

# IN SEARCH OF HIDDEN TORAH

*A Muslim's Inquiry into Pentateuch*

by

*Abu Shahiryar*

*Then, We gave Moses the Book [the Taurat (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord. (Al-Anam 154)*

## *Preface*

Prophet Muhammad, peace be upon him was an Arab from the descendents of Prophet Abraham. He received the word of God at age of forty in a cave near Makkah. He belonged to the family associated with the House keeping of the Holy Kabba, a temple believed to be constructed by Abraham during his travel to Arabia. Muhammad peace be upon him proclaimed that he is the Messenger of Allah like Abraham, David, Moses and Jesus. He taught that for success in Hereafter, one must believe that God has sent earlier the Holy Scriptures on Moses, David and Jesus. The revelations sent on him, now called Quran claimed that the basic faith of all the Prophets was same, however, with the passage of time this message is lost. And it happened due to people in the past, who have tempered the words of God by quoting out of context verses and changing the Divine text.

Quran is not unique in claiming the textual changes of the Torah. The biblical Prophet Jeremiah referred to it by saying, *false pen of the scribes has made it (word of God) into a lie* (Jeremiah 8:8). Jesus has also denounced scribes for misinterpreting the God's word (Mathew 23). Even before Jesus and Jeremiah, the authors of Book of Kings and Book of Chronicles informed that King Josiah was a devout king of Jewish people and he acted on law with all his heart and all his soul (2 Kings 23:25 and 2 Chronicles 34: 31-32). Josiah ordered the renovations of Solomon's Temple to fill up the crevices (2 Kings 22, 2 Chronicles 34). While people were renovating it, the Torah, revealed on Moses was discovered. When Josiah came to know about this he tore his robe in grief. After that Josiah started his mission of Catharsis of Land. He destroyed all High Places and graves where people were practicing the deviation from Law. It is believed that the hidden text in walls of Temple was based on book of Deuteronomy. Thus historically there was an attempt by the Temple Priesthood to hid the book of God. Also, in the book of Nehemiah it is informed that Ezra, the scribe recited the whole Torah in congregation with some verses, which were never heard before. Thus there was a tendency among scribes to add into the text of Holy book of Moses.

The recent advances in Biblical research has brought Abrahamic faiths much closer. The recent research on Documentary Hypothesis by biblical scholar Richard Elliot Friedman, is very interesting. His research is now available in books titled *Who wrote the Bible?* and *The Bible with Sources Revealed*. Friedman has proposed that the Bible especially the five Books of Moses are comprised of different writings done in different times and circumstances. These writings were created under the influence of different political conditions and tastes. For example the details of Temple services in Bible come from Priestly Writings. Also there are writings which have clear influence of politics of southern and northern kingdoms. Some parts of the biblical text we have today are made up of the interweaving done by the Redactor. Not only that but the last book, Deuteronomy has three different writings. Friedman has identified the Deuteronomy chapter 12 to 26 as a separate ancient writing, which is referred as Deuteronomic Law code.

Another important recent discovery is that of the Dead Sea Scrolls (DSS). DSS contains more than 225 biblical manuscripts, about 215 were discovered from Qumran, in region of Khirbet Qumran, near Dead Sea in Israel between 1947 and 1956. The manuscripts were in jars laid

in eleven caves. It is still not resolved to which Jewish sect these manuscripts were belong to. However one thing is clear that it was against the Priesthood in the Temple in Jerusalem and a community waiting anxiously for the appearance of Messiah. The manuscripts were written in Aramaic, Hebrew and Greek. The excavations further revealed the manuscripts in Wadi Murabbaat (1951-1952), Nahal Hever (1951-52 and 1960-61) and Masada (1963-65). Through scientific methods the DSS are placed in the last two centuries BCE and the first century CE. Thus they are older than any available Bible present. DSS text quoted in this work is taken from *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English*, by Abegg, Jr., Martin, Peter Flint, and Eugene Ulrich, published by Harper, 2002.

The author proposes the theory that some of the verses in Laws of Moses were added later as an outcome of the political and religious divisions in the early Second Temple period. In the book of Nehemiah it is informed that Ezra the scribe recited the whole Torah with verses never heard before. The information given in Book of Chronicles, Kings, Ezra, Nehemiah, Haggai and Zechariah is compared to understand the political divisions in this period.

The contents of chapters 12 to 24 of Deuteronomy is compared with Quran and Prophetic literature (Sayings of Prophet Muhammad) of Islam. The book is more like a commentary on Laws of Moses in light of Quran and Sayings of Prophet Muhammad peace be upon him. The chapters in this work starts with an introductory chapter followed by a chapter on importance of Torah in Islam and then onwards the chapter numbers starts with 12, as in Book of Deuteronomy. It is hoped that readers find this investigation illuminating and interesting.

*Abu Shahiryar*  
2013

# *Contents*

<i>Part I:</i>	<i>Introduction</i>
<i>Part II:</i>	<i>Torah in Islam</i>
<i>Chapter 12:</i>	<i>Monotheism</i>
<i>Chapter 13:</i>	<i>Prophets</i>
<i>Chapter 14:</i>	<i>Dietary and Monetary Laws</i>
<i>Chapter 15:</i>	<i>Further Monetary and Slavery Laws</i>
<i>Chapter 16:</i>	<i>Laws of Festivals</i>
<i>Chapter 17:</i>	<i>Laws of Sacrifice and Capital Punishments</i>
<i>Chapter 18:</i>	<i>Laws of Rituals &amp; Dealings with Nations</i>
<i>Chapter 19:</i>	<i>Further Laws for Dealings with other Nations</i>
<i>Chapter 20:</i>	<i>Laws of Holy War</i>
<i>Chapter 21:</i>	<i>Laws on Murder and Imprisonment</i>
<i>Chapter 22:</i>	<i>Laws on Decorum</i>
<i>Chapter 23:</i>	<i>Laws on Cohabitation</i>
<i>Chapter 24:</i>	<i>Laws on Marriage</i>
<i>Chapter Last:</i>	<i>Final Word</i>

## Part I: Introduction

There is almost a dearth of research on Biblical texts by Muslims in present era. The last noteworthy work in this field was done by Rahmatullah Kiranvi (d. 1864 AD) by writing a book, Izhar-ul-Haque, on refutation of Christianity. But he too relied heavily on the earlier works<sup>1</sup>. In present era, Ahmed Dedaat, has also followed the Izhar-ul-Haque in his speeches. The approach followed by all these scholars is that the so-called five books of Moses or Pentateuch are changed due to textual corruption. From Islamic perspective this point of view is not incorrect, but this does not guide the readers to the True Torah of God still hidden in Bible.

About fourteen hundred years back, Quran claimed that Jews and Christians have tempered with the Divine text. The books of Jews were in Hebrew and Christians used Greek in liturgy and prayers. It is informed in Hadith literature<sup>2</sup> that when the revelations first came on our holy Prophet peace be upon him, he went to his wife's relative Waraqa bin Naufal, an Arab Christian who used to recite gospels in Arabic in Makkah. Bukhari reported that:

*Khadija (Prophet's wife, may Allah pleased with her) then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died...*

Quran not only hinted towards scribal rendering of the Torah but it also says that it is known to the God fearing People of Scriptures. Quran says (Al-Imran 199-200):

*And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.*

The true text of Torah and Injil thus was known to these God fearing people of the book. The purpose of this work is to explore the hidden Torah in the five books of Moses. The recent biblical scholarship and the discovery of Dead Sea Scrolls have brought us enough information that we can better understand the Quranic stance on previous scriptures.

---

<sup>1</sup> For example Al-Radd 'ala 'l-Nasara by Al-Jahiz, Abu 'Uthman 'Amr b. Bahr al-Fuqaymi al-Basri (776 –d. 868).

<sup>2</sup> Sahih Bukhari

Traditional view among Jewish people is that the Torah was written in Hebrew<sup>3</sup>, called Tanakh comprising of five books. The names of each of these books are Bereshit (In beginning; Genesis), Shemot (Names; Exodus), Vayikra (He called; Leviticus), Bamidbar (In the desert; Numbers) and Devarim (Words; Deuteronomy). In Rabbinic literature this is called Torah Shebichtav (תורה שבכתב) or written Torah. Christian called the first five books of the Hebrew Bible as the Pentateuch, a term coined in Alexandria during Greek Period.

Among the Judeo-Christian scholars a theory was proposed by Eduard Reuss or Wilhelm Vatke and Leopold George called the Documentary Hypothesis, also known as the Grafian Hypothesis<sup>4</sup>. According to this theory, it is proposed that parts of Pentateuch were not written till after the fall of kingdom of Judah, and that the Pentateuch in its present form was not publicly accepted as authoritative word of God till the reformation of Ezra during early Second Temple Period. The work on this hypothesis continued and recently it is proposed by one scholar, Richard Elliot Friedman, that the Pentateuch is comprised of ten different writings. The list of his findings based on narrative style, idioms, textual intricacies and themes; the ten different textual trends are following<sup>5</sup>.

J	<i>It is called J because it always referred to God by name Jahveh (pronounced Yahweh in German). This text is most likely composed from 922 to 722 BCE. The author lived in southern Kingdom of Judah.</i>
E	<i>It is called E because the author always referred to God with name Elohim or El. The author most likely a priest lived in northern Kingdom of Israel.</i>
RJE	<i>This author is a historian who combined the text of J and E. So called Redactor of J &amp; E.</i>
P	<i>The central concern of this author is Priesthood, Temple paraphernalia, sacrifices and its issues. One view is that it is composed by Jerusalem Priesthood during first temple period.</i>
Other text	<i>Some additional text on ages, lineages and Jewish tribes like book of Numbers 33</i>
Genesis 14	<i>A separate independent text</i>
Dtn	<i>Deuteronomic Law code (chapter 12 – 26)</i>
Dtr1	<i>Deuteronomic history addition done in reign of Josiah circa 622 BCE</i>
Dtr2	<i>An exilic addition</i>
R	<i>Final Redactor, who did interweaving of all above texts</i>

The work is significant as it is not done by a Muslim and it proposed what Islam is saying for fourteen hundred years. The identification of Deuteronomy chapter 12 to 26 as Deuteronomic Law code as an independent ancient writing is a significant finding. Further the discovery of Dead Sea Scrolls shed a new light on the text of Bible as a whole. It is therefore used for comparison of texts in this work<sup>6</sup>.

## Political Influence of Ezra on Torah

The historical records of Book of Kings, Book of Chronicles, Book of Ezra and Nehemiah are also used to understand the final redaction of these chapters. The early second temple period

<sup>3</sup> It is reported in Bukhari Volume 9, Book 92, Number 460. that Narrated Abu Huraira:

The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Apostle said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, 'We believe in Allah and whatever is revealed to us, and whatever is revealed to you.' "

<sup>4</sup> Preface, Prolegomena to the History of Israel by W. Robertson Smith

<sup>5</sup> The Bible with Sources Revealed by Richard Elliot Friedman, 2003

<sup>6</sup> All texts of Dead Sea Scrolls is taken from *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English*, by Abegg, Jr., Martin, Peter Flint, and Eugene Ulrich, published by Harper, 2002.

is very significant as Ezra, the scribe played a pivotal role in shaping up the final text of Bible.

It is informed in book of Ezra that King, Cyrus allowed the Jews in Babylon to return to Jerusalem. His decree was:

*The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you—may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the LORD, the God of Israel, the God who is in Jerusalem. And the people of any place where survivors may now be living are to provide him with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem (Book of Ezra).*

**Table- 1: List of Persian Achaemenid Kings<sup>7</sup>**

Reign	King	Period
539 -530	Cyrus II	10 years
530 - 522	Cambyses II	09 years
522 - 486	Darius	37 years
486 - 465	Xerxes I	21 years
465 - 423	Artaxerxes I	42 years

Acting upon the Decree of Cyrus, some 42,360 Jews return to Jerusalem. The Prince of Jews was called Sheshbazzar (in Book of Ezra). The Sheshbazzar could be a non Jew who might have been acted as an administrator from Persian side. Zerrubabel son of Shealtiel<sup>8</sup> was the descendant of the King Jeconiah and hence belonged to Davidic Dynasty. He was like the staff of Jesse<sup>9</sup> he has the chance to rule the Judeans again. The word *Shealtiel* sounds very similar to *Shthiyl* and *Shathal*, meaning root plant in Hebrew. Another important figure was Joshua son of Jehozadak<sup>10</sup> (as in Haggai and Zechariah). Also known as Joshua son of Jozadak (as in Ezra). In First Book of Chronicles we have been informed that Jehozadak was the High Priest of Temple of Solomon in Jerusalem. This shows that Zerrubabel belonged to Davidic dynasty and the Joshua belonged to the high priest family. This theocratic administration under the guidance of Sheshbazzar was the first Judean administration after Babylonian Exile.

<sup>7</sup> Dates are taken from Judaism in Persian Shadow by Jon L. Berquist, Wipf & Stock Publishers, 1995

<sup>8</sup> Zerrubabel is even called Governor in Haggai 1:14 also the Signet of God's hand and his Servant in Haggai 2:23; In 1 Chronicles Zerrubabel is grandson of Shealtiel see 3:18; Also in Pesikta de-Rab Kahana it is stated that R Aha bar Abun bar Benjamin, citing R. Abba bar R. Papi, said: Great is the power of repentance, which led God to set aside an oath even as it led Him to set aside a decree. Whence the proof that a man's repentance led Him to set aside the oath He made in the verse As I live, saith the Lord, though Coniah the son of Jehoiakim were the signet on a hand, yet by My right, I would pluck thee hence (Jer. 22:24)? The proof is in the verse where Scripture says [of one of Jeconiah's descendants] In that day, saith the Lord of hosts, will I take thee, O Zerubbabel . . . the son of Shealtiel . . . and will make thee as a signet (Haggai 2:23). And the proof that a man's repentance led God to set aside a decree He issued in the verse Thus saith the Lord: Write ye this man childless, etc. (Jer. 22:30)? The proof is in the verse where Scripture says, The sons of Jeconiah – the same is Asir – Shealtiel his son, etc. (1 Chron. 3:17). R. Tanhum bar Jeremiah said: Jeconiah was called Asir, "one imprisoned," because he had been in prison ('asurim); and his sons called "Shealtiel" because he was like a sapling, newly set out (hustelah), through whom David's line would be continued. [Pesikta de-Rab Kahana (5th c.), Yale Judaica edition translated by William G. Braude and Israel J. Kapstein (Philadelphia: Jewish Publication Society of America, 1975)]

<sup>9</sup> Father of Prophet David

<sup>10</sup> Jehozadak was also deported to Babylon along with King Jeconiah (1 Chronicle 6:15). In this way Joshua belongs to the Bene Zadok of priestly descent



**Table- II: Information from Books of Ezra, Nehemiah, Haggai and Zechariah**

Date	
539	Cyrus II allowed the Jews in Babylon to return to Judah [Ezra 1]
536	Zerrubabel and Joshua the priest assign duties for Temple Services [Ezra 1]
536	Temple foundations were laid [Ezra 3]
525 - 404	Egypt under Persian Control
520	Revelation of God comes to Prophet Haggai and Zechariah [Haggai and Zechariah]
	Work stopped at Temple site till the second year of reign of Darius [Ezra 4]
516	Work on Temple completed in the sixth year of reign of Darius [Ezra 6]
516 - 458	No information, 58 year silence
458	Ezra met Artaxeres I in 7 <sup>th</sup> year of his reign and arrived Jerusalem [Ezra 7]
445	Nehemiah comes with Persian Army to Jerusalem [Nehemiah 1]
	In 52 days the Wall surrounding Jerusalem completed
433	Nehemiah visited Artaxeres I [Nehemiah 13]

From 538 to 519 B.C.E. the most of returnees were poor except some elite clan of former king's and high priest's family. The High priest Joshua and Judean leader Zerrubabel allowed the people of the land and Judeans to inter-marry and many of the priest and Levites had married with the non Jewish communities in Jerusalem. The fact only revealed at the end of book of Ezra. In Judah a strong tension had been created within the Priestly class. Some supported the marriages with local communities and some straight-away rejected them. The group dynamics has affected the religious literature in this period.

Two contemporary prophets in time of Zerrubabel and Joshua son of Jehozadak were Prophet Haggai and Prophet Zechariah. The significant revelations they received were:

**Table III: Revelation of God to Haggai and Zechariah**

*In Second year of Reign of Darius year 520*

Date	Revelation
1st day - 6th month	People say it is not the time of Construction of Temple! (Haggai chapter 1)
21st day - 7th month	People say: Temple not majestic as it was before (Haggai chapter 2)
8th month	God says: Return to me I will return to you (Zechariah chapter 1)
24th day -9th month	Temple foundations laid (Haggai Chapter 2)
24th day - 11th month	God says: Jerusalem constructed without walls (Zechariah chapter 1)

*In Fourth year of Reign of Darius year 518*

Date	Revelation
4th day - 9th month	Zechariah chapter 7
	- Pray for rain Zechariah chapter 10
	- People shall mourn for whom they pierced Zechariah chapter 12

The prophet Haggai also mentioned the plan of God that He will shake the nations and kingdoms to support the Judean leader Zerrubabel and God has declared him as his hand signet.

*On that day, declares the LORD Almighty, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty."* (Haggai 2:23).

Thus revolutionary tendencies were brewing in Jerusalem. At the same time another prophet Zechariah were receiving the revelations from God Almighty that He has purified the High Priest Joshua. God announces to High Priest Joshua and his companions that He is about to bring in his slave meaning the branch<sup>11</sup> (Zechariah 3 and 6:9-15). Prophets Haggai and Zechariah the son of Berechiah son of Iddo were closely associated with Zerrubabel and Joshua. What happened next is mysteriously missing. There is almost a silence of 58 years between chapters 6 and 7 in book of Ezra. In the text of Book of Ezra further information about Zerrubabel and Joshua is strangely absent.

In the early second temple period the internal strife in the Jewish community has forced the Persian Administration to intervene. They sent a priestly Scribe who has the knowledge of Law (Ezra 7:1-6). The scribe requested the authority from Acamechmanid administration (Ezra 7:6):

*Ezra<sup>12</sup> was a secretary<sup>13</sup> with a thorough knowledge of the Law which the Lord, the God of Israel, had given to Moses. Because Ezra had the blessing of the Lord his God, the emperor gave him everything he asked for. In the seventh year of the reign of Artaxerxes, Ezra set out from Babylonia for Jerusalem with a group of Israelites which included priests, Levites, Temple musicians, Temple guards, and workers. They left Babylonia on the first day of the first month, and with God's help they arrived in Jerusalem on the first day of the fifth month. Ezra had devoted his life to studying the Law of the Lord, to practicing it, and to teaching all its laws and regulations to the people of Israel. And you, Ezra, in accordance with the wisdom of your God, which you possess, appoint magistrates and judges to administer justice to all the people of Trans-Euphrates all who know the laws of your God. And you are to teach any who do not know them. **Whoever does not obey the law of your God and the law of the king must surely be punished by death, banishment, confiscation of property, or imprisonment** -Ezra 7:25-26*

From the very start of his mission Ezra had the plan to replace the temple personal. Ezra was against the marriages of leaders and Temple Priesthood with other nations. Ezra first looked for the Temple personnel (Levites) and brought them from Babylon. He enrolled 220 new personnel in Temple service<sup>14</sup>. In his next move<sup>15</sup>, he handpicked Temple Priesthood for corrupting the holy seed and list them out in public and ask them to publically pronounce their confession<sup>16</sup>.

---

<sup>11</sup> Referring to Zerrubabel as he is from the branch (lineage) of David.

<sup>12</sup> Ezra was scribe and according to others was a priest. In some Islamic tradition he is usually considered as a Prophet, however there is no evidence for it. Ibn Hazam and Juwaini also accused Ezra for the textual rendering of Torah. Quran also informs that Ezra was exalted by Jews like Christians did for Jesus and some even claimed that Ezra is son of God (9:30). A Jewish scholar explain this as:

"we can deduce that the inhabitants of Hijaz during Muhammad's time knew portions, at least, of 3 Enoch in association with the Jews. The angels over which Metatron becomes chief are identified in the Enoch traditions as the sons of God, the Bene Elohim, the Watchers, the fallen ones as the causer of the flood. In 1 Enoch, and 4 Ezra, the term Son of God can be applied to the Messiah, but most often it is applied to the righteous men, of whom Jewish tradition holds there to be no more righteous than the ones God elected to translate to heaven alive. It is easy, then, to imagine that among the Jews of the Hijaz who were apparently involved in mystical speculations associated with the Merkabah, Ezra, because of the traditions of his translation, because of his piety, and particularly because he was equated with Enoch as the Scribe of God, could be termed one of the Bene Elohim. And, of course, he would fit the description of religious leader (one of the ahbar of the Qur'an 9:31) whom the Jews had exalted." (from A History Of The Jews Of Arabia by Gordon Darnell Newby University Of South Carolina Press, p. 59, 1988)

<sup>13</sup> Ezra was holding the religious affairs office for Judah in the reign of Artaxerxes. Ezra was more a bureaucratic official than a Priest.

<sup>14</sup> Ezra 8:20

<sup>15</sup> About four and a half month after his arrival to Jerusalem.

<sup>16</sup> Ezra chapter 10

Also Prophet Zechariah the son of Berechiah was brutally murdered in the precincts of Holy Temple by Jewish people themselves. Jesus reprimanded the Temple Priesthood in Mathew 23:33-36:

*You snakes! You brood of vipers! How will you escape being condemned to hell? Therefore I am sending you prophets and sages and teachers. Some of them you will kill and crucify; others you will flog in your synagogues and pursue from town to town. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar. Truly I tell you, all this will come on this generation*

It is not clear whether Prophet Zechariah was murdered before the arrival of Ezra or after. Ezra later becomes the close associate of Nehemiah, the governor of Judah appointed by Persians.

The book of Nehemiah begins with a dramatic scene. A cup-bearer of the King Artaxeres in the palace Susa met with the Judeans. The Judeans narrated to the Royal cup-bearer the plight of Jews in Judah and the sorry state of holy city. We have been informed that Nehemiah had no prior knowledge of the Judeans and it seems like as if for the first time he heard the news that Jerusalem is the city with out walls with burned entrances and thresholds! Nehemiah cried and fasted.

There were in the 445 B.C.E. great upheavals in the Persian Empire. In Egypt in year 460 B.C.E. revolt broke out, which was put down in 455 B.C.E. In 448 B.C.E. Megabyzus, the satrap of trans-Euphrates rebelled. It means that just three years before Nehemiah met Judeans, a revolt broke out in the vicinity of Judah. It is quiet possible that some revolutionary tendencies were emerging in Judah also<sup>17</sup>. Nehemiah asked for the king's permission to go to Judah to control the administration. Nehemiah's visit of Judah looks more like an attempt to remove the then Jewish leaders from power. He arrived in Jerusalem with Army commanders and soldiers. We have been informed that he stayed in city for three days and told no body about his plans even the local Jews, priests, elites etc (Neh 2:16) were ill informed. The mission was kept in utter secrecy and at one night he inspected the city surroundings as well. No information has been given about the so called leaders of the city. The Nehemiah is also very critical of former rulers and priests of the city. He denounced the rulers for heavy taxes on the population. The taxes were so high that people were mortgaging their property even selling there children into slavery. Nehemiah forced the Judean leaders and priests to take the oath of returning what they had lent from farmers. Further contrary to what God instructed via Zechariah that Jerusalem would be a city without walls, Nehemiah made a wall surrounding city in just 52 days, as if, he was set to construct it from beginning. This shows that there were differences between the people in land.

Nehemiah had benign relations with Ezra and even appointed him as the spokesman of the Judean-satrapy. In book of Nehemiah it is informed that Ezra the scribe recited the Torah in congregation and read verses which were not heard before. The political differences between different groups caused the schism and emergence of Samaritan sect of Jews. For sake of comparison the Samaritan Deuteronomic law code is also included<sup>18</sup>.

The focus in the present work is to compare the Deuteronomic Law code (in chapter 12 to 24) in its present form with the text discovered in Dead Scrolls and also to interpret the text with

---

<sup>17</sup> Zechariah chapter 6 hinted towards the revolot. As it is instructed to cast the crowns for the coming new leadership.

<sup>18</sup> <https://sites.google.com/site/interlinearpentateuch/online-samaritan-pentateuch-in-english/deuteronomy>

Quran and Prophetic saying to propose that this Law code is the actual hidden Torah. Further the content of some of the verses were explored in the light of politics of early second temple period to understanding the final scribal touches done by Ezra.

## Part II: Torah in Islam

Taurat or Torah was revealed to Moses on Mount Tur. Allah informed us in surah Al-Araf 145-147:

*And We wrote for him (Moses) on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious disobedient to Allah. I shall turn away from My verses those who behave arrogantly on the earth, without a right, and (even) if they see all the proofs, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the Way, but if they see the way of error, they will adopt that way, that is because they have rejected Our verses, and were heedless (to learn a lesson) from them. Those who deny Our verses and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do?*

Belief in earlier scriptures is a central faith in Islam. Allah said in surah Al-Baqarah verse 285:

*The Messenger (Muhammad ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, **His Books**, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."*

Therefore a Muslim is not a Muslim if he denies the Torah and Injil. In Prophet's era Jews, Christians and pagans were claiming that Prophet Muhammad has copied the earlier scriptures and he is not a prophet but writing things from himself. Allah denounced this claim and Allah said in surah Al-Baqarah-79:

*Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.*

The scholars of Jews quote out of context verses and changed the words from their places. Allah said in surah Al-Maidah verse 13:

*So because of their breach of their covenant, We cursed them, and made their hearts grow hard. **They change the words from their (right) places** and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allah loves good-doers.*

Also, Allah said in surah Al-Maidah 41:

*O Messenger (Muhammad )! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. **They change the words from their places**; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in error, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.*

Allah said in surah Al-Imran 78:

*And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it.*

Allah informed that Jews still have the Torah with them. Allah said in surah Al-Maidah 43

*But how do they come to you for decision while they have the Taurat (Torah), in which is the (plain) Decision of Allah; yet even after that, they turn away. For they are not (really) believers.*

Also Allah said that Jews and Christians have Torah and Injeel (Gospel), but they implement it not. Allah said in surah Al-Maidah 66-68

*And if only they had acted according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course, but many of them do evil deeds. O Messenger (Muhammad )! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve. Say "O people of the Scripture (Jews and Christians)! You have nothing till you act according to the Taurat (Torah), the Injeel (Gospel), and what has been sent down to you from your Lord." Verily, that which has been sent down to you (Muhammad ) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.*

It is thus the stance that the Taurat or Torah is still known to Jews, but they followed it not and quoted out of context verses, they uttered things as if sent by God and hid the Truth.

Further Allah said in surah Al-Baqarah -91

*And when it is said to them (the Jews), "Believe in what Allah has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say: "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers?"*

## Chapter 12: Monotheism & Temple of God

<p><i>Masoretic Deuteronomy</i></p>	<p><i>1 These are the laws and the judgments that you shall be watchful to do in the land that YHWH, your fathers' God, has given you to take possession of it, every day that you're living on the land:<sup>19</sup> 2 "You shall destroy all the places where the nations that you're dispossessing worshiped their gods there: on the high mountains and on the hills and under every lush tree. 3 And you shall demolish their altars and shatter their pillars and burn their Asherahs in fire and cut down the statues of their gods in fire and destroy their name from that place.</i></p>
<p><i>Dead Sea Scrolls</i></p>	<p><i>1 And the[se are the statutes and the ordinances which you shall be careful]<sup>20</sup> to carry out [in the land which the L[ORD, the God of your ancestors], has given [you to possess-all the days that you live on the earth. 2 You shall surely destroy all the places where the nations that you dispossess have served their gods: on the high mountains, and on] the hills, and under every [green tree. 3 And you shall break down their altars, and dash] their pillars [to pieces, and b]u[rn their] Asher[i]m with fire; you shall hew down the graven images of their gods]; you [shall oblite]rate their name from tha[t] place.</i></p>
<p><i>Samaritan Deuteronomy</i></p>	<p><i>1 These [are] the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth. 2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: 3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.</i></p>

It is instructed in these verses that when you enter the holy land then you must not indulge yourselves into the false practices of those nations. Their places of worship should be destroyed.

Quran informed that Allah instructed Moses that you must show humility and ask forgiveness of Allah (surah Al-Araf 161-162):

*And (remember) when it was said to them: "Dwell in this town and eat there from wherever you wish, and say, '(O Allah) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers.". But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from heaven in return for their wrong-doings.*

---

<sup>19</sup> Translation of Masoretic Deuteronomy is taken from Bible with sources Revealed by R.E. Friedman. Friedman has added a footnote here: Deuteronomy 12-26 is a corpus of law known as the Deuteronomic law code. It is identified by the symbol Dtn. It is an old, independent document that was used by the Deuteronomistic historian in the Dtn edition of the work. There are passages in which the Deuteronomistic historian may have expanded on the text, but it is now difficult to separate such expansions from the core text of laws.

<sup>20</sup> The highlighted text with square brackets [...] represents the areas lost in scroll due to damage.

There was cult of Mother Goddess prevailing in World at that time. Asherah in Semitic mythology was a Semitic mother goddess. There were trees and posts dedicated to her<sup>21</sup>.

It is informed that nation of Prophet Moses changed this commandment of Allah and act as wrong-doer.

<i>Masoretic Deuteronomy</i>	<p>4 "you shall not do that for YHWH, your God.                      5 But, rather, you shall inquire at the place that YHWH, your God, will choose from all your tribes to set His name there, to tent it. And you shall come there,                      6 and bring there your burnt offerings and your sacrifices and your tithes and your hand's donation and your vows and your contributions and the firstborn of your herd and your flock.</p>
<i>Dead Sea Scrolls</i>	<p>[4 You shall not act like this toward the LORD your God. 5 But you are to seek the] place which the LORD [your] Go[d ch]ooses [from all your tribes to put his name there for his dwelling, and there you shall go], ⊗<sup>22</sup></p>
<i>Samaritan Deuteronomy</i>	<p>4 Ye shall not do so unto the LORD your God. 5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, [even] unto his habitation shall ye seek, and thither thou shalt come 6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:</p>

In these verses Allah instructed that you should not start worshipping at the altars of pagans. The place of Mosque would be shown to them when they enter the holy land.

Seven kind of offerings are explained that are permissible for Mosque or Temple service.

1. Burnt offerings
2. Sacrifices
3. Tithes- *Ushur in Arabic i.e. one-tenth of production*
4. Heave offerings- offered on special days
5. Vows- to fulfill one nazar.
6. Freewill offerings or voluntary offering
7. Firstlings of your herds- First yield from herd and field dedicated to God.

Muslims can understand the close parallel to these offerings in relation to Masjid-ul-Haram<sup>23</sup>, as one cannot disrobe the Ihram<sup>24</sup> before doing the special sacrifice in the precinct of Holy Haram<sup>25</sup>.

<sup>21</sup> Remnants of this cult are still present in Hindus.

<sup>22</sup> The symbol ⊗ shows that the text has gap here. It is believed that the text written is lost due to worms and time.

<sup>23</sup> Grand Mosque in Makkah surrounding Kabbah, the ancient temple of Abraham

<sup>24</sup> Ihram is a non-stitched two cloth pieces wore with the vows to visit Kabbah

<sup>25</sup> Haram is the holy sanctuary surrounding Kabbah and spanning over several kilometres.



<p><i>Masoretic Deuteronomy</i></p>	<p>7 And you shall eat there in front of YHWH, your God. And you shall rejoice about everything your hand has taken on, you and your households, in that YHWH, your God, has blessed you.              8 you shall not do it like everything that we're doing here today, each one, everything that's right in his own eyes,              9 "because up to now you haven't come to the resting place and to the legacy that YHWH, your God, is giving you.              10 But when you'll cross the Jordan and live in the land that YHWH, your God, is giving you as a legacy, and He'll give you rest from all your enemies all around, and you'll live securely,              11 "then it shall be, the place that YHWH, your God, will choose to tent His name there: there you shall bring everything that I command you, your burnt offerings and your sacrifices, your tithes and your hand's donation and every choice one of your vows that you'll make to YHWH.              12 And you shall rejoice in front of YHWH, your God: you and your sons and your daughters and your servants and your maids and the Levite who is in your gates because he doesn't have a portion or a legacy with you.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[11 Then to the place which the LORD you]r [God chooses to cause his name] to [dwell, you shall bring there all that I command you: your burnt offerings], and your sacrifices, [your tithes, and the heave offering of your hand, and all] your [choice vows] which you vow [to the LORD. 12 And you shall rejoice before the LORD your God: you, your sons, your daughters, your menservants, your female servants, and the Levite who is within your gates, since he has no portion or inheritance with you] ⊗</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hands unto, ye and your households, wherein the LORD thy God hath blessed thee.              8 Ye shall not do after all [the things] that we do here this day, every man whatsoever [is] right in his own eyes. 9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you. 10 But [when] ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and [when] he giveth you rest from all your enemies round about, so that ye dwell in safety;              11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and free will offerings, and all your choice vows which ye vow unto the LORD: 12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, your menservants, and your maidservants, and the Levite that [is] within your gates; forasmuch as he hath no part nor inheritance with you.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>13 "Watch yourself in case you would make your burnt offerings in any place that you'll see.  14 But, rather, in the place that YHWH will choose in one of your tribes: there you shall make your burnt offerings, and there you shall do every- thing that I command you.  15 Only, as much as your soul desires you may slaughter and may eat meat according to the blessing of YHWH, your God, that He has given you in all your gates. The impure and the pure may eat it: like a gazelle, like a deer.  16 Only, you shall not eat the blood. You shall spill it like water on the earth.  17 you may not eat within your gates the tithe of your grain or your wine or your oil or the first born of your herd or your flock or all your vows that you'll make or your contributions or your hand's donation.  18 "But, rather, you shall eat them in front of YHWH, your God, in the place that YHWH, your God, will choose: you and your son and your daughter and your servant and your maid and the Levite who is in your gates. And you shall rejoice in front of YHWH, your God, about everything your hand has taken on.  19 Watch yourself in case you would leave the Levites, all your days in your land.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[18 Instead you shall eat them before the LORD your God in the place which the LORD your God shall choose: you, your son], your [daug]hter, [your male servant, your female servant, and the Levite who is within] your gates; [and you shall rejoice before the LORD] your [God] in all [that you put your hand to. 19 For your own sake, be very careful] not to forsake [the Levite as long as you live in the Land....⊗</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest. :14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. 15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.  16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.  17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hands:  18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and the Levite that [is] within thy gates: and thou shalt rejoice before the LORD thy God in all that thou putttest thine hands unto.  19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>20 "When YHWH, your God, will widen your border as He spoke to you, and you'll say, 'Let me eat meat,' because your soul will desire to eat meat, you may eat meat as much as your soul desires. 21 "when the place that YHWH, your God, will choose to put His name there will be far from you, then you shall slaughter from your herd and from your flock that YHWH has given you as I've commanded you, and you may eat within your gates as much as your soul desires. 22 Just as a gazelle and a deer are eaten, so you shall eat it. <b>The impure and the pure may eat it together.</b> 23 Only, be strong not to eat the blood, because the blood: it's the life; and you shall not eat the life with the meat. 24 You shall not eat it. You shall spill it like water on the earth. 25 You shall not eat it, so it will be good for you and for your children after you when you do what is right in YHWH's eyes.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[22 Just as] the gazelle and [the deer are eaten, so you shall eat of them; the unclean and the clean person may eat from them alike ... ⊗ 25 You shall not eat it, so that it may go well with you and with] your [childre]n after you, [since you will be doing what is right in the eyes of the LORD].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. 21 If the place which the LORD thy God hath chosen to tabernacle with his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. 22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean among you and the clean shall eat [of] them alike. 23 Only be sure that thou eat not the blood: for the blood [is] the life; and thou mayest not eat the life with the flesh. 24 Thou shalt not eat it; thou shalt pour it upon the earth as water. 25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do [that which is] right in the sight of the LORD.</p>

Allah said in surah al-Maidah 4:

*They ask you (O Muhammad ) what is lawful for them (as food ). Say: "Lawful unto you are At-Tayyibat [clean animals and foods]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift in reckoning."*

<p><i>Masoretic Deuteronomy</i></p>	<p>26 "Only, you shall carry your holy things that you'll have and your vows and shall come to the place that YHWH will choose. 27 And you shall do your burnt offerings, the meat and the blood, on the altar of YHWH, your God. And the blood of your sacrifices shall be spilled on the altar of YHWH, your God, and you shall eat the meat. 28 Be watchful that you listen to all these things that I command you so that it will be good for you and for your children after you forever when you'll do what is good and right in the eyes of YHWH, your God.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>26 Take [ only yo] ur [holy things] which you have [and] your [vows], and g[o to the place which the LORD shall choose] .. ☉</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose. 27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. 28 Observe and hear and do all these words which I command thee today, that it may go well with thee, and with thy children after thee for ever, when thou doest [that which is] right and good in the sight of the LORD thy God.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>29 "When YHWH, your God, will cut off the nations that you're coming there to dispossess from in front of you, and you'll dispossess them and live in their land, 30 "watch yourself in case you'll be trapped after them, after their destruction from in front of you, and in case you'll inquire about their gods, saying, 'How did these nations serve their gods? And I'll do that-- I, too.' 31 you shall not do this for YHWH, your God, because they did every offensive thing of YHWH that He hates for their gods, because they would also burn their sons and their daughters in fire to their gods!</p>
<p><i>Dead Sea Scrolls</i></p>	
<p><i>Samaritan Deuteronomy</i></p>	<p>29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; 30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.</p>

## Chapter 13: False Prophets

<p><i>Masoretic Deuteronomy</i></p>	<p><i>1 "Everything that I command you, you shall be watchful to do it. You shall not add onto it, and you shall not subtract from it.</i></p> <p><i>2 "When a prophet or one who has a dream will get up among you and will give you a sign or a wonder,</i></p> <p><i>3 and the sign or the wonder of which he spoke to you saying, 'Let's go after other gods,' whom you haven't known, 'and let's serve them' -will come to pass,</i></p>
<p><i>Dead Sea Scrolls</i></p>	<p><i>[1 If there arises in your midst a prophet or a dreamer of dreams, and he gives you a sign or a wonder, 2 and if the sign or the wonder] takes place, [concerning which he spoke to you; and if he says, "Let us go after other gods-which you have not known-and let us serve them," 3 YHWH [shall not listen to the words of] that prophet [or to that dreamer of dreams. For the LORD your God is testing you, to know whether you [love the LORD your God with all your heart and with all your soul].</i></p>
<p><i>Samaritan Deuteronomy</i></p>	<p><i>1 What thing soever I command you today, observe to do it: thou shalt not add thereto, nor diminish from it. 2 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder. 3 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;</i></p>

It is instructed in Torah that:

*"When a prophet or one who has a dream will get up among you and will give you a sign or a wonder, and the sign or the wonder of which he spoke to you saying, 'Let's go after other gods,' whom you haven't known, 'and let's serve them' -will come to pass, "you shall not listen to that prophet's words or to that one who has the dream, because YHWH, your God, is testing you, to know whether you are loving YHWH, your God, with all your heart and with all your soul.*

Prophet Muhammad is the only known, non-Jew, Prophet who claimed that God of Abraham and Moses is the true God. He is thus completely fulfilled this condition of Torah. Further Kabba as a sanctuary established by Abraham and Ishmael was also well established tradition among Arabs even before Prophet Muhammad peace be upon him. Dead Sea Scrolls, describes Abraham's travel to east to the Euphrates and the Persian Gulf region, then around the coast of Arabia to the Red Sea, and finally to the Sinai desert and then to his home<sup>26</sup>.

<sup>26</sup> The Complete Dead Sea Scrolls by Geza Vermes, Genesis Apocryphon pp448-459

Thus Allah or Elah ( אֱלֹהִים Aramaic word for God used in Old Testament see Deut. 32:15; 2Chr 23:15; Neh 9:17, Ez 5:1, 11; 6:14, 7:12, 19,21,23; Daniel 2:18,23,28,37,47; 3:15,6:8,13) is worshiped at the temple at Makkah in Arabia but with the passage of time people associated different minor deities working under Allah, like Arabs started believing that Angels are Allah's daughters similar to Christian belief that Elah or El has a son.

<p><i>Masoretic Deuteronomy</i></p>	<p>4 "you shall not listen to that prophet's words or to that one who has the dream, because YHWH, your God, is testing you, to know whether you are loving YHWH, your God, with all your heart and with all your soul.</p> <p>5 you shall go after YHWH, your God, and you shall fear Him, and you shall observe His commandments and listen to His voice and serve Him and cling to Him.</p> <p>6 And that prophet or that one who has the dream shall be put to death, because he spoke a misrepresentation about YHWH, your God, who brought you out from the land of Egypt and who redeemed you from a house of slaves, to drive you from the way in which YHWH, your God, commanded you to go. So you shall burn away what is bad from among you.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>4 You shall walk [after the LORD] your God, and you shall ser[ve him, and listen to his voice], and cling t[fo him, and fear him, and kee]p [his commandments]. 5 And that prophet or dreamer of [dreams shall be put to death, because he has spoken rebellion against the LORD your God who brought you from the land of E]gypt and [redeemed you] from the hou[se of bondage, by drawing you aside from the way in which the LORD your God commanded you to walk. So you are to purge the evil from your midst].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. 5 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.:6 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn [you] away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.</p>

Dream-diviner was a practice prevalent in the then Egypt<sup>27</sup>. In both Judaism and Islam there is no concept of dream-diviner. A dream-diviner is only a prophetic attribute.

Allah said in surah Ash-Shura 51-53

*It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise. And thus We have sent to you (O Muhammad ) an Inspiration of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ) are indeed guiding (mankind) to the Straight Path. The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. Verily, all the matters at the end go to Allah (for decision).*

While Moses were receiving these instructions on false prophets. An imposter by the name of Samiri arouse among the Bene Israel and instructed them to worship the Bull.

<sup>27</sup> The Torah a Modern Commentary edited by W. Gunther Plaut, Union of American Hebrew Congregation, 1981, pg 1430.

*Allah said in surah Al-Araf 145- 154*

*And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious to Allah. I shall turn away from My signs those who behave arrogantly on the earth, without a right, and (even) if they see all the proofs, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the Way, but if they see the way of error, they will adopt that way, that is because they have rejected Our verses and were heedless from them. Those who deny Our signs and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do? And the people of Musa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were wrong-doers. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers." And when Musa (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Harun (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are wrong-doers." Musa (Moses) said: "O my Lord! Forgive me and my brother, and make us enter into Your Mercy, for you are the Most Merciful of those who show mercy." Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful. And when the anger of Musa (Moses) was appeased, he took up the Tablets, and in their inscription was guidance and mercy for those who fear their Lord.*

*Allah said in surah Ta-ha 85-97:*

*(Allah) said: "Verily! We have tried your people in your absence, and As-Samiri has led them astray." Then Musa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e. disbelieving in Allah and worshipping the calf)?" They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Samiri suggested." Then he took out (of the fire) for them a statue of a calf which seemed to low. They said: "This is your ilah (god), and the ilah (god) of Musa (Moses), but [Musa (Moses)] has forgotten (his god)."<sup>1</sup> Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good? And Harun (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Beneficent, so follow me and obey my order." They said: "We will not stop worshipping it (i.e. the calf), until Musa (Moses) returns to us." [Musa (Moses)] said: "O Harun (Aaron)! What stopped you when you saw them going astray; "That you followed me not (according to my advice to you)? Have you then disobeyed*

my order?" He [Harun (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' " [Musa (Moses)] said: "And what is the matter with you. O Samiri? (i.e. why did you do so?)" (Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the foot print of the messenger and threw it. Thus my inner-self suggested to me." Musa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: "Touch me not; and verily (for a future torment), you have a promise that will not fail. And look at your god, to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

Samri claimed that he took the dust from the footprint of Messenger i.e. of Moses and it become so miraculous that it turned the effigy of the calf to utter sounds. Thus Samiri tried to show to Moses that he is still on his side.

<p><i>Masoretic Deuteronomy</i></p>	<p>7 "When your brother, your mother's son or your father's son, or the wife of your bosom, or your friend who is as your own self will entice you in secret, saying, 'Let's go and serve other gods,' whom you haven't known, you and your fathers,              8 from the gods of the peoples who are all around you, those close to you or those far from you, from one end of the earth to the other end of the earth,              9 "you shall not consent to him, and you shall not listen to him, and your eye shall not pity him, and you shall not have compassion and shall not cover it up for him.              10 "But you shall kill him. Your hand shall be on him first to put him to death, and all the people's hand thereafter.              11 "And you shall stone him with stones so he dies because he sought to drive you away from YHWH, your God, who brought you out from the land of Egypt, from a house of slaves.              12 And all Israel will hear and fear and won't continue to do a bad thing like this among you.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[6 If your neighbor-whether the son of ] your father [or the son of] your [mother] or your son, or the wife you cherish, or your friend] who is closest to you-[entices you] secretly, [sayin]g, "Let us go and serve other gods"-ones which you have not known, neither you nor] your [an]cestors, 7 from the gods of [the peoples who are around you, near you or far off from] you, from the ends of the earth to [the other end of the earth- 8 you shall not consent to him or listen to him]. Your [eye shall not pity] him; nor shall you spare h[im or shield him, 9 but you must certainly put him to death. Your hand shall be f]rst [upon him] to put him to death, and [afterward] the hands [of all the people. 10 You shall stone him to death with stones, because he has sought to dr]aw you aw[ay from the LORD your God who brought you out of the land of E]gypt, out of the h[ouse of bondage. 11 Then all Israel will hear and be afraid, and] will no longer [do evil such as this is in your midst]. 12 If you hear it said concerning one of your cities which [the LORD your God is giving you to dwell in</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>If thy brother, the son of thy father or the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which [is] as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; 8 [Namely], of the gods of the people which [are] round about you, nigh unto thee, or far off from thee, from the [one] end of the earth even unto the [other] end of the earth; :9 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. 10 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. :11 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. 12 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.</p>



## Similar instructions Allah gave in surah Luqman 14-15

*And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.*

<p><i>Masoretic Deuteronomy</i></p>	<p>13 "When you'll hear in one of your cities that YHWH, your God, is giving you to live there, saying, 14 'Good-for-nothing people have gone out from among you and driven away their city's residents, saying: "Let's go and serve other gods," whom you haven't known,' 15 "and you'll inquire and investigate and ask well, and, here, the thing is true-this offensive thing was done among you. 16 you shall strike that city's residents by the sword, completely destroying it and everything in it and its animals with the sword. 17 And you shall gather all its spoil into the middle of its square, and you shall burn the city and all its spoil in fire entirely to YHWH, your God, and it shall be a tell eternally. It shall not be rebuilt again. 18 And let nothing from the complete destruction cling in your hand, so that YHWH will turn back from His flaring anger and will give you mercy. And He'll be merciful to you and multiply you as He swore to your fathers 19 when you'll listen to the voice of YHWH, your God, to observe all His commandments that I command you today, to do what is right in the eyes of YHWH, your God.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>13 "Wicked men have gone out from your midst and have led the inhabitants of] their city [astray] by saying, ["Let us go and serve other gods, which you have not known," 14 then you shall make inquiries, search out and investigate thoroughly. If the charge is established that such an abhorrent thing has been done among you, 15 you must certainly punish the inhabitants of that city with the edge of the sword, destroying it completely, everything in it and its livestock, [with the edge of the sword .... 18 when] you list [en to the voice of the LORD your God, by keeping all] his [com]mandments wh[ich I command you this day, to do what is right and] goocf? [in the eyes of the LORD your God].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>13 If thou shalt hear [say] in one of thy cities, which the LORD thy God hath given thee to dwell there, saying 14 [Certain] men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; 15 Then shalt thou inquire, and make search, and ask diligently; and, behold, [if it be] truth, [and] the thing certain, [that] such abomination is wrought among you; 16 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that [is] therein, and the cattle thereof, with the edge of the sword. 17 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. 18 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; 19 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do [that which is] right and good in the eyes of the LORD thy God.</p>

These verses are about changing of faith from Monotheism back to Polytheism. The punishment for it is death both in Islam and Judaism.

Bukhari reported Volume 9, Book 84, Number 57:

*Narrated 'Ikrima: Some Zanadiqa were brought to 'Ali and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allah's Apostle forbade it, saying, 'Do not punish anybody with Allah's punishment (fire).' I would have killed them according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'"*

Changing faith in ancient times was more like an act of treason.

## Chapter 14: Dietary and Monetary Laws

<p><i>Masoretic Deuteronomy</i></p>	<p>1 "You are children of YHWH, your God. You shall not cut yourselves and shall not make a bald place between your eyes for the dead. 2 Because you are a holy people to YHWH, your God, and YHWH has chosen you to become a treasured people to Him out of all the peoples who are on the face of the earth. 3 "you shall not eat any offensive thing. 4 "This is the animal that you shall eat: ox, lamb of sheep, and lamb of goats, 5 deer and gazelle and roebuck and wild goat and bison and antelope and mountain sheep 6 "and every animal that has a hoof and that has a split of hooves in two, that regurgitates cud, among animals, you shall eat it. 7 Except you shall not eat this out of those that regurgitate the cud and out of those that have a hoof: the camel and the rock-badger and the hare, because they regurgitate cud and do not have a hoof; they are impure to you. 8 And the pig, because it has a hoof but no cud; it is impure to you. You shall not eat from their meat, and you shall not touch their carcass.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>1 You are the children of the LORD your God. You shall not cut yourselves, nor shave your forehead for the dead. 2 For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for his own possession [above all peoples who are on the face of the earth. 3 You shall not eat any abominable thing. 4 These] are the beasts [which you may eat: the ox, the sheep, and the goat] .⊗</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>1 Ye [are] the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. 2 For thou [art] an holy people unto the LORD thy God, and the LORD God of you hath chosen thee to be a peculiar people unto himself, above all the nations that [are] upon the earth. :3 Thou shalt not eat any abominable thing. 4 And these [are] the beasts which ye shall eat: the ox, and the sheep, and the goat. 5 The hart, and the roebuck, and the fallow deer, and the wild goat, the pygarg, and the wild ox, and chamois. 6 Every beast that parteth the hoof, and cleaveth the cleft into two claws, [and] cheweth the cud among the beasts, that ye shall eat. 7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; [as] the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; [therefore] they [are] unclean unto you. 8 And the swine, because it divideth the hoof and cloves the hoof, yet cheweth not the cud, it [is] unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.</p>

In Islam the land-animals who have flowing blood in them and they survive on natural vegetation like grass and leaves, and animals which do not prey on other animals i.e. predators are all considered clean or *Kocher*. This category includes animals like camel, cow, goat, buffalo, sheep, deer, etc.

In Islam All predatory animals and beasts, i.e. animals that hunt with their teeth, are considered unclean, such as a lion, cheetah, tiger, leopard, wolf, fox, dog, cat, etc. This includes also the birds of prey like eagle etc.

Further in Islam all the non-hunter birds who do not eat with their claws and do not prey on other animals and consume grains and crop, are all considered Halal, such as a chicken, duck, pigeon, dove, sparrow.

So the principal is that the consumer of clean is considered as a clean animal. Locust, Camel and Hare on this principal are considered clean in Islam.

Now we analyze what is stated in the Torah verses:

Edible in Judaism <i>every animal that has a hoof and that has a split of hooves in two, that regurgitates cud</i>	Non-edible in Judaism <i>you shall not eat this out of those that regurgitate the cud and out of those that have a (undivided) hoof</i>	
Ox Sheep Goat Deer Gazelle Roebuck Wild goat Bison Antelope Mountain sheep	<i>because they regurgitate cud and do not have a (undivided) hoof;</i>  Camel Rock-badger Hare	<i>it has a hoof but no cud;</i>  Pig
Also Kocher in Islam	Camel and Hare are Kocher (Halal) in Islam	Pig is non-Kocher in Islam

Further Allah said in surah Al-Anam 121

*Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is a disobedience of Allah. And certainly, the devils do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be polytheists.*

Allah instructed in Makkah, He said in surah al-Anam:

*141- And it is He Who produces gardens trellised and un-trellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof on the day of its harvest, and waste not by extravagance. Verily, He likes not those who waste by extravagance.*

*142. And of the cattle (are some) for burden and (some are) small. Eat of what Allah has provided for you, and follow not the footsteps of Satan. Surely he is to you an open enemy.*

*143. Eight pairs (you are allowed to eat); of the sheep two (male and female), and of the goats two (male and female). Say (to pagans of Arabia): "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."*

144. *And (you are also allowed to eat) of the camels two (male and female), and of oxen two (male and female). Say (to pagans of Arabia): "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allah ordered you such a thing? Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are wrong-doers.*

145. *Say (O Muhammad ): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal died accidentally) or blood poured forth (i.e. drink blood), or the flesh of swine (pork, etc.) for that surely is impure or impious, (also forbidden to eat anything) that is dedicated to others than Allah. But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."*

146. *And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.*

147 *If they (Jews) belie you (Muhammad ) say you: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are wrong-doers.*

Further instructions were given in Medinah:

- Allah said in surah Al-Baqarah 173

*He has forbidden you only the dead (animal which died without slaughter), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.*

Further instructions were given later:

- Surah Al-Maidah 3

*Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful.*

<p><i>Masoretic Deuteronomy</i></p>	<p>9 "you shall eat this out of all that are in the water: you shall eat every one that has fins and scales. 10 And you shall not eat anyone that does not have fins and scales; it is impure to you. 11 "And you shall eat any pure bird. 12 "And this is what you shall not eat from them: the eagle and the vulture and the black vulture 13 and the kite and the falcon by its kind 14 and every raven by its kind 15 "and the eagle owl and the night-hawk and the sea gull and the hawk by its kind, 16 "the little owl and the great owl and the white owl 17 and the pelican and the fish hawk and the cormorant 18 and the stork and the heron by its kind and the hoopoe and the bat. 19 "And every swarming thing of flying creatures; it is impure to you. It shall not be eaten. 20 you shall eat every pure bird. 21 "you shall not eat any carcass. You shall give it to the alien who is in your gates, and he will eat it, or sell to a foreigner. Because you are a holy people to YHWH, you're God. "You shall not cook a kid in its mother's milk.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[19 And all winged creeping things ar]e [unclean] to you; you shall not eat [of them. 20 Of all clean birds you may eat. 21 You shall not eat of] anything that dies by itself. [You may give it] to the stranger [who is within your gates, so that he may eat it, or you may sell it to a foreigner]; for [yo]u a[re] a holy people [to the LORD your God. You shall not boil a kid i]n its mother's milk.</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>And these ye shall eat of all that [are] in the waters: all that have fins and scales shall ye eat 10 And whatsoever hath not fins and scales ye may not eat; it [is] unclean unto you. 11 [Of] all clean birds ye shall eat. 12 But these [are they] of which ye shall not eat: the eagle, and the ossifrage, and the osprey. 13 And the glede, and the kite, and the vulture after his kind 14 And every raven after his kind 15 And the owl, and the night hawk, and the cuckoo after his kind, and the hawk after his kind 16 And the little owl, and the osprey, and the great owl, and the swan 17 And the pelican, and the gier eagle, and the cormorant 18 And the stork, and the heron after her kind, and the lapwing, and the bat. 19 And every creeping thing that flieth [is] unclean unto you: from them it shall not be eaten. 20 [But of] all clean fowls ye may eat 21 Ye shall not eat [of] any thing that dieth of itself: thou shalt give it unto the stranger that [is] in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou [art] an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>22 "You shall tithe all of your seed's produce that comes out of the field year by year. 23 And you shall eat the tithe of your grain, your wine, and your oil and the firstborn of your herd and your flock in front of YHWH, your God, in the place that He will choose to tent His name there, so that you'll learn to fear YHWH, your God, all the days. 24 And if the way will be too long for you because you won't be able to carry it because the place that YHWH, your God, will choose to set His name there will be far from you, because YHWH, your God, will bless you, 25 then you shall give it by money. And you shall enclose the money in your hand and go to the place that YHWH, your God, will choose. 26 And you shall spend the money for anything that your soul will desire: for herd and for flock and for wine and for beer and for anything that your soul will ask of you. And you shall eat there in front of YHWH, your God, and you shall rejoice, you and your household. 27 And the Levite who is in your gates: you shall not leave him, because he doesn't have a portion and legacy with you.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[22 You shall indeed tithe all the increase of your seed, which comes from] the fields year [by year. 23 In the presence of the LORD your God, at the place he will choose as a dwelling for his name, you shall eat the tithe of your grain, your wine, and your oil, as well as the firstborn of your herd and flock, so that you may learn to fear the LORD your God always. 24 But if the road is too long for you, so that you are not able to carry the tithe-since [the place] is too distant [from you, where the LORD your God chooses to set his name when the LORD]n your God [blesses you- 25 then you shall exchange it for money, bind up the money in your hand, and go to the place which] the LORD your God [cho]ses. [26 And you shall spend the money for whatever your heart desires: for oxen, or for sheep, or for wine, or for strong drink, or for whatever yo]ur [heart desires]. Then you shall eat there b[efore the LOR]n your God, and you shall rejoice, you and your household. 27 And as for the Le[vite who is within [your] ga[tes-you shall not neglect him, fo]r [he] has n[o portion or inheritance with you].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. 23 And thou shalt eat before the LORD thy God, in the place which he shall choose the LORD God to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. 24 And if the way be too long for thee, so that thou art not able to carry it; [or] if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee. 25 Then shalt thou turn [it] into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose. 26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household. 27 And the Levite that [is] within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.</p>

**Surah Maidah 5**

*Made lawful to you this day are At-Tayyibat. The food of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.*

<i>Masoretic Deuteronomy</i>	<p><i>28 At the end of three years you shall bring out all the tithe of your produce in that year and leave it within your gates, 29 and the Levite will come, because he doesn't have a portion and legacy with you, and the alien and the orphan and the widow who are in your gates, and they shall eat and be full, so that YHWH, your God, will bless you in all your hand's work that you'll do.</i></p>
<i>Dead Sea Scrolls</i>	<p><i>[28 At the end of every three year]s you shall bring [the full tithe of your increase in the same year, and lay it up with]in your gates. 29 And [the Levite, because he has no portion or inheritance with you, and the foreigner, the orphan and the widow who are within your gates] shall co[me, and eat and be satisfied, so that the LORD your God may bless you in all the work of your hands which you undertake].</i></p>
<i>Samaritan Deuteronomy</i>	<p><i>At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay [it] up within thy gates. 29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which [are] within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hands which thou doest.</i></p>



## Chapter 15: Monetary and Slavery Laws

<p><i>Masoretic Deuteronomy</i></p>	<p>1 "At the end of seven years you shall make a remission. 2 'And this is the matter of the remission: every holder of a loan is to remit what he has lent his neighbor. He shall not demand it of his neighbor and his brother, because a remission for YHWH has been called. 3 you may demand it of a foreigner, but your hand shall remit whatever of yours is with your brother. 4 "Nonetheless, here won't be an indigent one among you, because YHWH will bless you in the and that YHWH, your God, is giving you as a legacy, to take possession of it. 5 Only if you'll listen to the voice of YHWH, your God, to be watchful to do all of this commandment that I command you today. 6 When YHWH, your God, will have blessed you as He spoke to you, then you'll lend to many nations, but you won't borrow; and you'll dominate many nations, but they won't dominate you.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[1 At the end of every seven years you shall] grant a remission of debts. 2 And this is the m[anner of the remission]: every creditor [shall release] wh[at] [he has lent to his neighbor]; he shall [no]t exact it<sup>100</sup> because [the LORD's] remission has been proclaimed. [3 You may exact it of a foreigner, but whatever of] yours is with [your] b[rother your hand shall remit. 4 However, there shall be no p]oor [among you], for [the LORD will surely] bless [you in the land which the LORD] your God is giving [you for an inheritance to possess, 5 if only you listen fully to the voice of the L]ORD [your] Go[d, by being careful to carry out this entire commandment] which I command you [this day. 6 For the LORD your God will bless you, just a]s he promised you; [you] will lend [to many nations but not borrow, yo]u [will rule over] ma[n]y natio[ns] but [they shall not rule] over [you].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>1 At the end of [every] seven years thou shalt make a release. 2 And this [is] the manner of the release: Every creditor that lendeth [ought] unto his neighbour shall release [it]; he shall not exact [it] of his neighbour, or of his brother; because it is called the LORD's release. 3 Of a foreigner thou mayest exact [it again]: but [that] which is thine with thy brother thine hand shall release; 4 Save when there shall be no poor among you; for the LORD God shall greatly bless thee in the land which the LORD thy God giveth thee [for] an inheritance to possess it. 5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe and to do all these commandments which I command thee this day. 6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. 7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>7 "When there will be an indigent one among you from one of your brothers within one of your gates in your land that YHWH, your God, is giving you, you shall not fortify your heart and shall not shut your hand from your brother who is indigent. 8 But you shall open your hand to him and shall lend to him, enough for his shortage that he has. 9 Watch yourself in case there will be something good-for-nothing in your heart, saying, 'The seventh year, the remission year, is getting close,' and your eye will be bad toward your brother who is indigent, and you won't give to him; and he'll call to YHWH about you, and it will be a sin in you. 10 You shall give to him, and your heart shall not be bad when you're giving to him, because on account of this thing YHWH, your God, will bless you in everything you do and in everything your hand has taken on. 11 "Because there won't stop being an indigent in the land. On account of this I command you, saying: you shall open your hand to your brother, to your poor, and to your indigent in your land.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[7 If there is among you anyone in need—a member of your community in any of your towns within the land which the LORD your God is giving you—do not be hard-hearted or tight-fisted toward your poor neighbor. 8 Rather] you shall [indeed] open your hand to him, and [shall indeed] lend [him sufficient for his need, whatever he requires]. 9 Be careful] lest there be a [wicked] th[ought in your heart which says], "The seventh year, the year of remis[sion, is at hand," and your eye is hostile toward your ne]edy [neighbor], and you [giv]e nothing to [him]. Then he may cry out [to the LORD against you, and it will be accounted as a sin to you. 10 You shall indeed giv]e to him, and [your] he[art] shall not be g[rrieved when you give to him; because of this the LORD your God will bless you in all your work, and in everything you put your hand to]. ⊗</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: 8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, [in that] which he wanteth. 9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. 10 Thou shalt surely give him, and in thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hands unto. 11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>12 "When your Hebrew brother or sister will be sold to you, then he shall work for you six years, and in the seventh year you shall let him go liberated from you. 13 And when you let him go liberated from you, you shall not let him go empty-handed. 14 You shall provide him from your flock and from your threshing floor and from your wine press; as YHWH, your God, has blessed you, you shall give to him. 15 And you shall remember that you were a slave in the land of Egypt, and YHWH, your God, redeemed you. On account of this, I command you this thing today. 16 "And it will be, if he'll say to you, 'I won't go out from you' because he loves you and your house, because it is good for him with you, 17 "then you shall take an awl and put it in his ear and in the door, and he shall be a slave forever to you. And you shall also do this to your maid, 18 It shall not be hard in your eyes when you let him go liberated from you, because he served you six years at twice the value of an employee, and YHWH, your God, will bless you in everything that you'll do.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[14 ... you shall supply him liberally from your flock, from your threshing-floor, and from your winepress; just as the L]ORDIOI your G[od has blessed] you shall give to him. 15 A[ nd you shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore] I command you to d[o this] thi[ng] today. 16 And if he says to you, "I will not leave you," becau]se he lov[es you and your house and because he fares well with you, 17 then you shall take an awl and thrust it] through his earlobe [into the door, and he shall be your servant forever. And you shall also do the same to your female servant]. 18 This will [not] seem hard [to you when you let him go free from you, for he has served you for six years, t]wice [as much as] the hire of a hired hand; [and the LORD your God will bless you] in all that you do.</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>12 [And] if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. 13 And when thou sendest him out free from thee, thou shalt not let him go away empty. 14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. 15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. 16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; 17 Then thou shalt take an awl, and thrust [it] through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise. 18 And it shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant [to thee], in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>19 "Every male firstborn that will be born in your herd and in your flock you shall consecrate to YHWH, your God. You shall not work with your ox's firstborn, and you shall not shear your sheep's firstborn. 20 you shall eat it in front of YHWH, your God, year by year in the place that YHWH will choose-you and your household. 21 "And if there will be an injury in it --crippled or blind, any bad injury-you shall not sacrifice it to YHWH, your God. 22 you shall eat it within your gates-the impure and the pure together, like a gazelle and like a deer. 23 Only: you shall not eat its blood. You shall spill it like water on the ground.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[19 All the firstborn males that are born of] your herd [and of your flock you shall consecrate to the LORD your God; you shall do no work with the firstborn of your herd, nor shear the firstborn of your flock] ..⊗</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>19 All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep. 20 Thou shalt eat [it] before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. 21 And if there be [any] blemish therein, [as if it be] lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God. 22 Thou shalt eat it within thy gates: the unclean and the clean [person shall eat it] alike, as the roebuck, and as the hart. 23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.</p>

## Chapter 16: Laws of Festivals

<p><i>Masoretic Deuteronomy</i></p>	<p>1 <i>Observe the month of Abib<sup>28</sup>, and you shall make Passover for YHWH, your God, because in the month of Abib YHWH, you're God, brought you out from Egypt at night. 2 And you shall make a Passover sacrifice to YHWH, your God, of the flock and herd, in the place that YHWH will choose to tent His name there. 3 you shall not eat leavened bread with it. Seven days you shall eat unleavened bread, the bread of degradation, with it, because you went out from the land of Egypt in haste--so that you will remember the day you went out from the land of Egypt all the days of your life. 4 And you shall not have leaven appear within all your borders for seven days, and none of the meat that you will sacrifice in the evening on the first day shall remain until the morning. 5 you may not make the Passover sacrifice within one of your gates that YHWH, your God, is giving you. 6 But, rather, to the place that YHWH, your God, will choose to tent His name: there you shall make the Passover sacrifice in the evening at sunset, the time when you went out from Egypt. 7 And you shall cook and eat it in the place that YHWH, your God, will choose; and you shall turn in the morning and go to your tents. 8 Six days you shall eat unleavened bread, and on the seventh day shall be convocation to YHWH, you're God. You shall not do work.</i></p>
<p><i>Dead Sea Scrolls</i></p>	<p><i>[1 Observe the month of Abib and keep the Passover for the LORD your God, because in the month of Abib the LORD your God brought you out of Egypt by night. 2 And you shall sacrifice the Passover to the LORD your God, from the flock and] the herd, [in the place which the LORD chooses to make his name dwell there. 3 You shall ea]t [no] le[avened bread] with it; [for seven days you shall eat unleavened bread with it, the bread of affliction, since you came out of the land of Egypt in haste--so that you may remember the day when you came out of the land of Egypt all the days of your life. 4 And] no [leaven] shall be seen with you [in all your borders for seven days; nor shall any of the meat which you sacrifice on the evening of the first day remain all night until the mo]rning .</i></p> <p><i>[5 You are not allowed to offer the Passover sacrifice within any of your towns that the LORD your God is giving you, 6 but rather at the place which the LORD] your [Go]d [chooses] to make his name to dwell there. [There you shall sacrifice the Passover at evening, at the setting of the sun, at the time when you came out] of]f Egypt]. 7 Then you shall cook and eat [it in the place which] the LORD your God [chooses; and you shall return in the morning and go to your tents.</i></p> <p><i>8 For s]even days unleavened bread you shall eat, [and on the seventh day there shall be a solemn assembly to the LOR]D your Go[d]; you shall not do any [work] on it.</i></p>
<p><i>Samaritan Deuteronomy</i></p>	<p><i>1 Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. 2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD God of you shall choose to place his name there. 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, [even] the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy</i></p>

<sup>28</sup> First month of Jewish calendar also called Nisan; As both Jews and Arabs followed lunar calendar, the Arabic month of Muharram coincides with Jewish month of Abib.

<p><i>life. 4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there [any thing] of the flesh, which thou sacrificedst the first day between the even, remain all night until the morning.</i></p> <p><i>5 And thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee. 6 But in the place which the LORD thy God shall choose to place his name there, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. 7 And thou shalt roast and eat [it] in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. 8 Six days thou shalt eat unleavened bread: and on the seventh day [shall be] a celebration to the LORD thy God: thou shalt not do any work of service [therein].</i></p>
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Narrated Ibn 'Abbas:

The Prophet came to Medina and saw the Jews fasting on the day of Ashura<sup>29</sup>. He asked them about that. They replied, "This is a good day, the day on which Allah rescued Bani Israel from their enemy. So, Moses fasted this day." The Prophet said, "We have more claim over Moses than you." So, the Prophet fasted on that day and ordered (the Muslims) to fast (on that day)<sup>30</sup>.

Narrated Abu Musa:

The day of 'Ashura' was considered as 'Id (Celebration) day by the Jews. So the Prophet ordered, "I recommend you (Muslims) to fast on this day."<sup>31</sup>

Narrated Ibn 'Abbas:

When the Prophet came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it<sup>32</sup>.

---

<sup>29</sup> 10<sup>th</sup> day of first month of Muslim lunar calendar equivalent to Abib

<sup>30</sup> Sahih Bukhari, Volume 3, Book 31, Number 222

<sup>31</sup> Sahih Bukhari, Volume 3, Book 31, Number 223:

<sup>32</sup> Sahih Bukhari, Volume 4, Book 55, Number 609:

<p><i>Masoretic Deuteronomy</i></p>	<p>9 "you shall count seven weeks. From when the sickle begins to be in the standing grain you shall begin to count seven weeks. 10 And you shall make a Festival of Weeks for YHWH, your God, the full amount of your hand's contribution that you can give insofar as YHWH, your God, will bless you. 11 "And you shall rejoice in front of YHWH, your God - you and your son and your daughter and your servant and your maid and the Levite who is within your gates and the alien and the orphan and the widow who are among you-in the place that YHWH, your God, will choose to tent His name there. 12 "And you shall remember that you were a slave in Egypt, and you shall be watchful and do these laws.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>9 You shall count off seven weeks [for yourself; from the time you begin to put the sickle to the standing grain you shall begin] to count seven weeks. 10 And you shall celebrate [the feast of weeks to the LORD your God with a gift of freewill offerings from your hand, which you shall give [in accordance with how [the LORD your God blesses you; 11 and] you [shall rejoice] before the LORD your God-[yo]u, your son, [your daughter, your male servant, your female servant, the] Levite who is within your gates, [the foreigner, the orphan, and the widow who are] in your midst, in [the place which the 'LORD] your God [chooses] to [make his name dwell there. 12 Remember that you were a slave in Egypt, and carefully observe these statutes] ...⊗</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>Seven weeks shalt thou number unto thee: begin to number the seven weeks from [such time as] thou beginnest [to put] the sickle to the corn. 10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hands, which thou shalt give [unto the LORD thy God], according as the LORD thy God hath blessed thee. 11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and the Levite that [is] within thy gates, and the stranger, and the fatherless, and the widow, that [are] among you, in the place which the LORD thy God hath chosen to place his name there. 12 And thou shalt remember that thou wast a bondman in land of Egypt: and thou shalt observe and do these statutes.</p>

It is believed by author that verse 9 till 17 (excluding some of verse 16) were added by Ezra. As these days were not celebrated before Second Temple Period.

<p><i>Masoretic Deuteronomy</i></p>	<p>13 "you shall make a Festival of Booths<sup>33</sup> seven days, when you gather from your threshing floor and from your wine press. 14 And you shall rejoice on your festival- you and your son and your daughter and your servant and your maid and the Levite and the alien and the orphan and the widow who are within your gates. 15 "Seven days you shall celebrate for YHWH, your God, in the place that YHWH will choose, because YHWH, your God, will bless you in all your produce and all your hands' work, and you shall just be happy. 16 "Three times in the year every male of yours shall appear in front of YHWH, your God, in the place that He will choose: on the Festival of Unleavened Bread and on the Festival of Weeks<sup>34</sup> and on the Festival of Booths. And he shall not appear in front of YHWH empty-handed: 17 each according to what his hand can give, according to the blessing of YHWH, your God, that He has given you.</p>
<p><i>Dead Sea Scrolls</i></p>	
<p><i>Samaritan Deuteronomy</i></p>	<p>13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine. 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that [are] within thy gates. 15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD God of you shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. 16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty. 17 Every man [shall give] as he is able, according to the blessing of the LORD thy God which he hath given thee.</p>

It is believed by author that Feast of Booths was added by Ezra in Law. It is written in book of Nehemiah:

*They found written in the Law, which the LORD had commanded through Moses, that the Israelites were to live in booths during the feast of the seventh month and that they should proclaim this word and spread it throughout their towns and in Jerusalem: "Go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make booths"-as it is written. So the people went out and brought back branches and built themselves booths on their own roofs, in their courtyards, in the courts of the house of God and in the square by the Water Gate and the one by the Gate of Ephraim.*

<sup>33</sup> Feast of Booths, Feast of Tabernacles is celebrated on the 15th day of the month of Tishrei (seventh month), also called Sukkoth.

<sup>34</sup> Fesat of Shavuot, celebrated in month of Sivan (third month of calendar), as an anniversary of the day when God gave the Torah to Bene Israel under Mount Tur. According to Wikipedia: "In the Bible, Shavuot is called the Festival of Weeks (Hebrew: *הג השבועות*, *Hag ha-Shavuot*, Exodus 34:22, Deuteronomy 16:10); Festival of Reaping (Hebrew: *הג הקציר*, *Hag ha-Katsir*, Exodus 23:16), and Day of the First Fruits (Hebrew: *יום הבכורים*, *Yom ha-Bikkurim*, Numbers 28:26)". This shows that Ezra inserted the concept of this day at several places. According to Wikipedia: "Shavuot was thus the concluding festival of the grain harvest, just as the eighth day of Sukkot (Tabernacles) was the concluding festival of the fruit harvest. During the existence of the Temple in Jerusalem, an offering of two loaves of bread from the wheat harvest was made on Shavuot."



*The whole company that had returned from exile built booths and lived in them. **From the days of Joshua son of Nun until that day, the Israelites had not celebrated it.** And their joy was very great. Day after day, from the first day to the last, Ezra read from the Book of the Law of God. They celebrated the feast for seven days, and on the eighth day, in accordance with the regulation, there was an assembly- Nehemiah 8: 14- 19*

Ezra wants the feast of Seventh month to be celebrated in Public. It is also important that this feast is ordained by God but none of the King of Jews bothered to celebrate this, not even David celebrated this. On the contrary, according to Zechariah, this was not a day of Feast but of mourning:

*Then the word of the LORD Almighty came to me: "Ask all the people of the land and the priests, Have you fasted and mourned in the fifth and seventh months for the past seventy years, was it really for me that you fasted? And when you were eating and drinking, were you not just feasting for yourselves? Are these not the words the LORD proclaimed through the earlier prophets when Jerusalem and its surrounding towns were at rest and prosperous, and the Negev and the western foothills were settled?" -Zechariah 7: 3 - 6*

After some time in the Second Temple period, Jewish people declared some days as days of festival. Zechariah received revelations:

*Again the word of the LORD Almighty came to me. This is what the LORD Almighty says: The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace. Zechariah 8: 18*

No one knows about these days as festival before Second temple period. The Judeans used to mourn on these days and later after return they changed the same days into days of celebration. We know from book of Kings and Chronicles that King Josiah was very devout and religiously observed the festivals mentioned in Book of Moses (In words of author of book of Kings and Chronicles, acted on law with all his heart and all his soul 2 Kings 23:25, 2 Chr 34: 31-32). The only festival he had celebrated was feast of unleavened bread.

The contemporary of Ezra, Prophet Zechariah claimed that the feast of booths or Tabernacle would be celebrated not only by Jews but by all nations

*Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Festival of Tabernacles.*

On the other side, Ezra wants these festivals for Jews only.

<p><i>Masoretic Deuteronomy</i></p>	<p>18 "You shall put judges and officers in all your gates that YHWH, your God, is giving you, for your tribes, and they shall judge the people: judgment with justice. 19 you shall not bend judgment, you shall not recognize a face, and you shall not take a bribe, because bribery will blind the eyes of the wise and undermine the words of the virtuous. 20 "Justice, justice you shall pursue, so that you'll live, and you'll take possession of the land that YHWH, your God, is giving you. 21 "You shall not plant an Asherah of any wood near the altar of YHWH, your God, that you will make. 22 And you shall not set up a pillar, which YHWH, your God, hates.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>21 You shall not plant for yourself [an Asherah of any kind of tree beside the altar of the LORD your God which] you shall make for yourself. 22 Neit[her shall you set up for yourself a pillar, which the LORD your God hates].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. 19 Thou shalt not wrest judgment; and thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. 20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee. 21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. 22 Neither shalt thou set thee up [any] image; which the LORD thy God hateth.</p>

## Chapter 17: Laws of Sacrifice and Capital Punishments

<p><i>Masoretic Deuteronomy</i></p>	<p>1 "You shall not sacrifice to YHWH, you, God, a bull a' a sheep in which will be any injury, any bad thing, because that is an offensive thing of YHWH, your God. 2 "if there will be found among you, in one of your gates that YHWH, your God, is giving you, a man or woman who will do what is bad in the eyes of YHWH, your God, to violate His covenant, 3 and will go and serve other gods and bow to them and to the sun or to the moon or to any of the array of the skies, which I did not command, 4 "and it will be told to you and you will hear it, and you will inquire well, and, here, it is true, the thing is right, this offensive thing has been done in Israel, 5 then you shall bring that man or that woman who did this bad thing out to your gates, the man or the woman, and you shall stone them with stones so they die. 6 "On the word of two witnesses or three witnesses shall the one who is to die be put to death. One shall not be put to death on the word of one witness. 7 The witnesses' hand shall be on him first to put him to death, and all the people's hand after that. So you shall burn away what is bad from among you.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>1 You shall not sacrifice to the LO[RD your God an ox or a sheep on which there is a blemish or any defect, for [that is] an abomi[nation to the LORD your God]. 2 If there is found in [your] midst-[within any of your gates which the LORD your God gives you-a man or woman who does what is evil in the sight of the LORD your God by transgressing] his covenant, 3 and has go[ne and served other gods and worshiped them, or the sun or] the moon o[r any of the host of heaven, which I have not commanded; 4 and if this is reported to you and you have heard of it], then you shall investigate this tho[roughly. And if it is really true, and if the matter is certain that such abomination has been committed] in Israel, 5 then [you] shall b[ring out that man or that] woman wh[o has done] this [evi]l [thing] to [your gates-that same man or woman-and you shall stone them to death with stones. 6 On the testimony of two witnesses, or of three witnesses, the one who is to die shall be put to death; but on the testimony of one witness he shall not be put to death. 7 The hands of the witnesses shall be] the firs[t against him to put him to death, and afterward the hands of all the people. So you must purge the evil from] your [mid]st ...⊗</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>1 Thou shalt not sacrifice unto the LORD thy God [any] bullock, or sheep, wherein is blemish, [or] any evil favouredness: for that [is] an abomination unto the LORD thy God. 2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant 3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; 4 And it be told thee, and thou hast heard [of it], and inquired diligently, and, behold, [it be] true, [and] the thing certain, [that] such abomination is wrought in Israel: 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, [even] that man or that woman, and shalt stone them with stones, till they die. 6 At the mouth of two witnesses, or at the mouth of three witnesses, shall he that is worthy of death be put to death; [but] at the mouth of one witness he shall not be put to death. 7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>8 "If a matter for judgment will be too daunting for you, between blood and blood, between law and law, and between injury and injury, matters of disputes in your gates, then you shall get up and go up to the place that YHWH, your God, will choose. 9 And you shall come to the Levite priests and to the judge who will be in those days, and you shall inquire, and they will tell you the matter of judgment. 10 And you shall do according to the word on the matter that they will tell you from that place that YHWH will choose, and you shall be watchful to do according to everything that they will instruct you. 11 "You shall do it according to the word of the instruction that they will give you and according to the judgment that they will say to you. You shall not turn from the thing that they will tell you, right or left. 12 And the man who will act presumptuously, not listening to the priest who is standing to serve YHWH, your God, there, or to the judge: that man shall die. So you shall burn away what is bad from Israel. 13 And all the people will listen and fear and won't act presumptuously any more.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[12 And as for the man who acts presumptuously by not listening to the priest who stands to minister there before the LORD your God, or to the judge, that same] ma[n shall die. You must purge the evil from Israel. 13 And all the people shall hear and be afraid, and no longer act presumptuously].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>8 If there arise a matter too hard for thee in judgment, between blood and blood, and between plea and plea, and between stroke and stroke, [being] matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;</p> <p>9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment:</p> <p>10 And thou shalt do according to the sentence, which they of that place which the LORD God of you shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:</p> <p>11 According to the sentence of the law which they shall teach thee, and according to the mouth of judgment which they shall tell thee, thou shalt do: and thou shalt not decline from the sentence which they shall shew thee, [to] the right hand, nor [to] the left.</p> <p>12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.</p> <p>13 And all the people shall hear, and fear, and do no more presumptuously.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>14 When you'll come to the land that YHWH, your God, is giving you, and you'll take possession of it and live in it, and you'll say, 'Let me set a king over me like all the nations that are around me,' "you shall set a king over you whom YHWH, your God, will choose! You shall set a king from among your brothers over you. You may not put a foreign man, who is not your brother, over you. 16 Only he shall not get himself many horses, and he shall not bring the people back to Egypt in order to get many horses, when YHWH has said to you, 'You shall not go back this way ever again.' 17 And he shall not get himself many wives, so his heart will not turn away. And he shall not get himself very much silver and gold. 18 And it will be, when he sits on his kingdom's throne, that he shall write himself a copy of this instruction on a scroll from in front of the Levite priests. 19 And it shall be with him, and he shall read it all the days of his life, so that he will learn to fear YHWH, his God, to observe all the words of this instruction and these laws, to do them, 20 so his heart will not be elevated above his brothers, and so he will not turn from the commandment, right or left, and so he will extend days over his kingdom, he and his sons, within Israel.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[14 When you come to the land which the LORD your God] is giving you and you possess [it and dwell in it, and say, "I will set a king over me, like all the nations that are ar]ound [me," 15 you must] inde[ed m]ake [king] ov[er you the one whom the LORD your God chooses. You shall make] king [over you one from among your countrymen]-you may not put [over you a foreigner, who is] not your countryman. [16 Even so], he shall [not] multiply [horses] for himself, [nor cause the people to return to Egypt, with the purpose of multiplying horses; for the LORD] has said to you, ["You shall] never again [return] that [way." 17 Nor shall he multiply wives for himself] lest [his heart] tur[n away; nor shall he] g[rea]tly [mult]iply for himself [silver and gold] . 18 And when [he sits on the throne of his kingdom, he shall write for himself a cop]y of [this] law [in] a book, in the pre[sence of the Levitical priests. 19 And it shall remain with him and he shall read] it [a]ll the days of his life, so that he may [learn to fear the LORD his God by ke]eping all the words of this [law] and [these statutes, and by carrying them out], 20 so that [his] he[art] may not be exalted [above his countrymen, and so that he may turn not aside from the commandment to the right hand or to the left. Then] he will prolong his days [in his kingdom, both he and his children, in the midst of Israel].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that [are] about me; 15 Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which [is] not thy brother. 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. 17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of [that which is] before the priests the Levites: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, [to] the right hand, or [to] the left: to the end that he may prolong [his] days over throne of his kingdom, he, and his children, in the midst of Israel.</p>

## Chapter 18: Laws of Rituals & Dealings with nations

<p><i>Masoretic Deuteronomy</i></p>	<p>1 "The Levite priests, all the tribe of Levi, shall not have a portion and legacy with Israel. They shall eat YHWH's offerings by fire and His legacy. 2 "But he shall not have a legacy among his brothers. YHWH: He is his legacy, as He spoke to him. 3 And this shall be the rule for the priests from the people, from those who make a sacrifice, whether an ox or a sheep: he shall give the shoulder, the cheeks, and the stomach. 4 you shall give him the first of your grain, your wine, and your oil, and the first shearing of your sheep. 5 Because YHWH, you're God, has chosen him from all your tribes to stand to serve in YHWH's name, he and his sons, for all time. 6 "And when a Levite will come from one of your gates, from all of Israel, where he lives, then he shall come as much as his soul desires to the place that YHWH will choose 7 and serve in the name of YHWH, his God, like all of his Levite brothers who are standing there in front of YHWH. 8 They shall eat, portion for portion, aside from his sales of patrimony.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>1 The Levitical priests, indeed all the tribe of Levi], shall h[ave] no [portion or inheritance with Israel, but shall eat the offerings of the LORD made by] fire [that are his portion]...⊗ [6 And if a Levite moves from any of your towns anywhere in Israel], wh[ ere] he is living, [and comes with all the desire of his soul to the place which the LORD chooses, 7 then he shall minister] in the name of the LORD [his] Go[d, as do all his countrymen the Levites who stand there before the LORD]. 8 They shall [have equal portions to] eat, besides what comes of the sale [of his family estate].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>1 The priests the Levites, [and] all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. 2 Therefore shall they have no inheritance among their brethren: the LORD [is] their inheritance, as he hath said unto them. 3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether [it be] ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. 4 The firstfruit [also] of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister before the LORD God of you and to minister and to bless in the name of the LORD, him and his sons for ever. 6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; 7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites [do], which stand there before the LORD. 8 They shall have like portions to eat, and beside that which cometh of the sale of his patrimony.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>9 "When you come to the land that YHWH, your God, is giving you, you shall not learn to do like the offensive things of those nations. 10 "There shall not be found among you someone who passes his son or his daughter through fire, one who practices enchantment, a soothsayer or a diviner or a sorcerer 11 or one who casts spells or who asks of a ghost or of a spirit of an acquaintance or inquires of the dead, 12 "because everyone who does these is an offensive thing of YHWH, and because of these offensive things YHWH, your God, is dispossessing them from in front of you. 13 You shall be unblemished with YHWH, your God, 14 because these nations whom you are dispossessing listen to soothsayers and enchanters, but you: YHWH, your God, has not permitted such for you. 15 <b>YHWH, your God, will raise up for you a prophet from among you, from your brothers, like me. You shall listen to him-</b> 16 in accordance with everything that you asked from YHWH, your God, at Horeb in the day of the assembly, saying, 'Let me not continue to hear the voice of YHWH, my God, and let me not see this big fire anymore, so I won't die!'</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[9 When you come into the land which the LORD] your God is giving you, you sh[all not learn to imitate the abominations of those nations. 10 No one shall be found among you who makes] his son or [his daughter pass through] the fire, [one who practices] d[ivination or soothsaying, or interprets omens, or is a sorcerer, 11 or one who casts spells, or who consults ghosts or spirits, or who consults the dead]."</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 10 There shall not be found among you [any one] that maketh his son or his daughter to pass through the fire, [or] that useth divination, [or] an observer of times, an enchanter, a witch 11 A charmer, or a consulter with familiar spirits, a wizard, or a necromancer. 12 For all that do these things [are] an abomination unto the LORD God of you: and because of these abominations the LORD thy God doth drive them out from before thee. 13 Thou shalt be perfect with the LORD thy God. 14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so [to do]. 15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.</p>

Allah said in surah Al-Araf 157:

*Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ) whom they find written with them in the Taurat (Torah), - he commands them for Al-Ma'ruf (all that is established as good by human nature); and forbids them from Al-Munkar (all that is established by human nature as bad); he allows them as lawful and all good, and prohibits them as unlawful evils,, he releases them from their heavy burdens, and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful.*

Jesus said in John 14:16

*And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,*

There were prophecies in circulation among Jewish settlers of Arabia on the appearance of Prophet in Bene Ishmael. In a recent book *Seeing Islam as others saw it*, it is elaborated as<sup>35</sup>:

*The renowned second-century rabbi Simon ben Yohai is credited with a number of related apocalyptic works. The Tefillia ("Prayer") pertains to Crusader times in its present form, but draws indirectly upon the Nisariat ("Secrets") and Midrash 'aseret meliikhim ("Midrash of the Ten Kings"), also ascribed to Rabbi Simon, which deal with the career of Islam until the fall of the Umayyad dynasty and the rise of the Abbasids respectively." In their turn, these two, and the Secrets in particular, make use of an earlier apocalypse, seemingly contemporary with the Arab conquests."*

*At the opening of the scene we are introduced to Simon, who has been "hidden {for thirteen years} in a cave from the emperor, the king of Edom, {who had decreed destruction on Israel}." He has been fasting and praying for a number of days, and he calls upon God to answer his prayer for enlightenment:*

*At once the secrets of the end and the mysteries were revealed to him, and he sat and began to expound: "And he saw the Kenite" (Numbers xxiv.21). Since he saw the kingdom of Ishmael that was coming, he began to say: "Was it not enough what the wicked kingdom of Edom has done to us, but [we deserve] the kingdom of Ishmael too?" At once Metatron, the foremost angel (sar ha-penfm), answered him and said: "Do not fear, son of man, for the Almighty only brings the kingdom of Ishmael in order to deliver you from this wicked one (Edom). **He raises up over them (Ishmaelites) a prophet according to His will and He will conquer the land for them, and they will come and restore it to greatness**, and a great dread will come between them and the sons of Esau." Rabbi Simon answered him and said: "How [is it known] that they are our salvation?" He (Metatron) said to him: "Did not the prophet Isaiah say that 'he saw a chariot with a pair of horsemen etc.' ? Why did he put the chariot of asses before the chariot of camels when he should rather have said 'a chariot of camels and [then] a chariot of asses,' because when he (Ishmael, i.e. the Arabs) goes forth [to war], he rides upon on a camel, and when the kingdom will arise by his hands he rides upon an ass? [Given that he said the reverse of this] the chariot of asses, since he (the Messiah) rides upon an ass, shows that they (the Ishmaelites, represented by the chariot of camels) are a salvation for Israel, like the salvation of the rider on an ass (i.e. the Messiah)."*

*Another exegesis: Rabbi Simon used to say that he heard Rabbi Ishmael [say], when he had heard that the kingdom of Ishmael was approaching: "They will measure the land with ropes, as it is said, 'And he shall divide the land for a price' (Daniel xi.39). And they will make cemeteries into a pasturing place for flocks; and when one of them dies, they will bury him in whatever place they find and later plough the grave and sow thereon. Thus it is said: 'The children of Israel shall eat their bread defiled (Ezekiel iv.13),' because the unclean field should not be encroached upon.,, Again: "And he saw the Kenite:" and what parable did the wicked one (Balaam) take up, except that when he saw the sons of his (the Kenite's) sons who were to arise and subject Israel, he began to rejoice and said: "Strong (etan) is your dwelling place. I see that the sons of man do not eat save according to the commandments of Etan the Ezrahite<sup>36</sup>.*

---

<sup>35</sup> Seeing Islam as others saw it by Robert g. hoyland, Darwin press 1997, pg 308-310

<sup>36</sup> A footnote is added in Seeing Islam as other saw it: Simon ben Yohai, Secrets, 78-79; Etan the Ezrahite appears in the Bible as a sage of the East, but was commonly identified in rabbinic writings as Abraham.



Thus there was an expectation that the Prophet would soon appear among the Arabs. It is stated in Quran surah 145-147 that

*And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrong-doers, etc. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it. (This is) the truth from your Lord. So be you not one of those who doubt.*

Bukhari Volume 4, Book 55, Number 546 reported that

*Narrated Anas:*

*When 'Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet:*

***What is the first portent of the Hour?***

***What will be the first meal taken by the people of Paradise?***

***Why does a child resemble its father, and why does it resemble its maternal uncle?"***

*Allah's Apostle said, "Gabriel has just now told me of their answers." 'Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews."*

***Allah's Apostle said, "The first portent of the Hour will be a fire<sup>37</sup> that will bring together the people from the east to the west;***

***The first meal of the people of Paradise will be Extra-lobe (caudate lobe) of fish-liver<sup>38</sup>.***

***As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her."***

---

<sup>37</sup> Fire probably a reference to war. In Talmud a Rabbinic tradition is quoted "If you see the kingdoms contending with each other, look for foot of Messiah" (Quoted from Everyman's Talmud by Abraham Cohen, Jacob Neusser, Schocken Press, 1995 pg 350). In Islamic tradition also Messiah would appear in midst of war.

<sup>38</sup> In Rabbinic tradition in Talmud it is said "The Holy One blessed be He created one (Leviathan a huge sea animal) ... and preserved its flesh in brine for the righteous in Hereafter" (Quoted from Everyman's Talmud by Abraham Cohen, Jacob Neusser, Schocken Press, 1995 pg 385)

Leviathan was a huge fish created by God. Abdullah bin Salam knows about this from Rabbanic Tradition and asked about this.

*On that 'Abdullah bin Salam said, "I testify that you are the Apostle of Allah." 'Abdullah bin Salam further said, "O Allah's Apostle! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Apostle and 'Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is 'Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Apostle said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then 'Abdullah bin Salam came out in front of them saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the evilest among us, and the son of the evilest amongst us," and continued talking badly of him.*

Bukhari Volume 5, Book 59, Number 362, reported that

Narrated Ibn Umar:

Bani An-Nadir and Bani Quraiza fought (against the Prophet violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Bani Qainuqa', the tribe of 'Abdullah bin Salam and the Jews of Bani Haritha and all the other Jews of Medina.

Bukhari reported Volume 9, Book 87, Number 142:

Narrated 'Abdullah bin Salam:

(In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, "I cannot." Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet who said, "The garden symbolizes the garden of Islam, and the handhold is the firm Islamic handhold which indicates that you will be adhering firmly to Islam until you die."

Bukhari, Volume 5, Book 58, Number 157:

Narrated Sad bin Abi Waqqas:

I have never heard the Prophet saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullah bin Salam. The following Verse was revealed concerning him: "And a witness from the children of Israel testifies that this Qur'an is true" (46.10)

Reported in Bukhari Volume 3, Book 34, Number 335:

Narrated Ata bin Yasar:

I met Abdullah bin 'Amr bin Al-'As and asked him, "Tell me about the description of Allah's Apostle which is mentioned in Torah (i.e. Old Testament.)" He replied, 'Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Quran as follows: "O Prophet ! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noise-maker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes And deaf ears and enveloped hearts."

<p><i>Masoretic Deuteronomy</i></p>	<p>17 "And YHWH said to me, 'They've been good in what they've spoken. 18 I'll raise up a prophet for them from among their brothers, like you, and I'll put my words in his mouth, and he'll speak to them everything that I'll command him. 19 And it will be: the man who won't listen to my words that he'll speak in my name, I shall require it from him! 20 Just: the prophet who will presume to speak a thing in my name that I didn't command him to speak, and who will speak in the name of other gods - that prophet shall die. 21 "And if you'll say in your heart, 'How shall we know the thing, that YHWH didn't speak it?!' – 22 "when the prophet will speak in YHWH's name, and the thing won't be and won't come to pass: that is the thing that YHWH did not say. The prophet spoke it presumptuously. You shall not be fearful of him.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[17 Then the LORD replied to me, "They are right in what they have said. 18 I will raise for them a prophet like you from among their countrymen; I will put my words in] his mouth, and he will speak to them [all that I command him. 19 And whoever does not listen to my words which] he will speak in my name, I [will hold] that person [accountable. 20 But the prophet who presumes to speak in my name a word that] I have not commanded him to speak, [or who] speaks [in the name of other go]ds-[that prophet will die." 21 You may say in your] he[art, "How shall we recognize the wo]rd which [the LORD has] not s[spoken?]" 22 When a prophet speaks in the name of the LORD, but the thing does not come about or co]me [true], that is the mes[sage which the LORD has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>17 And the LORD said unto me, They have well [spoken that] which they have spoken.  18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.  19 And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, I will require [it] of him.  20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.  21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?  22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] the prophet hath spoken it presumptuously: thou shalt not be afraid of him.</p>

## Chapter 19: Laws of Dealings with other nations

<p><i>Masoretic Deuteronomy</i></p>	<p>1 "When YHWH your God will cut off the nations whose lord YHWH. Your God, is giving you, and you'll dispossess them and live in their cities and in their houses, 2 "you shall distinguish three cities within your land that YHWH, your God, is giving you to take possession of it. 3 you shall prepare the way and divide the border of your land that YHWH, your God, will give you as a legacy into three sections, and it will be for any murderer to flee there. 4 "And this is the case of the manslayer who will flee there and live: one who will strike his neighbor without knowing, when he did not hate him from the day before yesterday; 5 and one who will come with his neighbor into the forest to cut down trees, and his hand will be moved with the axe to cut down the tree, and the axe head will come off the wood and find his neighbor, and he dies. He shall flee to one of these cities and live. 6 In case an avenger of blood will pursue the manslayer when his heart will be hot and will catch up to him because the way will be long, and he'll strike him mortally though he does not have a sentence of death, because he did not hate him from the day before yesterday, 7 on account of this I command you, saying, 'You shall distinguish three cities.'</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[1 When the LORD your God has destroyed the nations whose land the LORD your God is giving you, and you have driven them out and settled in their towns and in their houses, 2 you shall set apart three cities for yourself in the midst of your land, whic]h the L[oR]D [your] G[od is giving to you to possess. 3 You shall prepare the] way, and divide the bor[d]ers of your land which the LORD] your [G]od [causes you to inherit] into three parts, so that [any manslayer] c[an flee there] .. ⊗</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>1 When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; 2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. 3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither. 4 And this [is] the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; 5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: 6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he [was] not worthy of death, inasmuch as he hated him not in time past. 7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>8 And if YHWH, your God, will widen your border as He swore to your fathers and will give you all the land that He spoke to give to your fathers, 9 when you'll observe all of this commandment to do it, that which I command you today, to love YHWH, your God, and to go in His ways every day, then you shall add three more cities to these three. 10 So innocent blood will not be spilled within your land that YHWH, your God, is giving you as a legacy, and blood would be on you. 11 "But if there will be a man who hates his neighbor and will lie in wait for him and get up against him and strike him mortally, and he dies, and he will flee to one of these cities, 12 "then his city's elders shall send and take him from there and put him in the hand of the avenger of blood, so he will die. 13 Your eye shall not pity him. And you shall burn away the innocent blood from Israel, and it will be well with you.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[8 And] if [the LORD your God] enlarges your border, as he swore to your ancestors, and gives you] all the land which he promised to give to your ancestors- 9 provided you keep this entire commandment by carrying it out, as I command] you today, by lov[ing the LORD your God and by walking always in his ways-then you can add thr]ee cities [more for yourself], in addition to [these] three. [10 Do this so that innocent blood might not be shed in the midst of your land which the LORD your God is giving to you for an inheritance, and so that] bloodguilt will [not] be on you. [11 But if anyone hates his neighbor and lies in wait for him, and rises up against him and strikes him so that he dies, and then flees to one] from<sup>12</sup> these cities, [12 the elders of his city shall send and take him from there, and deliver him into the hand of the avenger of blood so that he may die]. 13 Your eye [shall not pit]y him, bu[t you shall purge the guilt of innocent blood from Israel, so that it may go well with you].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;</p> <p>9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:</p> <p>10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee [for] an inheritance, and [so] blood be upon thee.</p> <p>11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:</p> <p>12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.</p> <p>13 Thine eye shall not pity him, but thou shalt put away [the guilt of] innocent blood from Israel, that it may go well with thee.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>14 "You shall not move your neighbor's landmark that the first ones set, in your legacy that you will have in the land that YHWH, your God, is giving you to take possession of it. 15 "One witness shall not get up against a man for any crime or for any sin, in any sin that one will commit. On the word of two witnesses or on the word of three witnesses a case shall stand up. 16 If a malicious witness will get up against a man to testify a misrepresentation against him, 17 and the two people who have the dispute shall stand in front of YHWH, in front of the priests and the judges who will be in those days, 18 and the judges will inquire well, and, here, the witness is a lying witness, he testified a lie against his brother, 19 then you shall do to him as he schemed to do to his brother. So you shall burn away what is bad from among you. 20 And those who remain will listen and fear and won't continue to do anything like this bad thing anymore among you. 21 And your eye shall not pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[14 You shall not remove your neighbor's boundary marker, which former generations [have set], in your inheritance w[hich you will hold in the land that the LORD your God is giving to you to possess]. [15 A single witness shall not come forward against a person] with respect to any iniquity or a[n]y sin, in connection with any offense that he may have committed; a charge shall be sustained on the evidence of two witnesses, or on the evidence of three witnesses]. 16 If [a malicious witness comes forward against anyone to accuse him of wrongdoing, 17 then both parties who have the dispute shall appear before the LORD, before the priests and the judges] who [are in office at that time. 18 Then the judges are to conduct a thorough investigation; and] indeed, if [ the witness] proves to be a false witness [and has testified] falsely against [his] bro [ther, 19 then you shall do to him just as he had intended to do to] his [broth]er. So you must purge the evil from your midst. 20 Then the re[st will hear of this and be afraid, and will never] again [com]mit such an evil [thing] in your mid [st. 21 Your eyes shall] show no [pity]: his life [for life, eye fo]r eye, tooth for tooth, [hand for hand], foot for foot.</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it. 15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. 16 And if a false witness rise up against any man to testify against him [that which is] wrong; 17 Then both the men, between whom the controversy [is], shall stand before the LORD, before the priests and the judges, which shall be in those days; 18 And the judges shall make diligent inquisition: and, behold, [if] the witness [be] a false witness, [and] hath testified falsely against his brother; 19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. 20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. 21 Thine eye shall not pity; [but] life [shall go] for life, eye for eye, tooth for tooth, hand for hand, foot for foot.</p>

Allah said in surah Al-Maidah 44-45

*Verily, We did send down the Taurat (Torah), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the . disbelievers. And We ordained therein for them: "Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the wrong-doers.*

## Chapter 20 Laws of Holy War

<p><i>Masoretic Deuteronomy</i></p>	<p>1 'When you' ll go out to war against your enemies<sup>39</sup> and you 'll see horses and chariots, a people more numerous than you, you shall not fear them, because YHWH, your God, is with you, who brought you up from the land of Egypt. 2 'And it will be, when you approach the war that the priest shall go over and speak to the people. 3 And he shall say to them, 'Listen, Israel, you're approaching war against your enemies today. Let your heart not be weak. Don't be afraid and don't panic and don't be scared in front of them, 4 "because YHWH, your God, is the one going with you to fight for you with your enemies, to save you.' 5 "And the officers shall speak to the people, saying, 'Who is a man who has built a new house and has not dedicated it? Let him go, and let him go back to his house, in case he would die in the war and another man would dedicate it. 6 And who is a man who has planted a vineyard and has not desanctified it? Let him go, and let him go back to his house, in case he would die in the war and another man would desanctify it.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>1 When you go out to w]ar against [your] e[nemies, and you see horses and] chariots and a people [more] numerous [than you, you shall not be afraid of them-for the LORD your God, who brought you up from the lan]d of Egypt, is with you. 2 And [when you draw near to battle, the priest shall approach and speak to the people, 3 and say t]o [them], "Hear, [O Israel, you are drawing near today to make war against your enemies. Do not lose heart or be afraid or panic or be in dread of them, 4 for it is the LORD your God who goes with you, to fig]ht for you against [your] enemie[s, to give you victory]." [5 Then the officers shall speak to the people, sayi]ng, "Has anyone [built a new house and not yet dedicated it? Let him go and return to his house, lest he die in the bat]tle and someone else [dedicates it. 6 And has anyone] plan[ted a vineyard and not yet used its fruit? Let him go and retur]n to [his] ho[use, lest he die in the battle and someone else use its fruit.</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>1 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God [is] with thee, which brought thee up out of the land of Egypt. 2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people 3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; 4 For the LORD your God [is] he that goeth with you, to fight for you against your enemies, and to save you. 5 And the officers shall speak unto the people, saying, What man [is there] that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. 6 And what man [is he] that hath planted a vineyard, and hath not [yet] eaten of it? let him [also] go and return unto his house, lest he die in the battle, and another man eat of it.</p>

<sup>39</sup> Friedman added that The laws of war in Deuteronomy 20 and 21 appear to be directed to the entire people who have been mustered for military service, not to a professional army. Professional armies are claimed for biblical Israel only in the era of the monarchy. These laws therefore (1) do not appear to derive from the court and (2) appear to derive from the period before the monarchy. Thus, even if we trace the Deuteronomistic history to the period of Josiah (and a second edition in the Babylonian exile), portions of these laws in Dtn may come from much earlier sources. (See *Who Wrote the Bible?* pp. 119-122.)



Allah informed in surah al-Baqarah 247 - 251

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tabut (Ark of Covenant), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers. Then when Talut (Saul) set out with the army, he said: "Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allah's Leave?" And Allah is with the patient ones. And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people." So they routed them by Allah's Leave and Dawud (David) killed Jalut (Goliath), and Allah gave him [Dawud (David)] the kingdom and Wisdom, and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to the worlds.

<p><i>Masoretic Deuteronomy</i></p>	<p>7 And who is a man who has betrothed a woman and has not taken her? Let him go, and let him go back to his house, in case he would die in the war and another man would take her.' 8 And the officers shall continue to speak to the people and shall say, 'Who is a man who is afraid and weak hearted? Let him go, and go back to his house, so he won't melt his brothers' heart like his heart.' 9 And it will be, when the officers finish speaking to the people, that they shall appoint officers of the armies at the head of the people.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>7 And is anyone] en [gaged to a wom]an, and [has] not [yet married her? Let him go and return to his house, lest he die in the battle and someone else marries her." 8 And] the judges<sup>16</sup> [shall] speak [further] to the p[people and say, "Is anyone fearful and faint-hearted? Let him go and return to his house, lest] his neighbor's heart [melts] like his own heart." 9 And [when the officers have finished speaking to the people they shall appoint arm]y [commanders] at [the he]jad of the people.</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>7 And what man [is there] that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.</p> <p>8 And the officers shall speak further unto the people, and they shall say, What man [is there that is] fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.</p> <p>9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.</p>

It is reported in Sahih Muslim

It has been narrated by Abu Hurairah that Messenger of Allah peace be upon him said:

One of the Prophets made a holy war. He said to his followers: One who has married a woman and wants to consummate to his marriage but has not yet done so; another who has built a house but has not yet erected its roof; and another who has bought goats and pregnant-camel and is waiting for their offspring will not accompany me.

<p><i>Masoretic Deuteronomy</i></p>	<p>10 "When you'll approach a city to fight against it, then you shall call to it for peace. "And it will be, if it will answer you with peace and open up to you, then it will be that all the people who are found in it shall become yours for a work-company and shall serve you. 12 And if it will not make peace with you, but it will make war with you, then you shall besiege it. 13 And YHWH, your God, will put it in your hand, and you shall strike all its males by the sword. 14 Only, you shall take as spoil the women and the infants and the animals and everything that will be in the city, all its spoil, and you shall eat your enemies' spoil that YHWH, your God, has given you. 15 That is what you shall do to all the cities that are very distant from you, those that are not from these nations' cities. 16 Only from these peoples' cities that YHWH, your God, is giving you as a legacy shall you not let any soul live. 17 But you shall completely destroy them-the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite- as YHWH, your God, has commanded you, 18 so they won't teach you to do things like all their offensive things that they did for their gods, and you'll sin to YHWH, your God.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>10 When you approach [a city] to [fight] against it, offer terms of peace [to it]. 11 And if it accepts your terms of peace [and opens] its gates to you, then all the people who are found in it shall become forced labor for you and shall serve you. 12 But if the city will not make peace with you, but makes [war against you, then you shall besiege it; 13 and when] the LORD your God delivers it [into your hand], you shall kill every male from there with the edge of the sword. 14 But you shall take as plunder for yourself the women, the children, and the cattle, and all that is in the city, all its spoil; [and you shall eat the spoil of your enemies which the LORD your God gives you. 15 This is what you are to do] to all [the cities which are very far off from you, which are not the cities of the nations nearby]. [16 But of the cities of these nations that the LORD your God is giving to you as an inheritance you shall leave alive nothing that breathes. 17 For you shall utterly destroy them-the Hittites and the Amorites, the Canaanites and the Perizzites, and the Hivites, and the Jebusites-just as the LORD your God has commanded you, 18 so that they may not teach you both to practice] all [their] abominations which they do for their gods and to sin against the LORD your God.</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it. 11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, [that] all the people [that is] found therein shall be tributaries unto thee, and they shall serve thee. 12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: 13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: 14 But the women, and the little ones, and the cattle, and all that is in the city, [even] all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. 15 Thus shalt thou do unto all the cities [which are] very far off from thee, which [are] not of the cities of these nations. 16 But of the cities of these people, which the LORD thy God doth give thee [for] an inheritance, thou shalt save alive nothing that breatheth: 17 But thou shalt utterly destroy them; [namely], the Canaanites, and the Amorites, and the Hittites, and the Gergashites, and the Perizzites, and the Hivites, and the Jebusites; as the LORD thy God hath commanded thee: 18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.</p>

The verses related to Eating of spoils is an addition. According to Prophet Muhammad peace be upon him it was forbidden on previous nations to eat from spoils of war (Sahih Muslim) Further the rampant killings based on nationalities could not take seriously as Ezra and Nehemiah both were highly biased people and involvement of these nations in marriage bond with Jews of Second Temple period as discussed in Ezra chapter 9 indicate that something went wrong in history and that needs correction, so the verses are added that these nations should have been extinct long ago.

Surah al-Anfaal 1:

*They ask you (O Muhammad ) about the spoils of war. Say: "The spoils are for Allah and the Messenger." So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad ), if you are believers.*

It is instructed that

*10 "When you'll approach a city to fight against it, then you shall call to it for peace. "And it will be, if it will answer you with peace and open up to you, then it will be that all the people who are found in it shall become yours for a work-company and shall serve you. 12 And if it will not make peace with you, but it will make war with you, then you shall besiege it. 13 And YHWH, your God, will put it in your hand, and you shall strike all its males by the sword. 14 Only, you shall take as spoil the women and the infants and the animals and everything that will be in the city, all its spoil, and you shall eat your enemies' spoil that YHWH, your God, has given you.*

In year 627 AD, the pagans of Arabia besieged the city of Medinah. Prophet ordered the digging in of trench surrounding city and fortunately pagans were forced to flee as their supplies were over and Allah sent a severe desert storm on them. This war is known as the Battle of the Trench. The Jewish tribe of Banu Qurayza secretly played with pagans and found guilty of treason. Muslims besieged the settlement and they finally agreed on the verdict of Saad bin Mu'ad, a former ally of Jews<sup>40</sup>.

Narrated Abu Said Al-Khudri:

The people of (Banu) Quraiza agreed to accept the verdict of Saad bin Mu'adh. So the Prophet sent for Saad, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet said to the Ansar, "Get up for your chief or for the best among you." Then the Prophet said (to Saad)." These (i.e. Banu Quraiza) have agreed to accept your verdict." Saad said, "Kill their (men) warriors and take their offspring as captives, "On that the Prophet said, "You have judged according to Allah's Judgment," or said, "according to the King's judgment."<sup>41</sup>

Volume 5, Book 59, Number 448:

Narrated 'Aisha:

Saad was wounded on the day of Khandaq (i.e. Trench) when a man from Quraish, called Hibban bin Al-'Araqa hit him (with an arrow). The man was Hibban bin Qais from (the tribe of) Bani Mais bin 'Amir bin Lu'ai who shot an arrow at Saad's medial arm vein (or main artery of the arm). The Prophet pitched a tent (for Saad) in the Mosque so that he might be

---

<sup>40</sup> Saad ibn Mu'ad was a chief of the Banu Aus tribe in Medina, one of the non Jewish clans settled in Medina.

<sup>41</sup> Sahih Bukhari, Volume 5, Book 59, Number 447

near to the Prophet to visit. When the Prophet returned from the (battle) of Al-Khandaq (i.e. Trench) and laid down his arms and took a bath Gabriel came to him while he (i.e. Gabriel) was shaking the dust off his head, and said, "You have laid down the arms?" By Allah, I have not laid them down. Go out to them (to attack them)." The Prophet said, "Where?" Gabriel pointed towards Bani Quraiza. So Allah's Apostle went to them (i.e. Banu Quraiza) (i.e. besieged them). They then surrendered to the Prophet's judgment but he directed them to Saad to give his verdict concerning them. Saad said, "I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed."

Narrated Hisham: My father informed me that 'Aisha said, "Saad said, "O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Apostle and turned him out (of Mecca). O Allah! I think you have put to an end the fight between us and them (i.e. Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Saad's wound. Saad then died because of that."

Later it is revealed in Surah Al Maidah 33

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

Saad could have ordered the expulsion of Banu Quraizah as Prophet did before with another Jewish tribe of Banu Qaynuqa. But the crime of Treason committed by Banu Quraizah was much severe than Banu Qaynuqa<sup>42</sup>.

---

<sup>42</sup> In year 624 AD, Banu Qaynuqa exhibited rowdiness by making a chaste woman naked in market place and killing a Muslim.

<p><i>Masoretic Deuteronomy</i></p>	<p>19 "When you'll besiege a city many days, fighting against it to capture it, you shall not destroy a tree of it, moving an axe at it, because you'll eat from it, so you shall not cut it down; because is a tree of the field a human, to go from in front of you in a siege?! 20 Only a tree that you'll know that it isn't a tree for eating: that one you may destroy and cut down so you may build a siege-work against the city that is making war with you until its fall.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>19 When you besiege] a city for a [long] tim[e, making war against it in order to take it, you shall not destroy its trees by wielding an ax against them; for you may] eat [from them], but [you shall not cut them down. For are the trees of the field people, that they should be besieged by you? 20 However, you may destroy and cut down trees that you know do not produce fruit, and use them for building siegeworks against the town that is making war with you, until it falls].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field [is] man's [life]) to employ [them] in the siege. 20 Only the trees which thou knowest that they [be] not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.</p>

It is ordered that:

*"When you'll besiege a city many days, fighting against it to capture it, you shall not destroy a tree of it, moving an axe at it, because you'll eat from it, so you shall not cut it down; because is a tree of the field a human, to go from in front of you in a siege?!"*

When Prophet Muhammad peace be upon him migrated to Medinah, he asked the Jewish tribes there to accept Islam. However the Jewish leadership declared him a false prophet and made an agreement with him that in case of attack on Medinah from any side. The people of Medinah would defend it irrespective of religious affiliations. However that treaty failed to fully materialize as they secretly passed on the messages to pagans and hypocrites of Medinah.

In year 625 AD, Arab tribes attacked on Medinah. The Jewish tribe of Banu Nadir helped secretly the pagans against Muslims. The pagans were defeated in this battle and Muslims surrounded the settlement. There were trees surrounding the Jewish villas and hideouts. Contrary to Torah's order, Prophet ordered that the trees be cut down. Prophet asked Banu Nadir to surrender and leave Medinah. While they were leaving Allah revealed that cutting of Trees was an order given by Him.

Allah said in surah Al-Hasr 5:

*What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (rebellious, disobedient to Allah).*

## Chapter 21: Laws on Murder and Imprisonment

<p><i>Masoretic Deuteronomy</i></p>	<p>1 If a corpse will be found In the land that YHWH, your God, Is giving you to take possession of it, fallen in the field, unknown who struck him, 2 "then your elders and your judges shall go out and measure to the cities that are around the corpse. 3 And it will be, the closest city to the corpse: that city's elders shall take a heifer that has not been worked with, that has not pulled in a yoke. 4 And that city's elders shall take the heifer down to a strongly flowing wadi that would not be worked with and would not be seeded, and they shall break the heifer's neck there in the wadi. 5 And the priests, sons of Levi, shall go over, because YHWH, your God, chose them to serve Him and to bless in YHWH's name, and every dispute and every injury shall be by their word. 6 And all of that city's elders, who are close to the corpse, shall wash their hands over the heifer whose neck was broken in the wadi. 7 And they shall testify, and they shall say, 'Our hands did not spill this blood, and our eyes did not see it. 8 Grant atonement for your people Israel, whom you redeemed, YHWH, and don't impute innocent blood among your people Israel.' And for them the blood will be atoned for. 9 So you shall burn away the innocent blood from among you when you will do what is right in YHWH's eyes.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>4... and the elder[s] of th[at] c[ity] shall bring the heifer down [to] a valley [with running water, which has been neither plowed] no[r] sown, and they shall break [the he]jifer's neck there in [the valley. 5 Then] t[he priests, the sons of Levi, shall com]e near; [for] the LORD [your] Go[d has ch]osen [them] to minister to him a[nd to pronounce bless lings in the name [of the LORD, and in accord]ance [with their word shall all cases of dispute and ass]ault [be settled]. 6 And all the eld[ers of tha]t [city] who are nearest to the slain man [shall wash their hands over the heifer whose neck was broken in the valley, 7 and they shall answer and say], "Our [han]ds have not shed [this] b[lood, neither have our eyes seen it]. 8 a LORD, [forgive yo]ur [people] Israel, [wh]om you have r[ede]med, and do not allow [innocent] blood [to remain in the midst of your people Israel." And] the bloodguilt [shall be forgi]ven them. 9 So you shall purge the blood of the [inno]cent fr[om your midst, when you do what is right in the sight of the LORD].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>1 If [one] be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, [and] it be not known who hath slain him: 2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which [are] round about him that is slain: 3 And it shall be, [that] the city [which is] next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, [and] which hath not drawn in the yoke; 4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: 5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be [tried]: 6 And all the elders of that city, [that are] next unto the slain [man], shall wash their hands over the heifer that is beheaded in the valley: 7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen [it]. 8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. 9 So shalt thou put away the [guilt of] innocent blood from among you, when thou shalt do [that which is]</p>

	<i>right in the sight of the LORD.</i>
--	----------------------------------------

Bukhari reported that Volume 9, Book 83, Number 20: Narrated Ibn 'Abbas:

For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): 'O you who believe! Qisas is prescribed for you in case of murder, .....(up to) ...end of the Verse. (2.178) Ibn 'Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn 'Abbas added: The Verse: 'Then the relatives should demand Blood-money in a reasonable manner.' (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude

<i>Masoretic Deuteronomy</i>	<i>10 "When you'll go out to war against your enemies, and YHWH, your God, will put him in your hand, and you'll take prisoners from him, 11 and you'll see among the prisoners a woman with a beautiful figure, and you'll be attracted to her and take her for yourself as a wife, 12 then you shall bring her into your house, and she shall shave her head and do her nails 13 and take away her prisoner's garment from on her. And she shall live in your house and shall mourn her father and her mother a month of days. And after that you may come to her and marry her, and she shall become your wife. 14 And it will be, if you don't desire her then you shall let her go on her own, and you shall not sell her for money. You shall not get profit through her, because you degraded her.</i>
<i>Dead Sea Scrolls</i>	<i>10 When you go out to w[ar against your enemies, and the LORD your God delivers them into your hands and you carry them away captive, 11 if you see among the] captives [a beautiful] wom[an, and have a desire for her and wish to take her as a wife for yourself, 12 you shall bring her home to your house. Then she shall] shave [her head, trim her nails, 13 discard her captive's garb, and live in your house a full month, mourning for her father and mother. Then you may go in to her and be her husband, and she shall be your wife] . ⊗</i>
<i>Samaritan Deuteronomy</i>	<i>10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive 11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife; 12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; 13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. 14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.</i>

Safiya was the daughter of Jewish leader Hai bin Al-Akhtab. Narrated Bukhari Volume 5, Book 59, Number 522:

Narrated Anas bin Malik:

We arrived at Khaibar, and when Allah helped His Apostle to open the fort, the beauty of Safiya bint Huyai bin Akhtaq whose husband had been killed while she was a bride, was mentioned to Allah's Apostle. The Prophet selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba,' Safiya became clean from her menses then Allah's Apostle married her. Hais (i.e. an 'Arabian dish) was prepared on a small leather mat. Then the Prophet said to me, "I invite the people around you." So that was the marriage banquet of the Prophet and Safiya. Then we proceeded towards Medina, and I saw the Prophet, making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiya to put her foot on, in order to ride (on the camel).

Also reported in Bukhari Volume 5, Book 59, Number 524:

Narrated Anas:

The Prophet stayed for three rights between Khaibar and Medina and was married to Safiya. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers, (i.e. one of the wives of the Prophet ) or just (a lady captive) of what his right-hand possesses" Some of them said, "If the Prophet makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his and made her observe the veil.



<p><i>Masoretic Deuteronomy</i></p>	<p>15 "When a man will have two wives, one loved and one hated, and they'll give birth to children for him, the loved and the hated, and the hated will have the firstborn son, 16 then it will be, on the day that he gives what he has as a legacy to his children, he shall not be able to give a son of the loved one the birthright before the firstborn son of the hated one. 17 But he shall recognize the firstborn son of the hated one, to give him a double portion of all that he has, because he is the beginning of his might. The legal due of the firstborn is his. 18 "When a man will have a stubborn and rebellious son, not listening to his father's voice and his mother's voice, and they will discipline him, but he will not listen to them, 19 then his father and his mother shall take hold of him and bring him out to his city's elders and to the gate of his place. 20 And they shall say to his city's elders, 'This son of ours is stubborn and rebellious, he doesn't listen to our voice, a glutton, and a drunk.' 21 And all his city's people shall batter him with stones so he dies. So you shall burn away what is bad from among you. And all Israel will listen and fear. 22 'And if there will be a sin bringing a sentence of death on a man, and he will be put to death, and you will hang him on a tree, 23 You shall not leave his corpse on the tree, but you shall bury him on that day, because a hanged person is an offense to God, and you shall not make impure your land that YHWH, your God, is giving you as a legacy.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[15 If a man has two wives, one of them loved and the other unloved, and if both the loved one and the one he does not love bear him sons, the firstborn being the son of the unloved wife, 16 then on the day when] he wills [his property to his sons, he cannot make the son of the beloved wife the firstborn in preference to the unloved wife's son, who is the actual firstborn] . ☉</p> <p>[22 When someone is convicted of a capital offense and is executed, and you hang him on a tree, 23 his body shall not remain all night on the tree, but you shall indeed bury him that same day. For anyone who is hanged is under God's curse; you must not defile your land which the LORD yoJur [God] is giving [to] you [as an inheritance].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>15 If a man have two wives, one beloved, and another hated, and they have born him children, [both] the beloved and the hated; and [if] the firstborn son be hers that was hated:</p> <p>16 Then it shall be, when he maketh his sons to inherit [that] which he hath, [that] he may not make the son of the beloved firstborn before the son of the hated, [which is indeed] the firstborn:</p> <p>17 But he shall acknowledge the son of the hated [for] the firstborn, by giving him a double portion of all that he hath: for he [is] the beginning of his strength; and the right of the firstborn [is] his.</p> <p>18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and [that], when they have chastened him, will not hearken unto them:</p> <p>19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;</p> <p>20 And they shall say unto the mortals of his city, This our son [is] stubborn and rebellious, he will not obey our voice; [he is] a glutton, and a drunkard.</p> <p>21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.</p> <p>22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:</p> <p>23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged [is] accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance.</p>

The firstborn has higher right than others. In this perspective the glorification of Prophet Isaac son of Abraham is done only to highlight the Bene- Israel over Bene-Ishmael.

## Chapter 22: Laws on Decorum

<p><i>Masoretic Deuteronomy</i></p>	<p>1 You shall not see your brother's ox or his sheep driven off, and you hide yourself from them. You shall bring them back to your brother. 2 And if your brother is not close to you, and you don't know him, then you shall gather it into your house, and it shall be with you until your brother inquires about it, and you shall give it back to him. 3 And you shall do that with his ass, and you shall do that with his garment, and you shall do that with any lost thing of your brother's that will be lost by him and you find it. You may not hide yourself. 4 you shall not see your brother's ass or his ox falling in the road, and you hide yourself from them. You shall lift it up with him. 5 There shall not be a man's item on a woman, and a man shall not wear a woman's garment, because everyone who does these is an offensive thing of YHWH, your God.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[1 You shall not watch your neighbor's ox or his sheep straying off and ignore them]; you shall certainly take them back [to your neighbor. 2 And if your neighbor is not near you, or if you do not know him, then you shall bring it home to your house and it shall remain [with you until your neighbor looks for it; then you shall return it to him. 3 And you shall do] [the same with his donkey], you shall do the same [with his] [garment, and you shall do the same with every lost item of your neighbor's, which he loses] and you find-you m[a]y not ignore it. [4 You shall not see your neighbor's donkey or] his [ox] fallen down on the road, and ignore th[em]; you shall certainly help [him] lift [them up]. 5 A woman sh[all] not wear [a man's clothing], nor shall a man pu[t on] a woman's garment; for whoever does [these things is] an abomination to the LORD your God.</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>1 Thou shalt not see thy brother's ox or his sheep or any animal of his go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. 2 And if thy brother [be] not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it from you, and thou shalt restore it to him again. 3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. 4 Thou shalt not see thy brother's ass or his ox or any animal of him fall down by the way, and hide thyself from them: thou shalt surely help him to lift [them] up again. 5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so [are] abomination unto the LORD thy God.</p>

<p><i>Masoretic</i></p>	<p>6 When a bird's nest will happen to be in front of you on the road in any tree or on the ground-chicks or eggs-and the mother is sitting over the chicks or over the eggs, you shall not take the mother along with the children. 7 you shall let the mother go, and you may take the children for you, so that it will be good for you, and you will extend days. 8 "When you'll build a new house, you shall make a railing</p>
-------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p><i>Deuteronomy</i></p>	<p>for your roof, so you won't set blood in your house when someone will fall from it. 9 "you shall not seed your vineyard with two kinds, or else the whole of the seed that you'll sow and the vineyard's produce will become holy. 10 You shall not plow with an ox and an ass together. 11 "you shall not wear sha'atnez: wool and linen together. 12 "you shall make braided threads on the four corners of your apparel with which you cover yourself.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[6 If] a bird's nest [happens to be] before you on the road, whether in any tree or on [the ground, with fledglings or] eggs, and the mother is sittin[g o]n the fledglings or [on the eggs], you shall not take the mother [wi]th [the fledglings. 7 You shall certainly let the mother go, but you may take the fledglings for] your-self, [so that it may go well with you and you may prolong your days].</p> <p>[8 When you build a new house, then you shall make a parapet around your roof, so that] you may [not] bring [bloodguilt on your house if anyone falls from it] .</p> <p>[9 You shall not sow your vineyard with two kinds of seed, or the wh]o[le] yield will have to be forfeited, both the seed which you have sown and the yield of the vineyard] .. ⊗</p> <p>[12 You shall make yourself tassels on the four corners of your cloak] with [which you] cover [yourself].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>6 If a bird's nest chance to be before thee in the way in any tree, or on the ground, [whether they be] young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:</p> <p>7 [But] thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and [that] thou mayest prolong [thy] days.</p> <p>8 When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.</p> <p>9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.</p> <p>10 Thou shalt not plow with an ox and an ass together.</p> <p>11 Thou shalt not wear a garment of divers sorts, [as] of woollen and linen together.</p> <p>12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest [thyself].</p>

<p><i>Masoretic Deuteronomy</i></p>	<p>13 "When a man will take a wife and come to her and then hate her, 14 and he'll assert words of abuse toward her and bring out a bad name on her and say, 'I took this woman, and / came close to her, and / didn't find signs of virginity for her,' 15 then the young woman's father and her mother shall take and bring out the signs of the young woman's virginity to the city's elders at the gate. 16 "And the young woman's father shall say to the elders, 'I gave my daughter to this man for a wife, and he hated her. 17 And, here, he has asserted words of abuse, saying: "I didn't find signs of virginity for</p>
-------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	<p><i>your daughter." But these are the signs of my daughter's virginity!' And they shall spread out the garment in front of the city's elders. 18 "And that city's elders shall take the man and discipline him. 19 And they shall fine him a hundred weights of silver and give it to the young woman's father because he brought out a bad name on a virgin of Israel. And she shall be his for a wife: he shall not be able to let her go, all his days.</i></p>
<p><i>Dead Sea Scrolls</i></p>	<p><i>[13 If any man takes a wife and goes in to her, and then spurns her, 14 and charges sha]meful things [against he]r and gi[ves her a bad name, saying], "I married [th]is [woman), but when I lay with [her I found no evidence of h]er virgi[nity]," 15 then the] girl's [father] and mother [shall bring] a[nd submit the evidence of the girl's virginity] to the elder[s of the city at the gate. 16 Then the girl's father shall say to the elders, "I gave my daughter] to [this man as] a wife, [but he spurns her, 17 and now he has charged her with shameful things], saying, '[I found no evidence of] your daughter's [virginity.' But here is the proof of my daughter's virginity." Then they shall spread out the cloth] before the elder[s of the ci]ty. 18 And [the elders of that city] shall take [the man and punish him. 19 They shall fine him a hundred shekels of sil]ver [and give these to the father of the girl, because he has given a bad name to a virgin of Israel. She shall remain his wife; he may not divorce her as long as he lives]. ⊗</i></p>
<p><i>Samaritan Deuteronomy</i></p>	<p><i>13 If any man take a wife, and go in unto her, and hate her 14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: 15 Then shall the father of the damsel, and her mother, take and bring forth [the tokens of] the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these [are the tokens of] my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred [shekels] of silver, and give [them] unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.</i></p>

<p><i>Masoretic Deuteronomy</i></p>	<p>20 "But if this thing was true -signs of virginity for the young woman were not found - 21 "then they shall take the young woman out to the entrance of her father's house, and the people of her city shall stone her with stones so she dies, because she did a foolhardy thing in Israel, to whore at her father's house. So you shall burn away what is bad from among you. 22 "If a man will be found lying with a woman who is a husband's wife, then the two of them shall die: the man who lay with the woman, and the woman. So you shall burn away what is bad from Israel. 23 "If it will be that a virgin young woman will be betrothed to a man, and a man will find her in the city and lie with her, 24 then you shall take the two of them to that city's gate and stone them with stones so they die: the young woman on account of the fact that she did not cry out in the city, and the man on account of the fact that he degraded his neighbor's wife. So you shall burn away what is bad from among you. 25 But if the man will find the betrothed young woman in the field, and the man will take hold of her and lie with her, then only the man who lay with her shall die, 26 "but you shall not do a thing to the young woman. The young woman does not have a sin deserving death, because, just as a man would get up against his neighbor and murder him: this case is like that; 27 "because he found her in the field, the betrothed young woman cried out, and there was no one to save her. 28 "If a man will find a virgin young woman who is not betrothed, and he'll grasp her and lie with her, and they'll be found, 29 then the man who lay with her shall give the young woman's father fifty weights of silver, and she shall be his for a wife. Because he degraded her, he shall not be able to let her go, all his days.</p>
<p><i>Dead Sea Scrolls</i></p>	
<p><i>Samaritan Deuteronomy</i></p>	<p>20 But if this thing be true, [and the tokens of] virginity be not found for the damsel. 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. 22 If a man be found lying with a woman married to an husband, then they shall both of them die, [both] the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. 23 If a damsel [that is] a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; 24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, [being] in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. 25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die. 26 But unto the damsel thou shalt do nothing; [there is] in the damsel no sin [worthy] of death: for as when a man riseth against his neighbour, and slayeth him, even so [is] this matter. 27 For he found her in the field, [and] the betrothed damsel cried, and [there was] none to save her. 28 If a man find a damsel [that is] a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found. 29 Then the man that lay with her shall give unto the damsel's father fifty [shekels] of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.</p>

Narrated 'Abdullah bin Umar:

The Jews brought to the Prophet a man and a woman from among them who had committed illegal sexual intercourse. The Prophet said to them, "How do you usually punish the one amongst you who has committed illegal sexual intercourse?" They replied, "We blacken their faces with coal and beat them," He said, "Don't you find the order of Ar-Rajm (i.e. stoning to death) in the Torah?" They replied, "We do not find anything in it." 'Abdullah bin Salam (after hearing this conversation) said to them. "You have told a lie! Bring here the Torah and recite it if you are truthful." (So the Jews brought the Torah). And the religious teacher who was teaching it to them, put his hand over the Verse of Ar-Rajm and started reading what was written above and below the place hidden with his hand, but he did not read the Verse of Ar-Rajm. 'Abdullah bin Salam removed his (i.e. the teacher's) hand from the Verse of Ar-Rajm

and said, "What is this?" So when the Jews saw that Verse, they said, "This is the Verse of Ar-Rajm." So the Prophet ordered the two adulterers to be stoned to death, and they were stoned to death near the place where biers used to be placed near the Mosque. I saw her companion (i.e. the adulterer) bowing over her so as to protect her from the stones<sup>43</sup>.

Narrated Ibn 'Umar:

A Jew and Jewess were brought to the Prophet on a charge of committing an illegal sexual intercourse. The Prophet asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them." He said, "Bring here the Torah and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, "O Muhammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet ordered that the two sinners be stoned to death and, and they were stoned to death, and I saw the man protecting the woman from the stones<sup>44</sup>. (See Hadith No. 809, Vol. 8)

---

<sup>43</sup> Sahih Bukhari, Volume 6, Book 60, Number 79

<sup>44</sup> Sahih Bukhari , Volume 9, Book 93, Number 633:

## Chapter 23: Laws on Cohabitation

<p><i>Masoretic Deuteronomy</i></p>	<p><i>1 man shall not take his father's wife, so he will not expose his father's hem. 2 One who is wounded by crushing or whose organ is cut off shall not come into YHWH's community. 3 A bastard shall not come into YHWH's community; even in the tenth generation one shall not come into YHWH's community. 4 An Ammonite and a Moabite shall not come into YHWH's community; even in the tenth generation they shall not come into YHWH's community, forever, Son account of the fact that they did not meet you with bread and with water on the way when you came out from Egypt, and the fact that it hired Balaam son of Beor from Pethor of Aram Naharaim against you to curse you. 6 But YHWH, your God, was not willing to listen to Balaam, and YHWH, your God, turned the curse into a blessing for you because YHWH, your God, loved you. 7 you shall not seek their well-being or their good, all your days, forever. 8 you shall not abhor an Edomite, because he is your brother. You shall not abhor an Egyptian, because you were an alien in his land. 9 Third-generation children who will be born to them may come into YHWH's community.</i></p>
<p><i>Dead Sea Scrolls</i></p>	<p><i>[5 Yet the LORD your God would not listen to Balaam, but the LORD your God turned] the curse into a blessing [for you] becaus[ e the LORD your God loved you. 6 You shall not promote their welfare n]or their prosperity [as long as you live].</i></p> <p><i>[7 You shall not despise an Edomite, since he is your countryman; you shall] not [despise an Egyptian, since you were a foreigner residing in his land]... ⊗</i></p>
<p><i>Samaritan Deuteronomy</i></p>	<p><i>1 A man shall not take his father's wife, nor discover his father's skirt. 2 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. 3 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. 4 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: 5 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. 6 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. 7 Thou shalt not seek their peace nor their prosperity all thy days for ever. 8 Thou shalt not abhor an Edomite; for he [is] thy brother: and thou shalt not abhor an Egyptian; because thou wast a stranger in his land. 9 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.</i></p>

It is believed by author that the prohibition of Ammonite and a Moabite to enter the house of God is related to marriage issues discussed in book of Ezra and Nehemiah.

It is informed in Book of Nehemiah that Bene Israel gathered in congregation and prayed:



*Blessed be your glorious name, and may it be exalted above all blessing and praise. You alone are the LORD. You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you. "You are the LORD God, who chose Abram and brought him out of Ur of the Chaldeans and named him Abraham. You found his heart faithful to you, and you made a covenant with him to give to his descendants the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites and Girgashites. You have kept your promise because you are righteous. -Nehemiah 9*

Nehemiah is referring to the following verses in Genesis:

*To your descendants I give this land, from the river of Egypt to the great river, the Euphrates the land of the Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and Jebusites. ". - Genesis 15:18 - 21*

**Table: Intermarriages Prohibition**

Genesis 15	Deuteronomy 7	Ezra 9	Nehemiah 9
Kenites	-	-	-
Kenizzites	-	-	-
Kadmonites	-	-	-
Hittites	Hittites	Hittites	Hittites
Perizzites	Perizzites	Perizzites	Perizzites
Rephaites	-	-	-
Amorites	Amorites	Amorites	Amorites
Canaanites	Canaanites	Canaanites	Canaanites
Girgashites	Girgashites	Girgashites	Girgashites
Jebusites	Jebusites	Jebusites	Jebusites
-	-	<b>Ammonites</b>	-
-	-	<b>Moabites</b>	-
-	-	Egyptians	-
-	Hivites	-	-

In table above list the nations with whom inter marriages are forbidden. The column one and four list the nations which God gifted to Abraham as reported in Genesis and Nehemiah. The column three list the nations which were problematic in connections with the Priest and leaders marriages during the Second Temple period when Ezra, the scribe was controlling the affairs of Temple. We know that Abraham married an Egyptian women, Joseph married Egyptian woman and Moses married Moabite woman. At the end of book of Nehemiah, we have been informed that Nehemiah saw the Jews who had married the Ashdodites, Ammonites and Moabite women. In his anger Nehemiah pulled those Jews, even plucked out their hairs. Nehemiah mentioned the sins of Solomon in marrying unholy nations but said nothing on the marriages of Moses, Joseph and Abraham. We can simply infer from this information that both Ezra and Nehemiah added the Amorites, Moabites, Egyptians and Ashdodites in the list of intermarriage Prohibition.

According to book of Nehemiah, the Eliasib (the grandson of Joshua the high priest in time of Zerrubabel) and Meshullam the son of Berekiah , the son of Meshezabel both were involved in the inter-marriage with surrounding nations and committed the sin of corrupting the holy seed. Eliasib the priest was relative of Tobiah (Neh 13:4), and the grandson of Eliasib had married the daughter of Sanballat the Horonitte (Neh13:28). Both Tobiah and Sanballat were arch enemies of Nehemiah. No wonder that Nehemiah had removed his opponents by disparaging them on marriage issues. Not only had that Nehemiah also removed them from the temple personnel. This was the beginning of the schism in Judaism. Josephus has written in Antiquities (XI 306-312) that Manasseh the brother of high priest Jaddua married Nikaso, daughter of Sanballat, governor of Samaria. Meshullam the son of Berekiah the son of Meshezabel and Tobiah were close relatives (Nehemiah 6:17-18). Both Meshullam and Eliasib helped Nehemiah in Wall construction project. It is clear that they were deceived in this project and Nehemiah like Ezra not revealed his motives in beginning. Because of this politics in early second temple period, the schism occurred. The anti-Ezra group decided to make a new temple in parallel to Jerusalem. The site they selected was the Mount Gerizim in Shechem (Nablus) part of Samaria, which was under Sanballat control<sup>45</sup>. The Jews of Samaria were later appeared as a separate sect called Samaritan Jews<sup>46</sup>.

Ezra and Nehemiah wants to through non-Jews out of Temple. On the other side, Prophet Zechariah in the early Second Temple Period claimed that God promised that:

*'In those days ten men from all the nations will grasp the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you. (Zech. 8:23)*

Nehemiah made the wall surrounding city within 52 days. On the contrary Zechariah also said that God has instructed not to make Jerusalem a walled-city.

*Jerusalem will be inhabited without walls because of the multitude of men and cattle within it. (Zech. 2:4)*

The voice of Zechariah was silenced by brutally killing him near Altar in Temple (Mathew 23).

In Gospel of John<sup>47</sup> a conversation is reported between the Samaritan Jewish women and the Prophet Jesus:

*The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain<sup>48</sup>; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth. The woman saith unto*

---

<sup>45</sup> In Pentateuch the region is attributed to the people who used to rape the Jews! John Hyrcanus destroyed this temple on Mt. Gerizim in second century B.C.E.

<sup>46</sup> Samaritans claim that they are from the descendents of Manasseh and Ephraim. According to Book of Chronicles (2 Chr 34:9), Temple repairs at the time of Josiah were financed by moneys from all "the remnant of Israel" in Samaria, including from Manasseh, Ephraim and Benjamin. This indicates that before Second Temple Period they also used to worship at the Temple in Jerusalem. The schism that occurred in Nehemiah era has brought them out of Jerusalem and Samaritan Jews developed the holiness of Mount Gerizim

<sup>47</sup> John 4:20- 26

<sup>48</sup> Mount Gezirim

him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am [he].

Jesus thus proclaimed that neither the Jew in Jerusalem nor the Jews at Mount Gerizim were worshipping the God in true spirit. Samaritan woman also called Jesus Prophet and inquired about Messiah, on which Jesus said that he is the Messiah.

<p><i>Masoretic Deuteronomy</i></p>	<p>10 "When you'll go out encamped against your enemies, you shall be watchful against any bad thing. 11 If there will be among you a man who will not be pure by a night occurrence, then he shall go outside the camp. He shall not come inside the camp. 12 And it shall be: toward evening he shall wash in water, and when the sun sets he shall come inside the camp. 13 And you shall have a location outside the camp, and you shall go out there, outside; 14 and you shall have a spade among your equipment, and it shall be, when you sit outside, that you shall dig with it, and you shall go back and cover what comes out of you. 15 Because YHWH, your God, is going within your camp, to rescue you and to put your enemies in front of you, so your camp shall be holy, so He won't see an exposure of something in you and turn back from you. 16"you shall not turn over to his master a slave who will seek deliverance with you from his master. 17 He shall live with you, among you, in the place that he will choose in one of your gates, where it is good for him. You shall not persecute him.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>[10 If one of you becomes unclean because of a nocturnal emission, he is to go outside the camp and must not come within the camp. 11 But when evening arrives he shall bathe himself in water; and when] the sun [sets] he can come back wi [thin the camp]. [12 You shall also have a place outside the camp] where you can go to relieve yourself; 13 and [you shall have] a spade [among your tools, and when you sit down] outside you shall dig with it a[nd rest]ore and cover [your excrement. 14 For the LORD] your [God] walks in the midst of your camp, to sa[ve you and to deliver your enemies before you; this is why your camp shall b]e holy, so that he may not s[ee anything indecent among you and turn away from you]. 15 You shall [not] ha[nd ba]ck [to his master] a s[lave who has run away from his master to you]. 16 He can live with you, in your midst, in any place that he chooses in anyone of your towns, wherever he likes-you shall not oppress him]. 17 No[ne of the daughters of Israel] shall be [a cult prostitute, nor shall any of the sons of Israel be a cult prostitute.</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>10 When the host goeth forth against thine enemies, then keep thee from every wicked thing. 11 If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: 12 But it shall be, he shall wash his flesh in water: and when the sun is down, he shall come into the camp [again]. 13 Thou shalt have a place also without the camp, whither thou shalt go forth abroad: 14 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: 15 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.</p>

	<p>16 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:          17 He shall dwell with thee, [even] among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.</p>
--	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p><i>Masoretic Deuteronomy</i></p>	<p>18 "There shall not be a sacred prostitute from the daughters of Israel, and there shall not be a sacred prostitute from the sons of Israel. 19 you shall not bring the price of a prostitute or the cost of a dog to the house of YHWH, your God, for any vow, because the two of them are both an offensive thing of YHWH. 20 "You shall not require interest for your brother: interest of money, interest of food, interest of anything that one might charge. 21 For a foreigner you may require it, but for your brother you shall not require it, so that YHWH, your God, will bless you in everything your hand has taken on, on the land to which you're coming to take possession of it. 22 "When you'll make a vow to YHWH, your God, you shall not delay to fulfill it, because YHWH, your God, will require it from you, and it will be a sin in you. 23 But if you desist from vowing, that will not be a sin in you. 24 You shall watch what comes out of your lips and do as you vowed to YHWH, your God, the contribution that you spoke with your mouth. 25 "When you'll come into your neighbor's vineyard, then you may eat grapes as you wish, your fill; but you shall not put any into your container 26 When you'll come into your neighbor's standing grain, then you may pluck ears with your hand; but you shall not lift a sickle at your neighbor's grain.</p>
-----------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p><i>Dead Sea Scrolls</i></p>	<p>18 You shall not bring the] wages of a prostitute [or the wages of a male prostitute into the house of the LORD yo]ur [God to pay any vow; for] both of these [are an abomination to the LORD your God]. [19 You shall not charge interest to your countryman-whether interest on money, interest on food, or interest on anything that] may accrue interest. [20 You may charge interest to a foreigner, but you shall not charge interest to your countryman], so that the LORD [your God] may bless you [in all that you put your hand to in the land which you are entering] to possess. [21 When you make a vow to the LORD your God, you shall not] be slow in paying it, for [the LORD your God will] surely [hold you responsible] and there would be [sin in you]. 22 But if you refrain [from] vowing there shall be no s[in] in you. [23 You shall be ca]reful to perform what goes forth from your lips, just as you have vowed [to the LORD your God as a freewill offeri]ng what [you] have promised with your own mouth. 24 When you go into your neighbor's vineyard, [you may eat] your [f]ill [of grapes for yourself], but you shall not pu[t] any in your basket. 25 When you go into your neighbor's [standing grain], then [you may] pl[uck the ears with your hands, but you shall] n[ot] put [a sickle] to your neighbor's standing grain.</p>
------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p><i>Samaritan Deuteronomy</i></p>	<p>18 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.          19 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these [are] abomination unto the LORD thy God.          20 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:          21 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hands to in the land whither thou goest to possess it.          22 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.          23 But if thou shalt forbear to vow, it shall be no sin in thee.          24 That which is gone out of thy lips thou shalt keep and perform; [even] a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.          25 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own</p>
-----------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

<p><i>pleasure; but thou shalt not put [any] in thy vessel. 26 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.</i></p>
------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Prophet said:

Bukhari, Volume 7, Book 63, Number 258:

Narrated Abu Mas'ud:

The Prophet prohibited taking the price of a dog, the earnings of a soothsayer and the money earned by prostitution

Allah said surah Al-Baqarah 275-276

*So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein. Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.*

Allah said in surah Al-Maidah 62-63

*And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things [as bribes and Riba (usury), etc.]. Evil indeed is that which they have been doing. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.*

## Chapter 24: Laws on Marriage

<p><i>Masoretic Deuteronomy</i></p>	<p><i>1 When a man will take a woman and marry bet; and it will be that, if she does not find favor in his eyes because he has found an exposure of something in her, and he will write a document of cutting-off for her and put it in her hand and let her go from his house, 2 and she will go out from his house and go and become another man's, 3 and the latter man will hate her and write a document of cutting-off for her and put it in her hand and let her go from his house, or if the latter man who took her to him for a wife will die: 4 her first husband who let her go shall not be able to come back to take her to be his for a wife since she has been made impure, because that is an offensive thing in front of YHWH, and you shall not bring sin on the land that YHWH, your God, is giving you as a legacy.</i></p>
<p><i>Dead Sea Scrolls</i></p>	<p><i>[1 If a man takes a wife and marries her, but she finds [no] favor in his eyes because he has found something objectionable about her, [then he shall write her a bill of divorce and put it in her hand and] send her from his house. 2 She may then go and be [another] man's [wife. 3 And if the latter husband who took her] to be his wife [dislikes her] and writes her a bill of divorce and puts it in her hand and sends her from his house, [or if the latter husband] who took her to be his wife [dies], 4 her former husband, [who had sent her away], cannot take her again to be his wife after she has been defiled. For [tha]t is [an abomination] before the LORD; you shall not bring sin upon the land which the LORD your God is giving you [as an inheritance].</i></p>
<p><i>Samaritan Deuteronomy</i></p>	<p><i>1 When a man hath taken a wife, and known her, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give [it] in her hand, and send her out of his house.</i></p> <p><i>2 And when she is departed out of his house, she may go and be another man's [wife].</i></p> <p><i>3 And [if] the latter husband hate her, and write her a bill of divorcement, and giveth [it] in her hand, and sendeth her out of his house; or if the latter husband die, which took her [to be] his wife;</i></p> <p><i>4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that [is] abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee [for] an inheritance.</i></p>

### Surah Al-Maidah 5

(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

<p><i>Masoretic Deuteronomy</i></p>	<p>5 When a man will take a new wife, he shall not go out in the army and not go along with it for any matter. He shall be free at his house for one year and shall make his wife whom he has taken happy. 6 One shall not take a mill or an upper millstone as security, because he is taking one's life as security. 7 When a man will be found stealing a person from among his brothers, from the children of Israel, so he will get profit through him and sell him, then that thief shall die. So you shall burn away what is bad from among you. 8 Be watchful with the plague of leprosy, to be very watchful and to do according to everything that the Levite priests will instruct you. You shall be watchful to do according to what I commanded them. 9 Remember what YHWH, your God, did to Miriam on the way when you were coming out from Egypt. 10 When you'll make a loan of anything to your neighbor, you shall not come into his house to get his pledge. 11 You shall stand outside, and the man to whom you're lending shall bring the pledge outside to you. 12 And if he is a poor man, you shall not lie down with his pledge. 13 you shall give back the pledge to him as the sun sets, and he'll lie down with his clothing, and he'll bless you, and you'll have virtue in front of YHWH, your God.</p>
<p><i>Dead Sea Scrolls</i></p>	<p>5 When a man takes a new wife, he shall not go out with the army, nor shall he be charged an[y duty]; for one year he shall be free at home and be happy with the wife he has marr[ied]. 6 N[o one shall tak]e [a mi]ll or an upper millstone [as a pledge]; for he would be taking a man's life in pledge. 7 If a man is found kidn[apping any of his countrymen from the] Israel [ites, and mi]streats him or sells him, then [that] thi[ef] shall die. [So you shall purge the evil from your midst]. 8 Guard [against an outbreak of] leprosy by taking care to observe and a[ct according to all that the Levitical priests teach you; just as] I [commanded] th[em, so you shall take care to do. 9 Remember what the LORD your God did to Miriam along the road as you came out of Egypt]. [10 When you make your neighbor a] lo[an of any kind, you shall not go into his house to take his pledge. 11 You shall stand outside, and the man to whom you are lending] shall bring [the pledge] out t[O you. 12 And if he is a poor man, you shall not go to sleep with his pledge in your possession; 13 you shall certainly restore to him] the pledge when the sun goes down, [so that he may sleep in his garment and bless you .. And it will be regarded as a righteous act by you before the LORD your God].</p>
<p><i>Samaritan Deuteronomy</i></p>	<p>5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: [but] he shall be free at home one year, and shall cheer up his wife which he hath taken. 6 No man shall take the nether or the upper millstone to pledge: for he taketh [a man's] life to pledge. 7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you. 8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all the law that the priests the Levites shall teach you: as I commanded them, [so] ye shall observe to do. 9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt. 10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge. 11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. 12 And if the man [be] poor, thou shalt not sleep with his pledge: 13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.</p>

<p><i>Masoretic Deuteronomy</i></p>	<p><i>14 You shall not exploit a poor or an indigent employee, from your brothers or from your aliens who are in your land, in your gates. 15 you shall give his pay in his day, and the sun shall not set on it-because he is poor, and he maintains his life by it-so he won't call against you to YHWH, and it will be a sin in you. 16 Fathers shall not be put to death for sons, and sons shall not be put to death for fathers. They shall each be put to death through his own sin. 17 you shall not bend judgment of an alien or an orphan, and you shall not take a widow's clothing as security. 18 And you shall remember that you were a slave in Egypt, and YHWH, your God, redeemed you from there. On account of this I command you to do this thing. 19 When you'll reap your harvest in your field, and you'll forget a sheaf in the field, you shall not go back to take it. It shall be the alien's and the orphan's and the widow's, so that YHWH, your God, will bless you in all your hands' work. 20 When you'll beat your olive trees, you shall not do a bough afterward. It shall be the alien's and the orphan's and the widow's. 21 When you'll cut off grapes of your vineyard, you shall not glean afterward. It shall be the alien's and the orphan's and the widow's. 22 And you shall remember that you were a slave in the land of Egypt. On account of this I command you to do this thing.</i></p>
<p><i>Dead Sea Scrolls</i></p>	<p><i>14 You shall not take advantage of a hired servant who is poor and needy, [whether he is one] of [your] country[men, or of your foreigners who reside in your land in your towns. 15 You shall pay him his wages each day, before] the sun [goes down] on it, for he is poor and [sets his heart o]n [it. Otherwise he may cry to the LORD against you, and it would become s]in [in you]. 16 Parent[s] shall not be put to death [for their children, nor shall children be put to death for their par]ents; each [shall be put to death] for [his own] sin. [17 You shall not pervert the justice that is due to resident aliens or to orphans, nor shall you take a] widow's [clothi]ng [as a pledge]. 18 Remember that [you] w[ere] a slave [in Egypt, and the LORD your God redeemed you from there; therefo]re I command you to do this thing. [19 When you reap your harvest in your field, and have forgotten] a sheaf in the field, you shall not go again to retrieve it. It shall be left for the foreigner, the orphan [and the widow, so that the LORD] your God [may bless you] in all the work of your hands. 20 When you beat [your] o]live tree, you shall not go over the boughs again]; this shall be [for the foreigner, the orph]an and the widow. 21 When you gather the grapes of your vineyard, [you shall] not [glean what is left over]. This is [for the foreigner, the orphan and the widow]. 22 And you shall remember that you were a slave in the land of Eg[yp]t; therefore I command you to do this thing].</i></p>
<p><i>Samaritan Deuteronomy</i></p>	<p><i>14 Thou shalt not oppress an hired servant [that is] poor and needy, [whether he be] of thy brethren, or of thy strangers that [are] in thy land within thy gates: 15 At his day thou shalt give [him] his hire, neither shall the sun go down upon it; for he [is] poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee. 16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. 17 Thou shalt not pervert the judgment of the stranger, [nor] of the fatherless; nor take a widow's raiment to pledge: 18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing. 19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. 20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.</i></p>



	<p>21 <i>When thou gatherest the grapes of thy vineyard, thou shalt not glean [it] afterward: it shall be for the stranger, for the fatherless, and for the widow.</i></p> <p>22 <i>And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.</i></p>
--	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

## Chapter last: Final Word

As we have analysed, the wisdom and knowledge contained in these verse of Torah are also supported by the Prophet of Islam. The Quran and Sayings of Prophet in fact revealed that Prophet had followed Torah<sup>49</sup> even though it was only available to selected few at that time. The Jews kept it in a scroll and recited it in Hebrew. Even before Prophet Muhammad peace be upon him, the biblical Prophets and God fearing Jews followed these verses. Prophet Zachariyah, Yahyah and Jesus all belong to Second Temple Period. Good fearing Jews were doing the Temple service in accordance with Torah. Like mother of Mariam peace be upon her (who was the daughter of Imran<sup>50</sup>, the Levite) placed the mother of Jesus peace be upon him at the Temple for the fulfilment of her Nazar or vows. On other extreme were the Jews who even tried to crucify Jesus and even claimed proudly that they killed Jesus, the Messiah.

Quran not only endorsed the Torah but in its essence it add on to the Divine Wisdom. Muslim thus have more elaborated book then Torah and need to go back and consult Torah was not needed.

Quran says that

*Say (O Muhammad ) "O people of the Scripture (Jews and Christians)! You have nothing till you act according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad ) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.*

It is explained that the original Torah did not comprised of five books but was only one single book. The people added text before and after the Torah original chapters. Not only that Ezra and Nehemiah added the verses, which made Torah distinctly racial at some places.

---

<sup>49</sup> Like ruling on Adultery and Treason

<sup>50</sup> Amram (Hebrew: אַמְרָם)