



## The nickname of the Prophet Jacob (as) as "Israel" in the Old Testament and its reflection in Islamic hadith and commentary

Mohsen Rajabi Qodsi<sup>1</sup>, Seyyedeh Farnaz Ettehad<sup>2</sup>

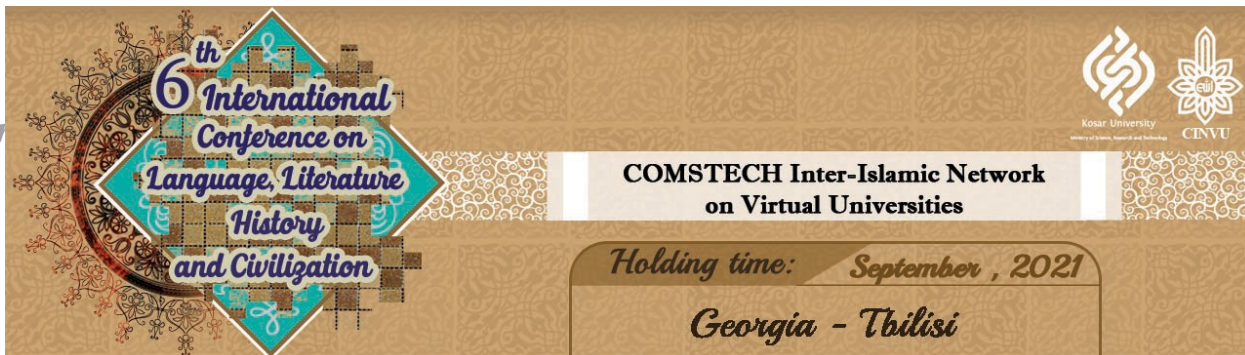
1-Assistant professor of Sciences and Cognitions of Holy Quran University

2-Master Student of Sciences and Cognitions of Holy Quran University

### Abstract

It is stated in the Old Testament: "And when he saw that he could not overcome him, he touched the sinew of his thigh, and forth with it shrank. .. And he said: What is thy name? He answered: Jacob. But he said: Thy name shall not be called Jacob, but Israel; for if thou hast been strong against God, how much more shalt thou prevail against men". The same story is reflected in Islamic hadith and commentary, and "Israel" is considered the title of Jacob. While according to the evidence in the Holy Quran, Israel lived before the Prophet Jacob and was one of the companions of the Prophet Noah (AS) in the ship. The use of the term "Jacob" twice as opposed to the 41 uses of the "Children of Israel" also emphasizes the difference between the two families. The present article, by studying Islamic traditions and interpretations, has shown that the document and text of the reports indicating that the Prophet Jacob was nicknamed Israel are weak and fake and are among the Israelites. He also finds other evidence in Jewish sources that show that Israel is a person other than the prophet Jacob

**Keywords:** Israelites, the House of Jacob, the Children of Israel, the presentation of narrations to the Qur'an, the titles of the prophets



## Introduction

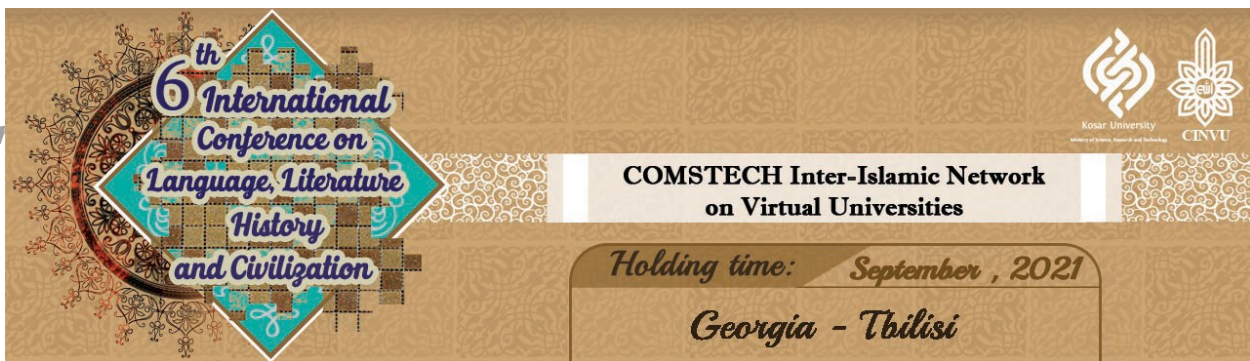
The Holy Quran often directly and indirectly criticizes the distortions and concealments of the People of the Book in the scriptures, especially in the stories of the prophets (2:79-49, 5:15, 4:46). And it forbids Muslims from blindly imitating the perverted and perverted groups of the People of the Book (3:100, 2:109). Despite the warnings of the Holy Qur'an and the Messenger of God, "Israel" has unfortunately been influential in the earlier historical, interpretive, hadith and cultural sources of Muslims (Sekhnini, 1390, p.102-107). For example, the false and fake contents of the Old Testament about Prophet Jacob (AS) have been repeated and emphasized in Islamic traditions (Mandor, 1439, p.126-148). The Holy Prophet (PBUH) warned the companions not to refer to the sources of the People of the Book indiscriminately and to evaluate the data of the sources of the People of the Book with the clear and bright expression of the Qur'an so as not to be surprised and confused: Umar ibn al-Khattab brought a book from the People of the Book to the Prophet and said: I have obtained a good book from some of the People of the Book. The Prophet (PBUH) was angry that Umar had ruled without investigation and said: "O son of Khattab, do you want to act in a disciplined and unruly manner in the matter of your religion, [in which case you will be perplexed and confused]?"! I swear by the One in Whose hand is my life, I have brought you (the Qur'an and Islam) clear and pure. In response to your question, the People of the Book may say the right thing and you may deny them, or vice versa, they may say the wrong thing and you may acknowledge it; "If Moses were alive, he would follow the Qur'an and me." (Ibn Abi Shaybah, 1409, vol.5, p.312). In the Holy Quran, the Prophet Jacob (AS) is mentioned 14 times. "Israel" is also used twice in the Qur'an. Until now, in Islamic hadith, commentary and culture, Israel has been considered the title of Prophet Jacob (AS) and these two personalities have been assumed to be one. The source of this fame is the influence of Islamic interpretations and narrations from Israel and the text of the Torah distorted by Jewish scholars. This article tries to show that in the expression of the Qur'an, Jacob and Israel are not one person, and the narrations that consider the two as one is weak in terms of document and text.

### **The story of the nickname of Prophet Jacob (as) to Israel in the Old Testament**

In the Genesis account, it is stated that Isaac (AS) had two sons named Esau and Jacob who were twins; He that came forth first was red, and hairy like a skin: and his name was called Esau. Immediately the other coming forth, held his brother's foot in his hand: and therefore, he was called Jacob. Esau was red-haired and his body was covered with hair, and he was called a hairy man. Esau becomes familiar with the desert and the fisherman, but Jacob is a simple man and does not have such skills; Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

As soon as Esau was born, Jacob became jealous of him, and on the day when Esau returned tired from the field to Jacob and saw him cooking pottage, he asked him to give him some pottage. And Jacob said to him: Sell me thy first birthright. He answered: Lo I die, what will the first birthright avail me? Jacob said: Swear therefore to me. Esau swore to him, and sold his first birthright. Exhausted and overwhelmed by some pottage, Esau sells his position to his brother Jacob!

Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am. And his father said to him, Thou seest that I am old, and know not the day of my death. Take thy arms, thy quiver, and bow, and go abroad; and when thou hast taken something by hunting, Make me a savoury meat thereof, as thou knowest I like, and bring it that I may eat: and my soul may bless thee, before I die. And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment, She said to her son Jacob: I heard thy father talking with Esau, thy brother, and saying to him: Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die. 8 Now therefore, my son, follow my counsel: 9 And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth. Which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her: Thou knowest that Esau, my brother, is a hairy man, and I am smooth: If my father should feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked. And she put on him very good garments of Esau, which she had



at home with her: And the little skins of the kids she put about his hands, and covered the bare of his neck. And she gave him the savoury meat, and delivered him bread that she had baked. Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son? And Jacob said: I am Esau, thy firstborn: I have done as thou didst command me: arise, sit 34 Book of Genesis and eat of my venison, that thy soul may bless me (Genesis, 27: 5-20).

Isaac had scarce ended his words, when, Jacob being now gone out abroad, Esau came, And brought in to his father meats, made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me. And Isaac said to him: Why! who art thou? He answered: I am thy firstborn son, Esau. Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his father's words, roared out with a great cry; and, being in a consternation, said: Bless me also, my father. And he said: Thy brother came deceitfully and got thy blessing. But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: My birthright he took away before, and now this second time he hath stolen away my blessing (Genesis, 27: 31-36).

Rebbeka became aware of this incident and asked Jacob to flee to "Haran" where Laban, Rebbeka's brother, lives. Isaac also asks Jacob not to take a wife from Canaan and to go to his uncle Laban and choose a wife from the daughters of his ancestors. As Jacob went to Laban, Isaac prayed that the blessings of Abraham and many of his descendants would reach Jacob.

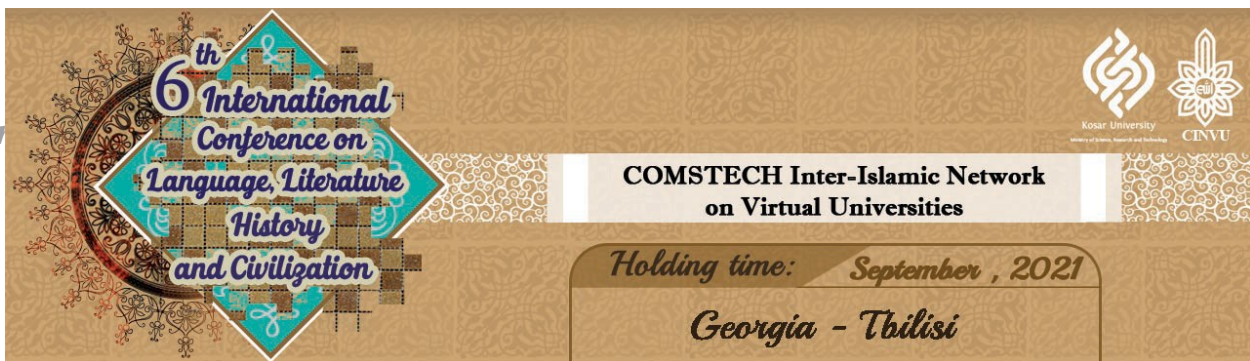
On the way to Haran, Jacob dreamed of Yahweh assuring him that he would protect him. When Jacob reached the land of the East, he saw a group watering their flocks. And when Jacob saw the presence of Rachel the daughter of Laban, watering the flock, he introduced himself to her. Rachel told her father, and Laban cherished her and asked her to shepherd and hire him for a time. Jacob, who had fallen in love with Rachel, Laban's youngest daughter, accepted that she would serve him for seven years (Genesis, 29:18). Laban deceived Jacob and Leah married his older daughter, who was visually impaired, to Jacob, and in response to Jacob's protest, he said: It is not customary for a younger girl to get married first, after serving Leah for seven days, then Rachel will be your wife and you will have to serve her for seven years (Genesis, 29:27).

Rachel was barren, and God made his fertile because of Leah. After three sons were born to Leah, and during the long adventures of Jacob, Leah also had a child; Out of jealousy, Rachel married Jacob to have a child. In this way, Jacob has many sons and daughters. After God remembered that he had barren Rachel, he answered her prayers for a son, and Joseph was born to her. After the birth of Joseph, Jacob decided to return to his homeland from Harran by the command of God. Especially the Lord saying to him: Return into the land of thy fathers and to thy kindred, and I will be with thee (Genesis, 31:3).

And it came to pass, when Jacob came nigh unto Canaan, that he divided himself into the company of Canaanites, that they might be safe from Esau. He remained alone; and behold, a man wrestled with him till morning. And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank. And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou bless me. And he said: What is thy name? He answered: Jacob. But he said: Thy name shall not be called Jacob, but Israel; for if thou hast been strong against God, how much more shalt thou prevail against men? Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place. And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul has been saved. And immediately the sun rose upon him, after he was past Phanuel; but he halted on his foot (Genesis, 32: 24-32). The contradiction and inaccuracy of this story with the teachings of the Qur'an and any common sense is obvious and does not need to be argued.

Israel is used twice in the Qur'an. For the first time in Surah Maryam, verse 58, "These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose When the communications of the Beneficent God were recited to them, they fell down making obeisance and weeping", which we find according to the verses "And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me\* The offspring of those whom We bore with Nuh Surely he was a grateful servant" (Isra': 2-3), Israel was one of the companions of Noah (AS) in





the ark. God Almighty, as He had blessed the prophets from the descendants of Adam Abu al-Bashar, has also blessed the descendants of Abraham and some of the companions of Prophet Noah (pbuh) in the ark, including the descendants of Israel, the "Children of Israel" (Baqarah: 40-47-122).

Care and deliberation in the text of verse 58 of Mary and the beginning of Surah Isra'- whose ancient name is "Children of Israel" (Ibn Abi Shaybah, 1409, Vol.1, P.310-325) - show that Israel is not the title of Jacob and lived before Jacob. If Israel is the same as Jacob, the descendants of Israel are the descendants of Abraham, and the repetition and turning of the descendants of Israel over the descendants of Abraham is superfluous, and there is no reason to emphasize it again. In particular, in the context of this verse (Maryam: 51-65) Ishmael is mentioned and in the previous context (Maryam: 41-50) Isaac and Jacob are mentioned (for the study of other sources who consider Israel to be non-Jacobite cf. Hammo, 1998, P. 303, 317-318, Hammo, 2000, p. 99-100, Qanim, 1991, p. 6, Lesani Fesharaki, 1397).

#### **Lack of faith in Israel after being saved from floods and storms**

The second and last place that Israel is mentioned in the Qur'an is verse 93 of Surah Al-Imran "All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Tawrat was revealed Say: Bring then the Tawrat and read it, if you are truthful". Israel forbade food on itself without divine permission and revelation! However, according to the teachings of the Qur'an, halal and haram are legislated only by the command of God, and no one, not even the prophets of God, can make anything legitimate or forbidden on their own (Tahrim: 1, A'raf: 31, Maedeh: 87), Therefore, if Israel was Jacob, he would never have forbidden anything to himself without God's permission.

According to the verse "It was said: O Nuh! descend with peace from Us and blessings on you and on the people from among those who are with you And there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them" (Hud, 48), it can be said that Israel, after accompanying Prophet Noah (AS) in the ark and salvation from the flood, was not like before and suffered from deviations that the issue of banning some foods by him is related to that era. This deviation gradually spread among his children, the children of Israel, and they turned to all kinds of oppression and corruption, and as a result, they deserved the "torment of God". In Surah An'am, God has stated the types of self-made prohibitions of the children of Israel and the Jews (An'am: 20, 118-119, 136-153).

#### **Other reasons show that Israel is not the title of Jacob**

##### **a. In Quran**

##### **1. The Jacob's house and the children of Israel**

In the Holy Qur'an, "Jacob" is used twice (Maryam: 6; Yusuf: 6) and "Israel" 41 times, and these two terms clearly indicate the difference between these two families (Lumière, 1999, p.9-16). Until the time of Zakaria (AS), he was one of the family and descendants of Jacob (AS) with "Jacob's family": "He said:" My Lord, my bones are tottering for me and my head is glistening with white hair, while I have never been grumbling in my appeal to You, my Lord! Yet I fear for my heirs after me while my wife is barren, so grant me goodly an heir from Your presence. who may inherit from me, and inherit from Jacob's house. Make him someone we can approve of, my Lord!" (Maryam: 4-6); "So Joseph told his father:" My father, I saw eleven stars, and the sun and moon; I saw them bowing down before me!" He said:" My dear son, do not relate your vision to your brothers lest they may lay some trap for you; Satan is an open enemy to man. Thus, your Lord is choosing you and teaching you how to interpret events, and completing His favor towards you and Jacob's house, just as He has already completed it toward both your forefathers Abraham and Isaac. Your Lord is Aware, Wise!" (Yusuf: 4-6). The children of Israel, the children and the family of Israel, instead of being thankful for the divine blessings, always blessed the unbelievers and turned to war with God and the prophets and the virtuous people, and thus chose to live in humiliation (Maryam: 59; Ma'idah: 64, 70 and 78); However, in the time of Jesus (pbuh) and with his teachings, a group of the children of Israel believed in him and were righteous (Saff: 14).

##### **2. The Qur'an emphasizes that Jacob is the son of Isaac and the grandson of Abraham**

There is a lot of emphasis in the Holy Quran that Jacob is the son of Isaac and the grandson of Abraham; This emphasis is in the Qur'an from before Jacob's birth until his death; When the angels of Lot's people announced the birth of Isaac to Abraham and his wife gave him the news of a clever lad (Dhariyat: 28), Following the good news of Isaac, God also gives good news to Jacob: "Our messengers came to Abraham with good news. They said:" Peace!"; he said:" Peace!", and immediately set about bringing in a roast calf.



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When he saw their hands did not reach out towards it, he felt uneasy with them and started to be afraid of them. They said: "Do not act afraid; we have been sent to Lot's folk. "His wife was standing by and she laughed, so We informed her about Isaac, and following Isaac, Jacob" (Hud: 69-71, cf. Ankabut: 27, Anbia': 72, Maryam: 49, An'am: 84); This is how the death of the Prophet Jacob (as) in Egypt is reported in the Qur'an: "Or were you present as death appeared for Jacob, when he said to his sons: "What will you serve after I am gone?" They said: "We shall worship your God and the God of your forefathers Abraham, Ishmael and Isaac: God Alone! We are committed peacefully to Him." (Baqarah: 133). It seems that this great emphasis and insistence of the Qur'an that Jacob is the grandson of Abraham and from the name of Jacob from birth to death is to clarify and expose the deviations created by the children of Israel who falsely claim that they are descended from Abraham! And for Jacob they have made twin brothers named Esau! And they have forged that after the wrestling incident, your name is Israel!

### 3. The Qur'an emphasizes that Abraham and Jacob were neither Jews nor Christians

The Qur'an emphasizes that Abraham was neither a Jew nor a Christian, but a Muslim and a Hanif: "Abraham was neither a Jew nor a Christian, but he was a Seeker [after Truth], a Muslim; he was no associator [of others with God]" (Al-Imran: 68). It is also emphasized that the children of Abraham, Ishmael and Isaac and his son Jacob were neither Jews nor Christians: "Or do you say that Abraham, Ishmael, Isaac, Jacob and their descendants were Jews or Christians?" Who is more unjust than someone who hides some evidence from God which he holds? God is not heedless of what you are doing" (Baqarah: 140). Because, Judaism and Christianity were formed after them and with the mission of Prophet Moses (AS) and Jesus (AS): "People of the Book, why do you argue about Abraham when the Torah and the Gospel were not sent down until after him? Do you not use your reason?" (Al-Imran: 65). Prophet Josef (AS) also considers himself a follower of the teachings of his fathers' Jacob, Isaac and Abraham: "I follow the sect of my forefathers Abraham, Isaac and Jacob. We may not associate anything in [our worship of] God [Alone]. That is part of God's bounty towards us and towards mankind; even though most men are not grateful" (Josef, 38); as stated in The Book of Sirach: "Moses was beloved of God and of mankind. He spoke the commandments to him face to face, the law of life and wisdom, to teach Jacob his commandments, and his commandments to Israel" and "Aaron's appointed ... and appointed him to keep the commandments of the law, to teach Jacob his testimonies, and to make Israel aware of the law of God" (The books of Old Testaments, The Book of Sirach, 1380, p. 583 and 585). According to the Qur'an and historical accounts, Moses and Aaron lived many years after the prophet Jacob and became a prophet: "A man from Pharaoh's court who was a believer and had been hiding his faith said: "What, will you kill a man for merely saying: 'My Lord is God'?..." Joseph brought you explanations before, yet you continued to suspect what he had brought you" (Mu'min: 28 and 34).

### 4. Josef and his brothers

Throughout Surah Yusuf, there is no trace of the names of Israel and the Children of Israel, but from the beginning of the story which begins with the dream of Josef Siddiq and he describes it to his father Jacob (Yusuf: 4) Until the end of the story, the word Jacob is always used, referring to Joseph and his brothers: "There were signs for inquirers in Joseph and his brothers" (Yusuf: 7), Not with the children of Israel, but with the title "Jacob": "Thus your Lord is choosing you and teaching you how to interpret events, and completing His favor towards you and Jacob's house, just as He has already completed it toward both your forefathers Abraham and Isaac. Your Lord is Aware, Wise!" (Yusuf: 6).

### 5. Jacob's will to his children

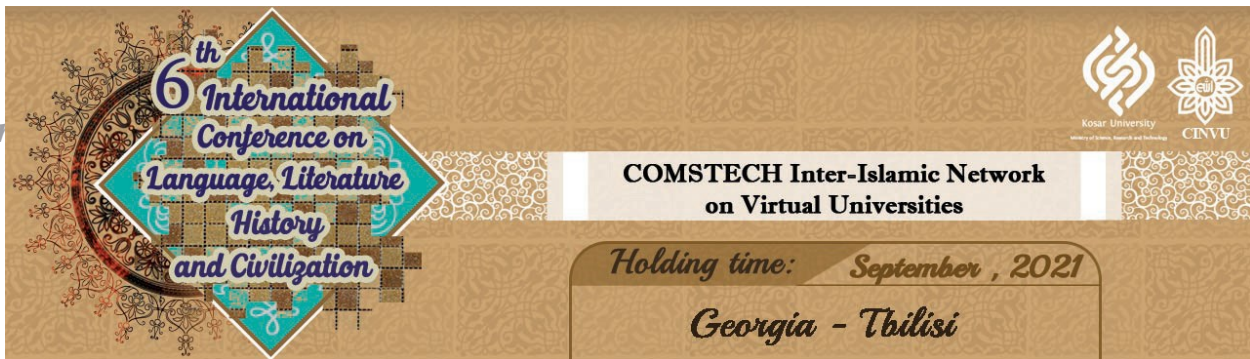
God has depicted the last moments of Jacob's life in the world, and perhaps the only prophet in the Qur'an who speaks so clearly about the moment of his death and mourning is Jacob (Baqara: 133). It seems that emphasizing the name of Jacob until the last moments of his life by mentioning his fathers, ancestors and family is the solution and foresight of the Qur'an. To dispel the suspicion that Israel is not Jacob at all and there is no connection between the two.

#### b. In Tradition

##### 1. Mention of the family of Jacob (AS) with the term "Jacob's house"

- Muhammad ibn Ibrahim ibn Issac from Ahmad ibn Muhammad Kufi Hamedani Bazzaz from Munther ibn Muhammad from Ja'far ibn Sulayman from Abdullah ibn Fadl from Aban ibn Uthman Ahmar from





Aban ibn Taqlab narrated from Sa'id ibn Jubayr, as narrated by Ibn Abbas: "When the famine came to the house of Jacob, he gathered his sons and said: I have heard that in Egypt they sell good food [corn or wheat] and its owner is a good man and he does not delay the people, go and buy food from him to give you He will do good, God willing. They packed up and went to Egypt and when they reached Yusuf (AS), he recognized them, but his brothers did not recognize him. Joseph asked them, "Who are you?" They said: The children of Ya'qub ibn Issac ibn Khalil al-Rahman" (ibn Babawayh, 1376, p.246).

- Hussein ibn Muhammad narrated from Ali ibn Muhammad from Ali ibn Asbat from Muhammad ibn Hussein ibn Yazid that I heard Imam Reza (as) in Khorasan said: "We are a family who inherited forgiveness from the family of Jacob and thanksgiving from the family of David" (Kulayni, 1407, vol.8, p.308).

- Does the use of the two terms "Bani Issac" and "Bani Israel" in the words of Ali (AS) indicate the difference between these two families? "So, consider the condition of the sons of Ishmael, the sons of Isaac, and the sons of Israel. Be careful in the case of their disunity and division at the same time that the emperors and emperors owned them!" (nahj al-balaqah, 1414, p.297). And finally, they were expelled from the inhabited lands from the banks of the Tigris and Euphrates, and from the green and green environments, and to places with little vegetation, without water and grass, where winds blow and places where life is hard and it is difficult to be deported.

## **2. Prophet Moses (AS) was the first prophet of the children of Israel**

If the children of Israel are the children of the Prophet Jacob, their first prophet must have been Prophet Josef (AS), who became a prophet after the death of Prophet Jacob (AS); While in the traditions, Prophet Moses (AS) is the first prophet of the children of Israel: "The first prophet of the children of Israel is Moses and the last of them is Jesus" (Ibn Habban, 1411, vol.2, p. 118-120; ibn Babawayh, 1362, vol.2, p.523).

### **c. In Jewish Sources**

#### **1. Renaming Ibrahim and Jacob (AS) in Midrash**

Midrash Rabbah is one of the oldest types of Midrash written between 300 and 500 AD. In this text, there are implicit references that indicate the distortion and displacement of the character of Israel and Jacob (AS):

- God addresses Israel and speaks of Jacob's ancestors and descendants: "But thou, O Israel, my servant, Jacob whom I have chosen, is of the seed of Abraham my Khalil; And I have taken you from the lands around the earth, that is, from Mesopotamia and its cities" (Midrash, 1961, p.404). Perhaps the Jews and the compilers of the Torah texts, in order to justify the renaming of Jacob to Israel, made it a matter of precedence in Jacob's ancestors. It is said that God chose a second name for Abram and Sarah after a while and considered the use of the second name obligatory and the use of the previous name a negative act!

-There is no need for your name to be Abram anymore, but your name must be Abraham after this. Has anyone violated the positive commandment if someone called him Israel instead of Jacob? [No, because] Jacob's name was not to disappear, but Israel should be his real name, while "Jacob" should be his secondary name. In any case, your name is Jacob, keep it, but Israel will also be your name. 'Jacob' will be your real name, while 'Israel' will be another name for you (Midrash, 1961, p.436).

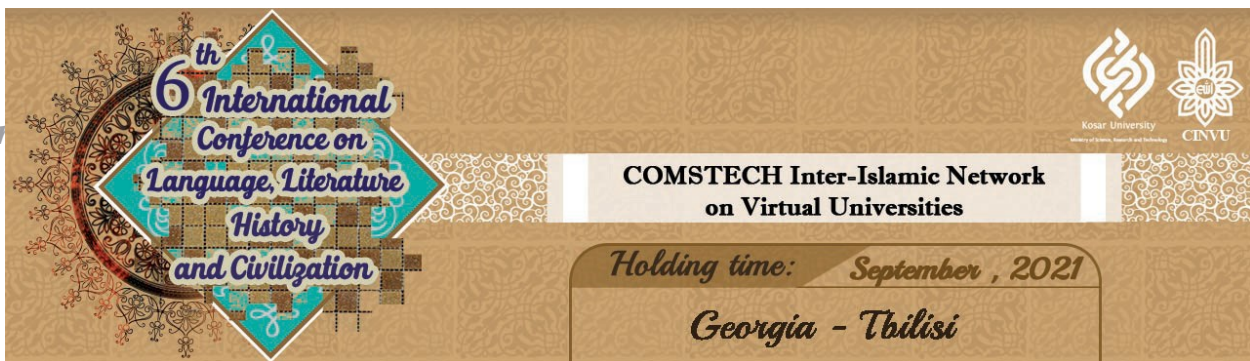
#### **2. The Family of Jacob and Israel in Second Law Books**

-There is evidence in the Second Book of Jerusalem based on the Bible that is noteworthy: The first book of the Maccabees states: "... The earth shook because of its inhabitants, and shame came upon all the house of Jacob." (The books of Old Testament, 1380, p.192).

- In the book of The Book of Sirach, Jacob and Israel are mentioned as two separate persons "... to teach Jacob his commandments, and his commandments to Israel" and "... to teach Jacob his testimonies, and to make Israel aware of the law of God" (The books of Old Testament, 1380, p.583 and 585).

- Another part of the book of Joshua ibn Sira speaks of an Israelite who was misled by Jeroboam. Since the distance between Jeroboam and Jacob is about 1000 years, it can be concluded with more certainty that Israel in this part of the text never means Jacob (AS): "But God never returns from His mercy, and does not erase any of His words. He does not deprive his chosen one of his children, and the generation that loved him does not destroy him, so he gave Jacob a survivor, and gave David a cheap root from him. Jeroboam the son of Nebat made Israel sin..." (The books of Old Testament, 1380, p.594).

### **d. In Barnaba Gospel**



Jesus (AS) has said about the children of Israel: “They boast themselves to be children of Abraham, and to possess the beautiful Temple. As God lives, they are children of Satan, and therefore they do his will: therefore, the Temple, with the holy city, shall go to ruin, in so much that there shall not remain of the Temple one stone upon another” (Gospel of Barnaba, 1907, chapter 189, p.99).

“If I work iniquity, reprove me, and God will love you, because you shall be doing his will, but if none can reprove me of sin it is a sign that you are not sons of Abraham as you call yourselves, nor are you incorporate with that head wherein Abraham was incorporate. .... (Gospel of Barnaba, 1907, chapter 208, p.105).

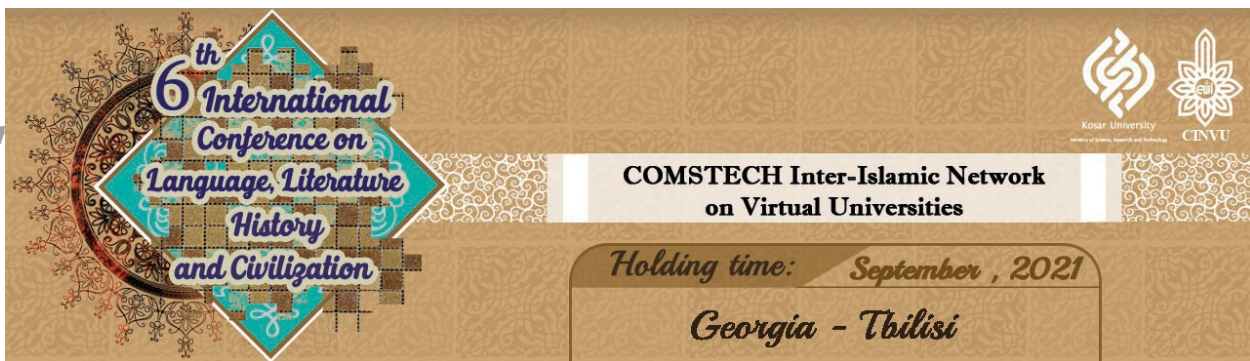
### **Weak news of the nickname of the Prophet Jacob (AS) to Israel in hadith sources**

1. Abu Muhammad Abdullah bin Hamed from Abu Saleh Khalaf bin Muhammad Ismail Khayyam Bukhari from Abu Abdullah Muhammad bin Ali bin Hamza Ansari from Abdul Rahman bin Ibrahim Damascus Dahim from Bashar bin Bakr Nafisi from Abi Bakr bin Abi Maryam from Saeed bin Amr Ansari from his father and he from Ka'b al-Ahbar had reported: “Jacob was called Israel of Allah; For when he ministered in Jerusalem, he was the first to come in, and the last to go out, and to light the lamps. Jacob used to turn off the lights in the morning, so he slept in the mosque one night, and when he saw that Jenny wanted to turn them off, he took him and tied him to the pillar of the mosque. In the morning, the people captured the jinn called the ‘Il’; Hence, Jacob was called Israel [the person who captured the ‘Il’] (ibn Babawayh, 1385, vol.1, p.44). Anthropologists have considered Abd al-Rahman ibn Ibrahim of Damascus as a fabricator and his hadith as a apocryphal tradition (Dhahabi, 1382, vol.2, p.546), Ka'b al-Ahbar is also one of the pioneers in quoting fake and Israeli hadiths (Dhahabi, vol.1, p.136).
2. Ahmad ibn Husayn Qattan narrated from Hasan ibn Ali Sukri from Muhammad ibn Zakaria Johari from Ja'far ibn Muhammad ibn Amara from his father, from Imam Sadiq (AS) who said: “Jacob and his brother Esau were twins, and because Jacob was born after his brother Issa, they named him Jacob. Jacob is Israel, and Israel is God's servant (ibn Babawayh, 1385, vol.1, p.44). The news document is weak due to the unknown Hassan Ibn Ali Sukri and Muhammad Ibn Zakaria.
3. Muhammad ibn Saleh ibn Hani narrated from Ibrahim ibn Ishaq al-Ghasli from Husayn ibn Amr ibn Muhammad Anqazi from his father from Asbat from Sudi: “Issac ibn Ibrahim Khalil married a woman and she became pregnant with two sons; during the delivery, a quarrel broke out between the two boys and Jacob wanted to leave Esau sooner. Esau said to her, "By God, if you come out of my mother's womb before me, I will kill your mother." Jacob took the heel of Jesus' foot and went out, so he was called Jacob. Although Jacob was older in his mother's womb, he was called Esau because he rebelled and left earlier. Esau was loved by his father and Jacob by his mother. Esau knew fishing.” (Hakim Neishaburi, 1411, vol.2, p.622). The document of this news cannot be examined due to the unknown narrators. Its text is also in accordance with the story of the Old Testament.
4. In other narration, it is mentioned without mentioning the document: “Isra’ means power, and ‘Il means God, so Israel means the power of God Almighty” (ibn Babawayh, 1385, vol.1, p.43).
5. Ali ibn Ibrahim narrated from his father from Amr ibn Shamar from Jabir from Imam Baqir (AS): “Jacob is Israel of God, the pure servant of God. He is the son of Isaac, the prophet of God, and Isaac, the son of Abraham Khalil, God” (Qomi, 1363, vol.1, p.340). The narration document is not reliable due to the severe weakness of Amr bin Shamar (Najashi, 1365, p.287)

In Islamic interpretations, different views are mentioned regarding the naming of Jacob to Israel, the source of which is not clear:

- Abu Mojlaz said: "Jacob, who was a strong man, hit an angel and got into a fight with him. The angel threw him to the ground and hit him in the thigh. When Jacob saw what had happened to him, he took hold of the angel and said, "I will not leave you unless you call me by name." The angel called him "Israel." Abu Mojlaz [in justifying it] says: Do you not know the method of naming the names of the angels as follows: Gabriel, Michael and Israfil” (ibn Monzar Neyshaburi, 1423, vol.1, p.289).
- Muhammad ibn Hassan Sheibani states in verse 40 of Surah Al-Baqarah: "The name of Israel was due to his great movement at night." (Sheibani, 1413, vol.1, p.129).





- Samarkandi has stated in verse 40 of Surah Al-Baqarah: “It is said that Jacob was called Israel because he was captured by an angel named ‘El. The story is that Jacob was traveling with his children and was walking a short distance behind the caravan. He, who was strong, was amazed. To test him, God sent an angel in the form of a thief. Jacob wanted to hit that angel and knock him to the ground, but he could not. This quarrel continued until sunrise. He fell to the ground for three days. And he was called Israel because he was taken captive by a jinn named Eil; According to the barrier, there was enmity between Jacob and his brother Esau, and Esau wanted to kill him. Jacob hid during the day and came out at night, so he was called Israel, who walked at night. It is basically Isra’ al-layl (night movement)” (Samarqandi, vol.1, p.74).
- Firouzabadi considers Jacob and Israel as Ajami (non-Arabic), some of whom have blamed themselves for their derivation, for example, saying that Israel is derived from Asr and Eil in Syriac: Esr means chosen and special, and ‘El means Allah. It has been said that ‘Isra means family and ‘El means family; Jacob is a prophet and his family and relatives are prophets.

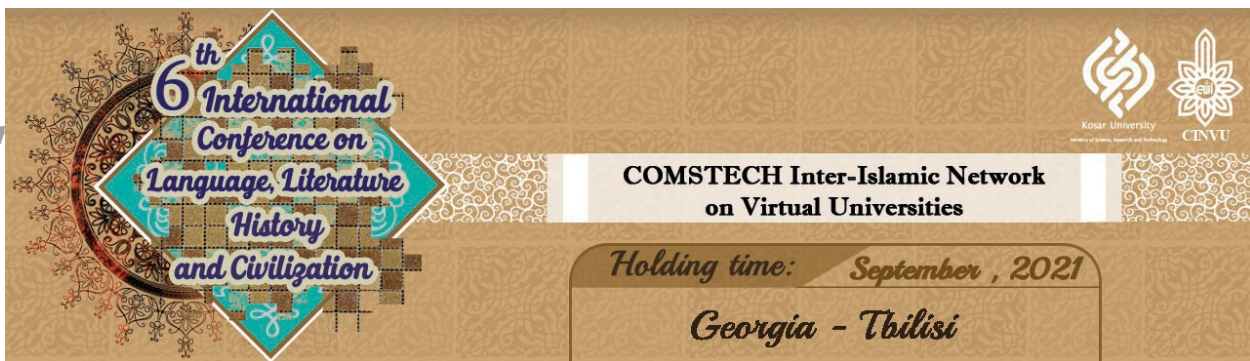
And they have said that Asr is taken from Esr and Il is the name of Satan; Jacob was called by this name because he was the custodian of Al-Aqsa Mosque or Masjid al-Haram, and he lit the lights for the worshipers and worshipers. A demon named ‘El turned off the lights. And when Jacob saw it, he took him, and bound him in a pillar, that the people might see him (Firuz Abadi, 1393, vol.6, p.43; cf. Ahmadi, 2006, p.65).

- Allameh Tabatabaie has quoted the following verse 93 of Al-Imran: "Jacob was called Israel because he fought hard in the way of God and was successful and victorious over it" (Tabatabaie, 1390, vol.3, p.345).

#### **Weakness of the document of traditions containing the use of the title of Israel for Prophet Jacob (AS)**

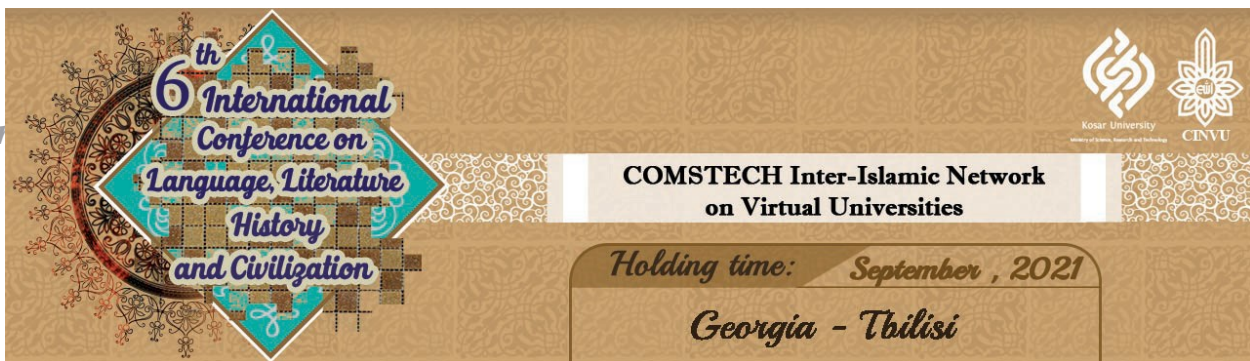
1. Yunus narrated from Abu Dawud from Abd al-Hamid ibn Bahram from Shahr ibn Hushab from Ibn Abbas that a group of Jews came to the Messenger of God and said: O Abu al-Qasim, answer what we ask of you because only the Prophet knows their answer. One of their questions was about the food that Israel had forbidden before the revelation of the Torah? The Prophet (pbuh) said: "I swear by the God who revealed the Torah, do you know that Israel [ie] Jacob was afflicted with a severe disease and his illness was prolonged, so he vowed to God that if this Heal the disease, forbid the best drink and food that he likes? The best food for him was camel meat and the best drink was camel milk (Tayalsi, 1419, vol. 4, p. 450). The tradition document is weak, because most archaeologists have weakened Shahr Ibn Hushab and have not cited the narration of Abdul Hamid ibn Bahram (Dhahabi, 1405, vol. 4, p. 372).
2. It seems that the narrators added Jacob to the text of the narration because of the fame of Israel and Jacob, as the name of Jacob is not mentioned in this narration: “‘Abdullah ibn' Abd al-Rahman from Abu Na'im from 'Abdullah ibn Walid from Bakr ibn Shahab from Sa'id ibn Jubayr from' Abbas narrated: The Jews came to the Prophet and said: O Abu al-Qasim, ... tell us what Israel ought to do Did he forbid? The Prophet (peace and blessings of Allaah be upon him) said: He suffers from pain in the arteries and found nothing but camel meat and milk to relieve the pain, so he forbade them ...” (Tirmidhi, 1998, vol. 5, p. 145).
3. Qays ibn Abi Issac quotes from Abiyya ibn Rabia from Ibn Mas'ud: "Elias is Idris, and Israel is Jacob" (Tha'labi, 1422, vol. 8, p. 158). In the falsity of this news, it is enough that Elias and Idris are two prophets and not one (Safat: 123; Maryam: 56); Therefore, it is also wrong to think of Israel and Jacob as one. On the other hand, the last part of the news is the word of Thalabi, not the words of Ibn Mas'ud; Because in the hadith and commentary texts before Thalabi, this section does not exist (Bukhari, 1422, vol. 4, p. 135; Ibn Abi Hatem, 1419, vol. 4, p. 1336).
4. Hafiz Barsi has reported: When the Roman king became aware of Mu'awiyah's decision to fight against Ali (AS), he asked them to send their most knowledgeable Ahl al-Bayt to him so that by examining them and referring to the Bible, it would be determined which One is more worthy of Muslim rule. Mu'awiyah, Yazid and the Commander of the Faithful sent Imam Hassan (AS) to him. The Roman king showed Yazid 113 idols representing the prophets, but he did not recognize them;





But Hassan (AS) recognized the first idol that was offered to him and it was like the moon, and said: This is the sign of Adam Abu al-Bashar .... Then another was presented and the Imam considered it a sign of Israel, which is the same as Jacob Hazin (Hafiz Barsi, 1422, pp. 134-135). The lack of a document and the falsity of its text and its incompatibility with the events of the caliphate of Imam Ali (AS) is obvious.

5. Ali ibn Ibrahim narrated from his father Hanan ibn Sadir from his father from Imam Baqir (AS) that Jacob wrote in response to the letter of the beloved of Egypt: From Jacob Israel, the son of Ishaq Nabiullah and the son of Ibrahim Khalilullah. But then I understood what you wrote: You bought my son and took him as your slave, it is a calamity for the children of Adam, just as Abraham's grandfather was thrown into the fire by the king of that time, Nimrod, but he did not burn, and God set fire to him safe and cool (Qomi, 1363, vol. 1, p. 350). The news document is weak because Hanan Ibn Sadir is weak and abandoned (Zahabi, 2003, vol. 2, p. 116; Asqalani, 2002, vol. 4, p. 17); The text of the news contradicts the statement of the Qur'an and is in line with Israel; Because there is no reference to Potiphar writing a letter to the Prophet Jacob (AS) in the Qur'an. Ishmael, on the other hand, is Zabihullah, not Isaac. Therefore, one cannot be sure that Jacob will be called Israel.
6. In an undocumented news item, quoting in Tohfat al-Akhvan, Imam Sadiq (AS) said about Job's illness: "Job's face became black, and there was a wound on his side, and he became hairless. On the second day, he became swollen, and he reached the bone...., And filth and blood flowed from it, ... [Job's wife introduced herself in this way to get help from people who did not know her] I am the son of Ishaq Safiullah, the son of Ibrahim Khalilullah, and the wife of Job, the prophet who suffered calamity! (Bahrani, 1413, vol. 4, p. 664). Due to the omission of the chain of transmission and the opposition of the text of the narration to the narration of the Qur'an and the authentic hadiths, and its harmony with the distorted contents of the Old Testament, it is not possible to believe that Jacob was called Israel. Imam Baqir (AS) has said: "Job, in spite of all his troubles, did not find any stench in him; Do not turn ugly; Not a tip of a pen of blood and dirt came out of him; Whoever saw him did not find him dirty; And whoever came to him was not afraid of him; And he left no worm anywhere on his body ... The people who withdrew from Job were only because of his poverty and inability to do so, and the people did not know what help and relief he owed to his Lord" (Ibn Babawayh, 1362, vol. 2, pp. 399-400).
7. Hasan ibn Abdullah ibn Saeed Askari from Abu Hussein Nasabah Muhammad ibn Qasim Tamimi Saadi from Abu al-Fadl Ja'far ibn Muhammad ibn Mansour from Abu Hakam Muhammad ibn Hashim Saadi narrated that Obaidullah ibn Abdullah ibn Hassan ibn Ja'far ibn Hassan ibn Ali from Imam Musa ibn Ja'far (AS) Asked about what is said about the children of Ephesus, the Imam said: "God created twelve tribes from the children of Israel, who are the same as Jacob ibn Isaac ibn Abraham, and placed prophecy and the Book in them. He also published twelve genealogies of Hassan and Hussein, the two sons of the Commander of the Faithful (AS) and Fatima, the daughter of the Prophet of God. Then Imam Kadhim (AS) named the twelve sons of Israel as follows: Rubil ibn Jacob, Shimon ibn Jacob, Judah ibn Jacob, Yashajar ibn Jacob, Zilun ibn Jacob, Yusuf ibn Jacob, Benjamin ibn Jacob, Naftali ibn Jacob and Dan. Abu al-Hasan al-Nisabah has overthrown three of them (Ibn Babawayh, 1362, vol. 2, p. 466). The document of this narration is weak due to the unknown of its narrators: Hassan ibn Abdullah, Ja'far ibn Muhammad ibn Mansour and Abu Mahkam Muhammad ibn Hashim Saadi.
8. Ali ibn Asim Kufi went to Imam Hassan Askari (AS) in the military barracks [Samarra], the Imam said: "'O Ali, sitting on the floor where many prophets, messengers and imams have been sitting, would you like to see the signs of the prophets and messengers and the righteous Imams who have stepped on this carpet?" I said: Yes, my lord, and I saw the place of the steps and their sitting place in that mat. So, he said to me: "This is the footprint of Adam and his place of sitting, ... and this is the work of Jacob, Israel ... and this is the sign of Alexander the Great ..." (Bahrani, 1413, vol. 7, pp. 594-595). This news cannot be cited due to lack of document and weak text.
9. Abu Zakaria Anbari from Muhammad ibn Abd al-Salam from Ishaq from Amr ibn Muhammad Anqazi from Israel from Samak ibn Harb from Ikrimah, which Ibn Abbas has said about (Maryam:



41): The prophets were from the children of Israel except ten: Noah, Saleh, Hud, Lot, Shoaib, Ibrahim, Ishmael, Isaac, Jacob and Muhammad; And no prophet had two names except Israel and Jesus, who is Israel, Jacob, and Jesus Christ" (Hakim Neyshaburi, 1411, vol. 2, p. 405). Some have considered Samak ibn Harb as weak (Dhahabi, 1406, p. 95). Based on the above narration, it may seem plausible that Israel is the title of Jacob, just as Christ is the title of Jesus (Al-Imran: 45, Nisa: 157), And Ahmad is another name of Prophet Muhammad (PBUH) (Saf: 6; Parties, 40), but if Israel was the name or title of Prophet Jacob (AS), there should be a parallel for it in the Holy Qur'an, such as the reference To "Khalil" for Ibrahim Khalilullah (Nisa: 125), and "Taklim" for Musa Kalimullah (Nisa': 164), or "Dhal-Nun" (Anbia': 87) and "Sahib al-Hot" (Qalam: 48) For Younis the Prophet (Safat: 139-148).

10. Abu al-Hasan Muhammad ibn Amr ibn Ali ibn Abdullah Basri Baylaq from Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jablah Waez from Abu al-Qasim from Abdullah ibn Ahmad ibn Amir Ta'i from his father from [Imam] Ali ibn Musa al-Reza (AS) from his noble father Musa ibn Ja'far narrated from his noble father Ja'far ibn Muhammad from his noble father Muhammad ibn Ali from his noble father Ali ibn al-Husayn from his noble father Hussein ibn Ali (AS) that: "'Ali ibn Abi Talib (AS) was in the Grand Mosque of Kufa when a man from the Levant stood up and said: O Commander of the Faithful, I have questions for you. The Imam said: Ask in order to understand something, not so that your goal is to harass ... The Syrian man asked, "Who are the most esteemed people in terms of lineage?" The Imam said: Sadiq Allah Yusuf bin Jacob Israel Allah bin Ishaq bin Zabih Allah bin Ibrahim Khalil Allah. His next question was about six prophets, each with two names? The Imam replied: Joshua ibn Nun, who is Dhu'l-Kufl, Jacob, who is Israel, Khidr, who is Halqiya, Yunus, who is Dhu al-Nun, Jesus, whose other name is Christ, and Muhammad (PBUH), whose other name is Ahmad (Ibn Babawayh, 1378, vol.1, p. 241). Parts of the text of the narration do not agree with the Holy Quran and are fabricated, because, Ishmael is Zabihullah and not Ishaq; Khidr, who is described in the Qur'an as "Abd Saleh" (Kahf: 65), is not a prophet.

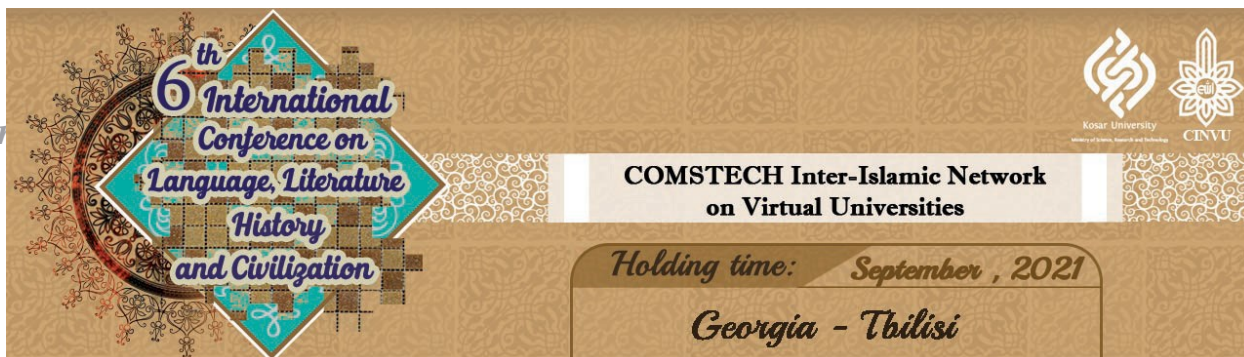
According to the following news, Israel is a person other than the prophet Jacob:

Muhammad ibn Yahya narrated from Ahmad ibn Muhammad or others, from Ibn Mahbub from Abdul Aziz Abdi from Abdullah ibn Abi Yafoor from Imam Sadiq (AS): When Israel eats camel meat, it causes pain in the pelvis. That is why he forbade camel meat, and this was before the revelation of the Torah. When the Torah was revealed, he neither forbade it nor ate it (Kolayni, 1407, vol. 5, p. 306). The last part of the text of the hadith is incorrect, because if Israel is the title of Jacob the Prophet (PBUH), Jacob (PBUH) did not witness the resurrection of Prophet Moses (PBUH) and the revelation of the Torah. Therefore, Israel is a person other than Prophet Yaqub (AS) who lived before Prophet Moses (AS) and had a large family. Because Prophet Moses (pbuh) saved his children and descendants, namely the children of Israel, from the evil and oppression of Pharaoh ('Araf: 104-105).

### Conclusions

Despite the warnings of Islamic scholars about the influence of the Israelites and their fabrication, the story of the birth of the Prophet Jacob (AS) and his nickname of Israel has been reflected in Islamic hadith and commentary. While according to verses 2 and 3 of Surah 'Isra / Children of Israel and verse 58 of Surah Maryam, Israel was one of the believers in the Prophet Noah (pbuh) and one of his companions in the ark, which later led to intellectual and ideological deviations in him so that He forbade some divine law (Al-Imran: 93), and this practice continued in the children of Israel and led to widespread changes and distortions in Judaism and Christianity. Therefore, "Israel" is not the title of Jacob the Prophet, and the narrations that consider these two as one are weak and incorrect in terms of document and text; Also, the two uses of "Jacob" distinguish this family from "Israel", which is used 41 times in the Qur'an.

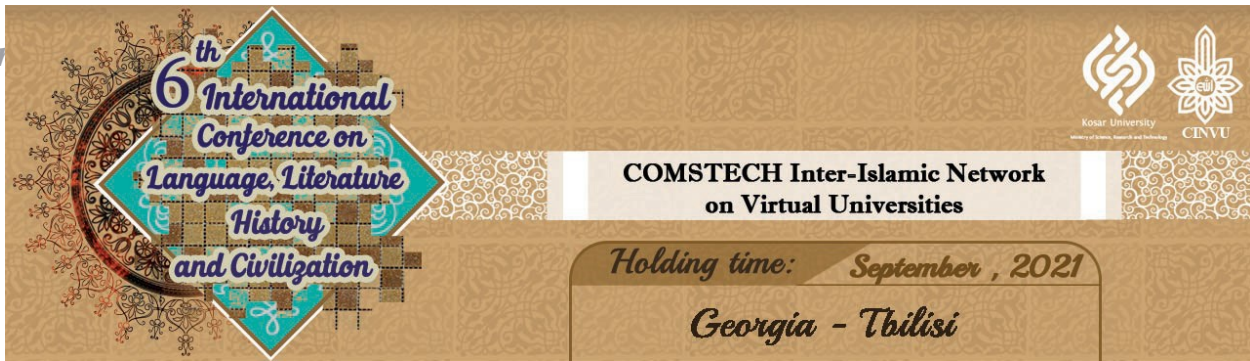




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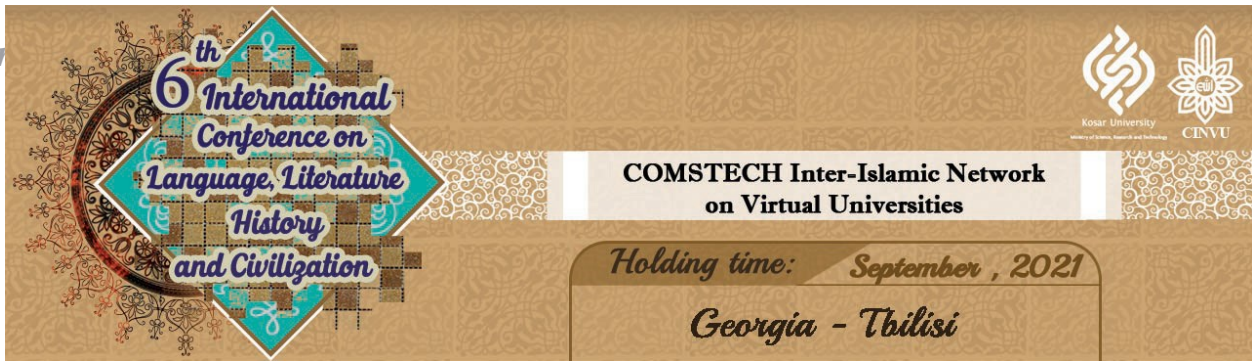


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