



## Controversial Concept Regarding Apostle's Characterization in The Bible and The Qur'an

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When studying the Bible, we come across several accusations made against prophets and Allah's apostle, who has noted that there is no distinction between layman and prophets. The Bible claims that an apostle is capable of committing any form of sin that a common person is. However, the Quran tells of a Prophet who possesses an elevated, big, good, and outstanding character that the others might not. We fervently believe that a comparison between the descriptions found in the Bible and the Quran should be made, leaving it up to the readers' intelligence to make the final determination, based on an analytical analysis of both texts. The concept of prophetic impeccability is absent from the Bible, yet it is explicitly depicted in the Quran. Not only is there Muhammad, but every one of Allah's apostles is pure. They are located far from vices.

Numerous prophets are implicated in different deadly crimes, including as polytheism, rape, backbiting, murder, drinking, robbery, dodging, fraud, cheating, and corruption, according to the Bible. It is with great regret that we must state that if prophets are involved in such terrible sins that damage society's beauty, then who would prosper and ensure that the community commits wrongdoings? Bible places numerous charges on prophets like Noah, Moses, Joseph, and Lot. Solomon, David, Aaron, Jacob, and so forth.

**Keywords:** Chastity of Prophets, Quran and Bible, Apostle's innocence.

### Islamic Principle of Immaculacy:-

Prophets are free from mistakes and sin. Mistakes and sins are not the same thing. Every sin is a mistake, but not all mistakes are sin. It is a great blessing from Allah Almighty that he has forgiven all forms of oblivion and error. Generally, such blunders

**Journament**



and fiascoes are caused by osculation or neglect. As a result, osculation is controllable, which makes them accountable. Allah Almighty taught me a prayer for rescue from culpa/grappling.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ تَسْبِّحَا أَوْ أَخْطَلْنَا رَبَّنَا وَلَا تُحْمِلْنَا إِصْرًا كَمَا حَمَلْنَاهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُرْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ<sup>1</sup>

Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.

If there is no contrition for mistakes and errors, Allah Almighty will not make you learn these prayers. When it comes to crime, sin, and wickedness, a prophet does not tolerate them. If a prophet commits a sin or wrongdoing, big or small, Allah has not commanded full obedience. If a prophet commits crimes and offences, than who will provide an example for the public/umma? It is not appropriate for a prophet to inflict vices since he may not fully advise and guide the people. He may not reform the people. A reformer must be religious, neat, and free from the absurdities of life.

Absurd individuals are not to be obeyed. And an absurd person cannot purify others. The primary goal of a prophet's descent is to refine and guide the people on the right path. If a prophet already holds such crimes in his personality, no layperson would follow him. Our prophets have already committed such sins; what is our fault? Allah Almighty never commands people to sin. As a result, He gave the people an absolute and unqualified mandate to follow the prophets. He maintained that a prophet's allegiance was his own. We learn from this that prophets are apart from sin and opprobriousness. And prophets are free of pretermission and are completely innocent. Even in everyday situations or common news, prophets are not easily forgotten.

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<sup>1</sup> Al-Qurān 2:286

As a result, people with less common sense may not engage in erroneous or irrational behavior. For example, there is news that paradise was created for devout people, which is closely related to preaching. It demonstrates that prophets are above forgetfulness. However, forgetting is possible in administration in prayers and in carrying out God's common deeds or societal affairs.

We are providing some examples of this. One day, the Holy Prophet led a four-rakat prayer and forgot the first sitting after the second.

عن عبد الله بن بحينه صلى لنا رسول الله ﷺ ركعتين من بعض الصلوة ثم قام يجلس فقام الناس

معه فلما قضا صلاته ونظرنا تسلمه كبر قبل التسلم فسجد سجدتين وهو جالس ثم سلم -

According to Abdullah bin Buhaina, Allah's Apostle once led us in prayer and offered two rakat before getting up (for the third rakat) without sitting. The people also got up with him, and when he was about done with his prayer, we waited for him to finish the prayer with Taslim, but he said takbir before Taslim, performed two while sitting, and completed the prayer with Taslim.

ان رسول الله ﷺ الْفَرْفَ اثنتين قال له ذوالدين اقصرت الصلاة ام نسيت يا رسول الله ﷺ  
اصدق يا ذوالدين فقال الناس نعم فقام رسول الله ﷺ فصلى اثنتين آخرين ثم صلى ثم كبر  
سجد مثل سجودا.<sup>2</sup>

Example:- Narrated The Prophet Muhammad (peace be upon him) instructed us in the Asar prayer, also known as the Zuhar prayer, and had us conclude it with Tastlim. According to Dhul-Yadain, a follower of the holy prophet, told him. The prayer has been reduced or forgotten, O Messenger of Allah. In the affirmation, the prophet sought the companion's opinion. As a result, the Apostle of Allah made two prostrations and two additional rakats.

The Divine revealed to an Apostle of Allah one day that he should abstain from honey.

يَا أَيُّهَا النَّبِيُّ لَمْ تُحِسْنْ مَا أَخْلَى اللَّهُ لَكَ تَبَغْيِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ عَفُورٌ رَّحِيمٌ<sup>3</sup>

O Prophet! Why banne thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.

A few instances involving forgetfulness are presented here. Actually, there is a reason Allah (swt) allows us to forget. The people are being taught about their premission

<sup>2</sup> Imam Bukhari,Muhammad Bin Ismail, Sahi Bukhari, Hadith, No. 1228

<sup>3</sup> Al-Qurān 66:1

through this process of forgetting. Things they must accomplish while they are forgetful. In pretermission, Allah (swt) cautions the prophets not to stray from the straight path, so that they could serve as examples to the general public. And they undoubtedly admitted that their faith was evidently flawless.

People hold prophets in far higher esteem and regard them with more awe and respect than the average citizen. So Allah, the Most High, forewarned them of their minor error, omission, or deviation. It was forbidden for Hazrat Ādam to eat the fruit of a tree. It is considered neologism or disobedience to eat from a prohibited tree, as Allah says in the Qurān.

وَعَصَى آدَمُ رَبَّهُ فَغَوَى<sup>4</sup>

And Hazrat Ādam disobeyed his Lord, so went astray.

At another place this err is stated place this erred is stated fiasco.

وَلَقَدْ عَبَدْنَا إِلَيْ آدَمَ مِنْ قَبْلٍ فَتَسَيَّرَ وَلَمْ تَجِدْ لَهُ عَزْمًا<sup>5</sup>

And verily we made a covenant of old with Hazrat Ādam, but he forgot, and We found no constancy in him.

That is why every one of Allah's prophets and messengers is spotless. They avoided any transgression, no matter how minor. Should they make an error in judgment while handling administrative, practical, or judicial matters? Hażrat Daūd (David) was timely led and blessed by Allah Almighty, and Hazrat Haroon was also informed immediately. Regarding the honey case, Muhammad ﷺ (P.B.U.H.) is mentioned in Surah Tahreem in Para 28; regarding Abdullah Ibni Maktoom, he is mentioned in Surah Abas in Para 30. The situation with Zakria is similar. However, when the general public thinks they have been pardoned, Allah Almighty does not have to tell them. However a lay man makes a mistake or rebels against God. The confidential amount is crucial, and penance is necessary to complete, so they may be captured, much like in an accident murder case. Except for prophets and messengers, who are not taught to be filthy in society, no one in the general public can be considered holy by the church authorities. If we claim that Abu Bakr is not a perfect, convicted there is no pretermissionary clutch or culpa as neologies error is not sin. Because they receive revelation from Allah and share it with others, prophets must be spotless. If he is careless with the rendering

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<sup>4</sup> Al-Qurān 20:121

<sup>5</sup> Al-Qurān 20:115

of afflatus or succumbs to forgetfulness. Then there would be no certainty in the revelation at all. It is not essential for the people to be involved individually, as this work is solely meant to deliver religion to others. The other person helps the one who has sinned. Since the entire Umma cannot be gathered on the incorrect. According to Allah's statement in the Qurān, the importance of prophets is that the entire Umma cannot unite around wrongdoing.

وَمَن يُشَاقِقُ الرَّسُولَ مِنْ بَعْدِ مَا نَبَيَنَ لَهُ الْهُدَىٰ وَيَتَّبِعُ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُؤْلَئِكَ مَا تَوَلَّ<sup>6</sup>  
وَنُصْلِهِ جَهَنَّمَ وَسَاعَتْ مَصِيرًا

And whoso opposeth the messenger after the guidance (of Allah)  
hath been manifested unto him, and followeth other than the be-  
liever's way, We appoint for him that unto which he himself hath  
turned, and expose him unto hell - a hapless journey's end!

Ajma umma, meaning "congregate around one ecclesiastical point," was proven to be true. It is completely error-proof. Allah (swt) never gives an instruction to comply if there is a possibility of error. No one ever threatened those who disobeyed. Only Muhammad ﷺ and his companion existed when this scripture was revealed. Those who believe without reservation.

It is not proved by Qurān that every human individually immaculate. There are three source of acquiring knowledge

- 1) Five Sences
- 2) Wisdom
- 3) Revelation
- 4) In the first and second places, mistakes are possible, particularly when dealing with issues that defy logic and common sense. Therefore, the revelations that come to prophets are the only ones that are free of mistake. In Al-imran, the Qurān describes something as invisible because it cannot be obtained through wisdom and perception.

As was the case during the Gazwa (war of) Ohhad, Khandak, Tabook, and the time of Hodiabia counsels, hypocrites' was revealed during these significant events. If a hypocrite goes unnoticed and doesn't show his hypocrisy by his actions and words, then his problem or heart condition is hidden and no one can alert him to it. Allah says,

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<sup>6</sup> Al-Qurān: 04:115

وَمَا كَانَ اللَّهُ يُطْلِعُكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَعْلَمُ مَنْ رُسِّلَ إِلَيْكُمْ<sup>7</sup>

And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof).

Allah Almighty obviously reveals his heart to his prophets. Therefore, declare pharisaic before prophets. Allah says elsewhere.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولِ<sup>8</sup>

(He is) the Knower of the Unseen, and He revealeth unto none His secret, Save unto every messenger whom He hath chosen,

Revelation is pure from error and mistake, and Allah Almighty tells his messengers and prophets but not others. Thus a saint's or prophet's companion's intuition/oraculum is opinionated. If somebody claims oraculum provides assurance, we will consult a prophet or saint. If he is prophet, last apostleship is denied. If he was a saint, not a prophet, his oraculum is fake. To conclude. Only sinless people are Allah's Apostles.

#### **The Jewish Immaculate:-**

According to dictionary definition, an immaculate person is incredibly clean and error-free. Put otherwise, a perfect character. A person who is sinless, voiceless, and mistake-free has no chance of making a mistake. Free from errors...so only the characteristics of apostles and prophets were faultless. Allah sent them to take away the world's mistakes and voices.

Actually, the fundamental education of every prophet, from Hazrat Ādam to Hazrat Muhammad (P.B.U.H.), was the same. Allah Almighty had dispatched his prophets and apostles to the regions, countries, and tribes where the people reached their pinnacle of denial, ignorance, and demoralization. Almighty Allah sends his apostles or messengers to eradicate all vices.

One thing to consider is how the prophets or messengers could protect their country from such sins if they already have such vices in their personalities. The goal that drove every prophet of God was the same. As with Prophet Muhammad ﷺ, Hazrat Musa received the same education and training about his apostleship. His mission and objective were to lead the people toward Allah and to stop wicked, vices, and evils. However, Torah does not demonstrate the impeccability of Prophets; Jews have interpolated it into

<sup>7</sup> Al-Qurān 03:179

<sup>8</sup> Al-Qurān 72:26

modern times. The Torah describes practically all of the major transgressions committed by Allah's Apostles, including heathenism, rape, and fraud/welsh forging drinking, kissing adulterous murder, and other transgressions.

We shall demonstrate in detail, using Torah passages, that the Bible does not teach immaculacy. This is not related to the Old Testament. Beyond the Pentateuch, it includes the New Testament.

### **Concept of Immaculacy concerning Hażrat Nūh:-**

First, as regards Hażrat t Nūh, the chapter of Genesis, verses 20–27, tell the account of this event. Starting in a vineyard was Hażrat Nūh. As it happened, Hażrat Nūh drank wine. And he drank a lot. It's alcoholism.

He lost his pants in this obsession and went nude. Ever since, one of his sons Ham entered the text and discovered his father nude. Informed were his other two brothers. With a big piece of cloths, they covered his father and, when Hażrat Nūh arrived, he cursed his nephew Canaan.

"Now, Hażrat Nūh, the son of soil, was the first to plant a vineyard. He got wasted after drinking some wine and slept inside the tent."

He said cursed be canaan".<sup>9</sup>

These lines show that the second father of humans is not flawless. How was it that the apostle of Allah drank and became bearded? It implies that drinking and being naked are not issues for a prophet.

### **About Hażrat Lōōt, immaculateness:-**

Same is true of Hażrat Lōōt at the opening of Genesis chapter 19. Hażrat Lōōt sat waiting for angels at the Sodom city gate. Hażrat Lōōt stood to greet the angels and then bowed down, face to the earth. The Apostle is against his immaculacy when he bows down to the earth with his face before angels. A Prophet never submits to anybody but Allah. May God be happy with Hażrat Lōōt, who was humiliated indecently in the same chapter. When Loot landed on top of the mountain after leaving the Sadoom. The oldest daughter and the younger sister formed a scheme. The oldest daughter gave her father wine the first night, and when he became drunk, he had sex with her.

The younger daughter made her father drink wine the next night, and they spent the entire evening together. View the Torah context passages directly.

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<sup>9</sup> Genesis: 9:20-27

“Come Let us play our father with wine and then lie with him..... thus both of the Loot’s daughter became pregnant by their father”.<sup>10</sup>

The story continues when the older daughter gives birth to a boy child named Moab, who is now the ancestor of all Moabites. The ancestor of all Ammonites today is Ammon, the son the younger daughter named him.

#### **Concerning the immanence of Hazrat Y 'qūb (Jacob):**

According to Torah, Esau, the oldest son of Hażrat Ishāq (Isaac), was essentially entitled to prophethood. Esau arrived from the forest one day starving. He begged Hażrat Y'qūb (Jacob) for food. On the proviso that he accept all rights to auspiciousries and blessings, including apostleship, Hażrat Y 'qūb (Jacob) fed him. Because of his fatigue, Esau forfeited his claim to apostleship at a cost of lent. It implies that prophecy according to Torah can be bought and sold.

The account of Isaac is found in Genesis 27. When he became elderly and nearly blind. He expressed his want to be eaten like mutton. Praying for him, he would. Isaac's wife Rebekah was listening to this all.

Bring two goats from the flock, he instructed his son Ha'rat Y 'qūb (Jacob). His mother had prepared a very good meal and brought it to Isaac via the hand of Hażrat Y 'qūb (Jacob). Hażrat Y 'qūb (Jacob) immediately disguised himself as Esau and received the entire blessing prayers from his father when Isaac called Esau to get his blessing.

Here are three points which are very necessary to understand

- 1) Forgetfulness
- 2) Telling a lie
- 3) Deceive/cheating
- 4) Isaac demanded Esau's hand for prayer. Hażrat Y 'qūb (Jacob) tricked his father by posing as Esau due to his mother's clothing and Rebakah's addition of child skin to his property.

Cheating of Hażrat Y 'qūb (Jacob) is obviously clear heard.

Now observe the verse of Genesis.

“Who are you my son Hażrat Y 'qūb (Jacob) said to his father? I am Esau your first born<sup>11</sup>

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<sup>10</sup> Genesis: 19: 32-36

<sup>11</sup> Genesis 27: 18-19

In these verses, the deception of prophet Hażrat Y ‘qūb (Jacob) contradicts the concept of immaculacy. Esau complained to his father about his deception, and Isaac confessed that he had given all the prayers of praise to God.

### **The chastity of Hażrat Y ‘qūb (Jacob)'s family:-**

Jacob, or Hażrat Y ‘qūb, was a member of the apostle family. Not only was his father a prophet, but so was his grandfather and even his uncle. It was revealed that Jacob's family, Hażrat Y ‘qūb, worshiped idols in verse No. 2 of chapter 35 of Genesis.

“So Hażrat Y ‘qūb (Jacob) said to his household and to all who  
were with him. Put away the foreign gods that are among you  
and purify yourself.<sup>12</sup>

In same chapter, I mean chapter 35 the chapter of Hażrat Y ‘qūb (Jacob)'s family observe through the verse as under verse No. 22.

“While Isreal lived in that Land. Reuben went and paid with Balham his father's concubine while Bilhah was the step mother of Reuben and wife of Hażrat Y ‘qūb (Jacob). In chapter 29. role of Hażrat Y ‘qūb (Jacob) was depicted as a vagrant and gang member. While traveling, Hażrat Y ‘qūb (Jacob) rested close to a well where three sheep people lived, and it was there that he discovered two of Labun's daughters. Leah and Rachel, his younger daughter, were both daughters of Labun, his maternal uncle. Hażrat Y ‘qūb (Jacob) encountered them both. Leah's eyes lacked grace, whereas Rachel's were much more so. Hażrat Y ‘qūb (Jacob) fell in love with Rachel because of her beauty. Verses 11–13 depict Hażrat Y ‘qūb (Jacob) kissing Rachel.

“Then Hażrat Y ‘qūb (Jacob) Kissed Rachal”<sup>13</sup>

Would it be possible for a prophet to kiss a woman who is not his wife? The fact that he travels around with feelings of promiscuity is a characteristic of the prophet, right? Furthermore, in chapter 38, Hażrat Y ‘qūb (Jacob)'s son, known as "Judah," sexually assaulted his son's wife, known as "Tamar," resulting in the birth of two children, namely "Peret" and "Zerah."

### **The concept of immaculacy in relation to Hażrat Yūsuf (Joseph):**

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<sup>12</sup> Genesis 35:2

<sup>13</sup> Gen 29:11

Even after carefully analyzing verse 2 of chapter 37 of Genesis, the character of Hażrat Yūsuf (Joseph) (Yousaf) was not pure. During his time living with his stepmothers Bil-hah and Zil-phah, who were also his father's wives, Hażrat Yūsuf (Joseph) (Yousaf) was a chronic liar. Hażrat Yūsuf (Joseph) (Yousaf) was 17 years old when he began to slander his father over the wrongdoings of his two stepmothers. It indicates that Zilpah and Bil mah both sinned, and Hażrat Yūsuf (Joseph) (Yousaf) was the master of backbiting since he told his father about the faults of the spouses of his father but never corrected them.

The chapter of Hażrat Yūsuf (Joseph) (Yousaf), the spouses of the apostles, and the mother of the apostles contains the idea of immaculacy. All of Hażrat Yūsuf (Joseph) (Yousaf)'s brothers were invited, and they were arranged in wise sequences. The supper was given by Hażrat Yūsuf (Joseph) (Yousaf), but his brother Benjamin received five times the amount compared to any of his other siblings. With Hażrat Yūsuf (Joseph) (Yousaf), they enjoyed food, drink, and festivities. It indicates that Hażrat Yūsuf (Joseph) (Yousaf) was publicly intoxicated and served alcohol to others.

#### **Regarding the immaculateness of Haz'rat Hārōōn (Aaroon):**

The last verse of Exodus 32 states that the forbidden calf was created by Hażrat Hārōōn (Aaroon), despite the fact that Hażrat Hārōōn (Aaroon) does not have an immaculate character. If Hażrat Hārōōn (Aaroon) worships an idol, it is unclear why Allah sent his messenger.

“Then the Lord sent a plague on the people because they made the calf the one that made Hażrat Hārōōn (Aaroon).<sup>14</sup>

#### **Immaculacy regarding Hażrat Daūd (David):**

Similar traits regarding the apostles are seen outside of the Pentateuch as well. According to what is written in 2 Samuel. On one occasion, Hażrat Daūd (David) went upstairs to the palace roof and witnessed a stunning woman taking a bath. In light of the fact that Hażrat Daūd (David) had feelings for that woman, he contacted her, stayed with her, and she eventually confessed.

After hearing this news, Hażrat Daūd (David) gave the husband the command to visit his wife, Uariah the Hit Uariah. However, he still didn't go the following day, and when

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<sup>14</sup> Exodus 32:35

he still wouldn't go to his wife, Hażrat Daūd (David) conspired to have him killed by sending him to battle.

It is Torah describe regarding prophets. Is it possible for a prophet? The situation is identical with Amnon, who is the eldest son of Hażrat Daūd (David). Amnon developed feelings for Tamar, his step-sister. After hearing that Absalom Amnon's sister had fucked his brother with the help of his cousin Johndab, Tamer informed his brother Abslaom, but Abslaom did nothing but detest. Upon hearing about that incident, Hażrat Daūd (David) reacted with nothing but fury. Following some time, Absalom murdered his brother Amnon; the whole account of this rape and murder may be found in Samuel 13th.

#### **Immaculacy Regarding Hażrat Sulaymān (Solomon):-**

According to chapter 11 of book Kings 1, it is revealed that Ha'rat Sulaymān (Solomon) had an intense romantic relationship with the daughter of Pharaoh, along with numerous other women from forbidden tribes, a practice that was forbade by The Almighty Allah. Solomon, known as Ha'rat Sulaymān, had 700 additional women with whom he had sexual relations in addition to his 300 spouses. The women gradually shifted his devotion from God to idol. His father Ha'rat Daūd (David) had a special place in his heart. There are the most serious accusations against the prophets' personalities.

There is not a single perfect prophet in Jewish tradition. Character was revealed to nearly all of the prophets. On the personalities of apostles, Jews were accused of a wide range of crimes, including lying, cheating, worshiping gods, making idols, rape, fraud in purchasing or selling apostleship, and even battling with God. This is the biblical idea of a prophet's Immaculate Conception. The prophet and his descendants were notorious for rapes committed against sisters and mothers as well as murders committed with the use of deceit.

#### **Comparison of Immaculacy between Islam and Jewish:-**

Islam, like Judaism and Christianity, is revealed by Allah. This religion differs from others since followers of Muhammad ﷺ saved and secured all of their prophets' precepts and deeds. Furthermore, Allah Almighty assumed the obligation of saving the Qurān, as he stated. However, followers of Jesus (Essa) and Moses (Moses) did not achieve such distinction.

Their creed and greatness were lacking. Hasan Ibrāh "i"m Jewish and Islamic conceptions of immaculacy differ greatly. Islam describes the subtlest parts of the apostle's

life, while the Bible cannot. Bible hypothesis is absolutely rejected by Islam. Islam holds Prophets innocent of major sins as idolatry, lying, cheating, cunningness, moral corruption, money disorder, fatuity, sodomy, masturbation, intoxication, accusation trespass, and restraint of other rights. This article focuses on the actions of the Prophet Qurān which limited Muhammad's life. The Last Prophets In the Qurān, over 26 prophets and apostles are defined and illuminated. Most Prophets are portraying as innocent, pure, immaculate, sprueed, chaste, and morally and socially perfect. The Qurān demonstrates the purity of most Prophets.

Remember the name of Abraham (Abraheem) he was much pure and true Prophet.

وَادْكُنْ فِي الْكِتَابِ إِنْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا<sup>15</sup>

And make mention (O Muhammad ﷺ) in the Scripture of Abraham. Lo! he was a saint, a prophet.

Remember Hażrat Mūsā (Moses) (Mussa) He was also pure Allah's Apostle.

وَادْكُنْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا<sup>16</sup>

And make mention in the Scripture of Hażrat Mūsā (Moses) (Mussa). Lo! he was chosen, and he was a messenger (of Allah), a prophet.

Adrees was true Prophet.

Hażrat Hārōōn (Aaroon) and his brother we bestowed him with our concert mercy.

وَوَكَبَنَا لَهُ مِنْ رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا<sup>17</sup>

And We bestowed upon him of Our mercy his brother Aaron, a prophet (likewise).

And mention in the Quran of Ismeal indeed. He was true to his Promise and was messenger of Prophet. And mention in the Quran Idrees indeed he was a man of true and a Prophet.

وَادْكُنْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا<sup>18</sup>

And make mention in the Scripture of Idris. Lo! he was a saint, a prophet;

Allah Almighty demonstrates himself that almost all the prophets were true to Promise, Poies. He raised him very high away from the absurdities of follies, offensives of life.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مَنْ دُرِّيَةَ آدَمَ وَمَنْ حَمَلَنَا مَعَ نُوحٍ وَمَنْ دُرِّيَةَ إِنْرَاهِيمَ  
وَإِسْرَائِيلَ وَمَنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُنْشَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ حَرُّوْا سُجَّدًا وَبُكِيًّا<sup>19</sup>

<sup>15</sup> Al-Qurān 19:41

<sup>16</sup> Al-Qurān 19:51

<sup>17</sup> Al-Qurān 19:53

<sup>18</sup> Al-Qurān 19:56

<sup>19</sup> Al-Qurān 19:58

These are they unto whom Allah showed favor from among the prophets, of the seed of Hazrat Ādām and of those whom We carried (in the ship) with Hażrat Nūh, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping. Hazrat Maryam was not Prophet and her Parents were also not Prophet but Qurān gives witness over their character.

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكَ امْرًا سُوءٌ وَمَا كَانَتْ أُمُّكَ بَغِيًّا<sup>20</sup>

O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

Hazrat Yahya, Jesus( Essa), Zakaria all the Prophets are true pious, well character ready to obey all the time Allah's command. Islam through light on other aspects of Prophet's life obviously.

As we put some examples:

A war between two men resulted in Hażrat Mūsā (Mussa) bowing and dying. This implies that Hażrat Mūsā (Mussa) accidentally killed someone. Muhammad ﷺ ordered Badar convicts to teach 10 Muslim children and granted them freedom. Allah dislikes the choice. Muhammad frequently had lapses in prayer. Muhammad forbade his partner from cross-pollinating date defects, reducing productivity. When his companion complained, he (P.B.U.H) overproduced. In this thesis on Islamic immaculacy, forgetfulness is mentioned. However, Torah included numerous untrue Prophet Accounts. The serious study of Torah can lead one to believe that Prophet and layperson are the same. Torah almost condemns all Prophets save Abraham. Jewish text recommends the Pant of Immaculate Conception.

False stories are unworthy of a Prophet and Allah's Apostle. Hazrat Nūh, Lōōt, was shown as a wine drinker and naked. Still, Prophet Loot and his daughter are portrayed as vagrants and violators.

Similarly, Hażrat Y ‘qūb (Jacob) and his daughter Dena demonstrate negative characters traits. Hażrat Y ‘qūb (Jacob) reveals his affection for his maternal cousin and their narrative.

Reubon saw his mother's abuser. Even then, Prophet Hażrat Yūsuf (Joseph) (Yousaf) was portrayed as a mother-hater Since Joseph told his father about his mother's misdeeds, his offspring and spouses are mostly unremarkable.

<sup>20</sup> Al-Qurān 19:28

Hazrat Hażrat Hārōōn (Aaroon) was not flawless. He saw the calf idol's creator. Although imperfect, Hazrat DaŻrat Daūd (David) made efforts for the attractive woman. Hazrat Saloman loved the Pharaoh's daughter and several opposing tribes' ladies. The Prophet could not teach his family righteous behavior. Prophets' biggest mistake is neglecting their family and path. We gave an example.

- With the help of his buddy Johnadob, Amnon, the eldest son of Hazrat Ha'rat Daūd (David), raped his sister Tamer after falling in love with her.
- Joseph had informed his father about Bilhah and Zelph's immoral behavior, and they were married to Ha'rat Y 'qūb (Jacob).
- Ha'rat Yūsuf (Joseph) (Yousaf) personally poured wine for his brother to consume.
- Torah had revealed that not a single prophet possessed an immaculate character. Involvement with alcohol, murder, love affairs, herethism, Zina, rape, fraud, Welsh, forgery, kissing an adultrine, and the offspring or spouses of prophets are portrayed as criminals.

We swear that what we are repeating is not the Holy Book but rather a criminal history of prophets. But the most lovely embodiment of life is shown by the prophets Uswa-e-Hasna in the Qurān.

The distinction between the Qurān and the Bible is that all of the prophets and apostles, from Ha'rat Nūh to Jesus and Muhammad ﷺ, were completely blameless.

#### **Allegation in Islam:-**

Islam promotes emotional, bodily, and spiritual calm. Peace is possible with mental happiness. Only Islam values others' feelings, which is why the Prophet Muhammad ﷺ never mocked anyone in his life. When Akrama, son of Abu Jahil, converted to Islam and visited the holy Prophet, Muhammad ﷺ forbade his companions to not discuss his father to avoid his heartache. Islam magnificently describes and Prophet Muhammad ﷺ. This is because Abu Jahil was the greatest adversary of Islam and Muhammad. Islam alone respects humans and their heads. Since Islam outlaws backbiting and accusing, it also punishes such sins.

Islam has no accusation. Islam prohibits accusing since it is a social sin and humiliation. Islam condemns backbiting by threatening retribution in resurrection because a man cannot endure his character being infected in society.

عن انس قال رسول الله ﷺ لما عرّه بي مررت بقوم لهما اظفار من نحاس  
يختمسون وجوههم بصد وهم فقلت من هؤلاء الذين يا حكوان لحوم  
الناس يقعون في اعراضهم<sup>21</sup>

Narrated Ana bin Malik, The Prophet Said when I was taken up to heaven I passed by the people who had nails of copper and were scratching their faces and their breates I said who are these people Gabrie He replied they are those which were giving to backbiting and who aspersed people's honor.

Allegation is forbidden by Allah. Two men chatting about someone in his absence is considered unsporting. Slander is backbiting if true, Serious Allegation if untrue. Character is the focus.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْسَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعْنَوْا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ<sup>22</sup>  
Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter.

Theirs will be an awful doom

### Allegation on Hazrat Hażrat āayshah (Ayesha):-

Ayesha, the beloved wife of Muhammad ﷺ (PBUH), was involved in an event. Hazrat Muhammad ﷺ (P.B.U.H) rested his army on the way back from the Bani Mastalag conflict. As Hazrat āayshah (Ayesha) rested, she departed from the camp to pee. A squad of soldiers embarked on a perilous march at night. Upon her return, Hazrat āayshah (Ayesha) became unhappy because she could not find the Apostles of Allah and his army. She stayed put because she reasoned that the Muslims would seek her out if they couldn't find me. Safwan ibn Moatal, one of the traveling companions, showed up at that location. He discovered that Ayesha, or Hażrat āayshah, was present. They rode on his camel, and they mingled with the army till nearly midday. We must keep one thing in mind at all times. The hypocrites of Madina had never before engaged in such a conflict. Whereas the hypocrites take stock of the circumstance. The prophet's wife was the object of their critique. Hażrat āayshah (Ayesha) was accused of the major allegation. It was a shocking event for the apostle of Allah. Hażrat āyesha (Ayesha) was permitted by Allah's prophet to visit her mother. Until Allah Almighty revealed the verse of the Holy Qurān in section 18 of Surah Al-Noor, she experienced constant and severe frustration throughout that period.

<sup>21</sup> Imam Abu Daud, Sulman bin Ashass, Abu daud 4878

<sup>22</sup> Al-Qurān 24:23

Allah Almighty declared Hażrat āayshah (Ayesha)'s purity and had set some principal for social life.

وَالَّذِينَ يَرْمِئُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءٍ فَاجْلِدُوهُنْمٌ ثَمَانِينَ جَلْدَةً وَلَا  
تَعْبِلُوا لَهُنْ شَهَادَةً أَبَدًا وَأُوْلَئِكَ هُمُ الْفَاسِقُونَ<sup>23</sup>

And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers

The People who accused Allegation on vergins must be 80 castigated.

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ عَنْ اجْتِنَبِ الْسَّبْعِ الْمُوْبِقَاتِ قَالُوا يَارَسُولَ اللَّهِ ﷺ وَمَا هُنَّ  
قَالَ الشَّرْكُ بِاللَّهِ وَالسُّحْرُ وَقْتُلُ النَّفْسِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ مَا الرِّبَا وَأَكْلُ مَا  
أَكْلَ مَا الْيَتَمَّ وَالْتَّوْلِي يَوْمَ الزَّحْفِ وَالْمُحْصَنَاتِ الْمُوْمَنَاتِ الْغَافِلَاتِ.<sup>24</sup>

Narrated Abu Hurraira, the Prophet said avoid the seven great destructive sins. The People asked from Allah's apostle what are they. He said to join the other in worship along with Allah. To Practice sorcery, the Kill the Life which Allah had for bidden except for a just case. To eat up Riba (usury/interest) to eat up orphan's wealth to give back the enemy and fleeing from the battle field at the time of fighting and to accuse chaste women who never ever think of anything touching chastity and are good believes.

### Conclusion:

In summary, the comparison between the Quran and the Bible regarding the depiction of prophets reveals significant differences in how their character and actions are portrayed. The Quran emphasizes the impeccability and purity of prophets, presenting them as free from any sins or major transgressions. This concept of prophetic impeccability is a fundamental principle in Islamic belief, underscoring the idea that prophets are exemplary role models sent by Allah to guide humanity.

On the other hand, the Bible includes stories and accusations against prophets that depict them as committing various sins and moral lapses. These accounts differ greatly from the portrayal of prophets in the Quran and challenge the notion of prophetic impeccability as understood in Islamic tradition.

<sup>23</sup> Al-Qurān 24:04

<sup>24</sup> Al Bukhari 2768

The analysis of specific biblical narratives related to prophets like Noah, Lot, David, Jacob, and others illustrates these differences and raises questions about the consistency of their character and conduct. These contrasting depictions highlight divergent theological perspectives between the two religious traditions.

Ultimately, understanding these differences requires careful examination of the texts and theological interpretations within each respective faith tradition. The concept of prophetic impeccability is central to Islamic theology, shaping the understanding of prophets as divinely chosen individuals who exemplify moral excellence and righteousness.