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## Iraq Between the Jewish And the Samaritan texts of the Pentateuch: A comparative Study in the Archeology of the Holly Bible

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### Abstract:

Iraq is mentioned in a lot of historical sources and archeological records, especially in those written by the children of Israel whether Samaritans or Jews, the most important among these texts are the old testament texts. Some of these texts describe Iraq as represented by its kings who began from its land their military expeditions whose goals were to control large areas of the Levant land at that time. The name Iraq is associated, therefore with many names and only some texts such as the Samaritan Pentateuch, which differs much from the Hebrew Pentateuch, mention the name correctly. The purpose of the research is to provide texts written in old Semite languages that explain the meaning of the word Iraq in the ancient records through holding a comparison between the Samaritan Pentateuch text and the Rabbinic Pentateuch text according to the so-called the research approach in the archeology of the Holy Scriptures that investigates the historical events of the Levant through the







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التوراة اليهودية - الترجمة العربية		التوراة السامرية - الترجمة العربية	
וְהָיָה רֵאשִׁית מַמְלַכְתּוֹ וְכָאן אֲבִינְאָה מְמַלְכֵיהּ בַּבֶּלְיָהּ	ותהי ראשית ממלכתו. וכאן אבינאה ממלכתה. בבל.	וְהָיָה רֵאשִׁית מַמְלַכְתּוֹ וְכָאן אֲבִינְאָה מְמַלְכֵיהּ בַּבֶּלְיָהּ	ותהי ראשית ממלכתו. וכאן אבינאה ממלכתה. בבל.
וְאָרְכּוּ וְאָכְדוּ וְכַלְנֵהּ. וְאָרְכּוּ וְאָכְדוּ וְכַלְנֵהּ. וְאָרְכּוּ וְאָכְדוּ וְכַלְנֵהּ. וְאָרְכּוּ וְאָכְדוּ וְכַלְנֵהּ.	בבל וארך ואכד וכלנה. בארץ שנער.	וְאָרְכּוּ וְאָכְדוּ וְכַלְנֵהּ. וְאָרְכּוּ וְאָכְדוּ וְכַלְנֵהּ. וְאָרְכּוּ וְאָכְדוּ וְכַלְנֵהּ. וְאָרְכּוּ וְאָכְדוּ וְכַלְנֵהּ.	وأرك وأكد وكلمن. بأرض العراق.
אֲרֻצִּי שְׁנַעַר. (תק)	أرض شنعار. (تك)	אֲרֻצִּי שְׁנַעַר. (תק)	أرض العراق، (ت)
(10:10)	(10:10)	(10:10)	(10:10)







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وَحَدَّثَ فِي أَرْبَعِهِمْ شَرْقًا، أَنْهَمُ وَجَدُوا بَقْعَةً فِي أَرْضِ شِنْعَارَ وَسَكَنُوا هُنَاكَ. ٥ (تك 2:11)	ויהי בנסעם מקדם וימצאו בקעה בארץ שנער וישבו שם. ٥	وكان عند رحيلهم من الشرق وجدوا بقعة بأرض العراق فسكنوا هناك. ٥	ܘܟܢ ܥܢܕ ܪܚܝܠܗܡ ܡܢ ܫܪܩܘܬܐ ܘܟܕܘܘ ܒܩܥܬܐ ܒܥܪܥܩܐ ܘܫܟܢܘܘ ܗܢܐܟܐ ܗܢܐܟܐ. ٥

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"مَعَ كَنْزِ لَعُومَرَ مَلِكِ عِيلَامَ، وَتَدْعَالِ مَلِكِ جُوبِيمَ، وَأَمْرَاقَانَ مَلِكِ شِنْعَارَ، وَأَرْيُوكَ مَلِكِ الْأَسَازِ. أَرْبَعَةَ مَلُوكٍ مَعَ خَمْسَةَ (تك 9:14) ٥"	"את כדרלעמר מלך עילם ותדעל מלך גוים ואמרפל מלך שנער ואריוך מלך אלסר ארבעה מלכים את החמשה" ٥	"کنرلعمار ملک الديلیم وتدعل ملک الشعوب وامرقل ملک العراق واريوک ملک الفرس اربع ملوک مع خمسة" 17. ٥	ܘܟܢ ܥܢܕ ܪܚܝܠܗܡ ܡܢ ܫܪܩܘܬܐ ܘܟܕܘܘ ܒܩܥܬܐ ܒܥܪܥܩܐ ܘܫܟܢܘܘ ܗܢܐܟܐ ܗܢܐܟܐ. ٥

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"ותהי קופית ממלכתה בבל וארך ואכד וכהלין בארעה צופה ( : )"

: "והוה במטל לון ממדנע ואשקעו שועה בארע שנער ויתבו תמן ( : )"

: "אמרפל מלך בבל ואריוך מלך אלסר ארבע שלטנין עם חמשה ( : )"

"בארעה

(בארע שנער)

צופה"

מלך בבל.





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") :	"ואראה בשלל אדרת שנער אחת .....".
"(" :	"..... ומכוש ומעילם ומשנער.....".
.. " ( : ) :	"..... ויביאם ארץ שנער בית אלהיו.....".
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"מן הארץ שהוא יצא אשור ויבן את נינוה ואת

רחבת עיר ואת כלח: ואת רסן בין נינוה ובין כלח הוא העיר הגדלה/

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