

Qur'an 7:11 And We created you, then fashioned you, then told the angels: Fall

ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration.

Qur'an 7:12 He said: What hindered thee that thou didst not fall prostrate when I bade thee? [Iblis] said: I am better than him. Thou createdst me of fire while him Thou didst create of mud.

Qur'an 7:13 He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.

Qur'an 7:14 He said: Reprieve me till the day when they are raised [from the dead].

Qur'an 7:15 He said: Lo! thou art of those reprieved.

Qur'an 7:16 He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.

Qur'an 7:17 Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden [unto Thee].

Qur'an 7:18 He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.

### **15:31–42**

Qur'an 15:31 Save Iblis. He refused to be among the prostrate.

Qur'an 15:32 He said: O Iblis! What aileth thee that thou art not among the prostrate?

Qur'an 15:33 He said: I am not one to prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered!

Qur'an 15:34 He said: Then go thou forth from hence, for lo! thou art outcast.

Qur'an 15:35 And lo! the curse shall be upon thee till the Day of Judgment.

Qur'an 15:36 He said: My Lord! Reprieve me till the day when they are raised.

Qur'an 15:37 He said: Then lo! thou art of those reprieved

Qur'an 15:38 Till the Day of appointed time.

Qur'an 15:39 He said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,

Qur'an 15:40 Save such of them as are Thy perfectly devoted slaves.

Qur'an 15:41 He said: This is a right course incumbent upon Me:

Qur'an 15:42 Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee,

### **17:61–65**

Qur'an 17:61 And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?

Qur'an 17:62 He said: Seest Thou this [creature] whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize

his seed, save but a few.

Qur'an 17:63 He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment.

Qur'an 17:64 And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.

Qur'an 17:65 Lo! My [faithful] bondmen - over them thou hast no power, and thy Lord sufficeth as [their] guardian.

### **38:74-85**

Qur'an 38:74 Saving Iblis; he was scornful and became one of the disbelievers.

Qur'an 38:75 He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?

Qur'an 38:76 He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay.

Qur'an 38:77 He said: Go forth from hence, for lo! thou art outcast,

Qur'an 38:78 And lo! My curse is on thee till the Day of Judgment.

Qur'an 38:79 He said: My Lord! Reprieve me till the day when they are raised.

Qur'an 38:80 He said: Lo! thou art of those reprieved

Qur'an 38:81 Until the day of the time appointed.

Qur'an 38:82 He said: Then, by Thy might, I surely will beguile them every one,

Qur'an 38:83 Save Thy single-minded slaves among them.

Qur'an 38:84 He said: The Truth is, and the Truth I speak,

Qur'an 38:85 That I shall fill hell with thee and with such of them as follow thee, together.

### **Qur'anic commentary**

The Qur'an calls Satan **Iblis** in the narrative of Adam and frequently calls him **al-Shayṭān**.

His fundamental sin is pride.

He refuses God's command concerning Adam and then vows to mislead humanity.

Yet Satan does not possess divine power. He cannot compel genuinely faithful servants of God.

His primary weapon is temptation, deception and false promises.

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## **IDOLATRY**

### **94. Condemnation of idols**

#### **Old Testament**

#### **Exodus 20:3-6**

Exodus 20:3 Thou shalt have no other gods before me.

Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Exodus 20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Exodus 20:6 And shewing mercy unto thousands of them that love me, and keep my commandments.

### **Deuteronomy 4:15–19**

Deuteronomy 4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

Deuteronomy 4:16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

Deuteronomy 4:17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

Deuteronomy 4:18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

Deuteronomy 4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

### **Psalms 115:4–8**

Psalms 115:4 Their idols are silver and gold, the work of men's hands.

Psalms 115:5 They have mouths, but they speak not: eyes have they, but they see not:

Psalms 115:6 They have ears, but they hear not: noses have they, but they smell not:

Psalms 115:7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

Psalms 115:8 They that make them are like unto them; so is every one that trusteth in them.

### **Isaiah 44:9–20**

Isaiah 44:9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

Isaiah 44:10 Who hath formed a god, or molten a graven image that is profitable for nothing?

Isaiah 44:11 Behold, all his fellows shall be ashamed: and the workmen, they are

of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

Isaiah 44:12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

Isaiah 44:13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

Isaiah 44:14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

Isaiah 44:15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

Isaiah 44:16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

Isaiah 44:17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

Isaiah 44:18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

Isaiah 44:19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

Isaiah 44:20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

### **Jeremiah 10:1–16**

Jeremiah 10:1 Hear ye the word which the LORD speaketh unto you, O house of Israel:

Jeremiah 10:2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

Jeremiah 10:3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

Jeremiah 10:4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

Jeremiah 10:5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.



Jeremiah 10:6 Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might.

Jeremiah 10:7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

Jeremiah 10:8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

Jeremiah 10:9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

Jeremiah 10:10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

Jeremiah 10:11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

Jeremiah 10:12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

Jeremiah 10:13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Jeremiah 10:14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

Jeremiah 10:15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

Jeremiah 10:16 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.

## **Qur'an**

### **2:21–22**

Qur'an 2:21 O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off [evil].

Qur'an 2:22 Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know [better].

### **4:48**

Qur'an 4:48 Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth [all] save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.

### **6:74**

Qur'an 6:74 [Remember] when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.

### **7:191–198**

Qur'an 7:191 Attribute they as partners to Allah those who created naught, but are themselves created,

Qur'an 7:192 And cannot give them help, nor can they help themselves?

Qur'an 7:193 And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one for you.

Qur'an 7:194 Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful!

Qur'an 7:195 Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your [so-called] partners [of Allah], and then contrive against me, spare me not!

Qur'an 7:196 Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous.

Qur'an 7:197 They on whom ye call beside Him have no power to help you, nor can they help you, nor can they help themselves.

Qur'an 7:198 And if ye [Muslims] call them to the guidance they hear not; and thou [Muhammad] seest them looking toward thee, but they see not.

### **16:20–21**

Qur'an 16:20 Those unto whom they cry beside Allah created naught, but are themselves created.

Qur'an 16:21 [They are] dead, not living. And they know not when they will be raised.

### **21:52–67**

Qur'an 21:52 When he said unto his father and his folk: What are these images unto which ye pay devotion?

Qur'an 21:53 They said: We found our fathers worshippers of them.

Qur'an 21:54 He said: Verily ye and your fathers were in plain error.

Qur'an 21:55 They said: Bringest thou unto us the truth, or art thou some jester?

Qur'an 21:56 He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.

Qur'an 21:57 And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.

Qur'an 21:58 Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.

Qur'an 21:59 They said: Who hath done this to our gods? Surely it must be some evil-doer.

Qur'an 21:60 They said: We heard a youth make mention of them, who is called

Abraham.

Qur'an 21:61 They said: Then bring him [hither] before the people's eyes that they may testify.

Qur'an 21:62 They said: Is it thou who hast done this to our gods, O Abraham?

Qur'an 21:63 He said: But this, their chief hath done it. So question them, if they can speak.

Qur'an 21:64 Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.

Qur'an 21:65 And they were utterly confounded, and they said: Well thou knowest that these speak not.

Qur'an 21:66 He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you?

Qur'an 21:67 Fie on you and all that ye worship instead of Allah! Have ye then no sense?

## **22:73**

Qur'an 22:73 O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are [both] the seeker and the sought!

## **29:17**

Qur'an 29:17 Ye serve instead of Allah only idols, and ye only invent a lie. Lo! those whom ye serve instead of Allah own no provision for you. So seek your provision from Allah, and serve Him, and give thanks unto Him, [for] unto Him ye will be brought back.

## **31:13**

Qur'an 31:13 And [remember] when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners [unto Him] is a tremendous wrong 14. And We have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.

## **Qur'anic commentary**

The Qur'an calls assigning divine partners to God **shirk**.

It presents idolatry as irrational because created objects:

- cannot create,
- cannot independently benefit or harm,
- cannot answer prayer by their own power,
- and themselves remain dependent upon God.

Abraham's confrontation with idols in Qur'an 21 dramatizes this argument.

Qur'an 31:13 therefore calls shirk a tremendous injustice.

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## **CHILD SACRIFICE**

### **95. Child sacrifice condemned**

#### **Old Testament**

##### **Leviticus 18:21**

Leviticus 18:21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

##### **Deuteronomy 12:31**

Deuteronomy 12:31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

##### **Jeremiah 7:31**

Jeremiah 7:31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

#### **Qur'an**

##### **6:137**

Qur'an 6:137 Thus have their [so-called] partners [of Allah] made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed [it otherwise], they had not done so. So leave them alone with their devices.

##### **6:140**

Qur'an 6:140 They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.

##### **6:151**

Qur'an 6:151 Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.

##### **17:31**

Qur'an 17:31 Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.

#### **Qur'anic commentary**

The Qur'an firmly condemns killing children.

It characterizes such practices as:

- ignorance,
- moral loss,
- false religion,
- and a violation of the sanctity of life.

This supports the broader Qur'anic principle that human beings may not invent acts of cruelty and then attribute them to God.

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## **KILLING CHILDREN BECAUSE OF POVERTY**

**96**

### **Old Testament**

#### **Leviticus 18:21**

Leviticus 18:21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

#### **Deuteronomy 12:31**

Deuteronomy 12:31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

### **Qur'an**

#### **6:151**

Qur'an 6:151 Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.

#### **17:31**

Qur'an 17:31 Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.

### **Qur'anic commentary**

The Qur'an specifically rejects economic fear as justification for killing children.

Qur'an 6:151 emphasizes that God provides for parents and children.

Qur'an 17:31 similarly declares that fear of poverty cannot justify killing offspring.

The underlying doctrine is **trust in divine provision combined with the sacredness of innocent life.**

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## **MARRIAGE AND FAMILY**

### **97. Marriage as male and female union**

#### **Old Testament**

##### **Genesis 1:27–28**

Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Genesis 1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

##### **Genesis 2:18–24**

Genesis 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

Genesis 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Genesis 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Genesis 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Genesis 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

Genesis 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

#### **Qur'an**

##### **4:1**

Qur'an 4:1 O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim [your rights] of one another, and toward the wombs [that bare you]. Lo! Allah hath been a watcher over you.

##### **7:189**

Qur'an 7:189 He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed [unnoticed] with it, but when it became heavy they

cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.

### **16:72**

Qur'an 16:72 And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?

### **30:21**

Qur'an 30:21 And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.

### **49:13**

Qur'an 49:13 O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.

### **Qur'anic commentary**

The Qur'an presents marriage as part of God's ordering of human society. Qur'an 30:21 particularly emphasizes:

- tranquility,
- affection,
- and mercy between spouses.

Qur'an 49:13 broadens the concept beyond marriage by presenting humanity as originating from a male and female and developing into peoples and tribes so that human beings may know one another.

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## **DIVORCE**

### **98. Regulation of divorce**

#### **Old Testament**

#### **Deuteronomy 24:1–4**

Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

Deuteronomy 24:2 And when she is departed out of his house, she may go and be another man's wife.

Deuteronomy 24:3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

Deuteronomy 24:4 Her former husband, which sent her away, may not take her

again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

## **Qur'an**

### **2:226–232**

Qur'an 2:226 Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.

Qur'an 2:227 And if they decide upon divorce [let them remember that] Allah is Hearer, Knower.

Qur'an 2:228 Women who are divorced shall wait, keeping themselves apart, three [monthly] courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they [women] have rights similar to those [of men] over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

Qur'an 2:229 Divorce must be pronounced twice and then [a woman] must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except [in the case] when both fear that they may not be able to keep within the limits [imposed by] Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits [imposed by] Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.

Qur'an 2:230 And if he hath divorced her [the third time], then she is not lawful unto him thereafter until she hath wedded another husband. Then if he [the other husband] divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.

Qur'an 2:231 When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress [the limits]. He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock [by your behaviour], but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

Qur'an 2:232 And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner.



Allah knoweth; ye know not.

## **2:236–237**

Qur'an 2:236 It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. [This is] a bounden duty for those who do good.

Qur'an 2:237 If ye divorce them before ye have touched them and ye have appointed unto them a portion, then [pay the] half of that which ye appointed, unless they [the women] agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.

## **4:35**

Qur'an 4:35 And if ye fear a breach between them twain [the man and wife], appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

## **65:1–7**

Qur'an 65:1 O Prophet! When ye [men] put away women, put them away for their [legal] period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits [imposed by] Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.

Qur'an 65:2 Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,

Qur'an 65:3 And will provide for him from [a quarter] whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.

Qur'an 65:4 And for such of your women as despair of menstruation, if ye doubt, their period [of waiting] shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.

Qur'an 65:5 That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him.

Qur'an 65:6 Lodge them where ye dwell, according to your wealth, and harass

them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him [the father of the child].

**Qur'an 65:7** Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.

### **Qur'anic commentary**

The Qur'an permits divorce but regulates it carefully.

Its regulations address:

- waiting periods,
- reconciliation,
- financial obligations,
- fairness,
- housing,
- witnesses,
- and protection against exploiting the divorced spouse.

**Qur'an 4:35** encourages arbitration before marital breakdown becomes final.

The Qur'anic approach therefore treats divorce as a serious legal and moral process rather than an unrestricted personal act.

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## **ADULTERY**

**99**

### **Old Testament**

#### **Exodus 20:14**

Exodus 20:14 Thou shalt not commit adultery.

#### **Leviticus 18:20**

Leviticus 18:20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

#### **Deuteronomy 5:18**

Deuteronomy 5:18 Neither shalt thou commit adultery.

### **Qur'an**

#### **17:32**

**Qur'an 17:32** And come not near unto adultery. Lo! it is an abomination and an evil way.

## 24:2

Qur'an 24:2 The adulterer and the adulteress, scourge ye each one of them [with] a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.

## 25:68

Qur'an 25:68 And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in [course of] justice, nor commit adultery and whoso doeth this shall pay the penalty;

### **Qur'anic commentary**

The Qur'an prohibits **zinā**, unlawful sexual relations.

Qur'an 17:32 goes further than simply prohibiting the final act: it warns believers not to **approach** sexual immorality.

The Qur'anic ethical framework therefore includes both the prohibition itself and preventive moral boundaries surrounding it.

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## **HOMOSEXUAL CONDUCT / LOT**

### **100**

### **Old Testament**

#### **Genesis 19:1–11**

Genesis 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

Genesis 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

Genesis 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

Genesis 19:4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

Genesis 19:5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

Genesis 19:6 And Lot went out at the door unto them, and shut the door after him,

Genesis 19:7 And said, I pray you, brethren, do not so wickedly.

Genesis 19:8 Behold now, I have two daughters which have not known man; let

me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

Genesis 19:9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

Genesis 19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

Genesis 19:11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

### **Leviticus 18:22**

Leviticus 18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.

### **Leviticus 20:13**

Leviticus 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

### **Qur'an**

#### **7:80–84**

Qur'an 7:80 And Lot! [Remember] when he said unto his folk: Will ye commit abomination such as no creature ever did before you?

Qur'an 7:81 Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.

Qur'an 7:82 And the answer of his people was only that they said [one to another]: Turn them out of your township. They are folk, forsooth, who keep pure.

Qur'an 7:83 And We rescued him and his household, save his wife, who was of those who stayed behind.

Qur'an 7:84 And We rained a rain upon them. See now the nature of the consequence of evil-doers!

#### **11:77–83**

Qur'an 11:77 And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.

Qur'an 11:78 And his people came unto him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in [the person of] my guests. Is there not among you any upright man?

Qur'an 11:79 They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.

Qur'an 11:80 He said: Would that I had strength to resist you or had some strong support [among you]!

Qur'an 11:81 [The messengers] said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round - [all] save thy wife. Lo! that which smiteth them will smite her [also]. Lo! their tryst is [for] the morning. Is not the morning nigh?

Qur'an 11:82 So when Our commandment came to pass We overthrew [that township] and rained upon it stones of clay, one after another,

Qur'an 11:83 Marked with fire in the providence of thy Lord [for the destruction of the wicked]. And they are never far from the wrong-doers.

### **26:165-175**

Qur'an 26:165 What! Of all creatures do ye come unto the males,

Qur'an 26:166 And leave the wives your Lord created for you? Nay, but ye are froward folk.

Qur'an 26:167 They said: If thou cease not, O Lot, thou wilt soon be of the outcast.

Qur'an 26:168 He said: I am in truth of those who hate your conduct.

Qur'an 26:169 My Lord! Save me and my household from what they do.

Qur'an 26:170 So We saved him and his household, every one,

Qur'an 26:171 Save an old woman among those who stayed behind.

Qur'an 26:172 Then afterward We destroyed the others.

Qur'an 26:173 And We rained on them a rain. And dreadful is the rain of those who have been warned.

Qur'an 26:174 Lo! herein is indeed a portent, yet most of them are not believers.

Qur'an 26:175 And lo! thy Lord, He is indeed the Mighty, the Merciful.

### **27:54-58**

Qur'an 27:54 And Lot! when he said unto his folk: Will ye commit abomination knowingly?

Qur'an 27:55 Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.

Qur'an 27:56 But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they [forsooth] are folk who would keep clean!

Qur'an 27:57 Then We saved him and his household save his wife; We destined her to be of those who stayed behind.

Qur'an 27:58 And We rained a rain upon them. Dreadful is the rain of those who have been warned.

### **29:28-35**

Qur'an 29:28 And Lot! [Remember] when he said unto his folk: Lo! ye commit lewdness such as no creature did before you.

Qur'an 29:29 For come ye not in unto males, and cut ye not the road [for travellers], and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truth-teller!

Qur'an 29:30 He said: My Lord! Give me victory over folk who work corruption.

Qur'an 29:31 And when Our messengers brought Abraham the good news, they said: Lo! we are about to destroy the people of that township, for its people are wrong-doers.

Qur'an 29:32 He said: Lo! Lot is there. They said: We are best aware of who is there. We are to deliver him and his household, all save his wife, who is of those who stay behind.

Qur'an 29:33 And when Our messengers came unto Lot, he was troubled upon their account, for he could not protect them; but they said: Fear not, nor grieve! Lo! we are to deliver thee and thy household, [all] save thy wife, who is of those who stay behind.

Qur'an 29:34 Lo! We are about to bring down upon the folk of this township a fury from the sky because they are evil-livers.

Qur'an 29:35 And verily of that We have left a clear sign for people who have sense.

### **Qur'anic commentary**

The Qur'an repeatedly recounts the story of the people of Lot as an example of grave communal wrongdoing and rejection of prophetic warning.

Within classical Islamic interpretation, the passages concerning Lot have been understood as condemning same-sex sexual conduct, alongside other forms of corruption associated with Lot's people.

The theological emphasis of the narratives is also broader: Lot functions as a prophet calling a resistant community to repentance and obedience to God.

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## **FALSE PROPHETS**

### **101. Testing prophetic claims**

#### **Old Testament**

#### **Deuteronomy 13:1–5**

Deuteronomy 13:1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

Deuteronomy 13:2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let

us serve them;

Deuteronomy 13:3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

Deuteronomy 13:4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

Deuteronomy 13:5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

### **Deuteronomy 18:20–22**

Deuteronomy 18:20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

Deuteronomy 18:21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

Deuteronomy 18:22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

### **Jeremiah 23:16–32**

Jeremiah 23:16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

Jeremiah 23:17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

Jeremiah 23:18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

Jeremiah 23:19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

Jeremiah 23:20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

Jeremiah 23:21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

Jeremiah 23:22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and

from the evil of their doings.

Jeremiah 23:23 Am I a God at hand, saith the LORD, and not a God afar off?

Jeremiah 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

Jeremiah 23:25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

Jeremiah 23:26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

Jeremiah 23:27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

Jeremiah 23:28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

Jeremiah 23:29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Jeremiah 23:30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

Jeremiah 23:31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

Jeremiah 23:32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

## **Qur'an**

### **6:93**

Qur'an 6:93 Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out [saying]: Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and used to scorn His portents.

### **10:17**

Qur'an 10:17 Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.

### **16:116**

Qur'an 16:116 And speak not, concerning that which your own tongues qualify [as clean or unclean], the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will



not succeed.

### **26:221–223**

Qur'an 26:221 Shall I inform you upon whom the devils descend?

Qur'an 26:222 They descend on every sinful, false one.

Qur'an 26:223 They listen eagerly, but most of them are liars.

### **69:44–47**

Qur'an 69:44 And if he had invented false sayings concerning Us,

Qur'an 69:45 We assuredly had taken him by the right hand

Qur'an 69:46 And then severed his life-artery,

Qur'an 69:47 And not one of you could have held Us off from him.

### **Qur'anic commentary**

Claiming revelation falsely is one of the most serious offenses in Qur'anic theology.

Qur'an 6:93 condemns anyone who claims falsely that revelation has been given to him.

Qur'an 69:44–47 goes further by saying that even the Messenger himself could not fabricate revelation and attribute it to God without divine judgment.

Prophetic authority therefore depends upon **God**, not upon the prophet's personal ability to invent doctrine.

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## **HYPOCRISY IN WORSHIP**

### **102. Ritual without righteousness condemned**

#### **Old Testament**

#### **Isaiah 1:11–17**

Isaiah 1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

Isaiah 1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

Isaiah 1:13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Isaiah 1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

Isaiah 1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Isaiah 1:16 Wash you, make you clean; put away the evil of your doings from

before mine eyes; cease to do evil;

Isaiah 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

### **Isaiah 58:3–10**

Isaiah 58:3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Isaiah 58:4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Isaiah 58:5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

Isaiah 58:6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Isaiah 58:7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Isaiah 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

Isaiah 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

Isaiah 58:10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

### **Amos 5:21–24**

Amos 5:21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Amos 5:22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

Amos 5:23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

Amos 5:24 But let judgment run down as waters, and righteousness as a mighty stream.

### **Micah 6:6–8**

Micah 6:6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

Micah 6:7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

Micah 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

## **Qur'an**

### **2:177**

Qur'an 2:177 It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allahfearing.

### **4:142**

Qur'an 4:142 Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

### **107:1–7**

Qur'an 107:1 Have you seen the one who denies the Judgment?

Qur'an 107:2 That is the one who drives away the orphan

Qur'an 107:3 and does not encourage the feeding of the poor.

Qur'an 107:4 So woe to those who pray

Qur'an 107:5 yet are heedless of their prayer,

Qur'an 107:6 those who only show off,

Qur'an 107:7 and withhold even small acts of kindness.

## **Qur'anic commentary**

The Qur'an rejects the idea that outward religious performance alone proves righteousness.

Qur'an 2:177 defines righteousness through a combination of:

- faith,
- charity,
- prayer,
- keeping promises,
- and patience.

Surah 107 sharply condemns people who perform prayer while neglecting the orphan and poor.

Thus Islamic worship must produce ethical conduct.

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## **GOD VALUES RIGHTEOUSNESS, NOT SACRIFICE ALONE**

**103**

### **Old Testament**

#### **1 Samuel 15:22**

1 Samuel 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

#### **Psalms 40:6–8**

Psalms 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Psalms 40:7 Then said I, Lo, I come: in the volume of the book it is written of me,

Psalms 40:8 I delight to do thy will, O my God: yea, thy law is within my heart.

#### **Psalms 51:16–17**

Psalms 51:16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

Psalms 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

#### **Hosea 6:6**

Hosea 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

#### **Micah 6:6–8**

Micah 6:6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

Micah 6:7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

Micah 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

### **Qur'an**

#### **2:177**

Qur'an 2:177 It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due.

And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allahfearing.

### **22:37**

Qur'an 22:37 Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings [O Muhammad] to the good.

### **Qur'anic commentary**

Qur'an 22:37 provides an exceptionally close parallel:

The meat and blood of sacrificed animals do not reach God; what reaches Him is the worshipper's **taqwā** — **God-consciousness/piety**.

The Qur'an therefore rejects a mechanical understanding of sacrifice.

The physical act has value because of obedience and piety, not because God needs blood or food. This correspondence is specifically noted in your source.

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## **LOVE OF GOD AND NEIGHBOR**

### **104. Love God**

#### **Old Testament**

#### **Deuteronomy 6:4–5**

Deuteronomy 6:4 Hear, O Israel: The LORD our God is one LORD:

Deuteronomy 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

#### **Deuteronomy 10:12**

Deuteronomy 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

#### **Deuteronomy 30:6**

Deuteronomy 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

#### **Qur'an**

#### **2:165**

Qur'an 2:165 Yet of mankind are some who take unto themselves [objects of worship which they set as] rivals to Allah, loving them with a love like [that which is the due] of Allah [only] - those who believe are stauncher in their love for Allah Oh, that those who do evil had but known, [on the day] when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe

in punishment!

### **3:31**

Qur'an 3:31 Say, [O Muhammad, to mankind]: If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

### **5:54**

Qur'an 5:54 O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is [one] of them. Lo! Allah guideth not wrongdoing folk.

### **9:24**

Qur'an 9:24 Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.

### **Qur'anic commentary**

Love of God in the Qur'an is inseparable from loyalty and obedience.

Qur'an 3:31 connects claiming to love God with following His messenger.

Qur'an 5:54 describes true believers as a people whom God loves and who love Him.

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## **105. Love/treat neighbor well**

### **Old Testament**

#### **Leviticus 19:18**

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

#### **Leviticus 19:34**

Leviticus 19:34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

### **Qur'an**

#### **4:36**

Qur'an 4:36 And serve Allah. Ascribe no thing as partner unto Him. [Show] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [unto you] and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and [the slaves] whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,

#### **60:8**

Qur'an 60:8 Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show

them kindness and deal justly with them. Lo! Allah loveth the just dealers.

### **Qur'anic commentary**

Qur'an 4:36 places kindness toward neighbors within a broad chain of duties following worship of God.

It mentions:

- parents,
- relatives,
- orphans,
- the needy,
- close neighbors,
- distant neighbors,
- companions,
- and travelers.

Qur'an 60:8 additionally permits kindness and justice toward people who do not fight Muslims because of religion.

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## **FORGIVENESS**

### **106. Forgive others**

#### **Old Testament**

#### **Genesis 50:15–21**

Genesis 50:15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

Genesis 50:16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

Genesis 50:17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

Genesis 50:18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

Genesis 50:19 And Joseph said unto them, Fear not: for am I in the place of God?

Genesis 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Genesis 50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

#### **Proverbs 19:11**

Proverbs 19:11 The discretion of a man deferreth his anger; and it is his glory to

pass over a transgression.

### **Proverbs 24:29**

Proverbs 24:29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

### **Qur'an**

#### **3:134**

Qur'an 3:134 Those who spend [of that which Allah hath given them] in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;

#### **7:199**

Qur'an 7:199 Keep to forgiveness [O Muhammad], and enjoin kindness, and turn away from the ignorant.

#### **24:22**

Qur'an 24:22 And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.

#### **41:34**

Qur'an 41:34 The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity [will become] as though he was a bosom friend.

#### **42:40, 43**

### **Qur'anic commentary**

The Qur'an allows justice while repeatedly presenting forgiveness as morally superior when it produces reconciliation.

Qur'an 42:40 says that the response to wrongdoing may be proportionate, but whoever forgives and reconciles receives reward from God.

Qur'an 41:34 encourages responding to evil with something better.

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## **PATIENCE**

### **107**

### **Old Testament**

#### **Psalms 37:7**

Psalms 37:7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

#### **Proverbs 14:29**

Proverbs 14:29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.



**Ecclesiastes 7:8–9**

Ecclesiastes 7:8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.

Ecclesiastes 7:9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

**Lamentations 3:25–27**

Lamentations 3:25 The LORD is good unto them that wait for him, to the soul that seeketh him.

Lamentations 3:26 It is good that a man should both hope and quietly wait for the salvation of the LORD.

Lamentations 3:27 It is good for a man that he bear the yoke of his youth.

**Qur'an****2:153**

Qur'an 2:153 O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.

**2:155–157**

Qur'an 2:155 And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,

Qur'an 2:156 Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.

Qur'an 2:157 Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.

**3:200**

Qur'an 3:200 O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

**11:115**

Qur'an 11:115 And have patience, [O Muhammad], for lo! Allah loseth not the wages of the good.

**16:127**

Qur'an 16:127 Endure thou patiently [O Muhammad]. Thine endurance is only by [the help of] Allah. Grieve not for them, and be not in distress because of that which they devise.

**39:10**

Qur'an 39:10 Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.

**103:1–3**

Qur'an 103:1 By the declining day,

Qur'an 103:2 Lo! man is a state of loss,

Qur'an 103:3 Save those who believe and do good works, and exhort one

another to truth and exhort one another to endurance.

### **Qur'anic commentary**

The Qur'anic term **ṣabr** includes patience, perseverance, steadfastness and self-restraint.

Qur'an 2:155–157 teaches that believers will face trials involving fear, loss and hardship.

Successful faith is therefore not measured by never encountering difficulty but by remaining faithful through it.

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## **HUMILITY**

**108**

### **Old Testament**

#### **Proverbs 11:2**

Proverbs 11:2 When pride cometh, then cometh shame: but with the lowly is wisdom.

#### **Proverbs 16:18–19**

Proverbs 16:18 Pride goeth before destruction, and an haughty spirit before a fall.

Proverbs 16:19 Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

#### **Micah 6:8**

Micah 6:8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

### **Qur'an**

**17:37**

Qur'an 17:37 And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.

**25:63**

Qur'an 25:63 The [faithful] slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;

**31:18–19**

Qur'an 31:18 Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.

Qur'an 31:19 Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.

**49:11–13**

Qur'an 49:11 O ye who believe! Let not a folk deride a folk who may be better than they [are], not let women [deride] women who may be better than they are;

neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.

Qur'an 49:12 O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that [so abhor the other]! And keep your duty [to Allah]. Lo! Allah is Relenting, Merciful.

Qur'an 49:13 O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.

### **Qur'anic commentary**

Humility in Islam follows naturally from tawhīd.

Since greatness ultimately belongs to God, human arrogance is irrational.

Qur'an 17:37 reminds humanity that no person can tear open the earth or rival mountains in height.

Qur'an 49:13 replaces pride in race, tribe or ancestry with **taqwā** as the true moral criterion.

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## **PRIDE**

### **109. Pride condemned**

#### **Old Testament**

#### **Proverbs 6:16–17**

Proverbs 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

Proverbs 6:17 A proud look, a lying tongue, and hands that shed innocent blood,

#### **Proverbs 16:18**

Proverbs 16:18 Pride goeth before destruction, and an haughty spirit before a fall.

#### **Isaiah 2:11–17**

Isaiah 2:11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

Isaiah 2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

Isaiah 2:13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

Isaiah 2:14 And upon all the high mountains, and upon all the hills that are lifted up,

Isaiah 2:15 And upon every high tower, and upon every fenced wall,

Isaiah 2:16 And upon all the ships of Tarshish, and upon all pleasant pictures.

Isaiah 2:17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

## **Qur'an**

### **4:36**

Qur'an 4:36 And serve Allah. Ascribe no thing as partner unto Him. [Show] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [unto you] and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and [the slaves] whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,

### **7:146**

Qur'an 7:146 I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it nor for [their] way, and if they see the way of error choose it for [their] way. That is because they deny Our revelations and are used to disregard them.

### **16:23**

Qur'an 16:23 Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.

### **31:18**

Qur'an 31:18 Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.

### **40:35**

Qur'an 40:35 Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart.

## **Qur'anic commentary**

Pride is especially dangerous in Qur'anic theology because it can prevent a person from accepting truth.

Iblīs is the archetypal example: his downfall begins when pride prevents obedience.

Thus humility is not merely etiquette; it is spiritually connected to the willingness to submit to God.

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## **BACKBITING / SLANDER**

### **110**

## **Old Testament**

### **Leviticus 19:16**

Leviticus 19:16 Thou shalt not go up and down as a talebearer among thy

people: neither shalt thou stand against the blood of thy neighbour; I am the LORD.

### **Psalm 15:1–3**

Psalm 15:1 Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Psalm 15:2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Psalm 15:3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

### **Proverbs 10:18**

Proverbs 10:18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

### **Qur'an**

#### **24:15–16**

Qur'an 24:15 When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.

Qur'an 24:16 Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee [O Allah]! This is awful calumny.

#### **49:11–12**

Qur'an 49:11 O ye who believe! Let not a folk deride a folk who may be better than they [are], not let women [deride] women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.

Qur'an 49:12 O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that [so abhor the other]! And keep your duty [to Allah]. Lo! Allah is Relenting, Merciful.

#### **104:1**

Qur'an 104:1 Woe unto every slandering traducer,

### **Qur'anic commentary**

Qur'an 49:12 contains one of the Qur'an's strongest images concerning backbiting, comparing it to consuming the flesh of one's dead brother.

The purpose of the shocking metaphor is to demonstrate the moral ugliness of destroying another person's reputation when that person cannot defend himself.

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## **GOSSIP AND SUSPICION**

111

## **Old Testament**

### **Proverbs 11:13**

Proverbs 11:13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

### **Proverbs 16:28**

Proverbs 16:28 A froward man soweth strife: and a whisperer separateth chief friends.

### **Proverbs 18:8**

Proverbs 18:8 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

## **Qur'an**

### **49:12**

Qur'an 49:12 O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that [so abhor the other]! And keep your duty [to Allah]. Lo! Allah is Relenting, Merciful.

### **Qur'anic commentary**

Qur'an 49:12 links several social sins:

- excessive suspicion,
- spying,
- and backbiting.

The progression is significant: unfounded suspicion can lead to intrusive investigation, which can then produce gossip and reputational harm.

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## **ORPHANS**

### **112. Protection of orphans**

## **Old Testament**

### **Exodus 22:22–24**

Exodus 22:22 Ye shall not afflict any widow, or fatherless child.

Exodus 22:23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

Exodus 22:24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

### **Deuteronomy 10:18**

Deuteronomy 10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

### **Deuteronomy 24:17**

Deuteronomy 24:17 Thou shalt not pervert the judgment of the stranger, nor of

the fatherless; nor take a widow's raiment to pledge:

### **Psalm 68:5**

Psalm 68:5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

### **Isaiah 1:17**

Isaiah 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

### **Qur'an**

#### **2:83**

Qur'an 2:83 And [remember] when We made a [saying]: Worship none save Allah and to orphans and the needy, and and pay the poor-due. Then, after averse. covenant with the Children of Israel, [only], and be good to parents and to kindred speak kindly to mankind; and establish worship that, ye slid back, save a few of you, being

#### **2:177**

Qur'an 2:177 It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allahfearing.

#### **4:2–10**

Qur'an 4:2 Give unto orphans their wealth. Exchange not the good for the bad [in your management thereof] nor absorb their wealth into your own wealth. Lo! that would be a great sin.

Qur'an 4:3 And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice.

Qur'an 4:4 And give unto the women [whom ye marry] free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it [in your wealth].

Qur'an 4:5 Give not unto the foolish [what is in] your [keeping of their] wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.

Qur'an 4:6 Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso [of the guardians] is

rich, let him abstain generously [from taking of the property of orphans]; and whoso is poor let him take thereof in reason [for his guardianship]. And when ye deliver up their fortune unto orphans, have [the transaction] witnessed in their presence. Allah sufficeth as a Reckoner.

**Qur'an 4:7** Unto the men [of a family] belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.

**Qur'an 4:8** And when kinsfolk and orphans and the needy are present at the division [of the heritage], bestow on them therefrom and speak kindly unto them.

**Qur'an 4:9** And let those fear [in their behaviour toward orphans] who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

**Qur'an 4:10** Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

### **6:152**

**Qur'an 6:152** And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be [against] a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.

### **17:34**

**Qur'an 17:34** Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.

### **89:17**

**Qur'an 89:17** Nay, but ye [for your part] honour not the orphan

### **93:9**

**Qur'an 93:9** Therefor the orphan oppress not,

### **107:2**

**Qur'an 107:2** That is the one who drives away the orphan

### **Qur'anic commentary**

Protection of orphans receives exceptional attention in the Qur'an.

**Qur'an 4** particularly warns guardians against consuming orphan property.

**Surah 93** tells Muhammad not to oppress the orphan, connecting the command with God's own care for Muhammad when he was orphaned.

**Surah 107** even treats neglect of the orphan as evidence that a person's professed religion may be morally empty.

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## **WIDOWS AND THE VULNERABLE**



**Old Testament****Exodus 22:21–24**

Exodus 22:21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Exodus 22:22 Ye shall not afflict any widow, or fatherless child.

Exodus 22:23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

Exodus 22:24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

**Deuteronomy 10:18**

Deuteronomy 10:18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

**Deuteronomy 24:17–22**

Deuteronomy 24:17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge:

Deuteronomy 24:18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

Deuteronomy 24:19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

Deuteronomy 24:20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

Deuteronomy 24:21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

Deuteronomy 24:22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

**Isaiah 1:17**

Isaiah 1:17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

**Qur'an****2:177**

Qur'an 2:177 It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask,

and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allahfearing.

#### **4:36**

Qur'an 4:36 And serve Allah. Ascribe no thing as partner unto Him. [Show] kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin [unto you] and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and [the slaves] whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,

#### **4:127**

Qur'an 4:127 They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you [giveth decree], concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and [concerning] the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.

#### **76:8**

Qur'an 76:8 And feed with food the needy wretch, the orphan and the prisoner, for love of Him,

#### **90:14–16**

Qur'an 90:14 And to feed in the day of hunger.

Qur'an 90:15 An orphan near of kin,

Qur'an 90:16 Or some poor wretch in misery,

#### **Qur'anic commentary**

Qur'anic righteousness is inseparable from protection of socially vulnerable people.

Charity is praised particularly when given despite personal attachment to wealth.

The Qur'an therefore treats social justice as a religious obligation rather than merely optional generosity.

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## **PARENTS**

### **114**

#### **Old Testament**

#### **Exodus 20:12**

Exodus 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

#### **Leviticus 19:3**

Leviticus 19:3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

### **Deuteronomy 5:16**

Deuteronomy 5:16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

### **Proverbs 23:22**

Proverbs 23:22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

### **Qur'an**

#### **6:151**

Qur'an 6:151 Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.

#### **17:23-24**

Qur'an 17:23 Thy Lord hath decreed, that ye worship none save Him, and [that ye show] kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.

Qur'an 17:24 And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

#### **29:8**

Qur'an 29:8 We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do.

#### **31:14**

Qur'an 31:14 We have enjoined upon the human being care for his parents. His mother bore him in weakness upon weakness, and his weaning is in two years. Give thanks to Me and to your parents; to Me is the final return.

#### **46:15**

Qur'an 46:15 And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my

parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender [unto Thee].

### **Qur'anic commentary**

The Qur'an repeatedly places kindness toward parents immediately after worshipping God alone.

Qur'an 17:23–24 commands believers not even to express contempt toward elderly parents but to speak respectfully and pray for God's mercy upon them.

Parental obedience is nevertheless not absolute: Qur'an 29:8 and 31:15 teach that parents must not be obeyed when they command shirk.

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## **ANIMAL WELFARE**

**115**

### **Old Testament**

**Exodus 23:5, 12**

**Deuteronomy 22:6–7**

Deuteronomy 22:6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: Deuteronomy 22:7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.

**Deuteronomy 25:4**

Deuteronomy 25:4 Thou shalt not muzzle the ox when he treadeth out the corn.

**Proverbs 12:10**

Proverbs 12:10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

**Qur'an**

**6:38**

Qur'an 6:38 There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book [of Our decrees]. Then unto their Lord they will be gathered.

**16:5–8**

Qur'an 16:5 And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;

Qur'an 16:6 And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.

Qur'an 16:7 And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.

Qur'an 16:8 And horses and mules and asses [hath He created] that ye may ride them, and for ornament. And He createth that which ye know not.

#### **24:41**

Qur'an 24:41 Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.

#### **55:10**

Qur'an 55:10 And the earth hath He appointed for [His] creatures,

#### **Qur'anic commentary**

Qur'an 6:38 describes animals as communities like human beings.

Other passages describe animals as signs of God's providence and creatures participating in the cosmic order of worship.

Human dominion therefore does not imply that animals are spiritually meaningless objects.

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## **ENVIRONMENT / CORRUPTION**

### **116. Human corruption damages the land**

#### **Old Testament**

#### **Genesis 6:11–13**

Genesis 6:11 The earth also was corrupt before God, and the earth was filled with violence.

Genesis 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Genesis 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

#### **Isaiah 24:4–6**

Isaiah 24:4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

Isaiah 24:5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Isaiah 24:6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

#### **Hosea 4:1–3**

Hosea 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

Hosea 4:2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Hosea 4:3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

## **Qur'an**

### **7:56**

Qur'an 7:56 Work not confusion in the earth after the fair ordering [thereof]. and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.

### **30:41**

Qur'an 30:41 Corruption doth appear on land and sea because of [the evil] which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.

### **42:30**

Qur'an 42:30 Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.

## **Qur'anic commentary**

The Qur'an uses **fasād** for corruption or disorder.

Qur'an 30:41 says corruption has appeared on land and sea because of what human hands have earned.

The passage establishes a moral connection between human conduct and disorder in the world.

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## **WAR AND LIMITS**

### **117. Rules governing warfare**

#### **Old Testament**

#### **Deuteronomy 20**

#### **Deuteronomy 21:10–14**

Deuteronomy 21:10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

Deuteronomy 21:11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

Deuteronomy 21:12 Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails;

Deuteronomy 21:13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

Deuteronomy 21:14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

### **Qur'an**

#### **2:190–193**

Qur'an 2:190 Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.

Qur'an 2:191 No, please don't kill anyone! Thanks! :)

Qur'an 2:192 But if they desist, then lo! Allah is Forgiving, Merciful.

Qur'an 2:193 And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.

#### **4:90**

Qur'an 4:90 Except those who seek refuge with a people between whom and you there is a covenant, or [those who] come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

#### **8:61**

Qur'an 8:61 And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.

#### **9:6**

Qur'an 9:6 And if anyone of the idolaters seeketh thy protection [O Muhammad], then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.

### **Qur'anic commentary**

The Qur'anic passages establish limits around armed conflict.

Qur'an 2:190 commands fighting those who fight the believers while prohibiting transgression.

Qur'an 8:61 instructs Muslims to incline toward peace when the opponent inclines toward peace.

Qur'an 9:6 requires protection and safe passage for a polytheist seeking security to hear the message.

The Old Testament and Qur'anic legal systems are not identical; your source correctly describes the comparison as one of **regulated warfare**, not identical legislation.

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## **PEACE**

118

## **Old Testament**

### **Psalms 34:14**

Psalms 34:14 Depart from evil, and do good; seek peace, and pursue it.

### **Isaiah 2:4**

Isaiah 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

### **Micah 4:3**

Micah 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

## **Qur'an**

### **4:90**

Qur'an 4:90 Except those who seek refuge with a people between whom and you there is a covenant, or [those who] come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

### **8:61**

Qur'an 8:61 And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.

### **41:34**

Qur'an 41:34 The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity [will become] as though he was a bosom friend.

## **Qur'anic commentary**

Peace in the Qur'an is connected with justice and reconciliation.

Qur'an 8:61 commands acceptance of a genuine peace initiative.

Qur'an 41:34 extends the principle to interpersonal conflict by encouraging believers to answer evil with what is better.

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## **RETALIATION AND PROPORTIONAL JUSTICE**

### **119. "Life for life / eye for eye"**

## **Old Testament**

### **Exodus 21:23–25**



Exodus 21:23 And if any mischief follow, then thou shalt give life for life,

Exodus 21:24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

Exodus 21:25 Burning for burning, wound for wound, stripe for stripe.

### **Leviticus 24:17–20**

Leviticus 24:17 And he that killeth any man shall surely be put to death.

Leviticus 24:18 And he that killeth a beast shall make it good; beast for beast.

Leviticus 24:19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

Leviticus 24:20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

### **Deuteronomy 19:21**

Deuteronomy 19:21 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

### **Qur'an**

#### **2:178–179**

Qur'an 2:178 O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his [injured] brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.

Qur'an 2:179 And there is life for you in retaliation, O men of understanding, that ye may ward off [evil].

#### **5:45**

Qur'an 5:45 Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee [Muhammad] judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.

### **Qur'anic commentary**

The principle is fundamentally one of **proportional justice**, limiting vengeance rather than permitting unlimited retaliation.

Qur'an 5:45 explicitly attributes the “life for life, eye for eye” principle to previous revealed law.

The Qur'an also leaves room for forgiveness.

This is particularly important because the Qur'an here explicitly acknowledges continuity with earlier law.

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## **THE TORAH IN THE QUR'AN**

## **120. Torah described as revelation**

### **Old Testament**

#### **Exodus 24:12**

Exodus 24:12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

#### **Deuteronomy 4:44**

Deuteronomy 4:44 And this is the law which Moses set before the children of Israel:

#### **Deuteronomy 31:24–26**

Deuteronomy 31:24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

Deuteronomy 31:25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

Deuteronomy 31:26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

### **Qur'an**

#### **3:3**

Qur'an 3:3 He hath revealed unto thee [Muhammad] the Scripture with truth, confirming that which was [revealed] before it, even as He revealed the Torah and the Gospel.

#### **5:44**

Qur'an 5:44 O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou [by thine efforts] wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;

#### **5:46**

Qur'an 5:46 How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment [for them]? Yet even after that they turn away. Such [folk] are not believers.

#### **5:68**

Qur'an 5:68 If only the People of the Scripture would believe and ward off [evil], surely We should remit their sins from them and surely We should bring them into Gardens of Delight.

## **6:91**

Qur'an 6:91 And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say [unto the Jews who speak thus]: Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much [thereof], and [by which] ye were taught that which ye knew not yourselves nor [did] your fathers [know it]? Say: Allah. Then leave them to their play of cavilling.

## **6:154**

Qur'an 6:154 Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.

## **7:145**

Qur'an 7:145 And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then [bade him]: Hold it fast; and command thy people [saying]: Take the better [course made clear] therein. I shall show thee the abode of evil-livers.

## **17:2**

Qur'an 17:2 We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.

## **21:48**

Qur'an 21:48 And We verily gave Moses and Aaron the Criterion [of right and wrong] and a light and a Reminder for those who keep from evil,

## **28:43**

Qur'an 28:43 And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.

## **Qur'anic commentary**

The Qur'an repeatedly affirms the divine origin of the **Tawrāt/Torah**.

Qur'an 5:44 explicitly describes the Torah as containing **guidance and light**.

Islam therefore does not begin with the claim that Moses possessed no genuine revelation.

Rather, Moses is one of Islam's greatest prophets and the Torah belongs to the history of divine revelation.

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## **ABRAHAM, MOSES AND EARLIER SCRIPTURES**

### **121. "Scrolls of Abraham and Moses"**

#### **Old Testament**

Your source correctly observes that the canonical Old Testament contains books traditionally associated with Moses but no surviving canonical book entitled “**The Scrolls of Abraham.**”

### **Qur'an**

#### **53:36–37**

Qur'an 53:36 Or hath he not had news of what is in the books of Moses

Qur'an 53:37 And Abraham who paid his debt:

#### **87:18–19**

Qur'an 87:18 Lo! This is in the former scrolls.

Qur'an 87:19 The Books of Abraham and Moses.

### **Qur'anic commentary**

The Qur'an refers to **ṣuḥuf**, scrolls or scriptures, associated with Abraham and Moses.

The Qur'anic claim therefore implies a history of revelation broader than the surviving biblical canon.

This does not necessarily mean that a currently identifiable book called “The Scrolls of Abraham” must exist.

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## **COVENANT**

### **122. Covenant with Israel**

#### **Old Testament**

##### **Exodus 19:3–8**

Exodus 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Exodus 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Exodus 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Exodus 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Exodus 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

##### **Exodus 24:3–8**

Exodus 24:3 And Moses came and told the people all the words of the LORD,

and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

Exodus 24:4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

Exodus 24:5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

Exodus 24:6 And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

Exodus 24:7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

Exodus 24:8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

### **Deuteronomy 7:6–11**

Deuteronomy 7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Deuteronomy 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

Deuteronomy 7:8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Deuteronomy 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

Deuteronomy 7:10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

Deuteronomy 7:11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

### **Qur'an**

#### **2:40**

Qur'an 2:40 O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your [part of the] covenant, I shall fulfil My [part of the] covenant, and fear Me.

#### **2:63**

Qur'an 2:63 And [remember, O Children of Israel] when We made a covenant

with you and caused the mount to tower above you, [saying]: Hold fast that which We have given you, and remember that which is therein, that ye may ward off [evil].

## **2:83–84**

Qur'an 2:83 And [remember] when We made a [saying]: Worship none save Allah and to orphans and the needy, and and pay the poor-due. Then, after averse. covenant with the Children of Israel, [only], and be good to parents and to kindred speak kindly to mankind; and establish worship that, ye slid back, save a few of you, being

Qur'an 2:84 And when We made with you a covenant [saying]: Shed not the blood of your people nor turn [a party of] your people out of your dwellings. Then ye ratified [Our covenant] and ye were witnesses [thereto].

## **5:12–13**

Qur'an 5:12 O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.

Qur'an 5:13 Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road.

## **7:169**

Qur'an 7:169 And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life [as the price of evil-doing] and say: It will be forgiven us. And if there came to them [again] the offer of the like, they would accept it [and would sin again]. Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off [evil]. Have ye then no sense?

## **Qur'anic commentary**

The Qur'an recognizes God's covenant with the Children of Israel.

The covenant includes obligations concerning:

- worship of God,
- obedience,
- justice,
- prayer,
- charity,
- and loyalty to revelation.

Qur'anic criticism therefore presupposes the existence of a genuine covenant rather than denying it.

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## **ISRAEL CHOSEN AND FAVORED**

**123**

### **Old Testament**

#### **Exodus 19:5–6**

Exodus 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Exodus 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

#### **Deuteronomy 7:6**

Deuteronomy 7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

#### **Deuteronomy 14:2**

Deuteronomy 14:2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

### **Qur'an**

**2:47**

Qur'an 2:47 O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to [all] creatures.

**2:122**

Qur'an 2:122 O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to [all] creatures.

**44:32**

Qur'an 44:32 And We chose them, purposely, above [all] creatures.

### **Qur'anic commentary**

The Qur'an explicitly says that God favored the Children of Israel.

However, election in the Qur'anic framework does not amount to unconditional superiority regardless of conduct.

Divine favor creates responsibility.

This is why the same Qur'an can both acknowledge Israel's historical favor and criticize particular communities for covenant-breaking. Your source makes this important qualification.

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## **BREAKING THE COVENANT**

**Old Testament****Judges 2:17–20**

Judges 2:17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

Judges 2:18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

Judges 2:19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

Judges 2:20 And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

**2 Kings 17:7–23**

2 Kings 17:7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

2 Kings 17:8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

2 Kings 17:9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

2 Kings 17:10 And they set them up images and groves in every high hill, and under every green tree:

2 Kings 17:11 And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

2 Kings 17:12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

2 Kings 17:13 Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

2 Kings 17:14 Notwithstanding they would not hear, but hardened their necks,



like to the neck of their fathers, that did not believe in the LORD their God.

2 Kings 17:15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

2 Kings 17:16 And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

2 Kings 17:17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

2 Kings 17:18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

2 Kings 17:19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

2 Kings 17:20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

2 Kings 17:21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

2 Kings 17:22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

2 Kings 17:23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

### **Jeremiah 11:1–10**

Jeremiah 11:1 The word that came to Jeremiah from the LORD saying,

Jeremiah 11:2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

Jeremiah 11:3 And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant,

Jeremiah 11:4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

Jeremiah 11:5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O LORD.

Jeremiah 11:6 Then the LORD said unto me, Proclaim all these words in the

cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

Jeremiah 11:7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.

Jeremiah 11:8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do: but they did them not.

Jeremiah 11:9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

Jeremiah 11:10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

## **Qur'an**

### **2:63–66**

Qur'an 2:63 And [remember, O Children of Israel] when We made a covenant with you and caused the mount to tower above you, [saying]: Hold fast that which We have given you, and remember that which is therein, that ye may ward off [evil].

Qur'an 2:64 Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.

Qur'an 2:65 And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!

Qur'an 2:66 And We made it an example to their own and to succeeding generations, and an admonition to the Allah-fearing.

### **4:155**

Qur'an 4:155 Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few 156. And because of their disbelief and of their speaking against Mary a tremendous calumny;

### **5:12–13**

Qur'an 5:12 O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.

Qur'an 5:13 Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye

establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road.

### **Qur'anic commentary**

The Qur'an treats covenant-breaking as a recurring human problem, not merely an ethnic characteristic.

Where Israelites are criticized, the criticism concerns conduct such as:

- disobedience,
- rejecting revelation,
- covenant violation,
- or mistreatment of prophets.

The Qur'an simultaneously acknowledges righteous members of earlier scriptural communities.

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## **PROPHETS PERSECUTED OR REJECTED**

**125**

### **Old Testament**

#### **1 Kings 18:4**

1 Kings 18:4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

#### **1 Kings 19:10**

1 Kings 19:10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

#### **2 Chronicles 24:20–22**

2 Chronicles 24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

2 Chronicles 24:21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

2 Chronicles 24:22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

#### **Jeremiah 20:1–2**

Jeremiah 20:1 Now Pashur the son of Immer the priest, who was also chief

governor in the house of the LORD, heard that Jeremiah prophesied these things. Jeremiah 20:2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

### **Jeremiah 26:20–23**

Jeremiah 26:20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah.

Jeremiah 26:21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

Jeremiah 26:22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.

Jeremiah 26:23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

### **Qur'an**

#### **2:61**

Qur'an 2:61 And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

#### **2:87**

Qur'an 2:87 And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs [of Allah's sovereignty], and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger [from Allah] with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?

#### **2:91**

Qur'an 2:91 And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say [unto them, O Muhammad]: Why then slew ye the prophets of Allah aforetime, if ye are [indeed] believers?

#### **3:21**

**Qur'an 3:21** Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.

### **3:112**

**Qur'an 3:112** Ignominy shall be their portion wheresoever they are found save [where they grasp] a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.

### **5:70**

**Qur'an 5:70** O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.

### **Qur'anic commentary**

The Qur'an repeatedly teaches that prophets often encounter rejection from the very communities they seek to reform.

This is part of a larger Qur'anic pattern:

1. God sends guidance.
2. A prophet calls people back to God.
3. Some believe.
4. Others reject or persecute him.
5. God ultimately judges the dispute.

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## **REMNANT / RIGHTEOUS AMONG ISRAEL**

### **126. Not everyone is condemned**

#### **Old Testament**

#### **1 Kings 19:18**

1 Kings 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

#### **Isaiah 10:20–22**

Isaiah 10:20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

Isaiah 10:21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

Isaiah 10:22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

#### **Micah 2:12**

Micah 2:12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

## **Qur'an**

### **3:113–115**

Qur'an 3:113 They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate [before Him].

Qur'an 3:114 They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.

Qur'an 3:115 And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off [evil].

### **7:159**

Qur'an 7:159 And of Moses' folk there is a community who lead with truth and establish justice therewith.

### **7:168**

Qur'an 7:168 And We have sundered them in the earth as [separate] nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return.

## **Qur'anic commentary**

This section is essential for properly understanding Qur'anic criticism of the People of Scripture.

Qur'an 3:113 explicitly says:

### **They are not all alike.**

It then praises a group among the People of Scripture for faith, worship and righteous conduct.

Qur'anic criticism should therefore not be converted into a blanket condemnation of every Jew or Christian. Your source emphasizes this distinction as well.

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## **ALTERING OR CONCEALING REVELATION**

### **127**

#### **Old Testament**

#### **Jeremiah 8:8**

Jeremiah 8:8 How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

#### **Jeremiah 23:25–32**

Jeremiah 23:25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

Jeremiah 23:26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

Jeremiah 23:27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

Jeremiah 23:28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

Jeremiah 23:29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

Jeremiah 23:30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

Jeremiah 23:31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

Jeremiah 23:32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

## **Qur'an**

### **2:42**

Qur'an 2:42 Confound not truth with falsehood, nor knowingly conceal the truth.

### **2:75**

Qur'an 2:75 Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?

### **2:79**

Qur'an 2:79 Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.

### **3:71**

Qur'an 3:71 O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?

### **3:78**

Qur'an 3:78 And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.

#### 4:46

Qur'an 4:46 Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.

#### 5:13–15

Qur'an 5:13 Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road.

Qur'an 5:14 And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.

Qur'an 5:15 And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.

#### **Qur'anic commentary**

The Qur'an accuses certain people of:

- concealing truth,
- mixing truth with falsehood,
- distorting words,
- writing claims and attributing them to God,
- or twisting scripture through speech.

An important interpretive question is whether these passages teach corruption of the entire biblical text.

Muslim scholarship has not always framed this identically. The Qur'anic vocabulary can involve **textual alteration, misinterpretation, concealment, or distortion in recitation/explanation**, depending upon the passage.

Your source therefore appropriately warns that interpretations differ.

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#### **PROPHET MUHAMMAD AND OLD TESTAMENT PASSAGES**



## **OFTEN COMPARED BY MUSLIMS**

The following comparisons are **Islamic interpretive arguments**, not Old Testament passages that explicitly contain the name “Muhammad.” Your source likewise labels these as interpretive comparisons.

### **128. Deuteronomy 18:15–19**

#### **Old Testament**

##### **Deuteronomy 18:15–19**

Deuteronomy 18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

Deuteronomy 18:16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Deuteronomy 18:17 And the LORD said unto me, They have well spoken that which they have spoken.

Deuteronomy 18:18 I will raise 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 18:19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

A coming prophet is described as being “like Moses,” and God says He will place His words in the prophet's mouth.

#### **Compared with**

##### **Qur'an 7:157**

Qur'an 7:157 Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel [which are] with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.

##### **Qur'an 33:40**

Qur'an 33:40 Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.

##### **Qur'an 46:10**

Qur'an 46:10 Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud [what plight is yours]? Lo! Allah guideth not wrong-doing folk.

## **Qur'anic commentary**

Muslim apologetic interpretation identifies Muhammad as fitting the Mosaic prophetic model because Muhammad, like Moses, functions as:

- messenger,
- community leader,
- recipient of a revealed law,
- and leader of a religious community.

Qur'an 7:157 is particularly important because it says the unlettered Messenger was found described in the Torah and Gospel.

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## **129. Deuteronomy 33:2**

### **Old Testament**

#### **Deuteronomy 33:2**

Deuteronomy 33:2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

The passage mentions **Sinai, Seir and Paran**.

### **Compared with**

#### **Qur'an 95:1–3**

Qur'an 95:1 By the fig and the olive,

Qur'an 95:2 By Mount Sinai,

Qur'an 95:3 And by this land made safe;

#### **Qur'an 48:1–3**

Qur'an 48:1 Lo! We have given thee [O Muhammad] a signal victory,

Qur'an 48:2 That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,

Qur'an 48:3 And that Allah may help thee with strong help 4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise 5. That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph 6. And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.

## **Qur'anic commentary**

Some Muslim interpreters read Sinai, Seir and Paran typologically as stages in prophetic revelation:

- Sinai → Moses,
- Seir → sometimes associated with Jesus,
- Paran → associated with the Arabian/Ismaelite line and Muhammad.

The argument depends heavily upon identifying Paran with Arabia and then connecting Arabian revelation with Muhammad.

It remains interpretive rather than an explicit Qur'anic identification.

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### **130. Genesis 21:13, 18**

#### **Old Testament**

##### **Genesis 21:13**

Genesis 21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

##### **Genesis 21:18**

Genesis 21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

God promises that Ishmael will become a nation.

#### **Compared with**

##### **Qur'an 2:125–129**

Qur'an 2:125 And when We made the House [at Makka] a resort for mankind and sanctuary, [saying]: Take as your place of worship the place where Abraham stood [to pray]. And We imposed a duty upon Abraham and Ishmael, [saying]: Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves [in worship].

Qur'an 2:126 And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!

Qur'an 2:127 And when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed]: Our Lord! Accept from us [this duty]. Lo! Thou, only Thou, art the Hearer, the Knower.

Qur'an 2:128 Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

Qur'an 2:129 Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the

Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

#### **14:35–37**

Qur'an 14:35 And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.

Qur'an 14:36 My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful.

Qur'an 14:37 Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.

#### **19:54–55**

Qur'an 19:54 And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger [of Allah], a prophet.

Qur'an 19:55 He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

#### **Qur'anic commentary**

Islam regards Ishmael as both a prophet and an ancestor associated with the Abrahamic sanctuary at Mecca.

Qur'an 2 portrays Abraham and Ishmael raising the foundations of the House and praying for a messenger to arise among their descendants.

Muslim interpreters therefore connect the biblical promise concerning Ishmael's nation with the later rise of an Arabian prophetic community.

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### **131. Genesis 17:20**

#### **Old Testament**

#### **Genesis 17:20**

Genesis 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Ishmael is blessed and promised abundant descendants and a great nation.

#### **Compared with**

#### **Qur'an 2:124–129**

Qur'an 2:124 And [remember] when his Lord tried Abraham with [His] commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. [Abraham] said: And of my offspring [will there be leaders]? He said: My covenant includeth not wrong-doers.

Qur'an 2:125 And when We made the House [at Makka] a resort for mankind

and sanctuary, [saying]: Take as your place of worship the place where Abraham stood [to pray]. And We imposed a duty upon Abraham and Ishmael, [saying]: Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves [in worship].

Qur'an 2:126 And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!

Qur'an 2:127 And when Abraham and Ishmael were raising the foundations of the House, [Abraham prayed]: Our Lord! Accept from us [this duty]. Lo! Thou, only Thou, art the Hearer, the Knower.

Qur'an 2:128 Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

Qur'an 2:129 Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

### **14:39**

Qur'an 14:39 Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.

### **19:54–55**

Qur'an 19:54 And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger [of Allah], a prophet.

Qur'an 19:55 He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

### **Qur'anic commentary**

The Qur'an explicitly honors Ishmael.

Qur'an 19 calls him truthful to his promise and a messenger and prophet. Consequently, Islamic theology rejects any idea that belonging to Ishmael's lineage inherently places a people outside Abrahamic blessing.

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## **132. Isaiah 42:1–12**

### **Old Testament**

### **Isaiah 42:1–12**

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isaiah 42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the

street.

Isaiah 42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

Isaiah 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isaiah 42:5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

Isaiah 42:7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Isaiah 42:8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

Isaiah 42:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Isaiah 42:10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

Isaiah 42:11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Isaiah 42:12 Let them give glory unto the LORD, and declare his praise in the islands.

The chapter describes God's servant, justice among the nations, a new song, and includes a reference to **Kedar**.

### **Qur'anic passages often compared**

#### **7:157**

Qur'an 7:157 Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel [which are] with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.

#### **21:107**

Qur'an 21:107 We sent thee not save as a mercy for the peoples.

#### **34:28**

Qur'an 34:28 And We have not sent thee [O Muhammad] save as a bringer of

good tidings and a warner unto all mankind; but most of mankind know not.

#### **48:8–9**

Qur'an 48:8 Lo! We have sent thee [O Muhammad] as a witness and a bearer of good tidings and a warner,

Qur'an 48:9 That ye [mankind] may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.

#### **61:6**

Qur'an 61:6 And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was [revealed] before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.

#### **Qur'anic commentary**

Muslim interpreters particularly emphasize four elements:

1. a servant associated with bringing justice,
2. a mission extending to the nations,
3. a “new song,”
4. and the explicit mention of **Kedar**.

Genesis 25:13 identifies Kedar as a son of Ishmael, which creates the Arabian connection used in Muslim interpretation.

Qur'an 34:28 describes Muhammad's mission as extending to humanity generally, while Qur'an 21:107 calls his mission a mercy to the worlds. Nevertheless, identifying Isaiah's servant specifically as Muhammad is an interpretive argument and is disputed by Jewish and Christian interpreters.

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### **133. Isaiah 21:13–17**

#### **Old Testament**

#### **Isaiah 21:13–17**

Isaiah 21:13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

Isaiah 21:14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

Isaiah 21:15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

Isaiah 21:16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

Isaiah 21:17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken

it.

The oracle contains references to **Arabia, Tema and Kedar.**

### **Qur'anic material sometimes compared**

#### **8:5–19**

Qur'an 8:5 Even as thy Lord caused thee [Muhammad] to go forth from thy home with the Truth, and lo! a party of the believers were averse [to it].

Qur'an 8:6 Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.

Qur'an 8:7 And when Allah promised you one of the two bands [of the enemy] that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;

Qur'an 8:8 That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;

Qur'an 8:9 When ye sought help of your Lord and He answered you [saying]: I will help you with a thousand of the angels, rank on rank.

Qur'an 8:10 Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.

Qur'an 8:11 When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm [your] feet thereby.

Qur'an 8:12 When thy Lord inspired the angels, [saying]: I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

Qur'an 8:13 That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, [for him] lo! Allah is severe in punishment.

Qur'an 8:14 That [is the award], so taste it, and [know] that for disbelievers is the torment of the Fire.

Qur'an 8:15 O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.

Qur'an 8:16 Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.

Qur'an 8:17 Ye [Muslims] slew them not, but Allah slew them. And thou [Muhammad] threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.

Qur'an 8:18 That [is the case]; and [know] that Allah [it is] Who maketh weak the plan of disbelievers.



Qur'an 8:19 [O Qureysh!] If ye sought a judgment, now hath the judgment come unto you. And if ye cease [from persecuting the believers] it will be better for you, but if ye return [to the attack] We also shall return. And your host will avail you naught, however numerous it be, and [know] that Allah is with the believers [in His Guidance].

#### **9:40**

Qur'an 9:40 If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's Word it was that became the uppermost. Allah is Mighty, Wise.

#### **48:1-3**

Qur'an 48:1 Lo! We have given thee [O Muhammad] a signal victory,

Qur'an 48:2 That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,

Qur'an 48:3 And that Allah may help thee with strong help 4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise 5. That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph 6. And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.

#### **Qur'anic commentary**

Some Muslim apologetic interpretations connect Isaiah 21 with events in early Islamic history because of its Arabian geography and references to Kedar.

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### **134. Habakkuk 3:3**

#### **Old Testament**

#### **Habakkuk 3:3**

Habakkuk 3:3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

The passage mentions Teman and Mount Paran.

### **Compared with**

#### **Qur'an 95:1-3**

Qur'an 95:1 By the fig and the olive,

Qur'an 95:2 By Mount Sinai,

Qur'an 95:3 And by this land made safe;

#### **Qur'an 48:1-3**

Qur'an 48:1 Lo! We have given thee [O Muhammad] a signal victory,

Qur'an 48:2 That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,

Qur'an 48:3 And that Allah may help thee with strong help 4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise 5. That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph 6. And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.

### **Qur'anic commentary**

Muslim interpreters who connect Paran with Arabia sometimes read this imagery as participating in a broader biblical geographical pattern pointing toward Arabian revelation.

Again, the Qur'an itself does not quote Habakkuk 3:3 and identify it with Muhammad.

It is therefore an interpretive Muslim argument.

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## **PSALMS AND THE QUR'AN**

### **135. The righteous inherit the land**

#### **Old Testament**

#### **Psalms 37:9**

Psalms 37:9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

#### **Psalms 37:11**

Psalm 37:11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

### **Psalm 37:22**

Psalm 37:22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

### **Psalm 37:29**

Psalm 37:29 The righteous shall inherit the land, and dwell therein for ever.

### **Qur'an**

#### **21:105**

Qur'an 21:105 And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:

### **Qur'anic commentary**

This is one of the most important direct Qur'an–Psalms correspondences.

Qur'an 21:105 explicitly says that God wrote in the **Zabur** after the Reminder that His righteous servants would inherit the land/earth.

Psalm 37 repeatedly states that the righteous or meek will inherit the land.

Unlike many proposed prophetic parallels, the Qur'an itself explicitly associates this teaching with the Psalms/Zabur. Your source highlights exactly this point.

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## **“THE EARTH BELONGS TO GOD”**

### **136**

### **Old Testament**

#### **Psalm 24:1**

Psalm 24:1 The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

#### **Psalm 50:12**

Psalm 50:12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

#### **Psalm 89:11**

Psalm 89:11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

### **Qur'an**

#### **7:128**

Qur'an 7:128 And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty [unto Him].

#### **21:105**

Qur'an 21:105 And verily we have written in the Scripture, after the Reminder:

My righteous slaves will inherit the earth:

### **39:74**

Qur'an 39:74 They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.

### **Qur'anic commentary**

The Qur'an teaches that ownership in the absolute sense belongs to God. Human beings may possess property legally, but ultimately creation belongs to its Creator.

Qur'an 7:128 therefore tells Moses' people that the earth belongs to God and He grants its inheritance according to His wisdom.

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## **THE HEAVENS DECLARE GOD'S GLORY**

### **137**

### **Old Testament**

### **Psalms 19:1–4**

Psalms 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

Psalms 19:2 Day unto day uttereth speech, and night unto night sheweth knowledge.

Psalms 19:3 There is no speech nor language, where their voice is not heard.

Psalms 19:4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

### **Psalms 148**

### **Qur'an**

### **17:44**

Qur'an 17:44 The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.

### **24:41**

Qur'an 24:41 Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.

### **57:1**

Qur'an 57:1 All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.

### **59:1**

Qur'an 59:1 All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.

## **61:1**

Qur'an 61:1 All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.

## **62:1**

Qur'an 62:1 All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.

## **64:1**

Qur'an 64:1 All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth Sovereignty and unto Him belongeth praise, and He is Able to do all things.

## **Qur'anic commentary**

The Qur'an repeatedly says that everything in the heavens and earth **glorifies God**.

Creation therefore functions as a cosmic sign pointing beyond itself toward the Creator.

Psalm 19's declaration that the heavens proclaim God's glory fits naturally with the Qur'anic concept of **āyāt** — **signs**.

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## **EVERYTHING PRAISES GOD**

### **138**

### **Old Testament**

#### **Psalm 69:34**

Psalm 69:34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

#### **Psalm 96:11–12**

Psalm 96:11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Psalm 96:12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

#### **Psalm 98:7–8**

Psalm 98:7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Psalm 98:8 Let the floods clap their hands: let the hills be joyful together

#### **Psalm 148:1–13**

Psalm 148:1 Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

Psalm 148:2 Praise ye him, all his angels: praise ye him, all his hosts.

Psalm 148:3 Praise ye him, sun and moon: praise him, all ye stars of light.

Psalm 148:4 Praise him, ye heavens of heavens, and ye waters that be above the

heavens.

Psalm 148:5 Let them praise the name of the LORD: for he commanded, and they were created.

Psalm 148:6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

Psalm 148:7 Praise the LORD from the earth, ye dragons, and all deeps:

Psalm 148:8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

Psalm 148:9 Mountains, and all hills; fruitful trees, and all cedars:

Psalm 148:10 Beasts, and all cattle; creeping things, and flying fowl:

Psalm 148:11 Kings of the earth, and all people; princes, and all judges of the earth:

Psalm 148:12 Both young men, and maidens; old men, and children:

Psalm 148:13 Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

## **Qur'an**

### **17:44**

Qur'an 17:44 The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.

### **21:79**

Qur'an 21:79 And We made Solomon to understand [the case]; and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn [His] praise along with David. We were the doers [thereof].

### **22:18**

Qur'an 22:18 Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.

### **24:41**

Qur'an 24:41 Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.

### **57:1**

Qur'an 57:1 All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.

## **Qur'anic commentary**

Qur'an 17:44 goes especially far: everything praises God, although human beings do not understand the manner of its praise.

The Qur'anic universe is therefore not spiritually silent.

Human worship takes place within a creation already engaged in glorifying its Creator.

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## **HUMAN LIFE IS TEMPORARY**

**139**

### **Old Testament**

#### **Psalm 39:4–6**

Psalm 39:4 LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

Psalm 39:5 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

Psalm 39:6 Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

#### **Psalm 90:3–12**

Psalm 90:3 Thou turnest man to destruction; and sayest, Return, ye children of men.

Psalm 90:4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Psalm 90:5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

Psalm 90:6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

Psalm 90:7 For we are consumed by thine anger, and by thy wrath are we troubled.

Psalm 90:8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

Psalm 90:9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

Psalm 90:10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Psalm 90:11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

Psalm 90:12 So teach us to number our days, that we may apply our hearts unto wisdom.

#### **Ecclesiastes 1:2**

Ecclesiastes 1:2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

#### **Isaiah 40:6–8**

Isaiah 40:6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

Isaiah 40:7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

## **Qur'an**

### **3:185**

Qur'an 3:185 Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

### **18:45–46**

Qur'an 18:45 And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is able to do all things.

Qur'an 18:46 Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.

### **29:64**

Qur'an 29:64 This life of the world is but a pastime and a game. Lo! the home of the Hereafter - that is Life, if they but knew.

### **40:39**

Qur'an 40:39 O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.

### **57:20**

Qur'an 57:20 Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and [also] forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.

## **Qur'anic commentary**

The Qur'an repeatedly compares worldly life to vegetation:

- rain produces growth,
- plants flourish,
- they dry,
- and finally disappear.



The image teaches impermanence.

The world is not meaningless, but it is **temporary and morally testing**, while the hereafter is enduring.

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## **WEALTH IS A TEST**

**140**

### **Old Testament**

#### **Deuteronomy 8:11–18**

Deuteronomy 8:11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

Deuteronomy 8:12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

Deuteronomy 8:13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Deuteronomy 8:14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

Deuteronomy 8:15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

Deuteronomy 8:16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

Deuteronomy 8:17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

Deuteronomy 8:18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

#### **Psalms 49:6–20**

Psalms 49:6 They that trust in their wealth, and boast themselves in the multitude of their riches;

Psalms 49:7 None of them can by any means redeem his brother, nor give to God a ransom for him:

Psalms 49:8 (For the redemption of their soul is precious, and it ceaseth for ever:)

Psalms 49:9 That he should still live for ever, and not see corruption.

Psalms 49:10 For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Psalms 49:11 Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own

names.

Psalm 49:12 Nevertheless man being in honour abideth not: he is like the beasts that perish.

Psalm 49:13 This their way is their folly: yet their posterity approve their sayings. Selah.

Psalm 49:14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

Psalm 49:15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Psalm 49:16 Be not thou afraid when one is made rich, when the glory of his house is increased;

Psalm 49:17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

Psalm 49:18 Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.

Psalm 49:19 He shall go to the generation of his fathers; they shall never see light.

Psalm 49:20 Man that is in honour, and understandeth not, is like the beasts that perish.

### **Proverbs 11:4, 28**

#### **Qur'an**

#### **8:28**

Qur'an 8:28 And know that your possessions and your children are a test, and that with Allah is immense reward.

#### **18:46**

Qur'an 18:46 Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.

#### **34:37**

Qur'an 34:37 And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good [he draweth near]. As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls.

#### **57:20**

Qur'an 57:20 Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and [also]

forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.

### **63:9**

Qur'an 63:9 O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.

### **64:15**

Qur'an 64:15 Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.

### **Qur'anic commentary**

Wealth in the Qur'an is neither intrinsically evil nor proof of divine approval.

It is a **fitnah** — test.

Money can become:

- a means of gratitude and charity,
- or a source of arrogance and distraction.

Qur'an 34:37 specifically rejects the assumption that wealth and children automatically bring a person nearer to God.

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## **DEATH IS CERTAIN**

### **141**

### **Old Testament**

#### **Genesis 3:19**

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

#### **Ecclesiastes 3:20**

Ecclesiastes 3:20 All go unto one place; all are of the dust, and all turn to dust again.

#### **Ecclesiastes 9:5**

Ecclesiastes 9:5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

#### **Psalms 89:48**

Psalms 89:48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

### **Qur'an**

### **3:185**

Qur'an 3:185 Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the

Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

#### **4:78**

Qur'an 4:78 Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing [O Muhammad]. Say [unto them]: All is from Allah. What is amiss with these people that they come not nigh to understand a happening?

#### **21:35**

Qur'an 21:35 Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.

#### **29:57**

Qur'an 29:57 Every soul will taste of death. Then unto Us ye will be returned.

#### **50:19**

Qur'an 50:19 And the agony of death cometh in truth. [And it is said unto him]: This is that which thou wast wont to shun.

### **Qur'anic commentary**

One of the Qur'an's repeated declarations is:

#### **Every soul will taste death.**

Death is unavoidable regardless of human wealth, location or strength. However, Qur'anic theology treats death as transition toward resurrection and accountability, not annihilation of moral significance.

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## **NO ESCAPE FROM GOD**

### **142**

#### **Old Testament**

#### **Psalm 139:7–12**

Psalm 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

Psalm 139:8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

Psalm 139:9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Psalm 139:10 Even there shall thy hand lead me, and thy right hand shall hold me.

Psalm 139:11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

Psalm 139:12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

### **Jeremiah 23:23–24**

Jeremiah 23:23 Am I a God at hand, saith the LORD, and not a God afar off?

Jeremiah 23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

### **Amos 9:2–4**

Amos 9:2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

Amos 9:3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

Amos 9:4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

### **Qur'an**

#### **4:78**

Qur'an 4:78 Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing [O Muhammad]. Say [unto them]: All is from Allah. What is amiss with these people that they come not nigh to understand a happening?

#### **6:59**

Qur'an 6:59 And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but [it is noted] in a clear record.

#### **50:16**

Qur'an 50:16 We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein.

#### **57:4**

Qur'an 57:4 He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.

#### **58:7**

Qur'an 58:7 Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.

### **Qur'anic commentary**

No physical location places a person outside God's knowledge or authority.

Qur'an 4:78 emphasizes that death reaches human beings even in fortified structures.

Qur'an 50:16 emphasizes God's intimate knowledge of the human person. The point is divine omnipresence in knowledge and power, not that God is physically contained within creation.

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## **GOD KNOWS THE HEART**

**143**

### **Old Testament**

#### **1 Samuel 16:7**

1 Samuel 16:7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

#### **1 Kings 8:39**

1 Kings 8:39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

#### **Psalms 44:21**

Psalms 44:21 Shall not God search this out? for he knoweth the secrets of the heart.

#### **Jeremiah 17:10**

Jeremiah 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

### **Qur'an**

#### **3:29**

Qur'an 3:29 Say, [O Muhammad]: Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.

#### **5:7**

Qur'an 5:7 O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and [wash] your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

### **8:43**

Qur'an 8:43 When Allah showed them unto thee [O Muhammad] in thy dream as few in number, and if He had shown them to thee as many, ye [Muslims] would have faltered and would have quarrelled over the affair. But Allah saved [you]. Lo! He knoweth what is in the breasts [of men].

### **11:5**

Qur'an 11:5 Lo! now they fold up Him. At the very moment knoweth that which they Aware of what is in the their breasts that they may hide [their thoughts] from when they cover themselves with their clothing, Allah keep hidden and that which they proclaim. Lo! He is breasts [of men].

### **50:16**

Qur'an 50:16 We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein.

### **Qur'anic commentary**

The Qur'an repeatedly distinguishes outward appearance from inward reality.

Nothing concealed within the **ṣudūr** — **breasts/hearts** escapes God. Consequently, Islamic morality cannot be reduced to public conformity. Intention matters because God knows the motive beneath the act.

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## **GRATITUDE**

### **144**

### **Old Testament**

#### **Psalms 100**

#### **Psalms 107:1**

Psalms 107:1 O give thanks unto the LORD, for he is good: for his mercy endureth for ever.

#### **Psalms 136:1**

Psalms 136:1 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

### **Qur'an**

### **2:152**

Qur'an 2:152 Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.

### **14:7**

Qur'an 14:7 And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.

### **16:114**

Qur'an 16:114 So eat of the lawful and good food which Allah hath provided for

you, and thank the bounty of your Lord if it is Him ye serve.

### **31:12**

Qur'an 31:12 And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for [the good of] his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise.

### **Qur'anic commentary**

Gratitude, **shukr**, is a major Qur'anic virtue.

Qur'an 14:7 promises increase to those who are grateful.

Gratitude involves more than verbal thanks: blessings should be recognized as coming from God and then used responsibly.

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## **GOD TESTS PEOPLE**

### **145**

### **Old Testament**

#### **Genesis 22:1**

Genesis 22:1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

#### **Deuteronomy 8:2**

Deuteronomy 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

#### **Job 1-2**

#### **Psalms 66:10**

Psalms 66:10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

### **Qur'an**

#### **2:155-157**

Qur'an 2:155 And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast, Qur'an 2:156 Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.

Qur'an 2:157 Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.

### **3:186**

Qur'an 3:186 Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off [evil], then that is of the steadfast heart of things.



## **21:35**

Qur'an 21:35 Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.

## **29:2–3**

Qur'an 29:2 Do men imagine that they will be left [at ease] because they say, We believe, and will not be tested with affliction?

Qur'an 29:3 Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign.

## **67:2**

Qur'an 67:2 Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,

## **Qur'anic commentary**

The Qur'an rejects the idea that professing faith guarantees freedom from testing.

Qur'an 29:2–3 specifically asks whether people imagine they can say “We believe” without being tested.

Qur'an 67:2 says life and death themselves were created as a test concerning whose deeds will be best.

Trials therefore expose sincerity, patience and faith.

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## **GOOD AND EVIL DEEDS RECORDED/JUDGED**

### **146**

### **Old Testament**

### **Ecclesiastes 12:14**

Ecclesiastes 12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

### **Daniel 7:10**

Daniel 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

### **Qur'an**

### **18:49**

Qur'an 18:49 And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one.

### **21:47**

Qur'an 21:47 And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed,

We bring it. And We suffice for reckoners.

### **99:6–8**

Qur'an 99:6 That day mankind will issue forth in scattered groups to be shown their deeds.

Qur'an 99:7 And whoso doeth good an atom's weight will see it then,

Qur'an 99:8 And whoso doeth ill an atom's weight will see it then.

### **Qur'anic commentary**

The Qur'an combines two concepts:

**recording** and **weighing**.

Human actions are not forgotten, and judgment evaluates them with perfect justice.

Surah 99 emphasizes the extraordinary precision of judgment by stating that even the smallest amount of good or evil will be seen.

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## **THE SCALE / WEIGHING OF DEEDS**

### **147**

### **Old Testament imagery**

#### **Job 31:6**

Job 31:6 Let me be weighed in an even balance that God may know mine integrity.

#### **Daniel 5:27**

Daniel 5:27 TEKEL; Thou art weighed in the balances, and art found wanting.

### **Qur'an**

#### **7:8–9**

Qur'an 7:8 The weighing on that day is the true [weighing]. As for those whose scale is heavy, they are the successful.

Qur'an 7:9 And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.

#### **21:47**

Qur'an 21:47 And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.

#### **23:102–103**

Qur'an 23:102 Then those whose scales are heavy, they are the successful.

Qur'an 23:103 And those whose scales are light are those who lose their souls, in hell abiding.

#### **101:6–9**

Qur'an 101:6 Then, as for him whose scales are heavy [with good works],

Qur'an 101:7 He will live a pleasant life.

Qur'an 101:8 But as for him whose scales are light,  
Qur'an 101:9 A bereft and Hungry One will be his mother,

### **Qur'anic commentary**

The **mīzān** — **scale/balance** is an important Qur'anic image of divine judgment.

It signifies that judgment is measured rather than arbitrary.

Qur'an 21:47 explicitly says that God will establish just balances and that no soul will be wronged even slightly.

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## **FEAR OF GOD / TAQWA**

**148**

### **Old Testament**

#### **Deuteronomy 10:12**

Deuteronomy 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

#### **Psalms 111:10**

Psalms 111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

#### **Proverbs 1:7**

Proverbs 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

#### **Ecclesiastes 12:13**

Ecclesiastes 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

### **Qur'an**

**2:2**

Qur'an 2:2 Explicitly allow Apostasy.

**2:197**

Qur'an 2:197 The pilgrimage is [in] the well-known months, and whoever is minded to perform the pilgrimage therein [let him remember that] there is [to be] no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves [Hereafter]; for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

**3:102**

Qur'an 3:102 O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered [unto Him]

## **49:13**

Qur'an 49:13 O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.

## **65:2–3**

Qur'an 65:2 Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,

Qur'an 65:3 And will provide for him from [a quarter] whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.

## **Qur'anic commentary**

The Qur'anic concept **taqwā** is richer than simple terror.

It includes:

- awareness of God,
- reverence,
- moral vigilance,
- obedience,
- and guarding oneself against sin.

Qur'an 49:13 declares that the most honored person before God is the one possessing the greatest taqwā.

This makes moral and spiritual character—not race, wealth or lineage—the Qur'anic criterion of nobility.

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## **WISDOM**

### **149**

#### **Old Testament**

#### **Proverbs 1:7**

Proverbs 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

#### **Proverbs 2:6**

Proverbs 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

#### **Proverbs 9:10**

Proverbs 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.

#### **Qur'an**

## **2:269**

Qur'an 2:269 He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.

## **17:39**

Qur'an 17:39 This is [part] of that wisdom wherewith thy Lord hath inspired thee [O Muhammad]. And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned.

## **31:12**

Qur'an 31:12 And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for [the good of] his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise.

### **Qur'anic commentary**

Wisdom, **ḥikmah**, is treated as a major divine gift.

Qur'an 2:269 says that whoever receives wisdom has received abundant good.

Qur'an 31 associates wisdom with Luqman's gratitude toward God.

In the Qur'anic worldview, genuine wisdom ultimately leads toward recognition of God, righteous conduct and proper judgment.

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## **GOD GUIDES WHOM HE WILLS**

### **150**

### **Old Testament**

#### **Psalms 25:4–9**

Psalms 25:4 Shew me thy ways, O LORD; teach me thy paths.

Psalms 25:5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Psalms 25:6 Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Psalms 25:7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

Psalms 25:8 Good and upright is the LORD: therefore will he teach sinners in the way.

Psalms 25:9 The meek will he guide in judgment: and the meek will he teach his way.

#### **Psalms 32:8**

Psalms 32:8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

#### **Proverbs 3:5–6**

Proverbs 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.

Proverbs 3:6 In all thy ways acknowledge him, and he shall direct thy paths.

## **Qur'an**

### **2:272**

Qur'an 2:272 The guiding of them is not thy duty [O Muhammad], but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.

### **6:125**

Qur'an 6:125 And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.

### **16:93**

Qur'an 16:93 Had Allah willed He could have made you [all] one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.

### **28:56**

Qur'an 28:56 Lo! thou [O Muhammad] guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright. 57. out the But And they say: If we were to follow the Guidance with thee we should be torn of our land. Have We not established for them a sure sanctuary, whereunto produce of all things is brought [in trade], a provision from Our presence? most of them know not.

### **39:23**

Qur'an 39:23 Allah hath [now] revealed the fairest of statements, a Scripture consistent, [wherein promises of reward are] paired [with threats of punishment], whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide.

## **Qur'anic commentary**

Guidance belongs ultimately to God.

Qur'an 28:56 makes an important distinction: even Muhammad cannot place faith inside the heart of someone he loves; **God is the ultimate giver of guidance.**

At the same time, the Qur'an repeatedly commands people to:

- seek truth,

- think,
- listen,
- repent,
- and respond to revelation.

Divine guidance and human moral responsibility therefore operate together within Qur'anic theology.

Qur'an 39:23 describes revelation itself as a means through which God guides those who turn toward Him.

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### Overall Qur'anic conclusion

Across sections **80–150**, this collection reveals several major areas of continuity between the Old Testament and Qur'an:

1. **One sovereign God** — Isaiah's declarations that no other God exists correspond strongly with Qur'anic *tawḥīd*.
2. **Prophetic revelation** — God communicates His commands through chosen human messengers.
3. **Earlier revelation** — the Qur'an explicitly recognizes Moses, the Torah, David/Psalms and earlier prophets.
4. **Resurrection and judgment** — both traditions teach divine accountability beyond death.
5. **Moral responsibility** — justice, charity, care for parents, orphans and vulnerable people, humility, patience and forgiveness are repeatedly commanded.
6. **Condemnation of idolatry** — both traditions insist that worship belongs to God rather than created things.
7. **Human life is temporary** — wealth and worldly success cannot substitute for righteousness.
8. **God's knowledge and sovereignty are absolute** — nothing is concealed from Him.
9. **The righteous inherit the earth/land** — Qur'an 21:105 explicitly connects this statement with the Zabur/Psalms.
10. **Proposed prophecies of Muhammad require a separate category** — passages such as Deuteronomy 18, Isaiah 42, Isaiah 21 and Habakkuk 3 can be interpreted through an Islamic prophetic framework, but the Qur'an does not explicitly identify each biblical passage by chapter and verse as referring to Muhammad.

The most important Qur'anic theological theme running through the entire collection is **continuity of revelation**: Islam presents the God who revealed the Qur'an as the same God who sent Abraham, Moses, David, Jesus and the other prophets, while presenting the Qur'an as the final criterion and Muhammad as the final prophet.



# Gospel

## **5:117 Jesus' own testimony before the One God**

"Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.

## **5:116 The Ultimate Testimony of Jesus before God Almighty**

And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden.

Luke 4:8:

Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'

John 5:19:

**19 Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.**

John 19:30:

When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

John 20:17:

Jesus said, “Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”

John 5:37:

And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form,

John 4:24:

God is spirit, and his worshipers must worship in the Spirit and in truth.”

John 1:18:

18 No one has ever seen God, but the one and only Son, who is himself God and (Some manuscripts *but the only Son, who*) is in closest relation- ship with the Father, has made him known.

**5:77 Say: "O people of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even way.**

Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.

**and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. <sup>1</sup> We are even found to be misrepresenting God, because we testified of God that he raised Christ.....**

**If Christ has not been raised, your faith is futile and you are still in your sins. <sup>1</sup> Then those**

**also who have died in Christ have perished. <sup>1</sup> If for this life only we have hoped in Christ, we are of all people most to be pitied.**

(New Testament, 1 Corinthians 15 verses 14-15 and 17-19)  
References:

Perkins, PHEME. The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version (p. 2020). Oxford University Press. Kindle Edition.

## **5:18 (Both) the Jews and the Christians say: "We are sons of Allah, and his beloved."**

(Both) the Jews and the Christians say: "We are sons of Allah, and his beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men,- of the men he hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)"

Sons of Allah:

Cf. Job, 38:7; "When the morning stars sang together, and all the sons of God shouted for joy."

In the 29th Psalm, 1st verse, the authorized Translation "O ye mighty" should apparently be "O ye sons of Elim". El being a name of God,

Cf. also Genesis, 6:2: "The sons of God saw the daughters of men." Beloved:

Cf. Psalms, 127:2: "He giveth his beloved sleep."

If used figuratively, these and like words refer to the love of Allah. Unfortunately, "son" used in a physical sense, or "beloved" in an exclusive sense as if Allah loved only the Jews, make a mockery of religion.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran.

## **5:17 In blasphemy indeed are those that say that Allah is Christ the son of Mary**

In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."

Qur'an 5:17 rejects the claim that God is identical with Jesus, the Messiah and son of Mary. The verse asks who could prevent God from destroying Jesus, his mother, and everyone on earth if He willed to do so. It then affirms that sovereignty over the heavens, the earth, and everything between them belongs exclusively to God, who creates according to His will and possesses power over all things.

According to *The Study Quran*, this verse is one of several Qur'anic passages that criticize beliefs concerning the divinity of Jesus. The reference to Mary may also address the elevation of Mary to an object of worship or divine status. The argument rests upon God's unrestricted creative and destructive power: Jesus, Mary, and all other human beings are created by God and remain dependent upon His will. Their created nature therefore distinguishes them from the Creator (Nasr et al., 2015).

The statement that God "creates whatsoever He will" also emphasizes His freedom to create through any means He chooses. Classical commentators such as al-Razi and al-Zamakhshari understood this phrase as explaining how Jesus could be created without a biological father. His miraculous birth does not establish divinity, because God's creative power

is not limited to ordinary biological processes. In this respect, Jesus and Mary remain human beings created by God.

The Arabic expression translated as “who would have any power against God” employs the verb *yamliku*, which can mean to possess, control, or exercise authority. This wording is contrasted with the declaration that sovereignty, or *mulk*, belongs to God. Since both terms derive from the same Arabic root, the verse emphasizes that no created being possesses authority capable of limiting or resisting God’s will.

The Qur’anic argument also challenges the Christian doctrine that Christ is uncreated or “begotten, not made,” as expressed in the Nicene Creed. By placing Jesus within the category of beings subject to God’s creative power, the verse presents him as a created servant and messenger rather than as a divine person.

Theologically oriented commentators, including al-Zamakhshari and al-Razi, recognized that the statement “God is the Messiah” may not precisely reproduce the formal language of orthodox Christian doctrine. Christianity generally teaches that Christ is divine rather than claiming that the entirety of God is restricted to the person of Christ. Nevertheless, these commentators argued that beliefs in the incarnation, Christ’s divine authority, and his participation in divine creative power ultimately produce a theological position comparable to the one criticized in the verse. Thus, the passage is interpreted as rejecting both exaggerated popular beliefs and doctrinal claims that attribute divine qualities or authority to Jesus (Nasr et al., 2015).

References:

Nasr, Hossein (2015). Study Quran.

## **5:14 The covenant of the Christians**

From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done.

Yusuf Ali writes,

The Christian Covenant may be taken to be the

charge which Jesus gave to his disciples, and which the disciples accepted, to welcome Ahmad (56:6).

Glimpses of this are to be found in the Gospel of St. John even as it exists now (John 15:26. 16:7).

It is those who call themselves "Christians" who reject this. True Christians have accepted it. The enmity between those who call themselves Christians and the Jews will continue till the Last Day.

References:

Yusuf Ali, Abdullah. Translation and Commentary of the Quran. [1]Microsoft Word – 005 Ma'ida.doc (quran4u.com)



### **3:81-82 The Covenant of the Prophets**

Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

Qur'an 3:81–82 describes a covenant established by God with the prophets and, by extension, their followers. According to this covenant, whenever God grants a community scripture and wisdom, and a later messenger appears confirming the truth already revealed, that community is required to believe in and support the new messenger. The prophets affirm their acceptance of this obligation, and God calls them to bear witness to the covenant. Those who later reject it are described as openly disobedient.

Emerick interprets this passage as establishing a continuing obligation to recognize authentic prophets who confirm earlier revelation. In his rendering, the covenant applies not only to the prophets themselves but also to their descendants and religious communities. A later messenger who confirms the essential truth of previous scriptures should therefore be accepted and assisted rather than rejected (Emerick).

According to Emerick, this principle is consistent with the expectation of future prophetic guidance found within Jewish and Christian traditions. He argues that both the Hebrew Bible and the New Testament contain passages that leave open the possibility of later messengers and require believers to respond faithfully when such guidance appears.

Muslim interpreters have identified Deuteronomy 18:15–22 as a possible biblical prediction of Prophet Muhammad for the

Jewish community. They have also interpreted John 16:7–14 as referring either to Muhammad or, in some interpretations, to the angel Gabriel. Within this reading, the promised figure would confirm the mission of Jesus, guide people toward truth, and communicate what had been received from God.

Emerick particularly connects John 16:13 with the Qur’anic description of Muhammad as a messenger who faithfully conveys revelation rather than speaking from personal desire. He questions whether the passage is best understood as referring to the Holy Spirit, as traditionally maintained in Christianity, because the promised figure is described as communicating what is heard rather than speaking independently. This interpretation remains a Muslim comparative-theological reading and differs from the conventional Christian understanding of the passage as referring to the Holy Spirit (Emerick).

#### References:

Emerick, Yahiya. *The Meaning of the Holy Qur’an in Today’s English* (p. 111, 829). Unknown. Kindle Edition.

### **3:51 It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.**

"It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight."

*Qur'an* 3:51 records Jesus' declaration that God is both his Lord and the Lord of his people. He therefore calls upon them to worship God alone, describing this commitment as the straight path.

According to *Ma'arifur Qur'an*, verse 48 describes the special qualities granted to Jesus. God would teach him scripture and wisdom, including knowledge of the Torah and the Gospel, and appoint him as a messenger to the Children of Israel. His teachings and divinely granted signs would serve as evidence of the authenticity of his prophetic mission (Shafi, n.d.).

Verse 49 identifies several miracles performed by Jesus with God's permission. These signs were intended to demonstrate his prophethood and provide sufficient evidence for those who were sincerely willing to believe. The miracles did not indicate independent divine power in Jesus; rather, they occurred through the authority and permission of God.

Verse 50 explains that Jesus came to confirm the truth of the Torah revealed before him. He also declared that certain restrictions imposed under the Mosaic law would be made lawful for the Children of Israel. The commentary interprets this as a partial abrogation of earlier legal rulings through the new religious law revealed to Jesus. Once his prophethood had been established through divine signs, his authority to communicate these legal changes also became established.

In verse 51, Jesus summarizes the essential content of his message. He urges the Children of Israel to remain conscious of God, avoid disobedience, and follow his prophetic guidance. His teaching is condensed into two fundamental principles: the correct belief that God alone is the Lord of Jesus and all humanity, and the correct practice of worshipping Him alone.

The commentary presents these principles as the ideal union of faith and righteous action. Recognition of God's exclusive lordship represents the foundation of belief, while worship and obedience represent its practical expression. Together, they constitute the straight path, leading to salvation, spiritual perfection, and nearness to God (Shafi, n.d.).

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 pg. 73-74).

### 3:50

**Qur'an 3:50 And [I come] confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.**

“(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.

Qur'an 3:50 presents Jesus as confirming the Torah that had been revealed before him while also making lawful some matters that had previously been prohibited. He declares that he has come with a sign from God and therefore calls upon the Children of Israel to remain conscious of God and obey his prophetic guidance.

According to Maududi, Jesus preached the same essential monotheistic religion taught by Moses and the earlier prophets. Maududi argues that this continuity is also reflected in the New Testament. In the Sermon on the Mount, Jesus states that he did not come to abolish the Law and the Prophets but to fulfil them (Matthew 5:17). This statement is interpreted as affirming the authority and fundamental truth of the earlier divine law rather than rejecting it (Maududi, n.d.).

The same principle is reflected in Jesus' response when asked to identify the greatest commandment. He emphasized complete devotion to God and love for one's neighbour, describing these principles as the foundation upon which the Law and the Prophets depend (Matthew 22:37–40). Maududi understands this teaching as evidence that Jesus preserved the

central religious and moral principles of the earlier prophetic tradition.

Jesus also instructed his disciples to respect the religious teachings associated with the authority of Moses while avoiding the hypocritical conduct of certain religious leaders who failed to practise what they taught (Matthew 23:2–3). This distinction suggests that Jesus criticized the behaviour and interpretations of particular scholars rather than rejecting the revealed law itself.

Maududi explains that Jesus' role in making certain prohibited matters lawful involved removing restrictions that were not part of the original divine law. Over time, additional prohibitions had allegedly entered Jewish religious practice through popular superstition, excessive legal interpretation, extreme asceticism, and external social or cultural influences. These human additions had become confused with genuine revelation.

Accordingly, Jesus' legal reforms were not based on personal preference or human invention. He distinguished authentic divine commandments from later religious additions and determined what was lawful and unlawful according to God's guidance. His mission therefore combined confirmation of the original Torah with correction of practices that had departed from its intended principles (Maududi).

References:

Maududi, Abul Ala (2010). *Tafhim ul Quran*. (note 24, 25 and 26).

### 3:41 Zakariya

He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."

With reference to verse 41, Sayyidna Zakariyya's purpose behind requesting a sign (of pregnancy) was to be happy at the prospect and thus be enabled to show their gratitude all along even prior to the actual birth of the child. So, Allah gave him the sign stated above.

The sign given was remarkably suitable to its purpose. His request for a sign was prompted by his wish to show his gratefulness. Now, the sign set for him leaves him incapable of doing anything but this. Even a hundred signs would have not done what this one sign did and, of course, the noble purpose he had on his mind was all too' well accomplished. (Bayan al-Qur'an)

References:

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 verse 41). English - Maariful Quran : Mufti Muhammad Shafi (r.a) : Free Download, Borrow, and Streaming : Internet Archive

### 3:39 John the Baptist

While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righteous."

According to Maariful Quran,

The expression: 'a word of Allah' refers to Sayyidna 'Isa (peace be upon him). This term is used for him because he was created, in an unusual manner, simply by the will and command of Allah - without a parental linkage.

According to Anwar ul Bayan,

Who are the "Salihin" (Righteous)

This word is derived from the root word "salih" which denotes one who abstains from sins, performs virtuous actions and always turns to Allah. Such people are of numerous ranks, the highest from whom are the Prophets (peace be upon them) since they are "masum" (innocent/ protected from committing sins).

Sayyidina Sulaiman (peace be upon him) made the following supplication (dua), *"Make me, out of Your mercy, from amongst Your pious (salihin) bondsmen."* (Surah Naml, verse 19) In numerous verses of Surah Anbiya Allah mentions that many of the Prophets (peace be upon them) were from amongst the Righteous (Salihin). From these verses it is gathered that the quality of piety is indeed one of great merit and an integral part of the good people.



### References:

Madani, Muhammad. Anwar ul Bayan. (vol. 1 p. 377)

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 surah 3 verse 39).

### 3:36 Mary

When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."

In the religious code of earlier prophets, there was a method of worship through which a child, out of one's children, could be freed from all worldly services and devoted exclusively for Allah. Following this practice, the mother of Sayyidah Maryam made a vow during her pregnancy that she would let the newborn serve Baitul-Maqdis in the way of Allah and that she would not put the child on worldly chores. Sayyidah Maryam's mother thought that she will deliver a male child. But, when she delivered a girl, she was full of remorse thinking that a girl would not be able to do this duty. But Allah Almighty, out of His consideration for the sincerity of Sayyidah Maryam's mother, accepted that very girl and thereby made her status distinct from any other girl of the world. (Maarifur Quran Vol 2 pg. 63)

Narrated Sa'id bin Al-Musaiyab:

Abu Huraira said, "The Prophet (S) said, 'No child is born but that, Satan touches it when it is born whereupon it starts crying loudly because of being touched by Satan, except Mary and her son.'" Abu Huraira then said, "Recite, if you wish: "And I seek Refuge with You (Allah) for her and her offspring from Satan, the outcast." (3.36)

References:

Reference : [1]Sahih al-Bukhari 4548 In-book reference : Book 65, Hadith 71USC-MSA web (English) reference : Vol. 6, Book 60, Hadith 71(deprecated numbering scheme)

Shafi, Muhammad (2008). Maariful Quran. (Vol .2 pg. 63)

### **3:21 Announce to them a grievous penalty**

As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.

According to Asad,

This passage obviously refers to a later phase of Jewish history. That the Jews actually did kill some of their prophets is evidenced, for instance, in the story of John the Baptist, as well as in the more general accusation uttered, according to the Gospel, by Jesus:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee" (Matthew xxiii, 37). See also Matthew xxiii, 34-35, Luke xi, 51 - both of which, refer to the murder of Zachariah - and I Thessalonians ii, 15. The implication of continuity in, or persistent repetition of, their wrongdoing transpires from the use of the auxiliary verb *kanu* in this context. (Surah 2 note 48)

Yahiya Emerick writes,

"II Chronicles 24:20-22 is the immediate reference here. The Christian New Testament echoes a similar sentiment where Jesus is quoted (referencing the incident in II Chronicles) as saying, "Woe to you, teachers of the Law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces... You who kill the prophets and stone those sent to you..." (See Matthew 23:15, 25-31, 35, 37.) Also see Jeremiah 7:9-11, 1 Kings 18:13, 19:10, I Thessalonians 2:15 and Lamentations 2:20 for other similar charges.

## References:

Asad, Muhammad (1980). The Message of the Quran.

Emerick, Yahiya. The Meaning of the Holy Qur'an in Today's English (p. 827). Unknown. Kindle Edition

# Who is the Paraclete prophesied by Jesus?

## Who Is the Paraclete Foretold by Jesus?

Al-Kadhi (1995) presents an Islamic interpretation of the Paraclete passages in the Gospel of John, arguing that Jesus' promise of a future "Comforter" or "Advocate" refers to the Prophet Muhammad rather than exclusively to the Holy Spirit. This interpretation is based on the characteristics attributed to the Paraclete in John 14–16 and on the Islamic understanding of Muhammad's prophetic mission.

The author begins by referring to 1 John 4:1–3, which instructs believers to examine the "spirits" because false prophets had appeared in the world. Al-Kadhi interprets the word *spirit* in this passage as referring to a prophet or inspired human being. According to this criterion, a true messenger of God would acknowledge Jesus Christ and affirm his genuine human existence. Islam, the author argues, satisfies this requirement because the Qur'an recognizes Jesus as the Messiah, affirms his miraculous birth, honours his mother Mary, and teaches that Jesus performed miracles by God's permission. Belief in Jesus and the other prophets is also an essential component of Islamic faith.

The Paraclete is discussed in several Johannine passages, particularly John 14:16, John 14:26, John 15:26, and John 16:7–14. These verses describe a figure who would come after Jesus, testify about him, guide people into truth, teach them what they had not yet understood, speak what he received, reveal future events, and glorify Jesus. Although John 14:26 identifies the Paraclete with the Holy Spirit, Al-Kadhi questions whether this identification represents the original meaning of all the passages. He notes that some early manuscript traditions allegedly contain the word

*Spirit* without the adjective *Holy*. On this basis, he argues that the Paraclete could be understood as an inspired human messenger rather than a purely spiritual presence.

Al-Kadhi further argues that the Paraclete's described actions resemble those of a prophet. John 16:13 states that the coming figure would not speak independently but would communicate what he had heard. The author connects this description with the Islamic belief that Muhammad received revelation through the Angel Gabriel and then recited that revelation to his followers. The Qur'an similarly teaches that Muhammad did not speak religious revelation according to personal desire but communicated what had been revealed to him.

Another central argument concerns Jesus' statement that the Paraclete would not come unless Jesus departed. Al-Kadhi maintains that the Holy Spirit was already active before and during Jesus' ministry. Biblical passages describe the Spirit of God as being present with earlier prophets and individuals such as Moses, Saul, John the Baptist, Mary, Elizabeth, Zechariah, and Simeon. The Gospel of John also reports that Jesus' disciples received the Holy Spirit while Jesus was still present with them. Therefore, the author concludes that the promised Paraclete must represent a later messenger whose mission began after Jesus' departure.

The expression "another Paraclete" is also considered significant. In 1 John 2:1, the Greek term *paraklētos* is applied to Jesus and translated as "advocate." Al-Kadhi argues that, because Jesus himself is called a Paraclete, the promise of "another Paraclete" may indicate someone comparable to Jesus in prophetic function. He interprets the Greek word translated as "another" as referring to another of the same general kind. Consequently, the promised figure would be a human prophet and messenger, rather than another manifestation of the Holy Spirit.

The author also discusses the linguistic relationship between *Parakletos* and *Periklytos*. Some Muslim writers have proposed that *Periklytos*, meaning “praised” or “glorified,” may more closely represent the original expression attributed to Jesus. Because the Arabic name *Muhammad* also conveys the meaning of one who is praised, this linguistic argument is used to connect the prophecy directly with Muhammad. Nevertheless, Al-Kadhi presents this as part of a broader textual argument rather than relying upon it alone.

The use of masculine pronouns for the Paraclete in John 16 is presented as additional support for a personal and human interpretation. The passage repeatedly refers to the Paraclete as “he” and describes him as hearing, speaking, teaching, guiding, and announcing future events. According to Al-Kadhi, these characteristics are more consistent with the activity of a prophet who receives and communicates revelation than with an impersonal spiritual influence.

Jesus’ statement that the Paraclete would guide people “into all truth” is interpreted as a promise of a more complete religious message. The Gospels portray the disciples as frequently misunderstanding Jesus and lacking the ability to receive everything he wished to teach them. Al-Kadhi argues that Muhammad later delivered a comprehensive religious system addressing worship, personal conduct, family relations, social justice, inheritance, modesty, gambling, intoxicants, and other matters. From this perspective, Islam completed and restored the monotheistic teachings associated with earlier prophets.

The Paraclete was also expected to glorify and testify about Jesus. According to the author, Muhammad fulfilled this description because the Qur’an repeatedly honours Jesus as the Messiah, a messenger of God, and one of the most distinguished prophets. It also defends Mary’s chastity and



grants her a position of exceptional honour. Islam therefore rejects hostile accusations against Jesus and Mary while requiring Muslims to respect them as part of their faith.

The statement that the Paraclete would correct the world regarding sin, righteousness, and judgment is similarly interpreted through Islamic theology. Al-Kadhi argues that Muhammad challenged the beliefs that human beings inherit another person's sin, that one person can automatically bear the guilt of others, or that salvation depends solely upon belief without moral responsibility. Islam instead teaches individual accountability: every person is judged according to faith, intentions, and actions, and no individual bears the moral burden of another.

The promise that the Paraclete would "remain forever" is understood as referring to the permanent preservation of his teachings rather than to his physical immortality. Just as earlier prophets continue to influence humanity through their messages, Muhammad continues to be present through the Qur'an and the Sunnah. Because Islam identifies Muhammad as the final prophet and presents the Qur'an as the completed revelation, the author argues that his teachings fulfil the promise of an enduring Paraclete.

Finally, the Paraclete's ability to announce future events is connected with prophecies found in the Qur'an and Islamic tradition. One example discussed by Al-Kadhi is the Qur'anic prediction that the Romans would recover from their defeat by the Persians within a limited number of years. The author regards the subsequent Roman victories as evidence that Muhammad communicated knowledge revealed by God.

In conclusion, Al-Kadhi (1995) argues that the combined characteristics of the Johannine Paraclete—coming after Jesus, speaking what he receives, guiding humanity into truth, testifying about Jesus, correcting religious errors,

announcing future events, and leaving an enduring message—correspond more closely to the prophetic mission of Muhammad than to the traditional Christian identification of the Paraclete solely with the Holy Spirit. This remains a distinctly Islamic interpretation and differs from the mainstream Christian understanding of these passages.

### 3:71

## **Qur'an 3:71 O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?**

Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?

According to *The Study Quran*, the warning in Qur'an 3:71 is closely related to the message of Qur'an 3:70 and 3:99, which criticize some among the People of the Book for rejecting God's guidance and attempting to divert believers from His path. The wording also parallels Qur'an 2:42, where they are instructed not to combine truth with falsehood or deliberately hide what they know to be true. From the Islamic interpretive perspective, these verses refer to certain Jews and Christians who rejected the prophetic mission of Muhammad despite allegedly recognizing signs of his prophethood in their scriptures, as mentioned in Qur'an 7:157. The description of them as "witnesses" may also indicate that they were familiar with the teachings of earlier prophets, whose messages affirmed the same fundamental religious truths proclaimed by Muhammad (Nasr et al., 2015).

## **26:197**

### **Qur'an 26:197 Is it not a token for them that the doctors of the Children of Israel know it?**

Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)?

According to Asad (1980), this verse refers to knowledgeable members of the Children of Israel who recognized the truth of the Qur'anic revelation and subsequently embraced Islam. The commentary cites individuals such as 'Abd Allah ibn Salam and other learned Jews of Medina during the Prophet Muhammad's lifetime, as well as Ka'b al-Ahbar and several Yemenites who accepted Islam during the caliphate of 'Umar. It also includes the many individuals of Jewish background who converted to Islam in later centuries. Learned Jews, rather than learned Christians, are specifically mentioned because the Torah remained available as a textual tradition, although Islamic scholarship maintains that it had undergone alteration. In contrast, the original revelation granted to Jesus was no longer preserved in its original form and, therefore, could not serve as direct textual evidence of the essential agreement between Jesus' teachings and the message of the Qur'an.

The Message of the Qur'an (p. 1415). The Book Foundation. Kindle Edition.

## 27:76

**Qur'an 27:76 Lo! this Qur'an  
narrateth unto the Children of Israel  
most of that concerning which they  
differ.**

Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.

According to *The Study Quran*, this verse refers to disputes that existed among the Children of Israel, some of which became so intense that different groups condemned and denounced one another. These disagreements included questions concerning alleged alterations, or *tahrīf*, in the Torah and the Gospel, as well as differences regarding the requirements of Divine Law. More broadly, the verse may also be understood as affirming that the Qur'an provides universal clarification concerning fundamental theological matters, particularly the nature and unity of God (Nasr et al., 2015).

Nasr, Seyyed Hossein; Dagli, Caner K.; Dakake, Maria Massi; Lumbard, Joseph E.B.; Rustom, Mohammed. *The Study Quran* (p. 940). HarperCollins. Kindle Edition.

## The Second Coming of Jesus: Qur'an,

### Hadith, and Biblical Prophecies

Prophet Muhammad صلى الله عليه وسلم is the final prophet, and the Qur'an is the last revelation from Allah. No new prophet or scripture will ever come after him, and Islam is the complete religion until the Day of Judgment. The Qur'an itself does not explicitly mention the return of Jesus (عليه السلام), but it does hint at it. Allah says: "There is none of the People of the Book but will surely believe in him before his death, and on the Day of Resurrection he will be a witness against them" (Qur'an 4:159). Also: "And indeed, he [Jesus] will be a sign for the Hour" (Qur'an 43:61). Muslims rely not only on the Qur'an but also on the authentic sayings of the Prophet صلى الله عليه وسلم (Hadith), which clearly describe the return of Jesus. The Prophet صلى الله عليه وسلم said: "There is no prophet between me and him, that is, Jesus. He will descend. When you see him, recognize him..." (Sunan Abi Dawud 4324; Sahih Muslim 155). The Bible also records prophecies: in the Old Testament, "For to us a child is born... and the government will be on his shoulders" (Isaiah 9:6–7), and "Behold, with the clouds of heaven came one like a son of man... and his dominion is an everlasting dominion" (Daniel 7:13–14). Jesus himself foretold in the New Testament: "For the Son of Man is going to come in his Father's glory with his angels" (Matthew 16:27).

When Jesus returns, he will not come as a new prophet with new revelation, but as a follower of Prophet Muhammad صلى الله عليه وسلم. The Hadith explain: "By the One in Whose hand is my soul, the son of Mary will soon descend among you as a just judge. He will break the cross, kill the pigs, and abolish the jizya, and wealth will be so abundant that no one will accept it" (Sahih al-Bukhari 2222; Sahih Muslim 155). Another Hadith says:

“How will you be when the son of Mary descends among you and your imam is from among you?” (Sahih al-Bukhari 3448; Sahih Muslim 156). This proves he comes as a follower of Muhammad **صلى الله عليه وسلم**, not as an independent prophet. Similarly, the Bible mentions his glorious return: “Immediately after the distress of those days... they will see the Son of Man coming on the clouds of heaven, with power and great glory” (Matthew 24:29–30), and “Look, he is coming with the clouds, and every eye will see him” (Revelation 1:7). The Old Testament prophesies his just rule: “He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares” (Isaiah 2:4).

The reason Jesus must return is to fulfill the promises of Allah and the prophecies about the Messiah. The Jews rejected Jesus as the Messiah because they expected a king who would establish God’s law on earth. Christians claimed he was crucified, but Islam clarifies: “They did not kill him, nor did they crucify him, but it was made to appear so to them... rather, Allah raised him up to Himself” (Qur’an 4:157–158). Because Jesus was raised alive, he must return to complete his mission. He will rule for forty years as a just leader, establishing Tawhīd worldwide (Sunan Abi Dawud 4324). The Qur’an confirms God’s promise: “Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise” (Qur’an 3:9).

The New Testament echoes this mission: “They will see the Son of Man coming in clouds with great power and glory. And he will send out the angels and gather his elect” (Mark 13:26–27). The Old Testament also speaks of God’s eternal kingdom: “In the days of those kings, the God of heaven will set up a kingdom that will never be destroyed... it will crush all those kingdoms and bring them to an end, but it will itself endure forever” (Daniel 2:44).

These combined prophecies confirm that Jesus' return is necessary to fulfill God's word and establish His justice on earth.

Muslims believe in the second coming of Prophet 'Īsā (Jesus, peace be upon him) because it is clearly mentioned in the Qur'an and Sunnah. While all prophets were eventually accepted by their followers as messengers of God, 'Īsā (peace be upon him) was different—many of his followers mistakenly believed he claimed divinity or was the “Son of God.” The Qur'an explains that on the Day of Judgment, 'Īsā (peace be upon him) will testify that he never told people to worship him or his mother, but only to worship Allah, his Lord and their Lord. This shows that his return is not to bring a new religion or message, but to correct this misunderstanding and confirm that he was a servant and messenger of Allah, not divine himself.

The Qur'an also makes it clear that Islam is the final religion and Prophet Muhammad (peace be upon him) is the last messenger, so no new laws will be revealed. Instead, when 'Īsā (peace be upon him) returns, he will live as a follower of Prophet Muhammad's message, showing Christians and others that he never taught people to worship him. His return will expose false beliefs, “break the cross” (end false claims about his divinity), and lead people back to worshipping Allah alone. Even in the Bible, there is a reference to this in Matthew 7:21–23, where Jesus says that on the Day of Judgment many will say, “Lord, Lord, have we not prophesied in your name? ... and done many wonderful works?” but he will reply, “I never knew you; depart from me, you workers of lawlessness.”

The Prophecy:

Here Jesus says that on the Day of Judgment many will claim they



prophesied, cast out demons, and did mighty works in his name, but he will declare to them: “I never knew you; depart from me, you workers of lawlessness.”

This prophecy points to his second coming, when he will reject those who wrongly worshiped him instead of God. Therefore, the logic and need for his return is to establish truth, remove false beliefs, and confirm his true role as a prophet and messenger of Allah.

In Islamic teachings, the end times include the emergence of the Dajjāl (the Antichrist), a false messiah who will spread corruption, deception, and misguidance across the earth. He will perform extraordinary feats to confuse people, claiming divinity and leading many astray. At this critical moment, Allah will send back Prophet ‘Īsā (Jesus, peace be upon him), who never died but was raised up and will return before the Day of Judgment. Allah says: *“Rather, Allah raised him up to Himself. And Allah is Exalted in Might and Wise”* (Qur’an 4:158). He also says: *“There is none of the People of the Book but will surely believe in him before his death, and on the Day of Resurrection he will be a*

*witness against them”* (Qur’an 4:159), and: *“And indeed, he [Jesus] will be a sign for the Hour”* (Qur’an 43:61).

Jesus will descend near a white minaret in Damascus, wearing garments dyed with saffron, and will pray behind the Mahdī to show his humility. The Prophet ﷺ said: *“There is no prophet between me and him, that is, Jesus. He will descend. When you see him, recognize him: a man of medium height, reddish fair, wearing two garments dyed with saffron, with his head looking as if it is dripping though it is not wet. He will fight the people for Islam, break the cross, kill the swine, abolish the jizya (false religious dominance), and Allah will cause all religions to perish except*

*Islam. He will destroy the Dajjāl and will live on earth for forty years, then die, and the Muslims will pray over him”* (Sunan Abi Dawud 4324; Sahih al-Bukhari 3448; Sahih Muslim 155). Most importantly, he will confront the Dajjāl and kill him at the gate of Ludd (near present-day Lod in Palestine) as mentioned in Sahih Muslim (Hadith 2937). Afterward, Jesus will rule with peace and justice, uniting humanity under the worship of the One God until the end approaches.

### Why Jesus Will Kill the Dajjāl – Context of the Jews

One of the key reasons why Jesus himself, and not another prophet or leader, will be the one to kill the Dajjāl, is because

much of the Dajjāl’s deception will center on claiming to be the awaited Messiah of the Jews. According to authentic hadith, the Dajjāl will appear among the Jews and many of them will follow him, believing he is their promised savior.

The Prophet صلى الله عليه وسلم said:

*“Seventy thousand Jews from Isfahan, wearing Persian shawls, will follow the Dajjāl”* (Sahih Muslim, Hadith 2944).

This shows the false messianic claim of the Dajjāl: he will attempt to fulfill the expectations of the Jews who rejected Jesus as the Messiah. For this reason, Allah decreed that the true Messiah, Jesus son of Mary, must return and personally kill him, thereby proving once and for all that Jesus was indeed the true Messiah, not divine, and certainly the one the Jews denied.

The Qur’an also highlights how some of the Children of Israel rejected and disbelieved in Jesus, even plotting against him:

*“And [for] their saying, ‘Indeed, we have killed the*

*Messiah, Jesus, the son of Mary, the Messenger of Allah.’ And they did not kill him, nor did they crucify him; but it was made to appear so to them...” (Qur’an 4:157).*

Because they rejected him in life, Allah will send him back to vindicate the truth and remove the deception of the false messiah. When Jesus kills the Dajjāl, the truth will become undeniable, and as the Qur’an says: *“There is none of the People of the Book but will surely believe in him before his death”* (Qur’an 4:159).

Thus, Jesus’ killing of the Dajjāl serves a divine purpose:

1.

To expose the Dajjāl’s false messianic claim.

2.

To make the Jews (and Christians who deified him) realize the true status of Jesus as a Messenger of Allah and the real Messiah.

3.

To unite humanity under pure monotheism before the final Hour

## **Qur’anic commentary on Unitarian Christian Scriptural References:**

### **1. God Is One / The Father Is God**

**Qur’anic commentary:** This accords closely with the Qur’anic doctrine of *tawḥīd*: God is one, unique, and without partner. The Qur’an repeatedly states that there is no deity except Allah (Qur’an 2:163; 3:18; 20:8) and summarizes divine unity in *Sūrat al-Ikhlās*: Allah is One, self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). From a Qur’anic perspective, statements identifying the one God as the Father are read as affirmations of the one Creator, while the Qur’an does not use “Father” as a divine title and rejects divine sonship.

#### **Deuteronomy 6:4**

“Hear, O Israel: The LORD our God is one LORD.”

**Qur’anic commentary on Deuteronomy 6:4:** In relation to Deuteronomy 6:4, the doctrine of *tawḥīd* affirms God as one, unique, and without any partner. The Qur’an repeatedly declares that no deity exists except Allah (Qur’an 2:163; 3:18; 20:8), while *Sūrat al-Ikhlās* summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur’an neither uses “Father” as a divine title nor accepts divine sonship.

#### **Mark 12:28–34**

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this

is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.”

**Qur’anic commentary on Mark 12:28–34:** Read alongside Mark 12:28–34, the doctrine of tawhīd affirms God as one, unique, and without any partner. The Qur’an repeatedly declares that no deity exists except Allah (Qur’an 2:163; 3:18; 20:8), while Sūrat al-Ikhlāṣ summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4).

References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur’an neither uses “Father” as a divine title nor accepts divine sonship.

### **John 17:1–3**

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

**Qur’anic commentary on John 17:1–3:** The wording distinguishing “the only true God” from Jesus as the one sent has a particularly close conceptual parallel to Qur’an 4:171, where Jesus is called Allah’s messenger, and to 5:72, where Jesus directs worship to Allah alone.

### **1 Corinthians 8:4–6**

“As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

**Qur’anic commentary on 1 Corinthians 8:4–6:** The expression “one God, the Father” resembles the Qur’anic insistence on one supreme God, though the Qur’an does not call Allah “Father.” Qur’an 112:1–4 instead stresses divine oneness and denies begetting.

### **Ephesians 4:4–6**

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.”

**Qur’anic commentary on Ephesians 4:4–6:** From an Islamic reading of Ephesians 4:4–6, the doctrine of tawhīd affirms God as one, unique, and without any partner. The Qur’an repeatedly declares that no deity exists except Allah (Qur’an 2:163; 3:18; 20:8), while Sūrat al-Ikhlās summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur’an neither uses “Father” as a divine title nor accepts divine sonship.

### **1 Timothy 2:5**

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

**Qur’anic commentary on 1 Timothy 2:5:** In relation to 1 Timothy 2:5, the Qur’an affirms both the oneness of God and the humanity of Jesus, yet it does not accept that access to God requires Jesus as a unique mediator. Qur’an 2:186 instead presents Allah as directly near

to those who call upon Him.

## **James 2:19**

“Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”

**Qur’anic commentary on James 2:19:** When compared with James 2:19, the doctrine of tawḥīd affirms God as one, unique, and without any partner. The Qur’an repeatedly declares that no deity exists except Allah (Qur’an 2:163; 3:18; 20:8), while Sūrat al-Ikhlāṣ summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur’an neither uses “Father” as a divine title nor accepts divine sonship.

**Qur’anic commentary on Jude 25:** With respect to Jude 25, the doctrine of tawḥīd affirms God as one, unique, and without any partner. The Qur’an repeatedly declares that no deity exists except Allah (Qur’an 2:163; 3:18; 20:8), while Sūrat al-Ikhlāṣ summarizes this unity by describing Allah as One and self-sufficient, neither begetting nor begotten, with none comparable to Him (112:1–4). References to the one God as Father can therefore be understood as pointing to the single Creator, although the Qur’an neither uses “Father” as a divine title nor accepts divine sonship.

## **2. Jesus Distinguishes Himself From God**

**Qur’anic commentary:** The Qur’an likewise distinguishes Jesus from God. Jesus is the Messiah, a messenger of Allah, His word conveyed to Mary, and a spirit from Him, but believers are warned not to say “Three” and are told that Allah is one God (Qur’an 4:171). Jesus is portrayed as directing worship to Allah: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36). Thus the distinction between the sender and the sent messenger fits Qur’anic Christology.

## **John 8:40**

“But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.”

**Qur’anic commentary on John 8:40:** In relation to John 8:40, the Qur’an clearly distinguishes Jesus from Allah. Jesus is described as the Messiah, Allah’s messenger, His word conveyed to Mary, and a spirit from Him, while believers are warned against saying “Three” and are reminded that Allah is one God (Qur’an 4:171). Jesus is also portrayed as directing worship to Allah alone: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36). The distinction between the sender and the messenger therefore accords with Qur’anic Christology.

### **John 14:1**

“Let not your heart be troubled: ye believe in God, believe also in me.”

**Qur’anic commentary on John 14:1:** Read alongside John 14:1, the Qur’an clearly distinguishes Jesus from Allah. Jesus is described as the Messiah, Allah’s messenger, His word conveyed to Mary, and a spirit from Him, while believers are warned against saying “Three” and are reminded that Allah is one God (Qur’an 4:171). Jesus is also portrayed as directing worship to Allah alone: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36). The distinction between the sender and the messenger therefore accords with Qur’anic Christology.

### **John 17:3**

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

**Qur’anic commentary on John 17:3:** From an Islamic reading of John 17:3, the Qur’an clearly distinguishes Jesus from Allah. Jesus is described as the Messiah, Allah’s messenger, His word conveyed to Mary, and a spirit from Him, while believers are warned against saying “Three” and are reminded that Allah is one God (Qur’an 4:171). Jesus is also portrayed as directing worship to Allah alone: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36). The distinction between the sender and the messenger



therefore accords with Qur'anic Christology.

### **John 20:17**

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

**Qur'anic commentary on John 20:17:** In relation to John 20:17, Jesus' reference to “my God, and your God” closely matches the Qur'anic wording attributed to him: “Allah is my Lord and your Lord, so worship Him” (Qur'an 3:51; 19:36).

### **Revelation 3:12**

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

**Qur'anic commentary on Revelation 3:12:** When compared with Revelation 3:12, the Qur'an clearly distinguishes Jesus from Allah. Jesus is described as the Messiah, Allah's messenger, His word conveyed to Mary, and a spirit from Him, while believers are warned against saying “Three” and are reminded that Allah is one God (Qur'an 4:171). Jesus is also portrayed as directing worship to Allah alone: “Allah is my Lord and your Lord, so worship Him” (Qur'an 3:51; 19:36). The distinction between the sender and the messenger therefore accords with Qur'anic Christology.

## **3. Jesus Has a God**

**Qur'anic commentary:** This theme strongly parallels the Qur'an. Jesus declares Allah to be both his Lord and the Lord of others (Qur'an 3:51; 5:72; 19:36). In Qur'anic theology, having a Lord and worshipping Him marks Jesus as God's servant and messenger rather than God Himself. The Qur'an therefore treats devotion to the one God

as central to Jesus' own message.

### **Matthew 27:46**

“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My God, my God, why hast thou forsaken me?”

**Qur’anic commentary on Matthew 27:46:** In relation to Matthew 27:46, Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

### **Mark 15:34**

“And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?”

**Qur’anic commentary on Mark 15:34:** Read alongside Mark 15:34, Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

### **John 20:17**

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

**Qur’anic commentary on John 20:17:** Read alongside John 20:17, Jesus’ reference to “my God, and your God” closely matches the

Qur'anic wording attributed to him: "Allah is my Lord and your Lord, so worship Him" (Qur'an 3:51; 19:36).

## **Romans 15:6**

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

**Qur'anic commentary on Romans 15:6:** From an Islamic reading of Romans 15:6, Jesus is presented in the Qur'an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur'an 3:51; 5:72; 19:36). Worshipping and being subject

to a Lord identifies Jesus, in Qur'anic theology, as God's servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

## **2 Corinthians 1:3**

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort."

**Qur'anic commentary on 2 Corinthians 1:3:** When compared with 2 Corinthians 1:3, Jesus is presented in the Qur'an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur'an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur'anic theology, as God's servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

## **2 Corinthians 11:31**

"The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

**Qur'anic commentary on 2 Corinthians 11:31:** With respect to 2 Corinthians 11:31, Jesus is presented in the Qur'an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur'an

3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur'anic theology, as God's servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

### **Ephesians 1:3**

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

**Qur'anic commentary on Ephesians 1:3:** Viewed through the Qur'an, Ephesians 1:3 Jesus is presented in the Qur'an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur'an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur'anic theology, as God's servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

### **Ephesians 1:17**

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.”

**Qur'anic commentary on Ephesians 1:17:** A Qur'anic comparison with Ephesians 1:17 shows that Jesus is presented in the Qur'an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur'an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur'anic theology, as God's servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

### **1 Peter 1:3**

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

**Qur'anic commentary on 1 Peter 1:3:** In the Qur'anic view of this

passage, Jesus is presented in the Qur'an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur'an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur'anic theology, as God's servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

### **Revelation 1:6**

“And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”

**Qur'anic commentary on Revelation 1:6:** Against the Qur'anic background, Revelation 1:6 Jesus is presented in the Qur'an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur'an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur'anic theology, as God's servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

### **Revelation 3:2**

“Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.”

**Qur'anic commentary on Revelation 3:2:** The Qur'anic parallel to Revelation 3:2 is that Jesus is presented in the Qur'an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur'an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur'anic theology, as God's servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

### **Revelation 3:12**

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem,

which cometh down out of heaven from my God: and I will write upon him my new name.”

**Qur’anic commentary on Revelation 3:12:** For this passage, the Qur’anic position is that Jesus is presented in the Qur’an as acknowledging Allah as both his own Lord and the Lord of everyone else (Qur’an 3:51; 5:72; 19:36). Worshipping and being subject to a Lord identifies Jesus, in Qur’anic theology, as God’s servant and messenger rather than as God Himself. Devotion to the one God is therefore central to the message attributed to Jesus.

#### **4. Jesus Is Subordinate to the Father**

**Qur’anic commentary:** The Qur’an presents Jesus as completely dependent upon and obedient to Allah. His miracles occur only “by Allah’s permission” (Qur’an 3:49; 5:110), and he says that he taught people only what Allah commanded him to say (Qur’an 5:117). This supports the idea of delegated mission and authority. The Qur’an, however, speaks of Allah rather than a divine Father-Son relationship.

#### **Matthew 20:23**

“And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.”

**Qur’anic commentary on Matthew 20:23:** In relation to Matthew 20:23, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

#### **Mark 10:40**

“But to sit on my right hand and on my left hand is not mine to give;

but it shall be given to them for whom it is prepared.”

**Qur’anic commentary on Mark 10:40:** Read alongside Mark 10:40, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

### **John 5:19**

“Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do.”

**Qur’anic commentary on John 5:19:** From an Islamic reading of John 5:19, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

### **John 5:30**

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”

**Qur’anic commentary on John 5:30:** When compared with John 5:30, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

## **John 6:38**

“For I came down from heaven, not to do mine own will, but the will of him that sent me.”

**Qur’anic commentary on John 6:38:** With respect to John 6:38, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

## **John 7:16**

“Jesus answered them, and said, My doctrine is not mine, but his that sent me.”

**Qur’anic commentary on John 7:16:** Viewed through the Qur’an, John 7:16 Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

## **John 8:28–29**

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.”

**Qur’anic commentary on John 8:28–29:** A Qur’anic comparison with John 8:28–29 shows that Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as



teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur'an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

### **John 12:49–50**

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

**Qur'anic commentary on John 12:49–50:** In the Qur'anic view of this passage, Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s permission” (Qur'an 3:49; 5:110), and Qur'an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur'an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

### **John 14:28**

“Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.”

**Qur'anic commentary on John 14:28:** The statement that the Father is greater than Jesus is naturally read in Islam as consistent with Allah’s absolute supremacy over every messenger. Qur'an 4:172 identifies the Messiah as Allah’s servant.

### **1 Corinthians 11:3**

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”

**Qur'anic commentary on 1 Corinthians 11:3:** Against the Qur'anic background, 1 Corinthians 11:3 Jesus is portrayed as dependent on and obedient to Allah. His miracles take place only “by Allah’s

permission” (Qur’an 3:49; 5:110), and Qur’an 5:117 presents him as teaching only what Allah commanded. This is consistent with delegated mission and authority, while the Qur’an speaks in terms of Allah and His messenger rather than a divine Father-Son relationship.

### **1 Corinthians 15:24–28**

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

**Qur’anic commentary on 1 Corinthians 15:24–28:** The final subjection of the Son to God is particularly compatible with Qur’anic insistence that Jesus remains Allah’s servant. The Qur’an does not present this exact eschatological sequence, but Qur’an 5:116–118 portrays Jesus before Allah in complete submission.

### **5. Jesus Does Not Know Everything the Father Knows**

**Qur’anic commentary:** The Qur’an reserves exhaustive knowledge of the unseen for Allah. It states that none in the heavens and earth knows the unseen except Allah

(Qur’an 27:65), while messengers receive only what Allah chooses to disclose (Qur’an 72:26–27). Jesus himself is shown disclaiming independent knowledge when he says that Allah knows what is within him whereas he does not know what is within Allah (Qur’an 5:116). This fits a Qur’anic distinction between God’s unlimited knowledge and a messenger’s received knowledge.

### **Matthew 24:36**

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

**Qur’anic commentary on Matthew 24:36:** The Qur’anic principle is that knowledge of the Hour belongs to Allah (Qur’an 7:187; 31:34). This makes the Father -only knowledge claimed here broadly compatible with Qur’anic divine omniscience.

### **Mark 13:32**

“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

**Qur’anic commentary on Mark 13:32:** This is especially comparable to Qur’an 5:116, where Jesus acknowledges the asymmetry of knowledge between himself and Allah, and to 27:65, which reserves knowledge of the unseen to Allah.

## **6. Jesus Receives Authority From God**

**Qur’anic commentary:** The Qur’an repeatedly depicts Jesus’ powers as gifts from Allah rather than independent divine attributes. Allah taught him the Book, wisdom, Torah, and Gospel and enabled his extraordinary signs “by My permission” (Qur’an 3:48–49; 5:110). In Qur’anic terms, received authority demonstrates prophetic honor and divine support while maintaining the absolute sovereignty of Allah.

### **Matthew 28:18**

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

**Qur’anic commentary on Matthew 28:18:** The phrase “is given unto me” is important from a Qur’anic standpoint because it depicts authority as received. Qur’an 5:110 repeatedly attributes Jesus’ extraordinary capacities to Allah’s permission.

### **John 3:35**

“The Father loveth the Son, and hath given all things into his hand.”

**Qur’anic commentary on John 3:35:** In relation to John 3:35, the Qur’an treats Jesus’ abilities and authority as bestowed by Allah, not as independent divine attributes. Allah teaches him the Book, wisdom, the Torah, and the Gospel and enables his remarkable signs “by My permission” (Qur’an 3:48–49; 5:110).

Authority received in this way signifies prophetic honor and divine support while preserving Allah’s absolute sovereignty.

### **John 5:22**

“For the Father judgeth no man, but hath committed all judgment unto the Son.”

**Qur’anic commentary on John 5:22:** Read alongside John 5:22, the Qur’an treats Jesus’ abilities and authority as bestowed by Allah, not as independent divine attributes. Allah teaches him the Book, wisdom, the Torah, and the Gospel and enables his remarkable signs “by My permission” (Qur’an 3:48–49; 5:110). Authority received in this way signifies prophetic honor and divine support while preserving Allah’s absolute sovereignty.

### **John 5:26–27**

“For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.”

**Qur’anic commentary on John 5:26–27:** From an Islamic reading of John 5:26–27, the Qur’an treats Jesus’ abilities and authority as bestowed by Allah, not as independent divine attributes. Allah teaches him the Book, wisdom, the Torah, and the Gospel and enables his remarkable signs “by My permission” (Qur’an 3:48–49; 5:110). Authority received in this way signifies prophetic honor and divine support while preserving Allah’s absolute sovereignty.

## **Acts 2:36**

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

**Qur’anic commentary on Acts 2:36:** In relation to Acts 2:36, the wording that God “made” Jesus Lord and Christ points to a status conferred by God. The Qur’an likewise affirms Jesus as the Messiah (3:45; 4:171), but understands that title within strict monotheism.

## **Philippians 2:9–11**

“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

**Qur’anic commentary on Philippians 2:9–11:** The Qur’an can affirm that Allah exalts and honors His messengers, but Islamic theology does not interpret universal bowing or the title “Lord” as making Jesus divine. Worship belongs to Allah alone (Qur’an 4:36; 5:72).

## **Revelation 2:26–27**

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”

**Qur’anic commentary on Revelation 2:26–27:** When compared with Revelation 2:26–27, the Qur’an treats Jesus’ abilities and authority as bestowed by Allah, not as independent divine attributes. Allah teaches him the Book, wisdom, the Torah, and the Gospel and enables his remarkable signs “by My permission” (Qur’an 3:48–49; 5:110). Authority received in this way signifies prophetic honor and divine support while preserving Allah’s absolute sovereignty.

## 7. Jesus Is God's Servant

**Qur'anic commentary:** This is one of the clearest Qur'anic descriptions of Jesus. In the cradle Jesus says, "Indeed, I am the servant of Allah; He has given me the Scripture and made me a prophet" (Qur'an 19:30). Qur'an 4:172 also says that the Messiah would never disdain to be a servant of Allah. Therefore the servant - language here closely matches the Qur'an's own Christology.

### Matthew 12:18

"Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles."

**Qur'anic commentary on Matthew 12:18:** The servant -and- chosen language is strikingly close to Qur'an 19:30, where Jesus identifies himself as the servant of Allah and a prophet.

### Acts 3:13

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go."

**Qur'anic commentary on Acts 3:13:** In relation to Acts 3:13, God's glorification of Jesus is compatible with the Qur'anic honoring of him as Messiah, a word from Allah, and a distinguished messenger (3:45; 4:171), without identifying Jesus himself as God.

### Acts 3:26

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

**Qur'anic commentary on Acts 3:26:** In relation to Acts 3:26, being raised or sent by God for blessing and guidance is consistent with

Jesus' mission in the Qur'an, although the Qur'anic account of his raising differs from Acts regarding death and crucifixion.

### **Acts 4:27**

“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”

**Qur'anic commentary on Acts 4:27:** In relation to Acts 4:27, language of anointing, choosing, and servanthood fits the Qur'anic designation of Jesus as Messiah and his self-description as Allah's servant and prophet (19:30).

### **Acts 4:30**

“By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.” The Greek word translated “child” in these KJV passages can also be rendered “servant.”

**Qur'anic commentary on Acts 4:30:** In relation to Acts 4:30, miraculous works carried out through a servant appointed by God correspond to Qur'an 3:49 and 5:110, where Jesus' signs take place only by divine permission.

## **8. Jesus Is a Man**

**Qur'anic commentary:** The Qur'an emphasizes Jesus' genuine humanity while affirming his miraculous birth and prophetic status. Jesus and his mother are described as both eating food (Qur'an 5:75), and Jesus is compared with Adam in that both were created by Allah's command (Qur'an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet, not as God incarnate.

### **John 8:40**

“But now ye seek to kill me, a man that hath told you the truth, which I

have heard of God: this did not Abraham.”

**Qur’anic commentary on John 8:40:** In relation to John 8:40, the Qur’an stresses Jesus’ real humanity while also affirming his miraculous birth and prophetic rank. Jesus and Mary are both described as eating food (Qur’an 5:75), and Jesus is compared with Adam as one created by Allah’s command (Qur’an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet rather than God incarnate.

### **Acts 2:22**

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”

**Qur’anic commentary on Acts 2:22:** In relation to Acts 2:22, describing Jesus as a man through whom God performed signs closely parallels Qur’an 3:49 and 5:110, where his miracles occur only with Allah’s permission.

### **Acts 17:31**

“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

**Qur’anic commentary on Acts 17:31:** Read alongside Acts 17:31, the Qur’an stresses Jesus’ real humanity while also affirming his miraculous birth and prophetic rank. Jesus and Mary are both described as eating food (Qur’an 5:75), and Jesus is compared with Adam as one created by Allah’s command (Qur’an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet rather than God incarnate.

### **Romans 5:15**



“But not as the offence, so also is the free gift . For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.”

**Qur’anic commentary on Romans 5:15:** From an Islamic reading of Romans 5:15, the Qur’an stresses Jesus’ real humanity while also affirming his miraculous birth and prophetic rank. Jesus and Mary are both described as eating food (Qur’an 5:75), and Jesus is compared with Adam as one created by Allah’s command (Qur’an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet rather than God incarnate.

### **1 Corinthians 15:21**

“For since by man came death, by man came also the resurrection of the dead.”

**Qur’anic commentary on 1 Corinthians 15:21:** When compared with 1 Corinthians 15:21, the Qur’an stresses Jesus’ real humanity while also affirming his miraculous birth and prophetic rank. Jesus and Mary are both described as eating food (Qur’an 5:75), and Jesus is compared with Adam as one created by Allah’s command (Qur’an 3:59). Islam therefore regards Jesus as an extraordinary human Messiah and prophet rather than God incarnate.

### **1 Timothy 2:5**

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

**Qur’anic commentary on 1 Timothy 2:5:** Read alongside 1 Timothy 2:5, the statement that there is one God and that Jesus is human is consistent with the Qur’an. The difference concerns mediation: Qur’an 2:186 portrays Allah as immediately responsive to those who call upon Him rather than requiring a unique intermediary.

## **9. Jesus Is the Messiah/Christ and Son of God**

**Qur’anic commentary:** The Qur’an explicitly affirms Jesus as al-Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs,

however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

### **Matthew 16:16**

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”

**Qur’anic commentary on Matthew 16:16:** The Qur’an fully affirms the title “Messiah” (Qur’an 3:45; 4:171), but rejects interpreting “Son of God” as literal or divine sonship (Qur’an 112:3; 19:88–93).

### **John 20:30–31**

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

**Qur’anic commentary on John 20:30–31:** Islam accepts Jesus as Messiah and a divinely authorized sign, but does not accept divine sonship. Qur’an 3:45 calls him the Messiah while 4:171 commands strict monotheism.

### **Acts 2:36**

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

**Qur’anic commentary on Acts 2:36:** Read alongside Acts 2:36, God’s act of making Jesus Lord and Christ can be read as indicating

bestowed rank rather than independent deity. The Qur'an recognizes Jesus as Messiah (3:45; 4:171) while maintaining uncompromising divine oneness.

### **Acts 5:42**

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

**Qur'anic commentary on Acts 5:42:** The Qur'an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur'an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur'an 112:3), and the Qur'an rejects attributing a son to Him (Qur'an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

### **Acts 9:20**

“And straightway he preached Christ in the synagogues, that he is the Son of God.”

**Qur'anic commentary on Acts 9:20:** In connection with Acts 9:20, the Qur'an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur'an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur'an 112:3), and the Qur'an rejects attributing a son to Him (Qur'an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

### **Acts 9:22**

“But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.”

**Qur'anic commentary on Acts 9:22:** In connection with Acts 9:22, the Qur'an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur'an 3:45; 4:171). It sharply differs, however,

over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

### **Acts 17:3**

“Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.”

**Qur’anic commentary on Acts 17:3:** In connection with Acts 17:3, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

### **Acts 18:5**

“And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.”

**Qur’anic commentary on Acts 18:5:** In connection with Acts 18:5, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

### **Acts 18:28**

“For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.”

**Qur’anic commentary on Acts 18:28:** In connection with Acts 18:28, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that

expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

### **1 John 4:15**

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”

**Qur’anic commentary on 1 John 4:15:** In connection with 1 John 4:15, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

### **1 John 5:1**

“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.”

**Qur’anic commentary on 1 John 5:1:** In connection with 1 John 5:1, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

## 1 John 5:5

“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”

**Qur’anic commentary on 1 John 5:5:** In connection with 1 John 5:5, the Qur’an explicitly affirms Jesus as al -Masīḥ (the Messiah) and as a messenger of Allah (Qur’an 3:45; 4:171). It sharply differs, however, over “Son of God” when that expression denotes divine sonship: Allah neither begets nor is begotten (Qur’an 112:3), and the Qur’an rejects attributing a son to Him (Qur’an 19:88–93). Thus Islam can affirm “Messiah” while rejecting a literal or ontological divine sonship.

## 10. God Raised Jesus From the Dead

**Qur’anic commentary:** There is an important agreement and an equally important difference. The Qur’an says that Allah raised Jesus to Himself (Qur’an 4:158), so divine exaltation is affirmed. But Qur’an 4:157 states that Jesus was not killed or crucified as his opponents claimed. Consequently, the Qur’an does not affirm the New Testament formulation that God raised Jesus from the dead; it presents his raising as deliverance from his enemies rather than resurrection after crucifixion.

### Acts 2:24

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”

**Qur’anic commentary on Acts 2:24:** In relation to Acts 2:24, the Qur’anic difference is decisive: Qur’an 4:157–158 states that Jesus was neither killed nor crucified by his opponents but was raised by Allah. Islam therefore affirms his raising while not affirming resurrection after a crucifixion death.

### Acts 2:32

“This Jesus hath God raised up, whereof we all are witnesses.”

**Qur’anic commentary on Acts 2:32:** In relation to Acts 2:32, Qur’an 4:158 affirms that Allah raised Jesus, but not as a raising “from the dead,” because 4:157 denies that his enemies killed him.

### **Acts 3:15**

“And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

**Qur’anic commentary on Acts 3:15:** In relation to Acts 3:15, the sequence of death followed by resurrection conflicts with Qur’an 4:157–158. The point of agreement is that Jesus’ deliverance and exaltation ultimately come from God.

### **Acts 4:10**

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.”

**Qur’anic commentary on Acts 4:10:** The Qur’an differs from the crucifixion -and-resurrection framework here. It states that Jesus was not killed or crucified and that Allah raised him (4:157–158).

### **Acts 5:30**

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.”

**Qur’anic commentary on Acts 5:30:** In relation to Acts 5:30, Islam does not accept that Jesus was first slain and then raised. Qur’an 4:157–158 instead says that his opponents failed to kill him and that Allah raised him to Himself.

### **Acts 10:40**

“Him God raised up the third day, and shewed him openly.”

**Qur’anic commentary on Acts 10:40:** In relation to Acts 10:40, the Qur’an affirms that Allah raised Jesus, but it does not affirm a resurrection on the third day after death; Qur’an 4:157–158 presents a different account.

### **Acts 13:30**

“But God raised him from the dead.”

**Qur’anic commentary on Acts 13:30:** The phrase “from the dead” is where the Qur’an disagrees. Qur’an 4:157–158 affirms that Allah raised Jesus while denying that he was killed.

### **Romans 10:9**

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”

**Qur’anic commentary on Romans 10:9:** This Christian salvation formula depends on resurrection from death, which is not the Qur’anic account of Jesus. Qur’anic salvation is tied to faith in Allah, His messengers, righteous obedience, and divine mercy, while Jesus is affirmed as Messiah and messenger.

### **Galatians 1:1**

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)”

**Qur’anic commentary on Galatians 1:1:** The Qur’an can affirm that Allah raised and exalted Jesus, but not that this occurred after Jesus had been killed; Qur’an 4:157–158 provides a different account.

### **1 Peter 1:21**

“Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”



**Qur'anic commentary on 1 Peter 1:21:** The Qur'an shares the principle that glory and deliverance come from God, yet it does not accept resurrection after crucifixion. It says Allah raised Jesus without his enemies killing him (4:157–158).

## **11. Jesus Prays to God**

**Qur'anic commentary:** Although the Qur'an does not narrate all of these Gospel prayer scenes, it portrays Jesus as a worshipper and servant of Allah. Jesus says, "Allah is my Lord and your Lord, so worship Him" (Qur'an 3:51; 19:36), and in the Last Judgment scene he addresses Allah with complete submission and acknowledges that he taught only what Allah commanded him (Qur'an 5:116–118). Prayer to God therefore fits the Qur'anic portrayal of Jesus as a devoted prophet.

### **Matthew 26:39**

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

**Qur'anic commentary on Matthew 26:39:** The distinction between Jesus' will and God's will, with Jesus submitting to God, strongly resembles the Qur'anic ideal of a prophet surrendering to Allah. The Qur'an itself does not narrate Gethsemane.

### **Matthew 26:42**

"He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

**Qur'anic commentary on Matthew 26:42:** "Thy will be done" expresses submission, the basic meaning of islām. Still, the Qur'an does not reproduce this Gethsemane episode and denies the successful killing/crucifixion of Jesus (4:157).

## **Mark 14:36**

“And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”

**Qur’anic commentary on Mark 14:36:** The prayer depicts Jesus appealing to a higher divine will. Qur’anic theology likewise presents Jesus as Allah’s servant, though it does not narrate this scene.

## **Luke 6:12**

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”

**Qur’anic commentary on Luke 6:12:** Extended prayer to God is consistent with prophetic worship in the Qur’an. Jesus’ Qur’anic message centers on worship of Allah, his Lord and the people’s Lord (19:36).

## **Luke 22:42**

“Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”

**Qur’anic commentary on Luke 22:42:** The language of submitting one’s will to God is thoroughly compatible with Qur’anic servanthood. The surrounding passion narrative, however, is not accepted in the same form by the Qur’an.

## **John 11:41–42**

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.”

**Qur’anic commentary on John 11:41–42:** Jesus thanking God for hearing him supports a Qur’anic picture in which miracles depend on Allah. Qur’an 3:49 and 5:110 repeatedly add “by Allah’s permission” to Jesus’ miracles.

### **John 17:1**

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.” Throughout John 17 Jesus continues praying to and addressing the Father.

**Qur’anic commentary on John 17:1:** In relation to John 17:1, the Qur’an does not recount every Gospel scene of Jesus praying, but it consistently presents him as Allah’s worshipper and servant. Jesus says, “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36), and in Qur’an 5:116–118 he addresses Allah in complete submission and says he taught only what he was commanded. Prayer to God therefore fits the Qur’anic portrait of Jesus as a devoted prophet.

### **Hebrews 5:7**

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.”

**Qur’anic commentary on Hebrews 5:7:** Prayer and dependence on the One who can save fit Qur’anic prophetic servanthood. The Qur’an does not endorse every detail of Hebrews’ passion theology but does portray Allah as the one who saved and raised Jesus (4:157–158).

## **12. Jesus Was Tempted**

**Qur’anic commentary:** The Qur’an does not contain a direct parallel to the Gospel account of Satan tempting Jesus in the wilderness, so this point should not be presented as an explicit Qur’anic teaching about Jesus. More generally, the Qur’an describes Satan as seeking to

mislead human beings while admitting that he has no authority over Allah's sincere servants (Qur'an 15:39–42; 38:82–83). The Qur'anic emphasis is therefore on prophetic servanthood and divine protection, not on this specific temptation narrative.

### **Matthew 4:1**

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”

### **Matthew 4:2–11 continues with the temptations and Jesus'**

responses.

**Qur'anic commentary on Matthew 4:1:** In relation to Matthew 4:1, the Qur'an gives no direct counterpart to the Gospel story of Satan tempting Jesus in the wilderness, so the episode should not be presented as an explicit Qur'anic teaching about him. More generally, the Qur'an depicts Satan as attempting to mislead humanity while lacking authority over Allah's sincere servants (Qur'an 15:39–42; 38:82–83). Its emphasis is therefore on prophetic servanthood and divine protection rather than this particular temptation narrative.

### **Mark 1:13**

“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.”

**Qur'anic commentary on Mark 1:13:** Read alongside Mark 1:13, the Qur'an gives no direct counterpart to the Gospel story of Satan tempting Jesus in the wilderness, so the episode should not be presented as an explicit Qur'anic teaching about him. More generally, the Qur'an depicts Satan as attempting to mislead humanity while lacking authority over Allah's sincere servants (Qur'an 15:39–42; 38:82–83). Its emphasis is therefore on prophetic servanthood and divine protection rather than this particular temptation narrative.

### **Luke 4:1–2**

“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil.”

### **Luke 4:3–13 continues the account of the temptations.**

**Qur’anic commentary on Luke 4:1–2:** From an Islamic reading of Luke 4:1–2, the Qur’an gives no direct counterpart to the Gospel story of Satan tempting Jesus in the wilderness, so the episode should not be presented as an explicit Qur’anic teaching about him. More generally, the Qur’an depicts Satan as attempting to mislead humanity while lacking authority over Allah’s sincere servants (Qur’an 15:39–42; 38:82–83). Its emphasis is therefore on prophetic servanthood and divine protection rather than this particular temptation narrative.

### **Hebrews 4:15**

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Unitarians frequently compare these statements with:

**Qur’anic commentary on Hebrews 4:15:** When compared with Hebrews 4:15, the Qur’an gives no direct counterpart to the Gospel story of Satan tempting Jesus in the wilderness, so the episode should not be presented as an explicit Qur’anic teaching about him. More generally, the Qur’an depicts Satan as attempting to mislead humanity while lacking authority over Allah’s sincere servants (Qur’an 15:39–42; 38:82–83). Its emphasis is therefore on prophetic servanthood and divine protection rather than this particular temptation narrative.

### **James 1:13**

“Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.”

**Qur’anic commentary on James 1:13:** The Qur’an does not formulate this exact philosophical contrast, but it consistently treats Allah as sovereign over Satan rather

than subject to him. Since the Qur'an does not identify Jesus as God, the Gospel temptation accounts do not create the same theological tension within Islamic Christology.

### **13. God Is Immortal and Invisible**

**Qur'anic commentary:** These descriptions closely fit Qur'anic theology. Allah is "the Ever -Living who does not die" (Qur'an 25:58), nothing is comparable to Him (42:11), and vision does not encompass Him (6:103). By contrast, Jesus is a created messenger who lived a human life. The Qur'an thus maintains an absolute Creator-creature distinction.

#### **John 1:18**

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

**Qur'anic commentary on John 1:18: Qur'an 6:** 103 likewise says that vision does not encompass Allah, while 42:11 declares that nothing is like Him. Islam therefore does not identify the visible human Jesus with the unseen Creator.

#### **1 Timothy 1:17**

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

**Qur'anic commentary on 1 Timothy 1:17:** These descriptions closely fit Qur'anic theology. Allah is "the Ever -Living who does not die" (Qur'an 25:58), nothing is comparable to Him (42:11), and vision does not encompass Him (6:103). By contrast, Jesus is a created messenger who lived a human life. The Qur'an thus maintains an absolute Creator -creature distinction.

#### **1 Timothy 6:15–16**

"Which in his times he shall shew, who is the blessed and only

Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.” Unitarians contrast these descriptions with Jesus' visible human life, suffering, and death.

**Qur’anic commentary on 1 Timothy 6:15–16:** Allah’s unique, incomparable transcendence closely resembles Qur’an 42:11, while His undying life is stated in Qur’an 25:58.

#### **14. Jesus Is Mediator Between God and Humanity**

**Qur’anic commentary:** The Qur’an agrees that Jesus is a messenger who leads people toward God, but it does not teach that humanity must approach Allah through Jesus as a necessary mediator. Allah says that He is near and answers the caller directly (Qur’an 2:186). Intercession belongs to Allah and occurs only by His

permission (Qur’an 2:255; 39:44). From a Qur’anic perspective, Jesus is an honored messenger, not an indispensable ontological mediator between God and humanity.

#### **1 Timothy 2:5**

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

**Qur’anic commentary on 1 Timothy 2:5:** From an Islamic reading of 1 Timothy 2:5, Qur’anic teaching supports the confession of one God and Jesus’ human status, but it diverges from the claim that Jesus is the necessary sole mediator between humanity and God. In Qur’an 2:186, Allah is described as near and directly answering those who call.

#### **Hebrews 7:25**

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

**Qur'anic commentary on Hebrews 7:25:** The Qur'an permits intercession only by Allah's permission, but it does not make access to God dependent on approaching through Jesus. Allah directly answers those who call upon Him (2:186).

### **Hebrews 9:24**

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”

**Qur'anic commentary on Hebrews 9:24:** The Qur'an does not teach this heavenly -priestly mediation system. Jesus is a prophet and Messiah, while intercession remains under Allah's exclusive authority and permission (2:255; 39:44).

## **15. Peter's Preaching Distinguishes God and Jesus**

**Qur'anic commentary:** The repeated distinction between God as the source of authority and Jesus as the one sent, empowered, anointed, or exalted has strong parallels in the Qur'an. Allah sends Jesus, supports him with the Holy Spirit, grants him signs, and enables his miracles by divine permission (Qur'an 2:87; 3:49; 5:110). Where these Acts passages speak of resurrection after death, however, the Qur'an differs because it denies that Jesus was killed or crucified (4:157–158).

### **Acts 2:22**

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”

**Qur'anic commentary on Acts 2:22:** Read alongside Acts 2:22, the portrayal of Jesus as a human agent through whom God works signs resembles Qur'an 3:49 and 5:110, which attribute his miracles to Allah's permission.



## **Acts 2:24**

“Whom God hath raised up, having loosed the pains of death.”

**Qur’anic commentary on Acts 2:24:** Read alongside Acts 2:24, the Qur’anic difference is decisive: Qur’an 4:157–158 states that Jesus was neither killed nor crucified by his opponents but was raised by Allah. Islam therefore affirms his raising while not affirming resurrection after a crucifixion death.

## **Acts 2:32**

“This Jesus hath God raised up, whereof we all are witnesses.”

**Qur’anic commentary on Acts 2:32:** Read alongside Acts 2:32, Qur’an 4:158 affirms that Allah raised Jesus, but not as a raising “from the dead,” because 4:157 denies that his enemies killed him.

## **Acts 2:33**

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

**Qur’anic commentary on Acts 2:33:** Receiving from the Father and being exalted by God fit the Qur’anic principle of delegated honor and power. Qur’an 5:110 similarly attributes Jesus’ support and signs to Allah.

## **Acts 2:36**

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

**Qur’anic commentary on Acts 2:36:** From an Islamic reading of Acts 2:36, the phrase emphasizes that Jesus’ status is granted by God. Qur’an 3:45 and 4:171 also call Jesus the Messiah, yet place his messiahship firmly within tawḥīd.

### **Acts 3:13**

“The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus.”

**Qur’anic commentary on Acts 3:13:** Read alongside Acts 3:13, God’s glorification of Jesus is compatible with the Qur’anic honoring of him as Messiah, a word from Allah, and a distinguished messenger (3:45; 4:171), without identifying Jesus himself as God.

### **Acts 3:15**

“And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

**Qur’anic commentary on Acts 3:15:** Read alongside Acts 3:15, the sequence of death followed by resurrection conflicts with Qur’an 4:157–158. The point of agreement is that Jesus’ deliverance and exaltation ultimately come from God.

### **Acts 3:26**

“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

**Qur’anic commentary on Acts 3:26:** Read alongside Acts 3:26, being raised or sent by God for blessing and guidance is consistent with Jesus’ mission in the Qur’an, although the Qur’anic account of his raising differs from Acts regarding death and crucifixion.

### **Acts 4:24**

“And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is.”

**Qur’anic commentary on Acts 4:24:** The prayer to the Creator of heaven and earth closely matches Qur’anic descriptions of Allah as the

sole Creator and Lord (Qur'an 2:21–22; 39:62).

### **Acts 4:27**

“For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”

**Qur'anic commentary on Acts 4:27:** Read alongside Acts 4:27, language of anointing, choosing, and servanthood fits the Qur'anic designation of Jesus as Messiah and his self-description as Allah's servant and prophet (19:30).

### **Acts 4:30**

“By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.”

**Qur'anic commentary on Acts 4:30:** Read alongside Acts 4:30, miraculous works carried out through a servant appointed by God correspond to Qur'an 3:49 and 5:110, where Jesus' signs take place only by divine permission.

### **Acts 5:30**

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.”

**Qur'anic commentary on Acts 5:30:** Read alongside Acts 5:30, Islam does not accept that Jesus was first slain and then raised. Qur'an 4:157–158 instead says that his opponents failed to kill him and that Allah raised him to Himself.

### **Acts 5:31**

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

**Qur’anic commentary on Acts 5:31:** Exaltation by God fits the Qur’anic distinction between the exalted messenger and the God who exalts him. Qur’an 4:158 explicitly says Allah raised Jesus to Himself.

### **Acts 5:32**

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”

**Qur’anic commentary on Acts 5:32:** The Holy Spirit is presented in the Qur’an as a means of divine support: Allah strengthened Jesus with the Holy Spirit (2:87; 5:110). Islamic theology does not identify the Holy Spirit as a coequal person of God.

### **Acts 10:38**

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”

**Qur’anic commentary on Acts 10:38:** The ideas of divine anointing, spiritual support, power, and “God was with him” strongly resemble Qur’an 2:87 and 5:110, where Allah supports Jesus with the Holy Spirit.

### **Acts 10:40**

“Him God raised up the third day, and shewed him openly.”

**Qur’anic commentary on Acts 10:40:** Read alongside Acts 10:40, the Qur’an affirms that Allah raised Jesus, but it does not affirm a resurrection on the third day after death; Qur’an 4:157–158 presents a different account.

### **Acts 10:42**

“And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.”

**Qur'anic commentary on Acts 10:42:** The Qur'an teaches a final judgment belonging ultimately to Allah. It honors Jesus but does not present him as the independently sovereign judge; all authority remains Allah's.

## **16. Paul Distinguishes the One God and the One Lord**

**Qur'anic commentary:** The Qur'an agrees with the fundamental confession that there is only one God and distinguishes Jesus from Him. Qur'an 4:171 calls Jesus the Messiah and messenger of Allah while commanding believers not to say "Three," and Qur'an 5:72 presents Jesus himself as saying, "Worship Allah, my Lord and your Lord." Islamic interpretation therefore reads the God/Jesus distinction in a strictly monotheistic way, while not adopting later Christian definitions of Jesus' lordship as divine identity.

### **1 Corinthians 8:6**

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

**Qur'anic commentary on 1 Corinthians 8:6:** In relation to 1 Corinthians 8:6, the Qur'an affirms that there is only one God and clearly distinguishes Jesus from Him. Qur'an 4:171 identifies Jesus as Messiah and messenger while warning against saying "Three," and Qur'an 5:72 portrays Jesus telling people to worship Allah, "my Lord and your Lord." Islamic interpretation thus reads the distinction between God and Jesus through strict monotheism rather than later Christian definitions of Jesus' lordship as divine identity.

### **1 Timothy 2:5**

"For there is one God, and one mediator between God and men, the man Christ Jesus."

**Qur'anic commentary on 1 Timothy 2:5:** When compared with 1 Timothy 2:5, Islamic theology agrees that God is one and that Jesus is

human, while rejecting the idea that a unique mediator is required for people to reach God. Qur'an 2:186 emphasizes Allah's direct nearness to the supplicant.

## **17. Jesus Inherits or Receives Things From God**

**Qur'anic commentary:** In Qur'anic theology, whatever Jesus possesses—knowledge, revelation, signs, prophetic office, honor—comes from Allah. Allah teaches and empowers Jesus (Qur'an 3:48–49; 5:110). Receiving, being given, or being appointed therefore fits the Qur'anic concept of a dependent messenger. The Qur'an does not, however, reproduce the precise heavenly inheritance imagery of Hebrews or Revelation.

### **Hebrews 1:2**

“Hath in these last days spoken unto us by his Son , whom he hath appointed heir of all things, by whom also he made the worlds.”

**Qur'anic commentary on Hebrews 1:2:** The Qur'an agrees that Jesus receives revelation and appointment from God, but does not affirm the same “heir of all things” or creation-through-the- Son theology. It states that Allah alone is Creator of all things (Qur'an 39:62).

### **Hebrews 1:4**

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”

**Qur'anic commentary on Hebrews 1:4:** Receiving a superior name or rank can be read as bestowed honor. Qur'anic theology likewise views prophetic rank as granted by Allah, not as evidence that the recipient is divine.

### **Philippians 2:9**

“Wherefore God also hath highly exalted him, and given him a name

which is above every name.”

**Qur’anic commentary on Philippians 2:9:** In Qur’anic theology, whatever Jesus possesses —knowledge, revelation, signs, prophetic office, honor —comes from Allah. Allah teaches and empowers Jesus (Qur’an 3:48–49; 5:110). Receiving, being given, or being appointed therefore fits the Qur’anic concept of a dependent messenger. The Qur’an does not, however, reproduce the precise heavenly inheritance imagery of Hebrews or Revelation.

### **Revelation 5:7**

“And he came and took the book out of the right hand of him that sat upon the throne.”

**Qur’anic commentary on Revelation 5:7:** The imagery depicts a distinction between the one enthroned and the one who receives from Him. That distinction can be compared with Qur’anic Creator-messenger distinction, although the Qur’an does not reproduce Revelation’s throne vision.

## **18. Jesus Is Subject to God in the End**

**Qur’anic commentary:** The Qur’an presents Jesus as eternally subordinate to Allah in the sense of being His servant and messenger. In the Last Judgment scene Jesus speaks before Allah as a servant accountable to his Lord and denies having instructed people to worship himself or his mother (Qur’an 5:116–118). The detailed Pauline end-time sequence in 1 Corinthians 15 is not found in the Qur’an, but the final supremacy of God and Jesus’ servanthood are fully consistent with Qur’anic theology.

### **1 Corinthians 15:24–28**

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he

hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

**Qur’anic commentary on 1 Corinthians 15:24–28:** In connection with 1 Corinthians 15:24–28, the final subjection of the Son to God is particularly compatible with Qur’anic insistence that Jesus remains Allah’s servant. The Qur’an does not present this exact eschatological sequence, but Qur’an 5:116–118 portrays Jesus before Allah in complete submission.

### **Particularly Important Unitarian Passages**

**Qur’anic commentary:** These passages concentrate themes that most closely resemble Qur’anic Christology: one supreme God, Jesus as the Messiah and messenger, Jesus as a man empowered by God, and Jesus addressing God as his God. The closest Qur’anic summaries are 4:171, 5:72–75, 19:30–36, and 112:1–4. The major Qur’anic qualification remains that Jesus’ crucifixion and resurrection from death are not accepted in the New Testament form (4:157–158).

### **John 17:3**

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

**Qur’anic commentary on John 17:3:** In relation to John 17:3, these passages gather several themes that strongly resemble Qur’anic Christology: one supreme God, Jesus as Messiah and messenger, Jesus as a man empowered by God, and Jesus addressing God as his own God. Key Qur’anic summaries include 4:171, 5:72–75, 19:30–36, and 112:1–4. The major qualification is that the Qur’an does not accept the New Testament account of Jesus’ crucifixion and resurrection from death (4:157–158).



## **1 Corinthians 8:6**

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**Qur’anic commentary on 1 Corinthians 8:6:** Read alongside 1 Corinthians 8:6, these passages gather several themes that strongly resemble Qur’anic Christology: one supreme God, Jesus as Messiah and messenger, Jesus as a man empowered by God, and Jesus addressing God as his own God. Key Qur’anic summaries include 4:171, 5:72–75, 19:30–36, and 112:1–4. The major qualification is that the Qur’an does not accept the New Testament account of Jesus’ crucifixion and resurrection from death (4:157–158).

## **1 Timothy 2:5**

“For there is one God, and one mediator between God and men, the man Christ Jesus.”

**Qur’anic commentary on 1 Timothy 2:5:** With respect to 1 Timothy 2:5, the Qur’an affirms both the oneness of God and the humanity of Jesus, yet it does not accept that access to God requires Jesus as a unique mediator. Qur’an 2:186 instead presents Allah as directly near to those who call upon Him.

## **Acts 2:22**

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.”

**Qur’anic commentary on Acts 2:22:** From an Islamic reading of Acts 2:22, describing Jesus as a man through whom God performed signs closely parallels Qur’an 3:49 and 5:110, where his miracles occur only with Allah’s permission.

## **Acts 2:36**

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

**Qur’anic commentary on Acts 2:36:** When compared with Acts 2:36, the wording that God “made” Jesus Lord and Christ points to a status conferred by God. The Qur’an likewise affirms Jesus as the Messiah (3:45; 4:171), but understands that title within strict monotheism.

## **John 20:17**

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

**Qur’anic commentary on John 20:17:** From an Islamic reading of John 20:17, Jesus’ reference to “my God, and your God” closely matches the Qur’anic wording attributed to him: “Allah is my Lord and your Lord, so worship Him” (Qur’an 3:51; 19:36)

## 2:140

Qur'an 2:140 Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.

Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

Daryabadi writes,

“(and not strict monotheists) i.e. is your position, O Jews and Christians! that the prophets of old and the patriarchs belonged to the Jewish or Christian cults in contradiction to the true monotheism of Islam?” (p. 90)

and

’The patriarchs acknowledged but one God, and to Him as invisible and supernal they offered sacrifices upon altars without image and without temples under the open sky.’ (Ewald, History of Israel, p. 460)

References:

Daryabadi, Abdul Majid. Tafsir e Majidi (p.90)

# **Zabur**

## **1. God gave David the Zabur/Psalms**

### **Qur'an 4:163**

“Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms.”

### **Qur'an 17:55**

“And thy Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms.”

### **Psalms 3:1**

“LORD, how are they increased that trouble me! many are they that rise up against me.”

### **Psalms 18:1**

“I will love thee, O LORD, my strength.”

### **Psalms 51:1**

“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.”

### **Psalms 103:1**

“Bless the LORD, O my soul: and all that is within me, bless his holy name.”

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## **2. The righteous inherit the earth**

This is probably the **strongest direct connection** between the Qur'an and Psalms.

### **Qur'an 21:105**

“And verily We have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth.”

Compare:

**Psalm 37:9**

“For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.”

**Psalm 37:11**

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”

**Psalm 37:22**

“For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.”

**Psalm 37:29**

“The righteous shall inherit the land, and dwell therein for ever.”

**Psalm 37:34**

“Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.”

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**3. God is One**

**Psalm 18:31**

“For who is God save the LORD? or who is a rock save our God?”

**Psalm 46:10**

“Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.”

**Psalm 83:18**

“That men may know that thou, whose name alone is JEHOVAH,

art the most high over all the earth.”

**Psalm 86:10**

“For thou art great, and doest wondrous things: thou art God alone.”

**Psalm 96:5**

“For all the gods of the nations are idols: but the LORD made the heavens.”

**Psalm 100:3**

“Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.”

**Psalm 113:5**

“Who is like unto the LORD our God, who dwelleth on high,”

**Psalm 135:5**

“For I know that the LORD is great, and that our Lord is above all gods.”

Compare the Qur'an:

**Qur'an 2:163**

Qur'an 2:163 Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.

“Your God is One God; there is no God save Him, the Beneficent, the Merciful.”

**Qur'an 3:2**

Qur'an 3:2 Allah! There is no Allah save Him, the Alive, the Eternal.

“Allah! There is no God save Him, the Alive, the Eternal.”

**Qur'an 6:102**

**Qur'an 6:102** Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things.

“Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things.”

### **Qur'an 16:22**

**Qur'an 16:22** Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.

“Your God is One God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.”

### **Qur'an 20:8**

**Qur'an 20:8** Allah! There is no Allah save Him. His are the most beautiful names.

“Allah! There is no God save Him. His are the most beautiful names.”

### **Qur'an 21:25**

“And We sent no messenger before thee but We inspired him, saying: There is no God save Me, so worship Me.”

### **Qur'an 112:1–4**

**Qur'an 112:1** Say: He is Allah, the One!

**Qur'an 112:2** Allah, the eternally Besought of all!

**Qur'an 112:3** He begetteth not nor was begotten.

**Qur'an 112:4** And there is none comparable unto Him.

“Say: He is Allah, the One!  
Allah, the eternally Besought of all!  
He begetteth not nor was begotten.  
And there is none comparable unto Him.”

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## **4. God created heaven and earth**



**Psalm 19:1**

“The heavens declare the glory of God; and the firmament sheweth his handywork.”

**Psalm 24:1–2**

“The earth is the LORD’S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods.”

**Psalm 33:6**

“By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.”

**Psalm 33:9**

“For he spake, and it was done; he commanded, and it stood fast.”

**Psalm 89:11**

“The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.”

**Psalm 95:5–6**

“The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the LORD our maker.”

**Psalm 121:2**

“My help cometh from the LORD, which made heaven and earth.”

**Psalm 146:6**

“Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever.”

Compare:

**Qur’an 2:117**



of the wood rejoice.”

**Psalm 98:7–8**

“Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Let the floods clap their hands: let the hills be joyful together.”

**Psalm 148:1–3**

“Praise ye the LORD. Praise ye the LORD from the heavens:  
praise him in the heights.  
Praise ye him, all his angels: praise ye him, all his hosts.  
Praise ye him, sun and moon: praise him, all ye stars of light.”

Compare:

**Qur'an 17:44**

“The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise.”

**Qur'an 24:41**

“Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight?”

**Qur'an 57:1**

“All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.”

**Qur'an 59:1**

“All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.”

**Qur'an 61:1**

“All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.”

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## **6. God is merciful**

### **Psalm 86:5**

“For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.”

### **Psalm 86:15**

“But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.”

### **Psalm 103:8**

“The LORD is merciful and gracious, slow to anger, and plenteous in mercy.”

### **Psalm 103:10**

“He hath not dealt with us after our sins; nor rewarded us according to our iniquities.”

### **Psalm 103:11**

“For as the heaven is high above the earth, so great is his mercy toward them that fear him.”

### **Psalm 103:12**

“As far as the east is from the west, so far hath he removed our transgressions from us.”

### **Psalm 103:13**

“Like as a father pitieth his children, so the LORD pitieth them that fear him.”

### **Psalm 145:8–9**

“The LORD is gracious, and full of compassion; slow to anger,  
and                      of                      great                      mercy.  
The LORD is good to all: and his tender mercies are over all his

works.”

Compare:

### **Qur'an 1:1–3**

“In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful.”

### **Qur'an 6:54**

Qur'an 6:54 And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, [for him] lo! He is Forgiving, Merciful.

“Your Lord hath prescribed for Himself mercy...”

### **Qur'an 7:156**

Qur'an 7:156 And ordain for us in this world that which is good, and in the Hereafter [that which is good], Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off [evil] and pay the poor-due, and those who believe Our revelations;

“My mercy embraceth all things...”

### **Qur'an 39:53**

“Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.”

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## **7. God forgives sin**

### **Psalm 25:11**

“For thy name's sake, O LORD, pardon mine iniquity; for it is

great.”

### **Psalm 32:1–2**

“Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.”

### **Psalm 32:5**

Psalm 32:5 I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

“I acknowledged my sin unto thee, and mine iniquity have I not hid... and thou forgavest the iniquity of my sin.”

### **Psalm 51:1–2**

“Have mercy upon me, O God, according to thy lovingkindness... Wash me thoroughly from mine iniquity, and cleanse me from my sin.”

### **Psalm 51:10**

“Create in me a clean heart, O God; and renew a right spirit within me.”

### **Psalm 103:12**

“As far as the east is from the west, so far hath he removed our transgressions from us.”

### **Psalm 130:3–4**

“If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.”

Compare:

### **Qur'an 3:135**

“And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins—Who forgiveth sins save Allah only?”

**Qur'an 4:110**

“Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.”

**Qur'an 39:53**

Qur'an 39:53 Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.

“Despair not of the mercy of Allah, Who forgiveth all sins.”

**Qur'an 42:25**

“And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do.”

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**8. Repentance**

**Psalm 38:18**

“For I will declare mine iniquity; I will be sorry for my sin.”

**Psalm 51:3**

“For I acknowledge my transgressions: and my sin is ever before me.”

**Psalm 51:4**

“Against thee, thee only, have I sinned, and done this evil in thy sight...”

**Psalm 51:17**

“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”

Compare:

**Qur'an 2:37**

“Then Adam received from his Lord words of revelation, and He relented toward him. Lo! He is the Relenting, the Merciful.”

**Qur'an 7:23**

“They said: Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost!”

**Qur'an 25:71**

“And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance.”

**Qur'an 66:8**

“O ye who believe! Turn unto Allah in sincere repentance!”

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**9. God knows everything**

**Psalm 139:1–4**

“O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.”

**Psalm 139:7**

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”

**Psalm 139:11–12**

“If I say, Surely the darkness shall cover me; even the night shall



be light about me.  
Yea, the darkness hideth not from thee...”

Compare:

**Qur'an 6:59**

“And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea.”

**Qur'an 20:7**

“And if thou speakest aloud, then lo! He knoweth the secret thought and that yet more hidden.”

**Qur'an 57:4**

Qur'an 57:4 He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.

“He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein.”

**Qur'an 58:7**

“Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth?”

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**10. God knows the human heart**

**Psalms 44:21**

“Shall not God search this out? for he knoweth the secrets of the heart.”

**Psalms 94:11**

“The LORD knoweth the thoughts of man, that they are vanity.”

### **Psalm 139:23**

“Search me, O God, and know my heart: try me, and know my thoughts.”

Compare:

### **Qur'an 3:29**

Qur'an 3:29 Say, [O Muhammad]: Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.

“Say, whether ye hide that which is in your breasts or reveal it, Allah knoweth it.”

### **Qur'an 11:5**

Qur'an 11:5 Lo! now they fold up Him. At the very moment knoweth that which they Aware of what is in the their breasts that they may hide [their thoughts] from when they cover themselves with their clothing, Allah keep hidden and that which they proclaim. Lo! He is breasts [of men].

“Lo! now they fold up their breasts that they may hide from Him. At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim.”

### **Qur'an 50:16**

“We verily created man and We know what his soul whispereth to him...”

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## **11. God is near to those who call upon Him**

### **Psalm 34:17–18**

“The righteous cry, and the LORD heareth, and delivereth them  
out                      of                      all                      their                      troubles.

The LORD is nigh unto them that are of a broken heart...”

**Psalm 145:18**

“The LORD is nigh unto all them that call upon him, to all that call upon him in truth.”

Compare:

**Qur'an 2:186**

“And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the supplicant when he crieth unto Me.”

**Qur'an 40:60**

“And your Lord hath said: Pray unto Me and I will answer your prayer.”

---

**12. Call upon God**

**Psalm 50:15**

“And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.”

**Psalm 86:7**

“In the day of my trouble I will call upon thee: for thou wilt answer me.”

**Psalm 116:1–2**

“I love the LORD, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.”

**Psalm 120:1**

“In my distress I cried unto the LORD, and he heard me.”

Compare:

**Qur'an 2:186**

Qur'an 2:186 And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

“I answer the prayer of the supplicant when he crieth unto Me.”

**Qur'an 40:60**

Qur'an 40:60 And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced.

“Pray unto Me and I will answer your prayer.”

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**13. Trust in God**

**Psalms 20:7**

“Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.”

**Psalms 37:3**

“Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”

**Psalms 37:5**

“Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.”

**Psalms 56:3–4**

“What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust...”

**Psalms 62:8**

“Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.”

### **Psalm 118:8–9**

“It is better to trust in the LORD than to put confidence in man. It is better to trust in the LORD than to put confidence in princes.”

Compare:

### **Qur'an 3:159**

Qur'an 3:159 It was by the mercy of Allah that thou wast lenient with them [O Muhammad], for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust [in Him].

“...And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust in Him.”

### **Qur'an 5:23**

Qur'an 5:23 O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:

“...in Allah put your trust if ye are indeed believers.”

### **Qur'an 9:51**

“Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!”

### **Qur'an 65:3**

Qur'an 65:3 And will provide for him from [a quarter] whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.

“And whosoever putteth his trust in Allah, He will suffice him.”

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## **14. God protects His servants**

### **Psalm 23:1**

“The LORD is my shepherd; I shall not want.”

### **Psalm 23:4**

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me...”

### **Psalm 27:1**

“The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?”

### **Psalm 46:1**

“God is our refuge and strength, a very present help in trouble.”

### **Psalm 91:1–2**

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.”

### **Psalm 121:7–8**

“The LORD shall preserve thee from all evil: he shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.”

Compare:

### **Qur'an 2:257**

Qur'an 2:257 Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those

who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

“Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light.”

### **Qur'an 3:150**

“But Allah is your Protector, and He is the Best of Helpers.”

### **Qur'an 8:40**

Qur'an 8:40 And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper!

“...then know that Allah is your Befriender—a transcendent Patron, a transcendent Helper!”

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## **15. God provides**

### **Psalm 34:10**

“The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.”

### **Psalm 37:25**

“I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.”

### **Psalm 104:27–28**

“These wait all upon thee; that thou mayest give them their meat in due season.  
That thou givest them they gather: thou openest thine hand, they are filled with good.”

### **Psalm 145:15–16**

“The eyes of all wait upon thee; and thou givest them their meat in due season.

Thou openest thine hand, and satisfiest the desire of every living thing.”

Compare:

**Qur'an 11:6**

“And there is not a beast in the earth but the sustenance thereof dependeth on Allah.”

**Qur'an 29:60**

“And how many an animal there is that beareth not its own provision! Allah provideth for it and for you.”

**Qur'an 51:58**

“Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might.”

---

**16. Life and death belong to God**

**Psalm 36:9**

“For with thee is the fountain of life: in thy light shall we see light.”

**Psalm 68:20**

“He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.”

**Psalm 104:29–30**

“Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created...”

Compare:

**Qur'an 3:156**



**Qur'an 3:156** O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been [here] with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.

“...Allah giveth life and causeth death...”

**Qur'an 23:80**

“And He it is Who giveth life and causeth death...”

**Qur'an 40:68**

“He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.”

**Qur'an 53:44**

“And that He it is Who giveth death and giveth life.”

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**17. God judges mankind**

**Psalm 9:7–8**

“But the LORD shall endure for ever: he hath prepared his throne  
for judgment.  
And he shall judge the world in righteousness, he shall minister  
judgment to the people in uprightness.”

**Psalm 62:12**

“Also unto thee, O Lord, belongeth mercy: for thou renderest to  
every man according to his work.”

**Psalm 96:13**

Psalm 96:13 Before the LORD: for he cometh, for he cometh to  
judge the earth: he shall judge the world with righteousness, and  
the people with his truth.

“For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”

### **Psalm 98:9**

Psalm 98:9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

“...for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.”

Compare:

### **Qur'an 1:4**

“Master of the Day of Judgment,”

### **Qur'an 3:185**

“Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned.”

### **Qur'an 21:47**

“And We set a just balance for the Day of Resurrection so that no soul is wronged in aught.”

### **Qur'an 99:7–8**

“And whoso doeth good an atom's weight will see it then,  
And whoso doeth ill an atom's weight will see it then.”

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## **18. Every person is accountable**

### **Psalm 28:4**

“Give them according to their deeds, and according to the wickedness of their endeavours...”

### **Psalm 62:12**

Psalm 62:12 Also unto thee, O Lord, belongeth mercy: for thou

renderest to every man according to his work.

“...for thou renderest to every man according to his work.”

Compare:

### **Qur'an 6:164**

Qur'an 6:164 Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.

“...Each soul earneth only on its own account, nor doth any laden bear another's load.”

### **Qur'an 17:15**

“Whosoever goeth right, it is only for the good of his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load.”

### **Qur'an 53:38–39**

“That no laden one shall bear another's load,  
And that man hath only that for which he maketh effort,”

### **Qur'an 99:7–8**

“And whoso doeth good an atom's weight will see it then,  
And whoso doeth ill an atom's weight will see it then.”

---

## **19. The righteous versus wicked**

### **Psalms 1:1–2**

“Blessed is the man that walketh not in the counsel of the ungodly...

But his delight is in the law of the LORD; and in his law doth he meditate day and night.”

### **Psalms 1:5–6**

“Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.”

Compare:

**Qur'an 2:2–3**

“This is the Scripture whereof there is no doubt, a guidance unto those who ward off evil. Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them.”

**Qur'an 98:7**

“And lo! those who believe and do good works are the best of created beings.”

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**20. Do not envy prosperous evildoers**

**Psalms 37:1–2**

“Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.”

**Psalms 49:16–17**

“Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away: his glory shall not descend after him.”

Compare:

### **Qur'an 3:196–197**

Qur'an 3:196 Let not the vicissitude [of the success] of those who disbelieve, in the land, deceive thee [O Muhammad].

Qur'an 3:197 It is but a brief comfort. And afterward their habitation will be hell, an ill abode.

“Let not the vicissitude of those who disbelieve, in the land, deceive thee.  
It is but a brief comfort. And afterward their habitation will be hell...”

### **Qur'an 20:131**

“And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world...”

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## **21. Human life is temporary**

### **Psalm 39:5**

“Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee...”

### **Psalm 90:10**

“The days of our years are threescore years and ten...”

### **Psalm 103:15–16**

“As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone...”

### **Psalm 144:4**

“Man is like to vanity: his days are as a shadow that passeth away.”

Compare:

### **Qur'an 3:185**

Qur'an 3:185 Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

“Every soul will taste of death...”

### **Qur'an 18:45**

“And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth minglenth with it and then becometh dry twigs that the winds scatter.”

### **Qur'an 57:20**

“Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children...”

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## **22. God alone is eternal**

### **Psalm 90:2**

“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

### **Psalm 102:25–27**

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure... But thou art the same, and thy years shall have no end.”

Compare:

### **Qur'an 28:88**

**Qur'an 28:88** And cry not unto any other god along with Allah. There is no Allah save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.

“...Everything will perish save His Countenance.”

### **Qur'an 55:26–27**

“Everyone that is thereon will pass away; There remaineth but the Countenance of thy Lord of Might and Glory.”

### **Qur'an 57:3**

“He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.”

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## **23. Nothing is comparable to God**

### **Psalm 86:8**

“Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.”

### **Psalm 89:6**

“For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?”

### **Psalm 113:5**

“Who is like unto the LORD our God, who dwelleth on high,”

Compare:

### **Qur'an 42:11**

**Qur'an 42:11** The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.

“...Naught is as His likeness; and He is the Hearer, the Seer.”

### **Qur'an 112:4**

“And there is none comparable unto Him.”

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## **24. Idols cannot help**

### **Psalm 115:4–8**

“Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not:

They have ears, but they hear not...  
They have hands, but they handle not...  
They that make them are like unto them; so is every one that trusteth in them.”

### **Psalm 135:15–18**

“The idols of the heathen are silver and gold, the work of men's hands.

They have mouths, but they speak not; eyes have they, but they see not;

They have ears, but they hear not...  
They that make them are like unto them: so is every one that trusteth in them.”

Compare:

### **Qur'an 7:191–192**

“Attribute they as partners to Allah those who created naught, but are themselves created,  
And cannot give them help, nor can they help themselves?”

### **Qur'an 16:20–21**

“Those unto whom they cry beside Allah created naught, but are themselves created.



Dead, not living...”

### **Qur'an 22:73**

Qur'an 22:73 O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are [both] the seeker and the sought!

“...Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose...”

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## **25. Worship God**

### **Psalm 95:6**

“O come, let us worship and bow down: let us kneel before the LORD our maker.”

### **Psalm 96:9**

“O worship the LORD in the beauty of holiness: fear before him, all the earth.”

### **Psalm 100:2–3**

“Serve the LORD with gladness: come before his presence with singing.

Know ye that the LORD he is God...”

Compare:

### **Qur'an 1:5**

“Thee alone we worship; Thee alone we ask for help.”

### **Qur'an 2:21**

“O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off evil.”

### **Qur'an 20:14**

Qur'an 20:14 Lo! I, even I, am Allah, There is no Allah save Me. So serve Me and establish worship for My remembrance.

“Lo! I, even I, am Allah. There is no God save Me. So serve Me and establish worship for My remembrance.”

### **Qur'an 21:25**

Qur'an 21:25 And We sent no messenger before thee but We inspired him, [saying]: There is no Allah save Me [Allah], so worship Me.

“...There is no God save Me, so worship Me.”

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## **26. Bowing/prostrating before God**

### **Psalms 95:6**

“O come, let us worship and bow down: let us kneel before the LORD our maker.”

Compare:

### **Qur'an 7:206**

“Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate before Him.”

### **Qur'an 13:15**

“And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly...”

### **Qur'an 96:19**

Qur'an 96:19 Nay, Obey not thou him. But prostrate thyself, and draw near [unto Allah].

“...But prostrate thyself, and draw near unto Allah.”

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## **27. Remember God**

### **Psalm 103:1–2**

“Bless the LORD, O my soul: and all that is within me, bless his  
holy name.

Bless the LORD, O my soul, and forget not all his benefits.”

### **Psalm 105:4–5**

“Seek the LORD, and his strength: seek his face evermore.  
Remember his marvellous works that he hath done...”

Compare:

### **Qur'an 2:152**

“Therefore remember Me, I will remember you. Give thanks to  
Me, and reject not Me.”

### **Qur'an 13:28**

“Who have believed and whose hearts have rest in the  
remembrance of Allah. Verily in the remembrance of Allah do  
hearts find rest!”

### **Qur'an 33:41–42**

“O ye who believe! Remember Allah with much remembrance.  
And glorify Him early and late.”

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## **28. Give thanks to God**

### **Psalm 92:1–2**

“It is a good thing to give thanks unto the LORD, and to sing  
praises unto thy name, O most High:  
To shew forth thy lovingkindness in the morning, and thy  
faithfulness every night.”

### **Psalm 100:4**

“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.”

**Psalm 107:1**

“O give thanks unto the LORD, for he is good: for his mercy endureth for ever.”

**Psalm 136:1**

“O give thanks unto the LORD; for he is good: for his mercy endureth for ever.”

Compare:

**Qur'an 14:7**

“And when your Lord proclaimed: If ye give thanks, I will give you more...”

**Qur'an 31:12**

Qur'an 31:12 And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for [the good of] his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise.

“...Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for the good of his soul.”

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**29. Wait patiently for God**

**Psalm 27:14**

“Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”

**Psalm 37:7**

Psalm 37:7 Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

“Rest in the LORD, and wait patiently for him...”

**Psalm 40:1**

“I waited patiently for the LORD; and he inclined unto me, and heard my cry.”

**Psalm 130:5**

“I wait for the LORD, my soul doth wait, and in his word do I hope.”

Compare:

**Qur'an 2:153**

“O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.”

**Qur'an 3:200**

“O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah...”

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**30. God tests people**

**Psalm 11:4–5**

Psalm 11:4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

Psalm 11:5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

“The LORD is in his holy temple... his eyes behold, his eyelids try, the children of men. The LORD trieth the righteous...”

**Psalm 26:2**

“Examine me, O LORD, and prove me; try my reins and my heart.”

### **Psalm 66:10**

“For thou, O God, hast proved us: thou hast tried us, as silver is tried.”

Compare:

### **Qur'an 2:155**

“And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops...”

### **Qur'an 21:35**

“Every soul must taste of death, and We try you with evil and with good, for ordeal.”

### **Qur'an 29:2**

“Do men imagine that they will be left at ease because they say, We believe, and will not be tested with affliction?”

### **Qur'an 67:2**

“Who hath created life and death that He may try you which of you is best in conduct...”

## **Prophet Muhammad in the Psalms:**

### **Psalm 45:2–5, 7–9, 16–17**

This is one of the stronger passages used in Muslim apologetics because the person described is both **religious and politically victorious**.

Psalm 45:2 says:

“Grace is poured into thy lips: therefore God hath blessed thee for ever.”

Muslims may connect this with Muhammad's ﷺ eloquence, revelation of the Qur'an, and the blessings pronounced upon him

by Muslims.

Psalm 45:3 says:

“Gird thy sword upon thy thigh, O most mighty...”

The argument is that Muhammad ﷺ was not only a spiritual teacher but also a political and military leader. Unlike Jesus’ earthly ministry, Muhammad led a community that fought defensive and political battles and eventually established authority in Arabia.

Psalm 45:4 emphasizes:

“truth and meekness and righteousness”

These are understood as characteristics attributed to Muhammad ﷺ: truthfulness, humility, and justice.

Psalm 45:7 is especially important:

“therefore God, thy God, hath anointed thee...”

Muslim interpreters point out that the person being addressed **has a God over him**—“God, thy God.” They argue that this sounds more naturally like a human servant and messenger of God than God Himself.

Psalm 45:17 says:

“I will make thy name to be remembered in all generations...”

Muslims connect this with Muhammad’s ﷺ name being repeated continuously around the world—in the shahadah, adhan, prayers, sermons, and blessings upon him.

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## **Psalm 72:1–19**

Psalm 72:1 Give the king thy judgments, O God, and thy righteousness unto the king’s son.

Psalm 72:2 He shall judge thy people with righteousness, and thy

poor with judgment.

Psalm 72:3 The mountains shall bring peace to the people, and the little hills, by righteousness.

Psalm 72:4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

Psalm 72:5 They shall fear thee as long as the sun and moon endure, throughout all generations.

Psalm 72:6 He shall come down like rain upon the mown grass: as showers that water the earth.

Psalm 72:7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

Psalm 72:8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Psalm 72:9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

Psalm 72:10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Psalm 72:11 Yea, all kings shall fall down before him: all nations shall serve him.

Psalm 72:12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

Psalm 72:13 He shall spare the poor and needy, and shall save the souls of the needy.

Psalm 72:14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

Psalm 72:15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

Psalm 72:16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

Psalm 72:17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Psalm 72:18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

Psalm 72:19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

Psalm 72 is often considered particularly significant because it describes a righteous ruler whose influence spreads widely.



Psalm 72:2:

“He shall judge thy people with righteousness...”

Muhammad ﷺ established laws and served as judge and political leader in Medina. Muslims therefore see a closer historical parallel with Muhammad than with prophets who never governed a state.

Psalm 72:4 says that he will defend the poor and oppressed. Islamic tradition heavily emphasizes Muhammad’s protection of orphans, widows, the poor, and socially vulnerable people.

Psalm 72:8:

“He shall have dominion also from sea to sea...”

Muslims understand this as possibly describing the eventual enormous geographical expansion of the religious community established by Muhammad ﷺ.

Psalm 72:10 mentions:

“the kings of Sheba and Seba shall offer gifts.”

Because **Sheba is associated with southern Arabia**, Muslim interpreters see the Arabian geographical connection as noteworthy.

Psalm 72:11:

“all nations shall serve him.”

Muslim interpretation does not necessarily mean worshipping Muhammad. It can be understood as nations accepting the religious authority or message delivered through him.

Psalm 72:17 says:

“His name shall endure for ever...”

Again, Muslims connect this to Muhammad’s extraordinary historical remembrance and the fact that his name is invoked daily by Muslims worldwide.

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## **Psalm 84:4–7 — the Valley of Baca**

This is perhaps the **most famous Psalm used specifically in Muslim-Christian discussions.**

Psalm 84:6 says:

“Who passing through the valley of Baca make it a well...”

The Qur'an calls Mecca **Bakkah**:

**Qur'an 3:96** describes the first house established for mankind as the one at **Bakkah**.

Muslim interpreters therefore compare:

**Biblical:**

Baca

**Qur'anic:** Bakkah

Psalm 84 is also describing people undertaking a sacred journey toward God's house.

That is compared with **Hajj**, when pilgrims travel to the Ka'bah in Mecca.

The reference to:

“make it a well”

is sometimes connected with **the well of Zamzam**, located beside the Ka'bah.

So the Muslim argument is essentially:

**Baca → Bakkah → Mecca → pilgrimage → God's House → Zamzam**

If this identification were accepted, the passage would provide an interesting biblical connection with Mecca, and Muhammad ﷺ would be indirectly connected because Islam restored the Abrahamic pilgrimage there.

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## Psalm 118:22–26

Psalm 118:22 The stone which the builders refused is become the head stone of the corner.

Psalm 118:23 This is the LORD's doing; it is marvellous in our eyes.

Psalm 118:24 This is the day which the LORD hath made; we will rejoice and be glad in it.

Psalm 118:25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

Psalm 118:26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

Psalm 118:22 says:

“The stone which the builders refused is become the head stone of the corner.”

Muslim writers sometimes interpret the rejected stone symbolically as the **Ishmaelite branch of Abraham's descendants**.

The argument goes back to Abraham's two major lines:

**Isaac → Israelites**

**Ishmael → Arabs**

According to this Muslim interpretation, prophecy was overwhelmingly associated with Israel for centuries. Ishmael's descendants were comparatively overlooked.

Then Muhammad ﷺ emerged from the descendants of Ishmael, and his religious community became one of the world's largest Abrahamic civilizations.

Thus, what was “rejected” became highly important.

Psalm 118:26 says:

“Blessed be he that cometh in the name of the LORD.”

Muslims connect this conceptually with Muhammad ﷺ because he constantly called people toward worship of God and began Qur’anic recitation with God’s name.

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### **Psalm 149:1–9**

Psalm 149:1 Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

Psalm 149:2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

Psalm 149:3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

Psalm 149:4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

Psalm 149:5 Let the saints be joyful in glory: let them sing aloud upon their beds.

Psalm 149:6 Let the high praises of God be in their mouth, and a two-edged sword in their hand;

Psalm 149:7 To execute vengeance upon the heathen, and punishments upon the people;

Psalm 149:8 To bind their kings with chains, and their nobles with fetters of iron;

Psalm 149:9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Psalm 149 contains an unusual combination:

**worship of God + military authority.**

Psalm 149:6 says:

“Let the high praises of God be in their mouth, and a twoedged sword in their hand.”

Muslim interpreters sometimes regard this as remarkably similar to Muhammad ﷺ and his early followers.

They were intensely religious—praying, praising God and reciting revelation—but they also fought wars and eventually established

political authority.

Psalm 149:7–8 describes executing judgment against nations and restraining rulers.

The Muslim comparison is therefore with Muhammad's companions, who became both a religious community and a political-military civilization.

Some Muslim polemical writers have even argued that this combination fits Muhammad ﷺ better than Jesus during his earthly ministry because Jesus did not lead an army or political state.

However, the Psalm itself refers to God's faithful people collectively, not explicitly to a future Arabian prophet.

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### **Psalm 110:1–7**

Psalm 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psalm 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psalm 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Psalm 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Psalm 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

Psalm 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Psalm 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

Psalm 110 describes someone granted extraordinary authority by God.

Psalm 110:1 says:

“The LORD said unto my Lord...”

Muslim interpreters emphasize the distinction between **God** and the person receiving authority.

They argue this fits the Islamic concept of a highly exalted human messenger who nevertheless remains subordinate to God.

Psalm 110:2 says:

“rule thou in the midst of thine enemies.”

Muhammad ﷺ began as a persecuted prophet in Mecca but later became ruler of Medina and eventually returned victoriously to Mecca.

Psalm 110:5–6 describes victory over opposing rulers and nations. Muslims sometimes associate that pattern with the rapid triumph of Muhammad’s community.

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### **Psalm 2:1–12**

Psalm 2:1 Why do the heathen rage, and the people imagine a vain thing?

Psalm 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Psalm 2:3 Let us break their bands asunder, and cast away their cords from us.

Psalm 2:4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

Psalm 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Psalm 2:6 Yet have I set my king upon my holy hill of Zion.

Psalm 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Psalm 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Psalm 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.

Psalm 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Psalm 2:11 Serve the LORD with fear, and rejoice with trembling.

Psalm 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Psalm 2 describes God's chosen or “anointed” ruler facing opposition from nations and rulers.

Psalm 2:2 says:

“the rulers take counsel together, against the LORD, and against his anointed...”

Muslims can compare this with the opposition Muhammad ﷺ encountered from the Quraysh and surrounding tribes.

Psalm 2:8 says:

“I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

Some Muslims interpret this as resembling the eventual worldwide reach of Islam.

Muhammad ﷺ began with a very small persecuted community, yet within generations the Islamic civilization stretched across enormous territories.

But Psalm 2 contains:

“Thou art my Son...”

Christian interpretation therefore sees this as strongly messianic and applies it to Jesus. Muslims would have to interpret “son” in a non-literal biblical sense—such as God's chosen servant or king—rather than divine sonship.

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**Psalm 37:9–11, 22, 29, 34**

This connection is different. Psalm 37 is not primarily presented as a prophecy specifically about Muhammad.

The important statement is:

“the righteous shall inherit the land...”

Compare that with **Qur'an 21:105**, where Allah says, in meaning, that He wrote in the **Zabur** after the Reminder that the earth would be inherited by His righteous servants.

That is striking because the Qur'an specifically says something was written in the Zabur, and Psalm 37 repeatedly contains essentially that idea:

**Psalm 37:9** — those who wait upon God inherit the earth.

**Psalm 37:11** — the meek inherit the earth.

**Psalm 37:22** — those blessed by God inherit it.

**Psalm 37:29** — the righteous inherit the land.



# **Vedas and Upanishads**

# Islam and Hinduism

## INTRODUCTION TO HINDUISM

### I TERMINOLOGY.

The most popular among the Aryan religions is Hinduism. 'Hindu' is actually a Persian word that stands for the inhabitants of the region beyond the Indus Valley. However, in common parlance, Hinduism is a blanket term for an assortment of religious beliefs, most of which are based on the Vedas, the Upanishads and the Bhagavad Gita.

### II INTRODUCTION TO HINDU SCRIPTURES.

There are several sacred scriptures of the Hindus. Among these are the Vedas,

Upanishads and the Puranas.

#### VEDAS:

The word Veda is derived from vid which means to know, knowledge par excellence or sacred wisdom. There are four principal divisions of the Vedas (although according to their number, they amount to 1131 out of which about a dozen are available). According to Maha Bhashya of Patanjali, there are 21 branches of Rigveda, 9 types of Atharvaveda, 101 branches of Yajurveda and 1000 of Samveda).

The Rigveda, the Yajurveda and the Samveda are considered to be more ancient books and are known as Trai Viddya or the 'Triple Sciences'. The Rigveda is the oldest and has been compiled in three long and different periods of time. The 4th Veda is the Atharvaveda, which is of a later date.

There is no unanimous opinion regarding the date of compilation or revelation of the four Vedas. According to Swami Dayanand,

founder of the Arya Samaj, the Vedas were revealed 1310 million years ago. According to other scholars, they are not more than 4000 years old.

Similarly, there are differing opinions regarding the places where these books were compiled and the Rishis to whom these Scriptures were given. In spite of these differences, the Vedas are considered to be the most authentic of the Hindu Scriptures and the real foundations of the Hindu Dharma.

#### UPANISHADS:

The word 'Upanishad' is derived from Upa meaning near, Ni which means down and Shad means to sit. Therefore 'Upanishad' means sitting down near.

Groups of pupils sit near the teacher to learn from him the secret doctrines.

According to Samkara, 'Upanishad' is derived from the root word Sad which means 'to loosen', 'to reach' or 'to destroy', with Upa and ni as prefix; therefore 'Upanishad' means Brahma-Knowledge by which ignorance is loosened or destroyed.

The number of Upanishads exceeds 200 though the Indian tradition puts it at 108. There are 10 principal Upanishads. However, some consider them to be more than 10, while others 18.

The Vedanta meant originally the Upanishads, though the word is now used for the system of philosophy based on the Upanishad. Literally, Vedanta means the end of the Veda, Vedasua-antah, and the conclusion as well as the goal of Vedas. The Upanishads are the concluding portion of the Vedas and chronologically they come at the end of the Vedic period.

Some Pundits consider the Upanishads to be more superior to

the Vedas.

#### PURANAS:

Next in order of authenticity are the Puranas which are the most widely read scriptures. It is believed that the Puranas contain the history of the creation of the universe, history of the early Aryan tribes, life stories of the divines and deities of the Hindus.

It is also believed that the Puranas are revealed books like the Vedas, which were revealed simultaneously with the Vedas or sometime close to it.

Maharishi Vyasa has divided the Puranas into 18 voluminous parts. He also arranged the Vedas under various heads.

Chief among the Puranas is a book known as Bhavishya Purana. It is called so because it is believed to give an account of future events. The Hindus consider it to be the word of God. Maharishi yasa is considered to be just the compiler of the book.

#### ITIHAAS:

The two epics of Hinduism are the Ramayana and the Mahabharata.

1. Ramayana:According to Ramanuja, the great scholar of Ramayana, there are more than 300 different types of Ramayana: Tulsidas Ramayana, Kumbha Ramayana.

Though the outline of Ramayana is same, the details and contents differ.

Valmiki's Ramayana:Unlike the Mahabharata, the Ramayana appears to be the work of one person – the sage Valmiki, who probably composed it in the 3<sup>rd</sup> century BC. Its best-known recension (by Tulsi Das, 1532-1623) consists of 24,000 rhymed couplets of 16-syllable lines organised into 7 books. The poem

incorporates many ancient legends and draws on the sacred books of the Vedas. It describes the efforts of Kosala's heir, Rama, to regain his throne and rescue his wife, Sita, from the demon King of

Lanka. Valmiki's Ramayana is a Hindu epic tradition whose earliest literary version is a Sanskrit poem attributed to the sage Valmiki.

Its principal characters are said to present ideal models of personal, familial, and social behavior and hence are considered to exemplify Dharma, the principle of moral order.

2. Mahabharata: The nucleus of the Mahabharata is the war of eighteen days fought between the Kauravas, the hundred sons of Dhritarashtra and Pandavas, the five sons of Pandu. The epic entails all the circumstances leading up to the war. Involved in this Kurukshetra battle were almost all the kings of India joining either of the two parties. The result of this war was the total annihilation of Kauravas and their party. Yudhishtira, the head of the Pandavas, became the sovereign monarch of Hastinapura. His victory is supposed to symbolise the victory of good over evil. But with the progress of years, new matters and episodes relating to the various aspects of human life, social, economic, political, moral and religious as also fragments of other heroic legends came to be added to the aforesaid nucleus and this phenomenon continued for centuries until it acquired the present shape. The Mahabharata represents a whole literature rather than one single and unified work, and contains many multifarious things.

### 3. Bhagavad Gita:

Bhagavad Gita is a part of Mahabharata. It is the advice given by Krishna to Arjun on the battlefield of Kurukshetra. It contains the essence of the Vedas and is the most popular of all the Hindu Scriptures. It contains 18 chapters. The Bhagavad Gita is one of the most widely read and revered of the works sacred to

the Hindus. It is their chief devotional book, and has been for centuries the principal source of religious inspiration for many thousands of Hindus.

The Gita is a dramatic poem, which forms a small part of the larger epic, the Mahabharata. It is included in the sixth book (Bhismaparvan) of the Mahabharata and documents one tiny event in a huge epic tale.

The Bhagavad Gita tells a story of a moral crisis faced by Arjuna, which is solved through the interaction between Arjuna, a Pandava warrior hesitating before battle, and Krishna, his charioteer and teacher. The Bhagavad Gita relates a brief incident in the main story of a rivalry and eventually a war between two branches of a royal family. In that brief incident - a pause on the battlefield just as the battle is about to begin -

Krishna, one chief on one side (also believed to be the Lord incarnate), is presented as responding to the doubts of Arjuna. The poem is the dialogue through which Arjuna's doubts were resolved by Krishna's teachings.

## CONCEPT OF GOD IN HINDUISM

### Common Concept of God in Hinduism:

Hinduism is commonly perceived as a polytheistic religion. Indeed, most Hindus would attest to this, by professing belief in multiple Gods. While some Hindus believe in the existence of three gods, some believe in thousands of gods, and some others in thirty three crore i.e. 330 million Gods. However, learned Hindus, who are well versed in their scriptures, insist that a Hindu should believe in and worship only one God.

The major difference between the Hindu and the Muslim perception of God is the common Hindus' belief in the philosophy of Pantheism. Pantheism considers everything, living and non-living, to be Divine and Sacred. The common

Hindu, therefore, considers everything as God. He considers the trees as God, the sun as God, the moon as God, the monkey as God, the snake as God and even human beings as manifestations of God!

Islam, on the contrary, exhorts man to consider himself and his surroundings as examples of Divine Creation rather than as divinity itself. Muslims therefore believe that everything is God's i.e. the word 'God' with an apostrophe 's'. In other words the Muslims believe that everything belongs to God.

The trees belong to God, the sun belongs to God, the moon belongs to God, the monkey belongs to God, the snake belongs to God, the human beings belong to God and everything in this universe belongs to God.

Thus the major difference between the Hindu and the Muslim beliefs is the difference of the apostrophe 's'. The Hindu says everything is God. The Muslim says everything is God's.

Concept of God according to Hindu Scriptures:

We can gain a better understanding of the concept of God in Hinduism by analyzing Hindu scriptures.

**BHAGAVAD GITA:**

The most popular amongst all the Hindu scriptures is the Bhagavad Gita. Consider the following verse from the Gita:

"Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures."

[Bhagavad Gita 7:20]

The Gita states that people who are materialistic worship demigods i.e. 'gods' besides the True God.

**UPANISHADS:**

The Upanishads are considered sacred scriptures by the Hindus.

The following verses from the Upanishads refer to the Concept of God:

"Ekam evadvitiam"

"He is One only without a second." [Chandogya Upanishad 6:2:1]1

"Na casya kascij janita na cadhipah."

"Of Him there are neither parents nor lord." [Svetasvatara Upanishad 6:9]2

"Na tasya pratima asti" "There is no likeness of Him."

[Svetasvatara Upanishad 4:19]3

The following verses from the Upanishad allude to the inability of man to imagine God in a particular form:

"Na samdrse tisthati rupam asya, na caksusa pasyati kas canainam." "His form is not to be seen; no one sees Him with the eye." [Svetasvatara Upanishad 4:20]4

1 [The Principal Upanishad by S. Radhakrishnan page 447 and 448] [Sacred Books of the East, volume 1 'The Upanishads part I' page 93] 2 [The Principal Upanishad by S.

Radhakrishnan page 745]

[Sacred Books of the East, volume 15, 'The Upanishads part II' page 263.] 3 [The Principal Upanishad by S. Radhakrishnan page 736 & 737]

[Sacred Books of the East, volume 15, 'The Upanishads part II' page no 253] 4 [The Principal Upanishad by S. Radhakrishnan page 737]

[Sacred Books of the East, volume 15, 'The Upanishads part II' page no 253] THE VEDAS



Vedas are considered the most sacred of all the Hindu scriptures. There are four principal Vedas: Rigveda, Yajurveda, Samveda and Atharvaveda.

### Yajurveda

The following verses from the Yajurveda echo a similar concept of God:

"na tasya pratima asti" "There is no image of Him." [Yajurveda 32:3]5

"shudhama poapvidham" "He is bodyless and pure." [Yajurveda 40:8]6

"Andhatama pravishanti ye asambhuti mupaste"

"They enter darkness, those who worship the natural elements" (Air, Water, Fire, etc.). "They sink deeper in darkness, those who worship sambhuti." [Yajurveda 40:9]7

Sambhuti means created things, for example table, chair, idol, etc. The Yajurveda contains the following prayer:

"Lead us to the good path and remove the sin that makes us stray and wander."

[Yajurveda 40:16]8

5[Yajurveda by Devi Chand M.A. page 377] 6[Yajurveda Samhita by Ralph T. H. Giffith page 538]

7[Yajurveda Samhita by Ralph T. H. Giffith page 538]

8[Yajurveda Samhita by Ralph T.H. Griffith page 541]

### Atharvaveda

The Atharvaveda praises God in Book 20, hymn 58 and verse 3:

"Dev maha osi" "God is verily great"

[Atharvaveda 20:58:3]9

## Rigveda

The oldest of all the vedas is Rigveda. It is also the one considered most sacred by the Hindus.

The Rigveda states in Book 1, hymn 164 and verse 46: "Sages (learned Priests) call one God by many names."

[Rigveda 1:164:46]

The Rigveda gives several different attributes to Almighty God. Many of these are mentioned in Rigveda Book 2 hymn 1.

Among the various attributes of God, one of the beautiful attributes mentioned in the Rigveda Book II hymn 1 verse 3, is Brahma. Brahma means 'The Creator'. Translated into Arabic it means Khaaliq. Muslims can have no objection if Almighty God is referred to as Khaaliq or 'Creator' or Brahma. However if it is said that Brahma is Almighty God who has four heads with each head having a crown, Muslims take strong exception to it. Describing Almighty God in anthropomorphic terms also goes against the following verse of Yajurveda:

"Na tasya Pratima asti" "There is no image of Him." [Yajurveda 32:3]

Another beautiful attribute of God mentioned in the Rigveda Book II hymn 1 verse 3 is Vishnu. Vishnu means 'The Sustainer'. Translated into Arabic it means Rabb. Again,

Muslims can have no objection if Almighty God is referred to as Rabb or 'Sustainer' or Vishnu. But the popular image of

Vishnu among Hindus, is that of a God who has four arms, with one of the right arms holding the Chakra, i.e. a discus and one of the left arms holding a 'conch shell', or riding a bird or reclining on a snake couch. Muslims can never accept any image of God. As mentioned earlier this also goes against Svetasvatara Upanishad Chapter 4 verse 19.

"Na tasya pratima asti" "There is no likeness of Him"

The following verse from the Rigveda Book 8, hymn 1, verse 1 refer to the Unity and Glory of the Supreme Being:

"Ma cid anyad vi sansata sakhayo ma rishanyata"

"O friends, do not worship anybody but Him, the Divine One. Praise Him

alone." [Rigveda

8:1:1]10

"Devasya samituk parishtutih"

"Verily, great is the glory of the Divine Creator." [Rigveda 5:1:81]11

Brahma Sutra of Hinduism:

The Brahma Sutra of Hinduism is:

"Ekam Brahm, dvitiya naste neh na naste kinchan"

"There is only one God, not the second; not at all, not at all, not in the least bit."

Thus only a dispassionate study of the Hindu scriptures can help one understand the concept of God in Hinduism.

Prophet Muhammad (pbuh) in Hindu scripture

Muhammad (pbuh) prophesised in Bhavishya Purana

According to Bhavishya Purana in the Prati Sarag Parv III  
Khand 3 Adhay 3Shloka 5 to 8.

"A malecha (belonging to a foreign country and speaking a foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a bath in the Panchgavya and the Ganga water (i.e. purifying him of all sins) offered him the present of his sincere devotion and showing him all reverence said, "I make obeisance to thee. O ye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malecha opponents."

The Prophecy clearly states:

The name of the Prophet as Mohammad.

He will belong to Arabia. The Sanskrit word Marusthal means a sandy track of land or a desert. Special mention is made of the companions of the Prophet, i.e. the Sahabas.

No other Prophet had as many companions as Prophet Muhammad (pbuh). He is referred as the pride of mankind (Parbatis nath). The Glorious Qur'an reconfirms this "And thou (standest) on an exalted standard of character" [Al-Qur'an 68:4]

"Ye have indeed in the Messenger of Allah, a beautiful pattern (of conduct)". [Al-Qur'an 33:21]

He will kill the devil, i.e. abolish idol worship and all sorts of vices. The Prophet will be given protection against his enemy.

Some people may argue that 'Raja' Bhoj mentioned in the

prophecy lived in the 11<sup>th</sup> century C.E. 500 years after the advent of Prophet Muhammad (pbuh) and was the descendant in the 10th generation of Raja Shalivahan.

These people fail to realise that there was not only one Raja of the name Bhoj. The Egyptian Monarchs were called as Pharaoh and the Roman Kings were known as Caesar, similarly the Indian Rajas were given the title of Bhoj. There were several Raja

Bhoj who came before the one in 11th Century C.E.

The Prophet did not physically take a bath in the Panchgavya and the water of Ganges.

Since the water of Ganges is considered holy, taking bath in the Ganges is an idiom, which means washing away sins or immunity from all sorts of sins. Here the prophecy implies that Prophet Muhammad (pbuh) was sinless, i.e. Maasoom.

According to Bhavishya Purana in the Pratisarag Parv III Khand 3 Adhay 3 Shloka 10 to 27 Maharishi Vyas has prophesised:

"The Malecha have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in the country. Before also there appeared a misguided fiend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance, the well-known Muhammad (pbuh), is busy in bringing the Pishachas to the right path. O Raja, You need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of Pishacha said to Raja Bhoj, "O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of Ishwar Parmatma, I shall enforce the strong creed of the meat eaters. My followers will be men circumcised, without a tail (on his head), keeping beard, creating a revolution announcing

the Aadhaan (the Muslim call for prayer) and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as Musalmaans. I shall be the originator of this religion of the meat-eating nations.

"The Prophecy states that:

The evil doers have corrupted the Arab land. Arya Dharma is not found in that land. The Indian Raja need not go the Arab land since his purification will take place in India after the musalmaan will arrive in India. The coming Prophet will attest the truth of the Aryan faith, i.e. Monotheism and will reform the misguided people. The Prophet's followers will be circumcised. They will be without a tail on the head and bear a beard and will create a great revolution. They will announce the Aadhaan, i.e. 'the Muslim call for prayer'. He will only eat lawful things and animals but will not eat pork.

The Qur'an confirms this in no less than 4 different places: In Surah Al-Baqarah chapter 2 verse 173

In Surah Al-Maidah chapter 5 verse 3

In Surah Al-Anam chapter 6 verse 145

In Surah Al-Nahl chapter 16 verse 115

"Forbidden to you for food are dead meat, blood, flesh of swine, and that on which hath been invoked the name of other than Allah". They will not purify with grass like the Hindus but by means of sword they will fight their irreligious people. They will be called musalmaan. They will be a meat-eating nation. The eating of herbivorous animals is confirmed by the Qur'an in Surah Maidah, chapter 5 verse 1 and in Surah

Muminun chapter 23 verse 21.

According to Bhavishya Purana, Parv - III Khand 1 Adhay 3 Shloka 21-23:

"Corruption and persecution are found in seven sacred cities of Kashi, etc. India is inhabited by Rakshas, Shabor, Bhil and other foolish people. In the land of Malechhas, the followers of the Malechha dharma (Islam) are wise and brave people. All good qualities are found in Musalmaans and all sorts of vices have accumulated in the land of the Aryas. Islam will rule in India and its islands. Having known these facts, O Muni, glorify the name of thy lord".

The Qur'an confirms this in Surah Taubah chapter 9 verse 33 and in Surah Al Saff chapter 61 verse 9:

"It is He who hath sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it)". A similar message is given in Surah Fatah chapter 48 verses 28 ending with, "and enough is Allah as a witness".

Prophet Muhammad (pbuh) Prophesised in Atharvaveda

In the 20th book of Atharvaveda Hymn 127 Some Suktas (chapters) are known as Kuntap Sukta. Kuntap means the consumer of misery and troubles. Thus meaning the message of peace and safety and if translated in Arabic means Islam. Kuntap also means hidden glands in the abdomen. These mantras are called so probably because their true meaning was hidden and was to be revealed in future. Its hidden meaning is also connected with the navel or the middle point of this earth. Makkah is called the Ummul Qur'a the mother of the towns or the naval of the earth. In many revealed books it was the first house of Divine worship where God Almighty gave spiritual nourishment to the world.

The Qur'an says in Surah Ali-Imran chapter 3, verse 96:

"The first house (of worship) appointed for men was that at Bakkah (Makkah) full of blessings and of guidance and for all kinds of beings".

Thus Kuntap stands for Makkah or Bakkah. Several people have translated these Kuntap Suktas like M. Bloomfield, Prof. Ralph Griffith, Pandit Rajaram, Pandit Khem Karan, etc. The main points mentioned in the Kuntap Suktas i.e. in Atharvaveda book

20 Hymn 127 verses 1-13 are: Mantra 1

He is Narashansah or the praised one (Muhammad). He is Kaurama: the prince of peace or the emigrant, who is safe, even amongst a host of 60,090 enemies. Mantra 2 He is a camel-riding Rishi, whose chariot touches the heaven. Mantra 3 He is Mamah Rishi who is given a hundred gold coins, ten chaplets (necklaces), three hundred good steeds and ten thousand cows. Mantra 4 Vachyesv rebh. 'Oh! ye who glorifies'. The Sanskrit word Narashansah means 'the praised one', which is the literal translation of the Arabic word Muhammad (pbuh).

The Sanskrit word Kaurama means 'one who spreads and promotes peace'. The holy Prophet was the 'Prince of Peace' and he preached equality of human kind and universal brotherhood. Kaurama also means an emigrant. The Prophet migrated from Makkah to Madinah and was thus also an Emigrant. He will be protected from 60,090 enemies, which was the population of Makkah. The Prophet would ride a camel. This clearly indicates that it cannot be an Indian Rishi, since it is forbidden for a Brahman to ride a camel according to the Sacred Books of the East, volume 25, Laws of Manu pg. 472.

According to Manu Smirti chapter 11 verse 202,

"A Brahman is prohibited from riding a camel or an ass and to bathe naked. He should purify himself by suppressing his breath". This mantra gave the Rishi's name as Mamah. No rishi



in India or another Prophet had this name Mamah which is derived from Mah which means to esteem highly, or to revere, to exalt, etc. Some Sanskrit books give the Prophet's name as 'Mohammad', but this word according to Sanskrit grammar can also be used in the bad sense. It is incorrect to apply grammar to an Arabic word. Actually shas the same meaning and somewhat similar pronunciation as the word Muhammad (pbuh).

He is given 100 gold coins, which refers to the believers and the earlier companions of the Prophet during his turbulent Makkan life. Later on due to persecution they migrated from Makkah to Abyssinia. Later when Prophet migrated to Madinah all of them joined him in Madinah.

The 10 chaplets or necklaces were the 10 best companions of the Holy Prophet (pbuh) known as Ashra-Mubbashshira (10 bestowed with good news). These were foretold in this world of their salvation in the hereafter i.e. they were given the good news of entering paradise by the Prophet's own lips and after naming each one he said "in Paradise". They were Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Abdur Rahman Ibn Auf, Saad bin Abi Waqqas, Saad bin Zaid and Abu Ubaidah (May Allah be well-pleased with all of them). The Sanskrit word Go is derived from Gaw which means 'to go to war'. A cow is also called Go and is a symbol of war as well as peace. The 10,000 cows refer to the 10,000 companions who accompanied the Prophet (pbuh) when he entered Makkah during Fateh Makkah which was a unique victory in the history of mankind in which there was no blood shed. The 10,000 companions were pious and compassionate like cows and were at the same time strong and fierce and are described in the Holy Quran in Surah Fatah: "Muhammad is the Messenger of Allah; and those who are with him are strong against unbelievers, (but) compassionate amongst each other." [Al-Qur'an 48:29]

This mantra calls the Prophet as Rebh which means one who praises, which when translated into Arabic is Ahmed, which is another name for the Holy Prophet (pbuh). Battle of the Allies described in the Vedas. It is mentioned in Atharvaveda Book XX Hymn 21 verse 6, "Lord of the truthful! These liberators drink these feats of bravery and the inspiring songs gladdened thee in the field

of battle. When thou renders vanquished without fight the ten thousand opponents of the praying one, the adoring one. "This Prophecy of the Veda describes the well-known battle of Ahzab or the battle of the Allies during the time of Prophet Muhammed. The Prophet was victorious without an actual conflict which is mentioned in the Qur'an in Surah Ahzab:

"When the believers saw the confederate forces they said, "This is what Allah and His Messenger had promised us and Allah and His Messenger told us what was true."

And it only added to their faith and their zeal in obedience." [Al-Qur'an 33:22]

The Sanskrit word karo in the Mantra means the 'praying one' which when translated into Arabic means 'Ahmed', the second name of Prophet Muhammed (pbuh). The 10,000 opponents mentioned in the Mantra were the enemies of the Prophet and the Muslims were only 3000 in number. The last words of the Mantra aprati ni bashayah means the defeat was given to the enemies without an actual fight. The enemies' defeat in the conquest of Makkah is mentioned in Atharvaveda book 20 Hymn 21 verse no 9:

"You have O Indra, overthrown 20 kings and 60,099 men with an outstripping Chariot wheel who came to fight the praised one or far famed (Muhammad) orphan. "The population of Makkah at the time of Prophet's advent was nearly 60,000. There were several clans in Makkah each having its own chief. Totally there

were about 20 chiefs to rule the population of Makkah. An Abandhu meaning a helpless man who was far famed and 'praised one'. Muhammad (pbuh) overcame his enemies with the help of God.

Muhammad (pbuh) prophesised in the RigvedaA similar prophecy is also found in Rigveda Book I, Hymn 53 verse 9: The Sanskrit word used is Sushrama, which means praiseworthy or well praised which in Arabic means Muhammad (pbuh).

Muhummad (pbuh) is also prophesised in the Samveda Prophet Muhammad (pbuh) is also prophesised in the Samveda Book II Hymn 6 verse 8:

"Ahmed acquired from his Lord the knowledge of eternal law. I received light from him just as from the sun." The Prophecy confirms:

The name of the Prophet as Ahmed since Ahmed is an Arabic name. Many translators misunderstood it to be Ahm at hi and translated the mantra as "I alone have acquired the real wisdom of my father".

Prophet was given eternal law, i.e. the Shariah.

The Rishi was enlightened by the Shariah of Prophet Muhammad. The Qur'an says in Surah Saba chapter 34 verse 28

"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings and warning them (against sin), but most men understand not." [Al-Qur'an 34:28]

# **Zend Avesta**

# **Introduction to Zoroastrianism**

## **Introduction to Zoroastrianism**

Zoroastrianism is an ancient Aryan religion that originated in Persia more than 2500 years ago. Though it has relatively few adherents, less than one hundred and thirty thousand in the whole world, it is one of the oldest religions. Zoroaster was the founder of Zoroastrianism, also commonly known as Parsi-ism. It is also known as the religion of fire worshippers and Magianism.

Parsi Scriptures consist of Dasatir and Vesta or Zend-Avesta. Dasatir is further divided into two parts:

Khurda Dasatir and Kalan Dasatir.

Avesta is further divided into Khurda Avesta and Kalan Avesta also known as Zend or Maha- Zend.

The religious scriptures of the Parsis are found in two languages: Pahlawi (Pahlawi script resembles the present Persian script) and Zendi. Besides these two scripts, some religious literature is found in cuneiform writing.

Some Parsis consider the Zend Avesta to be more authentic than the Dasatir while the others consider Dasatir to be more authentic.

Zend Avesta is divided into three parts:

The first part contains Vendid.

The second part contains Sirozahs, Yashts and Nyays.

The third part contains Gathas, Yasha, Visparad, Afrinagan Gahs and miscellaneous.

## DASATIR:

Dasatir means a book of ten parts: 'Das' meaning 'ten' and 'tir' meaning 'a part'. Dasatir is also the plural of

Dastur, which means law or religious code.

## DA'WAH TO ZOROASTRIANS (PARSIS)

### CONCEPT OF GOD IN ZOROASTRIANISM:

God in Zoroastrianism is known as 'Ahura Mazda'. 'Ahura' means 'the Lord' or 'The Master' and 'Mazda' means 'the Wise'; hence 'Ahura Mazda' means 'the Wise Lord' or 'the Wise God'. Ahura Mazda stands for God, in a strictly monotheistic sense.

Qualities of God according to the Dasatir:

According to the Dasatir, Ahura Mazda has the following qualities:

- He is One.
- He is without an origin or end.
- He has no father or mother, wife or son.
- He is without a body or form.
- Nothing resembles Him.
  - Neither the eye can behold Him, nor the power of thinking can conceive him.
- He is above all that you can imagine.
- He is nearer to you than your own self. Qualities of God according to Avesta

According to the Avesta, the Gathas and the Yasna give various

characteristics to

Ahura Mazda such as:

Creator Yasna 31:7 & 11

Yasna 44:7

Yasna 50:11

Yasna 51:7 Most Mighty

the Greatest Yasna 33:11

Yasna 45:6 Beneficent Hudai. Yasna 33:11

Yasna 48:3 Bountiful Spenta; Yasna 43:4,5,7,9,11,13,15

Yasna 44:2

Yasna 45:5

Yasna 46:9

Yasna 48:3

Thus, in Zoroastrianism too, we find a concept of an eternal, omnipotent God. Several verses of Yasna praise the Lord as a Bountiful Creator.

## MUHAMMED (PBUH) IN THE PARSI SCRIPTURES

Prophet Muhammad (pbuh) in Zend Avesta

It is mentioned in Zend Avesta Farvardin Yasht chapter 28 verse 129

(Sacred Books of the East, volume 23, Zend Avesta Part II pg. 220):

"Whose name will be the Victorious, Soeshyant and whose name will be Astvat-ereta.

He will be Soeshyant (The Beneficent one) because he will benefit the whole bodily world. He will be Astvat-ereta (he who makes the people, bodily creatures rise up) because as a bodily creature and as a living being he will stand against the destruction of the bodily (being) creatures to withstand the drug of the two footed brood, to withstand the evil done by the faithful (idolaters and the like and the errors of the Mazdaynians)".

This Prophecy applies to no other person more perfectly than it does to Muhammad (pbuh):

The Prophet was not only victorious at Fatah Makkah but was also merciful when he let go the blood thirsty opponents by saying:

"There shall be no reproof against you this day".

Soeshyant means the 'praised one' (refer Haisting's Encyclopedia), which translated in Arabic means Muhammad (pbuh).

Astvat-ereta is derived from the root word Astu which in Sanskrit as well as in Zend means 'to praise'. The infinitive Sitaudan in present day Persian means praising. It can also be derived from the Persian root word istadan which would mean 'one who makes a thing rise up'. Therefore Astvat-ereta means



the one who praised, which is the exact translation of the Arabic word 'Ahmed' which is another name for Prophet

Muhammad (pbuh). The Prophecy clearly mentions both the names of the Prophet i.e.

Muhammad (pbuh) and Ahmed (pbuh).

The Prophecy further says that he will benefit the whole bodily world and the Qur'an testifies this in Surah Al-Anbiya chapter 21 verse 107:

"We sent thee not, but as a mercy for all creatures." [Al-Qur'an 21:107]

Sanctity of Prophet's Companions:

In Zend Avesta Zamyad Yasht chapter 16 verse 95 (Sacred Books of the East, volume

23 Zend Avesta Part II pg. 308): never uttered a word of falsehood."

Here too Prophet Muhammad (pbuh) is mentioned by name as Astvat-ereta.

There is also a mention of the Prophet's friends as companions who will be fighting the evil; pious, holy men having good moral values and always speaking the truth.

This is a clear reference to the Sahabas – the prophet's companions.

Prophet Muhammad (pbuh) in Dasatir:

The sum and substance of the prophecy mentioned in Dasatir is, that when the Zoroastrian people will forsake their religion and will become dissolute, a man will rise in Arabia, whose followers will conquer Persian and subjugate the arrogant Persians.

Instead of worshipping fire in their own temples, they will turn their faces in prayer towards Kaaba of Abraham (pbuh) which will be cleared of all idols. They (the followers of the Arabian Prophet), will be a mercy unto the world. They will become masters of Persia, Madain, Tus, Balkh, the sacred places of the Zoroastrians and the neighbouring territories. Their Prophet will be an eloquent man telling miraculous things.

This Prophecy relates to no other person but to Muhammad (pbuh). Muhammad (pbuh) will be the Last Prophet:

It is mentioned in Bundahish chapter 30 verses 6 to 27 that Soeshyant will be the last Prophet implying that Muhammad (pbuh) will be the last Prophet. The Qur'an testifies this in Surah Ahzab.

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things."

[Al-Qur'an 33:40]