

History of the Children of Israel

As mentioned in the Holy Quran

And in the Holy Book of the Old Testament of the Jews and
Christians

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In The Name of Allah Most Gracious Most Merciful

Some of what is mentioned in the Noble Qur'an against the Children of Israel

God said: "And indeed We gave Moses the Scripture but (when the followers of the Scripture began tampering with it) differences arose about it. Had it not been a word (of promise) already made by your Lord the judgment (between them the disbelievers) would have been passed long ago (by the destruction of those who dispute about the prophecy). And they are in disquieting and grave doubt concerning this (- the fulfillment of the prophecy)." (Surah Hud: 110)

God said: "And (some) among them are illiterate, who do not know the Scripture except cramming it up, and are doing nothing but making conjectures. Woe, therefore, to those who write the Scripture with their own hands and then say, 'This is from Allâh.' They do so that they may thereby acquire some paltry gains. Woe to them for what their hands have written (to give them out as Word of God). Again (We say), woe to them for what they do (of evil deed)." (Al-Baqarah: Verses 78-79)

God said: "There are some among them who twist their tongues while reciting their Scripture that you may think that (what they recite) is a part of the Scripture, whilst it is no part of the Scripture and they say, 'This is from Allâh,' whereas it is not from Allâh. They tell a lie in the name of Allâh deliberately." (Al Imran: 78)

God said: "These are the verses of the perfect Book which explains everything vividly. We recount to you (a portion) of the true account of Moses and Pharaoh with all accuracy for the benefit of the people who would believe. (The facts are,) Pharaoh behaved arrogantly in (his) land. He divided its inhabitants into parties. He (oppressed them and thus) sought to weaken a section of them (- the Israelites). He killed their sons and sought to make their women immodest by sparing them. Infact he was of the evil doers." (Al-Qasas: 2-4)

God said: "Those who disbelieved among the Children of Israel were deprived of the blessings of God (firstly) by the tongue of David and (then by) Jesus, son of Mary. That was so because they rebelled and used to transgress. They did not

prohibit one another from hateful things they committed. How evil were the practices they used to follow!" (Al-Ma'idah: 78-79)

God said: "Say, `O people of the Scripture! let us agree to a proposition common to us both that we worship none but Allâh and that we associate no partner with Him and that some of us shall not hold others as lords besides Allâh.' But if they turn away (refusing) say, `Bear witness that we are the only submitting ones (to one God).'" (Al-Imran: 64)

Dedication

To the Jews whose souls have been distorted by myths, legends, false claims, and barbaric epics that were mentioned in their Holy Book, and their souls have been distorted by what they received from the Zionist culture on which they were raised from their childhood and early childhood, that Palestine is the promised land that God has singled them out, and that they have pioneering glories on this land. And the Lord addressed them by saying: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." (The book of Isaiah, chapter sixty-first, paragraphs: 5-6).

He also addressed Israel saying "... they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet..." [Isaiah's book, the forty-ninth chapter, paragraph: 23], and their hearts were hardened.

Perhaps they will think and reflect on what they read in their Holy Book, of myths and falsehoods that are not accepted by a sound mind, so they return to their senses and to their humanity.

We also dedicate this book to the minds whose ideas have been cooked in the kitchens of world Zionism, and whose minds have been transformed into its bakeries, especially the evangelicals, Seventh-day Adventists, Jehovah's Witnesses, and all other sects of the Protestants and dissent from it, and to other sects of different tendencies, who claim the correctness of what was mentioned in the Covenant. The Old Testament, which includes what the Jews claim to be the Torah that was revealed to Moses, peace be upon him, and the books attached to it that they claim to be of the prophets who came after Moses.

Based on this belief, they took what was stated in this book as non-negotiable, so they began to support this entity with Christian Crusader religious zeal, the Zionists. Like money and weapons, to exterminate the Palestinian people and displace them to be replaced by Jews from different parts of the earth, in fulfillment of God's promise that was mentioned in the Old Testament to them.

That is, perhaps when they peruse what is mentioned in this book, the veils of ignorance will be torn from their minds, and the darkness of deception will dissipate from their eyes, and they will return to their senses and humanity.

We also dedicate this book to Arab Christians who seek the truth with free consciences, whose fathers and grandfathers converted to Christianity, because they believed that Christ, peace be upon him, was sent to all people, even though Christ from the beginning did not say that he was a messenger to all people, but rather said "I wasn't sent to anyone but the lost sheep of the house of Israel." (Matthew chapter fifteen, paragraph: 24). These people imitated their forefathers blindly, without reading the Bible to them, and thinking and contemplating the myths and untruths that came in it in the Old Testament. They did not read or contemplate what was mentioned in the New Testament, especially with regard to the four Gospels, which is that Christ - peace be upon him - was only sent to his people, the Children of Israel in particular, and he was not sent to other nations such as the Canaanite Arabs, the original people of the country, which is Palestine in which Christ, peace be upon him, was born. ; This is evidenced by what was mentioned in the Gospel of Matthew that a Canaanite woman saw Jesus, peace be upon him "... cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." (The Gospel of Matthew, chapter fifteen, paragraphs: 22-28). Perhaps they will return to their senses and believe in the message of this Arab prophet who sent to all people as a mercy to the worlds. This text was also mentioned in the Gospel of Mark, chapter seven, with some differences in some words.

God is the guide to the straight path

Authors

In The Name of Allah Most Gracious Most Merciful

Introduction:

The Jews claim that they have a historical right in Palestine, that Palestine is the homeland of their fathers and grandfathers, and that they had glories and a message of glorious moral values in it.

They also claim that they have a religious right along with the historical right in it, which is that God promised Abraham, the grandfather of Israel, Jacob bin Ishaq, that his descendants would own from the Nile to the Euphrates, and that their original people would own him and become their slaves, as mentioned in the Book of Genesis, one of the books of the Torah: "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." (Genesis chapter fifteen: 18-21.)

As stated in the seventeenth chapter of Genesis: "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

As stated in the book of Isaiah, which is one of the books of the Old Testament: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." (The book of Isaiah, chapter sixty-first, paragraphs 5 and 6).

In this book it is also stated that the Lord spoke to Israel: "Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt

know that I am the LORD: for they shall not be ashamed that wait for me." (The book of Isaiah, chapter 49, paragraphs: 22-23)

This is the religious and historical right that the children of Israel claim in Palestine, and which was mentioned in the Old Testament of the Christians, and it is the holy book of the Jews.

It is what they wrote in this book of slanders against God, and they claimed that it was revealed by God, and the Christians believed in its correctness, especially the evangelicals, Seventh-day Adventists, Jehovah's Witnesses, the Renewers, and all the other sects and the scattered Protestant sects splintered from it.

Those scattered people in Europe and America, who supported the establishment of the Zionist entity in Palestine, and provided it with money and weapons against the Palestinian people, as we find many of them, especially politicians, such as the former Secretary of State of the United States of America (Mr. Dulles), support this entity, and call on European countries to support it .

Dulles stated on May 8, 1956 AD: "The civilization of the West was based on the Jewish faith, in terms of the spiritual nature of man, and therefore European countries should realize that it is imperative that they work with a firm determination in order to defend this civilization whose stronghold is (Israel). »¹

The religious fervor of Christian Zionists often outweighed the religiosity of the Zionist Jew.

Many Western Christians have accepted the claim that the Torah demands the return of today's Jews from their exile to their alleged national homeland!!

This (Mr. Herbert Saibotam), commentator in the (Manchester Guardian) newspaper, calls with some Zionists to form a committee called the British Palestine Committee, and they chose for it a slogan that tops their magazine "Palestine", their mouthpiece. He says: "We are working to restore the old glories of the Jewish nation in Palestine".²

Among them is the former President of the United States of America, George Bush, and the Christians who surrounded him, who believed in the lies and fabricated myths that came in the Old Testament, which the Jews claim to be from God, and that it is slandered against God, as mentioned in the Holy Qur'an: **"There are some among them who twist their tongues while reciting their Scripture that you may think that (what they recite) is a part of the Scripture, whilst it is no part of the Scripture and they say, 'This is from Allâh,' whereas it is not from Allâh. They tell a lie in the name of Allâh deliberately."** (Al Imran: 78)

¹ The Glories of Israel in the Land of Palestine, p. 265, by Dr. Georgy Kanaan, Edition of Dar Al-Tali'a for Printing and Publishing, Beirut

² The Glorious Book of Israel in the Land of Palestine, page 26, by Dr. Georgy Kanaan, printed by Dar Al-Tali'a for Printing and Publishing, Beirut

They claim - as stated in the Old Testament - that God's vision was repeated for their prophets.

The promise was made to Isaac and Jacob, and he is their grandfather, whose name became Israel, and they accuse him, as mentioned in this book, of stealing the blessing that belongs to his eldest brother (Esau) with cunning and deceit from Jacob and his mother Rebekah, and he fled from his brother to his uncle (Laban) to Harran And he lived with him for twenty years, and he fathered Jacob, who is Israel, twelve sons, and he is with his uncle Laban in Harran, which is located north of Syria, except for Benjamin, who was born in Palestine, as mentioned in the Book of Genesis.

He had six sons from his wife Leah: Reuben, Jacob's firstborn, Simeon, Levi, Judah, Bessacher, and Zebulun.

And he begot Zilpah, Leah's handmaid, by his wife: Gad and Asher.

He had two children from his wife, Rachel: Joseph, peace be upon him, and Benjamin.

He had Rachel's handmaid, Bilhah, Dan and Naphtali.

He returned to Palestine after he stole his uncle Laban and ran away from him with his wives and children as mentioned in the thirty-first chapter of Genesis, then he moved to Egypt with all his offspring when Joseph was a minister in Egypt, and he and Joseph died in Egypt, and the children of Israel did not enter Palestine except After wandering in the desert and the death of Moses and Aaron, peace be upon them, and their entry into it was in the time of Joshua, the servant of Moses, peace be upon him, as mentioned in the book of Joshua in the Old Testament.

After a state was established for them in Palestine, and their state passed to Solomon, peace be upon him, and then Solomon's death, their state was divided into two states:

A kingdom located in the south of Palestine, and its capital is Jerusalem, which is the city of Jerusalem. It was named the Kingdom of Judah in relation to Judah, one of the twelve sons of Jacob, peace be upon him. It consisted of only two tribes, the tribe of Judah. The tribe of Benjamin, and its rulers from the line of Judah and from his line David and Solomon, peace be upon them.

It is a northern kingdom located in the north of Palestine, and its capital is Shechem, which is the city of Nablus.

Although Israel represented the majority of the tribes, and it was the widest area and the most materially stable, yet it was in most of its life turbulent and many upheavals, unlike the state of Judah, which was more stable and long-lived, and its series of kings continued without interruption in the offspring of Solomon, unlike the series of kings of the Kingdom of Israel, which She was from different families and tribes.

And the Messiah Jesus, son of Mary, peace be upon him, was born in the city of Bethlehem after the demise of the two states, and after his birth his mother brought him back to their city of Nazareth, and it came in the Gospel of Luke in the second chapter: " Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast." (Chapter Two, Paragraph: 41) In this gospel it is stated: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, ..." (The Gospel of Luke, chapter three, paragraph 23)

In these two gospels, they attribute him to Yusuf al-Najjar and to his mother, Mary. And Yusuf Al-Najjar, as it appears in these two Gospels, traces his lineage back to David, peace be upon him, and then to Jacob Ibn Ishaq Ibn Ibrahim, peace be upon him.

That is why he was called Ibn David, who is one of Joseph's grandfathers, the carpenter, whom they attribute to him, and likewise, Mary, his mother is from the Children of Israel.

Rather, it came in the book of the Revelation of John the Theologian on the tongue of Christ: "I am the origin and offspring of David." And it came in the edition of Dar Al-Kitab Al-Sharif with the wording: "I am the descendant of David and his descendant"!!³

Contrary to the Holy Qur'an, it attributes it to his mother Mary, peace be upon them, who is from the Children of Israel, and that he is a messenger who was sent to his people, the Children of Israel, indicating that; What is stated in the Gospel of Matthew in the nineteenth chapter: "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God..." (paragraph 16)

Here he refuses to be called a good teacher. And he says, "No one is righteous but God." This is what came in the Gospel of Matthew, which indicates conclusive evidence that Christ is neither God nor the son of God, as the Christians claim, and that he is a prophet and messenger like other prophets who teach people what God wants from his creation. And it was sent to the Children of Israel in particular, and it was not sent to other nations, such as the Arabs, the Romans or the Persians. This indicates that; What we have already quoted from the Gospel of Matthew, chapter fifteen: "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." ()

This story is also mentioned in the Gospel of Mark.⁴

³ See the Holy Bible, published by Dar Al-Kitab Al-Sharif in the Middle East and the edition of Al-Kitab Al-Sharif, the Book of Revelation of John the Theologian, chapter twenty-two, paragraph: 16.

⁴ The fifteenth chapter, paragraphs: 21-28, I say: What was mentioned in this text, which was mentioned in the Gospel of Matthew and the Gospel of Mark, describing non-Children of Israel with dogs, in his answer to the Canaanite (Arab) woman after she prostrated to him saying: Lord, I mean, and he answered as it was mentioned in these two Gospels: (It is not good to take the children's bread and throw it to the dogs) This does not make sense that it comes from Christ, peace be upon him, because it means that non-Jews are like Arabs and other nations... dogs in the eyes of Christ because they are not from the Children of Israel. This has already been mentioned in my book (Christ in the Noble Qur'an).

And it came in the Gospel of Matthew in the tenth chapter of it: (These twelve were sent by Jesus and commanded them, saying: Go not into the way of the Gentiles, and do not enter into the city of the Samaritans, but go to the lost sheep of the house of Israel). The Qur'an affirmed that the Messiah was not sent except to the Children of Israel, especially in the words of the Most High, on the tongue of the Messiah, peace be upon him: "O Children of Israel! surely I am a Messenger sent to you by Allâh fulfilling (the prophecies contained in) the Torah" (Al-Saff: 6)

In the fifth chapter of the Gospel of Matthew, Jesus says: "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill" (Paragraph 17)

And in the twenty-third chapter of the Gospel of Matthew, it says: "Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (Paragraphs 1-3)

It was for these texts that the Christians, followers of Christ, peace be upon him, carried the Hebrew Torah, and the books of the prophets who came after Moses and before Christ, peace be upon him, and called it: "The Old Testament."

The books of the Old Testament are thirty-nine according to the Protestant version, and forty-six according to the Catholic version.

This is in addition to the four Gospels and the books of the prophets and saints who came after Christ, peace be upon him, and they called it: "The New Testament."

The number of books of the New Testament is twenty-seven.

Thus, the number of books of the Bible recognized by all Christians is sixty-six.

The first of the Old Testament is the Book of Genesis, in which there is no reference to the relationship of Moses; A narration, recording, dictation, or revelation of this book

It talks about the formation of the universe, the emergence of man and the life of mankind from the time of Adam to the death of Jacob and Joseph, peace be upon them, in Egypt. Then the next four, which are Exodus, Leviticus, Number and Deuteronomy, which contain what indicates that they belong to the era of Moses' life, peace be upon him.

Next in the Protestant version come the books: Joshua, Judges, Ruth and Samuel, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms and Proverbs, Ecclesiastes and Song of Solomon, Isaiah, Jeremiah, Hypocrites, Ezekiel, Daniel, Hosea, Joel, and Esau and Jotan, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

These are the books of the Protestant version of the thirty-nine books of the Old Testament. The additions in the Catholic version, which Protestant Christians say are false, are: the book of Tobias and Judet, which was mentioned in the Catholic version after the book of Nehemiah, the book of wisdom and Jesus ibn Sirach and a response after the book of Song of Solomon, the book of Barouk after the book of Hypocrites of Jeremiah, and the book of

Maccabees the first and second after the book of Malachi. These are the forty-five Catholic Books.

The Catholic version is called the Book of Leviticus, and makes the books of Kings four, the first and second of which are the first and second books of Samuel.

The books of the Old Testament in general are not characterized by religious character, some of which are historical in the first degree, such as Genesis, Exodus, Number and Deuteronomy, which are the books of the Torah except for the Book of Leviticus. Days, Esther, Ezra, Nehemiah, Daniel, Arcia, Ruth, Judith, Tobias, and the last three are the appendages of Catholicism.

The Hebrew Torah and the Samaritan Torah, each of which consists of five books: Genesis, Exodus, Leviticus, (Rabbis), Number and Deuteronomy.

The Samaritans say that the Jews changed and distorted some of what was mentioned in the Torah, and the Hebrews claim that with regard to the Samaritans.

The Qur'an mentioned the differences between the Children of Israel in the Torah after Moses, peace be upon him, in Surat Hud: "And We gave Moses the Book, but differences arose about it and had it not been for a word (- promise of mercy) that had gone forth from your Lord the issue between them (- the believers and the disbelievers) must have been decided (long before) and (now) they (- the disbelievers) are in a disquieting doubt about it (- the Qur'an)." (Hud: 110) The Hebrew Bible and the Samaritan Torah were translated into Arabic.

In this book, we have adopted the texts contained in the Holy Bible, the edition of the (United Bible Society) in Beirut 1958, because they are well-known and circulated among most Christian sects. It was also printed in Egypt by the Dar Al-Kitab in Egypt, and it is identical to the Beirut edition. And it came in it: It was translated from the original languages / issued by the House of the Bible in the Middle East.

Note that the Hebrew Torah and the Samaritan Torah were originally one Torah written by (Ezra) in the city (Babylon) after the year five hundred and eighty-six before the birth of Christ, peace be upon him, and it is not the Torah that was revealed to Moses, as I will explain that. There is a third Torah (the Greek Torah), which is sanctified by Orthodox Christians and Catholics, and it has also been translated into Arabic.

And Ezra, who wrote the Torah during the exile, is the one whose name is mentioned in the Qur'an, Uzayr. The Almighty said: "There are some of the Jews who say, 'Ezra is the son of Allâh,' while the Christians say, 'The Messiah is the son of Allâh.' These are mere words that they speak. They only imitate the words of the infidels of old. Allâh assail them! Whither they are deluded away!" (Al-Taubah: 30) That is, the Jews claimed that Uzair is the son of God, and that the Christians said the Messiah is the son of God, and their saying this is an innovated one from themselves, they repeat it with their mouths, and no book or messenger came with it, and there is no proof or proof for it. In this saying, they are similar to the words of the polytheists in God before them, may God curse them, how they divert from truth to falsehood, which is polytheism with God.

The Children of Israel believed that Uzair was the son of God, sent by God to rewrite the Torah that was lost from them during the banishment, and accordingly they adopted the

Torah that he wrote for them during the banishment. Uzair was one of the priests of the Children of Israel from the descendants of Aaron, peace be upon him, but after their return from exile, they differed over it, because of their different sects. He found a Torah with the Jews and a Torah with the Samaritans, and the Christians adopted the Jewish Torah, just as the Christians differed in the Jewish Torah; There is a Torah adopted by the Orthodox and Catholic Christians, and there is a Torah adopted by the rest of the Christian sects, and there is some difference between each one of them, just as the Christians differed in the travels of the prophets who came after Moses and before Jesus, peace be upon them, which is considered with the books of the Old Testament.

As for the Samaritans, they only recognize the five books of the Torah, and they do not recognize the other thirty-four books that all Christians recognize, and the books that exceed that among the Hebrew, Christian and Catholic Jews.

It was said to the Samaritan scholars: "What do you say about those whom the Jews claimed to be prophets and to have these books?"

The Samaritan scholars replied by saying: "As for these, we do not recognize their prophethood or their travels, because they were either reported by prophets or not. Our prohibition would have been; Either it is returned with the same as what is in the Torah, whether there is no need for it, or less than what is in it, then following the best is obligatory, or with more than what is in it, and the Shariah has forbidden us and them to accept it."⁵

As for the Muslims' position on the Torah and the rest of the Old Testament books; Muslims believe in the validity of the Torah that was revealed to Moses, peace be upon him.

They also believe in all that God revealed to his prophets and messengers after Moses, peace be upon him, including David and Jesus son of Mary, peace be upon them, and they do not believe in the correctness of all that was mentioned in the Torah circulating among the Jews, Samaritans or Christians, as well as the rest of the books of the Old Testament.

Valtorah circulation income distortion, deletion, and decrease. This is as clarified in the book: (Christ Jesus Ibn Maryam in the Holy Qur'an with a response to the slander of the Pope of the Vatican and his accusation against Islam and its Messenger).

Based on that: What was mentioned in the Torah and the rest of the books of the Old Testament, including the Book of Psalms attributed to David, peace be upon him, and the Books of Proverbs and Song of Songs attributed to Solomon, peace be upon them; Whatever is in it is in agreement with the Qur'an, we have accepted it, and whatever is contrary to the Qur'an and sound reason, we do not believe in its validity and must be disbelieved in.

And what was mentioned in the Old Testament of news that was not mentioned in the Holy Qur'an and does not contradict it, we stop accepting or rejecting it.

What indicates that the Torah that exists among the Jews and Christians or among the Samaritans is that it is not the Torah that was revealed to Moses: It is what was mentioned in the last chapter of the Deuteronomy Books, which is the last book of the Torah, from mentioning the story of Moses' death, peace be upon him, and what happened after his death. In it it was stated: "And the children of Israel wept for Moses in the plains of Moab

⁵ See: The Samaritan Torah translated by the Samaritan priest: Abu al-Hasan Ishaq al-Suri, which was published and known by Dr. Ahmad Hijazi al-Saqa (pg. 16-32).

thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.” (The thirty-fourth chapter of the Book of Deuteronomy, paragraphs: 5-12, the Old Testament of the Bible, United Beirut 1958-AD)

This text was mentioned in the Samaritan Torah and in the Book of Deuteronomy as well, with some difference in the text, as it was stated as follows: “So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.” (Deuteronomy thirty-fourth chapter: paragraphs 5-12)

Both texts, with some differences between them, mention the story of the death of Moses, peace be upon him, and what happened after the death of Moses. It is not reasonable to mention in the Torah that was revealed to Moses the story of his death and what happened after his death.

This clearly indicates that this Torah is not the Torah that was revealed to Moses, peace be upon him.

What also indicates that is the difference between the two texts, for the tenth paragraph in the Hebrew “And there has not yet arisen a prophet in Israel like Moses” and in the Samaritan “Neither has a prophet risen in Israel like Moses....”

The Hebrew text is likely that this prophet did not come until the time of writing the Torah in Babylon, and if he did, it is possible that he was from the Children of Israel.

The Samaritan text shows that this prophet will never come from the Children of Israel.

There are also phrases that appeared at the end of the Samaritan Torah and did not appear in Hebrew, and they are: “A law that Moses commanded to us to Jacob's choir, given by God. Praise be to God, may He be blessed forever, and exalted be He always remembered.”

There are many differences between the Hebrew Torah and the Samaritan Torah, and whoever wants to know this should refer to the Samaritan Torah, translated by the Samaritan priest Abu Hassan Ishaq Al-Suri, which was published and known by Dr. Ahmed Hegazy Al-Sakka.

From the foregoing, it appears to every fair researcher that the existing Torah of the Jews and Christians was not revealed to Moses, peace be upon him, as well as the Samaritan Torah, and that the real Torah has been altered and distorted as mentioned in the Qur'an in Surat Al Imran: " There are some among them who twist their tongues while reciting their Scripture that you may think that (what they recite) is a part of the Scripture, whilst it is no part of the Scripture and they say, 'This is from Allâh,' whereas it is not from Allâh. They tell a lie in the name of Allâh deliberately." (Al Imran: 78) And God promised them by saying in Surat Al-Baqarah: "It is not given to a human being that Allâh should give him the Book, the sovereignty and the prophethood and then he should say to the people, 'Be servants to me beside Allâh.' He would rather say, 'Be you the sole devotees of (Allâh) the Lord, for you teach the Book and because you study (it).'" (Al Imran: 79)

As for the real Torah, it is the contents of the tablets in which God wrote the Sharia with the Ten Commandments, and in which there is guidance for the Children of Israel and an explanation of what benefits them and fixes their situation. And letters, and some other.

Based on that, the Muslim does not believe in the correctness of all of what is mentioned in the Torah, whether with regard to the Torah that the Jews and Christians believe in, or the Samaritan Torah because of the distortion, addition or decrease that occurred in them, as the Holy Qur'an states that.

And the historical books that were mentioned in the Old Testament of the Holy Bible from adversities, hardships, and calamities that befell the Children of Israel, and the victory and success that were facilitated for them.

What is mentioned in the historical books in the Old Testament and the future is considered sacred history inspired by God Almighty to the Jews and Christians.

In this book, we will mention the history of Israel in Palestine as stated in the Holy Qur'an, then their history as stated in the Bible and what is stated in it that they have a historical and a religious right in Palestine, and that during their stay there they had glories in it and great morals to show the fair researcher the incorrectness of what they claim .

God is the guide to the straight path

Doctor Sheikh "Mohammed Ramez" Abdel Fattah Al-Azizi

Nasser Ibrahim Saleh - Former Head of the Sunni Sharia Courts in Lebanon

chapter one

**The history of Abraham, Isaac and Jacob, peace be upon them
In Palestine**

This chapter includes the following topics:

The first topic

Natural geography of Palestine

The second topic

History of Palestine

Before Abraham's migration to it

The third topic

The history of Abraham, peace be upon him, and his people, his immigration and residence in Palestine

It includes two requirements:

The first requirement

The history of Abraham, his immigration and residence in Palestine

As mentioned in the Holy Quran

The second requirement

The history of Abraham, his immigration and residence in Palestine

As mentioned in the Bible for Jews and Christians

The fourth topic

History of Isaac and Jacob, peace be upon them, in Palestine

It includes two requirements:

The first requirement

History of Isaac and Jacob

As mentioned in the Bible for Jews and Christians

The second requirement

History of Isaac and Jacob

Peace be upon them both, as mentioned in the Holy Qur'an

The first topic

Natural geography of Palestine

Palestine is located in the heart of the great Arab world, as it is the link between the two parts of the Arab world: the Asian part and the African part.

It is the passage through which the Arabs in Asia pass to their Arab brothers in Africa.

It is the natural route that connects the Mediterranean Sea with the interior plains, deserts and the Arab Gulf states.

It is also considered a land bridge connecting the Mediterranean Sea to the Red Sea, and then the Atlantic Ocean to the Indian Ocean.

For the Arab world, it is located between Asia and Africa, where it connects between them.

It is located in the first part, which is the Asian: the Hashemite Kingdom of Jordan, Syria, Lebanon, Iraq, the Kingdom of Saudi Arabia, the Kingdom of Bahrain, the State of Qatar, the United Arab Emirates, the State of Kuwait, the Sultanate of Oman, and Yemen.

It is located in the second part, which is the African: Egypt, Sudan, Libya, Tunisia, Algeria, the Kingdom of Morocco, Mauritania, Somalia, Djibouti, and the Comoros.

As for Palestine, it is part of the Levant and what was called Greater Syria, which is Syria, Lebanon, Jordan and Palestine. Britain and France divided it into these parts after World War I and the fall of the Ottoman Empire.

Palestine borders:

It is bordered on the east by the Hashemite Kingdom of Jordan, about 360 km, and Syria, about 70 km.

It is bordered on the west by the Mediterranean Sea, with a coastline of about 240 km.

It is bordered in the north by: Syria and Lebanon, with a length of approximately 79 km.

It is bordered on the south by: the Arab Republic of Egypt, with a length of 240 km, and the Gulf of Aqaba with a length of 10.5 km.

its area:

Twenty-seven thousand (27,000) square kilometers. If Lake Tiberias, Lake Hula and half of the Dead Sea are added to it, its area becomes (27,200) square kilometers.

Population:

The latest Palestinian statistics, as mentioned by Dr. Al-Battosh, say: In the West Bank and (Gaza Strip) approximately three million and six hundred thousand (3,600,000) people, in addition to one million people living within the Green Line from Palestine.

As for the refugees living in the diaspora, there are no accurate statistics on their number.⁶

Mr. Salem Rahel Qureisha stated, quoting estimates from the Palestinian Refugee and Research Center, that the number of people living in the diaspora is 4,210,000, in the West Bank: 1,572,571, and in the Gaza Strip: 963,062, and in the occupied territories since 1948: 950,000 people. Accordingly, the number of Palestinians in the world will be about eight million, at the end of 2008⁷.

It was said that the number of people living in the Gaza Strip in 2010 reached nearly one and a half million.

Landforms of Palestine:

The surface of Palestine is characterized by the diversity of its topography with the narrowness of its area, which is about twenty-seven thousand square kilometers; There is in it. Plains, mountains, deserts, and valleys.

It is natural that the diversity of its terrain led to the diversity of its climate and its agricultural products. Agricultural products are diverse and are found in most days of the year.

As for the climate: it is mild in summer and rainy in winter; And that in the plains and mountains. Including what is hot in summer and warm in winter with little rain, which is the area of the Jordan River, the Dead Sea, and the deserts.

Palestine can be divided naturally into four sections:

Section one: coasts and plains.

The second section: the mountainous areas.

Section III: Jordan Valley and Wadi Araba.

Section Four: The Desert.

First: Coasts and Plains:

The length of the Palestinian coast on the Mediterranean Sea is about two hundred and forty (240) kilometers. It extends from Ras Al-Naqura in the north to the south of Gaza City, where the city of Rafah is located.

The beach is followed by a plain called (the Palestinian coastal plain) whose width ranges between eight and sixteen kilometers.

⁶ History of Jordan and Palestine, by Dr. Bassam Al-Battoush, second edition, 1410 AH - 2009 AD, edition of the House of Knowledge Treasures, p. 12.

⁷ Palestine, the beginning of the conflict and the end of the conflict, written by Salem Rahel Quraisha, p. 17.

This coast is watered by two small rivers: the Maqtaa River, known as the Haifa River, and the Auja River, known as the Jaffa River.

The climate of these coasts and plains is dominated by the Mediterranean climate, which is characterized by moderation, and a lot of rain falls in the winter, and citrus fruits such as oranges and lemons are grown in it, as well as various fruits and vegetables. From the city of Haifa in the north to Gaza City and Rafah in the south, and then extends within the Arab Republic of Egypt to the city of Cairo, its capital.

It also connects its cities and villages with beautiful paved roads and decorated with tall trees and orchards (orchards with abundant fruit trees).

Among the Palestinian coastal cities: Acre, Haifa, Jaffa and Gaza.

Cities and villages are also spread inside the coast, and among the most famous of these cities are:

Lod, Ramle, Tulkarm, Majdal and Khan Yunis.

Among the most famous plains of Palestine are: the Al-Batuf and Al-Rama plains, which cut through the mountains of Galilee, and then the plain (Marj Bani Amer) (relative to the Yemeni Arab tribe Bani Amer), which separates the Galilee mountains from the mountains of Nablus and Mount Carmel, and this plain is one of the most fertile lands of Palestine.

Second: mountainous areas:

The mountainous areas in Palestine are an extension of the mountains of Lebanon to the south, where the mountains of Palestine are located in the south.

The mountains of Palestine consist of three main parts:

A - The northern part: It is known as the Galilee Mountains. The highest peaks of these mountains is Jabal Al-Jarmaq, which is 1,208 (1208) meters above sea level. It is the highest mountain peaks of Palestine.

Among the cities of Galilee: the city of Safed, and the city of Nazareth, in which the Messiah, Jesus, son of Mary, peace be upon him, was raised and spent most of his life there.

b- Nablus Mountains: Its highest peaks are Mount Ebal, which rises nine hundred and forty (940) meters above sea level, and Mount Gerizim, which rises eight hundred and eighty-one (881) meters above sea level.

Mount Carmel is considered an extension of the Nablus Mountains, as it heads to the northwest and ends to the seashore at Haifa.

C- The mountains of Jerusalem and Hebron: They start from the Jerusalem area and head south, where they end twenty-four (24) kilometers south of the city of Hebron, where the Beersheba plateau begins.

Third: Al-Ghor and Wadi Araba:

It is the eastern region of Palestine, where it extends on the western side of the Jordan River, and it is part of the long canyon that starts from the Taurus Mountains and passes through Syria, Lebanon and Wadi Araba to the Gulf of Aqaba and the Red Sea.

The Ghor area at the Dead Sea drops to approximately four hundred (400) meters above sea level, and the Jordan River crosses it, separating Palestine from the Hashemite Kingdom of Jordan, from the north to the Dead Sea area.

The Jordan River originates from Jabal al-Sheikh, and its sources are: Banias, Tell al-Qadi and al-Hasbani. These three springs unite, then end in Lake Hula, then in Lake Tiberias, and then flow in the south into the Dead Sea.

The length of the Jordan River between Lake Tiberias and the Dead Sea is about two hundred and twenty-five (225) kilometers, and the Yarmouk River flows into it after leaving Lake Tiberias.

The part of the land that extends from the south of the Dead Sea to the Gulf of Aqaba is called Wadi Araba.

Among the most famous Palestinian cities that are located on the edge of the Jordan River, which are considered part of this region: Tiberias, Beisan, Samagh, and Jericho. It is also located on the northwestern edge of the Jordan River, the Palestinian area of Hamma, famous for its mineral water, and then the city of Jericho, which is located in the southeastern side. from the river.

Fourth: Beersheba and the Palestinian Desert (Negev):

This area is the southern part of Palestine. It is triangular in shape, with its apex in the Gulf of Aqaba. It occupies all the lands between Gaza, Hebron, the Sinai Peninsula and south of the Dead Sea, and this area is a high plateau considered a natural extension of the labyrinth plateau in the Sinai.

Its area is estimated at about twelve thousand five hundred (12,500) square kilometers, which is nearly half of the area of Palestine.

As for the area of the desert, it is about ten thousand five hundred (10,500) square kilometers.

One of its most important cities is the city of Beersheba. In this area there are enormous mineral wealth.

The second topic

The history of Palestine before the migration of our master Ibrahim to it

Palestine is part of the country in which the Arab man was created and lived thousands of years ago. It is part of the country that was known as the island.

The island includes the Egyptian lands east of the Nile, the Sinai, and the Levant, which includes Palestine, Jordan, Syria, and Lebanon, and includes east of the Euphrates, the Kingdom of Saudi Arabia, Bahrain, the UAE, Qatar, Oman, and Kuwait. It is bordered to the east by the Euphrates River and to the west by the Nile River.

It is known that most of the lands in the heart of the island are desert, barren with little rain, with scarce groundwater, with no rivers or lakes in them, and that most of the lands on the outskirts of the island are fertile with abundant rain, rivers and lakes.

When the Arab population multiplied in the heart of their island, many Arab tribes migrated from the heart of the Arabian Peninsula to its outskirts.

Among the waves that migrated to the Levant from the heart of the Arabian Peninsula between 3000-2500 BC, the Canaanite wave. Its members settled on its coast and were known as the Phoenicians, and to its southwest (Palestine), and they were known as the Canaanites, and that is why Palestine was known as the land of Canaan before Ibrahim, peace be upon him, migrated to it. It came in the twelfth chapter of Genesis: "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran⁸; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem⁹, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el¹⁰, and pitched his tent, having Beth-el on the west, and Hai¹¹ on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south." (Paragraphs 1-9)

⁸ Haran: an area between Syria and Turkey.

⁹ Shechem: It is the city of Nablus, one of the cities of Palestine.

¹⁰ Beit El: A name given by Jacob to a city called Luz, which is located between the cities of Nablus and Jerusalem.

¹¹ Ai: A city located east of Beit El and west of Jericho, and it is also located between Nablus and Jerusalem.

Shechem is what is known today in the city of Nablus, one of the cities of Palestine. The Torah here explicitly states that the Canaanites are the original inhabitants of Palestine, and that when Abraham, the grandfather of Jacob (and Jacob) came to Israel, the Canaanites lived there. Their grandfather Canaan, and they gave Palestine the name (Land of Canaan).¹²

However, the Book of Genesis from the Old Testament claimed that the Canaanites were the descendants of Canaan, the son of Ham, the son of Noah, and classified them as Hamitic, and it is true that they were Semites, and their language was Semitic, and that they were displaced from the Arabian Peninsula in the form of intensive migrations, and the geographical center of the Canaanites was Palestine, which was named in the past by their name. The sovereignty of the Canaanites has remained as a people and a civilized force, since time immemorial, and before Abraham's migration, peace be upon him, to it.

The word (Kanaan) has become applied to all the original inhabitants of the country without any ethnic connotation.¹³ There is no evidence that Noah had sons with these biblical names, which indicates that they are not true.

The tribes that were called Canaanites are:

1. The Jebusites: They settled in the Jerusalem area.
2. Al-Anakim: They resided in southern Palestine in the region of Iraq Al-Manshiya and Gaza.
3. The Hivites or Horites: They resided in the Shechem (Nablus) region.
4. The Amalekites: They lived in southern Palestine in the Beersheba area.
5. The Girgashians: They resided in the region of Lake Tiberias, and in the western Galilee and Carmel, and Lake Tiberias was named after them (the Girgashian Lake).

There are other Arab tribes that migrated to Palestine and resided there, including:

Banu Amer: They are a group of Banu Kalb from Yemen, and they resided in the middle of Palestine in the plain of Marj Banu Amer, which is named after them.

The Hittites immigrated to Palestine and they were not Arabs, but rather migrated from the northern and western shores of the Black Sea, and resided in southern Palestine in the Hebron region.

The Philistines migrated to the land of Canaan in the year 1200 BC from the island of Crete and the islands of the Aegean Sea in southern Greece, and landed on the coasts of the land of Canaan, in the area between Jaffa and Gaza.

¹² The Palestinian Issue, authored by Thouqan Al-Hindawi and Dr. Abdul Bari Al-Durra. This book was intended for secondary school students in the Hashemite Kingdom of Jordan, and its teaching of normalization with the Zionist entity has been canceled, p. 21.

¹³ See the book "Encyclopedia of Jews, Judaism and Zionism" by Abdel Wahhab Muhammad Al-Mesiri, vol. 4, p. 101.

The Palestinians merged with the people of the country from the Canaanite Arabs and other Arab tribes and intermarried and became part of them, and the country of Canaan was named Palestine after their name.¹⁴

The Canaanite Arabs left clear traces in the life and civilization of Palestine, so they took care of agriculture and planted grains, vegetables and fruits, using advanced agricultural methods, until their homeland was called (the land that yields milk and honey) as mentioned in the Torah.

It came in the Book of Exodus that God spoke to Moses when he was tending the sheep of a city-priest: "And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites." (chapter three, paragraph 8)

The Canaanites were also one of the oldest peoples who knew minerals in the Sinai Peninsula and Palestine, and in order to defend their minerals they fought bitter battles with the Egyptians.

In addition, the Canaanite Arabs established most of the cities of Palestine that we know today. These cities include: Jericho, Ashdod, Beersheba, Bethlehem, Ashkelon, Baysan, Nablus, Jerusalem, and Hebron.

The dominant language in the days of the Canaanites was the Arabic Canaanite language.

There is no doubt that it differs from the language of the Noble Qur'an in which we speak and write today, despite that; There is a similarity between the ancient Canaanite Arabic and the modern Arabic language.

The Canaanite Arabs remained masters of Palestine for more than one thousand three hundred years.

In the year 1200 BC, strange peoples came to Palestine, the Palestinians who were previously mentioned, and the Hebrews, then Palestine fell under the influence of other countries.¹⁵

The Arab Jebusites built the city of Yabus (Jerusalem) and named it (Uruslim). Ur is a Sumerian word meaning city, and Selim means peace. Which is (the city of peace) and the Hebrews - meaning the children of Israel - changed it to (Jerusalem), and it was called in the Roman era (Elias).

And it was called in the Islamic era Al-Quds or Bait Al-Maqdis, meaning the Purified House.

In the year 1800 BC, the land of Canaan witnessed a Hebrew invasion.

¹⁴ See: The Book of Palestine: History and Struggle, by Najib Al-Ahmad, edition of Dar Al-Jalil Publishing, Amman, pp. 7-9.

¹⁵ See: The Palestinian Issue, previous source, p. 21.

Historians link this to the migration of Abraham, peace be upon him, to it from the Babylon region, from the Chaldean city of Ur to the Levant.

The name of the Hebrews came from the crossing, meaning the crossing of the Euphrates River,¹⁶ and the term "Hebrews" came to be called the Children of Israel, meaning the offspring of Jacob, peace be upon him.

Since Abraham, the father of Ismail, Isaac and Jacob, emigrated from Babylon, which lies beyond the Euphrates River, he crossed the river and migrated to Palestine, where he and his children lived, including Isaac and his son Jacob, who is nicknamed Israel.

The children of Israel were called the Jews in relation to Judah, the fourth son of Jacob, according to the most correct sayings, and he was from his wife Leah, where the king settled in his descendants. It is his offspring, David and Solomon, peace be upon them.

Al-Zhal replaced the lexicon with a neglected signifier, because if the Arabs transferred a foreign name into their language, they would change some of its letters.

Regarding the naming of Jacob: it came in the twenty-fifth chapter of Genesis, that Rebekah, the wife of Isaac, became pregnant, and when her days were completed to give birth, there were twins in her womb. His name is "Jacob". Paragraphs: 24-26

As for the designation of Israel: Israel is a Hebrew word compounded from (Isra) meaning servant, and from (Deer), which is God. So the meaning of Israel is: Abdullah.

However, it came in the thirty-second chapter of the Book of Genesis, that the reason for calling it Israel was that Jacob wrestled with God and overcame him. It stated: "...and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." (Genesis 32: 24-30)

We say: This alleged story, which mentions the reason for naming Jacob with Israel, claims that God Almighty took the form of a human being and attacked Jacob for no reason and wrestled with him until dawn and Jacob defeated him, and asks Jacob to leave him so as not to expose his case!! And Jacob refuses to leave him until he blesses him, for this is the ultimate in disbelief and one of the strongest evidences that this Torah is not from the word of God.

Among the manifestations of disbelief in this narration:

¹⁶ History of Jordan and Palestine by Dr. Bassam Abdel Salam Al-Battoush, p. 16, previous source. Genesis, chapter thirty-two, paragraphs: 24-31.

That Jacob claims in it, as they claim, that God said to him after his victory: Your name shall not be called Jacob, but Israel, because you struggled with God and people and were able!!

The literal meaning of this phrase is that your name became Israel because you wrestled with God and the people and overcame them, so your name became Israel.

This is the ultimate in disbelief, for they portrayed God in the form of a human being and that he assaulted Jacob and Jacob defeated him, and that the Lord feared the scandal, and Jacob stipulated that God bless him, so he blessed him, then gave him a new name!! I say, is after this disbelief?!!

Then came: "And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank." (Genesis 32: 31-32)

We say: Everyone who reads this slandered story about our master Abraham, peace be upon him, when he moved to Egypt, understands that Abraham sought help from his wife Sarah to obtain good things, and that he traded with her and her offer. That in Egypt there is a strange man, and that he has a very good woman with him, so he sends Pharaoh to seek her, and her husband will be better because of her.

And in Abraham's saying to his wife: "Say that you are my sister," he feels as if he is drawing a plan for what he hopes will happen. He declares in advance his intention "that I may be well because of you." And the expectation of good is evidence of his desire for it before it happens, and this is a slander against Abraham, peace be upon him, the father of the prophets and their example.

And to say that this story is true, which was mentioned in the Torah and which Jews and Christians believe in, is a slander against God as well: She's my sister? Until you took her to me to be my wife? And now he's your wife!!!

You see what the fault of Pharaoh is that he and his house are subjected to great blows, and the man did not rape a woman and did not commit a sin, but rather took a beautiful woman who was not related to a husband to his knowledge and married her, then he was nice to her and her brother Ibrahim based on his claim and her claim, so he did him good because of her, as He blessed him with sheep, cows and female slaves, and Ibrahim accepted this goodness with thanksgiving.

As for it being a slander against Abraham: Abraham, in this fabricated story, committed the crimes of lying and greed, and subjected his wife to fornication, as she married while she was married to him, as he claimed that his wife was his sister, and allowed her to marry Pharaoh for fear of murder and greed for booty, and this is a great deal of Major sins, and the prophets are infallible from committing major sins.

We have the right to ask more than one question:

How was Abraham able to reach what he expected based on a reason he assumed had occurred when he entered Egypt for the first time?

Can we imagine the amount of temptation in Sarah? She was an old woman, over sixty-five years old, as evidenced by what was mentioned in the Torah, which is that Abraham, peace be upon him, when he left for Palestine, was seventy-five years old.

Was Pharaoh a barbaric man who raped women from their homes just because they were beautiful?

They also attribute to Abraham that he repeated the story with Abimelech, the Philistine king of Gerar, as it came in the same book, in the twentieth chapter of it: "And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother. [That is, Sarah is his sister from his father, and he has taken her as his wife!] And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife." (Genesis 20: 1-18)

Then the narration was repeated for the third time, and this time they attributed it to Isaac bin Ibrahim, peace be upon them, and the hero Abimelech, the king of Jarrar, was also the Palestinian, and this will be clarified in the next section.

We say: What they attributed to Abraham, peace be upon him, the father of the prophets, and what they attributed to his son Isaac are fabrications and myths that are vilified by the call to prayer and rejected by sound minds. How did those who wrote the slandered Torah and falsely attributed to God lost their minds that Abraham and his son Isaac were among the true prophets of God with God, and that the infallibility of these major sins that they

attributed to them are among the attributes of the prophets?!! Because the prophets are role models for those to whom they were sent. Rather, how do they attribute to the fathers of Jacob - who is Israel to whom they belong - these actions, which are trading with their wives by exposing them to marriage, and it is adultery where they married while they are married, O God, this is a great falsehood.

With these falsified stories, they defame their prophets, and glorify Pharaoh and Abimelech (king of the Philistines), who met abuse with kindness; Where he met Pharaoh Abraham lied that Sarah was his sister by offering him cows, sheep, camels and female slaves, and so did Abu Malik, the king of the Philistines, with regard to Abraham and Isaac.

The writer of these slanderous stories against Abraham and Isaac, but he wrote what was written to justify what Israel is doing of fraud, deception and deception, in order to obtain money, through illegal methods. He wants to say to the Jews: This is the behavior of your father Abraham with your father Isaac after him in collecting money through women, and there is nothing wrong with you following them.

It also indicates that Pharaoh and Abimelech believed in God, and were morals, so Abraham returned his wife for fear of God.

What was mentioned in the Book of Genesis in the twenty-third chapter indicates that the Palestinian people believed in God and believed in the message of Abraham, peace be upon him, and had morals: "And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. And the children of Heth

answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.” (Genesis 23: 1-16)

We say: In front of us are two images that were mentioned in the Torah: a dark image tainted by falsehood and slander of God’s prophets Abraham and Isaac, and Sarah, Abraham’s wife, and Rebekah, Isaac’s wife.

And another bright picture of Pharaoh and Abimelech, the king of the Philistines and his people, and Ephron ibn Sofer and his people, who are the sons of Heth, the Philistines as well, who were living in Palestine, the land of Canaan in the time of Abraham, peace be upon him.

As for the dark image of the prophets of God, Abraham and Isaac, father of their father Jacob, who is Israel, and those who are related to him: They mentioned that Abraham lied to Pharaoh and Abu Malik, the king of the Philistines, and claimed that Sarah was his sister and commanded her also to lie and claim that she was his sister, and he permitted Pharaoh and Abu Malik to each one Either of them is to marry her on the pretext that she is his sister, fearing for his life and hoping for sustenance and wealth, as stated in this Torah on the tongue of Abraham (say that you are my sister, so that I may be well because of you and my soul will live for you) and what he expected happened with regard to Pharaoh and for my father Malik, the king of the Philistines.

They were also attributed to Isaac when he went to Abu Malik, the king of the Philistines. When he was asked about his wife, he said: She is my sister.

As for the bright image, which is first of Pharaoh, the king of Egypt, when he learned that Sarah was Abraham’s wife, he called Abraham to rebuke him, saying to him: (What is this that you have done to me, why did you not tell me that she is your wife, why did you say she is my sister until I took her to be my wife, and now he is If your wife, take her and go, and Pharaoh recommended men to him, so they sent him and his wife and all that he had) that is, of what Pharaoh had bestowed on him, including sheep, cows, donkeys, slaves, female slaves, and camels.

And second: Abimelech, after he found out that Abraham lied to him and deceived him and claimed that Sarah was his sister, so he called Abraham and reprimanded him for his lying

(and said to him: What did you do to us, and what did I do wrong to you that you brought upon me and my kingdom a great sin, works that do not work, what did you see until you did this? The thing) however, (and he took sheep, oxen, and female slaves, which he gave to Abraham, and gave Sarah his wife back to him, and said to Sarah, I have given your brother a thousand pieces of silver).

Likewise, he did with Isaac when he revealed his lie, that his wife and not his sister accompanied him.

There is another honorable and bright position for the Palestinian people mentioned in this Torah, which is that when Abraham asked for a grave place for his wife Sarah, the sons of Heth answered Abraham saying to him:

And when he asked their chief, Ephron, the cave of Machpelah to bury Sarah, he said to him: "No, my lord, hear me the field, and I gave it to you, and the cave in which I gave you I gave you in the eyes of my people, and I gave it to you, bury your dead."

We say: What they mentioned about the good morals of the Palestinian people indicates that it was a people who believed in God, had great morals, for he believed that he was sinning the individual, so his people would bear the sin. So the man among them was avoiding iniquity for the sake of the whole people. This belief was prevalent among the peoples of the region. Whatever natural disasters afflicted the people, such as earthquakes, floods, epidemics, and defeats in wars, were all attributed to the evil that the people did in the eyes of God. This belief is the belief of the believers in God.

And these words and deeds that were issued by Pharaoh, as they say, and from Abu Malik the Palestinian, which is to respond to abuse with kindness, only come from a people with high moral concepts.

And we have already clarified what was mentioned in the Torah about the distortion of Abraham, which is that the one who ordered his slaughter was Isaac, not Ishmael, peace be upon them.

Al-Tabari followed the narration of the Torah which says: Take your only one whom you love Isaac, as he always follows the Israeli narrations without criticism or scrutiny, and they are many in his interpretation and history, and he transmits them from their newspapers and from some of their rabbis who claimed their conversion to Islam, such as Ka'b al-Ahbar and Ibn Munabbih and others.

In the thirteenth chapter of the Book of Genesis, Abraham separated from Lot:" And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and

pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the LORD exceedingly.” (Genesis 13: 7-13)

And it came in the same chapter, which is the thirteenth chapter of the Book of Genesis, the beginning of God's promise to Abraham, to give him what he sees of the land of Palestine for him and his descendants” “And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.” (Genesis 13: 14-18)

And in the fourteenth chapter, Abraham rescued Lot after taking captive and defeating four kings: “And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, And the Horites in their mount Seir, unto El-paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand

unto the LORD, the most high God, the possessor of heaven and earth, That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.” (Genesis 14: 1-24)

And it came in the fifteenth chapter of the Book of Genesis, Abraham grumbled about his Lord because he did not give him offspring, so God promises him that he will give him offspring as many as the stars in the sky.

It was stated in the first chapter of this chapter:” After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness. And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord GOD, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.” (Genesis 15: 1-17)

We say: What is mentioned in this text is an insult to Abraham, peace be upon him, because it contains a lack of belief in the decree of God, just as it contains a lack of belief in God’s promise, as it came in it: “And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.” (Genesis 15: 2-3). Then God promised him to give him offspring, and to have the number of stars in the sky, so he believed in God, except that he asked God for evidence that indicates the truthfulness of this God's promise!! The Lord presented him with evidence that he had given him this offspring and that he would bequeath this land to him, so he ordered him to slaughter a cow, a sheep, a ram, a dove, and a dove... to establish for him the evidence of the truthfulness of this promise.

We say: This is a kind of nonsense and absurdity that does not come from a person who believes in God, let alone from the father of the prophets Abraham, peace be upon him.

And in the same chapter, after that, the Lord made a covenant with Abraham to give his descendants from the Nile to the Euphrates a land owned by ten peoples. Lebanon and part of the country of Egypt and part of the country of Iraq, it is the land that lies between these two rivers, so they wrote on the door of the parliament in Israel, "Your land, O Israel, is from the Nile to the Euphrates," and that is based on this promise that was repeatedly mentioned to Isaac and Jacob, and then to Moses in The Old Testament" which Jews and Christians believe in is correct, because in their view a holy book that was revealed to Moses, peace be upon him, and this is the text: "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: "The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." (Genesis 15: 18-21)

We say and among the irrefutable evidences that prove the invalidity of this promise, which has passed for more than two thousand years, and has not been fulfilled, and which if any Jew or Christian contemplates and reads it, will be freed from the blind fanaticism of the religion of the fathers who claim the validity of this alleged promise, and with everything that came in the covenant The old slandered against God, and against the pure prophets of God, because the following appeared to him:

First: With regard to what is stated in this promise that Abraham, Isaac, Jacob and Moses, wherever the promise occurred that they saw God, this claim is false; Because God, the Creator of Earth and Heaven, cannot be seen.

God Almighty said in Surat Al-Shura: "It is not given to a human being that Allâh should speak to him except by direct revelation or from behind a veil or by sending a messenger (- an angel) who should reveal (to him) by His command what He pleases. Indeed, He is the Most Sublime, the All-Wise." (Ash-Shura: 51)

God has decided in this verse, that no one can be spoken to by God except by revelation in the heart, inspiration, or intimate conversation, or by hearing the divine words without seeing the listener who is speaking to him, or by sending an angel who sees his image and hears his voice, to reveal, God willing, what He wills.

And God said regarding Moses, peace be upon him, when he asked to see his Lord after he had spoken to him in Surat Al-A'raf: "And when Moses came at the time and place appointed by Us, and his Lord spoke to him, he said, 'My Lord! reveal Yourself to me that I may look at You.' He said, 'You cannot stand My revelation. Yet look at the mountain, and if it stands firm in its place, (only) then you shall stand My revelation.' Then when his Lord manifested His glory to the mountain, He sent it crashing down into pieces and Moses fell down unconscious, so that when he recovered he said, 'Glory be to You! I turn towards You and I am the first to believe.'" (Al-A'raf: 143)

That is, when Moses came in relation to the appointment that we had promised him in Mount Sinai for our conversations, and his Lord spoke to him in a speech that was not like ours, he hoped to see God and said: Show me yourself, and make me look at you, so he increased in honor and certainty. He said: You will not be able to see me. He can stand it and said: But look at the mountain that is stronger than you, and if its place is fixed at the time of the manifestation, then you will see me if you manifest it to him. I honor you, O Lord, with a great disgrace from what you see in this world. I repent to you from asking questions without permission, and I am the first of my people to believe in your majesty and greatness.

Second: What was mentioned in this fifteenth chapter of a dialogue that took place between God and Abraham, and that God descended from heaven to earth, and Abraham began conversing with him as if they were two opposing people, one of whom spoke and the other responded to him. Nothing is similar to Him on earth or in heaven. The Almighty said in Surat Al-Shura: "He is the Originator of the heavens and the earth. He has made your mates from your own species and has made mates of the cattle (also from their own species). That is the way (of mating together) whereby He multiplies you. Naught is as His exegesis, (He is beyond all comparison,) and He is the All-Hearing, the All-Seeing." (Al-Shura: 11) That is, there is nothing like Him, and He has nothing similar to Him, and He hears all of His creation and sees what is going on in the earth and the sky, so nothing is hidden from Him. He said in Surat Al-An'am: "The physical vision comprehends Him not, but He comprehends all visions, He is the All-Subtle Being (incomprehensible and imperceptible), the All-Aware." (Al-An'am: 103) The meaning of this verse is that the eyes cannot see Himself, and He sees and sees the minute things, and He is kind to His servants, and He knows them and their deeds, nothing is hidden from Him.

Third: What is mentioned in this chapter and others in the Holy Book of the Jews and Christians, which is what is known in the Old Testament among the Christians, that it preferred the Children of Israel over other nations and peoples, contradicts what was mentioned in the Holy Qur'an in Surat Al-Hujurat, addressing all people, Arabs and non-Arabs over Their races, lands, and colors differ in the words of the Most High: "O mankind! We have created you out of a male and a female, and We have made you tribes and sub-tribes that you may recognise (and do good to) one another. Surely the most honourable of you in the sight of Allâh is he who guards against evil the most. Verily, Allâh is All-knowing, All-Aware." (Al-Hujurat:13)

God, Glory be to Him, addresses all people and says: O people: We created you equal from one origin, which is Adam and Eve. God's commands by faith, righteous deeds and good morals, which is indicated by His saying, Blessed and Exalted be He: "I cite as witness the Time. Verily, a person (who is unmindful of God and higher values of his life) is pursuing a losing bargain. Different, however, is the case of those who believe and do deeds of righteousness and (who) exhort one another to (accept and preach) the truth and exhort one another to (abide by it with) patience and perseverance." (Al-'Asr: 1-3) God is All-Knowing, All-Knowing, All-Knowing, All-Knowing. The minutes of everything are not hidden from Him.

What was mentioned about the preference for the Children of Israel in the Old Testament and in the Holy Qur'an was a specific and timed preference, with reasons and factors, as it had a limited duration and a special time in the time of some of their prophets, when they were believers in God and worshiping Him among unbelievers, but after their deviation from obedience to God He was punishing and humiliating them in front of other peoples, like what happened to them in the time of Moses, peace be upon him, when they refused jihad in the way of God and the entry of Palestine. And because of their many immorality and immorality, and the worship of gods other than God, they were empowered by those who would punish them badly, and that is what was also mentioned in their holy book and mentioned in the Holy Qur'an.

It was mentioned in the Qur'an that God cursed them on the tongue of their prophets, David and Jesus, son of Mary. God Almighty said: "Those who disbelieved among the Children of

Israel were deprived of the blessings of God (firstly) by the tongue of David and (then by) Jesus, son of Mary. That was so because they rebelled and used to transgress.” (Al-Ma'idah: 78)

Fourth: Just as the descendants of Jacob, who is Israel, were divided into twelve tribes, and their state was divided after Solomon, peace be upon him, into two states: the state of Judah, who are from the tribe of Judah and the tribe of Benjamin, and the state of Samaria, and they are the rest of the ten tribes of the children of Israel. The Jews are not the only descendants of Jacob. peace be upon him. Why was the promise restricted to the Jews?

Fifth: The Jews in this era in Palestine, Europe, America, Africa and India are not all descendants of Jacob, peace be upon him. , as happened with the people of the Khazars, as mentioned by historians.

In the third chapter of the Book of Judges, it was stated that the Children of Israel dwelt with the Canaanites and other nations: “And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.” (Judges 3: 6; see paragraphs 5, 7, &8)

This indicates the mixing of the children of Israel with other nations in the era of the judges, and accordingly not all Jews are from the children of Israel.

On the other hand: it is difficult to believe that the Jews represent one race, among them the Jew with golden hair, blond color, and blue eyes, and the Jew with black or coarse curly hair, brown and yellow color, and black eyes.

Abdel-Wahhab El-Mesiri says in his book “Encyclopedia of Jews, Judaism and Zionism”:¹⁷

(Just as Christianity inherited the Old Testament and made it one of its sacred books, so did Western civilization inherit this vision, and therefore the Western person considers the Jews the heirs of the ancient Hebrews, and sees them in their isolation still continuing their march in the desert towards Canaan, throughout all human history, and in all parts of the scientist.

This was evident in the Catholic concept.. It is also evident in the Protestant retrospective concepts, which make the return of the Jews to Zion at the end of history a condition for the process of salvation and a condition for the establishment of the earthly paradise.

This concept has been secularized in the modern era, transforming the Jews from a holy Jewish people, with a sacred Jewish history, into an independent Jewish people with a unique Jewish history. All these assume the isolation of the Jews, as well as that they have an independent existence and history.

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¹⁷ Encyclopedia of Jews, Judaism and Zionism, Part IV, Page: 13, by Abdel Wahhab El-Mesiri.

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Regarding this history, El-Mesiri says: (The sacred biblical history that was mentioned in the Old Testament is a history of moral significance from which lessons can be drawn.

Rather, the lesson may often be more important than the event itself, which is a history that follows a specific religious pattern, choosing from the event what serves the goal and resorting to metaphors, symbols and exaggeration, to convey wisdom to the recipient. Consequently, the facts of this history and the facts of earthly history often contradict, although they sometimes agree with it, but many of the stories that came in the Old Testament, which claim to be historical, cannot be proven by returning to earthly history, and some Assyrian and Babylonian blogs sometimes give us a picture totally different. The facts of the emigration of the Hebrews from Egypt, as mentioned in the Book of Exodus, differ in many respects from the scattered fragments that we have received from this Exodus, if they are not contradictory with it.

The Zionist Jews go to the fact that the Jews in the present era trace their origins back to the Twelve Children of Israel, and that their entry into Palestine and their slaughter of the Palestinians is nothing but a continuation and repetition of the entry of the Hebrews into the land of Canaan and their extermination of its people, as happened from their entry into Palestine after Moses in the time of their Prophet Joshua. They assume the existence of a homogeneous group called (the Jews) that has retained its independent identity, despite its movement from one place to another, and despite their presence in different times and places.

The fair researcher in the shapes and colors of the Jews sees that this is incorrect because he sees the existence of a huge diversity among the members of the Jewish groups on the sexual level, there are white Jews, zero Jews, and black Jews. The sizes of the head vary according to the affiliation of the Jew. The Jews in the present era did not descend from one dynasty. Rather, the history of their dispersal proves that they did not descend from the dynasty of Israel. Most of the Jews who remained after the demise of their kingdom were exterminated by the Roman Titus in the first century AD. Also, a large number of European Jews converted to Judaism at the hands of some missionaries, and entire peoples converted to Judaism in different periods, as happened with the Khazars in Central Europe.

Therefore, it is difficult to believe that the Jews in the modern era represent one race, and among them is the Jew with black or coarse curly hair, brown or yellow color, and black eyes. There are even American Jews, Chinese Jews, Indian Jews, Abyssinian Jews, and Arab Jews. Hence, Judaism became neither a race nor a particular race. What also indicates that the Jews in the modern era represent one race is what was mentioned in the third chapter of the Book of Judges (the children of Israel lived in the midst of the Canaanites, Hittites, Amorites, Kenizzites, Hargashis and Jebusites) and took their daughters themselves as women, and gave their daughters to their sons and worshiped their gods (Judges 3: 5-8).

And in the seventeenth chapter of the Book of Genesis, Abram's name was changed to Abraham with the Lord's renewal of Abraham's covenant, with the command to circumcise as a sign of the covenant. It was stated in the first chapter of this chapter: "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (Genesis 17: 1-14)

Immediately after that, in this same chapter, the name of Abraham's wife was changed from Sarai to Sarah, and Abraham was told that he would have a son from her: "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?" (Genesis 17: 15-17)

Then it came that Abraham asked God that Ishmael live before him, so God told him that he would bless him, cover him, and multiply him, and that there would be twelve princes from his offspring: "And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham." (Genesis 17: 18-22)

With regard to Abraham's transfer, peace be upon him, of his wife Hagar and her son Ismail from the land of Canaan to the land of the Hijaz, and about the construction of the Sacred

House in Mecca, as we have previously explained, nothing is mentioned in the Holy Book about them.

And in the nineteenth chapter, he mentioned the ruins of Sodom and Amoria, where the Prophet of God lived, Lot, and they attributed to him in this chapter that he committed adultery with his two daughters after I made him drunk while they were in the cave, after God saved Lot and his two daughters from torment. The Moabites to this day, and the younger also gave birth to a son and called his name "Bani Ay," and he is the father of the Ammonites to this day, meaning that the Moabites who have now inhabited the country of Moab, which lies east of the Dead Sea - are the children of Lot from adultery, as well as the original people of Oman are also the children of adultery on they claim!!

In the nineteenth chapter of Genesis it was also stated:" And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, she also bare a son, and called his name Ben—ammi: the same is the father of the children of Ammon unto this day." (Genesis 19: 30-38)

That is, the Moabites who live in the land of Moab and that the original inhabitants of Amman are also children of fornication, as they claim!!

We say: What they falsely attributed to Abraham, Isaac, and the wife of each of them, indicates the extent of the Israelites' contempt for morals, and includes an implicit suggestion that it is permissible to use the wife in order to avoid imaginary harm, or in order to gain hopeful things. The immoral rule: "The end justifies the means, whatever the end and whatever the means."

Likewise, what they attributed to Lot and his two daughters is an application of this rule as well.

It is worth noting at the conclusion of this topic: that the Torah did not mention to us the biography of Abraham, peace be upon him, in his people and his call for them to worship God alone without partner, and his attitude towards his father, who was a polytheist in the religion of his people, and the reasons for his emigration and his move to the holy land of Palestine. , as the Qur'an showed us that, and it contented itself with mentioning these myths, falsehoods and lies that they attributed to Abraham and Isaac, peace be upon them, and considered them glories that they want to revive in their return to Palestine!! As they have a historical right and glories in it.

Rather, they reminded us of the good morals of the Palestinian people who were living in the time of Abraham and Isaac, peace be upon them, by meeting those who lied to them and

deceived them by being kind to him. They also told us that the Palestinian people believed in God, and believed in the message of our master Abraham, peace be upon him, as evidenced by the response of the Palestinian people to Abraham when he asked them to place a grave for his wife Sarah. Our best graves bury your dead.

It also indicates the good morals of Abraham, peace be upon him, as he refused to take the land and the cave to bury his wife there, except for a price.

It also contains a response to what was mentioned in the Book of Genesis that God gave him and his children the blessed land of Palestine, because if he had given him this land, he would have accepted the land and the cave located in the city of Hebron, which is one of the cities of Palestine without a price.

And not to take the land from its owners without a price, even though it was given to him without a price, is the morals of the prophets, and at their head is the father of the prophets Ibrahim, peace be upon him.

And Muslims forbid God Almighty to prefer a people over another, except by piety and piety, which is faith in God, good deeds, and good morals.

God Almighty, establishing the principle of equality among all peoples, said: "O mankind! We have created you out of a male and a female, and We have made you tribes and sub-tribes that you may recognise (and do good to) one another. Surely the most honourable of you in the sight of Allâh is he who guards against evil the most. Verily, Allâh is All- knowing, All-Aware." (Al-Hujurat: 13)

The third topic

The history of Abraham, peace be upon him, and his emigration and residence in Palestine

The first requirement

The history of Abraham, his immigration and residence in Palestine

As mentioned in the Holy Quran

Our master Abraham was born in the city of Ur in the Babylon region in Iraq, and when he reached his maturity, God gave him his guidance and chose him to be a prophet and messenger to his people who used to worship the planets, the moon and the sun in the sky, as they worshiped idols, which are idols and statues made of stones and wood. So he called them to worship God alone who has no partner, and established the evidence for the invalidity of their worship of the planets, the moon and the sun. God Almighty said in Surat Al-An'am: "(Recall the time) when Abraham said to his sire, âzar, 'Do you worship idols as gods? Surely, I see you and your people (steeped) in clear error.' hus (for his pure and noble nature) We have been showing Abraham, the sole kingdom (of Ours) of the heavens and the earth (to grant him an insight into the Divine laws of nature). And (We did it) that he might be of those who are firmly convinced. hen (after being convinced of Our unity once on the occasion of a debate on the topic) when the night darkened over him, he saw a planet. He said (on seeing it to the idol-worshippers), 'Is this my Lord (as you assert)?' But when it set he said, 'I do not love the setting ones (to accept as my God).' Then when he saw the moon rise with spreading light he said (to the people), 'Is this my Lord (as you assert)?' But when it set he said, 'Had my Lord not guided me aright I would have, invariably, been of the people who have gone astray.' And when he saw the sun rise with spreading light (he said to them), 'Is this my Lord (as you assert, as) this is the biggest? But when it (also) set he said, 'O my people! I am surely (sick and) quit of that you associate (with Him). 'Surely, I have turned myself with devotion and in a most upright manner to Him Who originated the heavens and the earth. I have never been of the polytheists.' His people tried to overpower him in argument, he said, 'Do you argue with me regarding Allâh, when He (Himself) has already guided me aright? And I fear not, in anyway, the things you worship besides Him, unless it is my Lord Who wills some (harm to me, it is a different) thing. My Lord comprehends all things in His knowledge. Will you not even then take admonition?" (Al-An'am: 74-80)

He also established for them the evidence regarding the invalidity of their worship of idols from statues, as stated in Surat Al-Anbiya: "And We gave Abraham his rectitude (befitting his station as a Prophet of God) before (this). We knew him fully well (for his personal qualities). (Recall the time) when he said to his sire and his people, 'What (good) are these images to which you sit down to worship with so much devotion?' They said, 'We found our fathers worshipping them.' He said, 'Surely, you yourselves and your fathers have been plainly mistaken.' They said, 'Is it (really) the truth that you have brought us or are you of those playing a joke (on us)?' (Abraham) said, '(I am playing no jokes on you.) Your (true) Lord is the Lord of the heavens and the earth, Who originated them; and I am of those who bear witness to (the truth of) this before you.' And, by Allâh, I will indeed plan a stern plan against your idols after you have left turning your backs.' So he smashed them all into pieces, except their chief (idol), that they might return to it (for inquiry as he planned). (When they saw their idols broken,) they said, 'Who has done this to our gods? He (who has done this) must be of the wrong-doers indeed.' Some (of the people) said, 'We heard a young man speaking (ill) of them, he is called Abraham.' They said, 'Then bring him before the eyes of the people so that they may bear witness (against him).' (When he was brought) they said, 'O Abraham! is it you who did this to our gods?' (Abraham) said, 'Well, of course, someone has done it. Here is their chief (idol which witnessed all this). So better ask (him and) them, if they can speak.'

Then they turned to their leaders and to one another and said, 'You, yourselves are surely in the wrong.' Then they were made to hang down their heads (in shame and said to Abraham), 'Indeed, you know very well that these (idols) do not speak.' (Abraham) said, 'Do you then worship, apart from Allâh, the things which can do no good to you, (who are their worshippers), nor can do harm to (those of) you (who are their destroyers). Shame on you and on the things you worship apart from Allâh! Will you not then make use of (your) understanding?' They said, (among themselves,) 'Burn him and help your gods if (at all) you would do (anything against Abraham).' We said, 'O fire, be you a means of coolness and safety for Abraham.' They intended a mistreatment of him, but We made them the worst losers (and they could not carry out their evil design of burning him). And We delivered him and Lot (as well and brought them) towards the land (of Can`ân) which We had blessed for the peoples. And We gave him Isaac out of Our bounty and Jacob, (an additional bounty), as a grandson. We made all (of them) righteous. And We appointed them leaders, who guide (people) by Our command, and We revealed to them the doing of good deeds and the observing of prayer and the giving of alms. And they were all worshippers of Us (alone)." (Al-Anbiya':51-73)

The Qur'an mentioned to us Ibrahim's attitude towards his father, who used to worship idols, and the Almighty said in Surat Maryam: "Give an account of Abraham in this Book. Surely, he was a very truthful man, a Prophet. Behold! he said to his sire, 'My dear sire, why do you worship that which can neither hear, nor see, nor can be of any avail to you? 'My dear sire, indeed I have been given the sort of knowledge which has not been given to you, so follow me, I will guide you along the straight path. 'My dear sire, do not serve satan, surely satan is disobedient to the Most Gracious (God). 'My dear sire, if you went on serving satan, I fear lest some punishment from the Most Gracious (God) should seize you so that you should become an associate of satan.' (Thereupon Abraham's uncle) replied, 'Do you dare to be averse to my gods, O Abraham? If you do not give up, I shall certainly cut off all relations with you. You had better leave me alone for a time.' (Abraham) said (leaving him), 'Peace be upon you. I will ask protection for you from my Lord. He is indeed gracious to me. 'I shall keep away from you and from that which you call upon besides Allâh. I will pray to my Lord. I hope that in praying to my Lord I shall not be disappointed.' So he (- Abraham) kept away from them and from that which they worshipped besides Allâh. We bestowed on him Isaac and Jacob. We made each one (of them) a Prophet." (Maryam: 41-49)

We say: These verses clarified the story of Abraham with his father and his people, and establishing the argument against them for the invalidity of what they worship besides God.

As the verses of Ibrahim's dialogue with the king were mentioned regarding the divinity and oneness of his Lord, God Almighty said in Surat Al-Baqarah: "Have you not considered (the case of) him (- Nimrod, the then ruler of Babylon) who controverted with Abraham concerning his Lord, because Allâh had given him kingdom? When Abraham said, 'My Lord is He Who fertilises (the earth) and causes desolation.' He (- Nimrod) replied, 'I do bring about fertility and cause desolation.' Abraham said, 'Allâh surely makes the sun rise from the east, so you should make it rise from the west.' Thereupon the one who had rejected the faith (- Nimrod) was completely confounded. Indeed, Allâh does not guide the unjust people." (Al-Baqarah: 258)

The verses that came in Surat Al-An'am clarified to them the invalidity of their worship of the planets, the moon and the sun, and made it clear to them that if they were gods, they would not be absent from their creatures to take care of them.

As for the verses in Surat Al-Anbiya', it was made clear to them that these idols are not gods, as evidenced by the fact that they do not defend themselves, as he only broke them to them, and when they asked him in front of the large crowd of his people: "(When he was brought) they said, 'O Abraham! is it you who did this to our gods?'" (Al-Anbiya': 62) He answered them with sarcasm and mockery, reprimanding them: "(Abraham) said, 'Well, of course, someone has done it. Here is their chief (idol which witnessed all this). So better ask (him and) them, if they can speak.'" (Al-Anbiya': 63) And this is to establish the argument against them that these idols are not gods, because if they were gods, they would have spoken and would have defended themselves. ; This is what happens to many people, which is the blind fanaticism of the religion of the fathers "They said, (among themselves,) 'Burn him and help your gods if (at all) you would do (anything against Abraham).'" (Al-Anbiya': 68) So they wanted to plot against him, so they said: Burn him with severity and cruelty, and help your gods by burning him. God saved him from their plot, so he made the fire cool and peaceful, without harm to Abraham, and ordered him after he survived to migrate to the land that he blessed for all his creation for the abundance of good in it, and the moderation of its weather, and sent him to its people included many of its messengers to guide them to the path of truth.

Abraham's migration to Palestine was to invite her people to worship God, and Lot was with him, who had believed in him, and he lived in Palestine honorable there, he and his wife Sarah, and later married Mrs. Hagar, and Sarah was sterile and did not give birth, so he gave birth first from his wife Hagar a son named Ismail.

And God commanded him, after the birth of her son, Hagar, Ismail, to move them to Mecca Al-Mukarramah, near the Grand Mosque, which was the first mosque built on the face of the earth. It had no crops, so he responded to the command of God and moved with it and his only son to Mecca, and that was the first test that would befall him, and he said to his Lord: "Our Lord, I have settled some of my offspring in a barren valley near Your Holy House; our Lord, in order that they establish the prayer. Make the hearts of people yearn towards them, and provide them with fruits, in order that they are thankful." (Ibrahim: 37) Then he returned to Palestine.

What indicates that the Grand Mosque is the first mosque built on the face of the earth for the worship of God is His saying, Blessed and Exalted be He, in Surat Al Imran: "Verily, the first House founded for the good of mankind is the one at Bakkah (- the valley of Makkah). (It is the House) full of blessings and a means of guidance for all the peoples." (Al Imran: 96) As Imam al-Bukhari and Muslim narrated on the authority of Abu Dhar al-Ghafari, may God be pleased with him, he said: I asked the Messenger of God, may God bless him and grant him peace, about the first mosque that was built on earth, and he said: The Sacred Mosque. I said: Then which? He said: Al-Aqsa Mosque. I said: How much is between them? He said: Forty years.

The Sacred Mosque was built by Adam, peace be upon him, as Imam al-Qurtubi narrated in his interpretation, on the authority of Abd al-Razzaq, on the authority of Ibn Surayj, on the authority of Ataa, Ibn al-Musayyab, and others, that God Almighty revealed to Adam: If I descend, build for me a house and then surround it as I saw the angels surround my throne who in the sky. And he said: Al-Mawardi mentioned on the authority of Ata on the authority of

Ibn Abbas who said: When Adam was descended from Paradise to the earth, he said to him: O Adam, go and build for me a house and walk around it, and remember me with Him as I saw the angels doing around the throne.¹⁸

The hadith narrated by Al-Bukhari and Muslim on the authority of Abu Dharr indicates that Al-Aqsa Mosque was built forty years after the Sacred Mosque, which Adam, peace be upon him, built, so Adam built the two mosques, the Sacred Mosque and Al-Aqsa Mosque.

Therefore, God commanded Abraham to move his wife, Hajar and her son, to Mecca near the Grand Mosque, which was the first built by Adam, peace be upon him, to renew it later, which is what happened.

After Ismail grew up, Ibrahim came from Palestine, and he and Ismail renewed the construction of the Grand Mosque, as stated in Surat Al-Baqarah: "And when Abraham raised the foundations of the House and Ismâ'il (with him, and they were praying), `Our Lord! accept (this service) from us, You, indeed, You are the All-Hearing, the All-Knowing. `Our Lord! make us both submissive servants to You (alone), and (raise) from our progeny a community (preaching virtue and) submissive to You, and show us our ways of worship and turn to us with mercy, for only You are the Oft-Returning (with compassion), the Ever Merciful. `Our Lord! do raise among them a great Messenger from among themselves, who may recite to them Your Messages and teach them the Book and Wisdom, and may purify them. You, indeed, You are the All-Mighty, the All-Wise.'" (Al-Baqarah: 127-129)

Meaning: And when Ibrahim and his son Ismail raised the foundations of the Kaaba and they prayed to God by saying: Our Lord, our Creator and our Creator, accept from us this pure deed for your sake, for you are the Hearer of our supplications, the Knowing of the sincerity of our intentions. And teach us the way we worship You in Your Sacred House and its surroundings, and repent to us if we forget or err. You are very much accepting of the repentance of Your servants, who forgive them by Your grace and mercy, our Lord, and send among our offspring a Messenger from among them who recites to them Your verses, and teaches them what You reveal to Him of the Book and useful knowledge and knowledge of the truth and the truth. In matters and things, and purify them from the reprehensible morals, you are the dominant, the omnipotent, the wise in what we do, what you command and what you forbid.

And God answered their supplication, so He sent among them Muhammad, may God's prayers be upon him, as he is from the offspring of Abraham and Ismail. God sent him to teach the offspring of Abraham and Ismail the Book, which is the Noble Qur'an, and teach them beneficial knowledge in their world and the hereafter, and purify them from idolatry and reprehensible morals, and God Almighty said in his right: "And you possess outstandingly high standard of moral (excellence)." (Al-Qalam: 4) The Kaaba was built on the foundations that Adam built upon, after God made it clear to Abraham, peace be upon him, as stated in the Almighty's saying: "And (recall the time) when We assigned to Abraham the site of the

¹⁸ Interpretation of Al-Qurtubi, vol. 2, p. 120-121 in his interpretation of verse 127 of Al-Baqarah, which is the saying of the Most High: "And when Abraham raised the foundations of the House and Ismâ'il (with him, and they were praying), `Our Lord! accept (this service) from us, You, indeed, You are the All-Hearing, the All-Knowing." Edition of the Arab Book House for Printing and Publishing, 1387 A.H.-1967 A.D.

(Holy) House” (Al-Hajj: 26) That is, He showed him the location of the house that Adam, peace be upon him, built in order to build on its foundations.

Al-Suddi said: When God commanded him to build the Kaaba, he did not see where to build, so God sent a raging wind, so I swept to him what was around the Kaaba, and about the first foundation on which the house was built - Tafsir al-Tabari vol. 17, p. 97, as mentioned by al-Qurtubi in his interpretation of this verse, c. .

And he built it on the same foundations that Adam built upon, as indicated by His saying, Blessed and Exalted be He, in the verse before the previous one: __ i.e. lifting the foundations on which Adam was built.

Just as Ibrahim renewed the construction of the Kaaba that Adam built, Abraham renewed the construction of the Al-Aqsa Mosque, which Adam, peace be upon him, often built, so the two places were the Sacred Mosque and Al-Aqsa Mosque, the holiest places on earth.

This is an indication that the Al-Aqsa Mosque was built thousands of years before the construction of the Temple to worship God, as Adam, peace be upon him, built it, and rebuilt it at the hands of Abraham and other prophets and believers, and the Jews have no right in it as they claim.

The Messenger of God was taken from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, so that God made clear to the two Muslims the sanctity of Al-Aqsa Mosque, and the bonds between them that are closely interconnected and cohesive.

Therefore, the first work that Omar Ibn Al-Khattab, may God be pleased with him, did after the conquest of Jerusalem, was to rebuild Al-Aqsa Mosque after it had been demolished and the Christians made it a dumping ground for their waste, to vex the Jews who used to take it as a Qibla for them.

Explaining their holiness, God said: “Glory be to Him Who carried His servant by night from the Holy Mosque (at Makkah) to the Distant Mosque (at Jerusalem), the precincts of which (too) We have blessed, that We might show him some of Our signs. Infact, He alone is the All-Hearing, the All-Seeing.” (Al-Isra: 1)

And God tested Abraham again after he tested him the first time, when he commanded him to put his only son Ismail with his mother, Hajar, in an empty area in Mecca, in order to show people the strength of his faith in his response to the commands of his Lord. As he insisted that he slaughter it, God mentioned that and made it clear and showed the flexibility of his son Ismail's position on this difficult test in Surat As-Saffat: "Now, when that (son, Ismâ'il) was (old enough) to work along with him, (his father, Abraham) said, 'My dear son! I have seen in a dream that I sacrifice you. So consider (it and tell me) what you think (of it).'

Ismâ'il). And We left behind him (- Abraham) among the succeeding generations (the noble salutation to invoke blessings upon him). 'Peace be upon Abraham!' Thus indeed do We reward those who perform excellent deeds. Surely, he was (one) of Our believing servants." (Al-Saffat: 102-111)

And after God saw that he had passed the second test, which was his response to his command to slaughter his son Ismail, God gave him the good news of a second son, Isaac, peace be upon him, from his wife Sarah. He said after the previous verse: "And We gave him (also) the good tidings of (the birth of) Isaac, a Prophet (and who is) one of the righteous. And We bestowed (Our) blessings on him (- Ismâ'il) and on Isaac. And among the progeny of both there are (some persons) who perform excellent deeds and (also some) who are clearly unjust to themselves." (Al-Saffat: 112-113)

His wife, Sarah, was barren, did not give birth, and was very old, so she was amazed at this good news.

God told in the Qur'an Sarah's position when God told Abraham that he would have a son named Isaac. He said: "(When they did not eat) he felt afraid of them. They said, 'Have no fear.' And they proclaimed to him the good news of (the birth of) a son who would be blessed with knowledge. Then his wife came to him extremely embarrassed. She smote her forehead and said, '(I am but) an old woman then barren, how (can I ever be able to give birth to a child?). They said, 'Even so has your Lord said.' Surely, He is the All-Wise, the All-Knowing." (Az-Zariyat: 28-30)

As mentioned in Surat Hud: "And his wife was standing (nearby) and she too was inspired with awe. So we gave her good tidings of (the birth of) Isaac and after Isaac of (his son) Jacob. She said, 'O wonder for me! Shall I bear a child while I am a very old woman and this husband of mine (also) a very old man? This is a wonderful thing indeed!'" (Hud: 71-72)

We say: The previous verses mentioned the story of Abraham with his people, then his emigration to Palestine and his residence there, and that God first provided him with Ismael from his wife Hagar, and provided him after he grew old and grew up from his barren old wife Sarah, Isaac, and that God tested him with his son and the smallness of his liver, who was alone twice:

The first time: when he commanded him to live with his mother in an uncultivated valley near the Sacred House in Makkah, so he responded to the command of his Lord and left him alone with his mother.

And the second time: when he ordered him to slaughter him, and he and his son Ismail surrendered to the command of God, and when they were carrying out what God commanded, God ransomed him with a great slaughter, and that was a ram of lamb.

The Qur'an refers to these two tests by saying: "(Recall) when his Lord put Abraham to test with certain commandments, so he carried them out. (God) said, 'Verily, I will make you an Imâm (- a religious leader) for the good of the people.' (Abraham) said (inquiringly), 'And from among my progeny (too, do You promise to raise leaders)?' (God) said, '(Yes, but) My (this) covenant does not embrace the wrongdoers.'" (Al-Baqarah: 124)

What is meant by “put Abraham to test” to test him and test him to show people the sincerity of his faith and his certainty in God.

What is meant by “certain commandments” is commands and prohibitions, from which his infant son Ismail and his mother were placed in the desert alone in Mecca near the Grand Mosque, where no one lived there, the Grand Mosque had been demolished and its traces did not appear.

Including his command to slaughter his only son, Ismael, and his saying “he carried them out” meaning: he did what he was ordered to do in the most complete manner.

God mentioned the second trial and Abraham’s response to what God commanded him: "We called out to him (saying), `O Abraham! `You have already fulfilled the vision.' That is how We reward those who perform excellent deeds. That was obviously a disciplinary test (crowned with a mighty reward,)" (Al-Saffat: 104-106)

That is, this trial that we afflicted with Abraham and his son is the affliction that demonstrated the essence of his faith and certainty in the Lord of the worlds.

And after his success in responding to the command of God in these two matters, God chose him as an imam for people to follow and imitate him, so Abraham asked his Lord to make of his offspring imams as well, and he replied that this would not reach him the unjust among them, and indicated that he would be from his offspring the righteous and the ungodly.

The Jews claimed that the one with whom God tested him and commanded him to slaughter was Isaac, and they quoted as evidence in the twenty-second chapter of Genesis that God said to him: “ And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and

Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." (Genesis 12: 1-13)

It is known that Isaac was never the only son of Abraham, for the only son was Ishmael, and he is about fifteen years older than Isaac, when he first had Ismael, and Abraham was eighty-six years old, and when he was blessed with Isaac, he was a hundred years old, as stated in In the Torah, they deleted the name of Ismail and signed Isaac in its place, but they did not understand to delete the phrase "Your son is your only son" which was repeated twice after that in the same chapter, so that God would show their lies.

They also accused Abraham that when he wanted to slaughter his son, he lied twice, and deceived his son. In this chapter, it was mentioned that he said to the two boys who went out with him when he wanted to slaughter his son: "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." (Genesis 22:5) And after he went with his son with firewood with a fire and a knife in his hand, his son asked him "My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?" (Genesis 22:7) So he lied and deceived him, and said to him: "My son, God will provide himself a lamb for a burnt offering" (Genesis 22:8)

What also indicates that the sacrifice was Ishmael is the saying of the Blessed and Most High: "And his wife was standing (nearby) and she too was inspired with awe. So we gave her good tidings of (the birth of) Isaac and after Isaac of (his son) Jacob." (Hud: 71)

So how does the good news about Isaac happen that he will be born to Isaac Jacob, and then he is ordered to slaughter Isaac when he is young before Jacob is born to him?! This is logically impossible, because it contradicts the foregoing announcement that he will be born to Isaac Jacob.

God described Abraham, peace be upon him, as one of the doers of good, and that he was one of the righteous servants of God, and that God chose him as an imam for all people (both Arabs and non-Arabs) to follow, because of the sincerity of his faith and the strength of his belief in God and his obedience to Him.

Including Allah's saying: "Surely, Abraham was gentle, tender-hearted and oft-returning (to Us)." (Hud: 75) That is, Abraham was not in a hurry to seek revenge on those who offended him, and he groaned a lot for fear of God and fear of people, referring to God in all his affairs.

And His saying: "The truth of the matter is that Abraham was a paragon of virtue; obedient to Allâh, upright, and he was not of the polytheists, highly thankful for His favours. He chose him and guided him on to the exact right path. And We granted him great success (and all comforts) of this life, and in the Hereafter he is most surely among the righteous." (An-Nahl: 120-122), and His saying, Blessed and Exalted be He, on the authority of Abraham that he was a nation, i.e., that he was a collection of virtues that, if distributed, would have sufficed a whole nation, and that is why God loved him with pure love, which is what is indicated by the Almighty's saying: "Allah (Himself) chose Abraham for friend." (An-Nisa': 125)

And when Ibrahim and Ismail raised the foundations of the Kaaba and completed its construction, God commanded him to invite people to make a pilgrimage to it. The Almighty

said: “(Prophet!) call on people to make the Pilgrimage, they will come to you on foot and riding on all sorts of lean and fast (means of transport), coming from every distant deep highway (and mount track). So that they (- the Pilgrims) may witness benefits (that lay therein) for them, and that (at the time of making a sacrifice) on days prescribed they may mention the name of Allâh over the beasts of the family of cattle He has given them. (When you have sacrificed the animal) then eat from this, (flesh of the animal thus sacrificed), yourselves and (also) feed the poor distressed one and the needy (on that).” (Al-Hajj: 27-28)

Abraham called out while he was in Mecca, informing the people that God enjoined upon them the pilgrimage to this House, so the people responded to his call that God commanded him from that time, and that is why the Arabs used to pilgrimage to him before Islam since the era of Abraham and Ismail, peace be upon them, as God entrusted to Abraham and Ishmael that He preserves the house with a proper maintenance, and to prepare it in a good manner for those who come to it from among the pilgrims and the devotees, i.e. those residing in it and those who pray. God Almighty said: “We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).” (Al-Baqarah: 125) Abraham asked God to make the town that will be established around the house a safe town, and to provide its people with the fruits and bounties of the earth, those who believed in God and the Last Day, so God Almighty answered his supplication “And when Abraham said (praying), ‘My Lord! make this (Makkah) a city of peace and provide its inhabitants, such of them who believe in Allâh and the Last Day, with fruits.’ (God) said, ‘And on him too who disbelieves I will bestow favours for a little while, then I will drive him to the punishment of the Fire. What an evil end!’” (Al-Baqarah: 126)

We say: This is the fragrant biography of Abraham, peace be upon him, since he was in Iraq, and his biography in Palestine, and his biography in Makkah, where he used to travel between Palestine and Makkah, so God commanded people to follow him in saying: “And who will show aversion to Abraham's creed except he who has befooled himself. We did make him Our chosen one in this world, and surely he, in the Hereafter will surely be (counted) among the righteous. When his Lord said to him, ‘Submit,’ he said, ‘I have already submitted to the Lord of the worlds.’ The same (faith) did Abraham enjoin upon his sons and (so did) Jacob (saying), ‘My sons! surely, Allâh has chosen for you this faith. See that when you die you are in a state of complete submission (according to His will).’” (Al-Baqarah: 130-132) As God described His Messenger, Muhammad, PBUH, that he follows his path, by saying, the Most High “And who is better in faith than one who submits his whole attention to Allâh and he is a doer of good to others and follows the religion of Abraham, the upright? And Allâh had taken Abraham for a special friend.” (Al-Nisa’: 125)

The second requirement

The history of Abraham, his immigration and residence in Palestine

As mentioned in the Bible for Jews and Christians

As for the history of Abraham, peace be upon him, in Palestine, which was mentioned in the Bible of the Jews and Christians, he mentions the history of Abraham at the end of the eleventh chapter of Genesis, which is one of the books of the Torah and one of the books of the Old Testament of the Bible among the Christians,

It stated: "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran." (Genesis 11: 31-32)

And it came in the beginning of the twelfth chapter, which is the chapter that came immediately after it: "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan ..." (Genesis 12: 1-5)

We say: Here is a contradiction between what came at the end of the eleventh chapter and what came immediately after it in the twelfth chapter of this book.

What came in the eleventh chapter mentions that Abraham's father was the one who took his family and migrated with them from the city of Ur to the land of Canaan, and that he went from Ur and settled in Haran on his way to the land of Canaan, but he remained in Haran until he died.

What appears in this chapter is that Abraham was in agreement with his father Terah and moved by his command, and therefore he emigrated with him from Ur to the land of Canaan, and when Terah died in Haran, he continued his journey with his wife, and with his nephew Lot, to the land of Canaan.

This contradicts and contradicts what came immediately after it in the twelfth chapter, which is that Abraham left his country by order of God, and his father did not go out with him, which is what was indicated in it "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Genesis 12: 1)

It also contradicts what was mentioned in the Qur'an in several matters:

First: With regard to this matter, it was mentioned in the Qur'an that he came out by an order from God, as it came in the twelfth chapter, and that he came out after he was saved from the plots of his people who wanted to burn him after he broke their idols, and after they refused to believe in God, the Creator of the heavens and the earth, God Almighty said That

is in Surah Al-Anbiya: "And We gave Abraham his rectitude (befitting his station as a Prophet of God) before (this). We knew him fully well (for his personal qualities). (Recall the time) when he said to his sire and his people, 'What (good) are these images to which you sit down to worship with so much devotion?' They said, 'We found our fathers worshipping them.' He said, 'Surely, you yourselves and your fathers have been plainly mistaken.' They said, 'Is it (really) the truth that you have brought us or are you of those playing a joke (on us)?' (Abraham) said, '(I am playing no jokes on you.) Your (true) Lord is the Lord of the heavens and the earth, Who originated them; and I am of those who bear witness to (the truth of) this before you.' And, by Allâh, I will indeed plan a stern plan against your idols after you have left turning your backs.' So he smashed them all into pieces, except their chief (idol), that they might return to it (for inquiry as he planned). (When they saw their idols broken,) they said, 'Who has done this to our gods? He (who has done this) must be of the wrong-doers indeed.' Some (of the people) said, 'We heard a young man speaking (ill) of them, he is called Abraham.' They said, 'Then bring him before the eyes of the people so that they may bear witness (against him).' (When he was brought) they said, 'O Abraham! is it you who did this to our gods?' (Abraham) said, 'Well, of course, someone has done it. Here is their chief (idol which witnessed all this). So better ask (him and) them, if they can speak.' Then they turned to their leaders and to one another and said, 'You, yourselves are surely in the wrong.' Then they were made to hang down their heads (in shame and said to Abraham), 'Indeed, you know very well that these (idols) do not speak.' (Abraham) said, 'Do you then worship, apart from Allâh, the things which can do no good to you, (who are their worshippers), nor can do harm to (those of) you (who are their destroyers). Shame on you and on the things you worship apart from Allâh! Will you not then make use of (your) understanding?' They said, (among themselves,) 'Burn him and help your gods if (at all) you would do (anything against Abraham).' We said, 'O fire, be you a means of coolness and safety for Abraham.' They intended a mistreatment of him, but We made them the worst losers (and they could not carry out their evil design of burning him). And We delivered him and Lot (as well and brought them) towards the land (of Can`ân) which We had blessed for the peoples." (Al-Anbya': 51-71)

The second matter: that he did not agree with his father and acted according to his command as is apparent in these verses.

The third matter: He called his people and his father to believe in God and they did not respond to his call, so they wanted to burn him, and when they put him in the fire, God saved him from them.

Lot went out with him to the Holy Land and his father did not go out with him. Rather, it was mentioned in the Qur'an that his father asked him to desert him, and that if he did not desist from his supplication, he would stone him. The Almighty said, mentioning his father's position on his call when he called him to worship God, and his desertion of his father, and what he used to worship And his people besides God: "(Thereupon Abraham's uncle) replied, 'Do you dare to be averse to my gods, O Abraham? If you do not give up, I shall certainly cut off all relations with you. You had better leave me alone for a time.' (Abraham) said (leaving him), 'Peace be upon you. I will ask protection for you from my Lord. He is indeed gracious to me. 'I shall keep away from you and from that which you call upon besides Allâh. I will pray to my Lord. I hope that in praying to my Lord I shall not be disappointed.' So he (- Abraham) kept away from them and from that which they worshipped besides Allâh. We bestowed on him Isaac and Jacob. We made each one (of them) a Prophet." (Maryam: 41-49)

Abraham, peace be upon him, was covetous of his father's faith, so he asked forgiveness for him, but his father insisted on his unbelief, so Abraham separated him and left him.

Fourth: It was also mentioned in the eleventh chapter that his father's name was "Terah" and it was mentioned in the Holy Qur'an that his father's name was "Azar" and not "Terah." God said in Surat Al-An'am: "(Recall the time) when Abraham said to his sire, âzar, 'Do you worship idols as gods? Surely, I see you and your people (steeped) in clear error.'" (Al-an'am: 74)

Fifth: It was mentioned in the eleventh chapter of the Book of Genesis that Abraham's age when he was an emigrant to the land of Canaan was seventy-five years. Did this to our gods? "Some (of the people) said, 'We heard a young man speaking (ill) of them, he is called Abraham.'" (Al-Anbiya': 60) A boy is someone who is in the prime of his life, not an old man of seventy-five years.

From the foregoing, it becomes clear to every fair researcher that what was mentioned in the Qur'an is correct, because it was transmitted frequently, contrary to what was stated in the Old Testament, that it differed in it, and it has no continuous support, and that is for our master Ibrahim, peace be upon him.

In summary: Abraham, peace be upon him, was a messenger from his Lord, so he called his father and his people to worship God, and he established upon them the argument after the argument, and his last covenant with them after he despaired of their faith was that he broke their idols, so they wanted to burn him, so God saved him from their plot, and ordered him to migrate to the blessed land. Palestine, to spread the call of his Lord after he despaired of their faith, as his father had threatened him to stone him, and also ordered him to stay away from him, God Almighty said, mentioning his salvation and his move to the Holy Land after mentioning the position of his father and his people towards him: " And We delivered him and Lot (as well and brought them) towards the land (of Can`ân) which We had blessed for the peoples." (Al-Anbiya': 71) God described the land to which Abraham and Lot migrated, which is Palestine, before they migrated to it, as a blessed land and the blessing in it is sensual and spiritual.

God blessed it from the time of Adam, peace be upon him, when Adam built the Al-Aqsa Mosque in it forty years after he built the Kaaba in Mecca, as was proven in the authentic hadith narrated by Al-Bukhari and Muslim on the authority of Abu Dhar Al-Ghafari. Many of the prophets before and after Abraham's migration to it, and from the prophets who were born in it after Abraham's migration: Isaac, Jacob, Zakaria, Yahya, Jesus, peace be upon them, and other prophets and righteous servants of God who established the worship of God in it, as the Messenger of God Muhammad was taken to it, as He blessed it with good weather in summer and winter, and the abundance of bounties that its land produces most of the days of the year, due to its different terrain.

Then it came in the twelfth chapter after that: "And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And Abram journeyed, going on still toward the south. And there was a famine in the

land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had." (Genesis 12: 6-20).

The fourth topic

History of Isaac and Jacob, peace be upon them, in Palestine

The first requirement

The history of Isaac and Jacob as mentioned in the Bible

For Jews and Christians

In the eighteenth chapter of the Book of Genesis, God appeared to Abraham with two angels in the form of three men, and they ate butter, milk, and veal with him, and told him that Sarah would have a son. He said: No, but I laughed!! "And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh." (Genesis 18: 1-5)

We say: What is striking is the contradiction between the eighteenth and seventeenth chapters regarding Abraham's preaching of Isaac.

It was stated in the seventeenth chapter that the Lord transfigured to Abraham alone and gave him good tidings of Isaac while he was alone with no one with him, and promised to give him the promised land for him and his descendants forever and made circumcision a sign of that promise.

While it was mentioned in the eighteenth chapter that God gave Abraham this good news when God was standing with two angels and asked them to sit and eat, so they responded to his request, so he presented them with a roasted calf, and the Lord ate with the two angels!!

They asked Abraham about Sarah, and he said: Here she is in the tent, and when they told her that she would give birth, she laughed denouncing it, and when the Lord asked her: Why did she laugh? She denied that, and the Lord told her, in disbelief: She even laughed!!

There is also another contradiction. It was mentioned in the seventeenth chapter that Abraham laughed, while it was mentioned in the eighteenth chapter that Sarah laughed by exclusion and denial.

The question here is: Which of them laughed in exclusion and condemnation?!!

Although the eighteenth chapter contradicts the seventeenth chapter, in this chapter God is described as ignorant, as he asks about her and says: Where is Sarah your wife? He does not know that she is inside the tent, and that she has prepared the food for them that they ate, so is the Lord ignorant of her location and is compelled to ask about her?!

Does God, the Creator of the heavens and the earth, eat as people eat?!!

It is well-known that the person who eats wastes and dirt after eating, may God be exalted above that.

This is one of the evidences that were mentioned in the Qur'an to infer the humanity of Christ, peace be upon him, and his mother. God Almighty said: "The Messiah, son of Mary, was only a Messenger, all the Messengers have (like him) passed away before him, his mother was a highly truthful woman. They both used to eat food. See how We explain the arguments for their good, yet see, how they are turned away (from the truth)." (Al-Ma'idah: 75)

This verse made it clear to us that Mary and her son Jesus were in need of food and drink to preserve their lives, as well as the one who eats and drinks from which excreta comes out, and God does not need food and drink. So, reader, reflect on the condition of those who neglected these evidences that God explained to them and made clear, then meditate and think about how they turn away from them and do not think about them, so that they know that Christ and his mother were human beings and not gods as they claim.

In order to clarify the authenticity of the story of the annunciation of the birth of Isaac to Abraham and Sarah, and to clarify the errors, allegations and slanders that were reported against God, and against Abraham and Sarah in these two chapters of the Torah, God mentioned the reality of that in the Qur'an in Surat Al-Hijr and in Surat Hud, in order to show the truth in that.

God Almighty said in Surat Al-Hijr: "And (also) give them the important news about Abraham's guests. When they entered upon him and greeted him saying, 'Peace (be upon you)' he answered, 'We feel afraid of you.' They said, 'Have no fear, we give you good tidings of (the birth of) a son endowed with knowledge.' He (-Abraham) said, 'Do you give me the good tidings inspite of the fact that old age has come upon me. So on what (basis) are you giving (me this) good tidings.' They said, 'We give you good tidings on the basis of (the revelation of) truth; therefore do not be of the despairing ones (of the mercy of Allâh).' He said, 'And who despairs of the mercy of his Lord, but the erring ones?' He added, 'O you messengers! what is your real business then?' They said, 'We have been sent to (destroy) a guilty people. 'Excepting the followers of Lot (because they are not guilty). We shall invariably deliver them all. 'Excepting his wife, (of whom God says,) "We have decided that she (will not accompany those ordained to be delivered but) shall be really of those staying behind".'" (Al-Hijr: 51-60)

He said in Surat Hud about the same incident: "And certainly, Our messengers came to Abraham with good tidings. They said, '(We bid you) peace.' He said, 'Peace be (on

you too) always.' And he lost no time in bringing them a roasted calf. But when he saw that their hands did not extend to that (meal) he considered it strange on their part and apprehended evil from them. They said, 'Have no fear for we have been sent to the people of Lot.' And his wife was standing (nearby) and she too was inspired with awe. So we gave her good tidings of (the birth of) Isaac and after Isaac of (his son) Jacob. She said, 'O wonder for me! Shall I bear a child while I am a very old woman and this husband of mine (also) a very old man? This is a wonderful thing indeed!' They (- Our messengers) said, 'Do you marvel at the decree of Allâh? Members of this house! the mercy of Allâh and His blessings are upon you. Surely, He is the Lord of all praise, Owner of all glory.'" (Hud: 69-73)

God made it clear in these verses that those who came to Abraham in the image of men are angels, and God did not come to them with them as mentioned in the alleged Torah, and when Abraham came, peace be upon him, he did not know their true identity and thought that they were strangers traveling, so as soon as he greeted them and greeted them, he rushed He presented a roasted calf in front of them and invited them to eat it.

But they did not reach out to Him, because they are angels who neither eat nor drink.

And when Abraham, peace be upon him, saw their hands not reaching the food, he disapproved of them and he felt fear from them, and he thought that they wanted evil with him, because it is from the old customs - and in the present era among the Arabs - if the guest does not eat the food of the owner of the house, then he wants evil and evil.

At that, they told him that they were angels, and that God sent them to destroy the people of Lot for not responding to his call, and for committing the immorality of sexual intercourse with males but not with women.

His wife Sarah was standing, and she heard the good news of the destruction of the people of Lot, so she was happy and pleased and laughed, because she was wishing for their destruction due to their unbelief and sexual perversion. .

Sarah was surprised by this news, so she struck her face with her hands, as the Qur'an told us in Surat Al-Dharyat. The Almighty said: "Have you heard the news of the honoured guests of Abraham? Behold! they came to him and greeted him with peace, he said (in reply), '(On you be) peace.' (He thought) they were all strangers. And he went (quietly but) quickly to his household and brought a fatted calf (after getting it roasted for the guests). And he placed it before them. (Seeing their hesitation) he said, 'Will you not eat?' (When they did not eat) he felt afraid of them. They said, 'Have no fear.' And they proclaimed to him the good news of (the birth of) a son who would be blessed with knowledge. Then his wife came to him extremely embarrassed. She smote her forehead and said, '(I am but) an old woman then barren, how (can I ever be able to give birth to a child?) They said, 'Even so has your Lord said.' Surely, He is the All-Wise, the All-Knowing.'" (Al-Zariyat: 24-30)

That is, when Sarah heard the annunciation, she came screaming at the top of her voice and saying that she was a barren old woman, she had not given birth in her youth, so how can she give birth now?!! And her husband is an old man.

Sarah's question here and her wonder is not a matter of denial and denial because she is a believer in God, believing in His promise, but it is a result of the horror of the surprise.

It is strange and surprising that this is the command of God, and that it is not permissible for the believer to rule out the occurrence of something by the will of God, because he is effective in what he wants.

The one who reads and reflects on what was mentioned in the Qur'an as information from God about this incident, and what is reported in what is said to him that it is a holy book for the Jews and Christians, will find the difference between them, great or vast, with the existence of a contradiction between what was found in this book, and knows that what the Qur'an came with is Truth and honesty.

In the twenty-sixth chapter, it was mentioned that Isaac, peace be upon him, lied like his father and claimed that his wife was his sister, so that the Palestinian people would not kill him for the sake of his wife, accompanied by the text: "And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. And Isaac dwelt in Gerar: And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. And the man waxed great, and went forward, and grew until he became very great: For he had possession of flocks, and possession of herds" (Genesis 26: 1-14)

And it came in the Book of Genesis in the twenty-fifth chapter that Jacob competed with his brother Esau while they were in their mother's womb. Lentils, so that Jacob would be an heir to his father Isaac in prophecy and blessing: "and Isaac dwelt by the well Lahai-roi. Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah: These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that is

before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren. And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian. And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright." (Genesis 25: 11-34)

As it was mentioned in the twenty-seventh chapter, how Jacob and his mother deceived Isaac and stole from him the blessing and the birthright that was the right of his brother Esau: "And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said

unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion..." (Genesis 27: 1-40)

We say: With regard to this fabricated and fabricated story about Jacob and his mother Rebekah, and that they deceived Isaac, and before that Jacob won the birthright of his brother Esau in exchange for a bowl of lentils!! Then by cunning, deceit, and deception, Jacob and his mother were able to deceive Isaac, and take away Esau's right to inheritance and blessing, by having his mother clothed him in his brother's clothes and made them out of the skin of the two goats that he had slaughtered to feed his father as clothing to make Jacob believe his father was Esau right after the slaughter of the two goats!! Jacob's willingness to do the trick.

And that trick goes on Isaac, peace be upon him, and he says to Jacob, who lied to him and deceived him and his mother: And that trick goes on Isaac, peace be upon him, and he says

to Jacob, who lied to him and deceived him and his mother: "See, the smell of my son is as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." (Genesis 27: 27-29)

This indicates that everything in the house of Isaac is based on hypocrisy, deception, treachery and conflict: a boy whom his mother loves and is close to her heart, and another whose father loves him because he has game in his mouth!! The mother works with women's plots and subjugation for the benefit of her son who is close to her heart and wins.

There are questions on the minds of those who read this fabricated story:

Is it conceivable that Isaac did not distinguish between the voice of his son Jacob from the voice of his son Esau?!

Is it conceivable that Isaac did not differentiate between the hair of the two slaughtered sheep that Jacob wore from the hair of his son Esau?!

Wasn't the deceived father able to withdraw his blessing from those who forcibly and deceitfully raped her and give it to those who have it first??, especially since the father had resolved to bless Esau, so he asked him to prepare food for him from hunting to bless him before his death because Jacob obtained a blessing he did not deserve.

Why did he not curse Jacob when he discovered that he had deceived him, and took away the blessing from him and gave it to the one who deserved it, who was Esau?!

We say: This is the first chapter of Jacob's biography, which is Israel, to which the Children of Israel belong, and it includes the deception and deception that Rebekah plotted against her husband and son Esau, with the approval and implementation of her son Jacob, whom she loves!!

As for the second chapter; It was mentioned in the same chapter, in which he mentioned the story of Jacob's escape from his brother Esau, to his uncle Laban, who was living in Syria. It came in it: "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?" (Genesis 27: 41-46)

In chapter twenty-eight it says: "And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence

of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; And that Jacob obeyed his father and his mother, and was gone to Padan-aram; And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. And Jacob went out from Beer-sheba, and went toward Haran." (Genesis 28: 1-10)

In the next chapter, the twenty-ninth chapter, it says:

And when he arrived at Haran with his uncle, his uncle said to him: (You are my bone and my flesh), and he gave him his two daughters, Leah and Rachel, and he gave Leah his maid Zilpah, and Laban gave Rachel his daughter Bilhah his maidservant to her. And Jacob served with his uncle in return for the dowry of each of them for seven years, and he spent with him for twenty years, and he had eleven children while he was with his uncle Laban in the land of Haran in northern Syria. He did not return to live in Palestine until twenty years later.

It came in chapter thirty-one: "Then Jacob rose up, and set his sons and his wives upon camels; And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan. And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. And it was told Laban on the third day that Jacob was fled. And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered

into Rachel's tent. Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images. And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. And Laban called it Jegar-sahadutha: but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac. Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place. (Genesis 31: 17-55)

From the above it appears to us, as stated in this Torah, that Jacob deceived his uncle after he married his two daughters, stole his sheep, and returned to Palestine after twenty years he spent in northern Syria, and that his uncle, who lived with him for this period, worshiped idols!! Where it was mentioned in this book: "Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not." (Genesis 31: 34)

And it came in the thirty-second chapter that Jacob wrestled with God and defeated him, and God named him after that: Israel: "And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he

prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." (Genesis 32: 22-30)

The meaning of the word Israel is: Fight God, wrestle with God, or struggle with God and be victorious over Him. On the claim of the Children of Israel, as is apparent from this text.

And it came in the thirty-third chapter after that: He met his brother Esau and reconciled, and Esau was pleased with him and pardoned him and forgave him for what was done by him, and gave him

Jacob two hundred goats, twenty he goats, two hundred ewes, twenty rams, thirty lactating camels and their children, oxen, oxen and donkeys, and Esau returned to Seir, where his father and mother lived.

But Jacob did not go with him to meet his parents, where they were living, even though he had been away from them with his uncle for twenty years in Syria, as stated in the thirty-second chapter of Genesis: "And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel." (Genesis 33: 17-20)

And in the thirty-fourth chapter of the Book of Genesis, it came to the perpetration of a brutal massacre by the children of Jacob, who is Israel, under the eyes of Israel with the people of Shechem, the city of Nablus, after they had deceived its people, as they claim: "And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. And Hamor the father of Shechem went out unto Jacob to commune with him. And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife." (Genesis 34: 1-8)

And the sons of Jacob Shechem and Hamor answered his father cunningly, and spoke, because he had defiled Dinah their sister, and they said to them: We cannot do this thing, to give our sister to a man uncircumcised, because it is a disgrace to us. However, with this we enjoin you, if you become like us, every male will circumcise you, we will give you our daughters and we will take your daughters, and we will live with you and we will become one people.

So their words were good in the eyes of Hammour, and in the eyes of Shechem, the son of Hammour.

And the boy did not delay to do the matter, because he was pleased with Jacob's daughter. He was the most generous of all his father's house. So Hamor and his son Shechem came to the gate of their city, and he spoke to the people of their city, saying: These people are at peace with us, so let them live in the land and trade in it, and the land is wide in front of them. We take their daughters as wives for us and give them our daughters. We have circumcised every male as they are circumcised. Should not their livestock, their possessions, and all their livestock be ours? We only intend for them, so that they may dwell with us.

And Hamor and his son Shechem heard all those who came out of the city gate, and every male was circumcised. All out of the city gate.

And it came to pass on the third day, when they were sore, that the two sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword, and came upon the city with security, and killed every male, and killed Hamor and his son Shechem with the edge of the sword, and took Dinah from the house of Shechem and went out. Then the sons of Jacob came upon the slain, and plundered the city. Because they defiled their sister, their sheep, herds, donkeys, and everything in the city, and what was in the field they took, and they carried away and plundered all their wealth, all their children and women, and everything in the houses!!!

And Jacob said to Simeon and Levi: "Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. And they said, Should he deal with our sister as with an harlot?" (Genesis 34: 30-31)

We say: What he did to Uwe and Simeon, of astonishing treachery towards the people of an entire city, in killing all the males, capturing women and children and looting money and livestock, because of a romantic passion for one of them, especially after this person and his father, the head of the city, showed every willingness to avoid the matter and agreed to all condition; And they granted the intention of everything they asked for, and there is no doubt that recording this incident in the Bible is one of the factors that rooted the spirit from which this treachery was issued in the Children of Israel, and those who believe in the sanctity of this book, and made them do not hesitate to commit the same at every appropriate opportunity. .

And in the chapter that follows it, which is the thirty-fifth chapter, two amazing news came:

The first: Jacob's saying to his sons and to everyone who was with him: "ut away the strange gods that are among you, and be clean..." (Genesis 35: 2)

This indicates that some of his sons and some of his wives took their idols.

And the second: Reuben, Jacob's firstborn, slept with Bilhah, his father's concubine, and the mother of Dan and his two brothers, Naphtali, under Israel's hearing and sight. The same thing was repeated in it: the names of Jacob's sons and the names of their mothers.

As reported in this chapter, the news of Isaac's death and burial by his two sons Jacob and Esau, even though Esau had been displaced and lived in Mount Seir in the far southeast of Jordan! It stated: "And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." (Genesis 35: 1-4)

Then they left, and God's fear was for the cities that surrounded them, so they did not seek after the sons of Jacob, so Jacob came to Luz, which is in the land of Canaan, which is Beth-el, he and all the people who were with him. Al-Marana gave birth to Rahil and her birth was difficult. And when her birth was difficult, the midwife told her not to be afraid, because this is your son - that is, in addition to her son Youssef, and it was at the exit of herself because she died that she called his name Ibn Oni - and as for his father, Benjamin called him, Rahil died and was buried in the way of his bakeries, which is Bethlehem, Jacob erected a pillar on her grave, and it is still the tomb of Rahil to this day. Then Israel departed and pitched his tent behind Migdal Ader. And it came to pass, if Israel dwelt in that land, that Reuben went and lay with Bella, his father's concubine. (Genesis 35: 5-22)

It stated: "...Now the sons of Jacob were twelve: The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: The sons of Rachel; Joseph, and Benjamin: And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: And the sons of Zilpah, Leah's handmaid; Gad, and Asher..." (Genesis 35: 22-26)

These are the sons of Jacob who were born to him in Paddan Aram, that is, the sons of Jacob, from whom the children of Israel branched off. They were not born in Palestine, but were born in Syria in the land of Haran, when Jacob was living with his uncle Laban bin Nahor. Except for Benjamin, Joseph's brother, he was born in Palestine.

And Jacob came to Isaac his father to Mamre, the village of Arba, which is Hebron, where Abraham and Isaac sojourned, and the days of Isaac were a hundred and eighty years. : 22-29.

From the above it appears to us that Jacob did not see his father and his father did not see him since he betrayed him and stole the blessing from him, and betrayed his brother Esau and fled to his uncle in Syria and lived with him for twenty years, then returned homeless in Palestine for fear of his brother Esau to take revenge on him until the death of his father.

As for the story of Joseph and his brothers in the Torah and their plot against him and their father Jacob:

It was mentioned in nine chapters of the book of Genesis. This story was mentioned after it was mentioned that Jacob and his father Isaac were living strangers in the land of Canaan, which is Palestine, meaning that Palestine was not their homeland, but it was the homeland of the Arab Canaanites.

It came in the beginning of the thirty-seventh chapter:” And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren,

and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." (Genesis 27: 1-36)

And it came in the thirty-eighth chapter: In it Judah, son of Jacob, committed adultery with the wife of his deceased son, Er, whose name was Tamar, and two sons came from him, so one of them was called Perez, and the second was called "Zerah". These two sons who were born through fornication and their offspring are from the offspring of the Children of Israel!!

And it came in the thirty-ninth chapter that after the eunuch of Pharaoh, the chief of the police, had bought Joseph, and put him in his house, and gave into his hand all that he had.

It came in this chapter: "And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out." (Genesis 39: 6-18)

And it came in the fortieth chapter that he entered with him the chief butler of the king and his chief of his baker, and each of them dreamed of a dream and Joseph interpreted it for them. Pharaoh even forgot him after he got out of prison.

As stated in the forty-first chapter, the story of the dream of the King of Egypt: "And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river,

ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.” (Genesis 41: 1-8)

After that, the chief butler spoke with Pharaoh and told him the story of their dream, he and the chief baker, and Joseph's interpretation of their dream, and that what he had been told happened happened. After that, Pharaoh sent and called Joseph, and Pharaoh told Joseph the dream that he saw, and Joseph said to Pharaoh: “The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

It was stated in this chapter: ”The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. “ (Genesis 41: 25-45)

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.” (Genesis 41: 55-75)

In the forty-second chapter of Genesis it says: “And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies: We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles

of money, they were afraid. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave." (Genesis 42: 6-38)

In chapter forty-three it is stated that That when they had finished eating the wheat they had brought from Egypt, their father allowed them to go to Egypt, and to take their brother Benjamin with them, and to take a gift with them. And they went down to Egypt and stood in front of Joseph, and when Joseph saw Benjamin with them, he told the one who was in charge of his house to honor them by sacrificing for them, and he brought out Simeon to them, and when Joseph came to the house, they brought him the gift and prostrated to him to the ground, so he asked about their safety and the safety of their father. "And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there."

Then it came in the forty-fourth chapter: "And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?" (Genesis 44: 1-4) He accused them of stealing the bowl with which Joseph drank, so he searched, starting with the old, until he reached the youngest. They found the bowl in Benjamin's justice, and Judah and his brothers returned to Joseph, and they all fell before Joseph on the ground and said:" we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father." (Genesis 44: 16-17)

Then Judas came to him. He told him what happened between them and him, and then what happened between them and their father. Then he said: "Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father." (Genesis 44: 30-34)

In the forty-fifth chapter it says:” Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.” (Genesis 45: 1-8)

After that, Jacob, who is Israel, and all his descendants left, and took their livestock and their possessions that they had acquired in the land of Canaan, and came to Egypt. (see Genesis 46: 1-7)

We say what we mentioned and explained in this section about the history of Isaac, Israel and his sons, which is the first period that Israel and his sons lived in Palestine as mentioned in the Book of Genesis, and it is the first book of the books of the Torah, which is considered a holy book revealed by God to the Jews and Christians as well, and they claim that it is the Torah that It was revealed to Moses, peace be upon him.