

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

37:181

PROPHECY

النبوة

Objectives >>>

Students should:

- Know the objectives of the Prophets
- Understand the concept of sinlessness (al-'Iṣma) of the Prophets
- Be aware of the main objections against & proofs for the infallibility of the Prophets
- Gain a better understanding of other scriptures, in particular in the Jewish and Christian faiths
- Prove from evidence that the Bibles of the Jews and Christians are not the divine word of God nor are they the authentic words of the prophets
- Understand the view of the Qur'an regarding the previous prophets and scriptures

FUNDAMENTALS OF ISLAM

LEVEL 5

Lesson 1: Prophecy

In previous years we learnt about the basic role of the 124,000 prophets sent by Allah, the names of a few of the most important prophets, as well as learning some moral lessons from their lives which we are expected to follow. We were also introduced to the concept of sinlessness (al-'Iṣmah) of the prophets and the necessity of this characteristic. In this lesson we will discuss the reasons for which Allah (SWT) sent the Prophets.

PROPHETS IN THE CONTEXT OF CREATION

As Muslims we believe that our Creator created us in order to fulfil a purpose and reach the highest levels of perfection possible to us. This concept applies not only to humans, but to all creatures in this world. Every creature in this world has a final purpose and perfection and this is why it was created. Also, our Lord is far too merciful to give a creature purpose without guiding it towards that purpose.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

“[It is He] Who has created me, and it He Who guides me.” (26:78)

Therefore, we also believe in Divine Guidance, which is of two types. The first is 'natural' guidance. This is a force Allah has created within the universe to guide it and all its creatures to their perfection. So, when we see that in the Qur'an Allah, the Wise, 'reveals' to the bee, we should know that this is a reference to the 'natural' guidance God has built within that bee to drive it towards its perfection.

There is another type of guidance provided to us by God, and that is guidance through Prophets. As humans, we are different to animals in that we not only need natural guidance, but we also need 'legislative' guidance, to teach us how to use our gift of free will in order to reach the highest levels of perfection. This guidance comes through the Prophets, without whom we would not know how to reach our perfection and how to use our gift of free will.

Therefore we see that sending prophets was a necessity in order to guide mankind to their purpose and help them best perform their multiple functions. In the previous lessons we learnt the reasons why God sent prophets.

Now that we have seen the necessity of guidance, and that this is the major roles of Prophets, let us review what we learnt last year about the reasons for the deputation of prophets, so that we can see the different aspects of guidance. These include:

1. RESPONSIBILITY NECESSITATES PROPHETS

Allah (SWT) has blessed man with the freedom of choice and holds him responsible for his belief and behaviour. The responsibility involves a set of rules and guidelines called the Shari'ah (divine law). The Shari'ah can initially only be taught and implemented by Prophets.

2. PUNISHMENT WITHOUT EDUCATION IS UNJUST

In order for man to refrain from sins and perform virtuous deeds, he needs to firstly know what a sin is, what a virtue is and the consequences of each. Mankind's intellect is not a sufficient tool for gaining this knowledge. Therefore, out of His Mercy and Justice, Allah (SWT) sends us Messengers to educate us about what we should do and should not do.

3. REGULATING MAN'S WORLDLY LIFE

Prophets were sent to establish a law under which the rights of all people are respected. This law would have to be made by One who is superior to all mankind and is absolutely aware of mankind's needs in every dimension. Therefore, only Allah (SWT) can make this law and send messengers to teach and establish this law. The Prophets were also responsible for implementing this law, in order to help mankind live the best and most harmonious life in this world and the next.



4. NEWS OF THE UNSEEN

If there were no prophets how would we come to know about the Hereafter, angels or jinn, things which are all beyond man's knowledge? This type of knowledge is what man has no access to, except through revelation.



5. PURIFICATION

Purifying the soul and actions of humans is another mission of the prophets. Purification in this context means to make man's soul aware of all types of moral diseases which are misleading him

This purification of souls occurred not only through teaching, but also through setting the very best example. The Prophets (as) would purify the souls of their communities by setting the perfect examples for them through their own actions.

THE PROPHETS ARE OUR ROLE MODELS

It is very important to understand that the role models in our life should be the prophets, peace be upon them. Allah (SWT) advises those who hope for the pleasure of Allah and who are concerned about their fate on the Judgment Day to take Prophet Muhammad (saw) as an example and role model. This is a precious piece of guidance given to us by the Holy Qur'an. When we come to plan our lives, we should consider how the Prophet (saw) lived his life and model our life on his life. We should do this both in the small details of our life- e.g. when we eat, when we sleep, how we sit etc...-and in the overall direction of our life.

The Prophet (saw) was a man who dedicated his life, in its entirety, to a worthy cause. His nights and days, and every action he performed, had one aim only- to promote Islam and true submission to Allah and to free people from the shackles of dangerous and baseless beliefs.

This purpose permeated through the Prophet's life. He suffered physical and psychological abuse on account of it. He lost his wealth, he migrated from his hometown where he had been for 53 years, he had to confront close family members, he had to overcome deep-set prejudices in his community and he had to fight military and propaganda wars, all in order to promote Islam. He gave wealth, family, blood, reputation, position and life for the sake of this cause.

The person we take as a role model greatly influences our life. If our role models are sports stars or pop stars, who have dedicated their life to a frivolous and pointless goal, then we too will naturally incline towards the same thing. Therefore, rather than looking to such people for inspiration, we should look to our prophet for inspiration. When we ponder and reflect on our life and set goals, we should consider something other than fun, comfort and popularity. We should try to consider a worthy cause, and work towards it.

At the beginning of his mission, the Prophet (saw) had with him only 'Ali (as) and Khadijah, three people praying alone in the middle of a vast and empty desert. Now, there are over a billion Muslims, all praising the name of this man, all attesting that there is no Lord but Allah, and that Muḥammad is His Messenger. If we dedicate ourselves to a worthy cause with even a tiny portion of the Prophet's dedication, then we too will succeed in changing the world around us for the better. The first step is to have the right role model and the right source of inspiration.

Memorisation Task

يَرْجُو كَانَ لِمَنْ حَسَنَةً أُسْوَةٌ لِلَّهِ رَسُولٍ فِي لَكُمْ كَانَ لَقَدْ
كَثِيرًا اللَّهُ وَذَكَرَ الْآخِرَ وَالْيَوْمَ اللَّهُ

“Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.” (33:21)

Review Questions

1. List three reasons behind the deputation of the Prophets (saw)?
2. Give two examples of forgiveness from the lives of two Prophets.
3. Can you think of another characteristic taught by the prophets? Can you give at least one story as an example?

Lesson 2: Sinlessness (‘Iṣma) of the Prophets

As we have learnt in previous years, the Prophets did not commit sins due to a special divine protection. In this lesson we will study the concept of al-‘Iṣma (sinlessness) further.

SINLESSNESS

A common error is to translate al-‘Iṣma to infallibility. By definition, the term fallible means capable of making an error. As such, the term infallible (in = not) means incapable of error or failing. However, al-‘Iṣma in the context of the Prophets and Imams does not mean an inability to sin. Rather, it means always choosing not to sin, because of a Divine protection from Allah (SWT).

The sinless nature of the Prophets and Imams is different to the sinless nature of the angels. Angels are incapable of committing sin, because they lack the human desires and the power of choice. For instance a human who is born blind is incapable of looking with lust simply because he lacks the ability (in this case, eyesight) to do so. Being incapable of committing this sin makes the blind person infallible in this regard, but not ma’ṣūm (protected or sinless- because this sin does not apply to him in the first place), as he would have no choice in the matter. Thus, inability in this sense is not a virtue.

Allah only admires the one who, although capable of indulging in the sin, was able to control and protect himself against it. The Prophets and Imams (as) had this theoretical ability to sin, and they too had the desires that other humans have. However, when they considered a sin, they had the ability to see its reality (for example, the reality of backbiting being eating the dead flesh of humans, the reality of taking an orphan’s wealth being eating fire). They had this special intuitive knowledge because of the purity of their souls. This type of protection was specific to the prophets, the Imams, as well as people like Sayyeda Fāṭima (as) and Sayyeda Maryam (as).

INFALLIBILITY OF PROPHETS (AL-‘IṢMA)

The following story from the life of Prophet Moses, mentioned in the Qur’an (28:22-26), demonstrates al-‘Iṣma also teaches us a good lesson in moral conduct.

While escaping from Egypt Prophet Moses (as), went towards Madyan and was only a wanderer in the desert. He arrived at an oasis, weary and hungry, and he sat under the shade of a tree and saw at the well nearby, shepherds giving water to their sheep. However, there were two girls were waiting there on the side with their sheep because there was a big crowd of men near the well. There was no one to draw water for these young ladies, who were the daughters of Prophet Shu’ayb (as).

Prophet Moses (as) helped these girls and watered their sheep for them, and returned to rest. After a while, one of the girls returned on behalf of her father to invite him for food. On the way while walking, Prophet Shu’ayb’s daughter was walking ahead of Prophet Moses to show him the way. However, after a little while, Prophet Moses said to her: ‘I will walk ahead of you, and you throw pebbles to indicate to me which direction I should take’. The girl related this story to her father and when asked, Prophet Moses (as) said that he did *“not belong to the people who cast their looks upon the backs of women”*. This story shows that although the Prophets (saw) had desire, they always chose not to sin, because they saw the reality of sins and how disgusting each sin was.

UNDERSTANDING AL-‘IṢMA

To understand the concept of this knowledge and access to reality better, look at the following hadith:

“On a chilly winter day Imam al-Ṣādiq (as) and his students were sitting around a brazier. One of the students of Imam al-Ṣādiq (a.s) asked the Imam how it is possible for the Imams to be sinless? Imam al-Ṣādiq (a.s) picked up a piece of burning charcoal with a pair of tongs and offered it to the man to put in his mouth! The man, surprised, asked what the Imam meant? Imam Sadiq (a.s) replied: ‘our knowledge about (the reality of) sins is similar to your knowledge about this burning coal!’ⁱ

(Sheikh Mansour, Article on Infallibility, http://www.ihic.org.au/articles.php?a_id=16)

POSSIBLE ARGUMENTS AGAINST AL-'ISMA

In this lesson, we have reviewed the concept of al-'Isma and what it means. In previous years, we also learnt why it was necessary for Prophets to be sinless. Nonetheless, there are those who disagree with this idea and object to it. We will address their objections and answer them in this lesson.

1. Is 'Isma Contrary to Freewill?

'Isma is in no way contrary to free will. We have already explained that 'Isma does not involve the suspension of free will or the inability to sin. The Prophets always had, just as we do, the choice to sin. However, the extra knowledge given to them by God and their ability to see the reality of sins helped them to avoid ever sinning.

In fact, this Divine protection can be available even to ordinary people who were not prophets. This is proven by the Qur'an when it relates the story of Prophet Moses's mother. When she saw her beloved son at the palace of Pharaoh her motherly emotion could have erupted and that would have disclosed her secret about Moses. However, Allah, the Exalted, came to her aid with His Divine Protection:

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن

رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ

But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his (case), had We not strengthened her heart (with faith), so that she might remain a (firm) believer. (28:10)

2. Stories in the Holy Qur'an

Many stories in the Holy Qur'an seem to indicate that prophets committed sins. Prophet Adam, for example, ate from the forbidden tree and Prophet Moses caused the death of a person. How can this be when we have been saying that the Prophets are sinless?

The answer is that in all these situations, the Prophets did not actually commit a sin. Rather, they had a choice between two options, neither of which was a sin. However, they chose the option that was less good, and so they met its consequences and asked for forgiveness. The command to Prophet Adam (as) to not eat from the tree was a guiding command, to advise him about what

is best for him, and not an obligatory command that he had to follow. Prophet Moses's killing of that man was not a sin either. The man he killed was an oppressor from the soldiers of the Pharaoh. However, Prophet Moses asked for forgiveness because it was not the time for this, and his people would suffer on account of what he had done. This does not make it a sin, it is simply that he chose the less good option.

3. Is Mankind Sinful by Nature?

From the Islamic perspective, unlike the Christian perspective, man is created pure and without a sinful nature. Man by nature only recognizes and enjoys the good. Evil is against his nature. Thus, 'good' in the Qur'an is referred to as 'al-Ma'rūf' meaning something known and recognized by human's nature, whereas, 'bad' and 'evil' is introduced as 'al-Munkar' meaning something which is unknown and strange for the human soul. This concept is brilliantly illustrated in the following story:

One of the companions of the Prophet of Islam (saw)narrates: I went to the messenger of God to ask him about virtue (al-Birr) and vice (al-Ithm). Before I started, the Prophet (saw) said to me: "O Wabeseh! Do you want to ask your question or you want me to answer it?"

"Please answer it then, O Messenger of God", I replied, surprised.

The Prophet said: "You came to ask me about 'virtue' and 'vice', is it not?"

"Yes, O Messenger of God", I replied.

The Prophet then stroked his chest with his hand and said:

"Vice is what your heart doesn't accept. Virtue is what your heart is tranquil with. If people give you any other opinion on this, you ask your own heart for its (natural and healthy) verdict."

Memorisation Activity

"O son of Adam, you will remain on the path of good as long as you have an advisor from within your soul..."ⁱⁱ

Homework

1. Why is al-‘Iṣma not contrary to free will?
2. What is the difference between the angels not committing sins and the prophets and Imams not committing sins?
3. Is mankind born sinful by nature, and why?

Lesson 3: Divine Books

We have learnt in previous years that Allah (SWT) has sent 124,000 prophets to mankind for guidance. From among them, some were given a book setting laws for the religious, intellectual and social development of people. In this lesson we will focus on The Old and New Testaments and the Qur’an in view of their accuracy and their teachings.

THE QUR’AN ON PREVIOUS PROPHETS AND RELIGIONS

Since the beginning of mankind till today, human intellect has been developing such that each generation is advancing beyond the previous generations. Due to the advancement in intelligence and the changing societies, Allah (SWT) has sent a Prophet to each society in order to direct them through their progression while maintaining and building on the same core message that Allah is One and Unique and to obey Him. For those who practiced obedience to Allah, Allah promises them heaven regardless of the time they lived in:

“a promise which is binding on Him in the Taurāt and the Injil and the Qur’an...”ⁱⁱⁱ

Each prophet had various important roles; one of their roles was to correct and eradicate the perversions and fallacies that the people had attributed to the previous prophet(as). Likewise, one of the roles of the Qur’an and Prophet Muḥammad was to challenge the Christians and the Jews with the crimes (such as adultery, incest, claiming to be the son of God etc.) they had attributed

to Prophets such as David, Solomon and Jesus.^{iv} In the Qur’an Allah says:

“O People of the Book! Indeed Our apostle has come to you making clear to you much of what you concealed of the Book... indeed, there has come to you a clear Book from Allah.”^v

Each prophet that was sent confirmed what the previous prophet had taught. In the Qur’an Allah commands Prophet Muḥammad (saw) and all believers to acknowledge and confirm all the previous prophets and the divine scriptures:

“The apostle believes in what has been revealed to him from his Lord and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; We make no distinction between any of His apostles; and they say we hear and obey...”^{vi}

If we do not believe in all the prophets and Divine Books then we are not considered Muslims.^{vii}

The question however arises as to what are the books that Allah has sent. Is Allah referring to the current books of the Jews and Christians or is He referring to something else? We will discuss this below.

THE BOOKS OF ALLAH

As mentioned in the previous āyah, and in various places in the Holy Qur’an, Allah (SWT) uses the word ‘Books’ or ‘Scriptures’ which were given to a number of His prophets. The Taurāt was given to Prophet Moses about which Allah says:

“Surely We revealed the Taurāt in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge...”^{viii}

Similarly, the Injil (Gospel – used as a singular term only) was given to Prophet Jesus as stated in the Qur’an:

“...We gave him the Injil in which was guidance and light, and verifying what was before it of the Taurāt and a guidance and an admonition for those who guard (against evil).”^{ix}

This āyah shows that Prophet Jesus was sent to confirm the Taurāt and to preach the advanced laws of the Injil.

Similarly, Prophet Muḥammad (saw) was sent to confirm the teachings and Books of the Prophets before him and

to reveal the final Book and message of Allah, the Qur'an. We will spend the next few lessons studying the Qur'an in much greater detail.

If the Qur'an is confirming the teachings of the Taurat and Gospel, shouldn't all these religions be similar and shouldn't their books contain the same message with only more laws to address the advancements in society? Why then do we all have major differences amongst us?

The answer is that the original Book, Scripture or message revealed to the Prophets was very similar and they all taught the same message. However, the people at the time of the prophets or after that time changed, added or deleted parts of the Book or message to make the teachings more suitable to their desire and liking (other reasons will be discussed soon). This very point is mentioned in the Qur'an regarding the Jews:

“Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).”^x (2:75)

Therefore when Allah (SWT) refers to the 'Books', He is referring to the original message, Book or Scripture that the Prophets taught and not the current distorted books that currently exist.

We will take a closer look at the Old and New Testaments (known as the Bible) and compare them to the Qur'an to gain a better understanding. In later lessons, we will discuss these books from a historical perspective to see whether it is possible to even claim they are the original holy books given to the prophets. However, in this lesson, we will only discuss the problems with the content of these books.

THE GOSPELS (OR BIBLE)

The Bible is made up of two parts: the first part is the Old Testament which they believe refers to the laws of Moses and the prophets, kings or saints before the coming of Jesus. Although the Old Testament mostly refers to or addresses the Jews, the Christians acknowledge it to some extent, depending on their sect. The second part of the Bible is the New Testament which they believe are records of the accounts of Jesus (as) and his disciples.

CONTENT OF THE OLD TESTAMENT:

There are many problems that arise in the Old Testament which reduces its credibility as an authentic book. Some of these will be discussed:

- **Attributing sins to the Prophets or role models:**^{xi} One of the major faults in the Old Testament is that it contains fabricated stories which attribute unacceptable sins to the prophets or noble people who are supposed to be role models for mankind. Some of these examples include: Prophet David (although Christians do not believe he is a prophet, they believe he is a noble king) falling in love with his neighbour's wife, and then killing his neighbour so he could marry his wife^{xii}; the daughters of Prophet Lot (also not considered a prophet amongst the Jews and Christians) intoxicated their father and slept with him in order to continue his progeny/seed.^{xiii}
- **Contradictions in descriptions:** This occurs on a number of occasions but an example is as follows: “II CHRONICLES 36:9, Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.” Compare this to “II KINGS 24: 8. Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.”^{xiv}
- **Immoral descriptions:** Such as that of the Jewish ancestor Judah and his daughter-in-law Tamar. Because she could not get children from Judah's son, she seduced him and became pregnant with his child.^{xv} There is no moral behind this story rather it subtly encourages incest and adultery (although Christians and Jews consider incest and adultery as major crimes).
- **Deletions and additions:** As mentioned above, the majority of the Old Testament is written by unknown people and this was continuously edited throughout history.

In comparison, the Qur'an does not hold any contradictions. It also does not attribute any sins to the Prophets of God as they were divinely protected from sinning and were the best examples to mankind.

CONTENT OF THE NEW TESTAMENT

- **Deletions:** There are many verses in the present Gospels whose authenticity is debated by different Christian denominations because they don't have a copy of the original text. For example, the New International Version of the Bible does not contain many verses that are present in other Bibles.^{xvi} This is different to the Qur'an as Muslims never debate whether an ayah is part of the Qur'an or not. The same Qur'an is used by all Muslim all around the world, and has been the same throughout time.
- **Inconsistencies among the gospels:** there are many discrepancies amongst the four gospels in narrating events such as the crucifixion of Jesus.^{xvii} Another example is the number of ancestors when tracing the genealogy of Jesus back to Prophet David.^{xviii} There is also dispute as to whether Jesus' birth was miraculous or not.^{xix}
- **Different versions:** there are many different versions of the Bible present today according to the different Christian denominations or even within the same denomination. Different versions of the bible written (or edited) by Protestants, the Catholics, Jehova's Witnesses, Evangelists, Anglicans, Ethiopians, Orthodox, etc. exist today. The differences amongst them arise from the acceptance or deletions of different verses, different translations, different order of the books, following different churches, etc. Which one of the Bibles is correct? In comparison to the Qur'an, there has never been a claim that there is more than one Qur'an.
- **Mathematical miscalculations:** *"For there are three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST: and these three are one."*^{xx} Our understanding is that $1+1+1=3$ not 1.

CONCLUSION:

From the above arguments, we can see that the current Old and New Testaments are not Divine Books (i.e. they are not the word of God neither the direct words of the Prophets) and hence we cannot use them to guide us in life. However apart from the discrepancies and non-authentication, they do preach some morals (which they have maintained from the teachings of the prophets) similar to that in Islam. As Muslims we need to try and focus on the similarities between each religion in order to bring people of different faiths closer to Islam and make clear to them their misconceptions.

Review Questions:

1. List three problems with the content of the Old Testament
2. List three problems with the content of the New Testament
3. Why does Islam teach about the previous holy scriptures, and does this refer to the current Old and New Testament?

ⁱ Sheikh Mansour, Article on Infallibility, http://www.ihic.org.au/articles.php?a_id=16

ⁱⁱ Imam Zainul Abidin, Mishaktul Anwar fi Ghuraril Akhbar, no.1459

ⁱⁱⁱ (*Qur'an* 9:111), also see surat Aali-'Imran (3) ayah 84

^{iv} Regarding this Allah says in surat al-Maa-idah ayat 17-18: "Certainly, they disbelieve who say: Surely, Allah-He is the Messiah son of Maryam. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Maryam and his mother and all those on the earth?...And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created..."

^v al-Maa-idah ayah 15

^{vi} surat al-Baqarah ayah 285

^{vii} If Prophet Muhammad (the perfect example and leader to mankind) believed in the previous prophets and scriptures then we must too, otherwise we cannot consider ourselves Muslims or believers; this is confirmed when the ayah states that the believers also believe in them (i.e. if you are a believer you will also believe it). Also Prophet Muhammad is confirming and believing in the previous books which were given to the previous prophets. Allah (SWT) has used the plural word 'books' (i.e. previous scriptures) and not the singular form 'book' (which would have referred to the Qur'an only) to indicate that we must believe in the previous scriptures as well as the Qur'an.

^{viii} surat al-Ma'idah ayah 44

^{ix} surat al-Ma'idah ayah 46

^x surat al-Baqarah ayah 75. With this in mind, Allah then threatens those who change the Scriptures from the original teachings in surah 2 ayah 79: "Woe then to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn."

^{xi} The concept of Prophecy (or Prophethood) in Christianity and Judaism differs to that in Islam. They believe that prophets are not infallible and committed sins and mistakes and wrong decisions. Furthermore, although they heard the revelation, Jews and Christians don't believe that it perfects them. Some Christians believe the minimum requirements of a true prophet is that they give clear prophecies and are accurate in predicting events. On the other hand, in Islam, Prophets are divinely protected from committing any sin or mistake or wrong decision. They were always in complete submission to the will of God and were the best examples and role models to mankind (a role model cannot be a sinner nor make mistakes otherwise that would give an excuse to the whole of humanity to always sin, and this is certainly not the case).

^{xii} 2 Samuel 11

^{xiii} This story is in Genesis 19:30-38. For comparison, the Qur'an praises all prophets and in no way attributes any accusations of sins against them. Allah has divinely protected all prophets from sinning as they are our examples to go by. See surat 34 ayah 10 "And certainly we gave to Dawood excellence/favour from Us; O mountains! Sing praises with him, and the birds, and We made the iron pliant to him." For Lut see surat 7 ayat 80-84 and 21:74: "And (as for) Lut We gave him wisdom and knowledge..."

^{xiv} A good reference for contradictions in the Old Testament, see Ahmad Deedat's works (such as "Is the Bible God's word?" which can be accessed at: <http://www.jamaat.net/bible/BibleIntro.html>)

^{xv} Genesis, chapter 38

^{xvi} Examples include Gospel of Mark chapter 16 verses 9-20, John Chapter 7 verse 53 and John chapter 8 verse 11.

^{xvii} eHawza: Gospel or Gospels?

^{xviii} Matthew recorded 26 ancestors in between whereas Luke gathered 41 forefathers to reach David. They also claim that Jesus had a father named Joseph the carpenter who was a descendent of David.

^{xix} In Isaiah 7:14, Mary the mother of Jesus was referred to as a 'virgin' (hence the birth of Jesus without male intervention is miraculous) whereas in the Revised Standard Version of the Bible, this term has been changed to 'a young lady' (i.e. Jesus may have had a human father, and his birth was not miraculous).

^{xx} 1st Epistle of John 5:7

References:

- 1) http://www.ihic.org.au/articles.php?a_id=16
- 2) *Mu'sin Qara'ati, Lessons From Qur'an*, Chapter 4, pages 138-180
- 3) <http://www.al-islam.org/Seal/index.html>
- 4) *eHAWZA, Semester 1, Course on Islamic Theology, lecture 7-9*
- 5.) *Biha-ul-Anwaar, Vol. 78, page 111*
- 6.) *Holy Qur'an*