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Islam and Judaism

similarities and differences

There are many great similarities between the Islamic nation (Nation of Muhammad) and the Jewish (Hebrew) nation (Nation of Israel), that really should draw us closer together than any other nations on the earth. The Jewish community is the most similar to the Muslim community in both theology and devotional practice, as indicated by the sound hadith, "You are most like the Children of Israel."

I will list the similarities between these 2 great religions, keeping in mind that the main reason that there are so many similarities is that Prophet Muhammad did not claim to come with a new religion, but rather to carry on the tradition of the Israelite Prophets and teach the Religion of Abraham, the message of Monotheism (Tawheed) to the Arabs and other Pagan/Idolatrous Peoples.

Also PLEASE keep in mind that all of the verses from the Torah and the Qur'an or Hadith should be read within their context of original intent, so as to understand what was going on in history at the time when the verses were revealed to those Prophets (Moses and Muhammad).

Lastly, it should be noted that all of the similarities listed in Judaism are from the Traditional "Orthodox" Perspective, not the more modern Reform or Conservative movements. Traditional Judaism as defined by the Shulchan Aruch, a codification, or written manual, of halachah (Jewish law), composed by Rabbi Yosef Karo in the 16th century. Together with its commentaries, it is frequently considered the most authoritative compilation of halachah since the Talmud. Also, for Islam, all similarities are from the Sunni perspective (which make up at least 85% of the 1.3 billion Muslims in the world.)

Finally, here is my list of similarities between Judaism and Islam...

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Prayer Direction

They are the only nations with a Qibla (direction for prayer; Mecca and Jerusalem)! The Qur'an expressly recognizes that Jerusalem plays the same role for Jews that Mecca has for Muslims. We read: "...They would not follow thy direction of prayer (qibla), nor art thou to follow their direction of prayer; nor indeed will they follow each other's direction of prayer... " (Qur'an 2:145)

All Qur'anic commentators explain that "thy qibla" is obviously the Ka'ba of Mecca, while "their qibla" refers to the Temple Area in Jerusalem. Bukhari Volume 1, Book 2, Number 39: "Narrated Al-Bara' (bin 'Azib): When the Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Bait ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing

Jerusalem). He said addressing them, "By Allah, I testify that I have prayed with Allah's Apostle facing Mecca (Ka'ba).'
Hearing that, those people changed their direction towards the Ka'ba immediately. *Jews and the people of the scriptures used to be pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it."*

Circumcise

Only nations that make it mandatory for men to be circumcised as part of the Religion (The covenant of Abraham).

Bukhari Volume 8, Book 74, Number 312: Narrated Abu Huraira: The Prophet said "Five things are in accordance with Al Fitra (i.e. the tradition of prophets): to be circumcised, to shave the pelvic region, to pull out the hair of the armpits, to cut short the moustaches, and to clip the nails.'

Genesis 17:10-14, "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 sign of the covenant between 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.*"

So for Jewish boys, circumcision has to be done on the eighth day. For Muslim boys, it can be anytime before they reach puberty, but preferably on the seventh day.

Pilgrimage

Both nations with a mandatory pilgrimage (Jerusalem for Jews when the Temple is standing, 3 times every year). Deut. 16:16, "Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread (Pesach), and in the feast of weeks (Shavuoth), and in the feast of tabernacles (Sukkot): and they shall not appear before the LORD empty." And in Psalm 84:5-7, "Blessed are those whose strength is in you, who have set their hearts on pilgrimage. As they pass through the Valley of Baca (Bekaa valley in Lebanon), they make it a place of springs; the autumn rains also cover it with pools. They go from strength to strength, till each appears before God in Zion (Jerusalem)."

For Muslims, to make a pilgrimage to the Ka'ba in Mecca at least once in your lifetime if financially able. The Qur'an 2.125: 'Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and 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).'

Daily Prayer

Only nations with a mandatory amount of prayers per day (5 for Muslims and 3 for Jews). One of the Jewish words for prayer is "Daven": It is related to the Aramaic word meaning "of our fathers". This refers to the tradition that Abraham instituted the practice of morning prayer, Isaac afternoon prayer, and Jacob evening prayer, as recorded in many places (Talmud: Tractate Berachot, folio 26b). In Islam, it is mentioned in the Hadith by Sahih Bukhari Volume 1, Book 8, Number 345.

Fasting

Only nations with prescribed fasting days (no eating, drinking, marital relations). One such fasting day is the day of Ashura (Passover), in Sahih Bukhari Volume 4, Book 55, Number 609:

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

In Judaism, the Fast of the Firstborn (or Ta'anit B'chorot/B'chorim) is a unique Jewish fast day which usually falls on the day before Passover. The fast's name commemorates the salvation of the Jewish firstborns during the plague of the firstborn (according to the Book of Exodus, the tenth of ten plagues wrought upon ancient Egypt prior to the Exodus of the Children of Israel), when, according to Exodus (12:29): "...God struck every firstborn in the Land of Mitzrayyim (ancient Egypt)...." Unlike most Jewish fast days, only firstborns have the custom to fast on the Fast of the Firstborn.

Charity

Both nations with a prescribed amount of Zakat (Tithes). In Islam, the payment of zakât is obligatory on all Muslims. In current usage it is interpreted as a 2.5% levy on most valuables and savings held for a full year. A Muslim may also donate an additional amount as an act of voluntary charity (sadaqah),

In Judaism, The Torah commands Jews to give 10 percent of our earnings to people in need, based on Leviticus 25:35 and Deut. 15:7-8. This is called Ma'aser, literally "one tenth" (hence the English word "tithe"). This is colloquially called tzedakah (charity)

Monotheism

Only nations with an absolutely pure monotheism (ascribing no son, mother, or gender to God, and having no graven images in the house of worship). Both religions understand that He is the Unseen Creator of all that is created. That the

Creator does not need the Creation, but that the Creation needs the Creator, the Sustainer, to live.

As the Qur'an says in 35:15: "O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise." Also both religions forbid depicting Prophets in pictures, statues, etc. This is to prevent against idolotry as the Christians have turned Prophet Jesus into a god (as part of the trinity).

As the Torah says in Exodus 20:1-5, "And God spoke all these words, saying: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me. Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down unto them, nor serve them;" And in Deut. 6:4, "HEAR, O ISRAEL: THE Lord OUR GOD, The Lord is ONE."

Both religions believe in:

1. Belief in the existence of the Creator who is perfect in every manner of existence and is the Primary Cause of all that exists.
2. The belief in God's absolute and unparalleled unity (that he has no son or mother).
3. The belief in God's noncorporeality, nor that He will be affected by any physical occurrences, such as movement, or rest, or dwelling. (that God does not incarnate to becoming flesh).
4. The belief in God's eternity (that he was not born nor will he die).
5. The imperative to worship Him exclusively and no foreign false gods (to make no graven images or icons and worship them or to pray to saints for intercession).
6. The belief that God communicates with man through prophecy.
7. Both religions believe that God talks to humans through His Holy Spirit. In Hebrew, it is called the Ruach Ha'Kodesh. In Arabic, it is called the Ruh Ul'Qudus. As it

says in the Qur'an 2:87, "We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the Holy Spirit." And also in 2.253: "Those messengers We endowed with gifts, some above others: To one of them (Moses), Allah spoke (directly); others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the Holy Spirit." and finally in 16.102: "Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims."

8. Also both religions believe that God talked to the Prophets (Abraham, Jesus, Muhammad, etc.) through the Angel Gabriel, except for one Prophet, and that is Moses, both agree that God talked to him "face to face" without going through the Angel.
9. Also, both religions believe in God's divine presence on earth. In Hebrew, it is called the Shechinah and it resides in the Bait HaMikdash (Temple Mount) in

Jerusalem. For reference, see Genesis 28:12-17, where Prophet Jacob discovered the Temple Mount was the gateway to heaven.

In Arabic, It is called the Sakinah, and it resides primarily in two places: Bait al Maqdis (Qubbat As-Sakhrah; the Dome of the Rock) where Prophet Muhammad performed the Miraj, ascended to heaven. For reference, [click here](#). And also at the Ka'ba (the first Temple built by Prophet Abraham in Mecca).

Of special interest is a distinction made by ancient Jewish authorities between the "Spirit of the Lord" (which is the most common way of referring to the Holy Spirit in the Tanakh) and the Shekinah, the presence of God. This distinction is made in the Talmud, which gives a list of things found in the first Temple in Jerusalem, but missing in the second Temple. This list included the Holy Spirit and the Shekinah. The difference is not clearly understood, but it seems that the Shekinah glory was somehow more tangible than the Spirit. This may have referred to God's actual dwelling within the Holy of Holies, and God's presence emanating outward from it in a special way, as opposed to the presence of the Holy Spirit, which was

in many locations throughout the world, and especially in individuals. In the Tanakh, however, this indwelling of the Spirit is reserved for kings, prophets, high priests, etc. and is not given to the common believer).

Classical Jewish texts teach that no new prophets were created after the destruction of the First Temple in Jerusalem in 586 BCE. An example of a person who received the divine inspiration (Ruach HaKodesh) to write a book but he was not a Prophet, was Rabbi Shimon bar Yochi, who lived in the 2nd Century C.E. in Northern Israel under Roman Occupation, who it is believed by Observant Jews that the Prophet Elijah visited him and revealed the Zohar (the main book of the Kabbalah) to him.

Dietary Laws

Both nations with dietary laws: No blood, carrion, swine, or shellfish. According to the Hanafi Madhab, non-fish sea-creatures, such as lobsters, shrimp, and squid, are makruh taHreemi (not permissible). As for creatures which live both

inside and outside the water, such as crabs, they are not considered permissible, since

- they are not wholly aquatic.
- they are not fish (samak).

From seafood, only fish is made Halaal for us. Rasulullah (Sallallaahu Alayhi Wasallam) said, "Two carions are made Halaal for us; Fish and locust." (Mishkaat vol.2 pg.361). Fish is classified as a Vertebra. Crabs and lobsters are not vertebras but they belong to the Crustaece group, hence, not permissible.

In Judaism; the camel and horse are also forbidden as the Qur'an 6.146 says, "For those who follow the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances)."

Leviticus 11:3-4, "Whatsoever parteth the hoof, and is clovenfooted, [and] cheweth the cud, among the beasts, that

shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: [as] the camel, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you." Leviticus 11:7, "And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you." Leviticus 3:17, "It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood." Leviticus 11:10-12, "And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the waters, and of all the living creatures that are in the waters, they are a detestable thing unto you, and they shall be a detestable thing unto you; ye shall not eat of their flesh, and their carcasses ye shall have in detestation. Whatsoever hath no fins nor scales in the waters, that is a detestable thing unto you."

Deut. 14:21, "Ye shall not eat [of] any thing that dieth of itself: thou shalt give it unto the stranger that [is] in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou [art] an holy people unto the LORD thy God. Thou shalt not see the a kid in his mother's milk."

And in the Qur'an 5:3: "Forbidden to you (for food) are: dead meat (carrion), blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful."

Modesty

Both religions stress very modest dress and modest behavior. Both require headscarf (Hijab in Arabic and Tichel in Yiddish) for women. For Judaism, it is once the woman is married (the

source is in the Talmud Berachot 24a and Ketuvot 72a). In Islam, it is once the girl is 12 years old. Both Sephardic/Mizrahi Rabbi's (such as Chief Rabbi Ovadiah Yosef) and countless other Poskim (Rabbis who can give Halachic Rulings) such as Rav Yosef Sholom Elyashiv, Rav Ahron Soloveichik, Rabbi Mordecai Eliyahu, the Gaon of Vilna, and Maimonides forbid the wearing of wigs. They say that this is not a permissible way of hair covering for a woman. They see it as defeating or undermining the purpose. Likewise in Islam, Prophet Muhammad explicitly forbid the wearing of wigs.

Also required of both religions (in their traditional form) for women is the wearing of an ankle-length skirt or dress as seen in the picture to the right. In Judaism, the Chazon Ish, citing the Tosfos in Yevamos, among other proofs, that the 'shok' (the part of the leg that has to be covered with loose-fitting clothes) is until the ankle (not just the knee).

Qur'an 33.59: "O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most

convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful."

Qur'an 24:31: "And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss."

Also in Malik's Muwatta, Number 47.2.9.; "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Every deen (religion) has an innate character. The character of Islam is modesty.'" Examples of immodest behavior is men listening

to women singing (Talmud Berachot 24a) and speaking loudly or obnoxiously.

Beard

Both nations mandate the growing of the beard. As it says in Bukhari Volume 7, Book 72, Number 780: Narrated Nafi': Ibn Umar said, The Prophet said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' All four madhabs consider it Wajib. This is why the shaving of the beard is Haraam (prohibited) according to all the Imaams; Imaam Abu Hanifah, Imaam Shafe'ee, Imaam Maalik, Imaam Ahmad (may Allah's mercy be upon them) and others. According to some jurists, it is a Sunnah Mu'akkadah, i.e. an emphasized Sunnah; and it is a sin to neglect it.

In Judaism, Leviticus 19:27, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." The Zohar, one of the primary sources of Kabbalah (a form of Jewish mysticism), attributes holiness to the beard, and

strongly discourages its removal, declaring that even the shortening of a beard by scissors is a great sin.

Skullcap

Only nations that prefer skullcap (kufi or kippah) for men. In Judaism, from a biblical standpoint, only the Kohanim (Priests) serving in the Temple were required to cover their heads (see Exodus 28:4). Yet for many centuries, the obligatory custom has been for Jewish men to wear a kippah all the time, as the Code of Jewish Law (Shulchan Aruch) says, "It is forbidden to walk four cubits without a head covering." The reason is that the Shechinah (Sakinah) rests on his head. (Likutei Amarim Chap. 35) Former Chief Sephardic Rabbi Ovadiah Yosef says the kippah should be large enough to be seen from all sides.

In Islam, it is a Sunnah (practice) of the Prophet. According to all 4 Madhabs of Sunni Islam, it is Mustahabb (Recommended) to cover the head while praying (with a Turban or Kufi (skullcap)) ...

Hanbali Fiqh (Quoted By Ibn Qudama, al-Mughni (1994 ed.) 1:404-405): "It is mustahab to pray using a Thawb, Silwar (Sunnah pants) or a Izaar (loincloth) and a turban"
Maalik Fiqh (Quoted by Ibn Abi Zayd, al-Jami` fi al-sunan (1982 ed.) p. 228): Imaam Maalik said "The turban was worn from the beginning of Islaam and it did not cease being worn until our time. I did not see anyone among the People of Excellence except they wore the turban..."

Shafi`i Fiqh (Quoted by Al-Misri in Reliance of the Traveller p # 122): "It is mustahab to pray using an ankle-length Thawb and a turban"

Hanafi Fiqh (Quoted by Al-Shurunbali in Muhammad Abul Quasem p #91): It is mustahab or praiseworthy to pray using "three of one's best clothes, a Thawb, Silwar (Sunnah pants), and turban or kufi" According to the Hanafi school (Al-Jazayri, al-Fiqh `ala al-madhahib al-arba`a, Kitab al- Salat p. 280-28) [among] the disliked acts (al-makruhat) in prayer are:... i`tijar, which is to tie a scarf around the head and leave the center bare;... [or] praying bareheaded out of laziness.
Shaikh `Abd al-Qadir Jilani (Allah's mercy be on him) (From

Ghunya al-talibin 1:14) "It is the method or habit of orthodox or civilized virtuous men to keep the head covered." Shaikh Albaani (From Al-Qawl Al-mubin fi akhta' Al-musallin by Mashhur Hussain on page # 58 of the 2nd edition): "Praying bareheaded is makruh (disliked)."

System of Laws

Only nations that have a complete system of law that covers economic, criminal, and civil law, and have divine punishments (stoning, flogging, etc...) for breaking that law. The government body that rules a state in accordance with Islam is called a Khilafah, and in Judaism is called the Sanhedrin. The last Khilafah to exist was the Ottoman Empire which ended in 1924. And the last Sanhedrin to exist was in roughly 415 C.E.

In Islam, the law is called the Shariah. And a true Islamic state is run by a Khilafah that rules according to the Shariah. For Sunni Muslims, the primary sources of Islamic law are the Qur'an, the Hadith or directions of the Islamic prophet

Muhammad, the unanimity of Muhammad's disciples on a certain issue (ijma), and Qiyas (drawing analogy from the essence of divine principles). Qiyas — various forms of reasoning, including by analogy — are used by the law scholars (Mujtahidun) to deal with situations where the sources provided no concrete rules. The consensus of the community or people, public interest, and others were also accepted as secondary sources where the first four primary sources allow. Another source of Islamic law is Ijtihad, it is a technical term of Islamic law that describes the process of making a legal decision by independent interpretation of the legal sources, the Qur'an and the Sunnah. The opposite of ijtihad is taqlid, Arabic for "imitation". A person who applied ijtihad was called a mujtahid, and traditionally had to be a scholar of Islamic law or alim. Islamic jurisprudence is called fiqh and is divided into two parts: the study of the sources and methodology (usul al-fiqh - roots of the law) and the practical rules (furu' al-fiqh — branches of the law).

In Judaism, the law is called the Halakhah. A true Jewish state is run by a Sanhedrin which rules according to Halakhah law.

At the heart of halakhah is the unchangeable 613 mitzvot (Commandments) that G-d gave to the Bani Israel in the Torah.

The second category of halakhah is a Gezeirah: A Fence around the Torah. A gezeirah is a law instituted by the rabbis to prevent people from accidentally violating a Torah mitzvah.

The third category of halakhah is a Takkanah: A Law Instituted by the Rabbis. Some takkanot vary from community to community or from region to region. For example, around the year 1000 C.E., Rabbi Gershom Me'or Ha-Golah instituted a takkanah prohibiting polygyny, a practice clearly permitted by the Torah and the Talmud. It was accepted by Ashkenazic Jews, who lived in Christian countries where polygyny was not permitted, but was not accepted by Sephardic Jews, who lived in Islamic countries where men were permitted up to four wives.

And the fourth category of halakhah is a Minhag: A Custom or School of thought developed by different communities in

different lands. For example, Jewish women in Iraq wore the same head covering as Muslim women. Whereas Jewish women in Poland and Russia started wearing wigs to look like other Christians and to thusly avoid persecution. This is similar to the Islamic term, Minhaj, which is used for the intellectual methodology of a school of thought (cf. Hebrew *derech*) rather than for the customs of a local or ethnic community.

Devine Revelation

Only traditions that believe that every single letter of their divine revelation (Qur'an and Torah) is straight from God, not just through divine inspiration. Also, both beleive that their scripture is protected from corruption by God. Also both believe that the language in which the revelation was revealed is a holy divine language: Arabic and Hebrew. In addition, both religions believe that they still have entact, their original revelation in their original language, as compared to the Greek New Testament, which is not in its original form.

According to Judaism, The Torah was originally dictated from God to Moses, letter for letter. From there, the Midrash (Devarim Rabba 9:4) tells us: "Before his death, Moses wrote 13 Torah Scrolls. Twelve of these were distributed to each of the 12 Tribes. The 13th was placed in the Ark of the Covenant (with the Tablets). If anyone would come and attempt to rewrite or falsify the Torah, the one in the Ark would "testify" against him. (Likewise, if he had access to the scroll in the Ark and tried to falsify it, the distributed copies would "testify" against him.)" For more information, read Accuracy of Torah Text.

In Islam, the Quran says in 15:9: "We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)."

Usury

Both nations outlaw usury or interest. In Judaism, Exodus 22:24, "If thou lend money to any of My people, even to the

poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest."

In Islam, the Qur'an 2:275: "Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever)."

Relationship

Both nations have a different law or way of acting between brethren and non-brethren: a Muslim (One who submits to God) vs. a Kafir (One who rejects the Truth). A Jew (From the Nation of Israel) vs. a Gentile (From the other Nations). Examples: Sahih Bukhari Volume 9, Book 83, Number 50: Narrated Abu Juhaifa: I asked 'Ali "Do you have anything Divine literature besides what is in the Qur'an?" Or, as Uyaina

once said, "Apart from what the people have?" 'Ali said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Quran and the ability (gift) of understanding Allah's Book which He may endow a man, with and what is written in this sheet of paper." I asked, "What is on this paper?" He replied, "The legal regulations of Diya (Blood-money) and the (ransom for) releasing of the captives, *and the judgment that no Muslim should be killed in Qisas (equality in punishment) for killing a Kafir (disbeliever).*" Another example is from the Qur'an 48:29, "Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves."

Deut. 23:20, "Unto a stranger (foreigner) thou mayest lend upon usury; but unto thy brother (Israelite) thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it."

Burial Rite

Only nations with same burial rites: washing the body, put in simple cloth, is buried in 24 hours, and face toward the holy city (Jerusalem for Jews and Mecca for Muslims). In Judaism, in preparation for the burial, the body is thoroughly cleaned and wrapped in a simple, plain linen shroud. The Sages decreed that both the dress of the body and the coffin should be simple, so that a poor person would not receive less honor in death than a rich person.

Calendar

Both nations run by the lunar calendar. Every month is initiated by the sighting of the New moon. The Islamic calendar is a purely lunar calendar, meaning that an Islamic year is only 354 days long. Which means that holidays such as Ramadhan come 11 days earlier every year. For more information, see [this link](#); The Islamic Calendar.

The Jewish calendar is also a lunisolar calendar because it tracks the seasons. In Judaism, many of the holidays are associated with certain seasons. So to keep the holidays in those respective seasons and still be a lunar calendar, the Jewish calendar compensates by adding an extra month as needed to realign the months with the seasons, which uses a 19 year cycle. The sighting of the New Moon every month is called Rosh Chodesh in Hebrew. For more information, see The Jewish Calendar.

Animal Sacrifice

Both nations have animal sacrifice. (Eid Al Adha=Paschal lamb of Passover). For information on Jewish sacrifices, see <http://jewfaq.org/qorbanot.htm>

Slaughtering Ways

Only nations with a specified way of slaughtering an animal (A knife to the throat and not touching the nervous system and

also in Arabic to say, "Bismillah", meaning... In the name of God). The Qur'an says in 6:121: "Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans." The Arabic word "Zabiha" or "Halal"= The Hebrew word "Kosher" or "Kashrut". Islam has its own rules for food, called halal. Some foods - for example, the flesh of camels - can be prepared in a halal manner, but is never kosher. On the other hand, other foods or drinks - for example, wine - can be prepared in a kosher manner, but is never Halal (Permissable). Another example is that any dish that mixes milk and meat is not Kosher. According to what Minhag you are part of, Jews must wait approximately 6 hours after eating meat, before they can have dairy.

For information on Jewish dietary laws, see The laws of kashrut. For information on Islamic dietary laws, see What is Halal?

Blessing

Only nations with a blessing (prayer) for everything: (in and out of the bathroom, sneezing, before and after eating, etc...). See <http://jewfaq.org/prayer.htm>

Baby Born Rite

Only nations that whisper in baby's ear when born. (Adhan=Shema) Sunan Abu Dawud Book 41, Number 5086: "Narrated AbuRafi': I saw the Apostle of Allah (peace_be_upon_him) uttering the call to prayer (Adhan) in the ear of al-Hasan ibn Ali when Fatimah gave birth to him." In Judaism, "the morning and evening recitations of the Shema can be likened to the morning and evening of our lives: birth and death. Jewish tradition tells us that the Shema should be the first thing that a newborn baby hears, and the last thing that a dying person hears."

Conversion Rituals

Only nations with same 3 rituals for conversion (circumcise, ghusl or mikvah, and given a different name). According to the Code of Jewish Law (the "Shulchan Aruch"), there are three requirements for a valid conversion. The requirements are: 1) Mitzvahs - He must believe in God and the divinity of the Torah, as well as accept upon himself to observe all 613 mitzvahs (commandments) of the Torah. 2) Milah - Male converts must undergo circumcision by a qualified "Mohel." If he was previously circumcised by a doctor, he then undergoes a ritual called "hatafas dam". 3) Mikveh - All converts must immerse in the Mikveh - a ritual bath linked to a reservoir of rain water.

Holy Land

Only nations with a holy land and restrictions on who can live there:

1. For Muslims, the Arabian Peninsula including Mecca and Medina. No non-Muslims are allowed to live there as the Prophet said, "Let there not remain any faith but that of Islam throughout the whole land of Arabia."

Also in Bukhari Volume 4, Book 53, Number 392: Narrated Abu Huraira: While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."

2. For Jews, Eretz Yisrael (Judea and Samaria), from the Mediterranean Sea to parts of Jordan, as can be seen in the picture to the right...this map shows the land that was given by God and how it was divided into sections for the 12 tribes of Israel at the time of Moses. As it says in Exodus 23:31-32, "And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will

deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods."

And no *idolaters* are allowed to live in the Land of Israel (Exodus 23:33, "They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."). And when the Messiah comes, no uncircumcised heathens shall be allowed in Jerusalem as it says in Isaiah 52:1, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."

Holy Cities

Both nations have a list of holy cities. For Muslims: 1. Mecca, 2. Medina, 3. Jerusalem. This is taken from various Hadith such as: In the Tabarani Hadith the Prophet said: "Prayers in Al-Masjid Al-Haram (in Mecca) are equivalent to 100,000 prayers, and prayers in my Masjid (in Medina) are equivalent to 1000

prayers, and prayers in Baitul-Maqdis (Al-Masjid Al-Aqsa) are equivalent to 500 prayers."

In a hadith from Bukhari Volume 3, Book 29, Number 87: Narrated Qaza'a, the slave of Ziyad: Abu Said who participated in twelve Ghazawat (battles) with the Prophet said, "I heard four things from Allah's Apostle (or I narrate them from the Prophet) which won my admiration and appreciation. They are:

1. "No lady should travel without her husband or without a Dhu-Mahram for a two-days' journey.
2. No fasting is permissible on two days of 'Id-al-Fitr, and 'Id-al-Adha.
3. No prayer (may be offered) after two prayers: after the 'Asr prayer till the sun set and after the morning prayer till the sun rises.
4. *Not to travel (for visiting) except for three mosques: Masjid-al-Haram (in Mecca), my Mosque (in Medina), and Masjid-al-Aqsa (in Jerusalem)."*

For Jews, the holy cities are:

1. Jerusalem (especially the Temple Mount which is their Qibla)
2. The Tomb of the Patriarchs in Hebron
3. Safed
4. Tiberius
5. The Tomb of Prophet Yusuf in Nablus
6. 6. The Tomb of the Matriarch Rachel (Yacoob's wife) in Bethlehem.

As it says in Psalms 137:5-6, "If I forget thee, O Jerusalem, let my right hand forget [her cunning]. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Emulation

Only nations not allowed to emulate non-believers. For Jews: not to shave off the hair on the sides of the head, to grow a beard, to wear a skullcap, for women to cover their body except hands and face. Leviticus 20:23-24 "And ye shall not

walk in the customs of the nations, which I am casting out before you; for they did all these things, and therefore I abhorred them. But I have said unto you: 'Ye shall inherit their land, and I will give it unto you to possess it, a land flowing with milk and honey.' I am the Lord your God, who have set you apart from the peoples." Leviticus 19:27,"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard."

For Muslims: they are supposed to cut short the moustache, dye their gray hair, and grow out the beard, not allow the clothes to drape below the ankles, part their hair in the middle, also they are not allowed to shave certain parts of the hair (the sides) and let others (the top) grow; so as to not look like non-Muslims (Pagans, Jews, and Christians).

As it says in Bukhari Volume 5, Book 58, Number 280: "Narrated 'Abdullah bin Abbas: The Prophet used to keep his hair falling loose while the pagans used to part their hair, and the People of the Scriptures used to keep their hair falling loose, and the Prophet liked to follow the People of the Scriptures in matters about which he had not been instructed differently, but later

on the Prophet started parting his hair." Bukhari Volume 4, Book 56, Number 668:"Narrated Abu Huraira: Allah's Apostle said, "The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards).

" Bukhari Volume 7, Book 72, Number 780: Narrated Nafi': "Ibn Umar said, The Prophet said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' Whenever Ibn 'Umar performed the Hajj or 'Umra, he used to hold his beard with his hand and cut whatever moustaches. Ibn Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard."Bukhari Volume 7, Book 72, Number 799: "Narrated Ibn 'Abbas: The Prophet used to copy the people of the Scriptures in matters in which there was no order from Allah. The people of the Scripture used to let their hair hang down while the pagans used to part their hair. So the Prophet let his hair hang down first, but later on he parted it."

Holiday

Both nations with prescribed holidays. For Muslims: the 2 Eid's, the Day of Ashura, Laila tul Qadir (during Ramadhan), and the Day of Arafat (during Hajj). For Jews: there are roughly 17 holidays (holy days), see <http://jewfaq.org/holiday0.htm>.

Prayer Validity

Only nations to have key components to prayer for validity. For Muslims: the Fatiha (opening chapter of the Qur'an). For Jews: the Shema (main chapter of the Torah) and the Amidah (the 19 blessings). See <http://jewfaq.org/liturgy.htm>

Law on Menses

Only nations to have laws on menses. In Islam, just the days of Menses are unclean, and then she needs to take a bath before having marital relations. In Judaism, the days of menses and

then after that another seven clean days before she can go in a Mikvah (ritual bath) to purify herself to have marital relations. Leviticus 15:19 "And if a woman have an issue, [and] her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the evening." Leviticus 15:26 "Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation." Leviticus 15:28 "But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

" Sahih Muslim Book 003, Number 0592: Thabit narrated it from Anas: Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (may peace be upon him) asked The Apostle (may peace be upon him), and Allah, the Exalted revealed:" And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii. 222). The Messenger of Allah (may peace be upon him) said: Do

everything except intercourse. The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contact with them (as the Jews do). The face of the Messenger of Allah (may peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Apostle of Allah (may peace be upon him). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them."

Revelation Holiday

Both nations have holy day for receiving of revelation. Shavuoth and Laylat ul-Qadr (the 27th of Ramadhan): A Day of Praying and all-night Studying in the Synagogue or Mosque (called Itikaf) for Jews and Muslims alike. For Jews, it commemorates the receiving of the Torah on Mt. Sinai. For

Muslims, it commemorates the night in which the Qur'an was first revealed on Mt. Hira in 610 CE.
See <http://jewfaq.org/holidayc.htm>

Day of Atonement

Both nations have national day of atonement or repentance and fasting. The Day (Yom) of Arafat = Yom Kippur. In Judaism, the 10 days from Rosh Hashanah to Yom Kippur are the most holy days in the Jewish Calendar. In Islam, the first 10 days of Dhul Hijja are the most holy. The 9th is Yom Arafat and the 10th is Eid Al-Adha. On both Yom Arafat and Yom Kippur, both Jews and Muslims wear all white. Both have restrictions on what they can wear. Muslims on the Hajj must wear the Ihram and Jews are not allowed to wear leather (shoes, etc.) on this day.

Both seek forgiveness from their fellow man prior to this day and repay all loans and then seek God's forgiveness on this day. Both fast on this day and spend the whole day in prayer.

Yom Arafat is then followed by Eid Al-Adha, the festival of the sacrifice, a commemoration of Abraham going to sacrifice his son. On this day, one sacrifices an animal and shares some with the poor. This is similar to Judaism, where on Yom Kippur, Jews would sacrifice a sheep, goat, or cow in the Temple of Jerusalem in atonement for their sins. And also, there is a commemoration of Abraham going to sacrifice his son, but then it being replaced with a ram (The Akeidah). Which is also the reason why Jews blow a ram's horn (the Shofar) to commemorate this event. <http://jewfaq.org/holiday4.htm>

Pilgrim Rite

There are also similarities between the Jewish Pilgrimage Holiday of Sukkot and the Hajj (the pilgrimage to Mecca). During the Hajj, just after sunset, the pilgrims gathered at 'Arafat immediately proceed en masse to a place called Muzdalifah, a few miles back toward Mina. There, traditionally,

the pilgrims worship and sleep under the stars with nothing of their possessions with them.

And in Judaism, Jews sleep in the Sukkah which is a small structure where you can see the stars through the roof, with none of your possessions with you, so as to symbolize your reliance on God alone, to commemorate the Israelites wandering through the desert for 40 years.

Blessed Food

Both agree on the same foods blessed by God which has medicinal value: Milk, Honey, Dates, Grapes, Olives, and Pomegranates, etc... See the book, "Medicine of the Prophet."

It is a Sunnah of the Prophet to break all fasts with Milk and Dates. Exodus 3:8, "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."

The Qur'an 16.66-69: "And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, *milk, pure and agreeable to those who drink it.* And from the *fruit of the date-palm and the vine, ye get out wholesome drink and food:* behold, in this also is a sign for those who are wise. And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations; Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: *there issues from within their bodies a drink of varying colours, wherein is healing for men:* verily in this is a Sign for those who give thought."

Prophecy

Prophecy given to the circumcised (see #2) Children of Abraham: the Hebrew Prophets of Israel (Moses, Jesus, etc.) and the Arab Prophet of Ishmael, Muhammad bin Abdullah

(saws). Qur'an 45:16: "*And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples;*" And also in the Qur'an 29:27, "And We gave (Abraham) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous."

And also in the Qur'an 57:26, "And We verily sent Noah and Abraham and placed the prophethood and the scripture among their seed, and among them there is he who goeth right, but many of them are evil-livers." And also Qur'an 6:84-87, "We gave him (Abraham) Isaac, and Jacob: all We guided and before him, We guided Noah, and among his progeny David, Solomon, Ayub, Joseph, Moses, and Aaron :Thus do We reward those who do good. And Zakariya and Yahya, and Jesus and Elias: all in the ranks of righteous. And Isma'il and Elisha and Jonah (Yunus) and Lut. And to all we gave favour above the nations. (To them) and to their fathers, and progeny and brethren (the Bani Israel): We chose them, and

we guided them to a straight way." And also, "O Children of Israel! Call to mind My favour which I bestowed on you and that I preferred you to all others (for my Message)" Qur'an 2:47.

Also in Qur'an 3:33, "Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran (Maryam's father) above all people." Qur'an 44:32, "And We chose them (Bani Israel) aforetime above the nations, knowingly." Qur'an 5:20: "Remember Moses said to his people: "O my people! Call in remembrance the favour of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples."

Light to Mankind

Both religions believe that they have been chosen to be a light onto the nations (all mankind). In Judaism, Israel is called the light (nur) onto the nations by Prophet Isaiah 42:6, "I the Lord have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the

people, for a light of the nations;". Deuteronomy 7:6, "For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth." Exodus 19:6, "And ye shall be unto me a kingdom of priests, and an holy nation. These [are] the words which thou shalt speak unto the children of Israel."

The Qur'an is the revelation/light (nur) for all nations! As it says repeatedly in the Qur'an, the message of Islam is for all mankind! Qur'an 4:170, "O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise." Qur'an 7.158: "Say: "O mankind! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided.

" Qur'an 34:28: "We have not sent thee but as a universal (Messenger) to mankind, giving them glad tidings, and warning them (against sin), but most men understand not." Qur'an 14:1: "Alif. Lam. Ra. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!" Qur'an 3.110: "Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.

" Qur'an 2.143: "Thus, have We made of you an Ummah (nation) justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla (direction for prayer) to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For

Allah is to all people Most surely full of kindness, Most Merciful."

Teacher in Congregations

Both religions have teachers who instruct the congregations in various aspects of the Sacred Law and Spirituality. In Arabic, its called an Imam or a Shaykh. In Hebrew, a Rabbi (meaning in English, "my teacher or master (Another Arabic word for master is sayyidina; which represents the master/disciple relationship of learning).") In Islam, to become an Imam or Scholar, one needs ijaza, which is an authorization to teach. There are many different sciences in Islam, and so one may get ijaza in fiqh or hadith or tafsir, etc., which then makes them a scholar in that particular area of expertise.

In Judaism, it is called Semicha (סמיכה) (meaning "leaning [of the hands]") is a Hebrew word referring to what may be roughly translated as the "ordination" (in Hebrew: semichut) of a rabbi within Judaism. It is the "transmission" of rabbinic authority in the form of an authorization to give advice or

judgment in Jewish law. It is often referred to as rabbinic ordination. To become a Rabbi, one has to take several tests, including one on the Laws of the Sabbath, one on the Laws of Kashrut (Dietary laws), and one on the laws of Family Purity (menses, etc.). For more information [click here](#).

Greeting Each Others

Both greet each other with the greetings of peace (Salam Alaikum=Shalom Aleichem). Bukhari Volume 4, Book 55, Number 543: "Narrated Abu Huraira: The Prophet said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi,' Any person who will enter Paradise will resemble Adam (in

appearance and figure). People have been decreasing in stature since Adam's creation."

Ablution

Both wash (make ablutions) before prayer (wudu) and after being seminally defiled (ghusl). Qur'an 5.006: "O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful."

Bowing

Both make ruku (bowing) during prayer. And during the holiday of Yom Kippur and when the Temple in Jerusalem is standing, both nations (Hebrew and Islamic) make sajjud (prostrations).

As the Tanakh (Hebrew Bible) says in Nehemiah 8:6 "And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with [their] faces to the ground." Also in Daniel 6:10, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber *toward Jerusalem, he kneeled upon his knees three times a day*, and prayed, and gave thanks before his God, as he did aforetime.

" One of the only places which describes the physical movements of Jesus praying is when he was in Gethsemane. It says "*...he fell with his face to the ground* and prayed, 'My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will.'" (Matthew 26:39)

The following quotes from the Old Testament describe Abraham, Joshua, Moses, and Aaron falling facedown in worship of God.

- a) "I will confirm my covenant between me and you and will greatly increase your numbers. *Abraham fell facedown*, and God said to him, "As for me, this is my covenant with you: You will be the father of many nations." (Genesis 17:2-4)
- b) "Then Joshua tore his clothes and *fell facedown to the ground* before the ark of the Lord, remaining there till evening. The elders of Israel did the same, and sprinkled dust on their heads." (Joshua 7:6NIV)
- c) "...*Moses and Aaron fell facedown* and cried out, 'O God, God of the spirits of all mankind, will you be angry with the entire assembly when only one man?'" (Numbers 16:22 NIV)
- d) "Moses and Aaron went from the assembly to the entrance to the Tent of Meeting and *fell facedown*, and the glory of the Lord appeared to them." (Numbers 20:6 NIV)

Law on Dog

Only nations not allowed to have a dog as a pet or to get a dog's saliva on clothes or body. And if they do they must make ablutions (wudu) before praying. Bukhari Volume 4, Book 54, Number 539: Narrated Abu Talha: The Prophet said, "Angels do not enter a house which has either a dog or a picture (of a living being) in it." And in Bukhari Volume 4, Book 54, Number 541: Narrated Abu Huraira: Allah's Apostle said, "If somebody keeps a dog, he loses one Qirat (of the reward) of his good deeds everyday, except if he keeps it for the purpose of agriculture or for the protection of livestock. "

Coloured Wearing

Only nations not allowed to wear certain colors. Reason is #25, not allowed to emulate idolaters. Hindus, Jains, Sikhs, and Bhuddists all wear Saffron colored robes for religious reaons. So monotheists, such as Muslims and Jews should not wear saffron (orange) and red. Sahih Muslim Chapter 3: IT IS

NOT PERMISSIBLE FOR A MAN TO WEAR CLOTHES OF Saffron COLOUR Book 024, Number 5173: 'Abdullah b. 'Amr b. al-As reported: "Allah's Messenger (may peace be upon him) saw me wearing two clothes dyed in saffron. whereupon he said: These are the clothes (usually worn by) the non-believers, so do not wear them." From Ibn 'Abbaas, who said: "I was forbidden (to wear) red garments and gold rings, and to recite Qur'aan in rukoo'." (Narrated by al-Nasaa'i, no. 5171.)

Cutting the Baby's Hair

Only nations that mandate when the child's hair is first cut. For the Muslim, it is at 7 days at their aqeeqah. For the Jewish boy, it is at 3 years during the holiday of Lag b'Omer.

Animal Sacrifice for Born

Only nations that sacrifice a sheep when a child is born. For the Muslim, it happens at the aqeeqah and it is 2 sheeps for a boy and 1 sheep for a girl. In Judaism, it is when the Temple

in Jerusalem is standing, see Leviticus 12:6-7, "And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This [is] the law for her that hath born a male or a female."

Intoxicants

No intoxicants when praying. For Judaism, see Leviticus 10:8-10, "And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [it shall be] a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean;

" Qur'an 5.091: "Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and

hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?"

Congregational Prayer

Importance of Congregational prayers for men in the Mosque/Synagogue. In Islam, it requires 2/3 men to make a Jumuah (congregation). On Friday there is a mandatory congregational prayer, Qur'an 62.9-10: "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew! And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.

" Sunan Abu Dawud Book 3, Number 1062: Narrated Tariq ibn Shihab: The Prophet (peace_be_upon_him) said: The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick

person." Bukhari Volume 2, Book 13, Number 21: "Narrated Abu Huraira: Allah's Apostle said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Quran after them. And this was the day (Friday) about which they differed and Allah gave us the guidance (for that). So tomorrow (i.e. Saturday) is the Jews' (day), and the day after tomorrow (i.e. Sunday) is the Christians'." The significance of Friday to the Muslims, is that Adam was created on Friday, and the Day of Judgment will happen on Friday. As it says in Sahih Muslim Book 004, Number 1857: "Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday."

In Judaism, it requires 10 men to make a Minyan (congregation). The important day for Jews is the Sabbath (which is Friday sunset to Saturday sunset). The significance

of Saturday to the Jews, is that God stopped creating the heavens and the earth, etc. on the Sabbath.

In addition, keeping the laws of the Sabbath (not doing creative work) is the symbol of the Covenant between God and the Bani Israel, that He chose them for the Torah. Just as circumcision is the symbol of the Covenant between God and the Bani Ibrahim (Abraham): The Children of Ishmael and Isaac (Arabs and Hebrews or Muslims and Jews). As it says in the Torah Exd 31:13-16, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall

keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual Everlasting covenant."

Genesis 17:10-14, "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 sign of the covenant between 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."

Religious Chanter

A Qari=A Chazzan (a religious singer who does Nasheeds or Qaseedahs which in Hebrew is called Chasidus).

Memorizing the Books

Imams and Rabbis are Hafiz's (preservers by memorizing) the whole Qur'an and Hadith/ Torah and Mishnah.

About Men and Women

Both religions view women as equal to men in terms of rights but that they have different roles and responsibilities. Qur'an 2:228, "And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise." Qur'an 4:34: "Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard."

And in the Torah, Genesis 3:16, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow

thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee."

Bathing

Both religions mandate when to take a bath (every seven days on Friday before the Congregational Jumma prayer and before the Shabbat starts on Friday night). Bukhari Volume 4, Book 56, Number 693: Narrated Abu Huraira: The Prophet said, "We are the last (to come) but we will be the foremost on the Day of Resurrection, nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians. It is incumbent on every Muslim to wash his head and body on a Day (i.e. Friday) (at least) in every seven days."

This actually is pretty amazing because until the 20th century, in Christian Europe, Europeans never took baths and they used to just douse themselves with perfume to cover up the

stench. According to one scholar, "In the 14th century the bubonic plague -- known as the "Black Death" -- hit Europe. At that time, people had no idea of the causes of diseases and no idea that lack of hygiene caused the spread of bacteria.

Some historians have cynically pointed out that bathing defined the difference between the Classical Age and the Dark Ages. The Greeks and Romans were very clean people and public baths were everywhere. Medieval Europeans, on the other hand, didn't bathe at all. Sometimes they didn't change their clothes for an entire year. The tailors or seamstresses would literally stitch new clothes onto people around Easter-time and that was it for the year. They kept their windows closed because they taught that disease traveled through the air -- something they called "bad ether."

Needless to say, when any new disease arrived in Europe, the unsanitary conditions helped it spread. And so it happened with the "Black Death" -- a bacteria carried by flea-ridden rats. The bubonic plague is estimated to have killed up to half the population of Europe -- about 25 million people." (source: Rabbi Ken Spiro).

Eye for Eye

An Eye for an Eye (Qisas). Bukhari Volume 6, Book 60, Number 25: Narrated Ibn Abbas: The law of Qisas (i.e. equality in punishment) was prescribed for the children of Israel, but the Diya (i.e. blood money was not ordained for them). So Allah said to this Nation (i.e. Muslims): "O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killers something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)---- then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you). So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment.

" (Qur'an 2.178). Qur'an 42.040: "The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong."

See also Exodus 21:23-25, "And if [any] mischief follow, then thou shalt give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe."

Homosexual

Both religions outlaw homosexuality. Leviticus 20:13, "If a man also lie with a man, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood [shall be] upon them."

And in the Qur'an in the story of Prophet Lut who was sent to the sodomites (a tribe whose men practiced homosexuality), 27.54-56: "(We also sent) Lut (as a messenger): behold, He said to his people, "Do ye do what is

shameful though ye see (its iniquity)? Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant! But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"

And also in the Qur'an 29:28-29, "And (remember) Lut: behold, he said to his people: "Ye do commit lewdness, such as no people in Creation (ever) committed before you. "Do ye indeed approach men, and cut off the highway?- and practise wickedness (even) in your councils?" But his people gave no answer but this: they said: "Bring us the Wrath of Allah if thou tellest the truth."

Abortion

Both religions outlaw abortion. See the Qur'an 6.140, 6.151, 17.31, 60.12. Qur'an 17.31: "Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin." In Islam, the Prophet

said that the fetus receives its soul at 120 days. So that after 120 days, it is absolutely Murder, like killing any other soul! In Judaism, the Torah forbids abortion except in cases where the mother's life is endangered.

Gambling

Both religions outlaw gambling. Qur'an 2.219: "They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." And also, "O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?" Qur'an, Al-Ma'idah, Surah 5:90-91.

In Judaism, the prohibition is articulated by Maimonides, in his Mishneh Torah, Laws of Theft and Lost Objects, Chapter 6, laws 7, 10, and 11.

School of Thought

Both religions have different schools of thought. In "Sunni" Islam it is called a Madhab, and there are four major ones: Hanafi, Shafi'i, Maliki, Hanbali. Madhhab (Arabic مذهب pl. مذاهب Madhaahib) is an Arabic term that refers to an Islamic school of thought or religious jurisprudence (fiqh). In the first 150 years there were many schools - in fact, several of the Sahaba are credited as having their own. The prominent schools of Damascus (often named Awza'iyya), Kufa, Basra and Medina survived as the Maliki madhhab, while Iraqi schools were consolidated into the Hanafi madhhab. Shafi'i, Hanbali, Zahiri and Jariri schools were established later.

Shiite Islam has its own school of law, the Jafari, founded by the sixth Imam Ja'far as-Sadiq (702 - 765). The four Sunni schools are not generally regarded as distinct sects, as there

has been great harmony amongst their various scholars throughout Islamic history. Imam Abu Hanifa was the 'founder' of the Hanafi school, lived in modern-day Iraq, not long after the Prophet Muhammad's death. It is reported that Imam Abu Hanifa studied under Imam Jafar Sadiq¹. Imam Malik was born shortly thereafter in Medina. There are reports that they lived at the same time and, although Malik was much younger, their mutual respect is well-known. In fact, one of Abu Hanifa's main students, on whose teaching a lot of the Hanafi school is based, studied from Imam Malik as well. Imam Shafi'i was also taught by both Abu Hanifa's students and Imam Malik and his respect for both men is also well-documented. Imam Ahmad ibn Hanbal studied with Imam Shafi'i, and consequently there are many similarities between the madhhabs.

1. Hanafi (Arabic: حنفي). Founded by Abu Hanifa, (699 - 765), it is considered to be the school most open to modern ideas. Hanafi is predominant among Sunni Muslims in Bangladesh, India, Pakistan, and Afghanistan. Northern Egypt (where the influence of the Ottomans was

strongest), Turkey, and the Levant (Syria, Lebanon, and Iraq) are mixed Shafi/Hanafi. The Hanafi madhab is the largest of the four schools; it is followed by approximately 45% of Muslims world-wide.

2. The Maliki madhab (Arabic مالكي). It is the second-largest of the four schools, followed by approximately 25% of Muslims, mostly in North Africa and West Africa; such as Morocco, Algeria, Tunisia, and Mauritania. It was founded by Imam Malik (714 - 796).
3. Shafi'i (Arabic: شافعي) is most prevalent in Kurdistan, Egypt, Yemen, Indonesia, Thailand, Singapore, Philippines, Sri Lanka, Palestine, Jordan, Syria, Brunei, Darussalam, and Malaysia. It is followed by approximately 15% of Muslims world-wide. It was founded by Imam Shafi'i (767 - 820).
4. Hanbali (Arabic: حنبلي). It is considered to be the most conservative of the four schools. The school was started by the students of Imam Ahmad bin Hanbal (780 - 855). Hanbali jurisprudence is predominant among Muslims in the Arabian Peninsula. The Hanbali school is followed by less than 5% of the world's Muslim population.

It is presently the school of jurisprudence used in modern day Saudi Arabia. (Shaykh Abdul-Wahab; founder of the so-called Wahabi movement was a Hanbali).

Sunni's are also called the **Ahl ul-Sunna wa-l-Jama'ah** (People of the Tradition and Congregation). Sunnis believe in democratically electing who is the most qualified person to be the Imam or Caliph through the use of the Shura, an Arabic word for "consultation", by evaluating the persons character traits, his knowledge, his piety, etc.

Then there are sects outside of "Sunni Islam", such as the Shia, they constitute a majority or a plurality in countries such as in Iran, Iraq, Yemen, Azerbaijan, Lebanon and Bahrain. It is followed by approximately 15% of Muslims world-wide. Shia believe that all of the Imams or Caliphs after Prophet Muhammad have to descend from him through his family (bloodline); the **Ahl ul-Bayt** (People of the House), through his son-in-law, Ali ibn Abu Talib (Imam Ali), and Ali's two sons, Hasan and Hussein. The majority of Shia are called "twelvers" in that they believe there are 12 Imams after Prophet Muhammad to lead the Muslims. This is based on the hadith

in Sahih Muslim Book 020, Number 4477: "It has been narrated on the authority of Jabir b. Samura who said: I joined the company of the Holy Prophet (may peace be upon him) with my father and I heard him say: This Caliphate will not end until there have been twelve Caliphs among them. The narrator said: Then he (the Holy Prophet) said something that I could not follow. I said to my father: What did he say? He said: He has said: All of them will be from the Quraish (Muhammad's Tribe)."

In Judaism, it is called a Minhag. It refers to a number of distinct Jewish communities within the world's ethnically Jewish population (Jews descending from the Bani Israel, as opposed to converts to Judaism). By sheer numbers, the overwhelming majority of Jews fall into only a handful of communities.

The largest ethnically Jewish community, constituting the majority of world Jewry, are the Ashkenazim (historically meaning "German" in Medieval Hebrew) who can ultimately be traced back to Jews who migrated from Israel to Italy (the Roman Empire) in the first and second centuries, and from

Italy to southern Germany in the 7th-8th centuries, spreading thereafter to northern, central and eastern Europe.

The Sephardim (Hebrew for "Spanish") are those descended from Jews who migrated from the Middle East to the Iberian Peninsula in the 8th-9th centuries, and scattered since 1492 throughout North Africa, south-eastern Europe, back to the Near and Middle East, and parts of the Americas. Together, Ashkenazim and Sephardim comprise 90-95% of the world's Jewish population — though the Ashkenazim alone constitute around 80% of Jews worldwide. The designations "Ashkenazi" and "Sephardi" encompass cultural, religious, culinary, linguistic and other differences. Some scholars maintain that Ashkenazi Jews are inheritors of the religious traditions of the great Babylonian Jewish academies, and that Sephardi Jews are descendants of those who originally followed the Palestinian Jewish religious traditions.

Most American Jews today are Ashkenazic, descended from Jews who emigrated from Germany and Eastern Europe in the mid- to late-1800s, although most of the early Jewish settlers of this country were Sephardic. Other Minhags are

the Yemenites and the Ethiopians. Amongst the Ashkenazi, are four different denominations: Traditional Orthodox, Conservative, Reform, and Reconstructionist. And amongst the Orthodox are: Chasidic, Misnagdeem, and Modern. And amongst the Chasidic are many different groups such as the Neturei Karta, Satmar, Lubavitch, Breslov, etc... (which come from Poland and Russia).

Way to Eat and Drink

Both religions require eating and drinking with the right hand. Sahih Muslim Book 023, Number 5008: "Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: When any one of you intends to eat (meal), he should eat with his right hand. and when he (intends) to drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand."

Way to Sleep

Both religions require that you sleep on your right side. Bukhari Volume 1, Book 4, Number 247: Narrated Al-Bara 'bin 'Azib: The Prophet said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side..."

Call to Prayer

Both religions traditionally have a call to prayer as it says in Sahih Bukhari Volume 1, Book 11, Number 578: "Narrated Ibn 'Umar: When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn (Shofar) used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer; so

Allah's Apostle ordered Bilal to get up and pronounce the Adhan for prayers."

Naming The Child

Both religions dictate when to name the child. For Muslims, it is on the 7th day, at the aqeeqah. For Jews, it is on the 8th day, at the bris (covenant of Abraham; the circumcision).

Religious Institute

Both religions dictate to set up institutes of learning to raise Imam's and Rabbi's in the community. In Islam, it is called a Madrassa. In Judaism, it is called a Beit Midrash (House of Study) or Yeshiva. In both, the students often sway back and forth while studying the Qur'an or the Talmud respectfully.

Monday and Thursday

Both religions lay significance to Monday and Thursday. In Judaism, there is the practice of public Torah readings every Monday and Thursday. And many Orthodox Jews fast on these days, as Prophet David did.

In Islam, it is recommended to fast every Monday and Thursday. Sunan Abu Dawud Book 13, Number 2430: Narrated Usamah ibn Zayd: "The client of Usamah ibn Zayd said that he went along with Usamah to Wadi al-Qura in pursuit of his camels. He would fast on Monday and Thursday. His client said to him: Why do you fast on Monday and Thursday, while you are an old man? He said: The Prophet of Allah (peace_be_upon_him) used to fast on Monday and Thursday. When he was asked about it, he said: The works of the servants (of Allah) are presented (to Allah) on Monday and Thursday."

Evil Eye

Both religions believe in the Evil Eye. As it says in Sahih Bukhari Volume 4, Book 55, Number 590: Narrated Ibn 'Abbas: "The Prophet used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.' " and Volume 7, Book 71, Number 636: Narrated Abu Huraira: The Prophet said, "The effect of an evil eye is a fact." And he prohibited tattooing.

Tatto

Both religions forbid tattooing. And both Islam and the Sephardic/Mizrahi Minhag of Judaism forbid the wearing of wigs. As it says in Bukhari Volume 7, Book 72, Number 816: Narrated Humaid bin 'Abdur-Rahman bin 'Auf that in the year he performed Hajj. he heard Mu'awiya bin Abi Sufyan, who

was on the pulpit and was taking a tuft of hair from one of his guards, saying, "Where are your religious learned men? I heard Allah's Apostle forbidding this (false hair) and saying, 'The children of Israel were destroyed when their women started using this.'" Narrated Abu Huraira: The Prophet said, "Allah has cursed the lady who artificially lengthens (her or someone else's) hair and the one who gets her hair lengthened and the One who tattoos (herself or someone else) and the one who gets herself tattooed"

In Judaism, Leviticus 19:28 "Do not cut your bodies for the dead or put tattoo marks on yourselves. I am the LORD."

Grave Punishment

Both religions believe in the punishment of the grave. As it says in Bukhari Volume 8, Book 75, Number 377: "Narrated 'Aisha: Two old ladies from among the Jewish ladies entered upon me and said' "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet

entered upon me, I said, "O Allah's Apostle! Two old ladies.." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers."

In Judaism, it is called Hibbut ha-kever, the pains of the grave.

Afterlife

Both religions believe in an afterlife. In Islam, Paradise is called Jenna (A Garden) and Hell is called Jehennim (A Fire).

In Judaism, Paradise is called Gan Eden (Garden of Eden) or Olam Haba (The Next World) and Hell is called Gehennim.

Prophet Muhammad described Paradise in a hadith which is collected by at-Tirmidhi in "Sunan" (volume IV, chapters on "The Features of Heaven as described by the Messenger of Allah," Chapter 21: "About the Smallest Reward for the People

of Heaven," hadith 2687). It is also quoted by Ibn Kathir in his Tafsir (Koranic Commentary) of Surah ar-Rahman (55), ayah (verse) 72: "It was mentioned by Daraj Ibn Abi Hatim, that Abu al-Haytham Abdullah Ibn Wahb narrated from Abu Sa'id al-Khudhri, who heard the Prophet Muhammad (Allah's blessings and peace be upon him) saying: 'The smallest reward for the people of Heaven is an abode where there are 80,000 servants and 72 wives, over which stands a dome decorated with pearls, aquamarine and ruby, as wide as the distance from al-Jabiyyah to San'a.' Ibn Kathir explained in 'al-Bidayah wa an-Nihayah' that al-Jabiyyah is the name of a suburb of Damascus. "That those 72 wives are virgin is proved by the ayah 74 of the same Surah: "No man or jinn has ever touched them before."

Messiah

Both religions have the belief in the arrival of the Messiah and the messianic era. For Islam, the Messiah is Isa bin Maryam (Jesus). As it says in Bukhari Volume 3, Book 43, Number 656: "Narrated Abu Huraira: Allah's Apostle said, "The Hour

will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts)."

According to Islam, Jesus will also kill the anti-christ (the dajjal) and his army. In addition, the Muslims will fight the Jews and the Christians and defeat them and make Islam victorious over the whole earth.

For Judaism, the Hebrew word Mashiach (or Moshiach) means anointed one, and refers to a mortal human being. Within Judaism, the Mashiach is a human being who will be a descendant of King David and his son, Solomon, through the line of the Father, continuing the Davidic line, and who will usher in a messianic era of peace and prosperity for the Children of Israel and all the nations of the world. In order to prove that he is the Messiah he will have to do the following:

1. All of the people of Israel will come back to Torah
2. The people of Israel will be gathered back to the Land of Israel

3. The Holy Temple in Jerusalem will be rebuilt
4. Israel will live free among the nations, and will have no need to defend itself
5. War and famine will end, and an era of peace and prosperity will come upon the Earth

Zec 8:7-9, "Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which [were] in the day [that] the foundation of the house of the LORD of hosts was laid, that the temple might be built."

Zec 8:22-23, "Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days [it shall come to pass], that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of

him that is a Jew, saying, We will go with you: for we have heard [that] God [is] with you.

Zechariah 14:1-4, "Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south..."

Resurrection of The Death

Both religions believe in the resurrection of the dead (on the Day of Judgment). Both religions also believe that Jerusalem

is the land where mankind will be resurrected and gathered together (specifically on the Mount of Olives).

(Ahmad and Abu Daoud Hadith). Also in the Qur'an 34:7-8: 'The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation? "Has he invented a falsehood against Allah, or has a spirit (seized) him?"- Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest error.'

In Judaism, the Tanakh says in various places...Isaiah 26:19 "Thy dead shall live, their bodies shall rise. O dwellers in the dust, awake and sing for joy!..." Daniel 12:2 "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence."

Devini Omniscience

Both religions believe in divine omniscience and providence. Because God is infinite, He is beyond time and space. He knows what will happen in the future, but he gives us free choice to make decisions. Nothing happens except that he allows to happen. He may allow certain things to happen as punishment for sin and not following His divine will.

For example, He allowed the Assyrians to exile the 10 tribes of the northern kingdom of Israel for their sins. He allowed the Babylonians to destroy the first Temple and carry us off in captivity to Babylon, for our sins, according to Prophet Jeremiah, etc... And he allowed the Romans to destroy the second Temple and exile us throughout the Roman Empire in exchange for our sins...

As promised in Deuteronomy 28, whenever Jews follow the Torah, they will be blessed and whenever Jews disobey the Torah, they will have curses come upon them. And whenever Muslims follow the Qur'an, they will be blessed and whenever

Muslims disobey the Qur'an, they will have curses come upon them.

Satan

Both religions believe in Satan. For Judaism, an example of where it talks about Satan in the Tanakh is in Zechariah 3:1-2, "Then he showed me Joshua the high priest standing before the angel of the LORD , and Satan standing at his right side to accuse him. The LORD said to Satan, "The LORD rebuke you, Satan! The LORD , who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

For Islam, it says in the Quran 35:6: "Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire."

Separate Sitting

Both religions have separate seating for men and women during prayer. The purpose is to ensure modesty and concentration on God alone, and not be distracted by members of the opposite sex.

If God so wills it

Both religions whenever they are talking about a future event say a certain phrase that means "if God so wills it." In Arabic, it is "InshAllah." In Hebrew, it is "B'ezrat Hashem." HaShem means "The Name" which refers to the Holy Name of God, YHVH, which cannot be spoken, except by the High Priest in the Holy Temple of Jerusalem on Yom Kippur. Thusly, because it is so holy of a name, Orthodox Jews just refer to God with the name Hashem, referring to his Holy Name.

God's Names

Both religions have many names for God. In the Qur'an, there are 99 names mentioned, with Allah being the most common. Other names include Ar-Rahman and Ar-Rahim.

In Judaism, there are many names, one of the most common is Elohim, (which is the linguistic equivalent of Allah in Hebrew). The most important and most often written name of God in Judaism is the Tetragrammaton, the four-letter name of God. This name is first mentioned in the book of Genesis and is usually translated as 'the Lord'. Because Jews are forbidden to say the name of God in vain, and traditionally only the High Priest pronounced this name, Jews most often refer to God as "HaShem", which just means, "The Name," because His true name is too holy to pronounce. Most Christians try to pronounce the four-letter name as Yahweh or Jehovah.

Quran and Mishneh Torah

The Qur'an was written down and compiled into book form for the same exact reason that the Mishnah (Oral Torah) was compiled and written down; for fear of it being forgotten. In the case of Islam, many of the Hafiz's (memorizers) were killed in battle.

In the case of Judaism, after the Temple of Jerusalem was destroyed in 70 CE, the Bani Israel were dispersed throughout the Roman Empire, they would no longer all be centrally located in one land, with one central authority, thusly having the possibility of forgetting an Oral Law that was transmitted from Master to Student for 1400 years (from the time of Moses, in 1300 BCE). Read this link for more information: [History of the Talmud](#)

As demonstrated by this Hadith in Sahih Bukhari Volume 6, Book 60, Number 201: Narrated Zaid bin Thabit Al-Ansari: Who was one of those who used to write the Divine Revelation: Abu Bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (where a great

number of Qurra' (i.e. those who knew the Quran by heart) were killed). 'Umar was present with Abu Bakr who said, 'Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it. And I am of the opinion that you should collect the Qur'an.

" Abu Bakr added, "I said to 'Umar, 'How can I do something which Allah's Apostle has not done?' 'Umar said (to me), 'By Allah, it is (really) a good thing.' So 'Umar kept on pressing, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as 'Umar." (Zaid bin Thabit added:) Umar was sitting with him (Abu Bakr) and was not speaking. me). "You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the Divine Inspiration for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript). " By Allah, if he (Abu Bakr) had ordered

me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet has not done?" Abu Bakr said, "By Allah, it is (really) a good thing. So I kept on arguing with him about it till Allah opened my bosom for that which He had opened the bosoms of Abu Bakr and Umar. So I started locating Quranic material and collecting it from parchments, scapula, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of Surat-at-Tauba which I had not found with anybody else, (and they were):-- "Verily there has come to you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty He (Muhammad) is ardently anxious over you (to be rightly guided)" (9.128) The manuscript on which the Quran was collected, remained with Abu Bakr till Allah took him unto Him, and then with 'Umar till Allah took him unto Him, and finally it remained with Hafsa, Umar's daughter.

A Law on War

Both nations are forbidden to cut down a fruit-bearing tree in a time of war. In Deuteronomy 20:19, "When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field [is] man's [life]) to employ [them] in the siege:"

In Islam also, Malik's Muwatta Book 21, Number 21.3.10: The first Imam after Prophet Muhammad, Abu Bakr as-Siddiq said, "I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly."

Ablution Before Eating

Both nations are required to make ablutions (washing of the hands, etc.) before eating as it says in Sunan Abu Dawud Book 27, Number 3752: Narrated Salman al-Farsi: "I read in the Torah that the blessing of food consists in ablution before it. So I mentioned it to the Prophet (peace_be_upon_him). He said: The blessing of food consists in ablution before it and ablution after it."

Law of Inheritance

The laws of inheritance are similar. In Judaism, The Torah devotes six verses to the laws of inheritance (Bamidbar 27:5-11), setting forth the procedure for disposition of estates: When male offspring exist, they are invariably the exclusive heirs of their father's estate. The Torah awards women no rights of inheritance as long as there are male heirs in the same class. (Daughters do not inherit if there are sons, nor sisters if there are brothers. Also, only paternal relatives can

be considered heirs.)¹ In the absence of sons, daughters (and their offspring) are exclusive heirs. Children who die before their father are replaced by their qualified heirs. When a decedent leaves no children, his father is the exclusive heir to his estate. If his father is no longer living, his children (the decedent's paternal brothers) inherit his estate. When the first born is a male, he is entitled to two shares of the tangible assets of the estate, by rule of bechora (progenitor).

In Islam, it says in the Qur'an 4:11, "Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, All-wise."

An Outreach Groups

Both religions have groups within them that do outreach to their own members to try to encourage them to become more religious and active. In Judaism, they are the Chabad/Lubavitch. In Islam, they are the Tabliqi Jummat.

Wives

Both Islam and the Sephardic/Mizrahi Minhag of Judaism permit a man to have multiple wives, as long as they meet certain conditions. As it says in the Qur'an 4:3: "If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice."

Written and Oral Tradition

Both religions have both a Written Tradition and an Oral Tradition. Hadith (Traditions of Muhammad) = Mishnah (Traditions of Moses).

In Judaism, the written tradition was made up of the TaNaKh (Torah, Nevi'im (Prophets), and Ketuvim (Writings)). And the Oral Tradition is the Mishnah (passed down from Moses (1300 BCE) and finally written down by Rabbi Yehuda HaNasi in the 2nd century).

Along with its commentary, the Gemara, forms the Talmud. There are two Gemara's and thusly two Talmud's: the Babylonian Talmud and the Jerusalem Talmud. The Mishnah consists of six orders (sedarim).

1. Zeraim ("Seeds"). 11 tractates. It deals with agricultural laws and prayers.
2. Moed ("Festival"). 12 tractates. This pertains to the laws of the Sabbath and the Festivals.
3. Nashim ("Women"). 7 tractates. Concerns marriage and divorce.

4. Nezikin ("Damages"). 10 tractates. Deals with civil and criminal law.
5. Kodshim ("Holy things"). 11 tractates. This involves sacrificial rites, the Temple, and the dietary laws.
6. Tohorot ("Purities"). 12 tractates. This pertains to the laws of purity and impurity, including the impurity of the dead, the laws of ritual purity for the priests (cohanim), the laws of "family purity" (the menstrual laws) and others.

In Islam, the Written Tradition is the Qur'an which are the words of Allah spoken to the Angel Gabriel, and then given to the Prophet Muhammad, who then recited the words to his companions, who then wrote them down, and eventually, after the Prophet's death, compiled them into one book. The Oral Tradition is the Hadith, which are sayings and actions of the Prophet that the companions witnessed and which were eventually written down by compilers of Hadith such as Imam Bukhari and Imam Muslim and Imam Abu Dawud. Imam Bukhari's collection covers 93 different categories of Islamic law

Some of the Tafsir (Commentary on the Qur'an) Traditions are from a body of knowledge called the `Isra'iliyat' i.e., of `Jewish origin' and have found their way into the collections of traditions. These are mostly based on Talmudic literature, as well as Midrashim. Many of the Isra'iliyat are from Jewish converts to Islam such as Rabbi Abdullah bin Salaam (the name sake of this website) and Shaykh Abu Aliyah.

Jihad

Both religions have the concept of Jihad (Struggling for the Sake of God) and being a Shaheed (A martyr witnessing for the Oneness of God). A prime example of this is when Prophets Moses (Musa) and Joshua (Yusha) and the Israelites were commanded to go into the Land of Canaan and kill the idolaters and settle the land for the 12 tribes of Israel. As it says in the Torah, Deuteronomy 7:1-2, "When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the

Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, [and] utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:..."

And in the Qur'an 9:5: "But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

Qur'an 9:111: "Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Torah Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

"Qur'an 2.216: "Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not."

Qur'an 60:9: "Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong."

Nations

Both nations, the Nation of Israel (Am Yisrael) and the Nation (Ummah) of Muhammad is founded on Revelation. Revelation, the Torah and the Qur'an, is what defines these 2 nations, and that is also a very unique factor!

Archangels

Both religions believe in the Archangels: In Judaism: Within the rabbinic tradition and the Kabbalah, the usual number given is at least seven: Michael, Raphael, Gabriel, Uriel, Sariel, Raguel, and Remiel (possibly the Ramiel of the Apocalypse of Baruch, said to preside over true visions). Zadkiel, Jophiel, Haniel and Chamuel are also listed as archangels.

In Islam, the archangels are Michael or Mikael (Archangel of the Weather), Gabriel or Jibril (who brought the Koran to Muhammad), Azrael (Angel of Death), Israfil or Isra'afeel (Archangel who is to blow the horn on Judgement Day), Malik (Keeper of Hell) and Munkar and Nakir (Angels of Interrogation that will question deceased souls on their life before their death). Neither Israfil nor Azrael are mentioned in the Qu'ran.

Unseen Spirit

Both religions believe in unseen spirits (sometimes referred to as demons). They have free choice just like humans. In Judaism, they are called Se'irim and Azazel is the chief of the Se'irim, or goat-demons. (Leviticus 16:8-26)

In Islam, they are called Jinn. Azazel is also known as Azazil in Arabic. He became known as Iblis (meaning "despair" or "the despaired"), the Deceiver, when he was banished from Heaven after disobeying by refusing to bow to Adam on God's command. In Islam, Azazil is the lord of all demons. He is also the father of Jinn, as Adam is of humans. (Qur'an 2:34)

Mystical Sect

Both religions have a mystical sect within their religions that focus on purification of the heart and soul and trying to attach oneself as much as possible to God. In Islam, they are called Sufis. Examples are Jalal al-Din Muhammad Rumi (1207-1273 C.E.), who was a Persian Sufi poet, jurist, theologian and

teacher of Sufism who was born in Balkh (then a city of the Greater Khorasan province of Persia, now part of Afghanistan) and died in Konya (in present-day Turkey). His birth place and native tongue point towards a Persian heritage. He also wrote his poetry in Persian and his works are widely read in Iran and Afghanistan where the language is spoken.

Another example is Rabi'a al-'Adawiyya (717-801 C.E.), who was a Sufi woman saint from Basra in modern-day Iraq who first set forth the doctrine of mystical love, and who is widely considered to be the most important of the early Sufi poets. One day, she was seen running through the streets of Basra carrying a torch in one hand and a bucket of water in the other. When asked what she was doing, she said "I want to put out the fires of Hell, and burn down the rewards of Paradise. They block the way to God. I do not want to worship from fear of punishment or for the promise of reward, but simply for the love of God."

In Judaism, they are called Kabbalists. An example is Rabbi Shimon bar Yochai (who is called "The Rashbi" and lived in the 2nd Century in the Land of Israel under Roman occupation

after the 2nd Temple was destroyed), was a leading disciple of Rabbi Akiva (40–135 CE), and one of the most important Tana'im (literally meaning "Teachers" who lived between 100 BCE and 200 CE) whose teachings of Torah law are collected in the Mishnah. He was also the first to publicly teach the mystical dimension of the Torah known as the "Kabbalah", and is the author of the basic work of Kabbalah, the Zohar. For 13 years Rabbi Shimon hid in a cave, to escape the wrath of the Romans whose government he criticized.

On the day of his passing--Iyar 18, the 33rd day of the Omer Count--Rabbi Shimon gathered his disciples and revealed many of the deepest secrets of the divine wisdom, and instructed them to mark the date as "the day of my joy." In both religions, mystics most often wear all white, as it is the sign of purity.

Celibate

Both religions forbid being celibate. In both religions, we are commanded to marry and be "fruitful and multiply." Prophet

Muhammad said, `Nikah (marriage) is my Sunna. He who shuns my Sunna is not of me.' (Hadith from Muslim). Also in Sahih Muslim Book 8, Number 3231: "Allah's Messenger (may peace be upon him) said: O young men, those among you who can support a wife should marry, for it restrains eyes from casting (evil glances). and preserves one from immorality; but those who cannot should devote themselves to fasting for it is a means of controlling sexual desire." And also in Sahih Buhkari Volume 1, Book 5, Number 282: "Narrated Anas bin Malik: The Prophet used to visit all his wives in one night and he had nine wives at that time."

Human Soul

Both religions believe in the eternal human soul. Both agree on two parts of the soul, as follows:

1. In Hebrew, the Nefesh. In Arabic, the Nufs. - the lower part, or animal part, of the soul. Is linked to instincts and bodily cravings.

2. In Hebrew, the Ruach. In Arabic, the Ruh. - the middle soul, the spirit. It contains the moral virtues and the ability to distinguish between good and evil.

And then in Judaism, there is a third part of the soul called the Neshamah - the higher soul, or super-soul. This separates man from all other lifeforms. It is related to the intellect, and allows man to enjoy and benefit from the afterlife. This part of the soul is provided both to Jew and non-Jew alike at birth. It allows one to have some awareness of the existence and presence of G-d.

To my understanding of Islam, the attributes of the Neshamah would be combined into the Ruh.

It says in the Hebrew Bible,

וַיִּצֶר יְהוָה אֱלֹהִים אֶת-הָאָדָם, עָפָר מִן-הָאֲדָמָה, וַיִּפֹּחַ בְּאַפָּיו, נִשְׁמַת חַיִּים;
וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה

"Then the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life (Neeshmat Chaim); and man became a living soul (Nefesh Chayah)."

Six Days Creations

Both religions believe that God created the heavens and the earth and everything within it in six days. As it says in the Qur'an 7:54: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!"

Judaism maintains that it has been 5768 years since the creation of Adam (NOT the heavens and earth!!!), and there is nothing in the Qur'an or Hadith to contradict this number.

Devine Attributes

Both religions believe that God has divine attributes. According to the Qur'an, Allah has 99 divine attributes. In Judaism, there is the belief in the ten Sephirot [or "enumerations", (סְפִירוֹת)] in

the Kabbalah of Judaism, are the ten attributes that God (who is referred to as אור אין סוף Aur Ain Soph, "Limitless Light, Light Without End") created through which he can manifest not only in the physical but the metaphysical universe.

Through a careful study of the Tanakh, Jewish sages identified ten Sephirot (ten being the number of divine perfection). At their fundamental level, the ten Sephirot are a step-by-step process illuminating the Divine plan as it unfolds itself in our world. They are known by the following names/characteristics from highest to lowest:

1. Keter - Crown - Divine Plan/ Creator/ infinite light/ Ehyeh Asher Ehyeh - I AM THAT I AM (Supreme/ Total Consciousness)
2. Chokmah - Divine Reality/ revelation/ Yesh me-ayin - being from nothingness (Power of Wisdom)
3. Binah - Understanding/ repentance/ reason (Power of Love)
4. Chesed - Mercy/ Grace/ Love of (intention to emulate) God (Power of Vision)

5. Gevurah - Judgment/ strength/ determination (Power of Intention)
6. Tipheret - Symmetry/ balance/ compassion (Creative Power)
7. Netzach - Contemplation/ Initiative/ persistence (Power of the Eternal Now)
8. Hod - Surrender/ sincerity/ steadfastness (Intellectual/ Observational Power)
9. Yesod - Foundation/ wholly remembering/ coherent knowledge (Power of Manifesting)
10. Malkuth - Lower Crown - Kingdom/ physical presence/ vision and illusion (Power of Healing/ Accomplishment/ Level of Realization of Divine Plan)

Sacred Knowledge

Both religions rely on the chain of transmission to pass on Sacred Knowledge. In Judaism, this is called Mesorah. See #35. Chasidim and Kabbalists have always passed on their knowledge by a Rabbi passing it on to their students, and

then the students become Rabbis and that is how the Tradition gets passed on. See <http://www.simpletoremember.com/articles/a/mesora/>

"In Judaism, this requires submission to a qualified living teacher and establishing a connection to the mesorah -- the chain of transmission from master to disciple throughout the ages. Otherwise, you will constantly make mistakes until you acquire broad knowledge of the texts; a process that may take many years, and you will probably fool yourself when confronted by concepts that challenge your previous assumptions. Only a living teacher can show you your own foibles, making it possible to get beyond the ego and grasp a bit of truth"

In Islam, it is called Isnad (Chain of Transmission). The Sahih (reliable) hadith (Traditions of the Prophet) all have an isnad back to the Prophet and the Companion that either heard or saw the Prophet do something. The four Sunni Madhabs and the Sufis have always traced their knowledge back to the Prophet and his Sahabas (Companions). Each Sufi Tariqah

traces itself back to the Prophet, such as the Naqshbandi Tariqah. See :

<http://www.nurmuhammad.com/GoldenChain/GS/NaqshbandiGoldenChainMain.htm>

A Story

I thought that it was interesting that both religions have a story about the Angel Gabriel and their Prophet choosing between 2 items. In Islam, in Sahih Bukhari Volume 6, Book 60, Number 232: Narrated Abu Huraira: "Allah's Apostle was presented with two cups one containing wine and the other milk on the night of his night journey at Jerusalem. He looked at it and took the milk. Gabriel said, "Thanks to Allah Who guided you to the Fitra (i.e. Islam); if you had taken the wine, your followers would have gone astray."

In Judaism, it is from the Midrashim. Here's the Midrash from Shemot Rabbah... Pharaoh's daughter "loved" baby Moses as if he were her own. Because he was "so handsome" everyone

liked to see him and could not turn away from him. Pharaoh himself kissed and hugged Moses, and Moses would put Pharaoh's crown on his head. Pharaoh's magicians, worried about this behavior, thought Moses would eventually take Pharaoh's crown, and so suggested that Moses be killed. But Jethro (Moses's future Midianite father-in-law) argued that Moses did not yet have any understanding, and so suggested a test: place a gold piece and a hot coal before Moses.

If he reaches for the gold, he has understanding and should be killed, but if he reaches for the coal, he has no understanding and there is no need to kill him. The gold and coal were placed in front of Moses, and he started to grab for the gold. However, the angel Gabriel intervened, shoved the gold to the side, and Moses not only grabbed the hot coal, but then put the coal into his mouth. As a result, he became "slow of speech and slow of tongue."

Seclusion with God

They both went to be in seclusion with God for 40 days. For Moses, when he went up Mt. Sinai to receive the Torah (Exodus 24:18). For Muhammad, it was on Mt. Hira, when he received the first revelation of the Qur'an.

Mystical Groups

Both have groups who focus on Joy in Worship and the Mystical Path, which includes chanting (zhikr), music, dancing, and singing. Amongst Muslims, it is the Haqqani branch of the Naqshbandi Sufis.

Amongst Jews, it is the NaNach branch of the Breslov Chasidim. Both have a master that they learn sacred knowledge from. For the Haqqanis, it is Sheikh Nazim Al-Haqqani and Sheikh Hisham Kabbani. For the NaNachs, it is Rebbe Nachman from Uman and Rabbi Yisroel Dov Ber Odesser.

The Prophecy

Prophet Muhammad prophesied that exactly what happened to the Children of Israel (Jews) would happen to his people, the community (Ummah) of Muhammad. As indicated by the sound hadith, "You are most like the Children of Israel." Imam At-Tirmidhi in his Sunan and Imam Abu Dawud in his Sunan reports that Prophet Muhammad said: "That which came to Bani Israel will verily as well come to my nation as similar to the footsteps even if that there was in them (the Bani Israel) who committed with his mother adultery in public as well it would be found in my nation similar to that.

" Bukhari Volume 4, Book 56, Number 662: Narrated Abu Said: The Prophet said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a lizard, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" As well as the Prophet commanded in Sahih Bukhari Volume 4, Book 56, Number 667: Narrated 'Abdullah bin 'Amr: The Prophet said, "Convey (my teachings) to the people even if it were a single sentence,

and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so."

Some different Explanations

1. One difference is that Judaism believes that the covenant that God made with the Children of Israel through the Torah was eternal and never to be abrogated. As the Torah says, "Thus, even while they [the Jewish people] are in the land of their enemies, I will not reject or obliterate them, lest I break my covenant with them by destroying them. For I am the Lord their God; I will remember them because of the covenant I made with their original ancestors whom I brought out from the land of Egypt, in the sight of the nations, so that I might be their God."(Leviticus 26:44). Also in the Zabur (Psalms) 105:6-11, "O ye seed of Abraham his servant, ye children of Jacob his chosen. He [is] the LORD our God: his judgments [are] in all the earth. He hath remembered his covenant for ever, the word [which] he commanded to a thousand generations. Which [covenant] he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, [and] to Israel [for] an

everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:"

Whereas Islam believes that when the Jewish people rejected Jesus as their Messiah, they were no longer God's chosen people and that is why the Jewish Temple was destroyed and they were exiled out of the Land of Judea less than 40 years after Jesus. As Jesus says in Matt 24:2, "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Although Islam DOES believe that prior to Jesus, the Jews were Allah's chosen people as the Qur'an says, "O Children of Israel! Call to mind My favour which I bestowed on you and that I preferred you to all others." Qur'an 2:47. And also in Qur'an 45:16: "And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples"; Qur'an 29:27, "And We bestowed on him Isaac and Jacob, and We established the prophethood

and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous. Qur'an 19.058: "Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears."

From the time of Jesus to Prophet Muhammad, Allah's "chosen people" were the Nazareens (Nasara), the original Jewish followers of Jesus who rejected the divinity of Jesus (also called unitarians as opposed to the trinitarians). As the Qur'an says in 61.6: "And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to

them with Clear Signs, they said, "this is evident sorcery!"

And also in the Qur'an 3.50: "(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me. "It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight." When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims."

And again in the Qur'an 61.14: "O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who

believed, against their enemies, and they became the ones that prevailed."

2. Another distinction between the two religions is the issue of law. Judaism maintains that the laws of the Torah are eternal. There are 613 laws in the Torah, and only a small minority of those are incorporated into the law (Shariah) of Islam. Of the 613 laws, only 271 of them can be followed without having the Temple in Jerusalem and without living in the Land of Israel. Many of the 613 have to do with Temple service and sacrifices and agricultural issues when living in the Land of Israel (Eretz Yisrael). But still of the 271 remaining, many are not in Islam, such as the law of wearing Tefillin (phylacteries: small boxes containing verses from the Torah on your head and on your left arm) during the morning prayer. The law of wearing Tzitzit (a small garment under your clothes that has tassels on the four corners). The law of putting a Mezuzah (a small box with verses from the Torah in it) on the doorpost of your house. The law of wearing a

Tallit (prayer shawl with tzitzit on the four corners) during the morning prayers. The law of keeping the Sabbath (not working on the seventh day, Saturday). There are also many more dietary restrictions in Judaism, such as not eating camel, horse, shellfish, and not mixing milk with meat in the same meal. Also there are many (roughly twelve) holidays (holy days) in Judaism that are not in Islam, although many do have an equivalent in Islam. For example, the equivalent of Shavuoth in Judaism, is Layla tul Qadar in Islam, which is the holiday celebrating the receiving of the revelation, the Torah and the Qur'an respectfully. For a good description of the law (Halakhah) in Judaism click <http://www.jewfaq.org/halakhah.htm>.

Islam believes that the laws of the Torah were relevant from the time of Moses to Jesus, and then they were abrogated. That from the time of Jesus to Muhammad, we are to follow the laws of the Evangel (or called Injil in Arabic). And then follow the laws of the Qur'an from the time of Muhammad til the Day of Judgement. Islam

also believes that the Sabbath and the Dietary Laws were made stricter specifically for the Jews due to their rebelliousness with Moses. As it says in the Qur'an 16.124, "The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences." And in 6.146: "For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances)."

The laws of Islam include prohibitions such as not eating pork, not drinking alcohol, not using interest, and not gambling. And other laws such as praying five times a day, going to congregational prayers at noon on Friday, giving tithes of 2.5% of leftover wealth to the poor, fasting the daylight hours of the month of Ramadhan, and making the pilgrimage to Mecca at

least once in your life. The major holidays for Islam include fasting the month of Ramadhan (the month the first part of the Qur'an was revealed) focusing on the night of power (Layla tul Qadar, the night the first revelation was revealed) and concluding with Eid Al-Fitr (the first festival). The next major event is the Hajj to Mecca, focusing on the Day of Arafat (where we repent of our sins and fast) and we commemorate Abraham going to sacrifice his son. After that we celebrate Eid Al-Adha (the festival of the sacrifice) and sacrifice a sheep, goat, cow, or camel and feed it to family, friends, and poor to commemorate that Abraham sacrificed a ram instead of his son!

3. Another distinction is regarding the prophecies regarding the end of days. Judaism maintains that in the end of days, all the Children of Israel (including the 10 lost tribes) will return to the Land of Israel, the Messiah will descend from the sky onto the Mount of Olives and rebuild the third temple on Mt. Moriah, wherein all the nations of the world will flock to the

house of God in Jerusalem, recognize the True God of Abraham, Isaac, and Jacob, and worship Him. When the true Messiah comes, there will be no more war, famine, hate, pestilence, disease; everybody will recognize the truth and will worship at the Temple Mount. This can be referenced by the Hebrew Prophets Zechariah chapters 8-14 and Isaiah chapter 2. The Jewish definition of Messiah is a Jewish leader (without question, a human being), descended from the line of King David (that is, from the tribe of Judah) who will have the Torah knowledge and the leadership ability to bring all the Jewish people back from exile to the Land of Israel. He will rebuild the Temple, bring world peace, and elevate the entire world to the realization of one God. (For Jewish sources for these points in the order listed above see: Deuteronomy 17:15; Numbers 24:17; Genesis 49:10; 1 Chronicles 17:11; Psalms 89:29-38; Jeremiah 33:17; 2 Samuel 7:12-16; Isaiah 27:12-13; Isaiah 11:12; Micah 4:1; Isaiah 2:4; Isaiah 11:6; Micah 4:3; Isaiah 11:9; Isaiah 40:5; Zephaniah 3:9; Ezekiel 37:24-28.)

The Prophet Isaiah, whose prophecy on this subject is perhaps the best known, describes the Jewish Messianic Vision with these words:

"In the days to come, the Mount of God's House shall stand firm above the mountains and tower above the hills. And all the nations shall stream to it. And the many peoples shall go and say: "Come, let us go up to the Mount of God, to the House of the God of Jacob -- that He may instruct us in His ways, that we may walk in His paths." (Isaiah 2:3) "And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation. Neither shall they learn war anymore... " (Isaiah 2:4) "[At that time] the wolf shall dwell with the lamb, the leopard lie down with the kid, the calf and the beast of prey shall feed together with a little child to herd them." (Isaiah 11:6)

The Book of Ezekiel 38-39 talks of a final showdown -- the War of Gog and Magog -- a terrible war when all

the nations turn against the Jews. According to one possible scenario, this is when the Messiah is expected to come and bring final redemption.

While Islam says in Sahih Bukhari Volume 3, Book 34, Number 425: Narrated Abu Huraira: Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts." In Sahih Muslim Book 001, Number 0293: Jabir b. 'Abdullah reported: I heard the Messenger of Allah (may peace be upon him) say: "A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst

you). This is the honour from Allah for this Ummah." And in Sunan Abu Dawud Book 37, Number 4310: Narrated AbuHurayrah: The Prophet (peace_be_upon_him) said: "There is no prophet between me and him, that is, Jesus (peace be upon him). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him."

4. Muslims believe that the previous revelations: the Torah, Zabur, and Evangel (Injil) have been distorted and corrupted, and that the only pure revelation left intact is the Qur'an. One example of this belief is the hadith in Bukhari Volume 9, Book 92, Number 461: Narrated Ubaidullah: Ibn 'Abbas said, "Why do you ask

the people of the scripture about anything while your Book (Quran) which has been revealed to Allah's Apostle is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!"

5. Another difference is the belief in which Prophet is the greatest. Muslims believe that Prophet Muhammad is the greatest, while Jews believe that Prophet Moses is the greatest of the Prophets. This, in fact, is an article of faith in Judaism! One of the reasons for this belief is that according to both Judaism and Islam, Moses is the only Prophet that Allah spoke to directly without going through the Angel Gabriel. As the Qur'an affirms in

4.164: "Of some messengers We have already told thee the story; of others We have not;- and to Moses Allah spoke directly." Qur'an 7.144: "(Allah) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks." And also in 2.253: "Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit." In the Qur'an 17.055: "And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms."

6. Another difference is the belief in when Prophethood ended. According to Judaism, Prophecy ended roughly 350 years before Christ. Prophecy could only exist when the land of Israel is inhabited by a majority of

world Jewry. During the time of Ezra (~300 BCE) the majority of Jews refused to move from Babylon to Israel, thus prophecy ended upon the death of the last prophets (Haggai, Zechariah and Malachi). In Islam, Muhammad is the last of the Prophets as it says in the Qur'an 33.040: "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things."

7. Another difference is the belief in Qadar (fate or destiny) In Islam this is articulated by the hadith in Bukhari Volume 4, Book 54, Number 430: Narrated 'Abdullah bin Mus'ud: Allah's Apostle, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood,

his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."

8. Another difference between the two nations is the day of the week that they view as the holiest. Muslims believe Friday is the holiest day, because Adam was created on Friday. Also the Day of Judgement will happen on a Friday. As the Quran says in 62:9-10, "O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and

traffic): That is best for you if ye but knew! And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper."

And also in 7:54, "Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!"

Whereas for Jews, Saturday (the Sabbath) is the holiest day, because after Allah created the heavens and the earth in 6 Yom (days or stages), he decreed a day of rest from creating on the Sabbath. So thusly the Bani Israel were forbidden to do any work on the Sabbath. As the Qur'an says in 4:154, "And for their covenant we raised

over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant." And in the Torah it says in Exodus 31:13-18, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it [is] a sign between me and you throughout your generations; that [ye] may know that I [am] the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it [is] holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth [any] work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh [is] the sabbath of rest, holy to the LORD: whosoever doeth [any] work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, [for] a perpetual covenant. It [is] a sign between me and the children of Israel for ever: for [in] six days the LORD made heaven

and earth, and on the seventh day he ceased from creating. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."