

A Brief Analytical Review of the Torah, Psalms and Gospel

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ABSTRACT

This article presents an extensive collection of Torah, Psalms, and Gospels as a research and analytical overview. The style of this research paper will be narrative. By reviewing the literature, it has been found that the study of human history is actually the story of the rise and fall of nations. It is known from authentic sources that in different periods of history, man has been remembering his Lord in one form or another; even today, there is no corner of the world where the traces of religion are extinct. Rather, the renaissance of religion is felt in this century. Today the world is in a state of indecisiveness by adopting all the isms and systems of life and is eager to listen to the divine message to satisfy its heart. This is the reason why religious revival movements are gaining influence in Europe and the Western world. Adherents of the world's leading religions claim to have one or more divine books that describe to some extent the basic teachings of their religion. It is generally said that all religions have good things, moral teachings, so all these religions are correct. The Holy Quran explains the true truth in response to this assumption. "In the beginning, all people were on the same path. (Then this state did not remain and differences arose) Then Allah sent the Prophets who gave good tidings of righteousness and warned of the consequences of unrighteousness, and sent down with them the Book of Truth, so that they might distinguish among people about the truth. Differences had arisen, let him judge them – (and the reason for these differences occurring was not that the people were not told the truth in the beginning. No) the differences were made by those who were given the knowledge of the truth. After following the clear instructions, they left the truth and took different methods simply because they wanted to abuse each other, so those who believed in the Prophets, Allah, by His permission, showed them the way to the truth, about which the people differed. Allah guides whomever He wills.

Keywords: Torah, Psalms, Gospel, Analytical Study, Scriptures, Christianity, Judaism, Prophets

INTRODUCTION

The general utility of the book is to enlighten the consciousness and understanding of man. With this characteristic, if the attributes of inspiration and revelation are added, then this book determines the purpose and direction of life of a person. As if it increases the importance and position of the book compared to revelation, no matter how carefully the human sciences are compiled, there is always the possibility of change. The reason for the continuity of these teachings lies in the pages and books presented by Allah Ta'ala. The source of books is revelation, and just as a word becomes special for one of its different meanings for a higher and superior meaning, in the same way, this word of the book came to be spoken specifically for the book of God. So this usage is known since ancient times. The Jews used to call each of the scriptures of the prophets Safar, which means the book. The Christian translators named these books as the Bible, which also means book in Greek. Similarly, the word Scripture was used for these scriptures, which means book in Latin. Therefore, the word Kitab is not a new use for Kitab u Allah.

The practical form of moral values and orders preserved in the book are the guides without which the book remains a collection of lifeless letters. The sentences written in the books get the life of ideas from these leaders. Without acknowledging the relationship between the Book and the Messenger, believing in the Holy Books and Books is a futile effort. The relationship between the Book and the Messenger is truly inseparable. Man needs both equally for guidance. For the establishment and stability of the intellectual and practical system, that man wants to establish, and for it to always remain in its correct form, it is indispensable that always with both the Messenger and the Book. His relation remained intact.¹ In the Holy Qur'an, Allah Ta'ala also recorded the seal of authenticity on this matter and said:

We have sent to you a Messenger as a witness against you as We sent a Messenger to Pharaoh.²

"(O people of Makkah), just as We sent (Moses) as a prophet to Pharaoh (in the same way) We have also sent to you (Muhammad) a messenger who will be a witness against you."

❖ PREVIOUS INSPIRED BOOKS AS A BRIEF REVIEW:

The descent of the Book of Allah is equivalent to the evolution of humanity and civilization in history, because man was passing through many stages with his understanding, which is the reason for improving not only his culture but also his knowledge and art. There, Allah's Shari'ah has been given according to the gradual evolution of the human mind and human society. Until the human being became eligible for the perfect Sharia and the perfect book. Until that time, he was not given the perfect Sharia and the perfect book, but the book was given according to his circumstances and his needs, but this book was originally not in accordance with this perfect Sharia and It was a part of that perfect book that was predestined for him in God's scheme, because the teaching given by the

Prophets of Bani Israel is not different from Khatam al-Anbiya Muhammad Rasulullah sallallahu alayhi wasallam, but it was a part of the same teaching which was suitable for their times and their conditions, as well as the Torah and the Gospel of the Holy Quran. There are no separate things, but these were the pages of the same perfect scripture that were revealed to the ummahs before the last ummah. In this way, as if all the heavenly books are different chapters of the same divine book, they have perfect harmony and harmony in their origin and nature. If there had been no mixing and distortion in the Torah and the Gospel, there would not have been any difference between their teaching and the teaching of the Qur'an except for the summaries and details and the beginning and completion. The scriptures are the beacons of knowledge and knowledge and the leaves of the same tree of happiness ³accordingly; the introduction of these books and their evolution with human thought will be described.

Torah: The Torah is a part of the current Old Testament. "The popular Old Testament includes 39 books, but Jewish scholars have counted them in 24 books and connected them in three series, which are explained below:

(Series 1): The Torah, also called the Law. It includes five Asfar ie books. Takween, Exodus, Ahbar, Numbers, Torah Muthanna.

(Second Series): Prophets including Joshua, Judges, Samuel I and II, Kings I and II, Isaiah, Jeremiah, Ezekiel and the twelve Minor Prophets.

(Third series): Katim among them are Psalms, Proverbs of Solomon, Job, Dawat, Book of Jeremiah, Ecclesiastes, Isaiah, Daniel, Urza, Nehemiah, Days 1 and 2." ⁴

Among them, the Torah is attributed to Moses (a.s.). The Jews believe that Yahweh blessed Moses with two types of laws. One was the revelation that was given by writing on the stone, it is called Torah Kitab, that is, written revelation. Later, these tablets were copied verbatim into the Torah. The second revelation, which though of equal importance, was poured into the ear of Hazrat Musa only, was given the name of Torah Shabalifah, i.e. linguistic revelation. These laws were for the special clarification of the written laws that Yahweh did not reveal written commands to follow in the Revelation. It was the job of the rabbis to explain the commands of the Torah and to formulate these specific laws as well. ⁵

As far as the Torah is concerned, the collection of five books is called the Torah, the term "Isfar Khamsa" is also used for it. In Jewish writings, these books are collectively called Sharia or Torah. The Hebrew word "Torah" means "guide" or "guidance".⁶

The Torah is historically the first revealed book among the inspired books, while his own style of writing is inviting, there is also a special kind of connection in his subjects, which William writes in one of his essays as follows:

"It is a collection of many sequential units: genealogy, cosmology, family interpretations, graces, orders, statues, laws, construction documents, etc. Apart from this formal difference, there are also meaningful differences in lessons. The writing begins with the birth of the world, progresses to the special event of the Exodus, the sojourn at Mount Sinai, the animal experiences, and ends with the counsel given by the leader in the wilderness of Moab. Furthermore, beneath each individual narrative unit, there is often specialized writing to which the reader is drawn as a disjointed and secondary aspect. This "disorganization" is in front of us today in the form of a very complex synthesis in the form of different stages in the pattern of Asfar Khamsa.⁷

While the sequence of Asfar Khamsa describes the individual structure of the five books, it also contains the events and styles that were in accordance with the needs and demands of that period. According to the human understanding of the era, it was revealed in the form of the Torah. It seems that in this stage of thought, "Sahr" was a permanent science and art in the Egyptian sciences and arts, and for this reason, the rank of Sahrin was very high among the Egyptians. It was believed that he had great influence even in the royal court and was referred to in war and peace, birth and death horoscopes and in important official matters and his satirical results were given great importance. Even in religious matters, they were given an important place. They had a religious belief in magic and believed it to be influential in their religious life, and in view of this belief, they also learned and taught it.⁸

At the time of the revelation of the Torah, the predominance of magic in the human thought level required that teachings be presented to it in accordance with it. This is the reason why Hazrat Musa (a.s.) was blessed with miracles moment by moment so that this people who had become cowards under the shadow of slavery could clearly see and understand the signs of God and submit their thoughts to God. Hazrat Abdul Rahman Siwaharvi writes in this regard:

"Centuries of living in slavery and being engaged in menial services had caused the children of Israel to lose their virtues, and while living among the Egyptians, their intellect and senses had been suspended by their intellectualism and idolatry. That they were waiting step by step for some "charisma" in the divine monotheism and divine authorities and without it there was no place for belief and recognition in their hearts, so only two for their guidance and development. There could have been situations, one of which was that they were persuaded to accept the truth only through different methods of understanding and like the ummahs of the earlier Prophets, the demonstration of "Ayatullah" (miracle) was presented only on special and important occasions coming and the second case was that spiritual power should be demonstrated as soon as possible to correct their centuries-old ruined condition. In addition, along with the teaching of truth and righteousness, God Almighty's signs of "miracles" repeatedly strengthened their ability to accept and submit. Therefore, in view of the backward mentality and the state of destruction of this nation, God's expediency reformed them. The same was adopted for training.⁹

Thus, this moment of human thought required miracles and extraordinary affairs. Similarly, in this era, the miracles of Moses (a.s.) are found in large numbers, which were preserved in the Torah and were made a guide for the Israelites.

Zabur: Louis Al-Malouf in Al-Manjad as "angel, group, and book" writes the literal meanings of Zabur.¹⁰ While Maulana Raghīb Isfahani has discussed it in detail. You write three meanings of the Psalms:

Al-Zubarah is a great piece of verse from Al-Hadid Juma Zabur. In addition, it is said that Al-Zubarah is from the poetry of Juma Zabur and Istar for Al-Mujza and the whole book of Ghaliz-ul-Kataba is Yaqaal Lah Zabur and Khas Al-Zabur in the book of Al-Manzil Ali Dauda, peace be upon him.¹¹

Al-Zubrat is called a big iron rod and its plural is Zabur and sometimes the word Zubara is said on a bunch of hair, its plural is Zabur, and as a metaphor, something that is cut into pieces is called Zabur. The book which is written in bold and thick letters is called Zabur, but the word Zabur in other words is reserved for this heavenly book.

The book of Psalms in the collection of scriptures is actually consistent with the central idea of the Bible, because praise to God, thanksgiving to God, faith, hope, repentance for sin, faithfulness to God, God's help, these are the big concepts of the Holy Bible. All of them are echoed in the Psalms. In this book the Psalms were written and collected for use in worship. The book of Psalms became the book of psalms or prayer books previously used in the temple in Jerusalem.¹²

The Psalms are not divided into pages or books like the Torah, but are the longest book in the Holy Bible. The introduction of the Psalms in the Holy Book published by the Bible Society is written as follows: "The Psalms" are the longest book in the Holy Bible. It includes songs of praise, prayers asking God for help and poems expressing trust in God. The psalms express every possible human emotion, such as joy, doubt and belief, pain and consolation, hope and despair, anger and complacency, revenge and willingness to forgive. These psalms are rare examples of prayer and praise and invite all to share with God in every part of their lives."¹³

For the guidance of the Bani Israel Rushdo 'asal and basis; There was the Torah, but in view of the circumstances and events and the changes of the times, Hazrat Dawood was also given a psalm by God, which was sent for the growth and guidance of the Israelite group while staying within the laws and principles of the Torah. Therefore, Hazrat Dawood (A.S.) revived Shariat and Musawi. He guided the Israelites, was satisfied with the light of revelation, and quenched their thirst for divine knowledge. The psalms were filled with songs of God's praises, and Allah had given Dawud (a.s.) such a voice and such a beautiful melody that when he recited the psalms, the jinn and humans, even the animals and birds, would be in a state of ecstasy.¹⁴

In short, the era of the revelation of the Psalms is the era in which the children of Israel had understood the basic commands and beliefs, and now there was a need for this polite supplication

and spiritual attachment which is the destination after these commands, that is why the Psalms are included in the Psalms. The style of poetry is the expression of the natural desire of man because this style used to attract him towards himself and it was also the main means of attaining closeness to Allah Almighty.

Gospel: The Gospel is the last inspired book of the series revealed to Jesus. At the same time, it is a fact that the revelation of the Gospel took place in the form of the completion of the Law of the Torah, that is, after the revelation of the Torah, the Jews had created all kinds of errors in the right religion. invited them to avoid these errors, and thus fulfilled the duty of completing the Torah, and the forgotten message of Hazrat Musa (AS) was reminded by Hidayat Isa (AS) among the children of Israel, and through the fresh rain of mercy, this dry field was revived life-giving. Moreover, Jesus is the greatest herald and evangelist of the Lord of the Universe, Muhammad ﷺ, and there is a special connection and territory between the two holy prophets in both the past and the future.¹⁵

The word "Euangelion" means "good news" which came to Urdu from the Arabic language¹⁶ in the context of the meaning of the Gospel in Arabic, Allama Zubeidi writes:

Al-Anjeel Kal Kitab Maktoob Wafar-ul-Sawtar, that is Affil Min Al-Najl.¹⁷

"Injeel is on the weight of Apfel, and the Gospel is a book that has many lines."

In a fluent narrative style, a narrative style that continues to describe historical events. In a detailed discussion of New Testament style of address, Lewis writes:

The Gospels have a literary character all their own; they are sui generis. There is not another book or group of books in the Bible to which they can be compared. They are four and yet one in a very essential sense; they express four sides of the one

"The Gospels have their own literary characters, which are sui generis. There is no difference between the Gospels in the Holy Book. These are four books but they are basically one: they explain the four aspects of Hazrat Masih. We refer to the writers of the Gospels, their idea was actually to make the next generation at least familiar with the life of Christ. Reading these writings, in historical context, his work is commendable." ¹⁸

Narrative style is the common and dominant style of address in all four Gospels, which is related to prose in literature. In addition, prose is a term used for many forms of narrative and expository literature. Historical events about people. Prose is usually used to describe. It can also include dialogue. Most of the Holy Bible is written in prose. Prose in the Holy Bible is a common form of storytelling.¹⁹

The styles and orders described in the Bible are a reflection of the intellectual and intellectual level of the Israelites, which includes prose style and dialogue. Through dialogue, Allah Almighty not only

teaches the style of speech, but also attracts people to the teachings contained in it. This is the reason why in the last period of the Bani Israel, the orders were explained to them through this genre, similarly when we take a brief look at the previous three books, we get a good sense of the evolution of human thought along with the connection and continuity in them. Wherever teachings were revealed according to human thought, human thought was set on fire through these inspired teachings and every coming book has prepared human thought for the next book. Dr. Mahmood Ahmed Ghazi has expressed the following in this regard:

"When it was intended to discipline the Jews, who were a stubbornly rebellious nation, they were given the same type of commandments that comprise the Torah. When the Jews, after many thousands of years of deviation, adopted a style, in which there was a lot of emphasis on the outward aspect of the law, but not on its spirit. They used to follow the rules of the Sharia outwardly, but they lost the real spirit of these rules and their real purpose. In contrast, Jesus taught Christians that it is necessary to follow the spirit of the law along with the outward words. At first, he left the external and partial commands of the Shariat and finally canceled the whole Shariat and started following only the inner part of the Shariat. Like Hazrat Dawood, (peace be upon him) when materialism prevailed in the world and the relationship with Allah became weak, there was a need to rebuild it. Prayers were offered on this occasion so that the weakened relationship could be re-established".²⁰

Al-Quran Hakim: Therefore, the last link of the Divine Book, Al-Qur'an Al-Hakim, is also Al-Kitab. The revelation of Holy Qur'an is the last link in the history of inspired books. This is the reason that its style of thought is the comprehensive and eloquent style of all books, that is, the Qur'anic style of narration has neither the mere meaning of poetry nor the harshness of prose. Logic, in accordance with the thoughts and environment of the addressee, it is magic narration that captivates both the heart and the mind. This is the proof of its inspiration. By bringing him into the circle, he filled both of them with enthusiasm and enlightened the dullness of intellect and consciousness with the lust of love and passion.²¹

When the mind of man was able to understand and interpret these comprehensive and general laws, then the detailed and principled regulations were conveyed to him, otherwise it would have been impossible for him to handle the Holy Word without this development. As a result, the Holy Qur'an is such a word that does not need any external support to explain its demands. There are some commands in the holy Quran and besides, eternal principles have been given for the rest of the life. So that in every age the Ummah, according to the requirements of its own era, in the light of these principles and while living within their four walls, formulates partial laws for themselves. The rules will be changed as necessary.

Despite this principled style of the Holy Qur'an, its effectiveness is captivating the human heart, with the growth of human thought, its nature has been addressed, its inner strings have been teased so

that it becomes its own. Being able to become a perfect model by embedding it in oneself. Syed Qutb Shaheed writes about the style of the Holy Qur'an while pointing to this characteristic:

"This advice is to revive your hearts. It cures your hearts of diseases and diseases, and it removes the wrong concepts that have accumulated in your hearts and minds, the intellectual perversion that is in them. Removes, relieves from surprise and worry, fills hearts with health, wellness and the wealth of faith, shows the way to faith and security and gives faith to those who are fortunate enough to believe and There is salvation from misguidance and punishment. "²²

The Qur'an Hakim, the eternal book, has reached the highest standard of human thought in its teachings and style. It is the miracle of the Holy Qur'an that it will continue to guide humanity until now, and it has spoken more than human thought so that people continue to understand it while challenging their thought, yet its mysteries and mysteries will not diminish.

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