

The Story of Prophet Mūsā in the Bible and the Quran

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Prophet Mūsā is the most frequently mentioned Prophet in Jewish, Christian and Muslim Scriptures.¹ His lineage is traceable to Prophet Joseph (Yūsuf), the youngest son of Prophet Jacob (Y'aqūb)². Their children made a tribe called the Israelites which in time came to be known as "Jews"³. His complete name was Prophet Mūsā B. 'Imrān B. Yāshar B. Qāhat B. Lāvi B. Ya'qūb B. Ishāq B. Ibrāhīm.⁴ His father's name was 'Imrān and mother's name was Jochebed⁵. Hārūn and Mariyam were his real elder brother and sister.⁶

Similarities and Differences:

1. According to The Holy Bible, Prophet Mūsā was the son of Amram and Jochebed. He belonged to the tribe Levite.⁷ In Islamic traditions, his father's name was 'Imrān while his mother's name has not been mentioned.
2. Early Jewish and Christian traditions considered Prophet Mūsā, the author of the Torah (Pentateuch, the first five books of the Holy Bible)⁸. Muslims believe these books as revealed by the Almighty God with distortion by man.

Condition of the Children of Israel in Egypt:

The Pharaoh "Ramses" was the ruler of Egypt⁹, and was an arrogant person who thought himself as the lord¹⁰; his inner circle saw themselves as divine beings.¹¹ The people in his kingdom were forced to

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work as slaves for small wages and were disgraced by him.¹² They were chained and beaten if they refused to work.¹³

Ancient Vision:

The Israelites believed that Almighty God had promised Abraham a child from his progeny, who would destroy the kingdom of the Pharaoh.¹⁴ It happened when Sārah, the wife of Abraham, passed through Egypt, and there, the king of Egypt tried to misbehave with her three times. Almighty God saved her and gave her the glad tidings¹⁵ of a Prophet among Israelites.¹⁶

The Pharaoh's Dream:

The Pharaoh saw in his vision a fire, which came from Jerusalem and burnt the houses of the Egyptians, and did not do any harm to the children of Israel.¹⁷ The Pharaoh shared his dream with his fortune-tellers, who explained it to be a warning that a leader would arise among the Israelites who would bring him and his nation to ruin. Consequently, the Pharaoh started killing all the male children among the Israelites in order to protect himself.¹⁸

Prophet Mūsā's Birth:

The Israelites increased in number and gained considerable power. The king was afraid of their rapid increase¹⁹ and he appointed midwives to kill their new-born babies but they abstained themselves from doing so as they were God fearing women.²⁰ The Pharaoh appointed men to keep a check upon pregnant women, so as to slay the boys²¹ and killed 90,000 Israelite boys to get rid of Prophet Mūsā,²² but Almighty God saved him.²³ His mother hid him for three months;²⁴ afterwards Almighty God inspired her to put Prophet Mūsā in a coffin-like box,²⁵ (made by Hizqīl, a believer from The Pharaoh's family²⁶) and to leave

him in river Nile.²⁷ Almighty God promised Prophet Mūsā's mother that He will return her son to her soon.²⁸ She obeyed the sacred call²⁹ and instructed her daughter to follow the basket so as to bring her back information.³⁰

Similarities and Differences:

1. In Biblical story, the killing of male offspring was practiced once by The Pharaoh at the time of the birth of Prophet Mūsā³¹, while in Islamic traditions it was practiced twice, this occasion being the second.³²
2. The names of midwives appointed by Pharaoh as to slew Israelites' new born are mentioned in the Holy Bible as Shiprah and Puab, while in Qur'ān no names have been mentioned.

Prophet Mūsā Enters Pharaoh's Palace:

The box went on moving and gradually came to rest near the Pharaoh's castle and stopped between the two trees.³³ A few girls were playing in the garden close to the shore. Surprisingly they saw the box floating slowly.³⁴ They took the box to the queen (Āsīyah),³⁵ who opened the box and was greatly surprised to see a handsome infant, sucking his thumb. The baby sister stood afar to see what would be done to him.³⁶ Almighty God is the great helper, he filled the queen's heart with love for the newborn, and she embraced the baby.³⁷ Āsīyah showed the boy to the Pharaoh to adopt him. He agreed with her and they decided to keep the baby. Thus Prophet Mūsā escaped the awaiting death. He was raised in the royal court of the Pharaoh.³⁸

Prophet Mūsā's nursing:

Prophet Mūsā's nursing issue was arisen; he refused to drink milk from all royal wet nurses, because of the destiny outlined for him³⁹. Āsīyah, a merciful and kindhearted woman,⁴⁰ sent him with her midwives to the market to check if he agrees to any feed.⁴¹ Prophet Mūsā's real sister was there in the market, she offered Mūsā's real mother as a nurse to Mūsā⁴². Āsīyah wanted her to feed Prophet Mūsā in the castle but she refused with the excuse that she had another baby at home⁴³ but she agreed to get wage for it, as was the custom of that day.⁴⁴ Almighty God returned him to his family, as had been promised⁴⁵ with his mother⁴⁶. He gave Prophet Mūsā's mother the warmth of her son and opened a new door of wages for feeding him.⁴⁷ Mūsā's mother informed Āsīyah constantly about Prophet Mūsā's health.⁴⁸ According to a tradition when Prophet Mūsā was put to her mother's breast, he immediately started sucking. The Pharaoh got astonished and asked, "Who are you? This child has refused to take any mother's breast but yours." she replied: "I am a woman of sweet milk and sweet smell, and no child refuses me." This answer satisfied the Pharaoh.⁴⁹

Similarities and Differences:

1. The Islamic traditions tell us that the princess was the Pharaoh's wife, while the Old Testament states that she was his daughter.⁵⁰
2. The Holy Bible narrates that Pharaoh's daughter came across Prophet Mūsā's box when she went to wash herself at the river bank⁵¹ while Islamic traditions says that the girls playing in the garden noticed it and brought it to the princess.
3. According to Judeo-Christian traditions, the box was brought to the Princess on the bank of the river and she accepted him as her

son⁵². According to Islamic sources, however, there seems to be an interval in which the basket was taken to the palace for Pharaoh's approval.

Musa's return to the Pharaoh's Castle:

At the completion of lactation period Āsīyah advertised among the court men about Prophet Mūsā's arrival. Everyone gave Prophet Mūsā gifts; she handed over to his mother and took him to the Pharaoh, putting him in his lap. Prophet Mūsā held his beard in his hand and drew his head downward. Seeing this, the courtiers advised Pharaoh to kill him as it seemed to complete the prayers of Abraham.⁵³ The Pharaoh decided to kill Prophet Mūsā, but Āsīyah told him that Prophet Mūsā being a baby did it unintentionally. To check this Pharaoh brought two pots, one filled of fiery coal, and the other with ornaments (pearls).⁵⁴ Prophet Mūsā was about to take pearl into his mouth when an angel came and put his hand in fire. He took the piece of coal and placed it on his tongue, which affected his speech.⁵⁵

Similarities and Differences:

1. The story of Prophet Mūsā's tongue burning with a live coal, has not been mentioned in the Holy Bible⁵⁶ but is to be found in Midrash⁵⁷

Prophet Mūsā Killed an Egyptian:

Prophet Mūsā grew as a man of strength and wisdom.⁵⁸ The weak and oppressed turned to him for protection and justice⁵⁹. Mūsā felt deep pains inside his heart about Pharaoh's cruel treatment towards the Israelites. His relation with the Israelites made him sympathetic to them and also, reciprocally, encouraged them to seek his help when needed.⁶⁰ One afternoon when Prophet Mūsā went out, he saw two men fighting.

One was an Israelite (Sāmārī⁶¹) and the other was an Egyptian.⁶² The Israelite pleaded Prophet Mūsā for help. Mūsā hit the Egyptian with his fist⁶³, who collapsed and died⁶⁴. Prophet Mūsā intended to rebuke him but not intended to kill him.⁶⁵ His only witnesses were Almighty God and the Israelite.⁶⁶ The next morning, Prophet Mūsā saw the same Israelite, Sāmārī, involved in another fight⁶⁷. Prophet Mūsā got angry and termed him a quarrelsome fellow. The Israelite feared Prophet Mūsā, and thus unveiled the Egyptian's death.⁶⁸ Soon thereafter, when Prophet Mūsā was passing through the city, a man⁶⁹ approached and alerted him about the Pharaoh's verdict of killing him.⁷⁰ Mūsā asked forgiveness and Almighty God saved him of Pharaoh's evil. He traveled in the direction of Madian, which was the nearest inhabited land between Syria and Egypt.⁷¹

Similarities and Differences:

1. "According to The Holy Bible, Prophet Mūsā killed the Egyptian intentionally⁷² While in the Holy Qur'ān it was done unintentionally.⁷³
2. The Holy Bible states the two quarrelling men as israelite⁷⁴, but in the Noble Qur'ān one was an Israelite and the other an Egyptian.
3. In the Holy Bible, Prophet Mūsā only suspected that the rumor had reached the Pharaoh⁷⁵, but in the Holy Qur'ān⁷⁶, a man came to warn him that the Pharaoh was going to punish him for murder, and advised him to escape to Madian.

Prophet Mūsā on His Way to Madiān:

Prophet Mūsā left Egypt in fear of Pharaoh's army⁷⁷ and reached Madiān after a long and tiresome journey⁷⁸. He had been walking for eight days⁷⁹ and had nothing to eat except leaves and stems.⁸⁰ The

soles of his shoes looked as if they were worn out from walking on sand and rocks.

Prophet Mūsā near a Water Source:

Prophet Mūsā, while suffering from hunger and fatigue,⁸¹ sat down to take rest near a water source⁸² under the shade of a tree⁸³. Several groups of shepherds were drawing water from this well for their flocks. Besides these people, two girls were waiting to water their sheep⁸⁴. When the shepherds were gone away, the girls told Prophet Mūsā that they used to come to water their sheep as their father was an old man.⁸⁵ Prophet Mūsā got up and removed the huge stone lid, (The shepherds used to place a stone on the well, when they were not using it), which normally needed forty men⁸⁶ to shift and replaced the stone⁸⁷ after watering the women's sheep.⁸⁸ When the girls left Mūsā he prayed aloud to Almighty God⁸⁹ for His special Mercy.⁹⁰

Similarities and Differences:

1. The Holy Bible mentions seven women at the well⁹¹ to water their father's sheep while the Holy Qur'ān mentions two women.⁹² While The Holy Bible mentioned two women.
2. The Holy Bible ⁹³ states that the women were driven away from the well by some shepherds who wanted to water their sheep first⁹⁴. The Holy Qur'ān,⁹⁵ however, mentions that the women were present, holding back their sheep.⁹⁶

Prophet Mūsā as a Guest in the Priest's House:

The women⁹⁷ returned home earlier than usual, which surprised their father⁹⁸. They explained the happening at the well,⁹⁹ their father desired to meet him. Mūsā's prayer was answered, the girls went to invite Prophet Mūsā.¹⁰⁰ He welcomed the invitation and accompanied

them. Prophet Mūsā entered the house, introduced himself and dined with the family¹⁰¹. The father was old; he needed a young man to take care of his livestock.¹⁰² Mūsā told him about the misfortune that had befallen upon him, which made him to flee from Egypt. The old man consoled him to thank Almighty God for saving him.¹⁰³ One of the old man's daughters suggested him to hire Prophet Mūsā as she termed him as strong and trustworthy man.¹⁰⁴ The old man inquired about her opinion¹⁰⁵. She spoke of his feat of lifting the stone and unveiled the fact that, when she was leading him home after invitation, he told her to walk behind him and throw a pebble in his path. Thus were the signs of his strength and trustworthiness were shown.¹⁰⁶ The old man got happy with her words and wisdom.¹⁰⁷

Similarities and Differences:

1. Tabri quotes the name of the sheikh who hired Prophet Mūsā as Yazri. The old Testament also gives a similar sounding name, (Jethro) Yazro.¹⁰⁸
2. The Holy Bible tells us the invitation of the girl's father in a similar way.¹⁰⁹

Prophet Mūsā got Married:

The women's father found him a good man. He informed Prophet Mūsā about his wish to marry one of his daughters to him. His condition was that Prophet Mūsā should serve him for eight years for the older and ten years for his own free will¹¹⁰. Prophet Mūsā accepted the condition¹¹¹. Prophet Mūsā took care of the farm and the sheep efficiently and got married to one of his daughters.¹¹²

Similarities and Differences:

1. According to Islamic traditions, Prophet Mūsā's condition for marriage was eight to ten years while according to The Holy Bible he got married and sojourned for forty years.¹¹³
2. In the Holy Bible Zipporah was married to Prophet Mūsā. She bore him a son, Gershom.¹¹⁴

The First Revelation:

Almighty God commanded Prophet Mūsā to go to Egypt to liberate the Israelites from the Pharaoh; ¹¹⁵also the Prophet Mūsā had been away from his family for many years, so he missed his family and thus set out on a journey.¹¹⁶ Prophet Mūsā lost his way¹¹⁷ and reached Mount Sinai (ṭūr) at night. It was a dark, cold and rainy night.¹¹⁸ He perceived some fire (the reflection of Almighty God's Glory¹¹⁹) from a distance¹²⁰. He reached close to the fire so as to fetch it for his family.¹²¹ Surprisingly the fire neither burnt the tree, nor was it extinguished.¹²² All of a sudden he heard a voice from the right side of the Valley. It uttered: "Surely, I am your Lord: so put off your shoes because you are in the sacred Valley which is blessed twice".¹²³ Then Almighty God said, "What is that in your right hand, O Mūsā?"¹²⁴ He answered, "It is my rod, upon which I lean; with it I beat down fodder for my flocks; and in it I find other uses,"¹²⁵ Almighty God stopped him and told him to throw the rod.¹²⁶ It had turned into a brown snake. Seeing this, the Prophet Mūsā turned back and started to run¹²⁷. Almighty God told him not to run as he will restore it to a stick.¹²⁸ God then ordered him to grab the snake. He picked it up by its tail and the snake became a rigid rod again¹²⁹. Soon after Almighty God ordered Prophet Mūsā to put his hand in his arm pit. He acted accordingly and his right palm

radiated with light.¹³⁰ To make his palm normal again, he simply put his hand back in his arm pit.¹³¹ Almighty God ordered him to go to the Pharaoh with these two miracles¹³² and informed him about the oneness of Almighty God.¹³³ Mūsā requested him to improve his speech and strengthen him by making his brother Aaron (Harun) as his helper.¹³⁴ He finally told Almighty God his worries about the man he killed.¹³⁵ Almighty God answered his requests and assured him safety.

Similarities and Differences:

1. The Holy Bible says Prophet Mūsā took permission to leave after he had received his first revelation from the burning bush¹³⁶, While in Islamic traditions Prophet Mūsā was with his family when he got the first revelation.¹³⁷
2. The Holy Bible¹³⁸ and the Holy Qur'ān says that the prophet was about to run after seeing his rod being turned into snake.¹³⁹
3. The incident near the burning bush is almost the same in both the Holy Qur'ān and in the Holy Bible.¹⁴⁰
4. The Holy Bible says Hārūn was sent out by Almighty God to meet Prophet Mūsā near the Holy Mountain and that Prophet Mūsā had his two sons with him¹⁴¹, but in the Islamic narrative, the story moves to the first meeting with the Pharaoh.
5. Prophet Mūsā explained the uses of his rod when Almighty God asked about it,¹⁴² is not available in the Holy Bible.
6. According to Holy Bible, Almighty God told Prophet Mūsā that if they did not believe these two signs take some river water and pour it upon the dry land it would change into blood¹⁴³. While in the Holy Qur'ān only the rod and palm sign is given at this stage.

Prophet Musa's Miracles:

Besides the rod and shining palm, Almighty God gave Prophet Mūsā seven other miracles. Together the nine signs¹⁴⁴ are given as follow: the rod, the shining palm, the defense against the draughts, the loss of fruits, the widespread death, the locusts, the lice, the frogs and the blood.¹⁴⁵ The Pharaoh promised to let the Israelites go during each calamity but when the calamity would be over, then he did not fulfill his word¹⁴⁶.

Similarities and Differences:

According to The Holy Bible, Almighty God sends 10 plagues upon Egypt. 1) Water turned to blood ¹⁴⁷ 2) Frogs¹⁴⁸ 3) Lice 4) insects. 5) Severe pestilence strikes the livestock¹⁴⁹. 6) Boils. 7) Thunder, hail. 8) Locusts¹⁵⁰. 9) 3 days of Darkness (10) Death of Every first-born Egyptian child ¹⁵¹(including The Pharaoh's son). Finally, Pharaoh is convinced and the Israelites leave Egypt.¹⁵² On the contrary, the Holy Qur'an mentions nine signs only. ¹⁵³

Prophet Mūsā Goes to the Pharaoh's Court:

The two brothers, Hārūn and Prophet Mūsā went to the Pharaoh's Palace, and invited him to tawhid (oneness of God), His mercy and His worship obligations.¹⁵⁴ They told him about the Divine message, to let the Israelites leave the land of Egypt¹⁵⁵. The Pharaoh inquired sarcastically as if Prophet Mūsā lost his consciousness and thus asked him about his name, and then reminded his benefaction on him after being driven out from the Nile water, rearing in the palace and then his killing of an Egyptian. Prophet Mūsā answered the Pharaoh that it was God, who saved him from Nile water and reared him. He reminded Pharaoh about killing the Israelite babies and told him that he was afraid

of the Egyptians' revenge but Almighty God saved and made him one of the messengers.¹⁵⁶ Mūsā showed him the signs from Almighty God, which he termed as mere magical manifestations.¹⁵⁷

Prophet Mūsā and the Magicians:

The Pharaoh asked Prophet Mūsā to prove his signs in a competition with the magicians. Prophet Mūsā chose the day of Festival, holiday, and forenoon for the contest to ensure maximum exposure of witnesses to recognize the True Almighty God. The Pharaoh searched the best sorcerers of Egypt and invited them to the contest. He announced great rewards for the winners. On the day of festival thousands of people gathered in the Pharaoh's court. Prophet Mūsā invited the magicians to perform first. The sorcerers assembled their ropes and rods. After this, all of a sudden Prophet Mūsā saw snakes and wiggly things moving and their magic appeared to be powerful.¹⁵⁸ It was now Prophet Mūsā's turn, he cast his stick which became a hungry serpent and swallowed all snake-like objects.¹⁵⁹ Mūsā grabbed the snake and it became a rod again. A hush fell over the crowded court and the sorcerers¹⁶⁰ knew that Prophet Mūsā's power came from something greater than man's power. The magicians prostrated¹⁶¹ themselves to Almighty God and declared their belief in the Lord of Prophet Mūsā and Harun. Almighty God showered His Mercy on them¹⁶². Seeing this, the Pharaoh got furious and he ordered to cut off their one hand and foot.¹⁶³

Similarities and Differences:

1. In the Holy Bible¹⁶⁴ Almighty God told Harun to cast down his staff before Pharaoh while in the Holy Qur'ān¹⁶⁵ Mūsā was told to cast the rod by himself.

2. The Holy Bible¹⁶⁶ narrates that Prophet Mūsā and Harun cast down their staff first, but the Holy Qur'ān says the sorcerers gave Prophet Mūsā the choice, and he let them begin first.¹⁶⁷

The Passover:

Bible mentions the feast of pass over, which Almighty God ordered Prophet Mūsā and Hārūn before sending the last plague of killing the first born of all Israelites. God issued the decree as to count that month as the first month of the year to them, and the Israelites should take a male lamb of the first year for a house and isolate it on the tenth day of this month from other sheep or goats, until the fourteenth day of the same month. The whole assembly of the congregation of Israel had to kill it in the evening of that day. Strike the lamb's blood on two side posts and the upper door- post of the houses. Eat the flesh in that night, with bitter herbs, and let nothing of it remain until the morning or burn the remaining with fire. It is termed as the Lord's Passover because according to Bible, Almighty God will pass through Egypt this night, and will smite all the firstborn of men and beasts. The blood shall be a token of compensation upon the houses. Almighty God will pass over the houses with the blood, and the plague shall not come upon Israelites again. It was advised to keep this day memorable throughout their generations. The Israelites did as directed. The Holy Bible says that at midnight Almighty God smote all the firstborns of the Pharaoh and his followers. There was a great cry in Egypt; for there was not a single house where there was wailing for the dead.¹⁶⁸

Similarities and Differences:

1. In Judaism, the Festival of Passover is derived from the story of the ten plagues. Passover is the celebration of the freedom of the

Israelites from bondage and slavery. In the Holy Qur'an there is no reference to the story of Passover.

Departure of the Children of Israel from Egypt:

The Pharaoh's persecutions continued but Prophet Mūsā and his followers remained patient. They glorified Almighty God in their homes.¹⁶⁹ During this period of hardships and sufferings, Almighty God ordered them to leave Egypt with his followers and they acted accordingly. They left Egypt at night. It was a dark night and the moon had eclipsed.¹⁷⁰ Mūsā carried with him the remains of Prophet Joseph (Yusuf)¹⁷¹. Prophet Joseph had¹⁷² instructed them to do so, more than 400 years earlier, when he invited the children of Jacob (Yaquub) to the blessed land. They moved fast with firm belief in Almighty God. Next day when the Pharaoh knew about their escape, he decided to punish them. He passed a verdict to arrest and to bring the Israelites back¹⁷³.

Similarities and Differences:

1. The Holy Bible says¹⁷⁴ that Almighty God ordered the Israelites to go to the desert for three days' prayers and sacrifice.
2. The Holy Bible says that Prophet Mūsā told the Israelites to borrow gold and silver from Egyptians and they did so¹⁷⁵ while the Holy Qur'an does not mention it. On the other hand, there is a story of worshipping a golden calf.

The Children of Israel Passed through the Sea:

Mūsā led his people towards the Red Sea, reaching the beach in the morning. By then The Pharaoh had come to know of their departure, so he mobilized a huge army to pursue them. When his followers were

near the sea-shore, they heard the noise of the hoofs of the enemies' horses. They were extremely frightened. But Almighty God commanded Prophet Mūsā to strike the water with his rod. When he did, the Red Sea miraculously got parted and left a straight and narrow path down. Prophet Mūsā led his people through the sea.¹⁷⁶

Similarities and Differences:

1. The Holy Bible says that the children of Isrā'īl moved slowly, and encamped three times in Rameses, Succoth and Etham before leaving behind the Egyptian frontier.¹⁷⁷
2. The Holy Bible tells us that The Pharaoh agreed to let the Israelites leave Egypt after the death of their first-born, but then he changed his mind¹⁷⁸, while according to Islamic sources, he never agreed.

The Death of the Pharaoh and Destruction of His Army:

The Pharaoh entered the Red Sea and paused for a moment. The path was still open and he could see the Israelites passing out of the water. The Pharaoh ordered to chase them and they all entered into the water. The water of the sea united once again¹⁷⁹, and Almighty God destroyed the Egyptians.¹⁸⁰ The Holy Qur'ān tells us that the Pharaoh accepted the sovereignty of the true God in the end but by then the time was over.¹⁸¹ The Israelite wanted to confirm his death, Almighty God commanded the sea to raise the dead body of the Pharaoh on a wave and throw it ashore¹⁸². He saved the dead body of the Pharaoh as a sign to those who are transgressors.¹⁸³

Similarities and Differences:

1. The Holy Bible does not mention that the body of the Pharaoh was thrown ashore. But from recent discoveries in Egyptology it has

been found that the body of Rameses (The Pharaoh of Prophet Mūsā's time) has been preserved among the mummies of Egypt¹⁸⁴. It shows the superhuman knowledge contained in the Qur'an.¹⁸⁵

Prophet Mūsā and His People in the Holy Land:

When Prophet Mūsā and his followers were saved from the Pharaoh, they expressed a deep sense of gratitude to Almighty God. Prophet Mūsā led his people towards the holy mountain of "Tūr".¹⁸⁶ They went at first towards the promised land of Can'ān. On their way the sun grew very hot. It was here that Almighty God blessed them with His mercy, shielded them from the sun with clouds, watered them with twelve springs¹⁸⁷, as they were 12 tribes each one had their own source of water. Almighty God gave manna as food¹⁸⁸ and made it fall from the sky. He made quails (salwa) fly above them which they could easily catch¹⁸⁹.

Similarities and Differences:

1. The Holy Bible says Almighty God went before Israelites by day in a pillar of cloud and by night in a pillar of fire so as they may prevail during day and night,¹⁹⁰ "from which commands were issued".¹⁹¹ This, however, was not the function ascribed to them in the Qur'ān.¹⁹²
2. The Holy Bible¹⁹³ and the Qur'ān¹⁹⁴ tell us the story of striking the stone with the rod, which had resulted in the provision of water through twelve springs.

Mount Sinai and Revelation:

Almighty God commanded Prophet Mūsā to go to the top of Mount Sinai. Prophet Mūsā appointed Harun in his place to take care of the

people.¹⁹⁵ Angel Gabriel came to Prophet Mūsā on a horse and took him to the mountains. It was here when he saw Samari¹⁹⁶ taking up the soil of Angel Gabriel's footstep.¹⁹⁷ Prophet Mūsā reached Mount Sinai and prayed and fasted for thirty days¹⁹⁸. He hesitated to speak to God because of the odour of the fasting mouth. He washed his mouth with a plant and thus opened his fast. After that, Prophet Mūsā went to the mount where Almighty God told him that He loved the odour of the fasting mouth. Then he fasted for ten more days and talked to Him.¹⁹⁹ Mūsā wished to see God. God showed Prophet Mūsā how the mountain crumbled after seeing Him²⁰⁰. Mūsā got repented because Almighty God fulfilled his request, yet not killed him.²⁰¹ Almighty God asked him to be grateful for that.²⁰² According to Bible He divinely revealed to Prophet Mūsā the Tablets,²⁰³ containing the Ten Commandments²⁰⁴ engraved on it. These Ten Commandments are:

- 1: Have no other Almighty God
- 2: Do not make idols
- 3: Do not take the lord's name in vain
- 4: Keep the Sabbath day
- 5: Honor your parents
- 6th: Do not kill
- 7: Do not commit adultery
- 8: Do not steal
- 9: Do not falsely accuse
- 10: Do not covet²⁰⁵.

The Noble Qur'ān has also referred to it.²⁰⁶

Similarities and Differences:

1. According to the Holy Bible, Prophet Mūsā received the *Torah* in

the form of tablets written by Almighty God²⁰⁷. But according to the Holy Qur'an the *Torah* was revealed to Prophet Mūsā in the same manner as books were revealed to other prophets.²⁰⁸

2. When Prophet Mūsā saw the Israelites worshipping the calf, he threw down the tablets, upon which the scripture had been written. The Holy Bible reports that they were shattered into pieces²⁰⁹, so he had to go up the mountain again for another 40 days and nights to get another set²¹⁰. The Holy Qur'ān, however, mentions this only once.²¹¹

3. At Horeb (or Sinai), Almighty God welcomed Prophet Mūsā upon the sacred mountain and talked with him face to face ²¹²(Ex. 19). While the Holy Qur'ān says that Almighty God had not showed Himself to Prophet Mūsā.

4. The Ten Commandments are mentioned both in the Holy Qur'ān ²¹³ and in the Holy Bible.²¹⁴

Return of Prophet Mūsā from Mount Sinai Worship:

Prophet Musa went to Mount Tūr, and stayed there for forty days. The Israelites became restless, for they do not know that Almighty God had extended his time by further ten days.²¹⁵ Samari led them astray by worshipping false idols²¹⁶. When Prophet Mūsā returned, he became angry on Harun²¹⁷. Harun pacified him and replied that the Israelites were not listening to him.

Similarities and Differences:

1. In the Holy Bible, Aaron is a willing participant in making the calf. In Qur'an, he remains ineffective before the people.

Samarī and the Children of Israel:

Sāmarī was born during the year of Prophet Mūsā. His mother had hidden him in the mountains in fear of the Pharaoh. Angel Gabriel used to feed him in the mountain as per the desire of Almighty God.²¹⁸ He actually was a cow worshipper.²¹⁹ Sāmarī collected the entire gold jewelry from people. He then dug a hole in which he placed the lot. Zhen then lit a huge fire²²⁰ to melt it down.²²¹ He threw a handful of dust from the hoof print of the Messenger Gabriel's horse into the fire.²²² From the molten metal he fashioned a golden calf,²²³ which was hollow, and the wind passing through it produced a sound that he linked the sound to a living Almighty God.²²⁴ People believed the golden calf as their Almighty God and started worshipping it²²⁵. Almighty God informed Prophet Mūsā²²⁶ and He imposed the Punishment of death upon the calf worshippers. Each killed the nearest of their kin with the sword²²⁷ as a repentance for worshipping the calf²²⁸ and Almighty God accepted their repentance²²⁹.

Similarities and Differences:

2. In the Holy Bible they were commanded to kill even their relatives, neighbors and friends if they belonged to the idol worshipping faction²³⁰. The Holy Bible states that 3,000 of the people were put to the sword as a result.²³¹
3. The Holy Bible states that the cow worshippers were made to drink the water containing the ashes of the calf.²³² The Holy Qur'an does not refer to any of these.
3. In Qur'an all the people beg for mercy and forgiveness while in the Holy Bible, it was only the Levites²³³, who join Prophet Mūsā and they then take up arms, killing thousands of their fellow

Israelites.²³⁴

4. The Qur'an says, Sāmarī had led them astray. The Holy Bible does not mention Sāmarī's name. While the Holy Bible accuses that the idol of the golden calf was made by Harun²³⁵

5. The Holy Qur'ān says that Almighty God informed Prophet Mūsā about the Israelites' calf- worshipping, while in the Holy Bible the Prophet Mūsā tells Almighty God about the golden idol.²³⁶

Prophet Mūsā with Seventy Elders on Mount Sinai:

The Israelites said to Prophet Mūsā that they would only believe in Almighty God when they would see Him with naked eyes. Prophet Mūsā chose seventy elders²³⁷ and took them to Mount Sinai to prove His existence. Although these elders heard the Lord's voice talking to Prophet Mūsā, but they were not satisfied²³⁸ and wanted to see Him. The Holy place began to shake like an earthquake and the wrath of Almighty God fell upon them and a thunderbolt struck them, and they all died.²³⁹ After their death, Prophet Mūsā prayed to Almighty God for their forgiveness and new life. He was worried for what he would say to the rest of Israelites about the death of their notables.²⁴⁰ Almighty God accepted his prayers²⁴¹ and gave them new life.²⁴²

The Promised Land (Palestine):

Almighty God had directed Prophet Mūsā to lead the Israelites to the Land, close to Palestine, which had been promised to Prophet Abraham, Prophet Issac (Ishāq) and Prophet Jacob (Ya'qūb)²⁴³. When they stayed in the desert for some time, Prophet Mūsā decided to proceed towards the land.²⁴⁴ After passing from Sinai to Kadesh, he sent twelve spies in advance to Can'ān to see the situation.²⁴⁵ The men

came back, with the news, that the owners of the land were cruel, unjust and strong- built.²⁴⁶ The Israelites were so discouraged on the report that except for two men,²⁴⁷ the rest refused to go forward²⁴⁸. Prophet Mūsā told the Israelites that, Almighty God would help them against the people in the Promised Land and would make them the rulers of the land²⁴⁹. The Israelite wanted him to go there in advance and oust the dwellers from the land.²⁵⁰ Prophet Mūsā asked Almighty God to repay his people. He issued His judgment that this generation would wander restlessly in the deserts for forty years and would never reach the Promised Land²⁵¹. After the lapse of thirty-eight years, Prophet Mūsā led the people eastward, from where they passed through different territories and conquered the Promised Land.

Similarities and Differences:

1. The Holy Bible puts some blame on Prophet Mūsā himself saying, he did not make it clear that it was Almighty God, not Prophet Mūsā, who brought forth water out of the rock.²⁵² The Holy Qur'ān always depicted Prophet Mūsā as an obedient slave of Almighty God; it never mentions Prophet Mūsā being forbidden to enter the Promised Land as some sort of punishment.²⁵³
2. The Holy Bible has also explained the Israelites' entrance in the Promised Land after 40 years, when the people of this generation were replaced by another group.²⁵⁴
4. The Holy Bible²⁵⁵ and the Holy Qur'ān say that Almighty God showed Prophet Mūsā the promised land but he died before entering in to it.

The Death of Prophet Mūsā:

When the angel of death came to Prophet Mūsā to take his soul, he resisted. Instead of submitting to death, Prophet Mūsā beat the angel, knocking his eye out²⁵⁶. The angel of death went back to his Lord and complained about the man who refused to die.²⁵⁷ Almighty God does not like to refuse His servants' wishes, and Prophet Mūsā, being a Prophet, was one of His most beloved prophets. Thus He told the angel to go back to Prophet Mūsā and inform him that Almighty God would grant him one more year of life for every hair he could cover by placing his hand on the back of an ox.²⁵⁸ Prophet Mūsā wanted to settle the Israelites in the Holy Land.²⁵⁹ When the angel of death came back with Almighty God's offer, he knew death is inevitable. He agreed even to an immediate death with the last request to be nearer to the Holy Land, as nearer as a stone's throw.²⁶⁰ He died, in sight of the land, when he led his people to the land. Prophet Harun died shortly before Prophet Mūsā's death.²⁶¹ No body knows about the grave of Prophet Mūsā. Prophet Muhammad (SAW) met him (Mūsā) on the Night-Journey standing and praying on his grave, beside the red sand hill.²⁶² Mūsā died at the age of 120 years.²⁶³

Similarities and Differences:

1. According to the Bible Prophet Mūsā was warned that he would not be permitted to lead Isrāīl across the Jordan²⁶⁴. He gathered the tribes and delivered to them a parting address, and went up on Mount Nebo to the top of Pisgah. He looked over the country spread out before him, and died, at the age of one hundred and twenty. The Israelites wept for 30 days in the plains.²⁶⁵

The Transliteration scheme followed in the article is given below:

ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش
ā	B	t	th	j	ḥ	kh	d	dh	r	z	s	sh

ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	ه	و	ء	ي
ṣ	ḍ	ṭ	ẓ	‘	gh	f	q	k	l	m	n	h	w/ū	y/ī	’

Short Vowels, Long Vowels, Diphthongs

Short Vowels		
َ	Fathah	a
ِ	kasrah	i
ُ	Dammah	u
Long Vowels		
ا	Shortened Alif	a
آ	Madha Alif	ā
ي	Maddah Yā	ī
و	Maddah wāw	ū
Diphthongs		
اي	Alif and Yā	ai
او	Alif and wāw	aw

References:

1. Muhājir, 'ALī Mūsā Raḍa Dr Muḥammad ḥamīdullah, Lessons From The Stories Of The Qur'an, (Sh. Muḥammad Ashraf, Lahore, Pakistan;1999) ISBN: 969-432-213-8, Page 126
2. Khildūn, 'Alāma 'Abdul Raḥmān B. Muḥammad B. Tārīkh Ibn e Khuldūn, (Maūsū'Atul 'Ilmi Lil ṭabā'A, Bīrūt, Lebanān: 1971), Volume 2, page 81
3. Hārūn Yahyā, Tha Prophet Mūsā , First Edition, (Millat Book Centre, New Delhi, 2002: India) Page 12, Arabic Department (UOP) Library No=5947
4. Āl Shaūkānī, Muḥammad B. 'Ālī Fathāl Qadīr Āl Jamī' āl Bayān E Fannī Fil Riwāya Wāl Darāya Min Ilm Al Taftheer, Volume 1, Page 198.
5. Jochadebed is the name given to Miriam, Harūn and Mūsā mother by Biblical scholars and is not mentioned by authentic Islamic accounts.
6. Najjār, 'Abdul Wahāb Qaṣas Āl Ānbiyā, (Maktabah Darasāt Wal Buhūs Āl 'Arabīya Wāl Islāmīya, Maktabah Dārul Hilāl , Bīrūt, Lebanān; 2002)
7. The Holy Bible KJV, Exodus, Chapter 2, Verse:1-2
8. Encyclopedia Britannica, (Avan Quest, Menlo Park, USA: 2005) www.avanquestusa.com. <http://www.britannica.com/eb/article-9108742/ProphetProphetMusa#12584.toc>
9. The Holy Bible KJV, Exodus, Chapter: 1, Verse: 8- 9.
10. The Noble Qur'an, Sūrah Nāzi'āt, (Those Who Tear Out), Chapter: 79, Verse 24.
11. Hārūn Yahyā, Tha Prophet Mūsā , Page 16.
12. Khildūn, 'Alāma 'Abdul Raḥmān B. Muḥammad B. Tārīkh Ibn e Khuldūn, Volume 2, page 81.
13. Ibn Kathir, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Stories Of The Prophets, Rendered Into English By 'Azamī, Rāshad Āḥmad, Second Edition, (Darussālām: Lahore, Pakistan: 2003), Page 319, ISBN. 9960-892-26-3, AD.UOP Library No. 5900
14. Ibn Āthīr, Ābū Āl Sa'adat Āl Mubārak B. Muḥammad Āl Jizrī Āl Ma'rūf Bil Āl Kāmil Fil Tārīkh, Volume 1 , Page 170
15. Ibn Kathir, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Āl Bidāya Wāl Nihāya, (Dārul Quṭab Āl 'Ilmiyyah, Bīrūt, Lebanān; 1988), Volume 1, Page 142
16. Khildūn, 'Alāma 'Abdul Raḥmān B. Muḥammad B. Tārīkh Ibn e Khildūn Volume 2, page 81
17. Āl ṭabrī, Imām Abū Ja'Far Muḥammad Bin Jarīr Jāmi' Āl Bayān Fil Tāwīl Ayyāl Qur'an , Tafseer i Tabri, Volume 1, Page 200
18. Ibn Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Qaṣas- Āl – Ānbiyā, Page 299-300.
19. The Holy Bible KJV, Exodus, Chapter: 1, Verse: 7.
20. The Holy Bible KJV, Exodus, Chapter: 1, Verse:15-21

- 21 . Ibn Kathir, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Stories Of The Prophets, Page 321
- 22 .Āl Khawārizmī, Abūl Qāsim Jār Ullah Maḥmūd B. 'Umar Āl Zamakhsharī Āl Kashshāf 'N haqāiq Āl Tanzīl Wāl 'uYūn Āl 'aQāwīl Fil Wajūh Al Tāwīl, (Dārul A ḥyā Āl Turās Āl 'Rabī, Beirut, Lebanon: 538 AH) Volume 3, Page 393.
23. Ibn Kathir, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Āl Bidāya Wāl Nihāya, Volume 1, Page 223.
24. Āl Khawārizmī, Abūl Qāsim Jār Ullah Maḥmūd B. 'Umar Āl Zamakhsharī Āl Kashshāf 'N haqāiq Āl Tanzīl Wāl 'uYūn Āl 'aQāwīl Fil Wajūh Al Tāwīl, Volume 3, Page 393.
25. Siūharwī, Maulana Muḥammad ḥifẓur Raḥmān, Stories From The Qur'an, Translated By Rafiq 'Abdur Raḥmān And Sa'īd, Qazi Muḥammad, First Edition, (Dārul Ishā't Ūrdū Bāzār Karachi, Pakistan: 2000, Volume 1, Page 259. The Noble Qur'an , Sūrah Tā-Hā, Chapter 20, Verses: 38-39
26. Nīsābūrī, Ābī Ishāq Āḥmad B. Muḥammad B. Ibrāhīm Qaṣaṣ Āl Āmbīyā Āl Musamī ā'aRāis Āl Majālis, Fourth Edition,(Maktabah Mustafā Ālbābī, Egypt: 1954) Page 172,(UOP) C.L.14610
27. Siūharwī, Maulana Muḥammad ḥifẓur Raḥmān, Stories From The Qur'an, Volume 1, Page 259.
28. The Noble Qur'an , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verse: 7.
29. Āl Khawārizmī, Abūl Qāsim Jār Ullah Maḥmūd B. 'Umar Āl Zamakhsharī Āl Kashshāf 'aN haqāiq Āl Tanzīl Wāl 'uYūn Āl 'aQāwīl Fil Wajūh Al Tāwīl, Volume 3, Page 63
30. Āl ṭabrī, Imām Abū Ja'Far Muḥammad Bin Jarīr Jāmi' Āl Bayān Fil Tāwīl Ayyāl Qur'an , Tafseer E Tabri, (Dārul Kutb Āl 'Ilmiya , Bīrūt, Labanān: 1993, Volume 19, Page 532,
- 31 .The Holy Bible KJV, Exodus, Chapter : 1 , Verse:22
32. Siūharwī, Maulana Muḥammad ḥifẓur Raḥmān, Stories From The Qur'an, Volume 1, Page 312
33. Nīsābūrī, Ābī Ishāq Āḥmad B. Muḥammad B. Ibrāhīm Qaṣaṣ Āl Āmbīyā Āl Musamī ā'aRāis Āl Majālis, Fourth Edition,(Maktabah Mustafā Ālbābī, Egypt: 1954), Page 168
34. Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm Explanation Sūrah 28: Verse 10- 11.
35. According to one tradition she was Āsiyāh b. Muzāhim b. 'Ubaid b. Raiyān b. Walīd, who was the Wife of Pharaoh in the time of Yūsaf. (Ibn Kathir, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Stories Of The Prophets, Page 324)
36. The Holy Bible KJV, Exodus, Chapter: 2, Verse: 4
- 37 . Siūharwī, Maulana Muḥammad ḥifẓur Raḥmān, Stories From The Qur'an, Volume 1, Page 260.
- 38 . Najjār, 'Abdul Wahāb, Qaṣaṣ Āl Ānbiyā, Page 177.

- 39 . Hārūn Yahyā, Tha Prophet Mūsā , Page 12.
- 40 . Ibn Kathīr, Imām ‘Imāduddīn Ābul-Fidā Ismā‘īl, Āl Bidāya Wāl Nihāya, Page 224.
- 41 . Shafī‘, Maūlānā Mūftī Muḥammad, Qaṣaṣ Mu‘Āriful Qur‘ān, Second Edition, (Maktabah Dārul ‘ULūm, Karachi, Pakistan:) Page 234
- 42 . The Noble Qur‘ān , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 12
- 43 . Bahjah, Ahmad Anmbīyya Āllah, 5th Edition, (Dārul Sharūq, Cairo, Egypt: 1987), Page 185.
- 44 . Kathīr, Imām ‘Imāduddīn Ābul-Fidā Ismā‘īl, b. Tafthīr Qur‘ān Ul ‘Azīm First Edition, (āḥyā āl Turāṭ āl Islāmi, Kuwait: 1996), Explanation Sūrah 28: Verse 12.
- 45 The Noble Qur‘ān , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 12, 13
- 46 . Hārūn Yahyā, Tha Prophet Mūsā , Page 21
47. Āl Khawārizmī, Abūl Qāsim Jār Ullah Maḥmūd B. ‘Umar Āl Zamakhsharī Āl Kashshāf ‘N ḥaqāiq Āl Tanzīl Wāl ‘uYūn Āl ‘aQāwīl Fil Wajūh Al Tāwīl, Volume 3, Page 397
48. Shafī‘, Maūlānā Mūftī Muḥammad, Qaṣaṣ Mu‘Āriful Qur‘ān, Page 234
- 49 . Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādī Maūlā, Qaṣaṣ Āl Qur‘ān, First Edition, (Dārul Kutab Āl Miṣriyyah, Cairo, Egypt: 1946), Page 124
- 50 . The Holy Bible KJV, Exodus, Chapter: 2, Verse:5
- 51 . The Holy Bible KJV, Exodus, Chapter : 2, Verse:5
- 52 . The Holy Bible KJV, Exodus, Chapter : 2, Verse:6-10
- 53 . Shafī‘, Maūlānā Mūftī Muḥammad, Qaṣaṣ Mu‘Āriful Qur‘ān, Page 234.
- 54 . Kathīr, Imām ‘Imāduddīn Ābul-Fidā Ismā‘īl, b. Tafthīr Qur‘ān Ul ‘Azīm volume 3, Page 153
55. Shafī‘. Maūlānā Mūftī Muḥammad, Mu‘Āriful Qur‘ān, Second Edition, (Maktabah Dārul ‘Lūm Karachi, Pakistan: 2005), Arabic Department Library No= 5879, volume 6, page 76. āl-Baqarah, Verse 21 explanation. Arabic Department Library No= 5879
56. Muḥājir, ‘ALī Mūsā Raḍa Dr Muḥammad ḥamīdullah, Lessons From The Stories Of The Qur‘ān, (Sh. Muḥammad Ashraf, Lahore, Pakistan; 1999)
57. There is a wealth of stories and additional information about Prophet Mūsā in the Jewish genre of rabbinical exegesis known as Midrash, as well as in the primary works of the Jewish oral law, the Mishna and the Talmud
- 58 . The Noble Qur‘ān, Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 14.
- 59 . Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādī Maūlā, Qaṣaṣ Āl Qur‘ān, First Edition, (Dārul Kutab Āl Miṣriyyah, Cairo, Egypt: 1946), Page 125
- 60 . Shafī‘. Maūlānā Mūftī Muḥammad, Qaṣaṣ Mu‘Āriful Qur‘ān, Second Edition, (Maktabah Dārul ‘ULūm, Karachi, Pakistan:), Page 236.

- 61 . Āl Khawārizmī, Abūl Qāsim Jār Ullah Maḥmūd B. ‘Umar Āl Zamakhsharī Āl Kashshāf ‘N ḥaqāiq Āl Tanzīl Wāl ‘uYūn Āl ‘aQāwīl Fil Wajūh Al Tāwīl, Volume 3, Page 358.
- 62 . His name is stated as Fatūn from Coptic tribe. He was a bread maker of the Pharaoh’s court. Nīsābūrī, Ābī Ishāq Āḥmad B. Muḥammad B. Ibrāhīm Qaṣaṣ Āl Āmbīyā Āl Musamī ā’aRāis Āl Majālis, Fourth Edition,(Maktabah Mustafā Ālbābī, Egypt: 1954), Page 172.
- 63 . Bahjah, Ahmad Anmbīyya Āllah, 5th Edition, (Dārul Sharūq, Cairo, Egypt: 1987), Page 191
- 64 . Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādi Maūlā, Qaṣaṣ Āl Qur’ān, Page 125
- 65 . Āl Damashkī, Imām Ābī Zakariya Yaḥyā B. Sharf Āl Nūwī, Riyād Āl Ṣālihīn, Fifth Edition, (Maūsasa Āl Risālah , Bīrūt, Labanān: 1984), Page 695
- 66 . Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādi Maūlā, Qaṣaṣ Āl Qur’ān, Page 183.
- 67 . Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādi Maūlā, Qaṣaṣ Āl Qur’ān, Page 182.
- 68 . The Noble Qur’ān , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28, Verse: 19.
- 69 . A man (Hizkīl) from the Pharaoh’s relative, who knew about Abraham’s religion Abī Alfarj ‘Abdul Raḥmān b. ‘Ali b. āl Jauzī, Qaṣaṣ Al Qur’ān, Page 98
- 70 . Al Jaūzi, Abī Āl Farj ‘Abdul Raḥmān B. ‘Ali B. Qaṣaṣ Āl Qur’ān, Page 183.
- 71 . Al Jaūzi, Abī Āl Farj ‘Abdul Raḥmān B. ‘Ali B. Qaṣaṣ Āl Qur’ān, Page 98
- 72 . The Holy Bible KJV, Exodus, Chapter: 2, Verse: 11-12.
- 73 . The Noble Qur’ān, Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 16.
- 74 . The Holy Bible KJV, Exodus, Chapter: 2, Verse: 13
- 75 . The Holy Bible KJV, Exodus, Chapter: 2, Verse: 14.
- 76 . The Noble Qur’ān , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 20
- 77 . Ahmad Bahjat, Anmbiya Allah, Page 193.
- 78 . It is said that Almighty God send an Angel with horse to help him.(Imam Imaduddin Abul-Fida Ismail, Ibn Kathir ,Tafsir ul Qur’ān Al Azeem volume 3. Page 505)
- 79 . Kathīr, Imām ‘Imāduddīn Ābul-Fidā Ismā’īl, b. Tafthīr Qur’ān Ul ‘Azīm Explanation 28, Verse 12.
- 79 . Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādi Maūlā, Qaṣaṣ Āl Qur’ān, Page 171
- 80 . Āl Khawārizmī, Abūl Qāsim Jār Ullah Maḥmūd B. ‘Umar Āl Zamakhsharī Āl Kashshāf ‘N ḥaqāiq Āl Tanzīl Wāl ‘uYūn Āl ‘aQāwīl Fil Wajūh Al Tāwīl. Volume 3, Page 400.
- 81 . Al Jaūzi, Abī Āl Farj ‘Abdul Raḥmān B. ‘Ali Bin Qaṣaṣ Āl Qur’ān, Page 98
- 82 . The Holy Bible KJV, Exodus, Chapter: 2, Verse: 15.
- 83 . Ibn Kathir, Imām ‘Imāduddīn Ābul-Fidā Ismā’īl, Āl Bidāya Wāl Nihāya, Volume 1, Page 227.

84. Bahjah, Ahmad Anmbīyya Āllah, Page 191.
85. The Noble Qur'an, Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 23.
86. Āl Khawārizmī, Abūl Qāsim Jār Uilah Maḥmūd B. 'Umar Āl Zamakhsharī Āl Kashshāf 'N haqāiq Āl Tanzīl Wāl 'uyūn Āl 'aQāwīl Fil Wajūh Al Tāwīl, Volume 3, Page 401.
87. Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm Volume 7 Page 248
88. Āl Tabri, Imam Abu Ja'afar Muḥammad Bin Jarir Jami' Āl Bayan Āl Taweel Ayāl Qur'an, Tafseer i Tabri, Volume 1, Page 206.
89. Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādi Maūlā, Qaṣaṣ Āl Qur'an, Page 127
90. The Noble Qur'an , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 24
91. The Holy Bible KJV, Exodus, Chapter: 2, Verse: 16.
92. The Noble Qur'an, Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 22.
93. The Holy Bible KJV, Exodus, Chapter: 2, Verse: 17.
94. 'Alūsh, Dr 'Abdul Salām Qaṣaṣ Āl Qur'an, First Edition, (Dārul Fikar Lil , Baīrūt, Labanān:2003), Page 98, Arabic Deptt, UOP.5935
- 95 . The Noble Qur'an , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28, Verse: 23.
96. Siūharwī, Maulana Muḥammad ḥifzur Raḥmān, Stories From The Qur'an, Volume 1, Page 269.
- 97 . These two girls names are written as Hanūna and Safūra in Nīsābūrī, Ābī Ishāq Āḥmad B. Muḥammad B. Ibrāhīm Qaṣaṣ Āl Āmbiyā Āl Musamī ā'aRāis Āl Majālis, Fourth Edition,(Maktabah Mustafā Ālbābī, Egypt: 1954),(UOP) C.L.14610 Page 174,(UOP) C.L.14610
- 98 .Mūsā's father in law name is written as Thabrūn , who was Shu'aibs Nephew, in Nīsābūrī, Ābī Ishāq Āḥmad B. Muḥammad B. Ibrāhīm Qaṣaṣ Āl Āmbiyā Āl Musamī ā'aRāis Āl Majālis, Page 174, While his name is mentioned in Tafthir Tabri as Yazri , but it is not mentioned that Yazri was a nephew of Shoaib, (Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm, Volume 7 Page 248)
99. Āl Qurtabī, Muḥammad B. Āḥmad Āl Ānṣārī Āl Jami' Āl Āḥkām Āl Qur'an, (Tafthīr Quratabī), (Dārul Kutab, Cairo, Egypt: 1945), Volume 7, Page 179.
- 100 . The Noble Qur'an , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 24.
- 101 . Bahjah, Ahmad Anmbīyya Āllah, Page 196.
- 102 . Shafī', Maūlānā Mūftī Muḥammad, Qaṣaṣ Mu'Āriful Qur'an, Second Edition, (Maktabah Dārul 'ULūm, Karachi, Pakistan:), page 239.
- 103 . Siūharwī, Maulana Muḥammad ḥifzur Raḥmān, Stories From The Qur'an, Volume 1, Page 267.
- 104 . The Noble Qur'an , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 26.

- 105 . Āl Khawārizmī, Abūl Qāsim Jār Ullah Maḥmūd B. ‘Umar Āl Zamakhsharī Āl Kashshāf ‘N ḥaḡāiq Āl Tanzīl Wāl ‘uYūn Āl ‘aQāwīl Fil Wajūh Al Tāwīl, Volume 3, Page 403.
- 106 . Ibn Kathir, Imām ‘Imāduddīn Ābul-Fidā Ismā‘īl, Āl Bidāya Wāl Nihāya, Volume 1, Page 228
- 107 . Āl ṭabrī, Imām Abū Ja‘Far Muḥammad Bin Jarīr Jāmi‘ Āl Bayān Fil Tāwīl Ayyāl Qur‘ān , Tafseer E Tabri, Volume 1, Page 305.
- 108 . Siūharwī, Maulana Muḥammad ḥifzur Raḥmān, Stories From The Qur'an, Volume 1, Page 271.
- 109 . The Holy Bible KJV, Exodus: 2, Chapter, Verse: 18-20 .
- 110 . Āl ṭabrī, Imām Abū Ja‘Far Muḥammad Bin Jarīr Jāmi‘ Āl Bayān Fil Tāwīl Ayyāl Qur‘ān , Tafseer E Tabri, Volume 1, Page 305.
- 111 . The Noble Qur‘ān , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 27- 28
- 112 . Kathīr, Imām ‘Imāduddīn Ābul-Fidā Ismā‘īl, b. Tafthīr Qur‘ān Ul ‘Azīm First Edition, (āḡyā āl Turāṭ āl Islāmi, Kuwait: 1996), Volume 3 Page 509.
- 113 . The Holy Bible KJV, Exodus: 2, Chapter, Verse: 11- 22.
- 114 . The Holy Bible KJV, Exodus, Chapter 2, Verse: 21- 22
- 115 . Siūharwī, Maulana Muḥammad ḥifzur Raḥmān, Stories From The Qur'an, Volume 1, Page273.
- 116 . Ibn Kathir, Imām ‘Imāduddīn Ābul-Fidā Ismā‘īl, Āl Bidāya Wāl Nihāya, Volume 1, Page 23.
117. Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḡmad Jādi Maūlā, Qaṣaṣ Āl Qur‘ān, Page 128
118. Āl Khawārizmī, Abūl Qāsim Jār Ullah Maḥmūd B. ‘Umar Āl Zamakhsharī Āl Kashshāf ‘N ḥaḡāiq Āl Tanzīl Wāl ‘uYūn Āl ‘aQāwīl Fil Wajūh Al Tāwīl, Volume 3, Page 393.
119. Nīsābūrī, Ābī Ishāq Āḡmad B. Muḥammad B. Ibrāhīm Qaṣaṣ Āl Āmbīyā Āl Musamī ā‘aRāis Āl Majālis, Page 178
120. Ibn Kathir, Imām ‘Imāduddīn Ābul-Fidā Ismā‘īl, Stories Of The Prophets, Page 336
121. Hārūn Yahyā, Tha Prophet Mūsā , Page 28
122. Siūharwī, Maulana Muḥammad ḥifzur Raḥmān, Stories From The Qur'an, Volume 1, Page275.
123. The Noble Qur‘ān , Sūrah Yūnus (Jonah), Chapter 10 Verses: 22.
- 124 . Bahjah, Ahmad Anmbīyya Āllah, Page 212.
125. The Noble Qur‘ān , Sūrah Tā-Hā, Chapter 20 Verses: 17- 18
126. The Noble Qur‘ān , Sūrah Tā-Hā, Chapter 20 Verses: 19- 20.
127. Nīsābūrī, Ābī Ishāq Āḡmad B. Muḥammad B. Ibrāhīm Qaṣaṣ Āl Āmbīyā Āl Musamī ā‘aRāis Āl Majālis, Page 179.
- 128 . The Noble Qur‘ān , Sūrah Tā-Hā, Chapter 20 Verses: 21.
- 129 .The Holy Bible KJV, Exodus, Chapter: 4, Verse: 1- 7.

- 130 . The Noble Qur'ān, Sūrah An-Naml (The Ant), Chapter 27, Verses: 12.
- 131 . Ibn Kathir, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Āl Bidāya Wāl Nihāya, Volume 1, Page 232
- 132 . Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādi Maūlā, Qaṣaṣ Āl Qur'ān, Page 130
- 133 . Kuṭab, Sayyad, Fī dalālal Qur'ān, 10th Edition, (Dārūl Sharūq, : 1982), Volume 4 , Page 2331.
- 134 . The Noble Qur'ān, Sūrah Tā-Hā (20) Verse: 25- 36
- 135 . The Noble Qur'ān, Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 33.
- 136 . The Holy Bible KJV, Exodus, Chapter: 3, Verse: 1- 4, Exodus, Chapter: 4, Verse: 18.
- 137 . The Noble Qur'ān , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 29
- 138 . The Holy Bible KJV, Exodus, Chapter: 4, Verse. 3
- 139 . Explanation of Sūrah Tā-Hā verse 21
- 140 . The Holy Bible KJV, Exodus, Chapter 4, Verse: 1-9.
- 141 . The Holy Bible KJV, Exodus, Chapter 4, Verse: 20.
- 142 . The Noble Qur'ān , Sūrah Tā-Hā, Chapter 20 Verses: 17- 18
- 143 . The Holy Bible KJV, Exodus, Chapter 4, Verse. 9
- 144 . The Noble Qur'ān , Sūrah Al- A' rāf, Chapter 7, Verses: 130-133.
- 145 . Muhājir, 'ALī Mūsā Raḍa Dr Muḥammad ḥamīdullah, Lessons From The Stories Of The Qur'ān, (Sh. Muḥammad Ashraf, Lahore, Pakistan;1999) ISBN: 969-432-213-8, Page 134
- 146 . Mohamad Abul Fazal Ibrahim , Mohammad Ahmad Jadi Maula, Qasas Al Qur'an , Page 143
- 147 . The Holy Bible KJV, Exodus, Chapter: 7, Verse: 4- 9, 14-25.
- 148 . Frogs, The Holy Bible KJV, Exodus, Chapter: 8, Verse: 1-15, Maggots. The Holy Bible KJV, Exodus, Chapter: 8, Verse: 16-19, Flies. The Holy Bible KJV, Exodus, Chapter: 8 , Verse:20-24
- 149 . Cattle disease, The Holy Bible KJV, Exodus, Chapter: 9, Verse: 1-7, boils. The Holy Bible KJV, Exodus, Chapter: 9, Verse: 8-12, Hailstorms. The Holy Bible KJV, Exodus, Chapter: 9 , Verse:13-26
- 150 . Locusts, The Holy Bible KJV, Exodus, Chapter: 10, Verse: 12-20, Darkness. The Holy Bible KJV, Exodus, Chapter: 10 , Verse:21-28
- 151 . The Holy Bible KJV, Exodus, Chapter , Verse: 11:4-10
152. Muhājir, 'ALī Mūsā Raḍa Dr Muḥammad ḥamīdullah, Lessons From The Stories Of The Qur'ān, (Sh. Muḥammad Ashraf, Lahore, Pakistan;1999) ISBN: 969-432-213-8
- 153 . The Noble Qur'ān , Sūrah Al- A' rāf, Chapter 7, Verses: 130-133.
- 154 . Āl Tabri, Imam Abu Ja'afar Muḥammad Bin Jarir Jami' Āl Bayan Āl Taweel Ayāl Qur'ān, Tafseer E Tabri, Volume 1, Page 209.

- 155 . Ibn Āthīr, Ābū Āl Sa'adat Āl Mubārak B. Muḥammad Āl Jizrī Āl Ma'rūf Bil Āl Kāmil Fil Tārīkh, (Dārul ṣādīr, Bīrūt, Labanān:)Volume 1 , Page 181
- 156 . Shafī', Maūlānā Müftī Muḥammad, Qaṣaṣ Mu'Āriful Qur'an, page 230.
- 157 . The Noble Qur'an , Sūrah Tā-Hā, Chapter 20 Verses: 56-59.
- 158 . Ibn Kathir, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Āl Bidāya Wāl Nihāya , Volume 1, Page 238
- 159 . The Holy Bible KJV, Exodus, Chapter : 7, Verse:11-13
- 160 . Ibn Āthīr, Ābū Āl Sa'adat Āl Mubārak B. Muḥammad Āl Jizrī Āl Ma'rūf Bil Āl Kāmil Fil Tārīkh, Volume 1 , Page 181
- 161 . 'Abdullāh b. 'Abbās, one of the companions of the Prophet, said that these sorcerers were disbelievers at the beginning of the day, but were martyred and innocent by its end. He cites as poof the prayer they made in the face of the Pharaoh's threat.(Āl ṭabrī, Imām Abū Ja'Far Muḥammad Bin Jarīr Jāmi' Āl Bayān Fil Tāwīl Ayyāl Qur'an , Tafseer i Tabri, (Dārul Kutb Āl 'Ilmiya , Bīrūt, Labanān: 1993) Volume, 13, Page: 36.
162. Ibn Kathir, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Āl Bidāya Wāl Nihāya, Volume 1, Page 438
- 163 . The Noble Qur'an , Sūrah Al- A'rāf, Chapter 7, Verses: 124
- 164 . The Holy Bible KJV, Exodus: 7, Chapter , Verse:8-10
- 165 . The Noble Qur'an , Sūrah āl-Qaṣaṣ (The Narration), Chapter 28 Verses: 31
- 166 . The Holy Bible KJV, Exodus, Chapter: 7, Verse: 10- 12.
- 167: The Noble Qur'an, Sūrah Tā-Hā, Chapter 20 Verses: 66.
168. The Holy Bible KJV, Exodus, Chapter 12, Verse:1-30
- 169 . The Noble Qur'an , Sūrah Tā-Hā, Chapter 20 Verses: 86.
- 170 . Āl ṭabrī, Imām Abū Ja'Far Muḥammad Bin Jarīr Jāmi' Āl Bayān Fil Tāwīl Ayyāl Qur'an , Tafseer E Tabri, Volume 19, Page 354
- 171 . Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm, Explanation Sūrah 26: Verse 52
- 172 . The Holy Bible KJV, Exodus, Chapter: 13, Verse: 19.
- 173 . Ibn Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, Qaṣaṣ- Āl - Ānbiyā (Darussālām: Lahore, Pakistan) Page: 392.
- 174 . The Holy Bible KJV, Exodus, Chapter : 5 , Verse:22-3
- 175 . The Holy Bible KJV, Exodus, Chapter: 12, Verse: 35-36
- 176 . Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm Volume 2, Page 562.
- 177 . The Holy Bible KJV, Exodus, Chapter: 12, Verse: 37, Exodus, Chapter: 13, Verse: 20.
- 178 . The Holy Bible KJV, Exodus, Chapter: 12, Verse: 31-32.
- 179 . Ibn Āthīr, Ābū Āl Sa'adat Āl Mubārak B. Muḥammad Āl Jizrī Āl Ma'rūf Bil Āl Kāmil Fil Tārīkh, Volume 1 , Page 188
- 180 . The Noble Qur'an, Sūrah Ash- Shu'arāh, Chapter 26, Verses: 52-68.

- 181 . The Noble Qur'an , Sūrah Yūnus, (Jonah) Chapter 10 Verses: 90-91
- 182 . Muhājir, 'ALī Mūsā Raḍa Dr Muḥammad ḥamīdullah, Lessons From The Stories Of The Qur'an, Page 140
- 183 . The Noble Qur'an , Sūrah Yūnus, (Jonah) Chapter 10 Verses: 92.
184. Encyclopedia Britannica, (Avan Quest, Menlo Park, USA: 2005)
www.avanquestusa.com. http://www.britannica.com/eb/article-9108742/ProphetProphet_Mūsā_#12584.toc, Article: 'Mummy
- 185 . Muhājir, 'ALī Mūsā Raḍa Dr Muḥammad ḥamīdullah, Lessons From The Stories Of The Qur'an,
- 186 . Tūr is a place name, but also means 'tree lined mountain'. In Judeo-Christian tradition, this mountain was called Mt. Horeb, which was often conflated with Mt. Sīnai and considered to be Jebel al Mūsā, where the monastery of St. Catherine was built. it is the highest mountain near the region of Midian on a path to Egypt. (<http://pinkoski.com/files/index.php?id=35>).
187. The Noble Qur'an, Sūrah Al Bakaqarah (2) Verse: 60/ Sūrah, 7: 160.
188. The Noble Qur'an, Sūrah Baqarah. (2) Verse: 57
189. Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm, volume 2, Page 344- 345
- 190 . The Holy Bible KJV, Exodus, Chapter: 13, Verse:21
- 191 . Numbers 9:15-23 and Deuteronomy 1:33
- 192 . The Noble Qur'an, Sūrah āl-Baqarah, Chapter 2, Verses: 57
193. The Holy Bible KJV, Exodus, Chapter: 17, Verse: 5-6
194. The Noble Qur'an, Sūrah āl-Baqarah, Chapter 2, Verses: 60
195. The Noble Qur'an , Sūrah Al- A'rāf, Chapter 7, Verses: 142.
196. Sāmārī, (mūsā bin Zafar) also borned on the year when the Pharaoh used to kill children, his mother hid him in the mountain, where Angel Gabriel used to provide him food.(Āl Qurṭabī, Muḥammad B. Āḥmad Āl Ānṣārī Āl Jami' Āl Āḥkām Āl Qur'an, (Tafthīr Quratabī), Volume 4, Page 181.)
- 197 . Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm, volume 3, Page 217.
- 198 . Ibn Āthīr, Ābū Āl Sa'adat Āl Mubārak B. Muḥammad Āl Jizrī Āl Ma'rūf Bil Āl Kāmil Fil Tārīkh,, Volume 1 , Page 189
- 199 . The Noble Qur'an, Sūrah Al- A'rāf, Chapter 7, Verses: 143. Also The Holy Bible KJV, Exodus, Chapter: 33 Verse: 17-23.
- 200 . Kuṭab, Sayyad, Fī ḍalāl al Qur'an, 10th Edition, (Dārūl Sharūq, : 1982), Volume 3 , Page 1368
- 201 . Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm volume 2, Page 329.
- 202 . The Noble Qur'an, Sūrah Al- A'rāf, Chapter 7, Verses: 144.
203. The Tablets were stone slabs, according to Bible, on which the scripture of Torah was written, these were special laws to govern the Israelites
- 204 . Ten Commandments also called Decalogue (Greek deka logoi, "10 words")These Commandments according to Bible are recorded as the

commands of Jewish rules of awāmar wū Nawāhī in Exodus, 20: 2–17 and Deutronomy, 5: 6–21

205 . The Holy Bible KJV, Exodus, Chapter: 20, Verse: 3-17.

206 . The Noble Qur'ān, Sūrah Al- A'rāf, Chapter 7, Verses: 142-147.

207 . The Holy Bible KJV, Exodus, Chapter: 32, Verse: 16.

208 . The Noble Qur'ān, Sūrah Al- An'ām, Chapter 6, Verses: 92.

209 . The Holy Bible KJV, Exodus, Chapter 32:Verse 19

210 . The Holy Bible KJV, Exodus, Chapter 34: Verse1.

211 . Muhājir, 'ALī Mūsā Raḍa Dr Muḥammad ḥamīdullah, Lessons From The Stories Of The Qur'ān, Page.

212 . The Holy Bible KJV, Exodus, Chapter : 19

213 . The Noble Qur'ān, Sūrah Al- A'rāf, Chapter 7, Verses: 142-147.

214 . The Holy Bible KJV, Exodus, Chapter : 20 , Verse: 3-17

215 . Ābūl Faḍal, Maḥmūd Āl 'Alūsī Rūhul Ma'Ānī Fil Tafṣīl Āl Qur'ān Āl AZīm Wāl Saba'Al Masān, (Dārul Āhyā Āl Turāth Āl 'Aarabi, Bīrūt, Labanān:), Volume 16, Page 243

216 . Ābūl Faḍal, Maḥmūd Āl 'Alūsī Rūhul Ma'Ānī Fil Tafṣīl Āl Qur'ān Āl AZīm Wāl Saba'Al Masān, volume 2,Page 344-345

217 . The Noble Qur'ān , Sūrah Al- A'rāf, Chapter 7, Verses: 150.

218 . Shaftī, Maūlānā Muftī Muḥammad, Mu'Āriful Qur'ān, Volume 6, page 134, Tā-Hā, Chapter 20 Verses: 85

219 . Ābūl Faḍal, Maḥmūd Āl 'Alūsī Rūhul Ma'Ānī Fil Tafṣīl Āl Qur'ān Āl AZīm Wāl Saba'Al Masān, Volume 16, Page 244

220 . The Noble Qur'ān , Sūrah Al- A'rāf, Chapter 7, Verses: 148.

221 . Ibn Āthīr, Ābū Āl Sa'adat Āl Mubārah B. Muḥammad Āl Jizrī Āl Ma'rūf Bil Āl Kāmil Fil Tārīkh, Volume 1, Page 189.

222 . Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'ān Ul 'Azīm, Explanation Sūrah, āl-Baqarah 2, Verse 23

223 . Ibn Āthīr, Ābū Āl Sa'adat Āl Mubārah B. Muḥammad Āl Jizrī Āl Ma'rūf Bil Āl Kāmil Fil Tārīkh, Volume 1, Page 189.

224 . Āl ṭabrī, Imām Abū Ja'Far Muḥammad Bin Jarīr Jāmi' Āl Bayān Fil Tāwīl Ayyāl Qur'ān , Tafseer E Tabrī Volume 1, Page 218

225 . Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'ān Ul 'Azīm, Explanation Sūrah āl-Baqarah, Verse 23

226 . Āl Qurtabī, Muḥammad B. Āḥmad Āl Ānṣārī Āl Jami' Āl Āhkām Āl Qur'ān, (Tafthīr Quratabī), Volume 7, Page 167.

227 . The Noble Qur'ān, Sūrah āl-Baqarah, Chapter 2, Verses: 54

228 . Siūharwī, Maulana Muḥammad ḥifzur Raḥmān, Stories From The Qur'an, Volume 1,Page 359.

229 . Najjār, 'Abdul Wahāb Qaṣas Āl Ānbiyā, Page 244.

230 . The Holy Bible KJV, Exodus, Chapter: 32, Verse: 27

231 . The Holy Bible KJV, Exodus, Chapter: 32,Verse: 28

- 232 . The Holy Bible KJV, Exodus, Chapter :32, Verse: 20
233. The Holy Bible KJV, Exodus, Chapter: 32, Verse: 26-27.
234. Hārūn Yahyā, Tha Prophet Mūsā , First Edition, (Millat Book Centre, New Delhi, 2002: India) Page 20, Arabic Department (UOP) Library No=5947
- 235 . The Holy Bible KJV, Exodus: 32, Chapter, Verse: 21-24
- 236 . The Holy Bible KJV, Exodus, Chapter: 32, Verse: 31
237. The Noble Qur'an , Sūrah Al- A'raf, Chapter 7, Verses: 155
- 238 . Kuṭāb, Sayyad, Fī dalālal Qur'an, Volume 3, Page 1377
- 239 . Kathīr, Imām 'Imāduddīn Ābul-Fidā Ismā'īl, b. Tafthīr Qur'an Ul 'Azīm Explanation Sūrah 2: Verse:55
- 240 . Āl ṭabrī, Imām Abū Ja'Far Muḥammad Bin Jarīr Jāmi' Āl Bayān Fil Tāwīl Ayyāl Qur'an , Tafseer E Tabri, The Noble Qur'an , Sūrah Al- A'raf, Chapter 7, Verses: 155
- 241 . The Noble Qur'an , Sūrah Tā-Hā, Chapter 20 Verses: 87-91
- 242 . Siūharwī, Maulana Muḥammad ḥifzur Raḥmān, Stories From The Qur'an, Volume 1, Page 362.
- 243 . Āl ṭabrī, Imām Abū Ja'Far Muḥammad Bin Jarīr Jāmi' Āl Bayān Fil Tāwīl Ayyāl Qur'an , Tafseer E Tabri, Volume 1, Page 221
- 244 . Siūharwī, Maulana Muḥammad ḥifzur Raḥmān, Stories From The Qur'an, Volume 1, Page 513.
245. Maḥmūd āl 'alūsī Abūl Faḍal, Rūḥul Ma'anī Fil Tafsīl āl Qur'an āl Azīm Wal Saba'l Ma'asaan, Volume 6, Page 122.
246. Shaḥī', Maūlānā Mūftī Muḥammad, Qaṣaṣ Mu'Āriful Qur'an, page 253.
- 247 . The two men were named as Yūshā b. Nūn and Kālīb b. Yūfanna.(Siūharwī, Stories From The Qur'an, Volume 1, Page 514) The Holy Bible K.J.V. Number 14: 26-35, Deuteronomy 1:35-36. (Tazkiratal Areeb Fil Tafseer Al Ghareeb, Volume 1, Page 139
248. The Noble Qur'an , Sūrah āl-Mā'idah, (The Repast) Chapter 5 Verses: 21, 22.
249. Najjār, 'Abdul Wahāb Qaṣaṣ Āl Ānbiyā, Page 246.
250. Abū Saūd, Muḥammad B. Muḥammad Āl Abaadi, Irshād El Aqāl E Sāleem Ilāl Mezaya Āl Qur'an Āl Karīm, (Dārul Āḥyā Āl Turās Āl 'Arabī, Bīrūt Lebanān:). Volume 3, Page 23.
- 251 . Āl Ibrāhīm, Muḥammad Ābū Āl Faḍāl, Bik, Muḥammad Āḥmad Jādi Maūlā, Qaṣaṣ Āl Qur'an, Page 153
- 252 . The Holy Bible KJV, Numbers , Chapter 20:12
- 253 . Muhājir, 'ALī Mūsā Raḍa Dr Muḥammad ḥamīdullah, Lessons From The Stories Of The Qur'an, Page 38
- 254 . The Holy Bible KJV, Numbers, Chapter 14: 30-33.
- 255 . The Holy Bible KJV, Deuteronomy , Chapter 34:1-4
- 256 . Āl Qurtabī, Muḥammad B. Āḥmad Āl Ānṣārī Āl Jami' Āl Āḥkām Āl Qur'an, (Tafthīr Quratabī)Volume 6, Page 124