

Biblical Perceptions About the Prophet Lot (Peace Be Upon Him)

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Abstract

The reader of the Torah carefully finds in it a great similarity with the stories of the prophets, which reinforces his belief that it was not altered, but when he reads its contradictions with the Qur'an, he knows that it was hurried, and among those stories is the story of the Prophet Lot in the Torah, which is one of the most exciting stories of the prophets ever. Due to the similarity of some details of this story with the story that was mentioned in the Qur'an, but it contains other shameful details regarding the morals of a prophet who was sent by God to a people who commit immorality. Lot in the Torah under the title (**Biblical Perceptions about the Prophet Lot "peace be upon him"**)

Introduction

Lot is a Hebrew name meaning "cover" or "cover". He is a prominent figure in the Bible because of his relationship with Abraham, the friend of God, and his companionship. Lot is the son of Haran, Abraham's younger brother. He was born in the city of Ur of the Chaldeans, and when his father died in Ur, he became in the care of his grandfather Torah, so he emigrated with him and with his uncle Abram and his wife Sarah went to Haran, until Torah died, so he moved with his uncle Abram to Canaan, so Lot was accompanying his uncle Abram and Sarah Hitt during their descent to Egypt to escape the famine in Canaan, and after returning from Egypt Abram and his group settled near Beth-Deer ^{(1) (2)}.

The Torah, while talking about Lot, did not refer to the word prophet, which means the high place, as it denotes the lofty position of the Prophet and his unsurpassed honor ⁽³⁾.

Therefore, the Book of the Torah went too far in depicting the position of the Prophet Lot in the image of the one who desires the world, covetous of its gains and wealth, and all his concern in that life was to obtain material gains, as in the biblical text: ((And Lot, walking with Abram, was his Also, sheep, oxen, and tents, and the land could not bear them both, that they should dwell together, for their possessions were as much as they did)) ⁽⁴⁾, Ignoring that Lot is an infallible prophet, fighting against corruption in the affairs of the people, not loving the world and its material pleasures ⁽⁵⁾, once again, the Torah is offering to the status of the Prophet Lot and returns the cause of Abraham and Lot to the material purpose saying: ((I have received a camp between the livestock and livestock live stock. And between my sponsors and your stations, because we are brothers. Are not all the earth in front of you retliated from me⁽⁶⁾). Because of the quarrel that took place between Lot's herdsmen and Abraham; Abraham faced a serious conflict with his nephew - according to the concept of the Torah - and he took the initiative in settling the dispute, so he gave the first option to Lot, although Abraham was the eldest and had the right to choose first, but He showed his willingness to risk being deceived, so the Prophet with this behavior was a role model. He emulates him by tackling difficult family situations ⁽⁷⁾.

As for Lot, although he owed his success to his relationship with his uncle Abraham, he did not express his thanks to those who had done him good. Out of kindness and tact he should have directed him to leave the right of choice to Abraham, but instead, in his selfishness, he wanted to seize the opportunity and reserve for himself all the advantages. That choice ⁽⁸⁾, And to this the Torah refers: ((So Lot raised his eyes and saw all the region of Jordan, that all of them were watered, before the ruins of the Lord ⁽⁹⁾, as the garden of the Lord, as the land of Egypt. when you come to Zoar)

⁽¹⁰⁾, So Lot chose for himself all the region of Jordan, and Lot journeyed to the east. So he separated one from the other: Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the region, and he moved)) ⁽¹¹⁾, In choosing Lot for the land he inhabits, the Book of the Torah accused him of greed and love of possession, and his morals appeared in the nature of his choice. For the best, and loving himself without thinking about the needs of his uncle Abram in the simplest rules of justice and equity ⁽¹²⁾, And since Lot's choice of land indicates greed, this means that it has dire consequences ⁽¹³⁾, But this is not true, because Lot's going to Sodom and Zoar is not for trivial material things as depicted in the Torah book. Rather, there is a divine intention behind it, ie a divine intention and design, so Lot becomes with Sodom and Zoar bearing a higher meaning than him, and he may be unconscious for him ⁽¹⁴⁾, Thus, the Prophet Lot walked with all his livestock and dependents and lived in the city of Sodom, calling for the worship of God Almighty and forbidding them to commit the abominations that they were committing in it ⁽¹⁵⁾, Because Sodom is an example of increased tyranny and iniquity ⁽¹⁶⁾.

One of the researchers tried to justify the separation of Lot from his uncle Abraham, and attributed the matter to his misguidance and causing his uncle's fatigue and sorrows ⁽¹⁷⁾, Or that Lot saw that the Prophet Abraham was superior to him in generosity and dominion, and decided to move of his own free will to the land destined for him in the Dead Sea Valley ⁽¹⁸⁾, ignoring the matter of the letter as if he is seeking money; Therefore, the Jews imagined that Lot was a monopoly. So the choice of the land lot and the best share, and the land with irrigation and fertility, even though its people are evil, and this is an unbelief risk that he prefers the earth to the sky ⁽¹⁹⁾, Being a prophet and sending a holy heavenly message, the earth did not concern him. We note that the Jews are counting on Lot preferred choosing the environment, knowing that it is extremely corrupt, ignoring that he is a messenger and it is natural for him to be sent to infidel peoples that have reached a degree of corruption.

Research Background:

The Torah continued to describe Lot in an inappropriate way of his social standing, which is a lack of courage and weak resolve. The Torah abused the position of Lot in the texts in which it mentioned the war between the people of Sodom and Chador Laomer ⁽²⁰⁾, This is because the people of Sodom refused to pay the tribute, so this tyrannical king decided to invade and capture them, and among their families was Lot, who was captured by an invading force that occupied the city he was inhabiting, which is Sodom, where they took Lot and all its people captives after they robbed and looted All their money and livestock ⁽²¹⁾, And to that the Torah goes by saying: ((And it happened in the days of Amravel ⁽²²⁾ the king of Shinar, and Arioch the king of Elasar, and Chedorlaomer the king of Elam ⁽²³⁾ And it shall come to the king of Goyim • that these made war with Bere', king of Sodom... So the king of Sodom and Domem came out, ⁽²⁴⁾ and the king of Zeboim ⁽²⁵⁾, and the king of the world ⁽²⁶⁾, that is Zoar, and they made war with them in the depths of the nebula ⁽²⁷⁾, With Chedorlaomer king of Elam, and Tdaal king of Goyim, and Amraphel king of Shinar, and Ariach king of Shear. Four kings with five • In the depths of the nebula there were many wells of red. He fled the king of Sodom, Amoura and Saqat there, and the rest escaped to the mountain ⁽²⁸⁾).

The biblical text carried a major offense to the Prophet Lot, which is slavery. This accusation is rejected and is not appropriate for the position of prophethood, because the prophets are free and the description of slavery is inappropriate for their high position, and regarding that, Al-Saffarini sees that "Slavery is a description of a deficiency that does not befit the position of prophethood, and the Prophet is a caller to people during the night and the ends of the day And the slave is not able to do that, and also the ruqyah is a description of a deficiency that resents people and disdain to follow those who are characterized by it and to be an imam for them and a role model, and it is the result of unbelief, and the prophets are free from that ⁽²⁹⁾.

With regard to the fact that he is not brave and weak in resolve, so that he cannot defend himself, so he was captured in the war, and therefore he is not fit for the position of prophethood because he cannot lead a society; This accusation is also rejected, and it cannot be taken, because courage is one of the traits of Lot and a symbol of his honor, because God Almighty did not send a weak prophet to tyrannical people in unbelief. Such acts are not strange to be issued by them.

The greatness of the Prophet Lot is also evident in the hospitality of the guest. After the angels returned from Abraham, they were guests of the Prophet Lot. When the two angels arrived at the gate of the city, it was evening, and most of the people of the city left for their homes. When the two angels came, they found Lot sitting at the city gate. As there is

usually an arena in which judges and the people sit and meetings take place, Lot hurried to them to host them, so the two angels were greeted as receiving his uncle Abraham, and he bowed before them and prostrated to the ground in respect and welcome. They refused Lot's invitation and wanted to sleep in the square, declaring their rejection of the evils of the city and not mixing with them. However, Lot stuck to them and repeated his invitation several times until they accepted the invitation and went to his house where he made a large table for them, as did his uncle the Prophet Ibrahim⁽³⁰⁾.

And the Torah says: ((Then the two angels came ⁽³¹⁾, to Sodom in the evening, and Lot was sitting at the gate of Sodom. When he saw them Lot I made, and he gave him to earth. And they said, No, but a house was built in the yard, and he urged them very hard, and they turned to him, and they entered his house, and he made something for him))⁽³²⁾. And the one who studies the biblical text will find that generosity is one of the characteristics of the Prophet Lot in terms of honoring the guest and promoting it through caring for him.

The sitting of the Prophet Lot at the gate of the city suggests that he was aware of the arrival of angels or that he was waiting for an important event, as the gate of the city was the place where the city's chiefs and others met to discuss current matters and the conduct of work. He occupies a prominent position in the authority of the city or is related to it, because the two angels found him at the gate of the city when they reached it, and perhaps this is what made Lot unwilling to leave the city, ⁽³³⁾, According to the concept of the Torah.

Torah continues its talk about the Prophet Lot, and he was after the two angels came as guests to Lot, his people came The Prophet Lot. ⁽³⁴⁾ to him after knowing that he had guests, and his intention of coming was to explode his guests worked hard to toil the intercourse of the lust of his people towards each other, as he appeared while he was working through homosexuality. Outside, they asked to bring visitors to the outside to identify them, and ⁽³⁵⁾ hard to repel them commit hereafter. Where are the two men who came to you tonight, bring them to us, so that we may know them? ⁽³⁶⁾ They have done evil, my brothers • Behold, I have two daughters who have not known a man. I will bring them to you, and do to them as it seems right in your eyes. And as for these two men, do nothing to them, for they have come under the canopy of my roof. And they said, Leave. Then they said: This man has come to sojourn, while he is already ruling. lobby and offer to break the door⁽³⁷⁾ Now we will do you more evil than them. They made a very

In this text, he touches the single background of the event in both books, the Torah and the Qur'an, in that it is represented in the fracture of a society that once existed on the human scene due to the terrible spread of homosexuality among men in all the countries in which Lot reside which called for divine wrath against the people, so he sent God has His angels in the form of men to Lot's house to warn the people before their complete destruction in line with the as we notice in this text the manner of the Prophet Lot with the people of Sodom when they came, ⁽³⁸⁾ spiritual norms to him regarding the two angels to practice immorality with them. evil. The reason for the request of the people of Lot for the angels is attributed to the fact that these two angels are more beautiful and easier to provoke than ordinary Although the prophets attained the highest levels of. ⁽³⁹⁾ people while they are in the midst of such a corrupt nation faith, as well as the highest levels of morals; However, the Jews neglected this, trying to offend their high position through vile accusations, so they began to speak with great fluency about the bad behaviors exemplified by the Prophet Lot, ignoring that the fate and future of that nation depend in large part on the ethics of the Prophet and his social justice system. The Torah referred to the humiliating distortion of Prophet Lot in terms of his accusation With an accusation inappropriate to his social status, which is that the Prophet Lot, the owner of the honorable house, when the angels came to his house and the people of Lot attacked them in order to practice immorality with them, the Book of the Torah speaks as if the Prophet encouraged this deviation when he offered these lustful animals the opportunity to rape his virgin daughters ((Behold, I have two daughters who have never known a man. I bring them out to you, so do to them as it would be good in your eyes ...))⁽⁴⁰⁾

In this text, he touches the single background of the event in both books, the Torah and the Qur'an, in that it is represented in the fracture of a society that once existed on the human scene due to the terrible spread of homosexuality among men in all the countries in which Lot resides, which called for divine wrath against the people So God sent His angels in the form of men to Lot's house to warn the people before their complete destruction, in keeping with the spiritual traditions⁽⁴¹⁾, We also note in this text the manner of the Prophet Lot with the people of Sodom when they came to him regarding the two angels to practice immorality with them. The Prophet dealt with them with kindness and

hope that they would not do evil to them. The reason for the people of Lot's request for angels is the fact that these two angels are more beautiful and easier to provoke than ordinary people while they are in the midst of such a corrupt nation⁽⁴²⁾.

Although the prophets attained the highest levels of faith, as well as the highest levels of morals; However, the Jews neglected this, trying to offend their high position through vile accusations, so they began to speak with great fluency about the bad behaviors exemplified by the Prophet Lot, ignoring that the fate and future of that nation depend in large part on the ethics of the Prophet and his social justice system.

The Torah referred to the humiliating distortion that happened to the Prophet Lot in terms of accusing him of accusing him of inappropriateness to his social standing, which is that the Prophet Lot, the owner of the noble house, when the angels came to his house and the people of Lot attacked them in order to practice immorality with them, speaks the book of the Torah as if the Prophet encouraged this deviation when he presented this Lustful animals have the opportunity to rape his virgin daughters ((Behold, I have two daughters who have not known a man⁽⁴³⁾), Although the moral motive in this text is hidden and not apparent, but reading the text carefully shows that they are ignoring that he is the prophet of God⁽⁴⁴⁾), From whence Lot offered his two virgin daughters, that they might do with them as they pleased⁽⁴⁵⁾), However, the Prophet whom God chose and approved for his message⁽⁴⁶⁾), Far from this reprehensible accusation.

Also, this accusation was so low that it is difficult for one to believe it, for the Prophet Lot, in order to protect a guest, took his daughters into the raging crowds to satisfy their all-encompassing instincts, but the men of the city insisted on their purpose. Therefore Lot presented his daughters to his perverted people to do with them what they wanted without approaching the guests, as if presenting one's daughters as an alternative to saving two strange men from this fate from the ethics of that time is highly praised⁽⁴⁷⁾ According to the biblical view.

However, this matter is contrary to the ethics of the Prophet because he was sent by God Almighty in order to eradicate corruption and not to encourage him with an alternative, because this means that he is affected by the people of Sodom because he coexisted with them.

The interpreters of the Torah tried to justify Lot's action when he presented his daughters to the parents of Sodom. It was pointed out that Lot, by his behavior, wanted to shame them until they left and left⁽⁴⁸⁾), However, this thing is completely rejected, because the Prophet does not treat a mistake with a mistake greater than it, which is the rumor of adultery. The other matter is that the men of Sodom have reached the point of corruption to the point of attacking strangers in their city, so their behavior cannot be deterred in any way, and they are not expected to be ashamed for their actions because they are sinners to the point of disgust Others disapproved of their behavior, so that they did not refuse him when he objected to their disgraceful behavior and said to him: ((...this man came to sojourn, and he is already ruling...))⁽⁴⁹⁾ This means that they wanted to attack even their high-ranking Prophet Lot, without regard to his religious status as a prophet of God.

When the two angels saw that the people of Sodom were useless in convincing them of the kindness that they almost broke the door of the house, they brought Lot into the house and closed the door and inflicted anger on them by striking them with blindness from the youngest to the oldest without exception, and thus the two angels revealed themselves to Lot that they are not ordinary guests but rather They are sent by God Almighty.

And to do so, "Al-Mina said to the heat ((... from you also hana your victory, daughters and your daughters and all of you in the city, I will get out of the place, because we are aware of this place. Arise, get out of this place, for the Lord is destroying the city, and he was like a joking in the eyes of his in-laws...))⁽⁵⁰⁾.

According to what the interpreters of the Torah mentioned, the two angels told Lot that God Almighty will destroy Sodom and Gomorrah and all the surrounding cities because of their indulgence in evil. And although his in-laws were from the people of Sodom, but God was ready to save them if they believed in Him, and they demonstrated that by going out with Lot. The two angels' words were at night, so Lot hurriedly alerted his sons-in-law and daughters so that they would prepare to leave Sodom, but they did not believe his words in the destruction of the city, but considered him A joke and not true. Unfortunately, the married daughters of Lot lost their faith in God and their trust in the words of

their father, and they went behind the words of their husbands, so they perished with them and with the rest of the people of Sodom⁽⁵¹⁾

The evil of Sodom has reached its extreme, so that when the Prophet Lot called his son-in-law to go out with him - according to the claim of the Torah - because God Almighty will destroy this city by burning it down, but despite the kindness and gentleness in his invitation to them, they did not listen to him, but were met with mockery and disbelief, ignorant his prophecy; Because the Prophet Lot, when he warned them of the inevitable danger that they would leave Sodom because of the impending doom, was for them a joke and not a serious one, so that Lot's warning was like nonsense for those closest to him⁽⁵²⁾, But it is said that Lot asked his in-laws to leave the village; Because God will destroy it, this is not true. Because his in-laws were infidels, doing what the rest of his people do of sodomy⁽⁵³⁾.

In another place, the Torah abused the position of the Prophet Lot (□), describing him as cowardice and his failure to comply with divine commands. When the Prophet Lot wanted to leave the city, Lot did not leave quickly, but rather slackened and faltered in carrying out the command of God Almighty when He commanded him to leave the city⁽⁵⁴⁾, In other words, when the two angels urged Lot and his family to hurry out of the city, but they slowed down, because Lot and his family did not want to leave the luxury, pleasure and sin of Sodom, so the two saviors had to force them out of the city and force them to flee with their lives⁽⁵⁵⁾, The Torah says: ((and for the dawn of the dawn, the potential is one of the Lots, saying))⁽⁵⁶⁾

In this biblical text, we see a serious accusation against the Prophet Lot, which is that the two angels, after they asked him to leave quickly from Sodom and Gomorrah, after their corruption increased, the Prophet Lot did not respond to their request. Likewise, they referred the matter to the fact that he did not want to leave life, his property and wealth in Sodom. This accusation degrades the position of the Prophet, as he preferred the world and its pleasures to the command of God Almighty, without looking at reading the text from another aspect, which is that the Prophet was slow to leave Sodom because of his compassion for his people, being characterized by mercy. It did not make it easy for him to go out and save himself and leave them. Thus, the Prophet Lot is presented as a good example of being a sympathetic prophet with his people, despite all the negatives that characterize them because they dealt with the Prophet Lot harshly and disobedience as he was sent by God and for the sake of their guidance, so they deal with him as the common people.

Once again, the Torah offends the position of the Prophet Lot, which is his non-compliance with the divine commands when he commanded to flee to the mountain in order not to be destroyed, except that Lot asked the two angels to go to a town near Sodom ((Lot said to them, "No, Lord. Your kindness you made to keep myself, and I can not run away to the mountain to do evil))⁽⁵⁷⁾.

This text is as if it tells us that Lot is hoping to return to Sodom, and practice his life ignoring Lot's intercession for that city, in order to complete his message, which is the guidance of people who have remained on the path of the right religion. As the lack of consideration of Lots and his family back due to the Jews for fear of carrying the heart of Lot leaving his property when he sees it burns before him. His wife looked behind him, and she became a pillar of salt⁽⁵⁸⁾, It is as if the text depicts the Prophet with a weak character in front of the subject, so that he could not control himself, ignore the message he was sent and run after money, describing the Prophet as greed and greed without showing respect for Lot as the Prophet of God on earth. He leaves the main purpose for which he was sent and runs after hoarding money in order to achieve a huge fortune.

The Jews were not satisfied with the accusations previously mentioned, but there is a most ugliest, ugliest, and scandalous accusation that offends the position of the Prophet Lot, which indicates that their Torahs in their hands have been altered and distorted and have no basis in truth⁽⁵⁹⁾, The Book of the Torah made the Prophet Lot a drunken man whose two daughters would give him wine to drink and sleep with him until she lived offspring from their father⁽⁶⁰⁾, Thus, the Book of the Torah makes the Prophet Lot a man of the utmost immorality, so that he did not only practice adultery, but rather drink wine, they talk as if the Prophet Lot corrupted people, ignoring his prophecy. I was afraid to live in Sugar. I was afraid in the cave. And I have drafted with her father, and did not know with her abandonment and do not say in tomorrow. The little girl arose and lay with him, and he did not know when she lay down or when she rose, so their two daughters conceived))⁽⁶¹⁾.

In the biblical text about Prophet Lot and his two daughters, we did not notice in it the infallibility of the Prophet, which is the basis of his choice by God Almighty and his sending to the unbelieving people who invent the Prophet Lot the most slanderous, and while they were talking about the life of the Prophet Lot through their hadith prove their distortion of the Torah, the angels, according to the divine command, expelled the Prophet Lot from Sodom, unlike the rest of the people, is evidence of the prophet's integrity from the sin, but in another place they say adultery with his two daughters, and here the question arises if the prophet had such perverted behaviors that he practiced adultery with his daughters, and he is a prophet, may God exalt him from this accusation, and why was he not affected by his society and preserved his creation and his right behavior all these How long he stayed in his people and then practiced forbidden things after God saved him. Is it reasonable for the prophet to disobey his Lord after honoring him and saving him? It is not reasonable that these behaviors apply to a prophet even though the ordinary person fears that he will be accused of such a base accusation.

Fornication without incest is heinous and degrades chivalry, so what about the fornication that the Torah accuses of Lot from his two daughters? Rather, on himself, the girl is part of her son, and the accusation is not only adultery, but it is adultery and drunkenness. This is how a prophet gets drunk and commits adultery with his two daughters⁽⁶²⁾.

There is also something worth noting, according to the biblical claim, that Lot was not young, but was an old man. His son Yahya is older than him and his wife? And if the matter is like this, why did the Qur'an not tell the news of that miracle as it narrated the news of Abraham and Zakaria for the sake of the sermon ⁽⁶³⁾, This indicates conclusive evidence that the text is distorted and has no origin of authenticity⁽⁶⁴⁾.

It is not reasonable for a man to commit fornication with his daughters. If this man was a prophet, what words in which languages could express this disgusting resentment? Because the Prophet, from the point of view of people of intellect, is a person who is free from contradictions, a person chosen by God Almighty, who does not expect someone like him to make a mistake, because he is infallible from that, just as the Prophet whom God Almighty has given wisdom and knowledge, it is unreasonable for his two daughters to sleep with him after they watered him with alcohol and they carried it, ⁽⁶⁵⁾ Because this is inappropriate for his position.

With regard to this, Al-Samawal Al-Maghribi says: "It is the most absurd thing for an old man to be close to a hundred years old, who had drunk alcohol until he got drunk and got drunk and got to know his two daughters. lying down and rising ⁽⁶⁶⁾, He does not know how to rope; Because it is impossible for a woman to be suspended from an old man who has lost his senses due to his excessive drunkenness. What confirms the impossibility of that is that they claimed that his youngest daughter did the same to him on the second night, and she was also suspended! This is forbidden by the senior sheikhs for a woman to be attached to one of them on one night, and the other from him also on the second night ⁽⁶⁷⁾, Thomson says, "Without choosing on his part, the ancestor of the people of Ammon and Moab will become beyond the Jordan ⁽⁶⁸⁾.

Thus, it can be said that the enmity that was between the children of Ammon and Moab and the children of Israel is the main motive that prompted the book of the Torah to fabricate this slander to be the most obscene news against the children of Ammon and Moab and their enemies⁽⁶⁹⁾.

Thus, by distorting the image of the prophets in the Torah, the Jews tried to justify their aggressive methods, so they blamed all the accusations and accusations on the prophets and the messengers, to justify the deeds they did and do, as if they wanted to say: If the prophets did this, why do you blame and blame us humans?⁽⁷⁰⁾.

Accordingly, it can be said that the Prophet Lot occupies a special spiritual and moral position by virtue of his rank and position that is superior to ordinary people, in that he came to a people suffering from the utmost corruption, sacrificing all he had, as he put his life at risk for the sake of the principle he was sent with, and in order to protect society. of the homosexuality that he suffers from, and thus the accusation he was accused of drops, as he commits perverted, perverted acts that go in a direction opposite to all the virtues and spiritual ideals that he was conveying⁽⁷¹⁾ Being a prophet of God Almighty.

Conclusion

1. The Torah neglected many events from the life of the Prophet Lot , since his birth and upbringing before the emigration from the land of his birth in Ur in Iraq.
2. The Torah did not refer to Lot as a prophet sent from God Almighty, guiding and calling his people to worship God alone.
3. In other places the Torah abused his position and accused Lot of encouraging his people to immorality and practicing adultery with his daughters, and the Prophet of God forbid this accusation. As for the Qur'an, he is the prophet sent by God Almighty to his people who called them to worship God alone, as he is like all others. The prophets and messengers do not ask for a reward from anyone for their supplication, rather their reward is from God.
4. The virtue of honoring and defending the guest, as well as the troubles he faced because of them, also emerged in his personality.

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