

Study of the behaviors of Prophets from the viewpoints of the Holy Koran and the Holy Bible

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Abstract: Making use of their different behaviors including honesty, firmness, eloquence, diction and their other behaviors as well as their different methods such as relinquishment, waiting, dispute, emotional and other methods, the prophets succeeded in leading the deeply ignorant and enslaved man towards perfection and humane peaks so that he/she know his/her responsibility under any circumstances. Under any circumstances, heavenly prophets fulfilled their religious responsibility, but they were never infatuated by terrestrial and natural beauties. They also underlined vindication and its presentation.

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Preamble

The philosophy behind the call to prophethood (prophetic mission) is to enlighten and lead people and to propagate religion, as mass evolution owes a lot to this issue and in case of the religious and social issue being removed, society will get involved in chaos and be dominated by barbarization and ferocity.

Given the common principles of heavenly religions, each and every prophet has his own specification for invitation and propagation and underlined a sensitive issue of promulgation regarding his era's special conditions and society. The holy Koran mentions some of them indeed. For instance, in the "She'ab's Invitation", economic invitation has been more emphasized as plunder and violence were common in financial affairs.

O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption (Hud 85).

And in Saleh's call, campaign against secularism, aristocratism and welfare and conceit arising therefrom was underlined:

Build ye on every high place a monument for vain delight? And seek ye out strongholds, that haply ye may last for ever? And if ye seize by force, seize ye as tyrants? (Ash-Shuara 128-130)

And in Moses's invitation, political and social reforms and campaign against arrogance and unfair exploitation and power, wealth, deception, magic and other hubs were stressed.

Lo! Pharaoh exalted himself in the earth and made its people castes. A trive among them he suppressed, killing their sons and sparing their women. Lo! He was of those who work corruption (Al-Qasas 4)

In Joseph's invitation, divine management and in Solomon's invitation, policy and ruling, in David's invitation, destiny and in Jesus invitation, asceticism were proposed. Actually, Prophets' History, itself, depicts history of propagation and we are better off saying prophets themselves are founders of propagation and conductors of it.

Importance of propagation in verses of the Koran:

The Holy Koran attaches special importance to propagations, deems happiness, bliss and felicity of the Islamic society contingent upon endurance and execution of propagation (Al-Imran 11), deems compliance with this important responsibility one of the social necessities (Al-Asr 1-3) and considers this as a humanistic and belief advantage (At-Taubah 71). Now, we deal with some verses in this regard:

Mankind were one community, and Allah sent (unto them) Prophets as bearers of good tidings and as warners and revealed therewith the Scripture with truth that might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through one of another. And Allah by His will guided those who believe unto the truth that concerning which they differed. Allah guideth whom He will unto a straight path (Al-Baqarah 213). And verily we have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequences for the deniers! (An-Nahl 36) The importance of propagating, guiding, and teaching people is so great that the Almighty orders not to forget infidels in this regard. Whenever they are willing to hear the truths, you shall accept their request in complete safety and convey the divine truths to them. There are some verses in this regard as below: (Al-anfal 24, At-tobah 6).

Importance of Propagation in the Infallibles' Speeches

The value and importance of propagation have been emphasized in the Infallibles' speeches as well. Now, we present some examples in this regard: 1. According to Sermon 54 of Nahjolbalagheh, in Safein War, Imam Ali abstained from war in inasmuch as he was accused of fear of war!

"On the day of Kheibar War, Islamic troops were disappointed about conquest and victory, the former and the latter with defeat and escape from the Jewish scared Muslim fighters, Muhammad (Peace be upon him), the Prophet of Allah, said that, the next day, I will entrust the flag of Islam to a man who loves the Lord and His Prophet and the Lord and His Prophet love him too, he is the one who never escape war. And finally, he gave me the flag and before my departure, he said the God has chosen you as a unique man and wisheth you the best" Imam Ali said (Muslim Ibn Hajaj, 1957, Ibn Abil Hadid, 1959 a, Kolehini, 1984, Majlesi, 1983 a, Mohammad, Hor-e-Ameli, 1989, Tabari, 1974 a). This saying conveys that propagation, guidance of people was of very great importance, and it even takes priority over Jihad in normal conditions.

2. After killing some of Imam Ali's troops, the warmongers of Jamal War were becoming ready to fight Imam, Imam Ali took the Holy Koran in his hand and said to his disciples that is there anyone among you to take the Holy Koran from me and frighten these misled and deceived ones from war? And if they cut his right hand, he takes the Holy Koran in his left hand? (Tabari 1974 b, Ibn Abi Hadid 1959 b, Majlesi 1983 b) A young man took delivery of the Holy Koran and fulfilled his duty until his martyrdom... From this historical event, we come to the conclusion that propagation and guidance of people are of such high importance that Imam Ali preached to his enemy before the war and for this purpose he let one of his loyal disciples to get killed.

Christianity and Propagation

On prophets, Isaiah, 8:9/6, says:

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Also EPHESIANS 4/11 says:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"

Christianity and the status of missioner:

All divine religions pay heed to propagation based on identity, guidance, advice, realism and missioner enjoys a very high position. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases (Luke 1-2/9). And he sent them to preach the kingdom of God, and to heal the sick.

Also on the acceptance of missioner, says:

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me (Luke 16/10). There are some other examples in this regard (Luke 21/10, Jacob 20/5).

It can be observed that the Bible's logic on the missioner and messenger is the same as that of the Holy Koran:

The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers. We make no distinction between any of His messengers and they say: We hear, and we obey. (Grant us) Thy forgiveness, our lord. Unto thee is the journeying (Al-Baqarah 285).

Personal Specifications of Prophets according to the Bible and the Koran:

Personal specifications of prophets are recounted as follows:

1. Prophets' honesty

Prophets' most effective propagation secret, that is, honesty and trueness, constitutes the survival secret of the Infallible Imams. For example, in the Holy Koran, while addressing Muhammad (Peace be upon him), the God says remember Moses who was a chosen and sincere Prophet:

And make mention in the Scripture of Moses. Lo! He was chosen and he was a messenger (of Allah), a Prophet (Maryam 51). For the sake of his obeying the God and for his servitude before the God, Moses attained a situation that he was expiated and cleansed by the God and verily if someone reaches such a position he/she will be immunized against pollution and obliquity. Whereas Satan, with all its perseverance to mislead the Lord's slaves, confesses that it is not capable of misleading and beguiling the sincere ones (Makarem Shirazi 1995 a). This is reflected in Verses 82 & 83 of Surah Sad:

He said: Then, by Thy might, I surely will beguile them every one,

Save Thy single-minded (sincere) slaves among them. There are many verses in this regard (Az-Zumar, 11, 14, Yusuf 24, Sad 45 & 46).

The same issue was observed in the Holy Bible:

And Moses made haste, and bowed his head toward the earth, and worshipped (Exodus 8/34).

So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt (Genesis 8/45).

There are a plethora of examples in this regard, which are stated as below (Exodus 1/20, Genesis 16/41, 8/45, 3, 4/17, 17/17, 25/26, 15/35). Thus, as stated earlier and according to Koran and the Bible, we come to the conclusion that all prophets worship the God honestly and sincerely and their objective is to acquire the God's consent.

2. Prophets' firmness

In order to promulgate the religion, prophets bore a plethora of pains, hardships and troubles, and they were firm and constant and trusted in God to achieve this holy objective. The Holy Koran of

Muhammad gently called the believers to confide in the God against their tribe's opposition:

And lower thy wing (in Kindness) unto those believers who follow thee. And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do. And put thy trust in the Mighty, the Merciful (Ash-SHuara 215-217).

And the Almighty says to the Prophet of Islam:

So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of What ye do (Hud 112).

The Heavenly Prophets' patience and fortitude is remarkably stated by Koran and the Holy Prophet of Islam is ordered thereby to be firm and patient like them.

Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on the doom of them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil living folk? (Al-Ahqaf 35)

Noah's patience and fortitude was mentioned in Koran. Noah, the great prophet of the God lived to be 950 according to Al-Ankabut 14, during these 950 years, Noah called his nation to theism and the worship of the God.

He said: My Lord! Lo! I have called unto my people night and day.

But all my calling doth but add to their repugnance;

And Lo! Whenever I call unto them that Thou mayest pardon them they thrust their fingers in their ears and cover themselves with their garments and persist (in their refusal) and magnify themselves in pride.

And Lo! I have called unto them aloud,

And Lo! I have made public proclamation unto them, and I have appealed to them in private (Nuh 5-9).

Noah made use of each and every method and stage of invitation and according to some interpreters, in order to pierce into the hearts of the stubborn and selfish people, Noah pursued his call through three methods as below:

1. Hidden call, which faced four reactions (thrusting their fingers into their ears, covering themselves with their garments and persisting in their refusal and blasphemy).
2. Solemn and public call
3. A combination of hidden and public calls

Noah incurred many losses in order to fulfill his mission, but his nation rioted and sinned and sought to annoy him and as they didn't accept his call, the Almighty stopped Sky bounty, that is, rain for 40 or 70 years and made their wives infertile so as to punish them (See Kashani 1957, Fakhreddin Rhazi 2000, Moghniyeh 1997, Balkhi 2003). Finally, all

problems and obstacles notwithstanding Noah fulfilled his mission and made his every endeavor. During his prophecy, a small group including 80 accepted his call and believed in him (Makarem Shirazi 1995 b).

There are other verses about this issue such as Al-Fath 29, Yunus 71).

The same has been regarded in the Holy Bible:

So I took them out of the land of Egypt and brought them into the wilderness.

"I gave them My statutes and informed them of My ordinances, by which, if a man observes them, he will live (Jacob 10,11/5). Noah is one of the people who believe in the God. When the God said to him that horror awaits unbelievers. He believed the God's saying. Despite the fact that there was no sign of storm, he built a ship and saved his ship.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith (Hebrews 7/11).

There are many examples in this regard as below (Hebrews 24-27, 8-10/11, Romans 1-5/15, Jacob 10,11/5, 1 Peter 18-23/2). Therefore, as observed and according to the verses of the Holy Koran and Holy Bible, we come to the conclusion that, relying on their patience and resistance and confiding in the Almighty, the prophets tolerated all the hardships in their way.

3. Prophets had no expectations

Prophets expected nothing material from people and fulfilled their duties free of charge.

Muhammad (Peace be upon him) was one of the prophets that expected nothing material in return for the great responsibility of propagation of Islam as the holy Koran said:

Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto Mankind): I ask of you no fee for it. Lo! It is naught but a Reminder of (His) creatures (Al-An'am 90).

It should be noted that if the prophets were looking for material benefits in their propagation of religion and promulgation of prophecy is like a firm, people abhor religion (see Tabresi, 1993 a).

The other point is that, when prophets propagated the religion of Islam:

1. People become optimistic about such a call
2. Such a call will fructify sooner.
3. Prophets are immune from any libel (see Tabatabaei, 1997).

Therefore, all prophets could not continue their ways freely and away from any accusation and correct any deviation in people if they were materially in need and dependant. And People find out that the prophets have no mundane need and incur no worldly losses. The prophets have no material objective.

The same point is reflected in the Holy Bible as well. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me (Genesis 12/22). And Joseph said unto them, Fear not: for am I in the place of God?

But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive (Ibid 19,20/50). There are some other examples in this regard (Genesis 14/43 and Exodus 17/2).

As stated earlier, according to the verses of the Holy Koran and the Holy Bible, we, therefore, come to the conclusion that the prophets expected nothing from people in return for propagating religion and they knew that their gratuities and bounties are with the Almighty.

4. Prophets' Eloquence

Eloquence and expression have direct relation with the prophets' propagation and progress in their objective. With their desirable expression, the prophets were able to propagate Islam and were successful indeed.

Moses is one of the prophets whose life, from the beginning until the end, includes examples, aphorism, promises, warnings and preaching. At the beginning of his prophecy, when he was sent by the Lord to propagate the Religion of God for the pharaohic, he felt that:

1. A prophet should be eloquent to fulfill the call to theism, to dispute, overcome the opponent and remove ambiguities. But Moses has a tongue tie or stammering and it was hard for him.
2. A prophet should have largeness, and therefore he asks the God for largeness so that his tolerance increases.
3. A prophet should be popular, but Moses had killed a man in order to help an Israelite man and therefore he stirred up people's hatred (see Gonabadi 1988).
(Moses) said: My Lord! Relieve my mind
And ease my task for me
And loose a knot from my tongue
That they may understand my saying
Appoint for me a henchman from my folk,
Aaron, my brother
Confirm my strength with him
And let him share my task (Ta-ha 25-32).

The same is reflected in the Holy Bible as below:

And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do (Exodus 10-15/4).

As stated above and according to the verses of the Holy Koran and the Holy Bible, we come to the conclusion that the prophets' eloquence and expression are substantial condition for propagating the religion.

Prophets' propagation methods

The philosophy behind prophetic mission and heavenly envoys and the final objective of their books are to teach and guide people and to execute the propagation. In their call of people to Islam, the prophets made use of different methods in order to awaken man's asleep and dusty conscience and temperament and to remove the obstacles in the way of growth and reality-seeking and to lead people to realize truths and knowledge on reality. The heavenly prophets as the God's true missionaries made use of different propagation methods some of which are expressed here as below:

1. Relinquishment (Homami, 2006).

He openly turned away from me (Ragheb Esfahani, 2011).

There are many verses in this regard some of which are expressed as below:

O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! Thou art of the sinful (Yusuf 29).

(It was said) O Abraham! Forsake this! Lo! Thy Lord's commandment hath gone forth, and Lo! There cometh unto them a doom which cannot be repelled (Hud 76)

Those are they, the secrets of whose hearts Allah Knoweth. So oppose them and admonish them, and address them in plain terms about their souls (An-Nisa 63).

Then, withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world (An-Najm 29).

Follow that which is inspired in thee from thy Lord; there is no God save Him; and turn away from idolaters (Al-An'am 106).

Turning away from heathens is three types:

- a) Turning away from heathen's belief, which is considered to be polytheism:

And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner

to Allah thy work will fail and thou indeed wilt be among the losers (Az-Zumar 65).

b) To relinquish the call of the heathens as they are not capable of being guided and do not comply with your call.

So let them chat and play until they meet their Day which they are promised (Al-Ma'arej 42).

So let them flounder (in their talk) and play until they meet the Day which they are promised (Az-Zukhruf 83).

c) Relinquishment from communication and calmness towards them, as there is no hope with them accompanying you and those, who say relinquishment and turning away from them betoken fighting with them and that this nullifies At-Taubah Verse 36, are wrong (Teyeb, 1991 a).

Lo! The number of months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourself in them. And wage war on all the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him) (At-Taubah 36).

Al-an'am 107 is used here and turning away as stipulated in Verse 106 implies the second meaning that is relinquishment from call.

The same has been indicated in the Holy Bible:

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself (1 Timothy 5/6).

Therefore, as stated earlier and considering the verses of the Holy Koran and the Holy Bible, we come to the conclusion that the prophets made use of relinquishment and turning away suitably and as appropriate.

2. Expectancy (Homami, 2006)

Here, expectancy means to delay something (Ragheb Esfahani, 2011)

There are many verses in this regard such as:

(The messengers) said: O Lot! Lo! We are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round (all) save thy wife. Lo! That which smiteth will smite her (also). Lo! Their tryst is (for) the morning. Is not the morning night? (Hud 81)

He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names, which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), Lo! I (also) am of those awaiting (it) (Al-Araf 71).

Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or these should come one of the portents from thy Lord (Al-An'am 158).

<<Expectance and expectancy means to see by eyes or by inner eyes and spiritual (unworldly) heart.

Ultimately, an issue is interpreted as expectancy if it bears actuality. Like what the Almighty says:

Look, therefore, at the prints of Allah's mercy (in creation); how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things (Ar-rum 50).

And an issue is interpreted as expectation if it is dated. For instance, the Almighty's promise worked and befell soon and the infidels and idolaters were subjugated and the Muslims defeated them and they were annihilated.

And those who disbelieved said unto their messengers: Verily we will drive you out from our land unless ye return to our religion. Then their Lord inspired them, (saying): Verily we shall destroy the wrongdoers,

And verily we shall make you to dwell in the land after them. This is for him who fearth My Majesty and fearth My threats (Ebrahim 13, 14). >> (Tayeb 1991 b)

There are many other verses in this regard (Hud 39, 122, Al-Qasas 35).

The same has been observed in the Holy Bible:

Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now (Exodus 18/9).

Else, if thou refuse to let my people go, behold, tomorrow will I bring the locusts into thy coast:

And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: (Ibid 4,5/10)

There are many other instances in the Holy Bible in this regard (Mathew 22,23/27, Job 18,1/24, EZEKIEL 27,28.12 and Revelation 12/22).

Therefore, as stated earlier and given the verses of the Holy Koran and the Holy Bible, we come to the conclusion that the prophets made use of the propagation method of expectation to call people of their times and carried out their call and warnings and fulfilled their duties thereby.

3. Dispute (Homami, 2006)

According to Mofradat-e-Raqeb, dispute is utterance in the form of debate to defeat other party; in other words, it means to rush in order to overcome enemy (Ragheb Esfahani, 2011).

Dispute means:

1. To defeat adverse power and to lead it to the right way through reasoning (Tabresi, 1993 b)
2. To bring reason against reason
3. Tenacious dissention that is to say to throw a rope or twist it.
4. A fierce man, it also means to cut an opponent down (Ibid 1993)

There are many verses in this regard, some of which are as below:

Bethink thee of him who has an argument with Abraham about his Lord, because Allah had given him the Kingdom; how, when Abraham said: My Lord is He who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the west. Thus was the disbeliever abashed. And Allah guideth not wrong doing folk (Al-Baqarah 258).

He said: O my people! Bethink you, if I rely on a clear proof from my lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?

And O my people! I ask of you no wealth therefore. My reward is the concern only of Allah, and I am not going to thrust away those who believe Lo! They have to meet their Lord but I see you a folk that are ignorant.

And, O my people! Who would deliver me from Allah if I thrust them away? Will ye not then reflect?

I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen", nor say I: "Lo! I am an angel! Nor say I unto those whom your eyes scorn that Allah will not give them good Allah Knoweth best what is their hearts Lo! Then indeed I should be of the wrong doers.

They said: O Noah! Thou hast disputed with disputed with us and multiplied disputation with us; now bring upon Us that where with thou threatenest us, if thou art of the truthful.

He said: Only Allah will bring it upon you if He will, and ye can by no means escape

My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your lord and unto Him ye will be brought back.

Or say they (again) He hath invented it? If I have inverted it, upon me be my crimes, but I am innocent of (all) that ye commit (Hud 28-35).

Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth it? Say: Allah produceth creation, then reproduceth it. How then, are ye misled!

Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is he who leadeth to the Truth more observing that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye? (Yunus 34, 35)

There are some other verses in this regard (Al-An'am 76-81, Ash-Shu'ara 15-31, Al-Imran 61, Yunus 38).

The same has been observed in the Holy Bible: Behold now, I have ordered my cause; I know that I shall be justified.

Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost (Job 18, 19/13).

There are some other samples in this regard (Exodus 7/17, Isaiah 18/1, 1 kings 16-22/3).

4. Emotional Method (Homami, 2006)

Emotional method is another method used by the prophets for their call.

There are many verses in this regard:

O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil (Maryam 45).

Go, both of you, unto Pharaoh. Lo! He hath transgressed (the bounds).

And speak unto him a gentle word, that peradventure he may heed or fear (Ta-Ha 43, 44).

And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief, lewdness, and rebellion hateful unto you. Such are they who are rightly guided (Al-Hujurat 7).

There are some other verses in this regard. (Ash-shuara 107, Al-Araf 62, An-Nazi'at 17, 18, Maryam 42).

The same has been observed in the Holy Bible:

And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD (Exodus 29/8).

Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them (Genesis 21/50).

There are some other examples in this regard (JEREMIAH 36/48, Exodus 11, 13/32).

Considering the above and given the verses of the Holy Koran and the Holy Bible, we come to the conclusion that the holy prophets have made use of emotions, kindness and sensation in their propagation methods.

Conclusion

The heavenly prophets were sent all over the world throughout history. They fulfilled their conspicuous roles in the guidance and education of people. Each prophet completed his predecessor and proof of him. According to Al-Hadid 25:

"We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty".

It can be said that all prophets looked for a unique goal and each prophet's teaching and propagation method was commensurate with the time and place, thought and culture of the people. From among the divine prophets, Noah, Abraham, Moses and Jesus put at people's disposal some

books including individual, social orders and regulations and legal and ethical obligations commensurate with the conditions of time and environment, but parts of these books were lost or diverted literally and immaterially with the passing of time. For instance, the story of Death of Moses (Peace be upon him)(Deuteronomy 4-8/34), vilification of them, such as accusing David (Peace be upon him) of adultery with a married woman (2 Samuel 2-5/11), accusing the Prophet Lut of drinking alcohol and adultery with a married woman (Genesis 30-38/19) and the like. Meanwhile, according to Christians, the present Bible is not the book the Almighty revealed to Jesus as it contains reports attributed to some disciples of his. In addition to recommendation of drinking alcohol, drinking is considered as a miracle of the Jesus (John 2).

Yet, what was said above does not mean that the whole Bible is diverted. And as expressed earlier, the Holy Koran conforms to the Holy Bible in many respects. We therefore come to the conclusion that the Heavenly Prophets have been sent to guide man; and according to the Holy Koran, they complement each other in behaviors and propagation methods. And according to the Holy Bible and the Holy Koran, the prophets rose from deprived societies and poor families and after passing through meandrous ways and facing very sad events, they were able to create movements in their societies and created deep effects on man's soul and the human civilization and the environment around them to the extent that sometimes they created dazzling and brilliant breakthroughs for men. The lives of the Jesus and Muhammad (Peace be upon him) are two examples and men bow in respect before the revolutions created according to these two prophets' teachings. I hope that, one day in the future, man will make use of the prophets' achievements and deliver him from ignorance, aberrance, selfishness etc.

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