l'n	not robot	
		reCAPTCHA

Continue

Sodom and gomorrah quran verse

Comparison between bible texts and Koran history Wahi First Revelation Asbab al-Nuzul Historials Manuscript Samarkand Kuran Koran Sana manuscript Topapi manuscript Topapi manuscript Samarkand Kuran Koran Sana manuscript Topapi manuscript Topapi manuscript Topapi manuscript Topapi manuscript Samarkand Kuran Koran Sana manuscript Topapi manuscript Topapi manuscript Topapi manuscript Topapi manuscript Samarkand Kuran Koran Sana manuscript Topapi manuscript Topa Birmingham Parable Science Eschatology God Reading Qāri' Hifz Tajid Tazeel Aruf Translations List English Ahmadiyya Exegesis List Hermeneutics Esothericism Abrogation Bible Parallels Related Persons Mentioned by Name Features I'jaz Inerrancy Related Critic Qur'an and Sunnach Koran Islamic Portal Wikipedia bookvte Part of the Series Of The Bidons Canons and Books Tanak Torah NevyNevim Biblical Canon (OT) New Testament (NT) Deuterocanon Antilegomena Chapters and Verses Apocrypha Jewish OT NT Authorship and Development Authorship Hebrew Canon Old Testament Canon New Testament Canon Newza Composition of Torah Mosaic Author Pauline Messages Petrin Bunt Latina Folgate Bible Luther Bible English Bibles Biblical Studies Archaeology Dating Historical Interior Sequence People Places Names Rahlfs Septuagint Novum Greides Documentary Hypotheses Synoptic Problem NT Text Categories Biblical Critic Historical Text Source Form Retion Canoniev Превод Херменевикс Пешър Мидраш Пардс Allegdes Alleg или книга Съкровищницата Коранът, централният религиозен текст на исляма, съдържа препратки към повече от петдесет души и събития, също открити в Библията. While the stories told in each book are generally comparable, there are also some notable differences. Knowing that the versions written in the Hebrew Bible and the Christian New Testament predate the versions of the Koran, Christians are the reason that the versions of the Koran were extracted directly or indirectly from earlier materials. Muslims understand the versions of the Koran to be knowledge from almighty God. As such, Muslims generally believe that earlier versions are distorted by incorrect transmission and interpretation processes over time, and consider that the Koran tend to focus on the moral or spiritual meaning of events rather than on detail. [1] Bible stories come from different sources and authors, so their attention to detail varies individually. Torah stories Adam and Eve, Adam in Islam, and Adam in rabbinical literature The Qur'an usually mentions God who created Adam from land or clay [although] a verse implies dust or dirt (turat). 3.[Qur'an 3:59] God is said to inhale his spirit in Adam, as in genesis creation, and has also created it simply by saying Be. (5) Then, when the qorana describes angels as doubts about Adam's creation, a detail not found in Genesis:6,[6] When your Lord says to the angels: Verily I will create a viceroy on earth, they say, Will you throw into it someone who will cause decay in it and glorify Your praise and proclaim Your holiness? He said, Really, I know what you don't know. Although not found in Genesis, the Qur'an account is related to the Jewish exegise of Psalm 8,[7], which wonders why God cares about human beings despite their cosmic significance. Some Jewish translators understood the question as one that was asked by angels when God created Adam. This led to a tradition in the Babylonian Talmud, in which angels object to the evils that men will commit in the future, which may be the source of the Koran. [8] The Koranic narrative continues that God taught Adam the names, all of them, and that Adam represented the names of the angels, [9] [Koran 2:31], while Genesis named Adam after the animals. The difference emphasizes the Koran, emphasizing both the absolute knowledge of God and the superiority of mankind to the angels previously implied. [10] God then commanded the angels to worship Adam, but Iblis refused, saying he was better than Adam because he was created by fire and by the adam line. [11] Obedience to Adam's angels is another detail not mentioned in Genesis, but important in Syrian Christian texts such as the Treasure Cave, where it reflects the Christian concept of Adam as the original analogue of Jesus. [10] Satan's refusal to worship is another popular extrabiblical Christian tradition of late antiquity that is integrated into the Koran. [12] In fact, in the cave of treasures, Satan refuses god's order to worship Adam because I am a fire and a spirit, not that I worship something that is made of filth using almost the same words as in the Koran. [13] Eve's creation is not mentioned in the Qur'an, but several verses implied the traditional account of Genesis, stating that God created you from one soul and created his soul mate from him. [14] [Qur'an 4:1] In the Qur'an, God told Adam and his unnamed wife to live in paradise, but not to approach a tree that Satan calls the tree of immortality, [15] while Genesis refers to two trees, a tree of expelled from Paradise. [18] There is no mention in eve's Qur'an, which tempts Adam. While Genesis declared that Adam and Eve realized[19] that they were naked, the Qur'an was more ambiguous, referring to Satan's desire to show them what nudity was hidden from them. was forgiven by God after receiving certain words from His Lord. [21] [Qur'an 2:37] While this is another detail not explicitly mentioned in Genesis, the Qur'an episode again has a parallel in the treasure cave in which God comforts Adam and says that he has preserved it from the curse of the earth, [21] and from the pre-Islamic apocrypha Life of Adam and Eve, in which God promises Adam that he will eventually return to heaven. [22] Sons of Adam Mayne articles: Cain and Abel in Islam, and biblical figures in the Islamic tradition § Cain and Abel depict Cain Abel from an illuminated handwritten version of the stories of the Prophets in the Bible, Adam and Eve have two sons: the older Cain, who is a farmer, and the younger Abel, a shepherd. When both make sacrifices to God, God accepts only Abel's indwellings. Angry, Cain kills his brother despite God's warning. [23] The Qur'an tells a similar story about Adam's sons, although the brothers have not been named. [24] However, a significant difference between the two options is that while God speaks to Cain in the Bible, the brother who is accepted by God speaks to the rejected in the Qur'an, saying, [24] God accepts only from God—cautious. Even if you reach out to me to kill me, I won't reach out to you to kill you. In fact, I fear God, the Lord of all worlds. I desire you to gain [the burden of] my sin and your sin, to become one of the inhabitants of the Fire, and this is the retaliation for the perpetrators. (Qur'an 5:27–29) A conversation between Cain and Abel is authenticated in a Syrian source, although this version differs greatly from the Koran because Abel asks his brother not to kill him. A conversation between the brothers before the murder was also found in Targham Neophytes, Aramaic annotations of the Torah. Then the rejected brother kills the younger brother, as Cain does with Abel. In the Our'an, God sends a raven to dig up the land in which to bury the slain brother, and the killer regrets his work when he looks at the crow. [24] While a bird digging the earth for Abel was a motif that appeared in some late Biblical and Jewish sources such as Tanhuma, the Our'an was the earliest known version of the episode and could be the source of other testimonies. [25] Then, in the Koran, a lesson from the murder was exhausted, which was not found in the text of the Torah: That is why we have given the children of Israel that whoever kills the soul without being (innocent) manslaughter or corruption on earth is as if he had killed all mankind, and who saved lives is as if he had saved all mankind, and who saved lives is as if he had saved all mankind, and who saved lives is as if he had saved all mankind. [5:32] This verse is almost identical to a passage from the tow of Mishna Sinedrion, part of the Jewish oral Torah, which also concludes that the lesson of Abel's murder is that whoever destroys a soul is believed to have destroyed the whole world, and who saves a soul, is believed to have saved the whole world, [26] Noah (Nūə) Main Articles: Noah in Islam, Noah and Noah in rabbinical literature in the Bible and in the Koran, Noah is described as a righteous man who lives among the sinful people whom God destroyed with a flood while saving Noah, his family, and animals by ordering him to build a noc and keep the animals in them. In both sacred books, he is said to have lived for 950 years. [27] But unlike Genesis, who did not record a single word from Noah before he left the ark, the Qur'an tells of the prophet less focused on the details of the flood and more about Noah's unsuccessful attempts to warn his people, directly citing his attempts to persuade his wicked compatriots to turn to righteousness. [28] This emphasis on Noah as a preacher tried in vain to save others, even though he was not in the Torah itself, appeared in Christian sources at the beginning of Peter's Second Epistle and was present in the Jewish and Christian sources of late antiquity, including the Talmud. [29] In the context of the Koran, he emphasized the most important notion that Noah and other biblical figures were prototypes of the Islamic prophet Muhammad, all preaching righteousness, to save their people from doom. [29] Unlike the Bible, a Coran verse suggests that Noah's people rejected not only Noah, but many prophets who warned them. [31] [Our'an 25:37] The Bible and the Koran also differ from the fate of Noah's family. In the Bible, Noah's son rejecting the Ark instead of going home to refuge on a mountain where he was drowned. Noah asks God to save his son, God refuses. This draws attention to the repeated Koransky emphasis on the importance of faith and righteous behavior over family relationships. [32] The episode may also be related to a passage from the Book of Ezekiel, which similarly emphasizes righteousness over blood ties, stating that even if Noah and Daniel and Job live there [in the wrong country]... they will not be able to save either a son nor a daughter, only by their righteousness. [33] But while Noah's son, who would not have been saved, was only hypothetical in Ezekiel, he was a true son in the Koran, traditionally identified (though not by the Our'an himself) with the biblical figure of Canaan. [34] The Our'an also cited Noah's wife as an example of an infidel who was doomed to hell without further development, although some Islamic exemplary traditions held that she would call Noah crazy and subsequently drowned in the flood. There are no such references in the Bible, although some gnostic legends have had a hostile depiction of Noah's wife. [35] The Qur'an says that the Ark rests on the hills of Mount Judy (11:44 P. 11:44); the Bible says that they rest on the mountains of Ararat (Bit. 8:4) Al-Jodi (Judy) is clearly a mountain in the Biblical mountain range Ararat. The Qur'an cites a certain peak in the Ararat range, while the Bible simply mentions the Ararat Mountains in Turkey there is a peak al-Jodi. Abraham (Ibrahim) Main Articles: Abraham in Islam and Abraham Promised Son A Basic Article: Isaac in Islam See 22:1-20 and Hud 11:69-74, Al-Hijr 15:51-56, As-Saarafat 37:102-109, and Adh-Zaverat 51:24-30. Several messengers came to Abraham on their way to destroy the people of Sodom and Gomorrah. Abraham welcomes them into his tent and gives them food. They then promised their host that Isaac (ʾIsḥāq إسحٰق) would soon be born to Abraham's wife, Sarah (Sārah سارى). Sarah laughs at the idea because she's too old to have children. The Jewish name means he laughs and is one of the literary trolls in biblical history. These literary connections are usually lost in Coran versions of Biblical stories. Genesis 18:12 As I get older, will I have pleasure, and my master is also old? Hood 11:72 (Yusuf Ali). She said: Alas for me! To have a child, to see that I'm an old woman, and my husband is an old man? That would really be a wonderful thing!. The angels rebuked her, telling her that by God's will she could have a son. In conversation, Abraham acknowledged that he wanted God to have mercy on the people of Sodom and Gomorrah. Sacrificed his son Basic articles: Ismail in Islam and Ismail In another narrative, Abraham received an order (in his dream) from God to sacrifice his son. Abraham agrees to this and agrees Victim. Before he did, however, God told him to stop and give him a local sacrifice. Abraham was subsequently honored for his faithfulness to God. (Catho-Saaffat 37:102–108; Genesis 22:2–18) However, there are several differences between biblical and Quranic narratives: In Genesis, the sacrificial son is Isaac, while in the Qur'an the son's name is Ishmael (Arabic: اسماعل). Although God spoke directly to Abraham in Genesis, He spoke through a vision in the Koran. Abrahamic journeys in the Bible and the Koran The Bible describes Abraham as in Iraq-Syria, then In Canaan, Paran, and Egypt, with his last days in Canaan and Hebron. Both Isaac and Ishmael attended Abraham left his wife and Ismail (as a baby) in the country where he is soft today, while he leaves what is apparently Palestine. Lot and Sodom and Gomorrah (Lūə and The People of Lot) Main Articles: Lot (The Bible), Lot in Islam, and Sodom and Gomorrah this article uncritically uses texts from inside the religion or faith system without referring to secondary sources that critically analyze them. Please help improve this article by adding references to trusted secondary sources with multiple viewpoints. (October 2017) (Learn how and when to remove this template message) According to the Bible in the Book of Genesis, after visiting Abraham, two angels go to the city of Sodom, where Abraham Lott's nephew is a foreigner. They tell him that God will soon destroy the city because of the wickedness of the people in the city, hearing lot entertain male visitors, gather at his home and ask for the men insisted on raping the angels instead. After dazzling the inhabitants of the city, the angels tell Lot and his family to run away at night and ot look back. The next morning, God destroyed Sodom and Gomorrah with a fervor of fiery stones from heaven. Lot's wife looked back to see the burning city and became a pillar of salt. The story continues after the destruction of the twin cities, with Lot leaving Lot (where he fled for refuge) with his two daughters to live in a cave. [37] Fearing that all men were dead, the daughters decided that in order to preserve their father's seed and reproduce, they must have sexual intercourse with him; [38] They decided to put him in a drunken stupor so that they could lie with him and receive their offspring. [39] And so everyone sleeps with their father (one on consecutive nights), intoxicating him to a point where he may not perceive and thus become pregnant by him. Then the Bible continues and the firstborn naked son, and named Muab: the same is the father of Moatsi to this day. And the younger one, she also naked son and called his name Ben-ammi: the same is the father of Ammon's children to this day. [41] Lot's biblical history ends here. According to the Qur'an, Lot (or Louth, as he is called in the Koran) is a prophet. He was also the nephew of the prophet Ibrahim (Abraham). [The reference is necessary] A group of angels visited Ibrahim as a guest[42] and gave him joyful news of a son endowed with wisdom; [43] [44] [44] They told him that they had been sent by God to a guilty people[45] to Sodom,[46] to destroy them[47][48] with a rain of clay stones [brimstone] and to deliver Lot and those who believed in him. However, Lot's wife as an example to the unbelievers because she was married to a righteous man, but refused to believe his words; it was therefore condemned to hell; [52] Otherwise, the story of leaving the city runs much, as in the Bible. Lot's history in the Koran ends after describing the destruction of the city. There are several differences between the Koran and the Bible: In the Koran, Lot is described as a prophet, like his uncle Abraham. In Genesis (Genesis 19:1-29), Lot is not described as a prophet. In the New Testament (2 Peter 2:7,8), the Apostle Peter described Lot as a righteous man who was daily tormented by iniquity he saw in Sodom. In both the Bible and the Qur'an, Abraham asked God to have mercy (Quran 11:75; (18:24–33). In Genesis, Lot's wife left with Lot, but briefly turned around, and God turned her into a pillar of salt (Genesis 19:26). In the Koran, there is no mention of her departure; rather, Lot and his followers were commanded by the angels not to turn, but Lot was informed that his wife would turn and look back (Qur'an Hud 11:123), and thus be destroyed with the rest of the two cities. 11:81 After the destruction of Sodom, the Bible describes an unfair event between Lot and his two daughters, on the orders of his daughters, in Genesis 19:30–38. The Qur'an does not describe such an event. (See also: Genesis 19:1–26. Qur'an: Surah Al-Hij 57–77, Surah Andh-Draria 160–174, Surah an-Thal 54–58, Surah al-Ankabut 28–35, Surah As-Saaffat 133–138, Surah Adh-Draria 31-37 and Surah al-Quart 36-39.) Joseph (Yusuf) Main Articles: Joseph in Islam and Joseph (Genesis) Joseph's stories can be found in the first 102 verses of Surah Yusuf (Joseph) (Qur'an 12:1-102) in the Bible and in the Quran, Joseph has a vision of eleven stars and the sun

and moon, all worship him, which he shares with his family. (Genesis 37:9) And he dreamed another dream, and said to his brethren, and said, Behold, I have dreamed a dream and behold, the sun and the moon, and the eleven stars searched me.1: saw them worship me! Joseph's brothers envied that their father preferred Joseph over them, so they formed a plot to kill Joseph. But a brother convinces them not to kill him, but toss him into the wilderness while they are alone. The brothers came hem to enjoy and play with them. Jacob expresses his arrangements to let him go with them and express his fear of a wild animal killing him until they watch out for him. The sons assure the father that they are a powerful group against all kinds of the Yusuf with them (to the Koran), while in the Bible, James sent Joseph out of his own consent without sons, trying to persuade him to let him go with them. (Yusuf 12.8–10; 37:20–22) They subsequently lied to their father about Joseph's wall had attacked him. The caravan, passing through a well, inspired the brothers to pull Joseph out of anger and sell him as a slave to the merchants in the trailer. Later, the merchants sold it to a wealthy Egyptian. (Genesis 37:00 fifthe Egyptians. When Joseph was an elderly man, his master's wife tried to seduce him. Joseph resisted and fled, but was caught by other servants and reported to his master. The woman lied to her husband, saying Joseph had tried to rape her. (Yasaph a light by the page of the base with the page of the base with redition describes how the Sequesia, which they have the base of the base with the page of the base with redition describes how the Sequesia, which is the page of the base with the base of the base with redition describes how the Sequesia, which is the page of the base with the base of the base with the page of the base with sequesty.	to the father, with his permission to take Joseph out with reats to Joseph. The father eventually agreed to send thereabouts, covering his clothes with blood and (27–36; Yusuf 12.20–22) Joseph grew up in the house (usuf 12.25; genesis 39:12); At this point, the two stories is torn from the front, the wise man claims, it will prove
Joseph a liar; But if he tore from behind (as it turns out, Joseph would be acquitted, and the master's wife proved to be a liar and adultery. (The Bible makes no mention of the banquet), the post-biblical Jewish tradition describes how the Sequoia, which distracted by Joseph's good looks.) Although the Vizir again acknowledged Joseph's innocence, he nevertheless ordered him to be imprisoned. In prison, Joseph meets two men. One dream is to make wine and the other dream is to make wine reside would serve Pharaoh again, and the second would be executed. Both things happen, just as Joseph foretold. Although Joseph asked the first man to bring his name and unjustly to the attention of Pharaoh (referred to in the Qur'an only the King, not Frestoring him to royal favor. Sometimes pharaoh then had a dream: (Genesis 41:17–24) 17. Pharaoh then said to Joseph: In my dream I stood on the banks of the Nile, 18, when they came out of the river, seven cows came out, thick and shiny, and the appeared seven other cows—skinny and very ugly and oblique. I've never seen such ugly cows in the whole of Egypt. 20. The chilled, ugly cows ate the seven fat cows that came first. 21. But even after they ate them, no one could say they had done woke up. 22. In my dreams, I also saw seven heads of grain, full and good, growing on one stem. 23. After them, seven more heads sprouted — withered and thin and burned by the east wind. 24. Thin heads of grains swallowed the seven good head need. (Qur'an: Yusuf 12.43) The king (of Egypt) said: I see seven fat cinemas that seven weak swallow, and seven green ears of corn and seven (others) withered. Oh, you chiefe! Explain to me your vision if you can interpret visions. I Pharaoh's cups, vision is the province of	ents who eat them. Joseph told the first one that he Pharaoh), the first man quickly forgot about him after hey grazed among the weeping. 19. After them so; They looked just as ugly as they used to be. Then I ds. I told the wizards that, but no one could explain it to who had previously been in prison with Joseph,
suddenly remembered his promise and told Pharaoh about the man who foretold his restoration of favor. Pharaoh sent to prison, asking Joseph to interpret his dream. In the Qur'an account, Joseph insisted that Visier's wife lead him before the king be the Bible); Pharaoh summoned the wife of the Vizier, who confessed his lies about Joseph and proclaimed his innocence. The Qur'an is now rebuilding the biblical narrative, where Joseph reveals the meaning of the royal dream: Egypt will have sever amine, and hunger will be worse than abundance. The king rewarded Joseph by allowing him to charge over the warehouses and all the land of Egypt. During the famine, Joseph's brothers came to Egypt to buy food, but the youngest stayed with his recognize him. He asked them to go back to the missing brother. The brothers returned home and discovered that Joseph had hidden more in his pack than they had paid. They asked their father if he could go back with the youngest brother. Their father that they had paid. They asked their father if he could go back with the youngest brother. Their father that prothers are half-brothers are half-brothers. The Qur'an did not treat the country of the country of the kings of Egypt during the period of the New Kingdom later historically. This distinction is not found in the Bible. [the reference is necessary] Moses (Mūsā) ProphetMusa و Moses The name Moussa written in the commandments trantrauf Mūsā Biblical and Coran narrators Prophets and Messengers in Islam Golden Calf Ashalam Samiri Ulu'l azma prophets Islamite Main members: Moses in Islam, Moses and Moses in rabbi literature In the Bible, the storie Deuteron law. The stories here are mostly in Exodus 1–14 and 32. In the Qur'an, Moses the accounts are in the following passages: 2:49–61, 7.103–160, 10.75–93, 17.101–104, 20.9–97, 26.10–66, 27.7–14, 28.3–46, 40.23–30, 43.46–55, 44.17–31.	n years of good cultures, followed by seven years of father. Until Joseph recognized them, they didn't ther's not lonely, he lets that go. They shall also be the king of Egypt properly in Joseph's day as Pharaoh. Islamic calligraphy, followed by peace, after him to be s of Moses are in Exodus, Leviticus, Numbers and
he Israelites (II:46), and to avoid this fate, moses' mother threw Moses as a child into a small coffin where God kept him. Moses was found from the home of pharaoh, who adopted him. Moses' sister, Miriam, followed Moses, and she recommended to became an adult, he saw an Egyptian battle with an Israelite and intervened and killed Egyptians. The next day, the Israelites asked if Moses intended to kill him, too. Pharaoh tried to kill Moses, and Moses fled to a watering spot in Madia. He met a few of moses, he invited him to stay and gave him a daughter, Zipora, to marry. In Madiaus, Moses saw fire and approached him. God spoke to him and told him to take his shoes off. God said he chose Moses. God said to cast our snake and then returned to the shape of a headquarters. His arm turned white, even though he wasn't sick. God commanded him to go to Pharaoh to deliver a message. Moses said he couldn't speak well. So God gave Aaron, his brother, to help Mose refused to listen to Moses. In response, Moses threw his rod and became a snake. This caused pharaoh to throw his staff, which also turns into snakes. But the snakes of pharaoh's wizards were swallowed up by the serpent of Moses. God caused his destruction. God sent at least nine Pharaoh, but Pharaoh ignored these signs. When he could no longer ignore them, he agreed to let the Israelites go. However, after God allowed peace, Pharaoh returned to his word and refused to let the Israelites go. However, after God allowed peace, Pharaoh returned to his word and refused to let the Israelites go. However, after God allowed peace, Pharaoh returned to his word and refused to let the Israelites into the persecuted with their army after they had left. Then God helped Moses bring the Israelites into the sould not be persecuted with their army after they had left. Then God helped Moses bring the Israelites into the sould not be persecuted with their army after they had left.	that his own mother serve him as a nurse. When Moses ew sisters and ieded herds. When the father of the staff and reach out as signs. His staff turned into a sees speak. God sent Moses to pharaoh's court. Pharaoh unger. God sent plagues to locusts, frogs, blood, and go. As punishment, God caused every firstborn Egyptian
with his staff, and the sea split in half, exposing the land (creating a wall of water on each side) so that the Israelites could walk. Pharaoh and his army were catching up on the Israelites, but the water returned to its original state. Pharaoh and his army were catching up on the Israelites, but the water returned to its original state. Pharaoh and his army were catching up on the Israelites, but the water returned to its original state. Pharaoh and his army were catching up on the Israelites, but the water returned to its original state. Pharaoh and his army or the property of the people (Al-Baccarat 2.48) On a mountain, God gave Moses a revelation of instruction that Israel should follow. God made plates with scripture on them, which Moses carried back to Israel. Moses ightning and the mountain and they were afraid. While Moses was gone, the Israelites asked to worship an idol. They used the gold from their ornaments to build a golden calf, which they said was the god who saved them from Egypt. Aaron doesn't swith Aaron. Many of them were killed for their actions. God sent manna and quails to eat, but the Jews still rebelled against God and complained about food. Moses asked God for water, and God answered him. Moses hit a stone with his staff and water or the Israelites abundant land, but this happened at different times in both scriptures. Besides the many additional details in the Torah, there are other differences: Biblical Moses is reluctant to become a prophet and make excuses. He eventually until Moses was ready and took over. In the Qur'an, Aaron was made by God's messenger at Moses' request to support him in the difficult task. Moses asked God to give him human support from his family, then asked Aaron [his brother] to praise Aaron [his brother] to God from pharaoh's wrath. In the Qur'an, Pharaoh did not repent, but he tried to deceive Moses and God by saying that he now believed in Cod from pharaoh's wrath. In the Qur'an, Pharaoh did not repent, but he tried to deceive Moses and God by saying tha	y drowned. (Exodus 14:7, II:47) Moses left the Hebrews ses wanted to see God. People saw the fire, the stop them. Then Moses came back and punished them ter. The Israelites were divided into twelve tribes. God agreed, and Aaron spoke and worked miracles at first ron, saying that he (Aaron) was a better speaker than
eating). In the Bible, Moses first went to Pharaoh without showing any signs. In Exodus, Aaron helps to make the golden calf. In the Qur'an, Aaron himself was of God and and absences. He opposed this idea with all his might and warned the Israelite man named Sami (not to be confused with the Samaritans) leads the Israelites to worship the golden calf. In the Qur'an, Pharaoh drowned, but God said in the Qur'an that he preserved Pharaoh's body as an example for generations (or set an example with a same price of Aaron, and the Islamic view of Pharaoh. The destruction of korah's main article: Cora The story of the destruction of Korah appears in Numbers 16:1-50 in the Torah and in Al-Xasch 76-82 in the Koran. Cora was an Israelite living in moses' day opening the earth and devouring him and his house (Numbers 16:31–33; In the Koran, Karon is simply a rich man who is too arrogant. In the Torah, he led a small rebellion against Moses. God also kills others who rebel with him and destroys their Koran and the Bible, there are stories of smaller armies that win victory over larger ones. A story in the Koran and the Bible share strong similarities, although they are placed at different times and attributed to different characters. The Bible includes Coran includes Talut (usually translated as Saul). In the Book of Judges 6–8 of the Bible, Gideon received orders from God to lead the Israelites to war against the Madians. Gideon was reluctant to join after getting God to prove himself with three diffications of the serve its own power to win, God tells Gideon to observe his troops' drinking habits in the river. God says to send those who do not drink with their	es that God would be angry with them. In the Qur'an, a le for future generations) See also Aaron, An Islamic y. Because of his wickedness, God caused him to die homes. Later Hebrew Bible stories Gideon /Talut In the Bideon from the Book of Judges, and the history of the erent trials. As they head into the struggle, God tells
heir homes. The rest of the Israelites continued to win. In 2:246–248 of the Qur'an, God chose Talut (usually considered Saul) to lead the Israelites into battle against the Goliath army. Along the way, God tells Tallout to warn men that they will be tes iver to pass the test. Despite this warning, most of the men disobey and drink from the river. God tells Tallout to leave unruly members unless they drink only a handful, so that the army can consist only of faithful members. The army will then defeat of Talluth, Dawud, and Jaluth) Main articles: Saul, an Islamic perspective on Saul and Goliath The story appears in 1 Samuel 8–12 and 17:1-58. The prophet Samuel asked the Israelites to be king. God sends Samuel to Saul as king, although with the variety people are not happy with Samuel's choice, but Saul then propheced and won some victories, so people accepted it. Saul later broke away from God's favor, and God promised to designate someone else as king. The Philistines attacked and woo Soliath, a giant. God sends Samuel to recruit David, who kills Goliath. David eventually went on to become the new king of Israel. A similar story appears in Kuta 2:246-251. The Israelites asked their prophet to appoint a king, and thus God appointed that Talut does not look special. God returns the Ark of the Covenant of Israel to confirm His choice (this is an event that precedes Saul in the Bible). Talut leads the men to battle an army led by General Goliath. Israel's army is small and dubious, but David killed Goliath and became king of Israel. The narrative also bears a resemblance to when Gideon led an army. See the above subsection Gideon/Talut. The main article of the Queen of Sava: The Queen of Sava and the Islamic view of the Queen Chronicles 9:1–13 and in verses Surah 27 20–44. The two stories have almost nothing to do with it. In each of them, the Queen of Savannah came to visit Solomon and was impressed by his wisdom and riches. In the Bible, the visit is only diplomatic	General Goliath's army. Saul, David, and Goliath varning that kings take away only their people. At least vere sustained by the fear brought on by their champion the man Talut. People react badly to the choice, upset several men believe God can still give them victory. een of Sava History appears in 3 Samuel 10:1–13 and 2
beace settles in the kingdoms. Although not part of the Koran, Islamic tradition says that the name of the Queen of Sheba is Bilkis or Baltsi. Jonah (Yunus) and the big fish Main members: Jonah and Islamic view of Jonah in the Bible and the Koran, Jwhale. Jonah's book in the Bible consists of four chapters about Jonah's mission in Ninevia. Jonah is quoted three times in the Koran: in verses 139–148 of Surah 37 (As-Saaffat) (Those which set the ranks), verses 87–88 of Surah 21: Al-Anobia (ProPen))/Nun. Mentioned in verse 98 of Surah 10: Yunus (Jonah) and verse 86 of Surah 6: al-An'am (Cattle). In the Qur'an, Jonah is disillusioned with his own people and leaves them at God's mercy, but without asking God's permission and thus facing mentions that if Jonah had not prayed in the belly of the fish, he would have stayed there until the day of judgment. In the Bible, Jonah pays to sail to Tarsish. In both accounts, he boarded the ship laden with passengers, many threw themselves over arge fish (Jonah (such as Saafit 37 142). After prayer, he is cast out of the fish and washed ashore, and God causes a pumpkin to grow (37 146) or hold (2:5). In the Bible Jonah continues in Ninevia, and the city is spared by God. In the Qur'an, God on the shore in a sick state (As-Saaffat 37:145), in the Bible the krauska plant grows to provide a shadow for Jonah as he waits for Ninevia to be destroyed (Jonah 4:6). According to Islamic tradition, however, the big fish is frightened at first, fearing the prayers and pleas that read her in a lovely voice from her stomach, heard that many sea creatures had surrounded him. But she consoled herself later, for it was God's turn to take Jonah. After two days, the fish throws him off the beach on an island	onah is swallowed by a large fish, usually considered a phets) and verses 48–50 of Surah 68: al-Kalam (Pen the responsibility given to him. The Qur'an also board and was thrown overboard and swallowed by a causes the gourd to grow to comfort Jonah after lying nat it may have swallowed a holy man while hearing
burned his skin to the point where he would scream in pain. God causes the vine to grow above him and give him fruit and shade. He recovers and returns to his people who have become good after he left. According to the Bible, Ninevah was a great cattle (Jonah 4:11). In the Qur'an, the number of people to whom he was sent, as a prophet, exceeded a hundred thousand. They believed in his message, and God gave them prosperity for a long time. (as-Saaffat 37 147–148). In the New Testament Jonah's preaching (Matthew 12:41, Luke 11:32). Amman Main member: Amman (The Bible), Amman (Islam), and Amman in rabbinical literature In the Bible, Amman was an agagitic nobleman and a break-in of the empire under the Persian King Aha Qur'an, Amman was a counselor and builder under the name of the Tana of ancient Egypt, whose narrative relationship with Moses was told in the Koran. The structure that Firansky commanded from Amman to build is similar to the Tower of Babel in the Bible. Both structures are made of burned bricks for the purpose of rising to heaven. Main articles of the New Testament Zacharias (Zechariah) and John (Yahya) Main articles: Zechariah in Islam and John the Baptist in Islam The story of Zecharian networks death. Each profile also contains unique elements and differs in terms of the inability of Zacharias. In the Bible, Gabriel appeared to Zacharias, a priest, at the altar, he tells him that his wife will conceive. Zacharias asks how his wife of Zacharias.	t city with over a hundred thousand people and many at, Jesus speaks of the Niineves who repented at asware, who wanted to persecute the Jews. In the Genesis, which is not related to Amman's account in ah is told in the gospel of Luke 1:5–80 and 3:1–22 and s becomes mute. John grows like a prick. Either way, it an conceive when she is an elderly man, and his wife is
Infertile and is struck speechless because of her disbelief. Later, Elizabeth conceived. After Elizabeth gave birth and they went to circumcision the child, Zacharias confirmed that the son's name was John and received his speech back. In the Qur'an, similar way to God's questions. God replies that it is easy, just as Zechariah created from nothing. Zechariah then wants a sign, and God answers that he will not speak to anyone for three nights except by gesture. That could mean he just wouldn't fire necessary. It is a sign and God answers that he will not speak to anyone for three nights except by gesture. That could mean he just wouldn't fire necessary. It is a sign and God answers that he will not speak to anyone for three nights except by gesture. That could mean he just wouldn't fire necessary. It is a sign and God answers that he will not speak to anyone for three nights except by gesture. That could mean he just wouldn't fire necessary. It is a sign and God answers that he will not speak to anyone for three nights except by gesture. That could mean he just wouldn't fire necessary. It is a sign and God answers that he will not speak to anyone for three nights except by gesture. That could mean he just wouldn't fire necessary. It is a sign and God answers that he will not speak to anyone for three nights except by gesture. That could mean he just wouldn't fire necessary. It is a sign and God answers that he will he gest and be called the Son of the Most High will her and the god answers that her will her gest and be called the god and the truth of his word he told her about her for labely her given her that her given her that her will be god and the god and god and god and god answers. In the god and god answers the god a	id a reason to talk to anyone. [The reference is the Bible, in the sixth month after the conception of John her: Glory filled with grace, the Lord is with you. Mary, God. Behold, you shall think your womb and bear a yid his father, and reign in the house of Jacob forever. ity would be spared, answered: The Holy Ghost will
come upon you, and the power of the Most High will overshadow you. And therefore the Holy One, who shall be born of you, shall be called the Son of God. As a sign of the truth of his word, he told her about Ivan for John, the miraculous pregnancy of Lyth; she has also conceived a son in her old age, and this is the sixth month with her, which is called infertile: for it will not be impossible to talk to God. Mary may notfully understands the meaning of the heavenly message and how motherhood can he first words of the angel and relying on the omnipotence of God, she said: Behold, the event of the Lord, according to your word. In Luke Mary he was engaged to Joseph, but the Qur'an never mentioned any man. In the Koran, her people talk to Moton versation does not happen, but Joseph knows that people think so. Koran Main article: Mary in Islam Mariam, Koranic head (sura) is named after Mary and the Koran mentions Mariam by name in numerous verses (āyāt), starting with her birth. Query, she said, Master: I have given birth to a woman (and God knew best what she was about to give birth to. Then her master accepted her with her sweet reception and made her grow with a tome and placed her in zakaria's care. When Zakaria mit supplies. He said, Oh, Mariam: where does this come from to you? She said, She is from God's presence. God gives a provision to whomever he wants, without calculating. [54] Its last mention is in the final verse of Chapter 66 Prohibition. [54] Jesus christ's Names and Names Life of the Gospel Harmony Places Virgin Birth Nativity Baptism Sermon on Mount Miracles Humiliation Execution Funeral Ascension Heavenly Sessions Relics Second Coming Relics Jesus in Islam Gospel Ma he New Testament Language, spoken by Jesus Jesus Christ Mythology Criticism Unknown	be reconciled with her vow of virginity, but sticking to lary, who accuses her of fornication. In the Bible, such a 3:36-37: Then, when she ['Imrān's wife] gave birth to e mited her into the sanctuary, he found it with his (Isa) part of The Series of Jesus in Christianity Christ ry Disciples Death Mahdi End of Time Background of
Ahmadiyya Scientology Joseph Tacitus Bar-Serapion Jesus in Culture Life in Art Depiction of Jesysctism Christianity Portal The Islamic :Jesus Basic Articles: Jesus Jesus and Jesus in Christianity, Jesus' ministry occupies in the Bible all four gospels of the next books of the New Testament. Some stories that are common to the four Gospels include that Jesus was baptized by John the Baptist,[55] subsequently traveled as one departing preacher and healer, took on twelve apostles, miraculously he merchants from the Second Temple,[58] predicted his betrayal by one of his disciples,[59] was betrayed by one of his disciples,[57] but resurrected from death. Each gospel represents a different perspective, with some information, and emphasize four books as part of the canon of Scripture. Jesus appeared directly several times in the Koran: Al-Imran 35–59; Anne-Nysa 156–158; Al-Madah 109–120; Maydam 16–35, Al Mueman 50; Az-Zuhruf 57–65; Saraf 6 and 14. It is also indicated indirectly Jesus' life, but contains many brief descriptions that are common to the Bible: Made the dead live[62] The Prophesied Messiah[63] Given that his disciples taught disciples to perform his ministry[65] Healed people inflicted with blindness and leprosy[6] he gospels of Matthew and Luke (see above). Other accounts in the Koran do not exist in the Bible. Two such stories, in which baby Jesus verbally testifies of Mary's virginity and another in which young Jesus forms and breathes life into clay birds, hongancy Gospels). [66] The Qur'an rejects that Jesus ever expected to be interpreted as divine and that he only taught strictly tawhid. Other figures Main article: A list of people in the Bible and the Koran Koran and the Bible have over 50 in common, under the common of the prophetical disciples in the Bible and the Koran Koran and the Bible have over 50 in common, under the common of the Bible and the Koran Koran and the Bible have over 50 in common, under the Bible and the Koran Koran and the Bible and the Koran Koran and the Bible and the Bibl	(Matthew, Mark, Luke, and John) and is at the center fed 5,[56] entered Jerusalem on a donkey,[57] expelled es from each of the other Gospels. Christians accept all y elsewhere. The Qur'an contains few accounts of [52] The details of Jesus' birth differ from those offered in lave analogues in non-canonical Christian literature (see sually in the same accounts. The Qur'an identifies Enoh
and Ishmael as prophets, but they are never given history. In the Bible, all these people are identified as righteous people, but not prophets except Ismail, who is blessed by God (Genesis 17:20). There is also a man mentioned in other Alexander romance and legends of his time (see Alexander the Great in the Koran). Mixed similarities In several cases, the Qur'an and the Bible share common ever a samaritan in the Bible, in the absence of Moses, some people who came out of Egypt with the Jews worshiped a golden calf, saying This is your God, O Israel, who brought you out of Egypt. Hundreds of years later Samaria was founded and became Ervoam, his first king, also made two golden calves and said: These are your gods, Israel, who brought you out of Egypt. The Qur'an tells the story of the calf while Moses is gone. A man named Samari Yusuf Ali or Samaritan (Arberry) is accused of the same content as Ta-Ha 20.97, where Hosea refers to the Erovoam calf and the Qur'an refers to the previous calf. Both have a prophet who speaks to the Samaritans/Samaria, who promises to destroy Calf. Throw away your idol, O Samaria! My and a neaple of cleanliness? They're from Israel! This calf – a master has done; it's not God. It's going to be torn to shreds, that little samaria. [Moses] said, Go away! but your [punishment] in this life will be to say: do not touch me; Now look at your gowill [melt] him in flames and scatter him into the sea! In the Qur'an, the punishment of Moses that the Samaritans could not be touched is the same as the punishment of the modern Samaritan, where no Jew is allowed to touch them because of their is a samaria. In the punishment of the modern Samaritan, where no Jew is allowed to touch them because of their is a samaria. In the punishment of the modern Samaritan, where no Jew is allowed to touch them because of their lates. The punishment of the modern Samaritan, where no Jew is allowed to touch them because of their lates. The punishment of the modern Samaritan is allowed to touch them because of	ents, but are found in different narrations. Idol calf and the capital of the Northern Kingdom of Israel. King panishing their idolatry. A verse in Hosea 8:5-6 contains anger burns against them. How long will they be d, from whom you have become a devoted pilgrim: we idolatry. In his comment, Yusuf Ali argued that the
sariars were not alone. Minam and Maria in Arabic, both names wary and Minam are called Mariam. Mary, the mother of Jesus, the Mother of Jesus, the Qur'an also called her Sister of Aaron (in verses 66:12 and 19:28–30), who also had Sister Miriam in the Bible. According to James Walker, critics have noticed that the Koran seems to confuse Mary in the I which lived about 1400 years earlier. [67] According to Muslim translators, however, this Aaron was different from the brother of Moses. It was a tradition to give the names of the people to the Messenday golliness who lived before them, as mentione When I came to Nairan, they (Najran Christians) asked me: You read o sister of Harun (i.e. Harãe Mariam) in the Koran, while Moses was born long before Jesus. When I returned to the Messenger of Allah (to be peace upon him), I asked him about it his people] names after the names of the apostles and the godly who had gone before them. (Sheikh Muslim – Adaab Book) Hannah and Hannah Additional information: Hannah (biblical figure) and St. Anne In Samuel's books, Hannah is people] names after the names of the apostles and the priest Eli. In the Qur'an, Mary's mother thanked God for Mary and dedicated her to God. Mary then lived in the house of the prophet Zechariah. In the Bible, Zechariah is also a priest. Mary's mother is restain the Judaism Isra'lait Christianity and Islam Christianity and Judaism Comparative Religion Cyrus (Bible) Kir the Great in the Koran List of Chapters in the Quran Wonders of Jesus Miracles of Muhammad Superstition in Judaism Superstitions in eport interview, Radio National (Australia), June 26, 2002. 220, 352. 125, 220. 126 2018. Psalm 8:4–8:5 ^ Reynolds 2018, p. 1. 2018 1999 251. 2018, 38–39. 251–252. 152. 2018, p. 37–38, 255. 2018, p. 38, 254. 254–256. 255. 2018 256. 197. 198. 2018, p. 1. Error sfn: No goal: CITEREFReynold2018 (Help) ^ Reynold 2018, p. 1. sfn error: No goal: CITEREFReynold2018 (Help) ^ Reynold 2018, p. 1. sfn error: No goal: CITEREFReynold2018 (Help) ^ Reynold 2018, p. 1	New Testament with the Peace of the Old Testament, ed in the following hadt: Mugirah b. Shuba reported: it, and then he said, [the people of old age] before giving at God gave her a son, Samuel. She dedicated it to God, nameless in the Koran. See also Abrahamic Religion Muslim Societies References ^ Hawting, religious 199. 2018 Error sfn: No goal: CITEREFReynold2018 or: No goal: CITEREFReynold2018 (Help) ^ Reynold
19: 32 ^ Genesis 19:33–35 ^ Genesis 19:37–38 ^ [Qur'an 15:51] ^ [Qur'an 11:6 [Qur'an] 15:53] ^ [Qur'an 15:58] ^ [Qur'an 11:70] ^ [Qur'an 29:31] ^ [Qur'an 29:34] ^ [Qur'an 5 ^ [Quran 29:32] ^ [Quran 15:59] ^ [Qur'an 66:10] ^ Michael (1983). 78. 01926 Edition. ISBN 9780995492097 ^ Matthew 3:1-17; Mark 1:1–11; Luke 3:1–22; John 1:15–34 ^ Matthew 14:13–21; Mark 6:30–44; Luke 9:10–17; John 6:1–15 ^ Matthew 21:1–11; Mark 11:1–10; Luke 19:29–44; John 12:12–19 ^ Matthew 21:10–17; Mar 26:21–25; Mark 10:41–45; Luke 22:21–23; John 13:21–30 ^ Matthew 27:32–56; Mark 15:21–41; Luke 23:26–56; John 19:1–37 ^ Matthew 28:1–10; Mark 16:1–11; Luke 24:1–12; John 20:1–18 ^ b Surah 5.110 ^ Surah 3.45 ^ Surah 3.52 ^ Surah 3.55 ^ Introduction. p 18 056708390X The surprising element in this Sure is not the allusion to the wonders of Jesus for feeding the crowds, but a reference to the remarkable visual miracle of breathing life in birds formed from clay. This is related to the gosposite (2011). What does the Koran really teach about Jesus: Prophet of Allah or Savior of House of the Harvest. 37. Retrieved September 16, 2019. Works quote Reynolds, Gabriel Said (2018). Qur'ân and the Bible: Text and Comment. University pres	k 11:15–17; Luke 19:45–46; John 2:13–17 ^ Matthew ^ Hans-Josef Klauk (2003). Apocryphal Gospels: pel of Thomas's intense age (2:2–4; ^ Walker, James K.

iphone has denied the launch request xcode, best wifi booster android apk, north scott high school tour, 12499606553.pdf, roland td 25kv sweetwater, cikmiş ebob ekok soruları, kuta_software_linear_equations_word_problems.pdf, conquering carpal tunnel syndrome pdf, zufoguvoniti.pdf, fred loya insurance quote phone number, 66374494538.pdf, craftsman cost book pdf, described apk, north scott high school tour, 12499606553.pdf, roland td 25kv sweetwater, cikmiş ebob ekok soruları, kuta_software_linear_equations_word_problems.pdf, conquering carpal tunnel syndrome pdf, zufoguvoniti.pdf, fred loya insurance quote phone number, 66374494538.pdf, craftsman cost book pdf, described apk, north scott high school tour, 12499606553.pdf, roland td 25kv sweetwater, cikmiş ebob ekok soruları, kuta_software_linear_equations_word_problems.pdf, conquering carpal tunnel syndrome pdf, zufoguvoniti.pdf, fred loya insurance quote phone number, 66374494538.pdf, craftsman cost book pdf, described apk, north scott high school tour, 12499606553.pdf, roland td 25kv sweetwater, cikmiş ebob ekok soruları, kuta_software_linear_equations_word_problems.pdf, conquering carpal tunnel syndrome pdf, zufoguvoniti.pdf, fred loya insurance quote phone number, 66374494538.pdf, craftsman cost book pdf, described apk, north scott high school tour, north school tour, north