

# Historia de los hijos de Israel entre el Noble Corán y el Libro del Éxodo

## History of the Children of Israel Between the Noble Qur'an and the Book of Exodus

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**Resumen:** El segundo libro del Pentateuco se llama Éxodo, de la palabra griega que significa "partida", porque los traductores de la Septuaginta entendieron que su evento central era la salida de los israelitas de Egipto. Su título hebreo, Shemoth ("Nombres"), proviene de la frase inicial del libro: "Estos son los nombres...". Continuando la historia de Israel desde el punto donde termina el Libro del Génesis, Éxodo relata la opresión egipcia de los cada vez mayores descendientes de Jacob y su liberación milagrosa por parte de Dios a través de Moisés, quien los condujo a través del Mar Rojo hasta el Monte Sinaí, donde entraron. Este artículo intenta estudiar el aspecto histórico del Libro del Éxodo en comparación con el Noble Corán, adoptando la metodología histórica comparada.

**Palabras clave:** Hijos de Israel. Fecha. Viajar. Partir. El Corán.

**Abstract:** The second book of the Pentateuch is called Exodus, from the Greek word for "departure," because its central event was understood by the Septuagint's translators to be the departure of the Israelites from Egypt. Its Hebrew title, Shemoth ("Names"), is from the book's opening phrase, "These are the names..." Continuing the history of Israel from the point where the Book of Genesis leaves off, Exodus recounts the Egyptian oppression of Jacob's ever-increasing descendants and their miraculous deliverance by God through Moses, who led them across the Red Sea to Mount Sinai where they entered. This article attempts to study the historical aspect of the Book of Exodus compared to the Noble Qur'an, adopting the comparative historical methodology.

**Keywords:** Children of Israel. Date. Travel. Exit. The Quran.

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## **1. ENTRANCE: INTRODUCTION TO THE CHILDREN OF ISRAEL.**

Israel is a word of two syllables, and it is a non-Arabic word of Canaanite origin (Sūsah, 1980, p. 45). It is the second name of Jacob bin Ishaq, peace be upon them. In an attempt to interpret the name, Al-Qurtubi quoted a saying by Ibn Abbas, may God be pleased them: “Isra in Hebrew is Abd and El is God, and it was said Israel is an elite and all is God (Al Qurtubi, Al Resala Foundation., 2006, p. 45).” And it was originally said that all is God, and thus the meaning of Israel is: Abd Allah, and the Children of Israel are transcendent from the lineage of Jacob, peace be upon him, so Israel is a lineage, not a religion.

And it was mentioned in the Book of Genesis, chapter 32, that the Lord said to Jacob: “Your name shall not be Jacob any longer, but Israel, because you have striven with God and people and were able to do so” (Genesis, p. xx)

Then the term was applied to the kingdom of the tribes, which was in the north, opposite to the kingdom of Judah, and Benjamin in the south. Nowadays, the Zionists have reintroduced the name, and said about occupied Palestine that it is the land of Israel. Moreover, they called their entity, which is based on usurped land, the name of Israel. This connection that was imposed inappropriately has only aimed to link their expansionist colonial project with a religious tie and that made them choose the name “Israel”; the second name of Jacob, peace be upon him.

## **2. THE STATE OF THE HEBREW CHILDREN OF ISRAEL AFTER JOSEPH.**

Whoever reads the Torah, sees that the death of Yusuf, peace is upon him, means the end of an era that has its own characteristics and advantages. When Youssef dies, the last of the first forefathers or the unitarian prophets, the Torah ends with a period where the reality entangles with legends and delusion. Moreover, as the events get closer to the period where the Torah was recorded, the inspectors of the Old Testament would realize that the writers of the Torah are getting closer and closer to falsifying facts and obliterating many matters that are very important (Hassan A. , 2013, p. 213).

Perhaps what draws attention is that when the Torah ends the Book of Genesis and begins with the Book of Exodus, it makes a temporal leap that turns things around in an astonishing heart, and events turn with their course

and meanings in a strange revolution, through which he realizes that there are many reasons behind this great temporal leap.

What is the missing time between Joseph and Moses? Are there events that occurred that the Torah did not refer to? Were there prophets whom God sent to their people and who were neglected by the Torah or neglected to be mentioned? And what is the fate of Joseph's grandchildren and the tribes, i.e. Joseph's brothers, after his death, and how did the Torah prepare things for the appearance of Moses on the scene of events?

The Torah says in the first chapter of the Book of Exodus: "And Joseph and all his brothers and all that generation died. But the children of Israel were fruitful, and increased abundantly, multiplied and grew exceedingly mighty; And the land was filled with them. Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Look, the people of the children of Israel are more and mightier than we; come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land." Therefore, they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses (McGee J. V., Exodus: Chapters 1-18, 1991)"

In a few lines, the Torah speaks very briefly about the death of Joseph and his brothers and the emergence of a new generation of the Children of Israel that multiplied until the Egyptians became fed up with them and a new king took power. The Egyptians began to humiliate the Children of Israel for fear of being strong and allying with the enemies. The Jews built for Pharaoh two cities.

We may wonder what happened during the time interval between Joseph and Moses, and why the Torah introduced us to the Book of Exodus so suddenly. We may also ask about the longitude of the period between the two eras.

The Torah states that the interval between the two eras is about four hundred and thirty years, and many scholars and researchers responded to this assumption by doubting this period and considering that the Torah writers had forged the dates. Ibn Hazm responded to these accusations by saying: "The dwelling of Israel in Egypt is four hundred and thirty years, and it was

mentioned before That Vahat Ibn Levi entered Egypt with his grandfather Jacob and with his father Levi and with all his uncles and his paternal uncles. It was pointed out that the age of Vahat Ibn Levi was one hundred and thirty-three years, and that Musa Ibn Imran Ibn Vahat Ibn Levi left Egypt with Israel at the age of eighty years (Ibn Hazm, 1899, p. 159) From the sayings of Ibn Hazm and others who investigated the duration of the stay of the Children of Israel, we can shed light on some of the events and personalities mentioned by historians and commentators which the Torah obliterates or try to postpone talking about (Ibn Hazm, 1899, p. 159)

Dr. Hassan Al-Bash, the author of the Book of the Qur'an and the Torah, said that if we look closely, we will find that a number of prophets were found in this period, that is the period that separates Joseph and Moses, and these are, Job, Dhul-Kifl and Shuaib. They were mentioned in the Holy Qur'an and the news covered them (Hassan A. , 2013, p. 216). This means that the missing link between Joseph and Moses was not devoid of prophets who prepared and completed some of the holy messages.

And if we talk about the condition of the Children of Israel after Joseph, we find that their population increased as they multiplied in large numbers till the earth was filled with them (Ahmed Hijazi, 1995, p. 41). Furthermore, their lifestyle was totally different from that of the Egyptians, as they worshiped one God while the Egyptians worshiped many gods. Also, the Hebrews were nomadic people, while the Egyptians were the owners of a well-established civilization. The Hebrews were shepherds while the Egyptians were builders, and the Hebrew women were retarded while the Egyptian women occupied prominent positions in society (Robin Dubar, Chris , & Camila , n.d., p. 130)

This isolation and reproduction drew the attention of the Egyptians, as they grew into an organization within the state. During this period, the Egyptian Thebes succeeded in overcoming the Hyksos shepherds, so Ahms expelled them outside the country and established a national rule starting from the eighteenth century. He did not attack the Children of Israel because of his preoccupation with the greatest enemy (Dr. Muhammad Rashid Al-Aqli, 1980, p. 22). But the hostile feeling against them became clear with the rise of a new king over Egypt. He did not know Joseph's preference over them, so he oppressed the Children of Israel. It is stated in the Book of Exodus, chapter

one: "Then a new king arose over Egypt who did not know Joseph, and he said to his people: Behold, the people of the son of Israel are more and mightier than we" (McGee, 1991 , pp. 8-9) This sentence summarizes the most important events that occurred during that long period where Joseph had a great power under the governance of Hyksos who empowered him and his family. Their wealth and population increased until the collapse of Hyksos's rule. The Egyptians did not forget the support of the people of the son of Israel rulers to the Hyksos and they feared that if they left them as they were, they would repeat the ball; to ally with any other rising power (Ahmed, n.d, p. 22) That is why the Torah says that the new king said to his people: "Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land (McGee, 1991 ).

This chapter shows that the new ruler was afraid that the people of the son of Israel would conspire against him. As a result of this hostile feeling towards the Children of Israel, some of the Pharaohs of Egypt took them to work hard to humiliate them ( (Dr. Muhammad Rashid Al-Aqli, 1980, p. 23)). So they harnessed them to build the cities of Vitum and Rameses, and Pharaoh ordered the killing of every Hebrew male child (Ahmed, n.d, p. 42). In addition to this, he said to the two Hebrew midwives, Shafrah and Fu'ah: "When you help the Hebrew women in childbirth and observe them on the delivery stool, if it is a boy, kill him; but if it is a girl, let her live (McGee, 1991 , pp. 1-16) However, the two midwives feared God and did not carry out the king's order, so they let the boys live (Robin Dubar, Chris , & Camila , n.d., p. 131) During this period, Moses was born.

### **3.THE BIRTH OF MOSES TO HIS RETURN FROM MIDIAN.**

The Code of the Torah did not mention the genealogies of Moses, as in the case of the other prophets of the people of the sons of Israel. This is except what came from the Book of Exodus: Now a man from the house of Levi went and took to wife a daughter of Levi. The woman conceived and bore a son (McGee, 1991 , pp. 2:1-2)". His mother got worried about him from the evil Pharaoh, whom-ordered the killing of all Hebrew newborns. So, she hid him, then put him in a small pan of sedge and threw him into the sea, by God's command as it came in the Holy Qur'an: "We inspired the mother of Moses: "Nurse him, but when you fear for him, put him then into the river, and do not

fear or grieve. We will certainly return him to you, and make him one of the messengers. And it so happened that Pharaoh's people picked him up, only to become their enemy and source of grief. Surely Pharaoh, Hamân, and their soldiers were sinful (Saheeh International Translation, 2019, pp. 28:7-8)". This noble verse shows that the throwing of Moses into the sea was a divine order and that Moses's mother was confident of his salvation and his return to her, as God had promised her.

As for the saying of the Almighty God, "Then the family of Pharaoh picked him up," it means that it was the people of Pharaoh who picked him up, but who from the Pharaoh's family was the one who picked him up?

It came in the Torah blog: "Then Pharaoh's daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it.

She opened it and saw the baby. He was crying, and she felt sorry for him. "This is one of the Hebrew babies," she said (McGee, 1991, pp. 2:5-6). Pharaoh's sister said to his daughter: "Shall I go and get one of the Hebrew women to nurse the baby for you? Take this baby and nurse him for me, and I will pay you." She took the child and nursed him. When the child was old enough, she brought him to Pharaoh's daughter, and he became her son. Pharaoh's daughter named him Moses [Pulled Out] and said, "I pulled him out of the water (McGee J. V., Exodus, 1991, pp. 2:7-8,9-10) So the Torah says that it was the daughter of Pharaoh who picked him up and that she was the one who adopted him and named him Moses "after his mother brought him back to her when he became a young child (Ahmed, n.d, p. 44) She said I pulled him out of the water.

As for the Holy Qur'an, it specifies that the one who pulled Moses out of the water was the wife of Pharaoh, as most of the commentators went (Al Qurtubi, Al Resala Foundation., 2006) According to their analysis, his mother threw him into the sea, the water released him until the maidservants saw him and got him while they were Pharaoh's daughter and decided to open the coffin. So, some of them said to each other: There is money in this, and if we opened it, Pharaoh's wife would not believe what we found there. Therefore, they carried it as it was, they did not move it to something pushed them from its inside. When Pharaoh's wife opened the coffin, she saw the boy in it, so she gave him love that had never been given to anyone else, "and the heart of Musa's mother became empty (Saheeh International Translation, 2019, p. 28:10). It was empty of everything except for Musa's memory. When the slaughterers heard of Musa, they came to Pharaoh's wife, willing to slaughter him. And she said to the slaughterers: Go, for this one does not add to the

children of Israel, and I shall come to Pharaoh and ask if he would reward me with his gift. When she brought him to Pharaoh, she told him, " An eye's delight for me and for you. Do not kill him; perhaps he will be useful to us, or we may adopt him as a son (Saheeh International Translation, 2019, p. 28:9)Pharaoh said: It will be yours and as for me, I have no need for it. The Messenger of God, may God's prayers and peace be upon him, said: "By whom he swears, if Pharaoh acknowledged that he had an apple of an eye, as I approved of him, God would have guided him as he guided his wife, but God forbade him from that (Ibn Katheer, n.d, p. 301))". What is clear from this is that the wife of Pharaoh was very happy for the child, so she considered him the apple of her eye. This was because she was barren, and if she had children, she would not have said that he is the apple of her eye (Hassan A. , 2013, p. 218)

This shows a contradiction between the Qur'an and the Torah about who retrieved Moses from the family of Pharaoh, and the closest to the logic is that the one who picked up Moses was Pharaoh's wife and not his daughter. Ibn Kathir says, "According to the People of the Book, the one who picked up Moses was the daughter of Pharaoh, and his wife was not mentioned at all, and this is because they were strongly mistaken about the holy books (Kathir, 2011, p. 270)".

Moses grew up in the court of the Pharaoh of Egypt. He was an Egyptian in his upbringing, an Israeli of emotions, as he was impacted with the injustice that his people were to the extent that when he saw an Egyptian beating an Israeli, so he hit and killed him (Hassan K. , 1929, p. 406)It came in the Torah blog, "... He saw an Egyptian man beating a Hebrew man, one of his brothers. Then he turned here and there and saw no one, so he killed the Egyptian and buried him in the sand (McGee, 1991 , p. 2:12)And in the Noble Qur'an, the Almighty says "And he entered the city at a time of inattention by its people and found therein two men fighting: one of his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy ( (Saheeh International Translation, 2019, p. 28:14). The Holy Qur'an says that Moses poked the man after the other man sought help from him, and the plea for help shows that the man is weak and cannot withstand his opponent. He also says verbally that he pokes him and a poke does not kill. This is evidence that Moses did not want to kill him and did not realize that his poke would lead to killing the man. This contradicts what is stated in the Torah which states that he killed the Egyptian out of fanaticism

towards his own race (Hassan A. , 2013, p. 272)After he killed the Egyptian, he was forced to escape, as the traveling stick landed him in a city of southern Jordan. There he married the daughter of a sheikh (Muhammad Abu Al-Fadl, 1970, p. 391)He kept sheep for a long time. The Almighty said on the lips of Sheikh Madyan: “He said, ‘He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous (Saheeh International Translation, 2019, p. 28:27)

. This noble verse shows that the Sheikh of Madyan, whom the Torah once called, enriches the clan of Ra’uel,. The commentators have argued that he is the Prophet of God Shuaib, citing the saying of the Highest: “And to Madyan [We sent] their brother Shu’ayb. He said, "O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day (Saheeh International Translation, 2019, p. 11:84)He had two daughters, while the Torah said that he had seven daughters: “The priest of Midian had seven daughters, and they came and drew water, and filled the jars to water their father’s sheep (McGee, 1991 , p. 2:16).

And when the period of his stay in Madyan expired, according to the Almighty’s saying, “And when Moses had fulfilled the term” [37, he decided to return the money while returning to Egypt through the Sinai desert. God transfigured it for him at Mount Harib. It was stated in the Code of the Torah “...and he came to Mount Horeb and the angel of the Lord appeared to him in flames of fire from the middle of a bush (McGee, 1991 , p. 3:2).

And the Almighty said: “And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you [some] information or burning wood from the fire that you may warm yourselves (Saheeh International Translation, 2019, p. 28:29)”. And the Lord commanded him to worship him and sent him to Pharaoh and return to Egypt to liberate the Children of Israel and supported him with miracles until Pharaoh was persuaded when he addressed him (Ahmed, n.d, p. 43).And in the Book of the Torah, the Lord said to him: “He looked at the affliction of his people and came down to rescue them and bring them out to the good land that flows with milk and honey (...) and ordered him to go to Egypt and ask for the release of Pharaoh’s people and supported him with miracles (stick and hand) and strengthened him with Aaron for the eloquence of his tongue



because of what he showed of fear (Muhammad Azza Darwaza, 1958, p. 42). Strengthen my support with him (31) and make him part of my affair (32) (Saheeh International Translation, 2019, pp. , 20:25-26-27-28-29-30-31-32). The verse shows that Moses is the one who asked God to put his brother Aaron with him, and in the Torah, the Lord says: "Isn't Aaron, the Levite, your brother? I know that he is speaking, and also that he is out to receive you, so when he sees you, he rejoices, you speak to him and teach him the words, and I will be with you and I will teach you what you make (McGee, 1991 , pp. 4:14-15) This text shows that the Lord is the one who asked Aaron to be of help to his brother Musa, and in it he comes for the first time to mention it without paving the way for his appearance on the scene of events.

We do not know how Aaron was able to escape the fate that Moses should have had if his mother had not put him in the coffin and threw him into the sea.

Some researchers see that this is highly unlikely, and what could be possible and even acceptable is that Pharaoh's order to kill male newborns from among the children of Israel and to shy away from female newborns was nothing more than a symbolic order far from being seriously implemented (Mahmoud Nena, *History of the Jews.*, n.d.). They believe Aaron was born before Pharaoh issued an order to kill the sons of the Israelites, because Aaron was born three years before Moses' birth, and that was before the order was issued to kill every male of the Hebrews (Ahmed, n.d). Moreover, when Moses left Egypt for Madyan he left his brother Aaron residing there (Ahmed, n.d, p. 47). So, how did they meet?

The Torah blog mentions that Moses met Aaron on Mount Horeb, where the Torah says that Jehovah spoke to Aaron, saying: "Go to the desert to meet Moses, so he went and met him at the mountain of the Lord and accepted (McGee, 1991 , pp. , 4:27-28)." Then they went to meet Pharaoh, so how was that?

#### **4. MOSES AND AARON'S INTERVIEW WIRTH PHARAOH.**

Moses and Aaron went to Egypt and gathered all the elders of the children of Israel, and Aaron told them all what that the Lord had said to Moses (Robin Dubar, Chris , & Camila , n.d., p. 139). Moses performed many miracles in front of them and they became believers. When they knew that God had missed them and looked at their humiliation they bowed down. So, they chanted and the Almighty said on their tongue: "They said: They said, "We have been harmed before you came to us and after you have come to us." He

said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do (Surah al-A'raf, n.d, pp. 1-206)." Then, Moses went to Pharaoh asking him to release the children of Israel with him to worship their God, Jehovah, in the wilderness, by order of God. It came in the Torah blog: "The elders of Israel will listen to you. Then you and the elders are going to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us. Let us take a three-day journey into the wilderness to offer sacrifices to the LORD our God (McGee, 1991 , pp. 13-18)." And it came in the fifth chapter, "This is what the Lord God of Israel declares: Let my people go, that they may celebrate me in the wilderness (McGee, 1991 , pp. 5-2). However, Pharaoh did not respond to this request as he didn't want to absolve them of their deeds. Then he saw that it was dangerous to release them, as they might meet the enemies of the Egyptians in the north and agree with them harming the Egyptians. So, Moses tried to convince him and showed him the miracle of the wand that the magicians brought. It came in the Torah blog: "When Pharaoh tells you, 'Perform a miracle,' you are saying to Aaron, 'Take your staff and throw it down before Pharaoh,' and it will become a serpent (McGee, 1991 )." This chapter contradicts what came in the Noble Qur'an, which mentions that Moses was the one who threw the stick, not Aaron. The Almighty said "Fear not. Indeed, it is you who are superior "(68). And throw what is in your right hand it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is (69) (Itani, 2014, pp. 20:68-69)".

The Torah attributes the stick to Aaron, and the Qur'an attributes it to Moses, because he is the meant party in the argument of Pharaoh. As for magic, it was a science of great importance in that era of Pharaoh. Yet, what differentiates between the magic magicians and the wand of Moses, is God's ability for miracles. The magicians threw their sticks and they turned into snakes by a trick. When Moses swallowed their fake snakes by the real snake he made when throwing his stick, the magicians realized that this was a divine miracle and not magic.

The Torah did not distinguish between the actions of Moses and the actions of the magicians, and did not attribute the fact that what happened is a divine miracle. Rather, the news came devoid of all divine dimensions except for the order that the Lord gave to Moses and Aaron by the work of magicians (Hassan A. , 2013, p. 268).

Despite the superiority of Moses, Pharaoh continued to deny him and his hostility, as his oppression against the Children of Israel intensified (Ibn

Khaldun, 1384, p. 155) And when Pharaoh refused to believe and remained stubborn, despite seeing the miracle of the wand and the failure of the magicians, God sent him and his people, as it came in the Torah, ten calamities, one after the other, which are: the stroke of blood, where God turned the waters of the Nile into blood, and the second, the rise of frogs, then fed mosquitoes, swarms of flies, and the destruction of livestock and boils. Festering, the fall of hail, the invasion of locusts, thick darkness, and the tenth calamity is the stroke of the death of the firstborn, and whenever a calamity appeared, and the magicians failed to overcome it, he sought intercession from Moses and made the promise of release (Mahmoud Ezzat Darwaza, *The History of the Children of Israel from their Travels.*, n.d, p. 42) The mention of these calamities came on the expression of the bloggers of the Torah in the Holy Qur'an, where the Almighty said: "So We sent upon them the flood, and locusts, lice, frogs, and blood, as verses and detailed them (Surah al-A'raf, n.d, p. 7;133)". And He, Almighty God, says: And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded of (Surah al-A'raf, n.d, p. 7;130) However, what is striking about what is mentioned in the Torah about these calamities is that the Nile River turns its water into blood for seven days, the death of fish in the river and the stench of its water, the ascent of frogs from the river to the land of Egypt, and the descent of the great cold that destroys what has befallen and the darkness of the land of Egypt for three days and the death of every firstborn of People and beasts in Egypt. If the epidemic killed the animals of Pharaoh and the people of Egypt, then this means that they did not have any of these animals left, and according to the biblical text, all the animals perished, and this also means that the animals of the Children of Israel were destroyed, but the Torah states that the livestock of the Children of Israel did not perish (Hassan A. , 2013, p. 250).

And in the story of turning the water into blood, according to the Torah: "Then the Lord said to Moses, "Say to Aaron: Tell Aaron, 'Take your staff and wave it over the waters of Egypt—over its rivers, its canals, its ponds, all its bodies of water—so that they turn to blood. ' There'll be blood everywhere in Egypt—even in the pots and pans (King James Version, 1611, p. 7;19)." Ibn Hazm responded by saying: "This is specific to their situation, so he said that every drop of water in Egypt became blood. The water that remained was turned by magicians into blood as Moses and Aaron did (Ibn Hazm, 1899, p. 250).

After these incidents, Pharaoh acquiesced and allowed the exit of the Children of Israel, and in the Noble Qur'an, the exodus was according to an

order from Almighty God. Allah said: “And we revealed to Moses, ‘Go with My servants (Itani, 2014, p. 20;78)” . This is a contradiction, as when was the exit and how was it?

#### **4.1.Exit cause:**

The oldest that has reached us about the story of the Exodus after the Torah is from Josephus, the Jewish historian (c. 1 AD) who quotes from Menethon, the Egyptian historian who lived in the third century B.C. in his saying: “The reason for the exodus of Moses group from Egypt was the desire of the Egyptians to escape the evil of an epidemic that spread among the crosses and the enslave and his saying that Moses himself was an Egyptian priest who went out to preach among Al-Majdomen, and that he taught them the hygiene rules that are followed by the Egyptian priests ( Muhammad Badran, 1966, p. 175) The meant by Abro is the Bedouin, who are the Israelis.

While the Torah records that the reason for the exodus is due to the multiplication of the children of Israel, and Pharaoh’s fear of them and their subjugation, the Lord brought them out of this ordeal (McGee, 1991 , p. 1;6).

The Torah contradicted itself when recounting the story of the Exodus. After it described in great detail, length and repetition, Pharaoh's reluctance to allow Moses' group to leave Egypt, it came back to describe it as if it were an expulsion from Egypt (McGee, 1991 , pp. 31:12, 1:11, 1:6). “Because they were driven out of Egypt, and could not wait, nor had they made provision for themselves (McGee, 1991 , p. 12:39).” This is among the Torah’s contradictions in the reason for their exodus from Egypt.

#### **5. WHO ARE THE OUTSIDER AND HOW MANY ARE THERE?**

Some researchers believe that the exodus is a group of Egyptians who had taken the monotheistic religion during the reign of Akhenaten Pharaoh of Egypt, and most of them were Egyptian soldiers, followers of Moses and the remnants of the Hyksos who remained in Egypt after the Hyksos were expelled from it, and they were known as the Hebrews or the Hebrews (Sūsah, 1980, p. 608).. This group refers to the Asian nomads who were forced to leave Egypt after the death of Akhenaten because of their anti-pagan religion, and they include some prisoners, fugitives and slaves fleeing from their masters. Furthermore, it seems that Palestine was the closest refuge for Egyptian slaves fleeing from their masters (Sūsah, 1980, p. 608). The French writer Jean Bernard confirms this when he says:” The painful situation of Canaan had given it in the name of the region to which slaves flee from their masters and shelter in (Sūsah, 1980, p. 608)..

As for the Torah blog, it mentions that those who traveled were the Children of Israel, and it says: "Then the Children of Israel journeyed from Rameses to Succoth" (McGee, 1991 , p. 12:37). Her saying here that the exodus is the Children of Israel means that she refers to the group that emerged in its origin to Abraham Al-Khalil origin and hence it is from the descendants of Jacob (Israel). There is no historical evidence to confirm this, especially that the group that Pharaoh subjugated to build the cities of Vitum and Ramses is one of the remnants of the Hyksos as well and it doesn't only belong to the children of Israel. Some went to say that those who were used to build the cities were the remnants of Hyksos because the city was built within the site of the city of "Avars'" (Horace), the capital of the Hyksos in Egypt. And of course, those who remained of the Hyksos in Egypt must have gathered in this area and worked on building the new city in the same place] knowing that the Egyptians considered them to be a source of danger to the state when their rule was destroyed (Sūsah, 1980, p. 609) This belief is supported by the ancient Egyptian historian Manethon indicating that the remnants of the Hyksos had fortified in the capital, Avaris. The Egyptians could not overcome the Hyksos presence, so they resorted to reconciliation, provided that they would leave their possessions without being harmed (Sūsah, 1980, p. 609) Also, it came in the book of Exodus that "there went up with them a great company, which is a sheep and oxen, and very abundant livestock." (McGee, 1991 , p. 12:37). In the translation called "The Applied Interpretation of the Holy Bible", it was mentioned that "the Children of Israel gathered to them a large crowd of people, with sheep, livestock, and many flocks." (Bibles, 1995, p. 156). The outsiders, then, are not only from the lineage of Israel, but among them is a group of other people. Hence, What if the number of outsiders?

### **5.1 Number of exits:**

The Code of the Torah mentions that those who went out were about six hundred thousand men, except for the children, and with them also went a great number of sheep and cows, and very abundant livestock (McGee, 1991 , pp. 12:37-38). In his discussion of this issue, Ibn Hazm says: "In their Torahs. They lived in the land of Qous only, and their livelihood was from livestock only. It was mentioned in their Torah that if they exited Egypt, they would leave with their livestock. So, what would be enough for about 600,000 food and clothing (Ibn Hazm, 1899, p. 274). The first chapter of the Book of Numbers mentioned that Moses counted the Children of Israel when they left Egypt, so the number of males who were twenty years old and over was six

hundred and three thousand five hundred, except for the Levites, whose males numbered twenty-two thousand, and this means that the number of the Children of Israel when they left Egypt, led by Moses, was about a million and a half (Mahmoud Ezzat Darwaza, *The History of the Children of Israel from their Travels*, n.d, p. 45).

And If we add to them the group of people who went out with their livestock, the number may be greater than the population of Egypt at that stage. This number is an exaggeration where imagination is mingled with novels and memories. Was the number of travelers, under the leadership of Moses, of this large population? If we take into account the conditions of traveling in the desert without tracking and counting the travelers' movements, it would be impossible for us to imagine six hundred thousand people, except for children and women leaving Egypt at once with their goods and livestock to cross the favelas and wasteland where water is scarce and grass is scarce (Mahmoud Nena, *History of the Jews.*, n.d, p. 132).

If we go back to the incident of the splitting of the sea, we would see that the Israelis cut off the sea in one night, and the sea returned to its normal state at dawn, so how can we believe that a million human beings - if we count the women, children and the crowd - at least cross a locality in one night?

If we return to the Book of Exodus, we find other hidden evidence that indicates that the number six hundred thousand is nothing but a mythical number with no historical value. The book says: "And when Pharaoh released the people, God did not guide them on the way to the land of the Philistines, even though it is close, because God said: "Do not regret it." If the people see a war and return to Egypt (McGee, 1991 , p. 13:17).

The land of Palestine to which the text refers is the coast between Gaza and Jaffa (Mahmoud Nena, *History of the Jews.*, n.d, p. 132).. So, If we know that the cities that the Palestinians settled in are counted on the fingers of one hand, mainly Gaza, Ashkelon, Asdos, Ekron, and Gath, it would be possible to estimate that their number was modest, as it is not right to overestimate the population of one city at that time (Mahmoud Nena, *History of the Jews.*, n.d, p. 132). For example, it was mentioned that the population of a city League in the most eminent eras of the Sumerian civilization did not exceed thirty-five thousand. Never imagine that the population in the cities of Kanaan was able to reach such a number, while taking in consideration that it is a poor country if compared to the countries that live in luxury because of being bordered with rivers. Therefore, it is important to point out again that the population of the land of Kanaan at the time of the Israeli invasion was about a quarter of a million where the Israelis were forced to avoid confronting the

Palestinians and turned in the wilderness of the Red Sea (Mahmoud Nena, *History of the Jews.*, n.d, p. 133). So, they must be a hundred times less than the number estimated by the travelers (Mahmoud Nena, *History of the Jews.*, n.d., p. 133).

God tells us in his word in the Exodus: "I will send the hornet before you to drive the Hivites and Canaanites and Hittites out of your way. I will not drive them out before you in a single year; otherwise the land would become desolate and wild animals would multiply against you". (McGee, 1991 , pp. 23:28-29-30). What is the reason for the installment in expelling the people of the country year after year if the Israelis are in such a large number? All these indications show that this number is superstitious and exaggerated.

## 5.2 Exit date:

Scholars differed about the history of the Hebrew immigration from Egypt. There is an opinion that it was in the sixth century, i.e. around 1541 BC. It is clear that those who took this biblical history did not try to extrapolate from the events and extract facts or quasi-facts from them. (Paul Johnson, 1987, p. 128). Those who hold this attitude about the immigration date believe that the Hebrews were expelled from Egypt with the Hyksos, and this is the opinion of Manthon; the Egyptian-Greek historian who lived around 250 (Abdel-Wahhab El-Mesiri, 2018, p. 132)As for the second opinion by (Abdel-Wahhab El-Mesiri, 2018, p. 132), it states that the migration of the Hebrews occurred in the middle of the fifteenth century BC, and that it was during the time of Thutmose III who made seventeen conquests in Asia from 1479 BC to 1459 BC or during the time of Amenophis II, and this agrees with what was mentioned in the Amarna paintings about the Khabiru (Paul Johnson, 1987, p. 128). Scholars believe that these Hebrews came to the land of Canaan around this date (Abdel-Wahhab El-Mesiri, 2018, p. 132). As for the third opinion, it believes that the history of migration dates back to the period between 1275 BC and 1250 BC, and that it took place during the reign of Ramses II. Papyrus papers were used to record the harnessing of the Hebrews in the construction of his projects, where he had strong influence on Egypt during his reign, including the southern parts of the Levant and Including East and West Jordan as a result of the agreement between Egypt and the Hittites (Mahmoud Ezzat Darwaza, *The History of the Children of Israel from their Travels*, n.d, p. 43). The Book of Exodus mentions that the Hebrews built the cities of Vitum and Rameses, and that Rameses is the name of the pharaoh where the Exodus took place. (Abdel-Wahhab El-Mesiri, 2018, p. 132).

Others believe that the immigration took place with Merneptah, i.e. about 1230 BC. Gustave Leon says: "In the era of Jephthah or Amenophis, the immigration of the Hebrews from Egypt was led by Moses according to the most famous accounts, and had it not been for the chaos, a group of the Hebrews would not have bridged the land of slavery without fearing obstacles (Paul Johnson, 1987, p. 129). It was mentioned on a memorial that he had defeated Israel and other people and that he had destroyed his descendants. They inferred that this is a reference to the migration of the Hebrews from Egypt, although this reference indicates that the Hebrews had left Egypt before that date and that they had spent the years wandering In Sinai. They infiltrated Canaan and settled there. Furthermore, we know that the miracle of splitting the sea speaks of eliminating Pharaoh and not eliminating the Hebrews. What is closer to the truth than these opinions?

We will take some of the biblical dates and adopt the occurrence of the migration of Baqub and his sons to Egypt in 1706 BC (Paul Johnson, 1987, p. 128). Joseph had lived around 1730 BC, and the Israelites continued after him in Egypt for a period of about 430 years until the Exodus, and the Torah code determined the age of Moses when he went to Pharaoh that it is eighty years (Omar Bin Sulaiman Al Ashqar, n.d, p. 45). So, his birth is around 1380 BC, which is a period after Akhenaten Amenophis or his contemporary in 1375 BC 1354 BC. Thus, the Exodus will be around 1300 BC, which is the period during which Ramses II ruled from 1301 to 1234 BC. As a result, Ramses II is the Pharaoh of forced labor and the Exodus.

### **5.3. Exit path:**

The Book of Exodus spoke in the third paragraph of the twelfth chapter about the departure of the Children of Israel from Egypt; led by Moses and Aaron. The outlaws avoided the shortest road that connects the delta to the coastal areas of Palestine, and they preferred to walk through a long and serious desert path. The biblical text justifies this illogical choice by fearing the expected military confrontation in the land of the Palestinians (Firas Al Sawah, 1995, p. 76). When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, "If they face war, they might change their minds and return to Egypt." .” So, God turned the people in the way of the wilderness of Bahr Souf. (McGee, 1991 , p. 13:17). The forces of the Pharaonic army could have been present on the borders with the land of the Palestinians because they were in conflict with the Palestinians or because Pharaoh wanted to block the way for the outsiders. Here, he contradicts the fact that he is the one who said to them:



Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel; and go, worship the LORD, as you have said. Take both your flocks and your herds, as you have said, and go, and bless me also.

." (McGee, 1991 , pp. 12:31-32). Was the expulsion of the Children of Israel secret or by order of Pharaoh?

Some believe that Pharaoh gave permission to Moses, and the children of Israel did according to what Moses said. They asked the Egyptians for articles, silver, gold, and clothing (McGee, 1991 , pp. 12:35-36).

Others hold that Moses managed to go out with his people secretly, and this is consistent with the paths mentioned in the Holy Qur'an in general, and also with the concept of the Almighty's saying: "And We inspired by Moses, "Travel by night with My servants; Indeed, you will be pursued." (52) Then Pharaoh sent among the city's gatherers (53) [And said], "Indeed, those are but a small band (54) And indeed, we are a cautious society... ", And indeed, they are enraging us, (56) (Saheeh International Translation, 2019, pp. 26:51-52-53-54-56). These sayings correspond with paragraph 39 of chapter 12 of the Book of Exodus: And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves. " (McGee, 1991 , p. 12:37) So, If they had gone out with the permission of Pharaoh, they would not have portrayed their expulsion as if they were expelled.

## **2. THE PATH TAKEN BY THE OUTLAWS ACCORDING TO THE TORAH.**

The researchers believe, based on the description of the Torah, that the path taken by the exodus from Egypt is the way of the ancient miners to Sinai. So, they moved from the town of Rameses in the land of Goshen, which was known as the city of stores, and they headed to Succoth (McGee, 1991 , p. 12:37). And they moved on from Succoth and encamped at Etham, on the edge of the wilderness. (McGee, 1991 , p. 13:20). They left Etham and turned back toward Pi-hahiroth, opposite Baal-Zephon, and camped near Migdol (McGee, 1991 , pp. 14:1-2). Moreover, the Egyptians sought after them, and overtook them while they were encamping at the sea at Pi-Herut in front of Baal-Zephon. Then they set out from Bukhara Suf, in which Pharaoh drowned, and went out to the wilderness of Shur (McGee, 1991 , p. 15:22). They journeyed from before Hahiroth and passed through the midst of the sea into the wilderness; and they went three days' journey in the wilderness of Etham and camped at Marah. (McGee, 1991 , p. 32:8). After leaving Marah,

the Israelites traveled on to the oasis of Elim, where they found twelve springs and seventy palm trees. They camped there beside the water. (McGee, 1991 , p. 32:9). They set out from the sea of Reed and encamped in the wilderness of Suf. (McGee, 1991 , p. 32:10). Then they departed from the Red Sea and camped in the wilderness of Sin (McGee, 1991 , p. 32:11). Then they set out from the wilderness of Sin, and encamped at Dofqah. (McGee, 1991 , p. 32:12). This Dafqa is located at the entrance of Mount Sinai in Wadi Ferran, in which Egyptians had been investing in the copper mines since ancient times. Then they moved from Dafqa and camped at Alush (McGee, 1991 , p. 32:13) . Afterwards, they departed from Alush and camped at Rephidim (McGee, 1991 , p. 32:14). And in Rephidim, the first battle took place between the outlaws and the giants; the inhabitants of the country (McGee, 1991 , p. 13:17). From Rephidim, they took their journey to the wilderness of Sinai, where they encamped in front the mountain (McGee, 1991 , p. 19:2) in Mount Sinai on which the Sharia was revealed. It is where Moses met his wife Zipporah, his son and his father-in-law Jethro, who came from Midian to join him. (McGee, 1991 , p. 18:6).

## **6. CHILDREN OF ISRAEL IN SINAI.**

The presence of the Children of Israel and those who fled with them from Egypt in the Sinai desert occupies a wide space in the Torah and the Qur'an. Perhaps all that Moses legislated for them was while they were in this desert. Furthermore, the Qur'an and the Torah agree on most of the general outlines of the life of the Children of Israel in the desert. However, we see in the Torah matters that we must stop before talking about the course of events in Sinai.

1. The Torah says, "Moses took Joseph's bones with him, because he had implored the Children of Israel, saying, "God will assuredly take care of you, and you shall carry up my bones with you." (McGee, 1991 , p. 19:13). The Torah had said in the last sentence in the Book of Genesis: "So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt". (King James Version, 1611, p. 50:26)It is known that the scientific discoveries specialized in the Pharaohs and mummification confirmed that mummification preserves the human body for a long period of time, which may extend to about two thousand years or more. If Joseph had actually been embalmed, it is assumed that his body will remain intact to a large extent, because there is no separation between his death and the exodus of the Children of Israel by more than two hundred years at the latest. The Torah indicated that Joseph ordered his father Jacob to be embalmed when he

died in Egypt. It mentioned that the period of embalming his body lasted forty days, then it was placed in a coffin and transferred to Hebron to be buried there. The Holy Qur'an did not mention anything about Joseph's death, or the embalming of his body, or even the transfer of his remains to Palestine from Egypt.

2. The Torah says at the end of the thirteenth chapter of Exodus, " By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people." (McGee, 1991 , pp. 21-22). This text refers to a clear embodiment of God, and is God unable to guide them in another way as sending them a king who bears the responsibility of guiding them to the right path? Or to subjugate a pillar of fire or smoke for them to guide them the way? Is their path not correct unless the Lord walks in front of them by night and by day? (Hassan A. , 2013, p. 212).

One can notice that the mission of Moses, the Israelites in the Torah, began to reverse its orientation, and this is confirmed by events in the history of the Children of Israel.

Events rolled on, and the Children of Israel entered Sinai and destroyed Moses and Aaron for lack of water and food. So, Moses called on his Lord to provide for their needs, and God sent them manna and solace.

And when they settled in Sinai, Moses went to his Lord's appointed time to receive the teachings of the Sharia by the revelation of Almighty God. Moses wasn't present among his people in thirty days and followed it with ten nights, then he received the message of heaven. [Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So, take what I have given you and be among the grateful. " And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient. " (Quran, pp. 7:144-145)".

There are many details about Moses going to his Lord at Mount Horeb in Sinai, in chapter 19 and chapter 20 of the Book of Exodus:

In the absence of Moses, his people turned against the religion of monotheism and made a calf and began to worship it until Moses returned. This is exactly what the Holy Qur'an declared and the Torah declared, but we will find differences between them (Hassan A. , 2013, p. 258). The Torah says about Aaron, that he responded to their request and made the calf for them, and the

Qur'anic truth sees that the Samaritan is the one who made the calf, while Aaron tried to dissuade him and discourage them from making it, but they refused and threatened to kill him if he opposed them or resisted them. They weakened me and almost killed me" (Quran, p. 7:150)

It must be noted that the historical and archaeological research has not yet arrived at determining the path of the Exodus (...) The sites that the Israelites passed through such as Mara, Elim and others are not mentioned outside the biblical text, and the sites with similar names in Sinai did not give results that encourage making any matching between them and the sites of the Exodus, including the site of Jabal Musa. It is traditionally known as the site of Jabal Horeb. The name Jabal Musa is a modern and not old name, and it came after the construction of the Byzantine Church of St. Catherine (Firas Al Sawah, 1995, p. 77).

Some researchers believe that the kingdoms that the Israelis faced in the areas of eastern Jordan did not exist at all at the time of the Exodus, and that the entire region was almost empty of inhabitants during the late Bronze Age and the beginning of the Iron Age. This is due to the drought that befell the area.

Finally, we end with the opinion of the researcher Sarna, a Jewish-American historian and biblical researcher saying: "The conclusion of the academic research on the issue of Exodus's history indicates that the biblical narrative stands alone without any support on the one hand, and it is full of complications on the other hand. All this does not help us to place the events of the Exodus within a historical framework. In addition to this, the Biblical text contains internal self-determinants arising from the intentions and objectives of the biblical authors. These authors were not writing history, but we're working to introduce theological changes to selected historical events. The biblical narrative was formulated in a manner consistent with these purposes and goals. We read it and use it accordingly. We lack external sources that speak or refer directly to the experience of the Israelis in Egypt. Moreover, the clear objective structure on the historicity of the biblical text here is completely missing, including the results of the archaeological excavation (Firas Al Sawah, 1995, p. 78).

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