

Jews and Muslims Agree

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(1) The Ten Commandments in the Bible and Quran

The Ten Commandments (Exodus 12: 1-17 & Deuteronomy 5: 6-21)	Confirmation in the Quran (Chapter: Verse)
1. Thou shall not take any God except one God.	1. There is no God except one God (47:19)
2. Thou shall make no image of God.	2. There is nothing whatsoever like unto Him (42:11)
3. Thou shall not use God's name in vain.	3. Make not God's name an excuse to your oaths (2:224)
4. Thou shall honor thy mother and father.	4. Be kind to your parents if one or both of them attain old age in thy life, say not a word of contempt nor repel them but address them in terms of honor. (17:23)
5. Thou shall not steal.	5. As for the thief, male or female, cut off his or her hands, but those who repent After a crime and reform shall be forgiven by God for God is forgiving and kind. (5:38 - 39)
6. Thou shall not lie or give false testimony.	6. They invoke a curse of God if they lie. (24:7) Hide not the testimony (2:283)
7. Thou shall not kill.	7. If anyone has killed one person it is as if he had killed the whole mankind (5:32)
8. Thou shall not commit adultery.	8. Do not come near adultery. It is an indecent deed and a way for other evils. (17:32)
9. Thou shall not covet thy neighbors wife or possessions.	9, Do good to your parents, relatives and neighbors. (4:36) Saying of the Prophet Muhammad (P) "One of the greatest sins is to have illicit sex with your neighbors wife".
10. Thou shall keep the Sabbath holy.	10. When the call for the Friday Prayer is made, hasten to the remembrance of God and leave off your business. (62:9)

Halal is Kosher:

Similarities and Differences in Jewish-Muslim Dietary Laws Explained

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1. Introduction

Judaic and Islamic dietary laws have and do bring Jews and Muslims together. Both the Kosher and Halal signs and symbols have given solace to both minorities living in a majority secular or Christian society.

In this research, we explain what, why, and how our dietary laws are similar. Any difference in our dietary laws is analyzed and discussed to conclude that Muslims are equally observant to the Divine Kosher (Kashrut) Laws.

2. Similarities

In General

1. Of the animals that may be eaten, the birds and mammals must be killed in accordance with Scriptural Law.
2. All blood must be drained from the meat or broiled out of it before it is eaten.
3. Certain parts of permitted animals may not be eaten.
4. Utensils that have come into contact with non-kosher food may not be used with kosher food.

In Detail

In both Judaism and Islam, we have a wide variety of identical dietary laws:

[The Torah;](#)

“..any animal that has cloven hooves and chews its cud. Lev. 11:3; Deut. 14:6

[The Quran:](#)

"O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all cattle four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan." Surah 5:1

[The Torah;](#)

Of the things that are in the waters, you may eat anything that has fins and scales. Lev. 11:9; Deut. 14:9

[The Quran:](#)

"Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel" Surah 5:96

[The Torah;](#)

The mammals and birds that may be eaten must be slaughtered in accordance with Jewish law. (Deut. 12:21).

The Quran:

"Eat the meat of the animals on which name of Allah has been invoked, if you are believer" (6 :1 8).

"Do not eat meat of animal on which the name of Allah has not been invoked because this is an act of sin" (6 : 121).

The Torah;

We may not eat animals that died of natural causes (Deut. 14:21)

The Quran:

"Forbidden to you (as food) are dead animals" (5 : 4).

The Torah;

birds of prey or scavengers (Lev. 11:13-19; Deut. 14:11-18)

Sayings of Prophet Muhammad:

Similarly, someone in ihram should not kill any predatory birds.." Malik's Muwatta, Book 20:, Number 20.26.92.

The Torah;

prohibits consumption of blood. Lev. 7:26-27; Lev. 17:10-14

The Quran;

Forbidden to you (for food)blood (5:3)

The Torah;

“And the swine, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. “ Le 11:7

The Quran:

” He has only forbidden you the flesh of swine...” (16:115)

The Torah;

“Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations” Le 10:9

The Quran:

"They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider” 2:219

Therefore, the essential and core harmful substances have been preserved as forbidden in the Quran as it has been in the Torah.

Regarding the slight differences, we see that un-harmful substances which may have been inflicted or self-inflicted rules in the Torah, are cured by the Holy Quran.

3. Differences

We find that the foods that have been forbidden in the Torah yet allowed in the Quran are the ones that do not cause harm or illness according to medical tests. Health, is the central theme in both the Torah and Koran. Forbidden foods are labeled as “unclean” substances. The aspect is stated in the Holy Quran:

“(And it is said unto them): Eat and drink in health (as a reward) for what ye used to do” (52:19)

With the Monotheist's health and well being a priority, nutritional foods which were previously forbidden such as shrimp, rabbit, (parts of a camel), sea food such lobster and as shell fish in proportion, are today allowed in Islam.

4. How and Why

The Holy Quran explains two main reasons why a few of the dietary laws are different. The reasoning is based on inflicted and self inflicted dietary laws in the Bible both of which are cured in the Koran.

Meaning that some of the food restrictions were placed on the Israelites as a form of punishment rather than a health issue because of some mis-behavior, hence, "inflicted on the Jews".

Another explanation stated in the Holy Quran is that the Rabbis made some foods un-lawful that God in the Bible never restricted Jews from eating, hence "self inflicted prohibitions" which the Quran revives both with Love and Truth.

a. Love, removing the infliction

There are proven healthy laws in the Torah. God in the Torah is a loving God who cares for His people, unless His people rebel...

"because they had not executed My judgments, but had despised My statutes and had polluted My Sabbaths, and their eyes were after their fathers' idols. **Therefore I gave them also statutes (Laws) that were not good and judgments whereby they should not live;** and I polluted them in their own gifts, in that they caused to pass through the fire all who openeth the womb, **that I might make them desolate,** to the end that they might know that I am the LORD." Ezekiel 20:24-26

This Biblical commandment was in reference to various Laws for Israelites being made stricter and even life threatening, including dietary laws because the Israelites disobeyed God.

An opposite example of this abrogation is when Abraham is commanded to sacrifice his son, when Abraham was obedient, God changed His commandment mercifully with the substitution of the ram.

When God sent the Holy Quran as a mercy to humans, God reminds us of the Ezekiel 20:24 event in Sura 6:146:

“And to those who were Jews We made unlawful every animal with undivided hoof, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.” (see also 3:93 and 4:160).

Such a restriction in the desert of Israel and Arabia, would surely kill the follower through starvation and make the number of followers small in number as God had promised to make Israelites **desolate**.

For example, God forbade both nutritional and non-nutritional foods for the Israelites while forgiving those who repented and returned to Allah.

To the best of our modern scientific knowledge, there is no reason why rabbit or camel meat is any less healthy than cow or goat meat. With the scarcity of food in the desert, being forbidden from eating healthy meat meant death.

Therefore God sent down the forgiving message in the Holy Quran, for the Israelites who repented, their dietary laws were kept kosher, but with mercy rather than a curse:

“We send down (stage by stage) in the Qur’an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.”
Surah 17:82

“ ..This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe.” Surah 7:204

An example of this dietary mercy is recorded in the Quran and sayings of Prophet Muhammad:

"The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.” Surah 22:36

God reveals in this verse that camels actually are nutritional, whereas in the Torah they were forbidden not because of health reasons like pork, but because of disobedience of Israelites. God also explains that we were mercifully

allowed to eat previously forbidden meats so that we can be content and not beg.

In Hadith (sayings of the Prophet Muhammad), the elements of starvation and mercy are also recorded:

“Once the journey food diminished and the people were reduced to poverty. They went to the Prophet and asked his permission to slaughter their camels, and he agreed.” Volume 3, Book 44, Number 664

Rather than begging for food or starving to death because of a Biblical law placed on ancient Israelites because of some ancient disobedience, today’s Monotheists are forgiven and allowed to eat all healthy foods while still restricted from unhealthy foods.

b. Self inflicted

There are Jewish dietary laws which were created by Rabbis, rather than recorded in the Torah. We categorize such laws as self inflicted laws, forbidding foods on yourself that God has made lawful.

An example of this Rabbi created food restriction is the Separation of Meat and Dairy.

Because of such human made laws forbidding the bounty and blessings from God, the Quran was sent by God and states:

“All food was lawful to the children of Israel except that which Israel had forbidden to itself, before the Torah was revealed. Say: Bring then the Torah and read it, if you are truthful.” (3:93)

5. Conclusion

Hallal (permissible in Islam), is Kosher (permissible for Jews) as a blessing and mercy from Allah. Jewish lives have been saved by the mercy sent by God in the Quran, Jewish children and adults are allowed to live again enjoying the healthy bounty God has provided for us.

Peace

(3) Did the Jews pray as Muslims do ?

Prophet Muhammed was commanded to follow the Religion of Abraham. Had the religion of Abraham not known to him, we would not expect God to command him to follow it.

"Then we inspired you (O Muhammed) to follow the religion of Abraham, monotheism; never was he an idol-worshiper."
16:123

[19:58] "These are some of the prophets whom GOD blessed. They were chosen from among the descendants of Adam, and the descendants of those whom we carried with Noah, and the descendants of Abraham and Israel, and from among those whom we guided and selected. When the revelations of the Most Gracious are recited to them, they fall prostrate, weeping."

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-- ***[19:59] "After them, He substituted generations who lost the Contact Prayers (Salat), and pursued their lusts. They will suffer the consequences."*** ---
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Quran conforms that salat was lost after some generations for the people of the book. Losing it involved changing it in every aspect. The salat as practiced today by most of the Jews and Christians is different than what was given to their prophets. Very few Jews and Christians have maintained the inherited Salat.

In a book entitles "To Pray as a Jew" I found a lengthy explanation of the the Prayers as done by the ancient Jews and few of the contemporary Jews. In this book the author put diagrams showing the movement and positions during the prayer.

One look at these illustrations is enough for the Muslims to realize the similarity of the prayers of the Jews then and Salat as practiced by the Muslims.

In his comment about these positions the author wrote : "In most contemporary congregations very few people keep to the tradition of

falling prostrate. Sometimes it is only the Prayer leader and the rabbi who does so. In more traditional congregations, however, some worshipers, men and women, will join the Prayer Leader and rabbi in the act of prostrating themselves.

In Israeli synagogues, the practice is more widespread than in synagogues elsewhere. Since this is a position that we are unaccustomed to, one who has never done this before might very well demur. But once accomplished, the experience provides such a spiritual uplift that one looks forward to repeating it.

Those willing to try this ancient ritual form on the rare occasions that call for it might welcome the following diagrams of the correct procedure"

It is also interesting to learn from this book that the prayers of the Jews involve wash before the prayers, (like Wuduu or ablution for Muslims), and the call for Prayers (like the Azan for the Muslims).

(4) Jews did not kill Jesus

The Jews do not believe in Jesus's prophethood because he did not save himself from the cross {Deuteronomy 21:22-23}.

This belief has caused the split between the children of Abraham to this day. The Christians believe Jesus died for our sins, and is a 1/3 of God. Also, abolishment of the Law of Moses (Acts 13:39).

This has caused a major difference between the Jews and Christians for centuries, escalating conflicts have occurred between the 2 (ie. Catholic Hitler).

What would it take to bring them together (ie. Peace)? What if a Book told the Jews, Jesus was the "word" of God, and was saved from the cross? "That they said (in boast), "We killed Christ Jesus The son of Mary, The Messenger of Allah" But they killed him not, Nor crucified him. Only a likeness of that Was shown to them.

And those who differ Therein are full of doubts, With no (certain) knowledge. But only conjecture to follow, For surety They killed him not." (Koran 4:157)

What if a Book told the Christians that God is 1 without partners, we are all responsible for our Own sins, and that the Law of Moses is not to be Abolished.

What if That Book is verified by both Jews and Christians to be from God.

One of two things would happen.

1. They would unite in Submission to God as all the previous prophets (ie. Islam)
2. They would not want to be told they are wrong (ie. Jews, Christians)
"Humankind was one single nation. And Allah sent Messengers With glad tidings and warnings; And with them Allah sent The Book in truth, to judge between people In matters wherein They differed" (Qur'an 2:213)

Adolph Hitler, had over 100,000 Christian Nazi Followers and still has many admirers today.

Let us Open our Eyes and Realize that the Christians and Muslims and Jews are all from One Creator, those who do not create mis-chief will be the Great Winners.

"The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!" {Qur'an 58:19 }

(5) Monotheists against Pharaoh

Jews and Muslims are against pagan trinity doctrine in the present as well as pagan oppressors of the past.

The Prophet Yusuf (peace be upon him) and his family settled in Egypt. They were called the Israelites. Gradually they increased in number and gained considerable power. These Israelites did not intermingle with other native people. They remained isolated and were considered as foreigners in Egypt.

Cruel Act of Pharaoh in respect of Israelites:

At that time Egypt was ruled by the king Fir'aun (Pharaoh). He was arrogant, tyrant and powerful. He thought himself to be god. In their kingdom the people led miserable lives. They were forced to work as slaves. They were chained and whipped if they refused to work. The Israelites were looked down upon in that society.

They suffered badly due to destitution and indigence. Some of them grew weak and died of starvation. When Pharaoh noticed that the Israelites were increasing in number, he was much alarmed. He held discussions with his counsellors on this topic.

They decided that Israelites should be snubbed. They should not be allowed to become powerful and supreme in the land. They planned to oppress and persecute them in different ways. Pharaoh ordered that all male children born in the families of the Israelites should be put to death. This tyrannical act of Pharaoh against the Israelites has been described in the following Verses of the Holy Qur'an:

"Surely Fir'aun exalted himself in the land and divided its people into parties, oppressing one party from among them by killing their sons and sparing their women. Surely he was one of the mischief-makers." (28:3, 5)

When the people heard those terrible orders they were much upset. The soldiers started complying with the orders of their king. Whenever they got wind of the male baby born to any family, they would yank him out of his mother's arms.

They did not care for the feelings of the crying mothers. They used to throw the infants mercilessly into the river. It was an awful act of cruelty but no one dared to disobey the orders of Pharaoh because every one was much scared of him. Many innocent babies were drowned in this way and numerous unfortunate parents expressed lamentations over the death of their

dear ones.

The Prophet Musa (Moses) Enclosed into Chest and Cast into the River:
In that era one of the Israelite woman gave birth to a male baby who was:
extremely beautiful. The mother thought that the soldiers of Pharaoh would
soon find him out. They would throw him to the fish in the river. God
revealed to her to be patient and not to be frightened.

She was communicated the glad-tidings that her son would become an
Apostle. The newly born baby was named Musa (Moses). He was very
attractive. His mother fed and concealed him for a few months. When she
was unable to hide him any longer, God guided her saying:

***"And We revealed to Musa's mother saying: Give him suck. When you
fear for him, cast him into the river and do not fear nor grieve, surely We
will restore him to you and make him one of the apostles." (28: 7)***

The same direction is expressed in other Verses:

***"Call to mind the occasion when We revealed to your mother: Put him
into the chest and cast it down into the river, then the river shall throw him
on the shore; then shall take him up to one who is an enemy to Me and
enemy to him and I cast down upon you love From Me and that you may
be brought up before My eyes." (20:38-39)***

When the Prophet Musa (peace be upon him) had attained the age of a few
months, his mother got made a very tight box. She put a blanket in the box.
She lifted her affectionate son and kissed him again and again. She put him
in the box with tears in her eyes. Her heart was beating violently. She
pushed the box into the water when it was still dark. The box moved slowly
on the surface of the water. His sister watched the box at a distance but the
mother went back home wailing and sobbing. She was full of anxiety due to
the separation of her beloved baby.

The Prophet Musa's sister was hiding from place to place along the shore of
the river. She was constantly watching the box and praying for the safety of
her brother. The box went on moving and gradually came near the shore.
Some People were washing their clothes at the shore. By chance they saw
the box floating slowly. They waded through the water and picked up the
box. They were greatly surprised to see a beautiful infant enclosed in the

box. He had a smiling countenance.

The Prophet Musa Grows up in Pharaoh's House:

The people took the box to Pharaoh and his family. All of them were full of excitement. The Prophet Musa's sister followed them but no one recognised her. The wife of Pharaoh fell in love with the baby. She decided to make him her own son:

"And Fir'aun's wife said: Joy of the eye to me and to you, do not slay him, may be he will be useful to us or we may take him for a son. But they knew not what they did." (28: 10)

The Prophet Musa (peace be upon him) became awfully hungry. He began to cry out of hunger. The baby was handed over to a woman who was appointed to nurse him. He did not take her breast and kept on weeping. Every one was in a fix what to do.

The sister of Prophet Musa (peace be upon him) who was standing near remarked: May I bring a woman whom the baby requires? She was directed to go immediately and call her. She rushed towards her house and informed her mother of the whole situation. She requested her mother to accompany her to Pharaoh's house. The Prophet Musa (peace be upon him) was still crying due to hunger.

The mother gave him her breast. He was much pleased and drank milk to his heart's content. Pharaoh's wife requested the mother of Prophet Musa (peace be upon him) to stay with them and nurse him. The Holy Qur'an states:

"So We restored him to his mother that her eyes might be refreshed and that she might not grieve and that she might know that the promise of Allah is true but most of them do not know." (28: 13)

The Prophet Musa (peace be upon him) was brought up in Pharaoh's house like a prince. His mother was taking care of him and he was the apple of her eye. The Prophet Musa (peace be upon him) learnt a great deal about Pharaoh and his indecent ways of life. He came to know about his cruel treatment towards Israelites. Although he led a luxurious life yet deep inside his heart he had pains.

An Egyptian is Killed by Prophet Musa:

One day he saw an Israelite fighting hard with one of the men of the King. They were shouting and hitting each other. The Prophet Musa (peace be upon him) appeared on the scene. He tried to pacify them. When he saw that the Egyptian was not going to spare him in spite of several requests, he lifted up his stick and hit the man of the King. The man became dizzy and fell to the ground with a bang. The Prophet Musa (peace be upon him) and his companions stepped forward to support the man but he was limp like a rag. Soon after he passed away.

The Prophet Musa Repents:

The Prophet Musa (peace be upon him) felt sorry for what had happened. It was an accidental and not intentional act. One blow of the stick is quite insufficient to cause the death of a person. His head was twirling. He called his action as a devil's doing who misled human beings. He realised his mistake and prayed for Divine protection. The Holy Qur'an states:

"He found therein two men fighting, one being of his party and the other of his foes and he who was of his party cried out to him for help against him who was of his enemies. Musa struck him with his fist and despatched him. He said: This is of the devil's doing; surely he is an open enemy leading astray. He said: My Lord: Surely I have done harm to myself, so, You should protect me." (18: 18)

The Prophet Musa's Migration and Marriage:

Soon the news of the murder of a man spread far and wide. The people flew into a rage. They hatched a plan to kill the Prophet Musa (peace be upon him). He became scared and was directed to migrate to another place. The Holy Qur'an states:

"A man came running from the remotest part of the City. He said: O' Musa Surely the Chiefs are consulting together to slay you. Therefore, begone at once. Surely I counsel you as a friend." (28:19)

The Prophet Musa (peace be upon him) packed up his luggage and left Pharaoh's house in the pitch dark when every one was enjoying a sound

sleep. He reached Madian after a long tiresome journey. He sat down to take rest near a watering place.

The Prophet Musa (peace be upon him) saw two young girls waiting at a distance. Their sheep were standing near the spring for drinking water. The Prophet Musa (peace he upon him) thought that the girls needed some help. Although he was tired and hungry yet he wished to help them. He went up to the girls and asked if they needed help.

The girls were modest and bashful. They said that they were waiting so that the shepherds might go away. The Prophet Musa (peace be upon him) drove the sheep to the spring to drink water. It was a kind act of Prophet Musa (peace be upon him). The girls expressed a deep sense of gratitude for this favour. They took their sheep and proceeded towards their house.

The Prophet Musa (peace be upon him) went back to rest. He became depressed and prayed to Almighty Allah to help him. In the meanwhile two women came to him and said:

"My father invites you so that he may give you the reward of your having watered for us." (28:24)

The Prophet Musa (peace be upon him) accompanied them. When he entered the house, he introduced himself politely; Soon after he dined with the members of the family. The Prophet Musa (peace be upon him) was asked to stay with them. The time passed on happily. One day the master of the house said:

"I desire to marry one of these two daughters of mine to you on the condition that you should serve me for eight years but if you complete ten, it will be of your own free will, and I do not wish to be hard on you. If Allah pleases, you will find me one of good. He said: This will be an agreement between you and me. whichever of the two terms I fulfil, there shall be no wrong doing to me and Allah is a witness of what we say." (28:27, 28)

According to the agreement Prophet Musa (peace be upon him) got married to one of the girls of that family. He took care of the farm and the sheep efficiently. The Prophet Musa (peace be upon him) had been away from his family for many years. He missed his kith and kin. One day he set out on a

journey from Madian. His family accompanied him.

The Call of Prophet Musa to Prophethood:

The Prophet Musa (peace be upon him) crossed the sandy desert and reached the mountain, Tur. He perceived a brilliant light from a distance. The Prophet Musa (peace be upon him) thought that to be fire land reached near it to warm himself. All of a sudden a voice was heard from the right side of the Valley. It uttered:

"Surely. I am your Lord: so put off your shoes because you are in the sacred Valley which is blessed twice I have chosen you; so hearken to what shall be revealed: Verily, I am Allah, there is no god but I, therefore serve-Me-and keep up prayers for My remembrance." (10: 22)

The Prophet Musa (peace be upon him) was puzzled and scared. The thing which looked like fire was not fire in the real sense of the word but it was the reflection of the glory of God. It was a moment of great honour for the Prophet Musa (peace be upon him).

Some Miracles of Prophet Musa:

God commanded Prophet Musa (peace be upon him) to throw the stick that was in his hand on the ground. He threw the stick in compliance with the orders. To his surprise he saw the stick moving like a long wiggling snake and it greatly scared him. He thought that it was going to bite him. God directed the Prophet Musa (peace be upon him) not to lose courage and pick up the snake. He obeyed and caught hold of the terrible looking snake. When he touched it, it was restored to its former shape. The Prophet Musa (peace be upon him) was much amazed to see those happenings.

Soon afterwards God ordered the Prophet Musa (peace be upon him) to thrust his hand into his armpit. He did so. When he took out his hand, it was shining white when he put his hand back into his armpit and pulled it out it had been changed into its normal position.

Allah, the Almighty made the Prophet Musa (peace be upon him) to perform those miracles so that he might feel better and become sure of the existence of Allah and His power. He was going to derive benefits out of such

miracles in future.

The Prophet Musa Settles in Egypt Again:

Allah commanded the Prophet Musa (peace be upon him) to go to Egypt to deliver the Israelites from Pharaoh and reform his depraved people. The Prophet Musa (peace be upon him) was not good at arguing. He had an impediment in his tongue to speak freely. He sought permission from Allah to take his brother Prophet Harun with him as an aider because he was an eloquent speaker. The permission was immediately granted.

The Prophet Musa Argues with Pharaoh:

The Prophet Musa (peace be upon him) settled with his family in Egypt. They went to Pharaoh to argue with him. They conveyed him the message of Allah but he made fun of them. He did not lose heart and kept on preaching. The king and his people were not convinced. Finally in desperation, the Prophet Musa (peace be upon him) said: O' King! Do you like me to show you that my message is true?

He replied in affirmative with an unbelieving smile on his face. The Prophet Musa (peace be upon him) threw his stick on the ground and it changed its shape as a terrible looking snake. The people were wonder-struck and got scared of it. When the Prophet Musa (peace be upon him) picked it up, it became a stick again. Every one was much amazed.

Then the Prophet Musa (peace be upon him) put his hand in his armpit. When he got it out, his hand was shining brilliantly. The Holy Qur'an states:

"Then he threw down his staff and lo! it was an obvious serpent. And he drew forth his hand and lo! it appeared white to the beholders." (26:32)

The Prophet Musa Contests with Magicians:

The Chiefs said that the Prophet Musa (peace be upon him) was an enchanter. He intended to turn the minds of the people. Pharaoh was much worried. He feared lest people should begin to follow him. He fixed a special day for contest between the Prophet Musa (peace be upon him) and other magicians.

He sent collectors in various parts of the country to bring enchanters to hold competition and prevail upon the Prophet Musa (peace be upon him). He promised to reward the winners.

On the appointed day thousands of people gathered there. There was a great deal of excitement. Every one was eager to see the performances of the magicians of the king and the miracles of Prophet Musa (peace be upon him). First of all the royal magicians threw their sticks.

They moved and looked like snakes from a distance. They deceived the eyes of the people and frightened them. The people were much surprised. They appreciated the magicians for their astonishing performances. Soon after the Prophet Musa (peace be upon him) cast his stick.

The stick became a hungry serpent by the order of Allah. It wiggled and moved like a dart. It devoured every moving stick that the magician had thrown. The spectators were much impressed. Some of the priests thought that such miracles could be done only by the order of Allah.

Most of the magicians drew back humiliated and prostrated themselves adoring. They said: We believe in the Lord of the Worlds; the Lord of Prophet Musa and Prophet Harun (peace be upon them).

On seeing this state of affairs Pharaoh was much worried. He became mad with rage because his men were inclined to follow the Prophet Musa (peace be upon him) and adopt his new religion. He threatened them of dire consequences. He said:

"I shall certainly cut off your hands and your feet on opposite side, then I will crucify you altogether. (7: 124)

Persecution of Prophet Musa and his followers:

Pharaoh and his men began to persecute the followers of Prophet Musa (peace be upon him). The Israelites remained patient. They began to worship and glorify God in their homes. They kept praying to God. They said:

"O' Our Lord! Make us not subject to persecution of the unjust people, and deliver us by Your mercy from the unbelieving people." (20: 86)

When the Israelites were under the burden of hardships and sufferings, Allah ordered the Prophet Musa (peace be upon him) to leave the area with his followers. He promised to save them. In compliance with the Commandment of Allah the Prophet Musa (peace be upon him) directed his people to migrate secretly to another place.

The Prophet Musa Leaves Egypt:

When it was dark, a scanty band of the Israelites left Egypt. They took all precautionary measures to escape from the eye-sight of the guards. They moved as fast as they could with firm conviction that they would be saved by Allah. Next day the residence of the Israelites were found desolate and without hustle and bustle. Pharaoh was informed.

He lost his temper and sent heralds to chase the absconders. He wanted to take revenge of his disgrace. He ordered his soldiers to arrest the Israelites and bring them back. When the followers of Prophet Musa (peace be upon him) were near the sea-shore, they heard the sound of the hoofs of their horses. They were much frightened. They thought that they would be overtaken and punished by the enemies.

The Sea Splits and Pharaoh is Drowned:

When the Prophet Musa (peace be upon him) and his followers were being chased Allah revealed this order to him:

"Strike the sea with the rod; and it clove asunder and each part become like a large mountain." (26: 60)

The water of the sea went up high with the great uproar. The bottom of the sea turned into dry land. It was an amazing miracle. The people could hardly believe their eyes. The Israelites ran desperately and went far ahead. Pharaoh and his huge army chased them in hostility. There was a great uproar again. The water from both the sides poured. It rushed over Pharaoh and his soldiers. They were completely drowned. The Holy Qur'an relates this incident in the following Verses:

"And We made the children of Israel to pass through the sea, then Fir'aun and his hosts followed them in hostility and for oppression until when drowning overtook him, he said: I believe that there is no god but He in

Whom the children of Israel believe and I am of those who submit. What now! said God, and indeed you have been rebellious and was of the mischief makers. But this day We save you in your body so that you may be a sign to those after you and most surely most people are heedless of Our Signs". (20:90-92)

The body of Fir'aun is still present in the Egyptian Museum as an admonitory sign to those who are transgressors.

When Prophet Musa (peace be upon him) and thousands of his followers got rid of Pharaoh, they expressed a deep sense of gratitude to Allah. They had witnessed an impressive miracle. Now they were free to live according to the teachings of Allah.

The Prophet Musa Receives Instructions:

Allah commanded Prophet Musa (peace be upon him) to go to a certain mountain for austerity. He had to stay there for forty days. During this period Allah, the Almighty gave a lot of religious knowledge to Prophet Musa (peace be upon him). He gave him the tablets which contained ten Commandments. One day he (Musa) said:

"My Lord! Show me Thyself so that I may look upon Thee. He said': you cannot bear to see Me but look at the mountain, if it remains firm in its place, then you will see Me. When his Lord manifested His glory to the mountain He made it crumble and Musa fell down in swoon. When he recovered, he said: Glory be to You: I turn to You and! am the first of believers". C7:142)

At the end of the appointed time Prophet Musa (peace be upon him) went to his people to tell them about the revelations which he had received.

Israelites Worship the Calf:

The Prophet Musa (peace be upon him) was much grieved to know that his followers had become addicted to praying to the cow instead of Allah. Whenever his brother Prophet Harun (peace be upon him) forbade them to do so, they made fun of him. Sometimes they tortured him. The Prophet Musa (peace be upon him) tried hard to uproot this form of idolatry from the hearts of the Israelites. Some men who had gone astray, repented but most of

them insisted on worshipping a cow. The Prophet Musa (peace be upon him) said to his people:

"Surely, Allah commands you that you should sacrifice a cow." (2: 71)

Most of them did so hesitatingly but the others refused. The Prophet Musa (peace be upon him) kept on conveying the people the new message of God.

Another Miracle:

One season came there was hardly any rain. It overtook the people with draughts and diminution of fruit. There was an acute shortage of water and food. The people began to die of starvation. The Prophet Musa (peace be upon him) prayed to Allah and He provided them with eatables. Water was not available in the area.

They approached Prophet Musa (peace be upon him) for help. He prayed to Allah for a miracle. Allah directed the Prophet to hit a special high cliff with his stick. The Prophet Musa (peace be upon him) touched the cliff saying:

By the name of our Lord, Almighty Allah. At once the water gushed forth. There were twelve places in that cliff from which sprang out cool clear water. The people were much amazed at the sight of this wonderful miracle. The Holy Qur'an states:

"And when Musa prayed for drink for his people, We said: Smite with your staff the rock, and there gushed out therefrom twelve springs so that each tribe knew their drinking place: Eat and drink of that which Allah has provided and do not act corruptly making mischief in the earth." (2: 60)

The Israelites were of twelve branches each a descendant of a son of Prophet Ya'qub (peace be upon him). So each branch came to drink from one of the springs of water from that cliff. The people drank water to their hearts content. They do not have to shove and push for the water because Allah gave them twelve springs.

Israelites Win Victory and Prosper:

After staying in the desert for some time Prophet Musa (peace be upon him) planned to proceed towards the blessed land, Palestine. The Prophet Musa (peace be upon him) sent twelve men in advance to go and had a bird's eye view of the blessed land. They came back after many days. They told him that there were fertile farms and green trees.

There was plenty of water. It made every one eager to go there. It was also reported that the owners of the blessed land were strong and brave. They had invincible armies. It was impossible to capture that land without fighting.

The Israelites were much terrified because they were weak and armless. The Prophet Musa (peace be upon him) and a small group of Israelites wished to fight tooth and nail whereas most of them did not agree to fighting. Some of them said to Prophet Musa (peace be upon him): You go with your God and fight against them. We will stay here and wait.

As the years passed, they increased in number. They gained strength gradually. They formed a small army of their own and marched with faith in their hearts towards the rich blessed land. They fought hard and became victorious in the battle. They became the rulers of Palestine. The inhabitants of that land lived with them in peace and harmony. Allah showered favors on Israelites and they began to prosper wonderfully.

(6) Jews and the Hajj Pilgrimage

by Nozrem ha Brit

There is much speculation as to the identity of those who we currently know as the Hebrews. What we do know about them is that they were a primarily nomadic people, who wandered in the area of the Arabian Peninsula with domesticated animals. The environment that surrounded the Hebrews was a culture that was polytheistic in nature.

While it is apparent that Abraham's people of the Chaldees were among these polytheists, and that latter Israelites incorporated pagan polytheistic Canaanite traditions, what essentially made them unique was their concept of God.

Monotheism was not a Hebrew innovation, some such as the 18th Dynasty Pharaoh Amenophis IV, or Akhenaten, who ruled 1349-1334 BCE (Before

the Common Era) in Ancient Egypt proposed the same concept earlier, but what distinguished Hebrew theology was the unseen nature of this deity.

The concept of an unseen God who was the creator of all that was material also required a unique manner of worship, completely devoid of physical representation. This led to what some have termed the Stone cult, a practice that was quite prevalent in early Hebrew theology, was spread amongst other descendants of Abraham, and is maintained in a unique form in Islam.

Because of the transient nature of their lifestyle, it was impractical for nomadic Hebrews to erect permanent structures for places of worship. The easiest way to facilitate their need was the construction of impromptu altars. In Genesis 28, Jacob rests his head on a rock and during his sleep he has his infamous vision, often referred to as Jacob's ladder.

The God of Abraham, his grandfather, spoke to him in a vision and promised the land upon which he slept to his progeny who He had blessed. Jacob realized he was in the presence of the Lord, "And he was afraid, and said, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven (Gen. 28:17).'"

The term 'gate of heaven' translates to Babylon (Heb. Bab=door, gate El=God On=heaven), but more specifically the door to the god of the sky. The god On was a Sumerian deity associated with the heavens, to where Jacob had ascended and met Abraham's singular deity. This apparent contradiction of terms, a dreadful place that is the house of God, was the metaphorical expression of the corruption of this unseen God.

On was the main deity of the Sumerian pantheon prior to 2500 BCE who later decreased in significance (Kramer 118). He later became the father of the Anunnaki, as most of the other Sumerian gods (53). All of these pagan deities were worshipped in one form of idolatry or another, an offense abhorable to the Hebrew God.

The Sumerian deity On was passed on to the Babylonian pantheon in the form of Onu, and Babylon was to become a synonym for theological corruption in the scriptures to follow.

After rising from this sleep, Jacob anointed this rock with, making it a messiah, or "that which is anointed." He named this rock BethEl (Heb.

Beth=house El=god), or the House of God (Gen. 28:18). With this symbolic act, Jacob declares his vow to God, "So that I come again to my father's house [Beth] in peace [Heb. = shalom]; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee"(Gen. 28:21-22).

By erecting this pillar of God, Jacob purified this land from its worship of false gods and restored the worship of his God. What made this pillar unique was that it was completely devoid of all markings or form. Pagan traditions of the land commonly represented their deity with an idol, often cut from stone, depicted in the physical form. Jacob's worship was not of the actual un-hewn stone, but the lack of form that it represented.

In Gen. 31, Jacob flees from Laban, but not before "Rachel stole her father's household gods" (19). When the two finally resolved their dispute, they erected an altar upon which a pillar was placed as the sign of a covenant, in the same manner that the God of BethEl had made a covenant with him (45).

Laban had named this altar as a Mizpah, derived from sapha, a smooth and untarnished rock. Laban then swore an oath by "The God of Abraham and the God of Nahor, the God of their father," apparently abandoning his gods for the God of Jacob and Abraham (53). This type of altar, a Mizpah, was to later become an important center for the abandonment of idolatry (Dawud 39).

Naphthah made his oath to God in Judges 11, and offered his only daughter as a burnt offering for victory against the heathen Ammonites. In Judges 20-21, the 400 swordsmen of 11 tribes swore to God to vanquish Benjamin for their crimes. In I Samuel 8, the entire nation swore to God to destroy idols and images after defeating the Philistines, all before a Mizpah.

After the destruction of the second temple, c. 70 CE (Common Era), the Israelites lost their last remaining center of worship, their Mizpah cleansed of idols. The only faith remaining today with a comparable center of worship is that of Islam. The Ka'ba, the holiest center of worship for Muslims, was first built by Adam but later reconstructed by Abraham and his son Ishmael, apparently in a similar fashion to the Mizpahs of the Israelites.

Built into this structure was a stone that descended from the heaven at the time of Adam. A smooth and un-hewn stone, it served the same purpose as

the pillar erected by Jacob, a central focus free of idolatry. Other neighboring tribes also used many other stones of this type, for similar purposes (Khan, V1, B8, 430).

What is interesting to note is that both branches of Abraham, from Ishmael and Isaac, practiced a form of worship around such structures. When religious festivals are proclaimed in the Pentateuch, the word used in Hebrew is hagag or haghagh, and denotes a making a regular pace around the structure while chanting and rejoicing, a practice still done by some Eastern Christian churches during festivals and weddings (Dawud 38).

By replacing the Hebrew character "gimel" with the Arabic equivalent of "jeem," we acquire the word hajaj, related to the word hajj. The Arabs also made ritual circumventions of the Ka'ba even prior to the advent of Islam, and this site was a site for pilgrimage, or hajj, for many pagans throughout the peninsula after the time of Ishmael.

The generations that succeeded Ishmael maintained the structure of the Ka'ba, but corrupted it with idols and images of worship. It was not until the conquest of Mecca that this practice was purged, and all the idols were destroyed. When this was accomplished, these people who called themselves Muslims (fr. Arabic salam =peace= shalom in Hebrew), approached their Lord "in peace" in the same manner as Jacob.

They established the institution that they referred to as BaytAllah (Arab. Bayt=house Allah=God), more commonly known as Islam, the same institution established by Jacob at BethEl.

One of the greatest criticisms of Western analysts of the Hajj ritual of Islam is the Black Stone, which they often claim is worshipped as an idol. When seen in the light of Semitic culture however, it becomes clearer as to what its true significance is. Muslims still make a circular circumvention of their Mizpah in a practiced termed as tawaf during the Hajj ritual.

All prayers, 5 times daily, are directed to this location. It is easy to see how such a practice may be misconstrued, but examination of Islamic sources clearly demonstrates their perspective. Omar bin Al-Khattab, the second Caliph of Islam, addressed the corner of the Ka'ba (the Black Stone) saying, "By Allah! I know that you are a stone and can neither benefit nor harm.

Had I not seen the Prophet touching (and kissing) you, I would never have touched (and kissed) you."

After kissing the stone, he said, "... (Nevertheless), the Prophet did that and we do not want to leave it" (Khan V2, B26, 676). Muslims claim to be the only remaining followers of the religion of Abraham, so it is not surprising that they alone maintain the ritual of the Mizpah, which is no longer practiced in Judaism. Every year more than 2.5 million Muslims re-enact this ritual in celebration of the destruction of idolatry and the worship of their one true God, Allah.

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(7) The Difference Between Judaism and Zionism

G. Neuburger

Where the Torah tells about the creation of the first human being, the most prominent Jewish commentator, Rashi, explains that the earth from which Adam was formed was not taken from one spot but from various parts of the globe. Thus human dignity does not depend on the place of one's birth nor is it limited to one region.

The greatness or worth of a person is not measured by his or her outward appearance. Jews believe that Adam was created in G-d's image and that he is the common ancestor of all mankind. At this stage in human history, there is no room for privileged people who can do with others as they please.

Human life is sacred and human rights are not to be denied by those who would subvert them for "national security" or for any other reason. No one knows this better than the Jews, who have been second-class citizens so often and for so long. Some Zionists, however, may differ.

This is understandable because Judaism and Zionism are by no means the same. Indeed they are incompatible and irreconcilable: If one is a good Jew, one cannot be a Zionist; if one is a Zionist, one cannot be a good Jew. For over 60 years I have fought Zionism, as did my father before me, and I am therefore quite familiar with it.

For those who have been in this fight for only the last ten or twenty years, what I have to say may be surprising or even shocking. Nevertheless these matters must be stated clearly and openly, because unless the disease of Zionism is diagnosed accurately, it cannot be cured.

Too long have those opposed to Zionism engaged in daydreaming and wishful thinking. In order to recognize Zionism for what it is, one has to know about Judaism, about Zionism -- the opposite and negation of Judaism, and about Jewish history. In the time allotted to me, I am not going to talk about the actions of the Zionists; they will be adequately dealt with by others. As a Jew, I plan to discuss Zionism, which is rebellion against G-d and treason to the Jewish people.

To begin with, a few definitions: Who is a Jew? A Jew is anyone who has a Jewish mother or who converted to Judaism in conformity with Halacha, Jewish religious law. This definition alone excludes racism. Judaism does not seek converts, but those who do convert are accepted on a basis of equality. Let us see how far this goes. Some of the most eminent and respected rabbis were converts to Judaism.

Jewish parents throughout the world bless their children every Sabbath and holiday eve, and they have done it in the same way for millennia. If the children are girls, the blessing is, "May G-d let you be like Sarah, Rebecca, Rachel and Leah." Not one of these matriarchs was born a Jewess; they were

all converts to Judaism. If the children are boys, the blessing is, "May G-d let you be like Ephraim and Menashe."

The mother of these two was an Egyptian woman who became Jewish and had married Joseph. Moses himself, the greatest Jew who ever lived, married a Midianite woman who became Jewish. Finally, the Tenach, the holy writings of the Jew, contains the book of Ruth. This woman was not only not Jewish by birth, but she came from the Moabites, traditional enemies of the Jewish people.

This book describes Ruth's conversion to Judaism and is read annually on the holiday commemorating the giving of the Torah, the "Law," i.e. the Pentateuch. At its very end, the book of Ruth traces the ancestry of King David, the greatest king the Jews ever had, to Ruth, his great-grandmother. Apart from the Zionists, the only ones who consistently considered the Jews a race were the Nazis. And they only served to prove the stupidity and irrationality of racism.

There was no way to prove racially whether a Mrs. Muller or a Mr. Meyer were Jews or Aryans (the Nazi term for non-Jewish Germans. The only way to decide whether a person was Jewish was to trace the religious affiliation of the parents or grandparents. So much for the this racial nonsense.

Racial pride has been the downfall of those Jews in the past who were blinded by their own narrow-minded chauvinism. This brings us to a second definition. Is there a Jewish people? If so, what is its mission? Let us make this completely clear:

The Jewish nation was not born or reconstituted a generation ago by some Zionist politicians. The Jewish nation was born on Mount Sinai when the Jews by their response, "let us do and let us hear," adopted the Torah given to them by G-d for all future generations. "This day you become a people," though valid still today, was spoken thousands of years ago.

According to Jewish tradition, there are seven Noachide laws which apply to all human beings. Then there are the Ten Commandments which form basic standard of morality and conduct for adherents of all monotheistic religions. In addition to these, there are 613 laws obligatory for Jews, and every Jew has to observe those which are applicable to him or her according to Halacha.

It is the carrying out of these mitzvot, "commandments," which constitutes the essence of being Jewish, and therefore of the Jewish people and their covenant with G-d.

In what way are the Jews a "chosen people"? Every Jewish man anywhere and at any time when called to the reading of the Torah says, "Who has chosen us from all the peoples and gave us His Torah." This is the way in which the Jews are chosen. The Jewish people are chosen not for domination over others, not for conquest or warfare, but to serve G-d and thus to serve mankind. "And the hands are the hands of Esau," has been traditionally interpreted to mean that while "the voice is Jacob's," the hands - - symbolizing violence - are Esau's.

Thus physical violence is not a tradition or a value of the Jews. The task for which the Jewish people were chosen is not to set an example of military superiority or technical achievements, but to seek perfection in moral behavior and spiritual purity.

Of all the crimes of political Zionism, the worst and most basic, and which explains all its other misdeeds, is that from its beginning Zionism has sought to separate the Jewish people from their G-d, to render the divine covenant null and void, and to substitute a "modern" statehood and fraudulent sovereignty for the lofty ideals of the Jewish people.

One means of misleading many Jews and all too many non-Jews is the Zionist misuse of names and symbols sacred in Judaism. They use the holy name Israel for their Zionist state. They have named their land acquisition fund with a term that traditionally implies the reward for piety, good deeds, and charitable work.

They have adopted as a state symbol the menorah (candlebrum). What hypocrisy, what perversion it is to have the Israeli army fight under an emblem, the meaning of which is explained in the Tenach (on the occasion of a previous return to the Holy Land) as, "not with armed force and not with power, but in My spirit says the Lord of Hosts."

The infamous founder of political Zionism, may his name be cursed, who only discovered his own Jewishness because of anti-Semitism displayed at the Dreyfus trial in France, proposed various solutions to what he called the

"Jewish problem." At one point he proposed to resettle the Jews in Uganda. At another he proposed to convert them to Catholicism. He finally hit on the idea of a Judenstaat, an exclusive Jewish state.

Thus from its very beginning Zionism was a result of Anti-Semitism and indeed is completely compatible with it, because Zionists and anti-Semites had (and have) a common goal: To bring all Jews from their places of domicile to the Zionist state, thus uprooting Jewish communities that had existed for hundreds and even thousands of years.

Loyalty to the Zionist state was substituted for loyalty to G-d, and the state was made into the modern "golden calf". Belief in the Torah and fulfillment of religious obligations in Zionist eyes became a private matter and not a duty for every Jew or for the Jewish people. The Zionists made divine law subject to party or parliamentary votes, and they set their own standards of conduct and ethics.

Neither the founder of political Zionism nor any of the prime ministers of the Zionist state believed in the divine origin of the Torah nor even in the existence of G-d. All prime ministers were members of a party that opposed religion in principle and that considered the Bible a document of ancient folklore, devoid of any religious meaning. And yet these same Zionists base their claim to the Holy Land on this same Bible, the divine origin of which they deny.

At the same time they conveniently forget the Jewish holiday prayer "and for our sins have we been exiled from our land," and ignore the fact that the present exile of the Jewish people is divinely decreed and that the Jewish people are neither commanded nor permitted to conquer or rule the Holy Land before the coming of the Messiah.

The Jewish people do, of course, recognize special spiritual ties to that land they call it Eretz Yisrael. Every morning, afternoon, and evening, and night they mention it and Zion and Jerusalem in their prayers, and indeed a Jew does not sit down to a meal without doing likewise.

To the Jew, the very soil of the Holy Land is different from that of any other spot on this globe, and wherever he is he turns his face toward Jerusalem during prayers. To live in the Holy Land or even to be buried there was always considered to be of high merit.

This love of the land and the Jewish longing for a return to it and for the coming of the Messiah have been exploited innumerable times during the past 2,000 years. Zionism has had many precursors and each has been a curse for the Jews. Individuals who proclaimed themselves the Messiah and messianic movements have sprung up from time to time, from the Roman era through the Middle Ages and down to the modern Zionists.

Many of these pseudo-Messiahs posed as rabbis or as national leaders, though some of them eventually professed other faiths; many temporarily - some for longer periods - succeeded in misleading Jews, rabbis, and entire Jewish communities. All were in due course exposed and recognized as frauds, and those who had set their hope on them found only disappointment and all too often disaster.

In the early stages of the development of modern Zionism, the Mizrachi was founded, an organization of so-called religious Zionists who tried to combine their faith with political Zionism. This led to constant conflict between the dictates of divine law and the demands of Jewish nationalism. Most of the time, the Mizrachi was outvoted at Zionist congresses and served only to give the Zionist movement a false religious aura.

Whenever expediency called for it, these "religious" Zionist fellow-travelers have been used by the Zionist government to underpin national claims with "religious" authority. The National Religious Party in the Zionist state has been well rewarded for giving its stamp of approval to nationalistic measures and enactments, whether these rewards were of financial nature or in the form of cabinet or other government posts.

The chauvinism of these religious Zionists frequently exceeded that of other Zionists, and it was always couched in religious terms - a prime example of the abuse of religion. The fraudulence of these "religious" Zionists was demonstrated during the past year when it was revealed that two of their world leaders had committed million-dollar thefts.

A Jewish world organization was founded in 1912 on the German-Polish border with the specific purpose of fighting Zionism. This organization, Agudath Israel, "Union of Israel," was to represent the true Jewish people in the world and to unmask the unwarranted and unjust claims of the Zionists.

Rabbis everywhere joined Agudath Israel, as did masses of observant Jews. Anti-Zionist congresses were convened in Vienna and in Marienbad.

In countries such as Poland, Agudists were members of parliament. Under Agudah leadership more than 50 years ago, Jews in the Holy Land opposed to Zionism obtained permission from Britain, the mandatory power in Palestine, to declare in writing that they did not wish to be represented by the Zionists or any of their groups, particularly not by the Zionist quasi-governmental organizations such as the Va'ad Leumi, "National Council."

Shortly thereafter, Jacob de Haan, a former distinguished Dutch diplomat who was then leader of Agudath Israel in Palestine, initiated talks with Arab leaders with a view toward the eventual establishments of a state there in which Jews and Arabs would have equal rights. In this way he hoped to forestall the creation of a Zionist state.

Despite threats to his life, de Haan, fully aware of the ultimate dangers of a Zionist state, continued his talks and negotiations. On the eve of his departure in 1924 for Britain to meet with authorities there, he was assassinated by the Haganah, the Zionist paramilitary force, in the center of Jerusalem as he came from evening prayers.

More than a half a century ago, this devout and visionary Jew gave his life in a fight that he considered paramount, at a time when the world at large was still blind and deaf to the difficulties and problems that a future Zionist state would entail.

As a result of such terrorism and increasing Zionist pressure, Agudath Israel gradually began to weaken and to compromise. During the Nazi period, it entered into deals and arrangements with the Zionists, despite the fact that its fundamental aim had been to combat Zionism. After the Zionist state was established, Agudath Israel broke off with its past, participated in the Zionist government on the cabinet level and elected Agudists to the Zionist parliament.

Still professing a nominal anti-Zionism, Agudath Israel established a network of "independent" schools in the Holy Land, but today the overwhelming part of the budget of these schools comes from the Zionist government.

In view of these developments, those Jews who wanted to continue the fight against Zionism without any compromise left Agudath Israel and constituted themselves as the Neturei Karta, an Aramaic phrase meaning "Guardians of the City," i.e. the city of Jerusalem. The Neturei Karta in turn became a worldwide movement, known in some places as "Friends of Jerusalem."

The greatest leader of the Neturei Karta was Rabbi Amram Blau, an inspired and dedicated leader whose compassion equaled his courage. He could not keep silent in the face of injustice, immorality, or hypocrisy. He was beloved by Jews and respected by Christians and Muslims. Born in Jerusalem, he never left the Holy Land during his entire life.

In his writings he stressed many times that Jews and Arabs had lived in harmony until the advent of political Zionism. Rabbi Blau was imprisoned in Jerusalem, not by the Ottoman authorities, not by the British, and not by the Arabs, but by the Zionists. What was his crime? He defended with vigor and honesty, without regard for his own safety, the holy character of Jerusalem against the "innovations" and encroachments of the Zionists.

He fought for the sanctity of the Sabbath and actively opposed the inroads of indecency and immorality made under the Zionist regime. Unceasingly he denounced the establishment of a Jewish state before the coming of the Messiah as an act of infamy and blasphemy. Under his leadership, the Neturei Karta declared year after year that they did not recognize the legitimacy of the Zionist state or the validity of its laws.

During the first period of fighting between the Zionist state and the Arabs, the rabbis of the Neturei Karta went toward the combat lines, carrying a white flag, and stated that they wanted no part in this war and that they were absolutely opposed to the creation of a Zionist state. In his last proclamation, Rabbi Blau deplored the actions of the Zionists against the Muslim and Christian Palestinians and the grievous harm done by the Zionists to the Jewish people in endeavoring to change them from "a kingdom of priests and a holy nation" to a modern state, devoid of spiritual foundation, based on chauvinism, built on conquest, and relying on military prowess.

"The number of your cities constitute your gods," the prophet Jeremiah had thundered to the chauvinist and idolatrous Jewish government of this day. Like it, the Zionists are now establishing a new status quo and expanding

their position by founding new settlements in the territories occupied since 1967.

Rabbi Blau in his last statement severely condemned the UN for recognizing and accepting as a member the Zionist state, thus giving the Zionists unprecedented prestige and power. It is high time that the anti-Zionist nations listen to him, heed his plea, and undo this great wrong and correct this fatal error. It is well known that no action was taken concerning the expulsion of the Zionist state because of the fear that financial support for the UN would be withdrawn.

Let those states, opposed to Zionism, who have become affluent during the past generation, show that they mean what they say by offering to replace any financial loss the UN may suffer as a consequence, and let the member states vote their conscience without fear and regardless of any intimidation. There has been times before in Jewish history, as related in the Bible, when the masses were misled and only a minority of Jews clung to the true mission of the Jewish people.

One of the first such of the occasions was the worship of the golden calf; today we unfortunately see a repetition of this, with the Zionist state now being the object of worship. Until the appearance and growing influence of political Zionism, Jewish leaders were chosen on the basis of their piety, decency, learning, and their love of justice and mercy.

Today only too often so-called Jewish leaders, completely unqualified under Jewish law and traditional concepts, make pronouncements and decisions in the name and on behalf of the Jewish people. This is particularly true in the USA where there is the largest Jewish community in our time. I can never forget the remark of a woman in Oklahoma: "Isn't today's Judaism wonderful! All you have to do is give money."

Even at his death Rabbi Blau refuted the Zionists who had often claimed that the Neturei Karta was nothing but an insignificant sect of a few hundred souls. Yet when Rabbi Blau died in Jerusalem on a Friday morning two years ago, a few hours later no fewer than 22,000 men attended his funeral.

At all times in the past, the misleaders of the Jews have sooner or later fallen by the wayside, and only those who upheld the validity of the Torah and the Talmud (the written and oral law) and of Halachah, and who resisted the

demagogues, prevailed. The Neturei Karta follow in this tradition. They continue as a living rebuke to Zionism and speak in our time for the true Jewish people, those who have not been misled by Zionism.

During the Roman conquest of the Holy Land, there were Jews who on the basis of nationalism and racial pride were sure that they could not lose a war. They, like the Zionists of our day, were opposed to any compromise or settlement; there were determined to fight to the end. At that time, however almost 2,000 years ago, the foremost rabbi, Rabbi Yochanan ben Sakkai, chose a different way.

The military adventurers prevented him from leaving beleaguered Jerusalem to negotiate with the Romans, so the rabbi had himself carried out in a coffin by his disciples to the Roman headquarters. He said to the Romans that the Jews need neither an army nor weapons and asked for permission to establish a yeshiva, a Jewish religious school, at Yavneh. It was this religious school, and not the militarists or generals of the time, that helped to perpetuate Judaism and the identity of the Jewish people.

It must be stated explicitly that while not all Jews are Zionists, not all Zionists are Jews. The motives of some of these non-Jewish Zionists, e.g. Lord Balfour and General Smuts, are at least open to question. From the beginning of the Zionist movement, some of the most articulate and fervent Zionists have been Christian clergymen, especially "fundamentalists," who hail Zionism as an important "religious" movement and welcome it as a fulfillment of prophecy. They also, and significantly, serve the cause of Zionism.

One of the basic aims of Zionism is aliyah, the immigration to the Zionist state of Jews from all countries. Nevertheless, during the past few years hundreds of thousands of Israelis have outgathered themselves from the Zionist paradise, and American Jews have "voted with their feet" and have chosen not to be ingathered. These Jews recognize that the Zionist state is in fact nothing but a giant ghetto.

Instead of being able to render assistance to Jewish communities in other countries, American Jews have been mobilized to concentrate on helping the Zionist state, making the USA the real and major source of Zionist power and influence. The Zionists, true to the nature of their movement, rely on

technical superiority and on a forbidding military deterrent - provided largely by the USA - for their security.

Nothing could be farther from the true ideals of the Jewish people. The Jewish people were chosen in the first place "for you are the leas of all nations." As the Psalm says, "they rely on vehicles and horsepower, but we invoke the name of the Eternal, our G-d."

One most vital point deserves mention. A former president of the World Zionist Organization has stated explicitly that a Zionist owes unqualified loyalty to the Zionist state and that, in the case of a conflict, the first loyalty of a Zionist must be to the Zionist state. According to Jewish law, however, a Jew owes allegiance and loyalty to the country of which he is a citizen, and, of course, no faithful Jews owes any loyalty or allegiance to the Zionist state which has been condemned by the foremost rabbis of our age.

It is not my purpose to detail how Zionism should be dealt with. Let me state, however, that isolated or spontaneous acts against individuals or the mere adoption of resolutions in the UN or elsewhere are not effective means of bringing an end to Zionism. Let me state also that the battle against Zionism must be waged first, not on the shores of the Mediterranean, but in Zionism's most powerful bastion -- the USA>

As an American citizen, I deplore that our government and our politicians have adopted an attitude that is in complete contradiction to the advice of the father of our country George Washington. Instead of shying away from foreign entanglements and permanent alliances with foreign powers, the establishment in Washington has embraced Zionism so wholeheartedly that in the eyes any criticism of the Zionist state and any opposition to political Zionism in the UN by any nation has become a punishable offense. And the docile American media do not dare to speak out against such an absurdity.

Unfortunately, thus far, each year sees still further gains in influence by American Zionists. This fact has made possible events and developments that were unthinkable even ten years ago. It takes a lot of courage to be opposed to Zionism in the USA today. It also took a lot of courage during the Second World War to be anti-Fascist in Italy or anti-Nazi in Germany. In the long run Zionism is nothing but a passing aberration in the long history of the Jewish people and of the world.

Let us take faith and hope in the certainty that eventually prejudice, hatred, and injustice will disappear, and that the prophecy will come true that all nations of the world will participate in the pilgrimage to Jerusalem "for My house shall be called a house of prayer for all nations."

(8) United States of Semites

I have a dream, that one day, in the Middle East, Israelis and Arabs will realize their sisterhood / brotherhood and Unite.

I have a dream of the United States of Semites in the Middle East, from Africa to Iran all one single country like the United States of America, Indivisible, with Liberty and Justice for All.

The dream was true for a number of centuries, it was called the Ottoman Empire, the Golden age of both the Jews and Muslims, but we let our guard down against the savage crusaders, and they have divided us since then.

Let us show them that they re-united a powerful team when they placed the Jews in Israel, the team of Jews and Muslims.

The Israelis would benefit from the open trade with the Arabs and the Arabs would benefit from the advancements of the Israelis, a win - win unity.

Arabs and Israelis work together, earn money together and live together peacefully in the United States, why not in our own states ???

I have a dream that the only living Monotheists, who don't associate anyone with God (i.e. a son) will worship God together, and the greetings "Shalom and Salam" will be exchanged millions of times between the two daily, with meaning.

I have a dream that my children and their children will travel freely in the Middle East, not judged by their skin color or their religion, but instead by the content of their character, I have a dream.

Shalom, Salam, Peace.

(9) Sabbath according to Islam

Introduction

Jewish and Muslim Sabbath, the similarities, the differences and why.

Intention of the Sabbath (Hebrew; Day of Rest)

Is the Sabbath for Remembering God ? Yes, even more so than resting.

The Bible editors humanize God in relation to the Sabbath by saying;

"By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" (Genesis 2:2).

Bible editors took the idea that God rested farther still when they wrote as follows: "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exodus 31: 17).

Is God a human that gets tired and needs to rest and refresh ? Of course not;

"GOD IS NOT A MAN, that he should lie ; NEITHER THE SON OF MAN that he should repent.... (Numbers 19:23)

God in the Quran clarified the matter in His own words when He declared:

"And verily we created the heavens and the earth and all that is between them in six periods, and naught of weariness touched us" (Quran 50:38 see also v. 15).

Dispelling any human weaknesses attributed to God and showing the intention of the Sabbath is not to rest, but to remember the beautiful Creation God made.

Even Prophet Jesus emphasizes the misinterpretation of the Sabbath;

Mark 3:1-5: Jesus observed the Sabbath, but criticized the Pharisees' overly strict rules and regulations concerning the day of rest. He emphasized throughout his ministry a different purpose for the Sabbath: a day to be enjoyed by the believer, and a time when many normal activities were quite permissible.

The idea that God rests like humans and gets refreshed like humans was also criticized by Jesus. According to John, he declared that God never stops working, even on the Sabbath day (see John 5:16).

According to the Holy Quran, the Final Testament, God does not get tired "Neither slumber nor sleep overtakes Him" (Quran 2:255), verifying the focus of the Sabbath is not rest, but remembrance.

What day was the Sabbath ?

Today we know that the creation process can be measured in billions of years.

The Bible editors could not have known this. In their eagerness to enjoin Sabbath observance on others they wrote that God rested on the very first Sabbath day after finishing up his work of creating the heavens and the earth.

The six days of creation in the book of Genesis was believed to be like six days of any seven-day week. They believed that the reason the Sabbath day became holy is that God Himself had rested on that day.

The scientific discovery regarding the actual time period of the creation of earth causes concern as to which day the Sabbath actually is. The Sabbath can not be associated with the earth creation because that would mean we would have a Sabbath once every 6 billion years.

The Holy Quran simply designates the "Day of Assembly" in addition to clarifying God does not rest, Hence completely dispelling the incompatible association between the Sabbath and Day of Creation as made in the Bible.

Was the Sabbath on Friday or Saturday ? Another tension in the Bible Corrected by God through the Holy Quran is knowing the exact day to practice the Sabbath.

When the Julian calendar was replaced by the Gregorian calendar in 1582 CE, ten days were deleted in order to bring the calendar in synchronism with the seasons. Thus, 1582-OCT-4 (a Thursday) was followed by 1582-OCT-15 (a Friday), indicating the Sabbath was originally Friday, rather than Saturday.

There is no record in the Bible showing who did this or when he did it. So, the present Jewish Sabbath observance can be traced back, through the discontinuity of 1582 CE into ancient times to an arbitrary choice of day by person or persons unknown.

There is thus no reason to believe that there was a seventh day of creation or that there was any continuous celebration of the Sabbath until the 10th century BCE. It is probable that some Jewish official made an arbitrary selection of the day for the first Sabbath about 3 millennia ago. As history shows the intended day for the Sabbath is Friday as in Islam.

What time was the Sabbath to take place ? The Bible demonstrates that the intended time is for the afternoon, also as in the Islamic teachings;

The Bible makes the strong distinction between day and night, the word "Night" is mentioned in the Jewish Bible ((233)) times yet it is never mentioned in conjunction with the weekly Sabbath, the Sabbath is always referred to as "The Sabbath Day". In fact, a distinction is made between the Weekly Daytime Sabbath and a monthly 24 Hour Sabbath.

"It shall be to you a **sabbath** of solemn rest, and you shall afflict yourselves; on the ninth day of the month beginning at evening, from evening to evening shall you keep your **sabbath**." Leviticus 23:32

Hence clarifying there are different types of Sabbaths for different time periods and that the weekly Day Sabbath was not intended for 24 hours, but rather for the Daytime as the clear distinction is made in Leviticus 23:32

Who was to follow the Sabbath ?

Israelites ask Muslims "If Abraham's way was the right way, why don't Muslims follow the Saturday Sabbath ?" The Sabbath has nothing to do with Abraham, it was instituted with the Law of Moses.

There is no evidence that Adam and Eve ever celebrated the Sabbath.

The first instruction from God to the Hebrew people to observe the Sabbath appears in **Exodus 16:27**, when the Hebrew people were wandering in the desert after having escaped from Egyptian captivity and starting to doubt and be disobedient to God. Therefore Hebrews have been worshipping God for centuries without observing the Sabbath.

The second command from God is seen in **Exodus 23:12**. Both passages were written by Moses circa 1491 BCE. No evidence the Sabbath was observed before then by previous Prophets.

Furthermore, there are 613 laws obligatory for Israelites, yet according to Judaism, not all Israelites have to follow these laws, for example, of those 613 Laws, only certain ones apply to certain tribes of Israelites, the Levi

tribe only follows certain parts of the 613 Laws, as well as the Cohen tribe following different sets of the Commandments.

Different laws apply to different types and tribes of Jews. Similarly, Jewish Muslims follow the Quranic Commandments, identical to the Ten commandments of Moses, without the false associations made by Bible editors.

Sabbath in the Bible

Similar to the Muslim form of the Sabbath, the Bible lists a Function of the Sabbath is to have a Religious Assembly. Congregating on the Sabbath is commanded by God in Leviticus:

Leviticus 23:1-3 1 The LORD said to Moses, 2 "Say to the people of Israel, **The appointed feasts of the LORD which you shall proclaim as holy convocations, my appointed feasts**, are these. 3 Six days shall work be done; but **on the seventh day is a sabbath of solemn rest, a holy convocation**; you shall do no work; it is a sabbath to the LORD in all your dwellings.

The Hebrew word for convocations is *migra*, meaning *a calling (together)*, according to Young's *Analytical Concordance*. *Migra* is the Hebrew word used in Leviticus 23:4-44 for all the holy convocations commanded for the High Sabbaths also.

Another similarity is **Leviticus 23:32**, the Day of Atonement is defined as a Sabbath. Islam also believes that Friday is a day for attaining atonement more than any other day of the week:

The Holy Prophet Muhammad said : "The day of Friday has been exalted and conferred many rights. Therefore do not be negligent of your duty. Do not be tardy in your worship this day. Try to attain nearness to Allah by performing pure deeds and refraining from the prohibited things, because this day Allah increases the reward for good deeds and obliterates the sins. Allah raises the position of the believer in the world and the Hereafter."

Yet the Israelites considered the Sabbath a curse as pointed out in **Amos 8:4-6**

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?"

Israelites disobeying the Sabbath was also documented in Nehemiah 13:16

"Men of Tyre also, who lived in the city, brought in fish and all kinds of wares and sold them on the **sabbath** to the people of Judah, and in Jerusalem."

The Sabbath that was issued to the rebellious Hebrews with Moses became an unbearable restraint towards the Bounties of God to the Israelites, then they were forgiven.

Sabbath in the Quran

"O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew! " 62:09

The curse of financial confinement is forgivingly removed upon embracing Islam while the substance and content of the Sabbath is in place, the merciful removal of the restriction from God's bounty is specified in the following verse:

"And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper. " 62:10

An example in the Bible of God no longer desiring Israelis to follow the Sabbath is: **Isaiah 1:10-15**

" Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of assemblies--I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. 15 When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood."

Here we see how God depending on the Actions of the Jews, changes His relationship with the Jews, similar to being exiled from Israel and being returned to Israel.

With this in mind, the Quran Sabbath is understood as a Merciful Sabbath. Though there is still a Punishment for Breaking the Sabbath.

"The punishment for profaning the Sabbath was imposed only on those who had differed about it and thy Lord will surely judge between them on the Day of Resurrection concerning that wherein they differed." Quran 16:124

The words penalty and punishment at the beginning of the verse are supplied by the translators, because they are implied in the word *ju'ila*. The meaning of the verse is that there is a punishment for Sabbath-breaking, but it is to be carried out on upon those who dispute the obligation to keep the Sabbath. Furthermore, it is concluded from this text, that no punishment for Sabbath-breaking is to be carried out before the Day of Judgment.

This is another excellent illustration of how the Quran complements and completes the Bible. In the Bible we are faced with two complications regarding Sabbath breaking. The first is that the punishment for Sabbath-breaking is death. In practice, this is not carried out in the current age. Christ showed by his example how the legislation of the Torah was to be interpreted. He did not as Christianity claims abrogate it.

The second Friction is that there is no provision for delaying the Sabbath. If there is something to prevent Sabbath observance on

the seventh day, there is no provision in the Torah or any other Scripture for putting it off to the following day, as there is for the Passover, for example, which under certain conditions may be observed in the following month. This means that there are occasions when the intention to observe the Sabbath cannot always be carried out perfectly. If something arises which was unforeseen and unintended, the Sabbath cannot be delayed to the following day.

It has to remain as it is, whether or not its observance turned out to be as was intended. Therefore, the punishment is meted out upon those who dispute the obligation. Those who made the proper intention to observe the Sabbath, but whose observance for unforeseen reasons did not match their intention, are not punished for Sabbath-breaking.

Conclusion

Prior to scientific knowledge of earth formation, or scholarly Bible criticism, the Holy Quran in 632 AD, has purged the man made editing in the Bible and in swift concise Words, Bestowing upon us the proper date, time, and intention of the Sabbath as well as conscientious judgement for Sabbath breakers.

References

1. Revised Standard Bible
2. Holy Quran (Yusif Ali translation, Al Azhar translation, Malik Farid translation)
3. The Bible Sabbath Association at: <http://www.biblesabbath.org>
4. Extensive background material on the Saturday Sabbath is at the "Present Truth" home page: <http://www.present-truth.org>