

Prophet Musa (as)

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In Islam, Moses, son of Amram', is an important prophet and messenger of God and is the most frequently mentioned individual in the Qur'an, with his name being mentioned 136 times and his life being narrated and recounted more than that of any other prophet.

According to the Qur'an, Musa was born to an Israelite family. In his childhood, he is put in a basket which flows upon the river Nile, and eventually Musa is discovered by Pharaoh's (Fir'awn) wife Asia, who makes Musa her adopted son. After reaching adulthood, Musa then resides in Midian, before departing for Egypt again to threaten the Pharaoh. During his prophethood, Musa is said to have performed numerous miracles, and is also reported to have personally talked to God, which is why he is called, 'Kalim Allah.' The prophet's most popular miracle is him dividing the sea, with a miraculous stick. Apart from the Qur'an, Musa is also described and praised in the hadith literature as well.

After Pharaoh's death, Musa and his followers travelled towards Jerusalem, where the prophet eventually dies. In Islamic tradition, he is believed to have been buried at Nabi Musa, and eventually raised towards the heavens. Afterwards, he is reported to have met Muhammad in the seven heavens following the latter's ascension from Jerusalem during the Night Journey ('Isra' Mi'raj). During the journey, Musa is said to have repeatedly sent Muhammad back, and request a reduction in the number of required daily prayers, originally believed to be fifty, until only the five obligatory prayers remained.

Musa is viewed as a very important figure in Islam. According to Islamic theology, every Muslim must have faith in all prophet's and messengers of God, which include Musa and his brother Haroon. The life of Musa is generally seen as a spiritual parallel to the life of Muhammad, and Muslims consider many aspects of the two individuals' lives to be shared. Islamic literature also describes a parallel relation between their people and the incidents that occur in their lifetime; the exodus of the Israelite's from ancient Egypt is considered to be similar in nature to the migration of Muhammad and his followers from Mecca to Medina as both events unfolded in the face of persecution - of the Israelites by the ancient Egyptians, and of the early Muslims by the Meccans, respectively. His revelations, such as the Ten Commandments, which form part of the Torah and are central to the Abrahamic religions of Judaism. Consequently, Jews and those who call themselves Christians are designated as "People of the Book" for Muslims. Musa is further revered in Islamic literature, which expands upon the incidents of his life and the miracles attributed to him in the Qur'an and hadiths, such as his direct conversations with God.

Childhood

Musa was born into a family of Israelites living in Egypt. Of his family, his father 'Imran, corresponds to the Amram of the Hebrew Bible, traditional genealogies name Levi as his ancestor. Musa was born in a time when the ruling Pharaoh had enslaved the Israelites after the time of prophet Yusuf ([Joseph](#)). At the time of Musa's birth, the Pharaoh has a dream in which he sees fire coming from the city of Jerusalem, which burns everything in his kingdom except the land of the Israelites. When the Pharaoh is informed that

one of the Israelite's male children would grow up to overthrow him, Pharaoh orders the killing of all new born Israelite males in order to prevent the prediction from occurring. Experts of economics in Pharaoh's court advise him that killing the male infants of the Israelites would result in a loss of manpower. Therefore, they suggest that male infants should be killed in one year, but spared the next. Musa's brother, Haroon, was born in the year when infants were spared, while Musa was born in the year when infants were to be killed.

On the Nile

Asia (**Pharaoh's wife**) and her servants, having finished bathing, find baby Musa in the Nile. Their clothes hang in the trees while the river waves and crests are done in the Chinese style. Illustration from the Persian Jami' al-tawarikh. Jochebed, Musa's mother, suckles him secretly during this period. When they are in danger of being caught, God inspires her to put him in a wicker basket and set him adrift on the Nile. She instructs her daughter to follow the basket and report back his well-being. As her daughter follows the basket along the riverbank, Musa is discovered by the Pharaoh's wife, Asia, who convinces the Pharaoh to adopt him. When Asia ordered wet nurses for him, Musa refuses to be breastfed. This was because Allah forbade Musa from being fed by any wet nurse in order to reunite him with his mother. His sister worries that Musa has not been fed for some time, so she appears to the Pharaoh and informs him that she knows someone who can breast feed him. After being questioned, she is ordered to bring the woman being discussed. The sister brings their mother, who feeds Musa, and thereafter, she is appointed as the wet nurse of Musa.

Prophethood

According to Isra'iliyat hadith, when Musa is playing on the Pharaoh's lap during his childhood, he grabs the Pharaoh's beard and slaps him in the face. This action prompts the Pharaoh to consider Musa as the Israelite who would overthrow him, and the Pharaoh wants to kill Musa. The Pharaoh's wife persuades him not to kill him because he is an infant. Instead, he decides to test Musa. Two plates are set before young Musa, one containing rubies and the other glowing coals. Musa reaches out for the rubies, but the angel Gabriel directs his hand to the coal plate. Musa grabs a glowing coal and puts it in his mouth, burning his tongue. After the incident, Musa suffers a speech defect, but is spared by the Pharaoh.

Escape to Midian



The Midian Mountains near Haql on the coast of the Gulf of Aqaba, which separates Midian in the northern part of the Arabian Peninsula and Ash-Shaam from the Sinai Peninsula in present-day Egypt.

After having reached adulthood, according to the Qur'an, Musa is passing through a city when he comes across an Egyptian fighting with an Israelite.

The Israelite is believed to be Sam'ana, known in the bible as Samaritan, who asks Musa for his assistance against the Egyptian who is mistreating him. Musa attempts to intervene and becomes involved in the dispute. Musa strikes the Egyptian in a state of anger, which results in his death. Musa then repents to God, and the following day, he again comes across the same Israelite fighting with another Egyptian. The Israelite then again asks Musa for help, and as Musa approaches the Israelite, the Israelite reminds Musa of his manslaughter and asks if Musa intended to kill the Egyptian. Musa is reported, and the Pharaoh orders Musa to be killed. However, Musa flees to the desert after being alerted to his punishment. After he arrives in Midian, he witnesses two female shepherds pushing their flocks back from a well. Musa approaches them and inquires about their work as shepherds and their retreat from the well. Upon hearing their answers and about the old age of their father, Shuaib, Musa waters their flocks for them. The two shepherds return to their home and inform their father of Musa. They then invite Musa to a feast. At that feast, their father asks Musa to work for him for a period of eight years in return for marriage to one of his daughters. Musa consents and works for him for ten years.

Preaching



This is believed to be the Biblical Mount Sinai, where Musa first spoke to God.

According to the Qur'an, Musa departs for Egypt along with his family after completing the contracted time period. During their travel, as they stop near Tur, Musa observes a large fire and instructs his family to wait until he returns with a torch for them. When Musa reaches the Valley of Tuwa, God calls out to him from the right side of the valley - from a tree, on what is revered as Al-Buq'ah Al-Mubarakah (The Blessed Ground) in the Quran. Musa is commanded by God to remove his shoes and is informed of his selection as a prophet, his obligation of prayer and the Day of Judgment. Musa is then ordered to throw his rod, which turns into a snake, and later instructed to hold it. The Qur'an then narrates Musa being ordered to insert his hand into his clothes and when he revealed it, it shines a bright light. God states that these are signs for the Pharaoh, and orders Musa to invite Pharaoh to the worship of the one God. Musa expresses his fear of Pharaoh and requests God to heal his speech impediment, and grant him Haroon as a helper. According to Islamic tradition, both of them state their fear of Pharaoh, but are assured by God that He would be observing them and commands them to inform the Pharaoh to free the Israelites. They depart to preach to the Pharaoh.

The Qur'an states that Musa was sent by God to confront the erstwhile pharaoh of ancient Egypt and to guide the Israelites, who were enslaved by the former. The Qur'an directly validates Musa and Haroon as prophets chosen by God:

And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet. And We called him from the side of the mount on his right and brought him near, confiding in him. And We gave him out of Our mercy his brother Haroon as a prophet.

Qur'an 19: 51 – 53

Arrival at Pharaoh's court

When Musa and Haroon arrived and proclaim their prophethood to the Pharaoh, the Pharaoh begins questioning Musa about the God he follows. The Qur'an narrates that Musa answers the Pharaoh by stating that he follows the God who gives everything its form and guides them. The Pharaoh then inquires about the generations who had passed before them, and Musa answers that knowledge of the previous generations is with God. The Qur'an also mentions the Pharaoh questioning Musa: "And what is the Lord of the worlds?" Musa replies that God is the lord of the heavens, the earth and all that which is between them. Pharaoh then reminds Musa of his childhood with them and the killing of a man. Musa admits that he has committed the deed in ignorance, but insists that he is now forgiven and guided by God. Pharaoh accuses him of being mad and threatens to imprison him if he continues to proclaim, that Pharaoh is not the true god. Musa informs him that he has come with manifest signs from God. When the Pharaoh demands to see the signs, Musa throws his staff down, and it turns into a serpent. He then draws out his hand, and it shines a bright white light. Pharaoh's counsellors advise him that this is sorcery, and on their advice he summons the best sorcerers in the kingdom. Pharaoh challenges Musa to battle out his magic with his magicians, asking him to choose the day. Musa chose the day of a festival.

Confrontation with the sorcerers

Pharaoh watches a serpent devour a demon in the presence of Musa (from a manuscript of *Qisas al-Anbiya*, c. 1540).

When the sorcerers came to Pharaoh, he promises them that they would be among the honoured among his assembly if they won. On the day of the festival of Egypt, Musa grants the sorcerers the chance to perform first and warned them that God would expose their tricks. The Qur'an states that the sorcerers bewitch the eyes of the observers and cause them terror. The summoned sorcerers throw their rods, and they appear to change into snakes by the effect of their magic. At first, Musa becomes concerned witnessing the tricks of the magicians, but is re-assured by God to not be worried. When Musa does the same his rod, the serpent devours all the sorcerers' snakes. The sorcerers realize that they have witnessed a miracle. They proclaim belief in the message of Musa and fall onto their knees in prostration despite threats from the Pharaoh. The Pharaoh is enraged by this and accuses them of working under Musa. He warns them that if they insist in believing in Musa, he would cut their hands and feet on opposite sides, and crucify them on the trunks of palm trees for their betrayal of the Pharaoh. The magicians, however, remain steadfast to their newfound faith and are punished by Pharaoh.

Exodus

Plagues of Egypt

After losing against Musa, the Pharaoh continues to plan against Musa and the Israelites, ordering meetings with the ministers, princes and priests. According to the Qur'an, the Pharaoh is reported to have ordered one of his ministers, Haman, to build a tower so that he "may look at the God of Musa." Gradually, the Pharaoh begins to fear that Musa may convince the people that he is not a true god, and so decides to have Musa killed. After this threat, a man from the family of Pharaoh, who had years ago warned Musa, comes forth and warns people of the punishment of God for wrongdoing's and reward for the righteous. Pharaoh defiantly refuses to allow the Israelites to leave Egypt. The Qur'an states that God decrees punishments over him and his people. These punishments come in the form of floods that demolish their homes, swarms of locust that destroyed their crops, pestilence of lice that made their life miserable, toads that croaked and sprung up everywhere, and the turning drinking water into blood. Each time the Pharaoh is subjected to humiliation, his defiance becomes greater. The Qur'an mentions that God instructs Musa to travel at night with the Israelites and warns them that they would be pursued. The Pharaoh chases the Israelites with his army after realizing that they have left during the night.

Splitting of the sea

Having escaped and now being pursued by the Egyptians, the Israelites stop when they reach the seafront. The Israelites exclaim to Musa that they would be overtaken by Pharaoh and his army. In response, God commands Musa to strike the Red Sea with his staff, instructing them not to fear being inundated or drowned. Upon striking the sea, Musa splits it into two parts, forming a path that allows the Israelites to pass through.



The Pharaoh witnesses the sea splitting alongside his army, but as they also try to pass through it, the sea closes in upon them. While drowning Pharaoh professes his belief in the God of Musa and the Israelites, but his belief is rejected by God. The Qur'an states that his body has been made a sign and warning for future generations. As the Israelites continue their journey to the Promised Land, they come upon a people who are worshipping idols. The Israelites request to have an idol to worship, but Musa refuses and states that the polytheists would be destroyed by God. They are granted manna (**sweets**) and quail (**meat**) as sustenance from God, but the Israelites ask Musa to pray to God for the earth to grow lentils, onions, herbs and cucumbers for their sustenance. When they stop during their travel to the Promised Land due to

lack of water, Musa is commanded by God to strike a stone, and upon its impact twelve springs came forth, each for a specific tribe of the Israelites.

Years in the wilderness

After leaving Egypt, Musa leads the Israelites to Mount Sinai. Upon arrival, Musa leaves the people, instructing them that Haroon is to be their leader during his absence. Musa is commanded by God to fast for thirty days and to then proceed to the valley of Tuwa for guidance. God orders Musa to fast again for ten days before returning. After completing his fasts, Musa returns to the spot where he had first received his miracles from God. Musa takes off his shoes as before and goes down into prostration. Musa prays to God for guidance and begs God to reveal himself to him. It is narrated in the Qur'an that God tells him that it would not be possible for Musa to perceive God, but that He would reveal himself to the mountain, stating: "By no means can you see Me directly, but look upon the mountain, if it remains in its place, then you shall see Me." When God reveals himself to the mountain, it instantaneously turns into ashes, and Musa loses consciousness. When he recovers, he goes down in total submission and asks forgiveness of God.

Musa is then given the Ten Commandments by God ([Qur'an 7: 145](#)) as guidance and as a mercy. Meanwhile, in his absence, a man named Samiri creates a golden calf, proclaiming it to be the God of Musa. The people begin to worship it. Haroon attempts to guide them away from the golden calf, but the Israelites refuse to do so until Musa returns. Musa, having thus received the scriptures for his people, is informed by God that the Israelites have been tested in his absence, and they have gone astray by worshiping the golden calf.

Musa comes down from the mountain and returns to his people. The Qur'an states that Musa, in his anger, grabs hold of Haroon by his beard and scolds him for doing nothing to stop them, but when Haroon tells Musa of his fruitless attempt to stop them, Musa understands his helplessness, and they both pray to God for forgiveness. Musa then questions Samiri. Samiri replies that it had simply occurred to him, and he had done so. Samiri is exiled, and the golden calf is burned to ashes, and its ashes are thrown into the sea. The wrong-doers who had worshipped the calf are ordered to be punished.

Musa chose 70 elites from among the Israelites and orders them to pray for forgiveness. Shortly thereafter, the elders travel alongside Musa to witness (Allah knows best) the conversation between Musa and God. Despite witnessing the speech between them, they refused to believe until they see God with their own eyes, so as punishment, a thunderbolt kills them. Musa prays for their forgiveness, and they are resurrected. They return to camp and set up a tent dedicated to worshipping God, as Haroon had taught them from the Torah. They resume their journey towards the Promised Land.

Israelites and the cow (Hadith statement)

Islamic exegesis narrates the incident of an old and pious man who lives among the Israelites and earns his living honestly. As he is dying, he places his wife, his little son, and his only possession - a calf in God's care - instructing his wife to take the calf and leave it in a forest. His wife does as she is told, after a few years, when the son has grown up, she informs him about the calf. The son travels to the forest with a rope. He prostrates and prays to God to return the calf to him. As the son prays, the now-grown cow

stops besides him. The son takes the cow with him. The son is also pious and earns his living as a lumberjack.

Israelites and the cow (Hebrew Bible statement)

One wealthy man among the Israelites dies and leaves his wealth to his son. The relatives of the wealthy son secretly murders the son in order to inherit his wealth. The other relatives of the son come to Musa and ask for his help in tracing the killers. Musa instructs them to slaughter a cow, cut out its tongue, and then place it on the corpse; this would reveal the killers. The relatives do not believe Musa and do not understand why they are instructed to slaughter a cow when they are trying to find the killers. They accuse Musa of joking, but Musa manages to convince them that he is serious. Hoping to delay the process, the relatives ask the type and age of the cow they should slaughter, but Musa tells them that it is neither old nor too young but in-between the two ages. Instead of searching for the cow described, they inquire about its colour, to which Musa replies that it should yellow. They ask Musa for more details, and he informs them that it should not have ploughed the soil nor water the tilth. The relatives and Musa search for the described cow, but the only cow that they find to fit the description belongs to an orphaned youth. The youth refuses to sell the cow without consulting his mother. All of them travel together to the youth's home. The mother refuses to sell the cow, despite the relatives constantly increasing the price. They urge the orphaned son to tell his mother to be reasonable. However, the son refuses to sell the cow without his mother's permission, claiming that he would not sell it even if they offered to fill its skin with gold. At this, the mother agrees to sell it for its skin filled with gold. The relatives and Musa consent, and the

cow is slaughtered and the corpse is touched by its tongue. The corpse rises back to life and reveals the identity of the killers. (read the Qur'an 18: 60 - 82 for more details on this incident)

Meeting with Khidr (Qur'an 18)

One hadith recounts that when Musa is delivering an impressive sermon, an Israelite inquires if there were anyone more knowledgeable than him. When Musa denies any such person exists, he receives a revelation from God, which reminds Musa for not attributing absolute knowledge to God and informs Musa that there is someone named Khidr who is more knowledgeable than him. Upon inquiry, God informs Musa that Khidr would be found at the junction of two seas. God instructs Musa to take a live fish and at the location where it would escape, Khidr would be found. Afterwards, Musa departs and travels with a boy named Yusha (Yeshua bin Nun), until they stop near a rock where Musa rests. While Musa is asleep, the fish escapes from the basket. When Musa wakes up, they continue until they stop to eat. At that moment, Yusha remembers that the fish had slipped from the basket at the rock. He informs Musa about the fish, and Musa remembers God's statement, so they retrace their steps back to the rock. There they see Khidr. Musa approaches Khidr and greets him. Khidr instead asks Musa how people are greeted in their land. Musa introduces himself, and Khidr identifies him as the prophet of the Israelites. According to the Qur'an, Musa asks Khidr: "Can I follow you to learn some of the know that you have been taught?" Khidr warns that he would not be able to remain patient with him.

They walk on the seashore and pass by a boat. The crew of the boat recognize Khidr and offer them to board their boat free of charge. When they are on the boat, Khidr takes an axe and pulls up a plank. When Musa notices what Khidr is doing, he is astonished and stops him. Musa reminds Khidr that the crew had taken them aboard for free. Khidr reminds Musa for forgetting his promise of not asking questions. Musa states that he had forgotten and asks to be forgiven. When they leave the seashore, they pass by a boy playing with others. Khidr takes hold of the boy's head and kills him. Musa is again astonished by this action and questions Khidr regarding what he had done. Khidr reminds Musa again for not keeping his promise, and Musa apologizes and asks Khidr to part company if he again questions Khidr. Both of them travel on until they arrive at a village. They ask the villagers for food, but the inhabitants refuse to entertain them as guests. They see therein a wall which is about to collapse, and Khidr repairs the wall. Musa states that Khidr could have taken wages for his work. Khidr informs Musa that they are now to part ways as Musa has broken his promise. Khidr then explains each of his actions. He informs Musa that he had damaged the boat because a ruler who reigns in those parts took all functional boats by force; Khidr created a defect in it to prevent the boat from being taken by force. Khidr then explains that he killed the child because he was mischievous and disobedient to his parents, and Khidr feared that the child would overburden them with disobedience, and explained that God would replace him with a better one who would be more obedient and affection. Khidr then explains that he fixed the wall because it belonged to two orphans whose father was a pious man. God wishes to reward them for their piety. Khidr stated that the treasure underneath the wall, belongs to the orphans.

Other incidents

One story states that Musa is bathing apart from the other Israelites who all bathed together. This leads the Bani Israelis to say that Musa does so due to a scrotal hernia. One day, when Musa is bathing in seclusion, he puts his clothes on a stone, and the stone flees with his clothes. Musa rushes after the stone, and when the Bani Israelis see him, they say, 'By Allah, Musa has got no defect in his body". Musa then beats the stone with his clothes, and Abu Huraira states, "By Allah! There are still six or seven marks present on the stone from that excessive beating."

In another hadith, Prophet Muhammad (saw) states that the stone still has three to five marks due to Musa hitting it.

Death

Haroon dies shortly before Musa. It is reported in a Sunni hadith that when Azrael, the Angel of Death, comes to Musa, Musa slaps him in the eye. The angel returns to God and tells Him that Musa does not want to die. God tells the angel to return and tell Musa to put his hand on the back of an ox, and for every hair that comes under his hand, he would be granted a year of life. When Musa asks God what would happen after the granted time, God informs him that he would die. Musa, therefore, requests God for death at his current age near the Promised Land.

Burial



Grave of Musa, between Jericho and Jerusalem

The grave of Musa is located at Maqam El-Nabi Musa, which lies 11 km (6.8 mi) south of Jericho and 20 km (12 mi) east of Jerusalem in the Judean wilderness.

The main body of the present shrine, mosque, minaret and some rooms were built during the reign of Baibars, a Mamluk Sultan, in 1270 AD. Over the years Nabi Musa was expanded, protected by walls, and includes 120 rooms in its two levels which hosted the visitors.

Although the death of Musa seems to be a topic of mysterious questioning. His death and his faithful obligations towards God have led his mysterious death to be an example of a true prophet and a true example of a martyrdom.

Isra and Mi'raj

Musa is mentioned to be among the prophets who Muhammad met during his ascension to heavens alongside Angel Gabriel. Musa and Muhammad are reported to have exchanged greetings with each other, and Musa is reported to have cried due to the fact that the followers of Muhammad are going to enter Heaven in greater numbers than his followers. When God enjoined fifty prayers upon the community of Muhammad, Musa advised Muhammad to ask for a reduction in the prayers for his followers. When Muhammad returns to God and asks for a reduction, he is granted his request. Once again, he meets Musa, who again inquires about the command of God. Despite the reduction, Musa again urges Muhammad to ask for another reduction. Muhammad again returns and asks for a reduction. This continues until only five prayers are remaining. When Musa again tells Muhammad to ask for a reduction, Muhammad replies that he is too shy of asking again. Therefore, the five prayers are finally enjoined upon the Muslim community.

Islamic thought

Tradition describes Musa being granted many miracles, including a glowing hand and a staff that turns into a snake. The life of Musa is often described as a parallel to that of Muhammad. Both are regarded as being ethical and exemplary prophets. Both are regarded as lawgivers, ritual leaders, judges and military leaders for their people. Islamic literature also identifies a parallel between their followers and the incidents of their history. The exodus of the Israelites is often viewed as a parallel to the migration of the followers of Muhammad. The drowning and destruction of the Pharaoh and his army is

also described to be a parallel to the Battle of Badr. In Islamic tradition, Musa is especially favoured by God and converses directly with Him, unlike other prophets who received revelations from God through an intervening angel. Musa receives the Torah directly from God. The Qur'an states that Musa was unable to see God. Because of these feats Musa is revered in Islam as Kalim Allah, meaning the one who spoke to God.

Revealed scripture



A handwritten copy of the Torah

In Islam, Musa is revered as the receiver of a scripture known as the Torah (**Taurat**). The Qur'an describes the Torah as "guidance and a light" for the Israelites, and that it contains teachings of the Oneness of God (**Tawhid**), prophethood and the Day of Judgment. It is regarded as containing teachings and laws for the Israelites, which are taught and practiced by Musa and Haroon to them. Among the books of the complete Hebrew Bible (**Genesis, Deuteronomy, Numbers, Leviticus and Exodus**), only the Torah is considered to be divinely revealed instead of the whole Tanakh or the Old Testament.

The Qur'an mentions that the Ten Commandments were given to the Israelites through Musa, and the Commandments contain guidance and understanding of all things. The Torah was the "Furqan", meaning difference, a term which is regarded as having used for itself as well. Musa preaches the same message as Muhammad, and the Torah foretells the arrival of Muhammad. Modern Muslim scholars such as Mark N. Swanson and David Richard Thomas cite Deuteronomy 18:15-18 as foretelling the arrival of Muhammad.

Muslims know that the Torah has been corrupted. The exact nature of the corruption has been discussed among scholars. The majority of Muslim scholars, including Ibn Rabban and Ibn Qutayba, have stated that the Torah had been distorted in its interpretation rather than in its text. Tabari considered the learned rabbis of producing writings alongside the Torah, which were based on their own interpretations of the text. The rabbis then reportedly "twisted their tongues" and made them appear as though they were from the Torah. In doing so, Al-Tabari concluded that they added to the Torah what was not originally part of it, and these writings were used to denounce the prophet Muhammad and his followers. Tabari also states that these writings of the rabbis were mistaken by some Jews to be part of the Torah. A minority view held among scholars such as Al-Maqdisi is that the text of the Torah itself was corrupted. Maqdisi claimed that the Torah had been distorted in the time of Musa, by the seventy elders when they came down from Mount Sinai. Maqdisi states that the Torah was further corrupted in the time of Ezra, when his disciples made additions and subtractions in the text narrated by Ezra. Maqdisi also stated that discrepancies between the Jewish Torah, the Samaritan Torah and the Greek Septuagint point to the fact that the Torah was corrupted. Ibn Hazm viewed the Torah of his era as a

forgery and considered various verses as contradicting other parts of the Torah and the Qur'an. Ibn Hazm considered Ezra as the forger of the Torah, who dictates the Torah from his memory and made significant changes to the text. Ibn Hazm accepted some verses which, he stated, foretold the arrival of Muhammad.

Religious sects

Sunni Muslims fast on the Ashura (the tenth day of Muharram, the first month in the Hijri calendar as similar to Yom Kippur, which is on the tenth day of Tishrei, and the first month of the Hebrew civil year) to commemorate the liberation of the Israelites from the Pharaoh.