

What happens when you lose sight of an ancient civilization? What happens when the history of an entire era is hijacked? What happens when you take away the legacy of a nation? What happens when you violate the sanctity of a human being; of all mankind? What happens when all that comes to pass? Is the truth irrevocably lost? Or does it hide from sight, only to return after a while, as the Dwellers of the Cave returned to the City? And can the people of the City suffer the return of the Cave Dwellers? Or will darkness endure in the City? Will the Nile Valley accept the return of the Egyptian civilization? Or will Mişr remain in the City? Will the land of Yemen accept the return of Ibraheem's ancestors? Or will their memory be forever imprisoned in Iraq? Can the Sarawāt Mountains of forgotten Arabia suffer the return of the Patriarch and his descendants Işhāq and Ya'qūb? Or will their legacy be held hostage indefinitely in the wilderness of the Levant? Will Yūsuf and Mūsa return to their homeland on the green slopes of Ḥimyar? Or are they doomed to tarry forever in the desert of rabbinical lies? Will ancient Şan'ā' ever sing its Psalms again, heralding the return of its sons, Dāwūd and Sulaymān? Or will their memory be eternally lost in Palestine and the passages of the Orientalist translations of the Old Testament?

Is there anyone on this Earth who will listen to the call of the Sarawāt Mountains and pave the way for the truth to return to the City?

And will the people of the City welcome the return of the truth?

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Disclaimer

This book is not the work of one person, nor can any single person lay claim to its contents. It is a compilation of many works; an assemblage of book passages, sayings, quotes, interviews, and articles most of which have been translated from Arabic to English for your convenience, and compiled into one volume. **It is not to be published,** as those responsible for its compilation have no legal right to publish it in any way, shape or form; nor do they seek any material gain from it. It has been made available for free and is for you, dear knowledge-seeker, to read in the privacy of your own home, and to share with your friends and loved ones as you see fit.

The message of this book is directed first and foremost to those who call themselves “Muslims”, especially those among them who can read and understand Arabic, as they have the utmost obligation and responsibility towards their non-Arab brothers and sisters in the faith. This is because only those who can speak and read the original language of the Qur’ān are qualified to assess the credibility of the Arabic sources used as references, and to judge the accuracy of the translation of Qur’ānic passages to English. In no way does this imply that Christians and Jews - especially those who are not content with the beliefs they have inherited from their parents or communities, and who feel an urge to search for the truth - cannot benefit from its message. The book is mainly concerned with history, geography and archeology, and most of the information contained within it is of special relevance to the followers of the other “Abrahamic” faiths as well.

We dedicate this endeavor to all of humanity.

May it contribute to our awakening.

ARABIA

The Untold Story

Book 1: The Search for Pharaoh

Compiled by:

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Spelling and Transliteration

The following is a spelling and transliteration guide, to help non-speakers of Arabic grasp the actual pronunciation of certain Arabic letters.

a = ا (short *alif*) when it comes at the beginning of a word. Examples: *amr* (أمر), *aseer* (أسير), *alam* (ألم).

' = ا (short *alif*) when it comes in the middle or the end of a word. Examples: *ma'kal* (مأكل), *ma'wa* (مأوى), *Saba'* (سبأ), *naba'* (نبأ).

OR, (*hamzah*). Examples: *jā'* (جاء), *mā'* (ماء), *Qur' ān* (قرآن)

ā = (long *alif*). Examples: *asmā'* (أسماء), *anwār* (أنوار), *aqlām* (أقلام).

th = ث (*thā'*). Examples: *Yathrib* (يثرب), *thawāb* (ثواب), *thaman* (ثمن).

dh = ذ (*dhāl*). Examples: *dhahab* (ذهب), *ādhān* (آذان), *dhakar* (ذكى).

ḥ = ح (*ḥā'*). Examples: *ḥamal* (حمل), *ḥoot* (حوت), *Ḥimyar* (حِمْيَر).

ṣ = ص (*ṣād*). Examples: *Ṣāleh* (صالح), *ṣiyām* (صيام), *aṣnām* (أصنام).

ḍ = ض (*ḍād*). Examples: *Ramaḍān* (رمضان), *ḍalāl* (ضلال), *ghaḍab* (غضب).

ṭ = ط (*ṭā'*). Examples: *ṭūr* (طور), *bāṭil* (باطل), *ṭāreq* (طارق).

z = ط (zā'). Examples: *zāheera* (ظهيرة), *zālām* (ظلام), *shawāz* (شواظ).

‘ = ع (‘ayn). Examples: *‘iqāb* (عقاب), *a‘rāb* (أعراب), *Far‘awn* (فرعون).

gh = غ (ghayn). Examples: *ghayth* (غيث), *ghafoor* (غفور), *raghd* (رغد).

q = ق (qāf). Examples: *qitāl* (قتال), *qalam* (قلم), *Quraysh* (قريش).

h = ه (hā). Examples: *Hūd* (هود), *hadiyy* (هدي), *wahn* (وهن).

Note: Aside from proper nouns (the names of prophets or geographical locations), certain terms that appear in the Arabic text of the Qur’ ān have been left un-translated for the time being, as we have yet to find accurate substitutes for them in English. Consequently, those terms have been left as they are, and transliterated for the convenience of non-speakers of Arabic.

Preface

One of the first truths taught to man, with the earliest rainfall of divine awareness, was that he was never the only sentient and free-willed being in existence; for there were other forces that shared sentience with him, as well as freedom of choice. Among those forces roaming the infinite universe is a knowledgeable, able, and active being; an entity that had rebelled against the command of Allah, and made a stern, defiant choice: **{He said: "You see this one whom You have preferred over me? If You respite me until the Era of Resurrection, I will surely manipulate his progeny, except for a few}...[17:62]** And so it was made evident to humankind that this rebellious force was indeed very serious, having sworn a most binding oath to lead astray all those who belonged to the progeny of Adam: **{He said: "By Your might, I will mislead them all"}...[38:82]** Consequently, this entity was cast out from the grace and mercy of the Creator for, in its arrogance, it would not suffer that the descendants of Adam be favored over it. More so, this fallen being had accumulated enough awareness to fully understand the strategic importance of the cognitive pipeline of divine revelation connected to Adam's progeny - much akin to an umbilical cord connected to a fetus - and without which this favored human race would be no more than savage beasts running amok on the face of the planet.

By Allah's will, the Heavens also revealed to Adam's progeny all the actions, manifestations and goals of this rebellious force, as it attempted to infiltrate the communication channels between mankind and the higher source of divine guidance, in order to disrupt the means of prosperity and evolution of the new, favored race: **{We have adorned the lower Heaven with the ornament of planets * And guards against every devious rebel * They cannot eavesdrop on the Upper Host; and are bombarded from every side * Outcasts; they shall face a swift retribution * Any of them who snatches a fragment is pursued by a piercing flame}...[37:6-10]**

And so man, ever lacking in knowledge, ascertained that the supply lines of revelation originating in the Upper Heavens were well protected from eavesdropping, let alone infiltration, to ensure that the divine messages reached the inhabitants of the Earth in their pure, clear, and unaltered form; for the Heavens were packed with vigilant sentries, carefully watching and monitoring any potential threat. And some of those who were audacious or careless enough to approach the sanctity of the Upper Domains related to us, briefly but expressively, what they saw: **{And we touched the Heavens, but found them full of grave guards and fiery projectiles * And we would sit in places and attempt to eavesdrop, but those of us who do so would find a projectile seeking them * And we do not know if it is evil that is intended for those on Earth, or if their Rabb wants them to be guided}...[72:8-10]**

Yet these strict security measures would not deter the rebellious entity, for it was determined to foil the project of humankind's succession to the Earth. And so it attempted to tamper with the divine revelations **after** they reached the hearts of Allah's messengers. But again, its efforts were thwarted: **{And We did not send before you any messenger or prophet, without having the *shaytan* interfere with his wishes. Allah then overrides what the *shaytan* has cast, and Allah secures His revelations; for Allah is the Knower, the Wise}...[22:52]**

As such, all of the aforementioned stages marking the transmission of the divine revelations were immune to spies and would-be infiltrators, as stressed by the Qur'ān. But there was one final stage in the pipeline that was never guaranteed any such protection: the stage marking the transmission of Allah's messages from the awareness of those who first received them, to the awareness of the successive and cumulative generations of peoples, in the form of traditional beliefs, cultures, and national folklore. It was in that very stage that the rebellious devils, seen and unseen, obvious and hidden, each supporting the other, stood poised to waylay those who travelled the path of righteousness, and to ultimately hijack the divine messages of Allah. It was in that stage where the Sheikh of Blasphemy ascended to the throne of deception and assumed leadership of his armies bent on misguiding Adam's progeny and leading them astray.

In that final stage, the soldiers of *iblees*, of all races and colors, competed among each other to record spectacular and consecutive victories throughout the ages; victories whose effects are still being tragically felt by humanity to this very day. Eventually, they achieved resounding success in severing the final lines that served as means of delivery of the divine revelation and awareness among nations and peoples. Consequently, they distorted Allah's messages and, through their twisted scriptures recorded in fancy tomes, ultimately lured humanity beyond the edge of the cliff over-looking the abyss of ignorance, idol-worship, and blindness: **{And they did not appraise Allah as He deserves to be appraised, for they said: "Allah has never sent down anything to any human being." Say: "Who then sent down the Book which Mūsa had come with - a light and guidance for the people - that you scribe into scrolls, displaying some of it and concealing much; and you were taught what neither you nor your fathers knew?" Say: "Allah did". Then leave them engaged in their folly}...[6:91]**

As a result, multitudes of Adam's progeny lost their way, and have been wandering in cognitive darkness to this very age. Despite this, the heavenly supply line remained intact - a mercy for mankind - until the final divine message was revealed, sometime during the 6th Century A.D., and protected from tampering by the soldiers of Allah Himself: **{Indeed it is We who have sent down the reminder, and indeed it is We who will preserve it}...[15:9]**

The Sheikh of Disbelief went mad, and was eventually forced to revise his strategy to counter the new protective arrangement. Through this last and weak link in the pipeline of revelation, a great and sinister plan was laid out, wherein the final scripture was emptied of its meaning, and its understanding was bound with the shackles of man-made traditions, conjecture, and hearsay. Thus, the guiding light of Allah's ultimate and protected message was veiled and prevented from reaching the consciousness of Adam's progeny, except for a very rare few. These disruptive shackles are referred to by the term *laghu*, which appears in [41:26], and relates to us how the rejecters of the divine truth during Muhammad's time sought to "make noise" over the Qur'an, in order to prevent its guidance from reaching the masses. And this "noise", or distortion, is still very much echoing today, as the vast majority of those who call themselves Muslims have made the Qur'an of no account, twisting and constraining the meaning of its signs (*ayahs*) in order to make them fit with man-made dogmas and inherited traditions, thus masking the voice of divinity: **{And those who rejected said: "Do not listen to this Qur'an, and make noise over it that you may succeed"}...[41:26]**

Although we will not discuss herein the reasons for excluding the last stage in the pipeline of cognitive revelation from direct protection, we can establish only that the reason is related mainly to the principle of freedoms decreed by the Almighty. Furthermore, we can say that Allah's revelations have stressed often and repeatedly, through all the messengers, the need to fortify this stage in the pipeline, being that it is most fragile and vulnerable. But alas! The warning has gone unheeded for millennia. Consequently, the so-called "Muslims", who are supposedly the guardians of the last scripture, have lived for centuries unaware that their creed was subverted by an intricate, yet subtle network of pagan rituals and beliefs; oblivious to the fact that their *deen* (the divine system established for them by Allah), was infiltrated by rabbinical and canonical dogmas attributing to Allah and His messengers falsehoods and slander that no sane mind can accept.

Yet it was not for the final revelation to leave the generations of its recipients, both past and present, without pointing out to them the den of treachery, where the divine covenants were broken, and where the pens and parchments of forgery are still scattered upon the table of universal illusion and glamour, waiting for those brave enough to step forward and expose them. And so it was made known to the masses that certain infiltration groups were recruited, specifically from among the People of the Book, whose hearts became as hard as stone, and who chose to appoint the *shaytan* as their source of inspiration. Their lord and master pointed out to them all the ports of misguidance and windows of worldly deception, and so they mastered the art of forging and counterfeiting the divine scriptures, starting with the Torah, which was revealed to their own ancestors: **{And from among them is a group who twist their tongues with the Book so that you may think it is from the Book, while it is not from the Book, and**

they say it is from Allah while it is not from Allah, and they knowingly say lies about Allah}...[3:78] Not only that, but the Qur'ān also classified, in detail, the various types of fraud that they perpetrated. These ranged from completely hiding divine truths from their public...**{O people of the Book, Our messenger has come to you to clarify for you much of what you were hiding from the Book, and to pardon over much. A light has come to you from Allah and a clarifying Book}...[5:15]** ... to twisting and corrupting those truths by mixing them with falsehoods, and ultimately planting their fraud in the consciousness of the masses, in order for the latter to be oriented and led, like sheep, in the ideological direction that suited those infiltration groups, while shunning all views and opinions that were in conflict with their diabolical interests: **{O messenger, do not be saddened by those who increase in disbelief from among those who said: "We believe" with their mouths while their hearts did not believe. And from among those who are Jewish, there are those who listened to lies; they listened to people who never came to you; they distort the words from their context, and they say: "If you are given this, then take it, but if you are given anything different, then beware!" And whoever Allah wants to test, then you will not possess anything for him against Allah. These are the ones whose hearts Allah did not want to cleanse; in this world they will taste humiliation, and in the Hereafter they will suffer a great retribution}...[5:41].**

Even more still, their audacity and insolence reached such an extent that when the elements of direct forgery of the scripture could not be made available, they resorted to the uncontested claim that they were the heirs of the prophets, the sole guardians of Allah's words, and had a monopoly over interpreting the scripture. Some even claimed to directly receive revelations from outside the Book. The Qur'ān did not forget to mention this wide window of fraud in the name of Heaven: **{And who is more wicked than he who invents lies about Allah, or says: "It has been inspired to me," when We did not inspire anything to him; or he who says: "I will bring down the same as what Allah has sent down."? And if you could only see the wicked at the moments of death when the *malā'ika* have their arms opened: "Bring forth your souls, today you will be given the severest punishment for what you used to say about Allah without truth, and for you arrogance towards His revelations."}...[6:93]**

But how is all this relevant to us, who are **presumably** the followers of the last prophet? Often we hear in our daily lives that the books of the Old Testament (OT), or what we invariably call "The Torah" - irrespective of whether that designation is correct or not - are actually corrupted records. We, as Muslims, know this for a fact; so what exactly is so new about this issue that we have chosen to raise it again in our research? What is indeed new is the fact that we have dealt with the forgeries and falsehoods perpetrated throughout the ages by the clergy of the previous nations as though they were simply

general information to be reiterated here and there in books, discussed over tea in casual meetings, or debated over in intellectual conferences. What is indeed new is that the catastrophic **effects** of those falsehoods and forgeries, and the role that they have played in our past and in the shaping of our future as a nation have been, for centuries untold, completely absent from our awareness and consciousness. Consequently, our knowledge about the corruption of the previous scriptures was never in fact helpful, nor has it benefited us in any way; on the contrary, it has become an argument **against** us and a testament against our own beliefs. For we did not raise, neither in the past nor the present, so much as a finger befitting the Qur'ānic warnings about the danger and seriousness of those corruptions and the destructive effects they've had on our culture and identity. The main reason, as we will soon realize, is that those forgeries have always shown up under the guise of "Allah Said So".

As a result of this shortcoming on the part of our bygone generations, the creed - the belief system - of our fathers, grandfathers, academic figures and historians of both past and present, has been infiltrated to the core by the most venomous poisons that were recorded in those scriptures. This infiltration has continued throughout the ages and is very much alive and well with today's generation, and the vast majority of us are completely unaware of it. What is new is the fact that our thinkers, scholars, and self-imposed religious authorities have been contained by a dark, sinister and secretive force, whose impact began to be felt shortly after the time of Muḥammad (P), and down the generations until this very day. Consequently, our scholars and academics, throughout the past fifteen centuries or so - except for a very rare minority who were most often silenced or whose voices were ignored - have been unknowingly marketing the rotten merchandise of the forgers of the previous scriptures, and assimilating it into our belief system. What is new is that our schools, colleges and universities have gone on teaching our children pure and consummate rabbinical **garbage** concerning our history, concerning who we are, and where we came from. What is new is that someone wrote for us our own history and the record of our own lands, named and classified us as they saw fit, taught us our genealogy through **their** eyes, presented it to us on a silver platter, and said to us: "Take what we have given you with force, for it is from Allah!". And we believed them. Despite the dozens of warnings in the Qur'ān, we listened to them and took their words as the unquestionable truth. And look where we are today as a consequence of our actions. We are a nation numbering some 1.3 billion, yet we have gone completely off the margin of the page where history is being recorded. Our minds and our intellect have submitted their resignation and gone to sleep in a cave. We have become the great mockery of the age; a veritable freak show to be studied and analyzed.

Is everything we have said so far an exaggeration or a delusion that does not relate in any way to the reality of our existence? Or should we really give some thought as to what went wrong? This is what we aim to answer in our research; this humble effort of

gathering what has been said here and there about our history by some unheard or ignored voices; voices belonging to brave men who refused to accept the rabbinical version of history, and decided instead to listen to what the **earth** itself had to say, or at least what some marginalized Arab geographers of old had tried to convey.

It would be impossible for one study to provide a complete and comprehensive view of the entire corpus of corruption that certain groups of Jewish rabbis perpetrated; all the “amendments”- so to speak - that they injected into the previous scriptures throughout the ages. Such a study would have to encompass an analysis of everything from one of the earliest recorded Old Testament scripture, coinciding with the period known as the “Babylonian Exile”; to the later Greek translation of the OT, that was transmitted to the world from Egypt starting from the 4th Century B.C; to the Masoretic rendering of the original so-called “Hebrew” text, which started in the 6th Century A.D and continued on until the 10th. Add to all that the Orientalist and Zionist interpretations of the actual text, starting from the late 19th Century, and whose effect was equally - if not more - destructive than the older corruptions; and you end up with a project of enormous size, requiring effort on a scale that no single - or sane - individual or group would even contemplate. It is for this reason that we have chosen to dedicate this effort to cast light on one specific subject: the history and geography of the messengers of Allah, those noble emissaries of the Almighty whom the Qur’ān mentions, and whose trace was lost to the world as a result of what could only be a sinister conspiracy of unimaginable proportions and ramifying implications, starting from the Patriarch Ibraheem (P), and ending with the deliverer of the last scripture, Muḥammad (P), whose biography was equally the target of a malicious scheme.

The first step that we have taken on our long journey to uncover the lost legacy of the prophets of Allah was to liberate ourselves from the shackles of the tyrannical motto of “Allah Said So”, which has nested itself within the religious dogma of not only the world’s Muslim population, but its Jewish and Christian communities as well; for they have all been victims of this diabolical motto. We have come to the realization that the ultimate goal of this dogmatic slogan has always been one and the same: to blind the eyes of the followers of all three faiths to the great blasphemy that was perpetrated against **humanity** itself, and to keep their ears deaf to the call of the Sarāt Mountains of Arabia and the secrets that lie buried within their slopes and valleys, waiting to be uncovered...waiting to turn the rampant version of history upside down.

And so after freeing ourselves from the despotic clutches of the so-called *Salaf*, and their understanding of Allah’s final scripture, let us now delve together, dear reader, into the forgotten bits of lore scattered here and there in the books of Arabian history and tradition, as well as the current version of what is called The Old Testament, and to analyze all the geographical inconsistencies that have been ignored for ages untold. Let us reason together with a progressive, inquisitive and open mind, as Allah has always

intended us to do, and bring our findings under the light of what some modern archeologists and anthropologists have been saying for the past hundred years or so, and what the Qur'ān has been hinting at for nearly fifteen centuries; the shattering geographical truth hidden within its divine passages. It is a truth that we have often read and recited but failed to grasp, due to the influence of pre-conceived dogmas that have acted as a veil over our eyes. We shall delve together, dear reader, in the turbulent ocean of our ancient and forgotten traditions, to look upon our history through **our own** eyes, not through the eyes of others, and to ultimately put the pieces of this age-old puzzle concerning the identity of Allah's messengers, and where they actually lived and preached.

The road that we intend to walk is a long and treacherous one, but there is a great prize waiting for us at the end. Throughout our journey, we will uncover for you many blatant forgeries, and many shocking truths. We will show you how the great history of Egypt was hijacked by a group of seventy men ascribing divinity to what they wrote with their own hands, and how they successfully hid the truth about the journey of Mūsa (P) and the Israelites and planted their deception in the consciousness of the future generations. We will show you how they forged the journey of Ibraheem (P) who, according to their twisted scriptures and the even more twisted interpretations of the Orientalists who came after them, had crossed the continents of the ancient world on foot, with his sheep and goats (at the advanced age of eighty) and how they traced, in his footsteps, the imaginary boundaries of a Jewish "Promised Land"; while we have been applauding and playing the drums to the tune of their forgery for centuries. We will uncover for you the insanity of their claim over Palestine, and their delusions concerning the so-called "Temple Mount". We will show you that the Muslims have also fallen victim to the great lie, and accepted the Orientalist and rabbinical version of Palestine's history as the truth, without even being aware of it. We will prove to you, beyond any shadow of doubt, that the ancient kingdom of Dāwūd (P) and Sulaymān (P) was never in Palestine. Then, we will retrace the steps of the Babylonian and Assyrian campaigns against the ancient Israelites and reveal to you the real destination of those campaigns, their motives, and the consequences of the so-called "Exile". Finally, we will devote an entire volume to recount to you the story of the Arab Messiah, and the circumstances surrounding the Apostle Paul's mysterious journey to Arabia, where we will uncover together the most spectacular case of mistaken identity the world has ever known.

What we will present to you in the pages that follow is a case of blind dogma versus science and reason; a case of uncovered truth staring rampant falsehood straight in the face. So let us take you by the hand, and may you find the patience to accompany us to the very end. May your heart be brave enough to accept the truth when you see it.

And may the truth set you free...

“They must find it difficult...those who have taken authority as the truth, rather than truth as the authority”.

- *Gerald Massey, Egyptologist.*

A "Holy Forgery" Under Execution

And the time will come when our children (the "American Indians") will realize that they are descendants of the House of Israel, and that they are the Children of God; and then they will know the legacy of their ancestors, and rejoice in it.

(The Book of Mormon – 14:15)

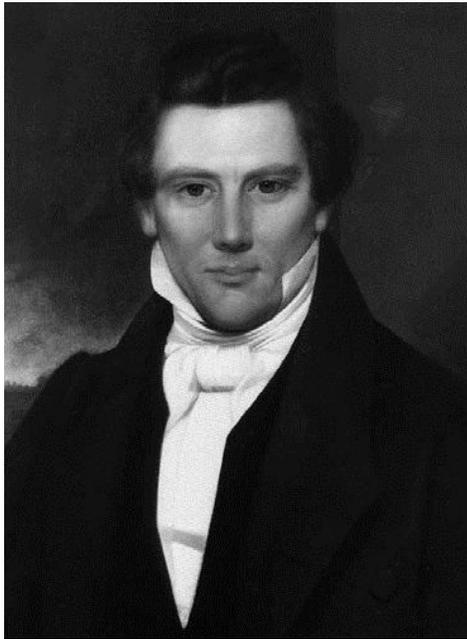
What we will expose to you here, dear reader, is a blatant and living example of “Holy Forgery”, perpetrated in the name of God (“God Said So!”), which will help us better understand the forgery that was successfully passed on the Muslims after Muḥammad’s (P) time, and the residents of Arabia in general. The example that we are about to give you must have begun as a kind of joke or a comical farce until eventually, after many centuries (and continual repetition of the lie), it became a living, breathing, catastrophe, whose effects we are witnessing right now, as you are reading these very words.

In the year 1830 A.D, an American by the name of Joseph Smith published his “holy” book which he called *The Book of Mormon*. This “divine” book, as he claimed, was the result of a translation that Smith did of old glyphs carved into golden tablets which dated back to the 4th Century B.C. The story, as Smith relates it, is that the tablets were buried for centuries under the earth, near his home town in the suburbs of New York City and, had it not been for the guidance of a divine agent (an angel by the name of Mormon who appeared to him on September 21, 1823), he would never have found those tablets. The angel then inspired to Smith the meaning of the ancient hieroglyphs, and thus began the story that Smith told the American people when he published his book.

Among the “divine truths” contained in Joseph’s book is the account of events that took place between 600 B.C and 400 B.C (as he claims), when two groups of Jews, one from Jerusalem and another from Babylon, migrated to the New World, which is known today as North America! The story of Mormon goes that the Babylonian group eventually disappeared or became extinct, while the Israelite group survived and multiplied, until their descendants became what is known today as the "Red Indians"! The book also labeled the territory of what is today known as the United States with some Biblical names, including “the Land of Zion”.

No one was able to see the golden plates that Smith allegedly translated, because the angel had recovered them from Smith’s possession - as he claimed. But this did not

prevent the establishment of a new church by Smith, which was called: "The Church of Jesus Christ of Latter Day Saints".



Picture #1: A portrait of Joseph Smith

And the story doesn't end here! In 1842, Smith came out to the public with a second book, no stranger than the first, which he called *The Book of Abraham*. Joseph claimed, again, that he had found papyrus scrolls containing ancient Egyptian hieroglyphs, locked up inside the coffins of mummies that were on display in Kirtland, Ohio. Immediately, Smith realized the importance of his new find, as he claimed the scrolls contained writings by the hand of the Patriarch Abraham himself!! So Smith bought the scrolls, then began "translating" them – again with the help of a divine agent – and they eventually became part of his second book, which contains three illustrations copied from the original scrolls. Among those drawings was an illustration that showed Abraham (P) lying on a sacrificial altar, in the presence of the king himself, and about to be sacrificed to the gods of ancient Egypt!

Now the fact is that no one could even debate with Joseph Smith concerning these outrageous allegations because, back then, there were very few people in the world who could decipher Egyptian Hieroglyphs, and it wasn't easy to locate or reach those few. So this gave Smith the opportunity to write pretty much whatever suited him, without any objection from anyone, and then ascribe divinity to his work with the famous declaration of "God Said So!"

Afterwards, it was thought that the original papyrus scrolls were lost in the famous Chicago fire of 1871, leaving only the Book of Abraham and the Book of Mormon as the sole testaments to Smith's claims. As the years went by, the number of Americans embracing the "Last Testament" (as they called it), continued to grow. These people actually believe, among other things, that Smith's two books are divine in origin, and contain the words of God. The issue is truly as simple as that; no proof needed, because "God Said So!"

But then came the year 1966, which brought two big and rather unpleasant surprises to the new church: The first was the discovery of a bundle of ancient papyrus scrolls stashed deep inside the vaults of the New York Metropolitan Museum of Art, among which were the very same scrolls containing the illustrations that Smith had copied into his second book. The second surprise was that by that time, huge advancements had been made in the science of archeology and ancient languages, which made it possible to translate the Egyptian hieroglyphic writings with unprecedented accuracy.

As was expected, no sooner than the original scrolls were discovered that scientists began to pour over them, in an attempt to translate their contents. And it was then that they immediately discovered the lies, the deceptions and the forgeries that Joseph Smith committed in his interpretation of the ancient texts, over a century earlier. The so-called *Book of Abraham* turned out to be nothing but a collection of falsehoods written by Smith's own hands, and attributed to God. Does this sound familiar to you, dear reader?

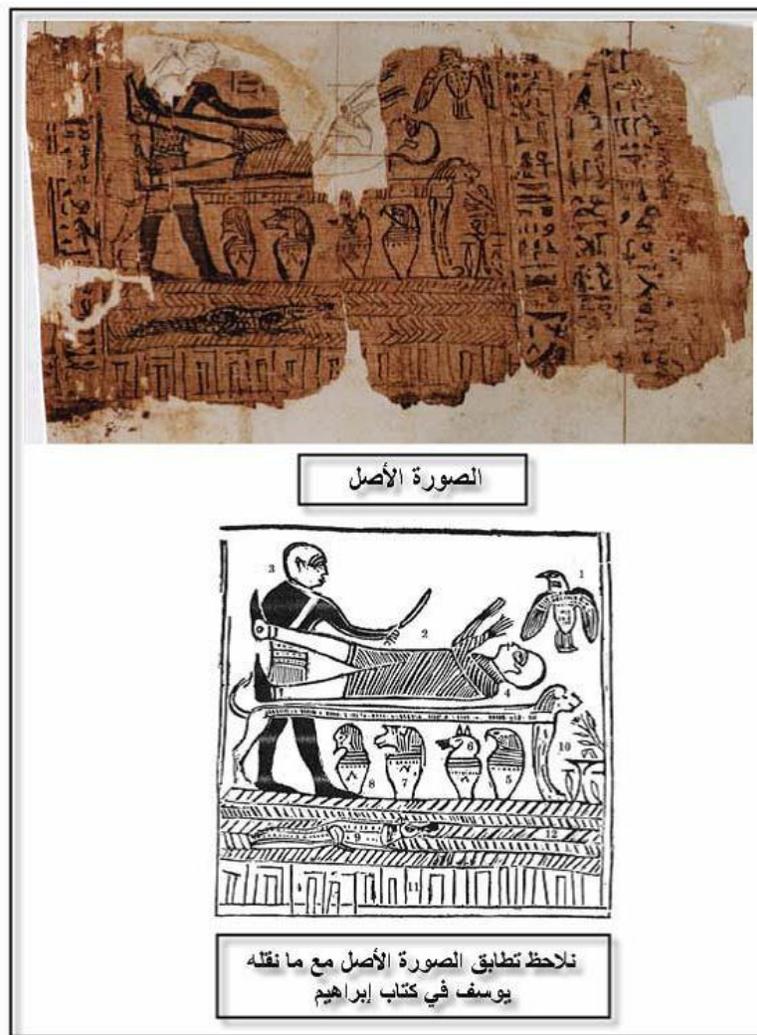
The original papyrus actually depicted the rituals of burying the dead in ancient Egypt, and mentioned some very well-known names and terms in their culture (Osiris, Horus, Set, etc...). On the other hand, the Book of Abraham completely falsified the contents of the scrolls, and included terms that were nowhere to be found in the original copy, like "Abraham", "Pharaoh" and "angels".

This important discovery caused a storm of objections and ridicule towards Smith's writings, as scientists expressed their anger at the nerve shown by Smith in his forgery of the ancient Egyptian texts. Thousands of articles were written about the controversy and the scandal.

Yet despite the overwhelming **scientific** evidence that was put forward back then, which proved that what Joseph Smith had written was in fact no more than a collection of garbage, and that the original inhabitants of America (the so-called "Red Indians") had absolutely nothing to do with the ancient Israelites; the 120 years that had passed between Smith's writing of his books and the translation done in 1966 were enough for those false ideas and dogma to spread. Now, it is estimated that the number of Mormons worldwide is close to 13 million, with some 40% of them living in the United States alone. Statistics

and forecasting projections also show that the number of followers of this church is expected to reach over 100 million by the year 2080.

These people actually believe that the original inhabitants of the American continent - those tribal peoples falsely labeled “Red Indians” - are descendants of the Children of Israel! This means that technically, the ancient Israelites were the first inhabitants of America, during the bygone era, some 2600 years ago! And the only proof these people have is simply a book penned by the hand of a **liar**, who claiming that “God Said So!”



Picture #2: The top part shows the original scrolls, which Joseph Smith had copied into his book (the bottom part).

What was the hidden agenda here? I think you’ve already figured it out, haven’t you? In case you haven’t, allow us to inform you: The ultimate purpose of this falsehood is that the Zionists have the right to claim America as their own, for the interests of “God’s

Chosen People”; ideologically at first, then gradually hijacking the sovereignty of that nation, in order for their future generations to establish full control over the rich continent, all under the guise of “God Said So!”. And the fruits of this “holy forgery” have already started to mature. Think of who it is that really governs the United States of America today and dictates its foreign policies. The answer should immediately spring into your mind.

So what is the point of this story?

The point is to show you how a lie is propagated and marketed. The purpose is to show you how the evil doctrine of “The Promised Land” has demonstrated unparalleled success in the hijacking of lands from their rightful inhabitants, under the very nose of an apathetic international community. But beyond that, the point is to demonstrate to you how easily humans can be manipulated by the elite (governments and religious institutions), and that **every** lie that has ever contaminated the divine messages throughout history - with no exception - had **political** motives behind it. And humanity is currently reaping the seeds of those falsehoods.

You must keep this truth in mind, dear reader, as you go along this journey. For soon you will discover how the Muslims themselves, who have lived many long centuries with the conviction that theirs is the perfect creed that no falsehood can touch, have equally been victims of such political manipulations, and that most of the beliefs they hold so dear to their hearts have absolutely **zero** basis in the Qur’ān, and are in fact nothing but a collection of rotten lies inherited from the previous generations.

- **Christians and Muslims: Victims of Manipulation**

It is clear that the purpose of Joseph Smith’s outrageous claim concerning the origin of the so-called “Red Indians” was not motivated out of his love for them. His intention, purely **political**, was to exploit their long-standing roots in North America, in order to claim that the ancient Israelites had built a presence on that continent. To avoid the requirement of presenting scientific proof of his allegation, Smith resorted to a second claim that was even more outrageous, when he attributed divinity (news from Heaven) as the source of his writings; thereby moving his controversial claims from the domain of objective and scientific methodology, to the supreme and draconian court of ideological absolutism, whose tenets involve placing investigators, inquirers and doubters on the delicate scale balancing between infidelity and faith. This escape mechanism of attributing a claim to the Divinity has long proved successful in penetrating the defenses of the human mind. It is by means of this oppressive and totalitarian instrument that it

becomes possible to muzzle the mouths of objectors, to freeze the minds of thinkers, and to marginalize the views and opinions of intellectual opponents. This audacity against Allah is not a product of Joseph Smith's age, but a practice that has existed for ages untold; a profession of the organized religious institutions. In fact the Qur'ān, the divine scripture that Muslims have abandoned and made of no account, pointed the accusing finger at the clergy and religious elite who intentionally and knowingly twisted the words of Allah's messengers to suit their own worldly interests and desires or, in some cases, invented outright slander and falsehoods which they attributed to those messengers.

It seems to us that lately many voices have started resounding here and there, casting very serious doubts about the authenticity of the Old Testament accounts concerning the story of the Israelites; accounts that have shaped the beliefs and culture of the whole world for many generations, including the Muslims, whose creed has been infiltrated to a fundamental level by the Biblical stories, without them even being aware of this fact. These voices have raised the very real possibility that the Biblical record of the ancient Israelites is not a case of "God Says So", as the masses have been led to believe.

Among those voices are Neil Silberman, a professor of archeology at the Tel-Aviv University and his colleague, historian Israel Finkelstein, who issued a famous cry in their shocking book entitled *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts* (2001), after it became very apparent to them that there was a deep gulf of staggering contradictions between what is written in the Old Testament text concerning the kingdoms and prophets of the ancient Israelites on one hand, and what the earth itself - the soil of Palestine and the Sinai Peninsula - has revealed throughout over 90 years of extensive excavations and archeological research.

And their cry was not the first on such an academic level, for it was preceded by the voice of professor Ze'ev Herzog, who at one point occupied the position of Head of Old Testament Studies at the Tel-Aviv University. In 1999, Herzog published what was then considered an appalling article in the weekly *Haaretz* Magazine, under the title *Deconstructing the walls of Jericho*, wherein he talked about how archeology - once freed from preconceived notions and dogma and allowed to operate as an independent science - reveals the fallacy of the (Israeli) claim over the Palestinian territory.

We have related to you, dear reader, the voices of three of the most prominent Jewish experts of the past decade or so, that you may hear the truth straight from their own mouths. Yet what about the **hundreds** of articles and books that have been published, and the like number of seminars given by a number of Western experts of various nationalities, and professors in the fields of archaeology, anthropology, and linguistics, all of whom have finally found the courage to stand up to the truth and to make a bold declaration that their precedents could not have made fifty years ago, for fear of persecution by the warlords of ideological tyranny: That the ancient Israelites did not

reside in Egypt, and the Exodus into the so-called “Sinai Peninsula” never happened. The Twelve Tribes did not annex Palestine after bloody battles with the alleged “Canaanites”, and the kingdom of David - if such a figure ever existed in the first place - was never anywhere near Jerusalem. It was the vast number of contradictions between the OT account and the archeological findings that finally caused those voices to declare that the prophets and kings of Israel were most probably mythical figures, as there is absolutely no conclusive proof that they ever existed.

Yet very few of those experts contemplated the possibility that they may have been searching in the wrong place. This is because the vast majority of those who worked on the ground, in the excavation sites of Palestine, Egypt and Jordan, analyzed their findings while adhering to the **pre-conceived** notion that they were in fact studying the very same territories where the ancient Israelites were believed to have established their presence. And it is on this occasion that we recall the words of the French thinker Pierre Rossi, in his book published in 1976, entitled: *La Cite D’Isis - Histoire Vraie des Arabes* (Lit: *City of Isis - The True History of the Arabs*), wherein he commented on inherited dogmas and beliefs: “The day that the Old Testament ceases to be source material for our historical sciences is the day when our understanding of the Orient is liberated from the dark empire of preconceptions”.

It is often difficult - very difficult - for an archeologist, even one who has no religious convictions of his own, and no matter the level of objectivity he tries to maintain in his work, to completely rid himself of the cultural burden and the inherited beliefs of his society. Very often, he will find himself thinking twice, if not ten times, before he declares that the unquestionable results of his scientific research do not conform with the established creed, especially when the subject matter touches on the sensitive issue of religious dogma or “holy” figures from the distant past. The main reason for this reluctance is quite simply **fear**; fear of the established religious authorities and the warlords defending the banner of “Allah Says So”.

It is time for humanity to wake up and rid itself of the shackles that inhibit free thinking. The humble effort you hold in your hand, dear reader, is actually a large collection of voices that have finally broken through the barrier; voices that refused to succumb to the tyrannical slogan of “Allah Says So”, and instead relied on the principle of **{Bring forth your proof if you are truthful}**.

It is truly astounding and tragic how, despite all the warning bells the Qur’ān struck about the clergy of the People of the Book and their tampering with the previous scriptures, the belief system of the Muslims has nevertheless been contaminated to its core by delusional concepts and false canonical dogmas that have been nesting in the numerous yellow and diseased books of tradition, *Hadith* and *Tafseer*; that is has become nearly impossible to separate the truth from the falsehood. The most vile crime perpetrated by the classical

commentators is that they rejected the independence of the Qur'ān as the ultimate and incorruptible divine source, and inhibited the interpretation of its signs by associating them with the contaminated texts of the previous scriptures and the books of tradition penned by men who lived centuries after Muḥammad (P); claiming that the Qur'ān cannot be understood outside of those sources. As a result of their crime, the generations of today are paying the price, as the vast majority of Muslims have completely discarded all sense of logic and reason. They have gone on believing mythological fairy tales that have been peddled as the truth by the most awesome and destructive force of propaganda, fear-mongering, false promises and exaggerated claims that mankind has ever known: the established religious order. We firmly believe it is the obligation - the duty - of every free-thinking Muslim to expose those false beliefs once and for all, and free humanity of their scourge.

* * * * *

CHAPTER I

Uncovering the Truths that Have Been Hidden From the Global Consciousness

After that somewhat lengthy - but necessary - introduction, the time has come, dear reader, to embark on our long journey and discover the great forgery perpetrated by the hijackers of human history; a forgery whose effects are still being felt today, on a global scale. We begin our quest with the tip of a thread that we place in the palm of your hand, and urge you to follow slowly through the shadowy corridors of an untold story. This thread begins with one question which opens a window onto a long-forgotten past. The question is simply:

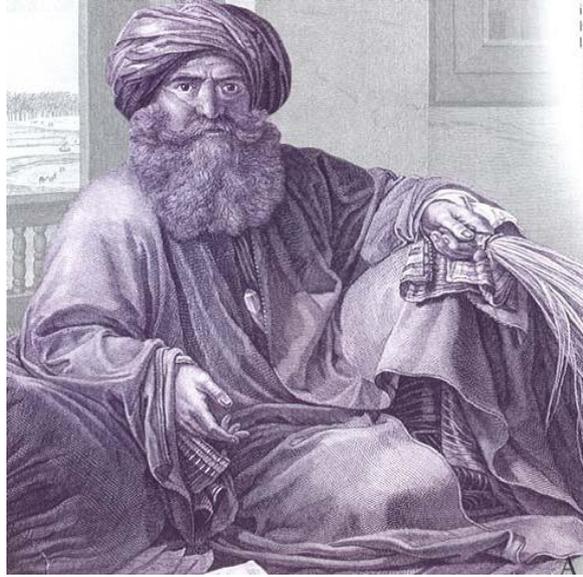
- **Who Was the Pharaoh (Far'awn) of Moses?**

One of the greatest historical distortions perpetrated by a league of ancient Jewish priests and successfully passed onto not only the Jewish people, but indeed the whole world - including the Muslims - was to forge the identity card of the tyrant who lived at the time of Mūsa (P), and whom the Qur'ān has specifically mentioned from among the many tyrants of the ancient world. Our aim here is to show you just how this forgery was committed, what the goals behind it were, and how it has contributed to creating one of the greatest delusions that humanity has ever known.

We will begin by asking you the following question: What is the first image that comes to your mind when you are asked to paint a mental image of Far'awn? Does the image look like picture #3, or is it more along the lines of picture #4?



Picture #3: Image of Far'awn



Picture #4: Image of Far'awn

It is safe to say that the first image to cross the minds of the vast majority of readers is that of picture #3, which depicts one of the rulers of ancient Egypt. On the other hand, very few people in the world will even consider picture #4, which shows a traditional Arab tribal chief or ruler, even one as vile as Abu Sufyān or the traditional Abu Lahab.

However, we can say, for certain, that there is a very tiny minority of people on this planet who, after having explored the darkest and most forbidden corners of history, know for a fact that the Far'awn of Mūsa (P) was indeed more akin to the portrait shown in picture #4, and that the figure shown in picture #3 is completely innocent from having anything at all to do with Mūsa (P) or the ancient Israelites. The reason they keep this knowledge to themselves is simple: They are afraid that the vast majority will ridicule them, or perhaps they are intimidated of standing face to face with the religious elite of our time, just as Galileo was reluctant to confront the heads of the Church, back in the European dark age, when he discovered that the Earth orbited around the sun, and not the other way around. As for the few men in this world who had the courage to stand up and declare the truth concerning the identity of Far'awn; thinkers and professors like Kamāl Ṣaleebi, Ibn Qarnās, Ayman Fodah, Aḥmad Dāwūd, Bernard Leeman, Farajallah Ṣāleḥ Deeb, and others; they did not receive much attention, neither from the media, nor from the academic institutions of this world. (And we all know who controls those institutions). As a result, the truth

about the real identity of Far‘awn remained hidden, buried under the rampant and traditional beliefs of people.

Now, if you are among the majority who chose picture #3, we will ask you another question: What is your proof that Far‘awn of the Qur‘ān was a ruler of ancient Egypt?

To cut it short for you, we asked this same question to a random sample of one hundred Muslims living in an Arab country, all of whom had chosen picture #3. The answer that 60% of them gave was along the lines of: “It’s common knowledge” or “our parents told us so”, or “This is what we have always known”. Another 25% of the sample pointed to the books of *Tafseer* (commentaries of the Quran), as well as the opinions of religious scholars. The remaining 15% mentioned history books and the media (cinema, documentaries, etc...), as well as their educational institutions, as sources for their belief.

Let us briefly touch upon the answers given by our study sample:

1) Common Knowledge:

Our question here is the following: Is common knowledge that is rampant in any society, irrespective of its culture or religious beliefs, **necessarily** the truth?

For example, people in many cultures believe that statues and stone monuments such as those of Buddha, Sheeva, the Saints, the graves of the *Imāms*, the Wailing Wall, the so-called *Ka‘bah*, etc...all of these man-made edifices are actually focus points which bring the faithful closer to the Creator. Does this common belief necessarily agree with the truth? In the ancient world, it was common knowledge that the Earth was the center of the universe, and that the sun revolved around the Earth. This Greek belief, attributed to Aristotle (died 322 B.C) and later supported by Ptolemy, remained rampant in the old world for more than thirteen centuries. How many human souls paid the price for doubting this false belief, until Galileo finally proved it wrong in 1640 A.D. Did this common belief agree with the cosmic reality?

There are over one billion Catholics in the world today who believe that God sent his only son-incarnate, Yeshu (Jesus), to die on the cross in Palestine, some 2000 years ago, in order to absolve all humans of their sins. The question remains: Is this really the truth? Or is it a lie fabricated for political manipulation? The Muslims are practically unanimous in their belief that the term *al-masjid ‘ul aqsa* which appears in the Qur‘ān, refers to a mosque (a physical structure) located in Palestine. It will not be long, dear reader, before you come to the conclusion that they follow nothing but delusions. Such is the plight of humanity in general; and how clearly and eloquently the Qur‘ān expressed this fact: **{And most of them follow nothing but conjecture; and conjecture**

does not avail against the truth in anything. Allah is aware of what they do}...[10:36]

What we will say here is that any Muslim who takes any piece of information or knowledge as unquestionable truth, just because his parents or political leaders or religious figures say it is so, is going completely against the tenets of the Qur'ān and the warnings of Allah's messengers, and has only himself to blame for the consequences of his stubborn standpoint.

{And if they are told: "Come to what Allah has sent down, and to the messenger;" they say: "We are content with what we found our fathers doing." What if their fathers did not know anything nor were they guided?}...[5:104]

{They said: "We found our fathers serving them."}...[21:53]

{And they will say: "Our *Rabb*, we have obeyed our leaders and our elite, but they misled us from the path"}...[33:67]

Are the above verses not an accurate reflection of what the vast majority of Muslims have been doing for many centuries; blindly following the creed they inherited from their parents and enforced by their religious leaders? How will they defend themselves when they stand for judgment before Allah?

2) Commentaries of the Qur'ān:

For the sake of brevity, we will simply point out that the classical commentaries of the Qur'ān are works written by the hands of **men**, many of whom lived centuries after Muḥammad (P). Their works are not in any way sacred, nor can they be placed on the same pedestal as the Qur'ānic text itself. Allah expects us, just as He expected the generations before us, to use reason and logical thinking and to **reflect** on the signs in His Book; especially in instances where the subject matter concerns natural phenomena or supposedly historical events that occurred in bygone eras.

{Do they not reflect on the Qur'ān? If it was from any other than Allah they would have found in it many a discrepancy}...[4:82]

{Do they not reflect upon the Qur'ān? Or are there locks on the minds?}...[47:24]

The Qur'ān also directed Muḥammad (P) and his people, several times, to roam the lands around them and witness, first-hand, what the fate of the previous nations who defied

Allah's messengers was like, and to reflect upon that. This command is still very much applicable today. Being that we are in the 21st Century, we now have at our disposal accurate scientific tools that our predecessors (the so-called *Salaf*) could not have dreamed of; namely in the fields of archeology and anthropology. Consequently, we are not bound by the understating of those who had limited tools of investigation, especially considering the nature of the subject matter at hand. Reflecting upon the truths of the Qur'ān was never the exclusive privilege of the Salaf. The approach that we have chosen is simply to let the Qur'ānic text speak for itself, without binding our understanding of its signs with the chains of preconceived or traditional beliefs, and without relying on old sources contaminated with rabbinical and canonical corruptions as having the final say in how we - the generations of today - must understand the Qur'ān.

On the other hand, the explanations or speeches that are reiterated every once in a while by the so-called *mullahs* or religious scholars, concerning historical events from the past, are in no way binding to the scientific community. Just because your local neighborhood *sheikh* tells you that Far'awn was the ruler of ancient Egypt, does not mean you should take his words at face value. This is because the aim of the religious elite - as they see it - is to simply preach a moral lesson to you (although most of the time they end up inciting fear into their audiences as a means of social control). This in no way means that they have actually looked deeply into the issue of Far'awn's true identity from a purely investigative and scientific perspective; as such an undertaking is simply beyond the scope of their self-proclaimed role in society.

3) Educational Curriculums and the Media:

Despite the supposedly educational goal of school and university programs, and certain media content in general, the instant they touch upon the sensitive matters of religious or cultural beliefs, you will find that, more often than not, those programs will resort to the rampant culture and the religious or sectarian creed as their inspirational sources, rather than actual scientific evidence. Moreover, the content that they put forth to the public is often subjected to strict surveillance from the government or the established religious order.

As will be shown to you later on in this study, the Old Testament stories, as well as the Orientalist interpretations of those stories, have been, for many centuries, the **only** recognized sources for the history of our region. What they have been teaching us in schools and universities and mentally programing us to believe through motion picture, documentaries, and news programs, has been mostly nothing but lies and propaganda designed to suit the specific, political interests of imperialist powers who do not give a damn about humanity, and who have been suppressing the divine truths - by one means

or another - for time out of mind. Do you really think, dear reader, that the media wants you to know the truth about everything in this world? Perhaps you should recall the famous words of Gerald Massey before you answer that question.

Let us now empty our minds and consciousness of all that we have been led to believe concerning Allah's messengers, and begin our investigation in light of the Qur'ān as the sole and ultimate divine scripture, supported by the findings of modern archeology and anthropology.

- **Is the Qur'ānic *Miṣr* Really Synonymous with Ancient Egypt?**

According to the vast majority of Muslims, the word *Miṣr* which appears a total of five times in the Qur'ān, designates Egypt (the Nile Country). This is how all the rampant translations of the Qur'ān have rendered the word. As a result, it is **common knowledge** among them that Mūsa (P) and the Israelites were there, and that *Far'awn* (Pharaoh), was the title given to the rulers of Egypt, one of whom persecuted Mūsa (P) and his people. Is this common knowledge necessarily the truth? Is it not open to debate? Is it really unquestionable?

The fact is that the Qur'ān does indeed say that a man referred to as *Far'awn* was the supreme ruler of a place designated as *Miṣr*. We are not denying this in any way. In fact, Far'awn **himself** declared it to his subjects:

{And Far'awn proclaimed among his people: "O my people, do I not possess the kingship of Miṣr, and these rivers that flow underneath me? Do you not see?"}...[43:51]

What we are questioning is, precisely: Does the word *Miṣr* actually mean "Egypt"?

Let us begin by asking the people of Arabia who lived during the age that the Qur'ān was revealed (6th Century A.D) the following question: What was the name that they - the contemporaries of Muḥammad (P) - knew the Nile Country by? If we can find some piece of evidence - perhaps a letter or correspondence exchanged between Arabia and Egypt at the time - it would certainly help us answer that question.

According to Islamic traditions, the prophet Muḥammad (P) sent several letters to the leaders of the neighboring kingdoms and empires, inviting them to embrace Islam, for their own sake. One of those letters was addressed to the leader of the Nile Country

(under Roman mandate), whose title was *al-Muqawqas*. Here follows is a translation of what Muḥammad’s letter is reported to have said:

*"In the name of Allah, the Raḥman, the Raḥeem. From Muḥammad, son of ‘Abdullah, to al-Muqawqas, Highest of the **Qibt**: Peace be upon those who follow the guidance. I hereby call upon you to embrace Islam; that you may be saved, and Allah will repay you twice. If you deny, you shall bear the responsibility for the sins of the **Qibt**..."*



Picture #5: Letter purportedly written by Muḥammad’s (P) own hand, and addressed to "Al-Muqawqas"

Some people have thrown criticism at us for using the above letter as evidence, as there is no proof that Muḥammad (P) actually sent letters to rulers of neighboring states. Our answer to them is simply that they are missing the point. Let us explain why that is so: We fully agree that the above letter does not constitute genuine evidence, and is most probably a forgery. This is why we clearly say that it was **purportedly** written by Muḥammad (P). In fact, we are 99% certain that the purpose of forging the letter was to provide a religious cover for the imperialistic wars that the so-called “Islamic State” fought later on, under corrupt leaders who were allegedly “companions” of Muḥammad. Now ask yourself the following question: If you were living a century or so after Muḥammad’s time, and you intended to forge a letter to the Roman Viceroy of Egypt who reigned during the 6th Century, and attribute it to Muḥammad (P) himself, how could you possibly come up with a name for Egypt that was not even known during your day and age? If you look very closely at the writing style of the letter’s script, and compare it to some of the earliest known Qurā’nic manuscripts, it will immediately become obvious that the message could not have been inscribed much later than two to three centuries

after Muḥammad's time. The point here is not to discuss whether the message is genuine or not; but to show you that, until the end of the 8th Century A.D at the least, the Arabs referred to Egypt as *al-Qibt*, not *Miṣr*.

As is made clear by the letter, Muḥammad (P) - or those who attributed the letter to the prophet - called the leader of Egypt under Roman mandate '*Aẓeem 'ul-Qibt* (meaning: the Head or Prime Authority of Qibt). And this word, *Qibt*, was most certainly the name given by the Arabs during Muḥammad's time to the great country that lay across the Red Sea, and whose people were known as *Aqbāt*. Do you see the terms *Miṣr* (to denote the land) or *Miṣriyyoun* (to denote its people) appear anywhere in that letter?

In fact, those who forged the other letters in Muḥammad's name strictly abided by the known protocols of international diplomacy at the time, as is made evident by the messages Muḥammad (P) **supposedly** sent to other heads of state. For instance, the letters addressed Heraclius, the Emperor of Byzantine Rome at the time, as *Hiraql*, '*Aẓeem 'ul Rūm*. They addressed Khosrau, the King of Persia, as *Kisra*, *Malik 'ul Furss*. And they addressed the Negus, ruler of Ethiopia, as *al-Najāshi*, '*Aẓeem 'ul Ḥabashah*. It is quite obvious that the terms *Rūm* (Romans), *Furss* (Persians), and *Ḥabashah* (Ethiopia) are **nationalities**, not religious faiths. By the same logic, *al-Qibt* denotes the country, and *Aqbāt* the national identity of its people.

Furthermore, Islamic traditions claim that one of Muḥammad's (P) wives was named *Mariah al-Qibtiyyah*, meaning: Maria the Egyptian. And these same traditions also tell us that later on she embraced Islam, yet despite this, she still retained the title *al-Qibtiyyah*, even after she became "Mother to the Believers", through her marriage to the prophet (P). This proves that the designation of *Qibti* (or *Qubti*, as some pronounce it) in its true, original meaning, denoted the Egyptian national identity. Hence, **all** Egyptians were referred to as *Aqbāt* by the Arabs during Muḥammad's (P) time, not just the Christians from among them, as is common today.

So where did the name *Miṣr* come from then? Answering this question is one of the main purposes of our search.

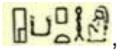
Until now, we have seen that the Nile Country during Muḥammad's (P) time, and most probably until the early Abbasid Era - as we will later prove - was known as *Qibt*. But that still doesn't tell us what the land was called during the time of Mūsa (P) who, by our estimates, lived around seventeen centuries before Muḥammad's age. So let us now rephrase the question and direct it to the people who lived in ancient Egypt - in what is today commonly referred to as *Miṣr* by Arab Muslims worldwide - while **assuming**, for the sake of argument only, that Far'awn was indeed one of their kings in that distant age.

Since the Qur'ān is relating to us Far'awn's **own** words and his boasting to his **own** people that he possessed the kingship of a place called *Miṣr*, such a question becomes necessary. So let's take a brief trip through history, to see just what that land was called back then, by its **own** inhabitants. Could it be perhaps that, unknown to us, it was called *Miṣr* (or something resembling that name) at some point, and then later on became known as Egypt?

- **The Nile Valley during Ancient Times**

Experts in the field of Egyptology generally agree to divide the history of Egypt into two periods: The Old Age (or Historic Age), and the Age of Dynasties (or Royal Age). During the Old Age, the land was divided into several, independent provinces, which gradually started coming together, until they formed two big regions: Upper Egypt (the interior part) and Lower Egypt (the coastal part, which includes the Nile Delta area). Each of these two regions had its own ruler. This status remained until the year 3020 B.C, when King Narmer united both parts for the first time, and thus began the Age of Dynasties, which witnessed the rise of thirty royal families, starting from Narmer himself of the first Dynasty, and ending with the Ptolemaic Era, when Alexander the Great conquered Egypt in the year 332 B.C.

What was the name of the land back then? During the Historic age, the Nile Valley was not yet unified. As a result, the historians and archeologists have not found a name for it, because the country was composed of scattered towns and villages. It was not until the Dynastic age when a unified name for the country finally emerged. This name was *Kemet* or *Keme*, (often rendered as *Kheme*), as is evident in the hieroglyphs unearthed from the Nile Valley itself. The name is spelled as such: . When translated, it means "The Black Land", which is thought to indicate the fertility of the Valley's soil. The ancient Egyptians called themselves *Remetch en Kemet*, which means the "People of the Black Land".

Archeologists are then divided over the issue of what the Egyptians called their land in later eras. Some claim that the country eventually became known as *Het-Ka-Ptah*, named so after the famous Egyptian deity Ptah. This name is spelled as such: , and is thought to literally mean "Realm of the Ka of Ptah". Other academics in the field of Egyptology don't agree with this opinion, and argue that the name *Het-Ka-Ptah* was given only to a particular city or administrative region - most probably around the city of Memphis. Still, a third group speculates that the name was given specifically to the central part of the Nile Valley, where the river basin is at its nearest point to the Red Sea.

In our opinion, the *Het-Ka-Ptah* theory does sound plausible, because from a purely linguistic point of view, and upon closer inspection, it appears that the name *Aegyptos* is actually a Greek derivative of *Ptah*, as we will soon see.

Whatever the case, we now have three names that have been proposed as candidates for the original name of the Nile Country, as it was known by its **own** people: (*Kheme*, *Kemet*, and *Het-Ka-Ptah*), and none of those names bears any semblance or relation to *Miṣr*, whatsoever.

- **The Nile Valley under Persian Rule**

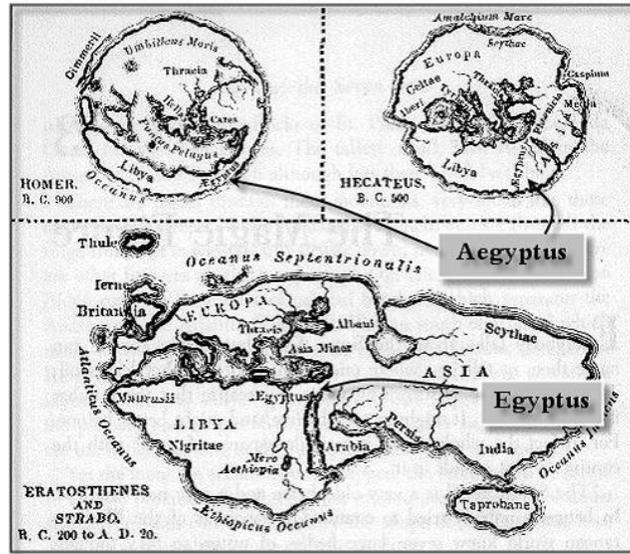
The Persians ruled the Nile Valley during two separate periods. The first was from the year 525 B.C until the year 404 B.C and included the reign of five kings, the last of whom was Darius II. The second, shorter period, was from 341 B.C until 332 B.C, when the Persians were expelled by the Greeks. Throughout the rule of the Persians, there is not a single record or archeological trace, whether in the Nile Valley or in Persia, that indicates that the Persians changed the name of the country to *Miṣr*, or to any other name even remotely resembling it.

- **The Nile Valley during the Greek and Roman Eras**

The Ptolemaic Age began in 332 B.C, under King Ptolemy, son of Lagos (Ptolemy I), and ended with the Roman conquest of 30 B.C, under Emperor Augustus. We have elected to include both these periods together, because the traces they left on the names of the towns and the administrative divisions were mostly similar. The only exception was that the Greeks changed the names of some of the cities because they could not vocally pronounce their original, native names. For example, the city of *Mem-Nopher* became Memphis, while the name *Kheme*, which also denoted a particular town, became Litopolis. What about the entire country? What name did they give to it? The Greeks and Romans have left us one name that has endured the ages. This name, as it appears on the Greek maps, is *Aegyptus*. On the Roman maps, it appears as *Egyptus*.

People who speak a certain language often change the spelling of names in another language because of the difficulty they may have with vocally pronouncing some of the sounds of that foreign language. Going back to the *Het-Ka-Ptah* theory, it is easy to see where the Greeks - who were unable to pronounce the name - got *Aegyptus* from. By the same logic, *Ae-gypt-us* was rendered as *Qibt* (or *Qubt*) by the Arabs. As for the name *Miṣr*, we did not find a single archeological trace for it until that time. We did not find a single town or province that bore it. We did not find a single map that showed it.

Throughout the five-thousand-year history of that ancient land, there has never been a single indication, in the entire ancient world, that the Nile Country was ever called *Miṣr*, or anything even remotely resembling that name, by its own people.



Map #1: Ancient Greek map, showing the name Aegyptus



Map #2: Roman map By Marcus Vispanius (year 20 A.D)

How can the name of such an ancient and famous land be changed like that? How can it be given a name that never existed in its entire history? On the other hand, if you look at the two maps above, you will note that Libya maintained its same name from the Greek

age until today, despite the fact that it was far less influential and important than Egypt in the politics of the ancient world.

Who was behind this name change?

In their attempt to find an explanation for how Egypt became *Miṣr*, some linguists theorized that this Arabic word is the equivalent to the Aramaic term *Msr̄im* which, in their opinion, is related to the ancient Egyptian word *mdjr*, spelled as such: . The problem with this theory is that the term *mdjr*, as is made evident by the Hieroglyphic texts themselves, simply means “fortress” or “barrier”. It was never the official or proper name of the Nile Country. However, it is important that you make note of this meaning, dear reader, as we will cast more light on it later on.

- **The Originality of the Name “Egypt”**

In our present day, whenever a resident of the Nile Country wants to introduce himself to an American or a European, he says: “I am Egyptian” (Meaning: I am a *Qibty*), without even being aware of it. Yet when he is talking to an Arab person, he will switch to the term *Miṣri* instead. This is truly a mind-boggling phenomenon that we don’t see anywhere else in the world. The reason Westerners aren’t familiar with the term *Miṣr* is because they chose to stick to the **original** name of that land, which is Aegyptus – Egyptus. And can we blame them? Put yourself in their place: Do you approve of changing the original and ancient name of a great land or kingdom, like China, or Persia, or India, just because some ignorant fool of the Abbasid Age decided, with a stroke of a pen, to give it a new name in his records?

Now you might ask us: What is your proof that *Qibt* is the original name of the Nile Country? Our answer is simply that ***E-GYPT = QIBT***. Can it be any simpler? That is the real name of the Nile Country; a name that has been known in the East and West for time out of mind. And it was also the name known by the Arabs during Muḥammad’s age. Who are we to change it? On the other hand, we defy anyone to analyze the name *Miṣr* and be able to find one common and unified name that even remotely resembles it, in all corners of the world - like we did with *Egypt* - without twisting the word to make it fit their hypothesis by force.

Going back to the originality of the name *Egypt*, we can say for certain that this name is much much older than was first thought. It goes back to an age even earlier than 3020 B.C (when King Narmer unified both regions of the land). This name appears in the ***Legend of Osiris***, which was related to us by the Greek historian Plutarch. The legend states that: “*When Isis learned of the death of her husband, Osiris, at the hands of*

*Set, she wore the black shroud and mourned him, in great sadness, and she cut the curls of her hair from the weight of the catastrophe. And the land became known, since then, as **Koptos** – meaning the land that weeps/mourns. And she went to look for her husband’s body, for Set had thrown it in the Nile”.*

And that, dear reader, is the story of the name and its derivatives: *Koptos* – *Coptos* – *Qobt* – *Qibt* – *Egypt*. It is a name that goes back in its originality over 5000 years!

Now, we find ourselves forced to ask the following question: Where does *Miṣr* fit in, and how was that name associated with Egypt? Did Allah, in His final scripture, decide to name it so? Is it possible that Allah, who is quoting Far’awn **himself** in the Qur’ān [43:51], give the land a name it had never known in its entire history? Or could it be perhaps that the Qur’ān is not talking about Egypt in the first place?

For now, I think the picture has become clear: The term *Aqbāt* (plural of *Qibty*) is the Arabic term that should be used to correctly identify **all** Egyptians today, whether they are Muslims or Christians. This name is their national identity, which was hijacked from them and replaced with the false identity of *Miṣri*.

Have you ever asked yourself why the Christians of Egypt call themselves “Copts” (*Aqbāt*)? In truth, there is no religious sect in Christianity called “Coptic” (or “Koptic”). This is a fallacy. The Christians of Egypt are no different than their Greek Orthodox fellows in Syria, Greece and Russia. They have the same belief system, the same rites and rituals, and the same spiritual reference (the Eastern Orthodox Church). So why should the Christians of Egypt be given the special and unique label of “Copts”? I think the answer is obvious by now: It is because, without being aware of it, they kept their original national identity. And the Muslims of Egypt today had better wake up and realize that they too are “Copts” (*Aqbāt*). They are in fact, rather paradoxically, “Muslim Copts”.

- **Pharaoh, or Pharaohs?**

Since the only reliable source of information for Muḥammad (P) concerning the identity of Far’awn was the Qur’ān, let us then return to Allah’s scripture and deeply contemplate its passages, after clearing our minds from any and all pre-conceptions or traditional beliefs. The first thing that strikes us is the fact that the Qur’ān **never** mentions *Farā’ina* (in the plural form). There was only **one** person in the Qur’ān who went by that title (or is it a name?), and that person was **exclusively** the tyrant of Mūsa’s day and age.

How did the misguided Muslims deal with this truth? They transformed the singular into plural, thus sending the wrong message to their awareness, by using the term *Farā’ina*,

until it eventually became “common knowledge” among the masses that there was more than one Far’awn.

If you consult any index of Qurā’nic terms, or make a search of all instances in the Qur’ānic text in which this title (or name) is mentioned, you will find that it appears more than seventy times, and not once is it mentioned in the plural, nor does the context give any indication that there was more than one figure who bore that tag.

{And We parted the *baḥr* for you, thus We saved you and drowned the people of Far’awn as you watched}...[2:50]

{And Moses said: "O Far’awn, I am a messenger from the *Rabb* of all peoples}...[7:104]

{And We helped the children of Israel cross the *baḥr*, and Far’awn and his soldiers followed them out of aggression and enmity. But when he was certain to drown, he said: "I believe that there is no *ilah* except the One in whom the Children of Israel believe, and I am of those who have *aslamu*}...[10:90]

{Go to Far’awn, for he has transgressed}...[20:24]

{So Far’awn followed them with his soldiers, but the *yamm* came over them and covered them}...[20:78]

The above verses are some examples. There are nearly seventy more instances that you can check for yourself, all of which prove that the Qur’ān addresses only **one particular person** - and none other - as *Far’awn* (Please note that we have left the words *baḥr* and *yamm* un-translated for now, but we will study them in detail later on).

One of the great delusions of our time is that there were over a hundred of the *Farā’ina* who ruled the land called *Miṣr* by the Qur’ān, starting from king Narmer, and ending with Cleopatra. The reality that very few of us are aware of is that the Qur’ān completely denies this claim, and tells us very clearly that after Far’awn and his henchmen drowned, the Israelites eventually **inherited** the entire land surrounding *Miṣr*.

Let’s open our eyes and read the following:

{So Far’awn sent gatherers to the cities * "These are but a small band." * "And they have done what has enraged us." * "And we are all gathered and forewarned." * So, We evicted them out of gardens and springs * And treasures and an honorable station * Thus, We made the Children of Israel inherit it}...[26:53-59]

{Mūsa said to his people: "Seek help with Allah, and be patient; the land is for Allah, He will inherit it to whom He pleases of His servants; and the ending will be for the righteous." * They said: "We were being harmed before you came to us and since you have come to us." He said: "Perhaps your Rabb will destroy your enemy, and make you successors in the land, so He sees how you work?"}...[7:128,129]

{And We let the people who were weak inherit the east of the land and the west of it which We have blessed. And the good word of your Rabb was completed towards the Children of Israel for their patience; and We destroyed what Far'awn and his people were doing, and what they had contrived}...[7:137]

What have we here? Something that the Muslims have unfortunately never paid attention to! The Qur'ān is telling us that the Israelites eventually **inherited** everything that their enemies left behind! If the *Miṣr* of the Qur'ān is indeed Egypt, another serious question poses itself here: Has anyone in this world ever heard so much as passing reference to the Children of Israel having inherited or ruled the land of Egypt around 1250 B.C. (the approximate date of the so-called "Exodus")?

This is why, in the entire text of the Qur'ān, we do not come across any mention of the term *Far'awn* either before or after Mūsa's time. The proof is evident by reading *Surah* 12 of the Qur'ān, which recounts the story of the prophet Yūsuf (P). Allah's book - which 99% of the Muslims have thrown behind their backs - tells us that the title of the ruler of the place called *Miṣr* during Yūsuf's time was *al-malik* (the king or supreme authority), while his subordinate was given the title of *al-'azeez* (meaning: "one who had high status or power", or something of the sort). There is no mention of Far'awn **anywhere** in the account of Yūsuf (P), even though it is presumed that he lived, at most, some 150 years before Mūsa's time.

There was only **one** *Far'awn* and that was **exclusively** the title (or name) of the tyrant who persecuted Mūsa (P) and the Israelites. Assuming that the term *Far'awn* was indeed a title, try to imagine this: One of the kings of England during the 13th Century (Edward I), was given the title "Longshanks" by the people. The title could be either literal (indicating the he had abnormally long arms or legs), or figurative (his arms were "long"; meaning he often stole from the treasury). Does this mean that **all** the kings of England who came after him were called "Longshanks", just because one of them bore that title? Of course not! And yet, for some reason, that's exactly what the Muslims did to the rulers of the place referred to in the Qur'ān as *Miṣr*. They projected the tag identifying one **particular** ruler onto all those who ruled before and after him! This is a complete fallacy and is a screaming contradiction to what the Qur'ān is telling us. How could there be other *Farā'ina* when Allah's Book makes it clear to us that after Far'awn drowned along

with his soldiers, the stage became set for the Israelites to eventually inherit the entire land that *Miṣr* was a part of?

So where do we look for this tyrant then? Do we look for him in Egypt? Absolutely not, as there is zero physical or archeological evidence of there ever having been figures by the name of *Yūsuf*, or *Mūsa* or a group by the name of *Bani Isra'eel* in the land of the Nile, nor any trace of their passage through the so-called "Sinai Peninsula". Not one shred of evidence has ever been uncovered to even remotely suggest this. It is for this reason that many modern Biblical critics and scholars have dismissed the story of the Exodus from Egypt as a mere myth and nothing more; some even going as far as denying even the existence of the prophets, altogether.

The following, dear reader, are samples of what some of the most prominent among those scholars and experts have said concerning this issue:

1) Victor Siegleman:

In an interview with *The Independent* magazine in 2003, Siegleman, one of the most outspoken academics in his field, stated that: "For Palestinians, the legitimacy of the existence of the State of (Israel) is in question, not only the territories occupied in 1967. After the contemporary historians, it was the turn of the neo-archeologists in (Israel) to cast doubt on the Old Testament account, especially concerning the history of the Patriarchs and Prophets, as well as Solomon's Temple. Consequently, the Zionist ideology on which the Jews founded their own state on their alleged ancestral land can no longer be viewed as valid. Archaeologists have not found any trace of the ruined Temple, nor of a glorious Kingdom under Solomon's reign, nor anything else for that matter. And the Biblical text, which has no actual physical basis, is nothing but a literary invention".

2) Thomas Thompson:

Thompson was, at one point, Professor of Archaeology at the Marquette University in Milwaukee, USA, prior to being expelled from his post because of his opinions. He published his first book entitled *Early History of the Israelite People* (1992), in which he explicitly denounced the historicity of the Biblical account, and called on academics to rely on archeological excavations as well as the wealth of information found in ancient and unbiased non-Jewish records (notably the Greek chronicles), as sources to rewrite the history of the region. In one of his studies published in the Palestinian *Al-Karmel* magazine (2001), entitled: *Can We Re-Write the Ancient History of Palestine?*

Thompson avidly supported the independence of the academic curriculums of history and archeology from theological ideologies.

3) Keith Whitlam.

While working as Professor of Theological Studies in the Sterling University of Scotland, UK, Whitlam published his famous (or rather infamous) book entitled *The Invention of Ancient Israel: Silencing Palestinian History* (1996). Whitlam reached the same conclusions as Thompson: that there was indeed a Western-Zionist scheme whose aim was to blur the true historical implications of the archeological and anthropological discoveries in Palestine, since the second half of the 19th Century, and whose ultimate goal was to enforce a certain ideological reality and a fraudulent interpretation of the region's history. Whitlam argued that the so-called "Biblical Israel" had been - and still was - no more than a Zionist ideology to legitimize the granting of European Jews real-estate rights in Palestine.

4) Ze'ev Herzog.

Seldom is Herzog's name mentioned in the academic circles of Biblical archeology, without causing a stir. In his appalling article, published in the (Israeli) *Haaretz* magazine in October of 1999, Herzog stated: "The people of the world - not only the (Israeli) citizens or the Jewish population in general - will be shocked upon hearing the truths that have become evident to the archeologists who have been working in the field for quite some time". Herzog described the findings as "...a veritable revolution in the eyes of the (Israeli) archeologists, and their view of the Bible as a historically accurate source...It is very difficult to accept this truth; but it has become clear to us academics and researchers that the ancient Israelites never resided in Egypt, nor did they wander in the desert, nor did they annex Palestine through a military operation, nor is there any sign of the Twelve Tribes in the region".

The conclusion that must be drawn from the above exposition, dear reader, is that we need to re-study the history of Palestine; of the whole Near-East as a matter of fact, while relying on what the **earth itself** has to say, rather than on ideological or theological doctrines. It is only then that the world can be free of the great delusion concerning the true identity, history and role of the Israelites in ancient history.

Despite the sound arguments of the neo-academics and archeologists, there remains one major flaw in their logic: When they failed to find any evidence of ancient (Pre-Exilic) Israelite relics in Egypt and the Levant, they immediately discarded the accounts of the Old Testament as pure myths, without pausing to ask the question: Are we looking in the

right place? What they failed to take into consideration was the very real possibility that the Old Testament account concerning the Children of Israel - despite all the tampering that had physically corrupted its text - may have been, on a certain level, an accurate record of events, albeit whose theater was **not** Palestine in the first place. The Old Testament account contains **hundreds** of names of people, heroes, prophets, poets, kings, mountains, valleys, cities, even species of plants and animals. It would be preposterous to assume that all these names were simply made-up myths that must be completely dismissed. Could it be that the Orientalists, beginning with the Zionist movement which dawned in the late 19th Century, had **interpreted** those names as being associated with ancient Palestine? In other words, could it be that the theater of the OT events was fraudulently **projected** onto Palestine? That is the question that we will ultimately find the answer to.

- **When Did Mūsa (P) Live?**

Historians can't really pin-point the exact date. If you read everything that was ever written on this subject, you will find yourself in the range of anywhere between 1500 BC and 1200 BC, with 1250 BC as the most likely date of the so-called "Exodus". Now, since we are **assuming**, for argument's sake, that Mūsa (P) and the Israelites lived in Egypt, let us check out the names of all the rulers of Egypt during that time period, to see who the possible candidates for Far'awn were. We have found that the period coincides with the 18th and 19th Dynasties.

The following is a table showing the names of the rulers of ancient Egypt, their given titles (as shown in the hieroglyphic inscriptions on their tombs) and the year of their reign, as is agreed upon by the vast majority of experts on this issue:

18th Dynasty

Number	Name	Title	Period of Reign
1	Ahmose I	Neb-Bahti-Ra	1550 – 1525 BC
2	Imhotep I	Jesr-Ka-Ra	1525 – 1504 BC
3	Tahutmose I	Aa-Khapru-Ka-Ra	1504 BC – 1492 BC
4	Tahutmose II	Aa-Khapru-An-Ra	? (alternated with his successor)
5	Tahutmose III	Men-Khapru-Ra	? (alternated with his predecessor)
6	Hatshepsut	Maat – Kara	1473 – 1458 BC
7	Imhotep II	Aa-Khapru-Ra	1427 – 1401 BC
8	Tahutmose IV	Men-Khapru-Ra	1401 – 1391 BC
9	Imhotep III	Neb-Maat-Ra	1391 – 1353 BC
10	Imhotep IV	Akhnaton	1353 BC (Started religious revolution ; didn't last long)

11	Nefer Khebro	Wa-An-Ra	1353 – 1335 BC
12	Semenkara	Aankh-Khapru-Ra	1335 – 1333 BC (was assassinated)
13	Tutankhamun	Nep-Khapru-Ra	1333 – 1324 BC
14	Ai	Khapru-Ra	1323 - 1319 BC
15	Hor-Mohep	Jesr-Khapru-Ra	1319 - 1307 BC

19th Dynasty

Number	Name	Title	Period of Reign
16	Ramses I	Men-Bahty-Ra	1307 - 1306 BC
17	Seti I	Men-Maat-Ra	1306 - 1290 BC
18	Ramses II	Osir-Maat-Ra-Setep-An-Ra	1290 - 1224 BC (#1 candidate for THE Pharaoh)
19	Merneptah	Ban-Ra-Hotep-Er-Maat	1224 - 1214 BC (#2 candidate for THE Pharaoh)
20	Seti II	Osir-Khepru-Ra-Setep-An-Ra	1214 - 1204 BC
21	Amonmes	<i>unknown</i>	1204 BC (led a short-lived rebellion; didn't last long)
22	Septah	<i>unknown</i>	1204 - 1198 BC
23	Towsert	<i>unknown</i>	1198 - 1196 BC

There you have in front of you the names of more than twenty of Egypt's rulers, covering a time span of over 300 years, to guarantee that the age of Mūsa (P) falls within the reign of one of them. Do you see, in the above list of names or titles, anything that even remotely resembles the word *Far'awn*? Can you twist any of the above names or titles to make it into *Far'awn*?

We should note here that the Zionist-controlled Western media and the religious Jewish scholars usually point to Ramses II as the most likely candidate for the tyrant who persecuted Mūsa (P). Do you see in Ramses' name or title (*Osir-Maat-Ra-Setep-An-Ra*) anything that resembles the word *Far'awn*? Furthermore, studies done on Ramses' mummy have shown that he died at the age of **ninety**, after suffering from arthritis and hardening of the arteries. His son and successor, Merneptah, also suffered from those conditions toward the end of his life. Does it sound to you like Ramses II could have chased a group of 600,000 slaves across the wilderness of Egypt, to the Sinai Peninsula?

In addition, please note that the titles of these rulers, as was discovered from the translation of the Hieroglyphic royal cartouches, always carried the meaning of servitude or glorification to their prime deity, "Ra" (note how the name "Ra" is common in every one of the titles). For example, the king of Egypt would be addressed as such: Ramses, Eternal Servant of Ra; or Seti II, Watchful Eye of Ra, etc... Furthermore, these titles always came **following** the king's actual name, not preceding it. Another common title that the kings of the Nile Valley were thought to have shared was "Lord of the Two

Lands” (meaning Upper and Lower Egypt). This title, transliterated in the ancient Egyptian tongue, was pronounced *ḥar-pa-neb-tawi*; although some experts believe it was the title given to Horus (the patron deity of Egypt), not to the kings. In either case, *ḥar-pa-neb-tawi* bears no relation to *Far‘awn* whatsoever.

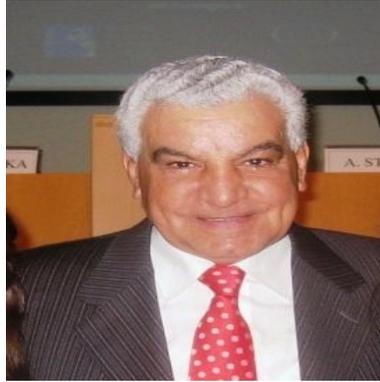
Is the Quran really talking about a king of the Nile Valley? Or are we missing something?



Picture #6: A photo of the mummified corpse of Ramses II.

In this regard, professor Zāhi Ḥawwās, the Secretary General of the Egyptian Council for Antiquities (and former Egyptian minister of tourism) objectively reiterates, in many of his seminars, the fact that the Far‘awn of Mūsa’s age has not yet been identified from among the ancient rulers of Egypt, and that he cannot assert that any of those rulers was in fact the Biblical figure. In an answer to the question of whether or not Ramses II could be the one - as was claimed by some French scientists who had analyzed the mummy - Ḥawwās replied, in an interview with the Bahraini *Ayyām* newspaper on 22/05/2005, by saying: “Absolutely not. The (Far‘awn) of Mūsa died by drowning, and they did not find any evidence of this in the mummy. Furthermore, the analysis of most of the royal mummies has not yet revealed which of them belongs to the Biblical figure...so there is really no conclusive evidence until now”.

On the other hand, renowned Syrian scholar of mythology and ancient religions, Dr. Firās al Sawwāḥ, in his book entitled *The Bible and Ancient Near East* (2000), says: “As for the date of the Exile, there is a general consensus that it was around the year 1260 BC, during the time of Ramses II... However, despite the enormous efforts made by



Picture #7: Professor Zahi Hawwas (November, 2006)

archeologists in their attempt to find a historic basis for this story, they have failed utterly, and the thousands of hieroglyphic texts unearthed in Egypt have remained silent on this event that is so central and paramount in the Bible...To even think that 600,000 persecuted slaves escaped through the delta area and made their way across any body of water towards the Sinai desert, where they succeeded in causing the Pharaoh himself to drown, and that the records of that period – which is considered the most richly and intricately documented period in the entire history of Egypt – are completely silent about such an event, is out of the question”.

So there, dear reader, you have now heard testimonies from two Arab scholars - one of whom has been at the head of the Egyptian antiquities department for some time - among the hundreds of testimonies that have lately resounded all over the world, even by western scholars, including Jewish academics, all of whom have declared the same objective truth: There is absolutely no trace of any group of people by the name of *Bani Isra'eel* ever having lived or settled in ancient Egypt, nor any trace of a mass exodus through what is called the “Sinai Peninsula” by any such group.

What is even more shocking is the following fact: There is absolutely no physical proof - and we mean **zero** proof - that the title of “Pharaoh”, or anything remotely similar to it, was ever used to designate the rulers of Egypt! If you review the names and titles of all the rulers of united Egypt, from King Narmer in 3020 BC, all the way to the year 332 BC when the Greeks conquered the Nile country, you will not find a single trace of the word “Pharaoh” anywhere; not on the walls of the temples nor on the murals of the pyramids, nor the royal cartouches, nor in the papyrus documents or diplomatic letters sent to and from Egypt. There is simply no indication that the people of Egypt gave their rulers such a title. Moreover, that term doesn't even fit with the phonetics of the ancient Egyptian tongue, and is totally alien to their culture. It is a term that was hijacked from somewhere and forced into the ancient Egyptian culture by means of a great forgery that we will soon expose to you.

The modern experts in the field of hieroglyphics tried, in vain, to find even one word in the political protocols of Egypt that is anywhere close to the word “Pharaoh” which appears in the Bible. Finally, after some agonizing efforts, they found a single, orphan solution to the problem. In fact, this solution was the accomplishment of one man, a scholar by the name of James Henry, who claimed the following: “And so, as the years passed, the Egyptian people began to refer to their government as ‘The Great House’. Then, eventually, it became the title of the king himself. And this title, in their ancient language, was pronounced *pr-aa*, which the Israelites later adopted into the (Hebrew) language. And how numerous were the symbolic and figurative adjectives that the subjects of the Egyptian court used to describe their king!”

The claim that the compound hieroglyphic expression *pr-aa* (meaning “The Great House” or “Great Court”) is the origin of the title “Pharaoh” is not only false (which is why most objective academics have rejected it), but is also plain comical and downright ridiculous, as we will soon prove. The goal of Mr. Henry and others of his ilk, in propagating this lie, was to force the term “Pharaoh” onto the culture of the ancient Egyptians, at any cost and by any means, in order to give historic credence to the claim that the events described in the Bible had taken place in Egypt.

On this occasion, we would like to address those who call themselves “Muslims”, and who claim that they resort to the Qur’ān for guidance, by pointing out to them the following fact: If you accept the twisted logic of Mr. Henry, then you have to accept that when Allah told Mūsa (P): **{Go to Far’awn, for he has transgressed}...[20:24]**, Allah actually meant to say: “Go to the Great House, for he has transgressed”. Are you comfortable with this conclusion, dear reader? Is it possible that Allah would use the honorary title “Great House” to name the tyrant which He eventually destroyed at the hands of Mūsa? Did Allah address His messengers by their plain names: (Mūsa, Ibraheem, Muḥammad, etc...), while keeping the honorary title of “Great House” when referring to the doomed tyrant? Where has our sense of logic gone?

The truth of the matter is that the word “Pharaoh”, which appears in the Quran as *Far’awn* is neither the “Hebrew” nor the Greek translation of the ancient Egyptian term *pr-aa*. It is nothing but a sad, pathetic attempt to force the term into the culture of the ancient Egyptians, for reasons that will soon become apparent.

You want more evidence that the title doesn’t exist? Why don’t we take a look at some translated Hieroglyphic royal cartouches, to see how the ancient Egyptian speech was actually pronounced, in order to see if the word *pr-aa* appears anywhere in the mention of the king. Here follows are translations of several cartouches, as examined on the pyramid murals, all of which mention the king. You will note that the cartouches have two words in common: *Hor* (which is an allusion to Horus-Ra, their main deity) and *Teti*, which

denotes the king himself. We have included for you the English translation of the cartouches, followed by the transliteration (actual pronunciation) in parenthesis.

Cartouche 563/A:

"The mouth of the **King** is as incense, and the lips of the **King** are as myrrh" (*djed merdu re en **teti** em senetjer sepeti **teti** em onetiu*).

Cartouche 563 / B:

"Descend, O **King**, to the field of your mate, Ka. To the field of your servants" (*hai **teti** em sekhet ka eke er sekhet hetep*).

Cartouche 563 / C:

"The food of the **King** is like the food on the ship of the god" (*noret khefat net **teti** mi netjer depet*).

Cartouche 564 / A:

"The reign of the **King** is more than a year, and his servants more plenty than the Nile" (*onekh teti ir renepet aut **teti** er hep*).

Cartouche 609 / A:

"O, **King Osir**, rise. Hor has come, and He calls you among the gods" (*djed merdu **usir teti** pu oho ere k heru ip ef tju em o netjeru en tju heru*).

Do you see the word *pr-aa* appearing on any of those royal cartouches?

Dear reader, we promise you that in the years to come, more and more scientists and archeologists will find the courage to come out and speak, and to expose one of the greatest delusions that humanity has ever known. And then - only then - will the Muslims all around the world say: "Oh, look! That's not new! The Qur'ān declared it many centuries ago!" Such has been the sad plight of Muslims for ages, and the story of their hypocritical approach to the Qur'ān; the scripture they claim is the primary source of their beliefs. They wait for the "Infidels of the West" to make all the scientific and archeological discoveries, before boasting about how those discoveries are a testament to the Qur'ān; rather than letting Allah's book **guide** them to the truth. But how can the Qur'ān guide them, when they have bound their understanding of its signs with the chains of old traditions and the explanations of the *Salaf* (the previous generations of Muslims), whom they have elevated to the status of godhood?

Now some of you might ask: "Kings or Pharaohs...what difference does it make? Why should we waste our time with needless intellectual rhetoric?" Well, it would certainly

make a difference if we discovered that, for hundreds of years, we've been living a myth that we continue to cling to as the irrefutable truth. It would make a world of difference if we knew that the events we **thought** took place during that remote period of time in Egypt have dramatically shaped, over the centuries and through our willful ignorance, the way we live today, with all this web of political, ethnic and religious conflict and intolerance. Only by unraveling the truth and exposing the falsehoods that we have been fed, can we untangle this web of antagonism and belligerence we currently endure.

What characterizes ancient Egypt and makes it stand out as a unique civilization in the history of the old world, besides the magnificent legacy of colossal wonders of masonry and engineering, and the highly religious texts and moral teachings, is the fact that the ancient Egyptians kept a solid and coherent documentation of their chronicles, covering everything from geo-political, socio-economic and military records; to the personal familial issues of their kings; to matters as trivial as the daily life activities of the Egyptian citizen, in a way that left very little to the imagination and not much room for second guessing or speculation.

With the demise of ancient Egypt, the language that had kept its culture intact and thriving for well over four millennia, was eventually declared extinct following the Ptolemaic and Roman period (332 BC - 395 AD). After that, the ancient Egyptian monuments and texts became shrouded in sheer silence and neglect, and the once great civilization that had helped shape the human code of moral conduct gradually faded into oblivion. Throughout the fifteen centuries that followed, too many stories were recounted, seemingly trying to retell the history of ancient Egypt not as it actually occurred, but according to interpretations and perspectives that somehow served the interests of the story tellers; interests that that were most often political in nature.

Of all the narratives that have been relayed to us concerning ancient Egypt, the Old Testament is the only story that managed to convince the world with its tales of "Pharaoh and the Hebrew Slaves", until it eventually achieved a monopoly over the account of that ancient land. As a result, most of the scholars who studied the history of the ancient Near East for nearly two millennia, relied primarily on the Bible as their reference; and in doing so, they simply followed what the Jewish scribes wrote - or tampered with - concerning the story of the ancient Israelites. They blindly took the OT account as the unquestionable account. Instead of excavating the earth and digging out the hidden truth, scholars of the ancient history of the Near East simply re-sketches the landscape and chronicles of that remote period of time, following whatever signs they encountered within the confines of the Biblical text.

That is how the world originally got to recognize Egypt. They imagined it as the land where the ancient so-called "Hebrews" were enslaved, and the land that witnessed the

devastating plagues, the parting of the sea, and the epic “Exodus” of some 600,000 Israelites towards what is called the “Sinai Peninsula”. Consequently, whenever Egypt was mentioned during the last two thousand years, the word “Pharaoh” would simultaneously pop up in the discourse, thus adding more deluding power to the Biblical designation of the rulers of ancient Egypt by that title.

- **Ancient Egypt Resurrected.**

It was not until 1822 that French philologist Jean-François Champollion managed to decipher the Egyptian hieroglyphs in his arduous task of translating the Rosetta Stone. Thanks to Champollion’s effort, the long-silent and almost buried culture of ancient Egypt, with its treasures of enormous records and chronicles inscribed on the stone and written on papyrus scrolls, was resurrected and finally brought back to life. And what the predecessors thought of as mute masonry covered with some weird scribblings, and coffins haunted with some kind of eternal curse, began to attract eager historians and modern archeologists. Upon dusting off the ancient artifacts and temple reliefs and inscriptions, and reading the Egyptian texts, these scientists, for the first time, began to listen to the stones themselves and to the papyri scrolls recounting the true story of the Nile Country.

Starting from the mid-nineteenth century, the genuine version of the history of ancient Egypt and the Near East began to unravel, as its true stories were being retold. Ironically enough, what the excavated records of ancient Egypt voiced to the modern historians and archeologists was drastically different from what the (Hebrew) narrative said. But what struck historians as a total surprise is the fact that ancient hieroglyphic records had no mention of any Israelites in Egypt; absolutely **none** whatsoever. While the Bible is replete with tales of Egypt; the more of the ancient hieroglyphic texts and inscriptions were uncovered, the farther from truth the Biblical narrative looked, and the more it became evident that someone had hijacked the history of ancient Egypt and prostituted it to make it fit with their political and ideological agendas.

Prominent Egyptian scholar Ashraf ‘Izzat brings to our attention the fact that, contrary to what everybody believes, the history and the chronicles of ancient Egypt had absolutely zero mention of “Pharaoh(s)”. According to the ancient texts and papyri, high ranking officials like priests, princes and commanders of the army, addressed the king as the “Ruler of the Crowns”, the “Beloved of the Gods”, “Lord of the Diadems”, or “Lord of the Two Lands”, but **never** as “Pharaoh”. As we saw previously, the king himself often proclaimed a certain title that showed servitude or glorification of Horus-Ra. Yet nowhere on any of the royal cartouches of over 100 kings of that ancient land does the word “Pharaoh” appear.

As for the term *pr-aa*, ‘Izzat relates to us, on his website, the translation of an Egyptian poem found in the *Book of the Dead*. This ancient tome of prayers, rituals, and descriptions of the trials of the Afterlife is estimated to have been written during the age of the great pyramid, and a copy of it can be seen on display in the British Museum in London. The poem shows the true context of that word, and proves, beyond the shadow of doubt, that the term *pr-aa* (which means “Great House”), was used to indicate the **seat of the government**, never the king himself. Here follows is the English translation of a passage from that poem, a hymn to the god Horus-Ra:

*“Homage to thee ...
o thou Lord of brightness
thou who art at the head
of the great house ...
prince of night and of thick darkness ...
he comes to thee being a pure soul ...
..o, grant thou unto him
His mouth that he may speak therewith,
At the season when there are clouds
And darkness ...”*

As you can see from the above passage, the prime deity of ancient Egypt, Horus-Ra, is being described as “the Head of the Great House”. This shows that the “Great House” (*pr-aa*) was the seat of power, not the king himself. Think of the White House, in our present day and age: Have you or anyone else in this world ever heard of the President of the United States **himself** being given the title of “White House”? Furthermore, the term *pr-aa* is clearly associated with the god Horus-Ra, not with the king of Egypt who, in all likelihood, was considered the prime deity’s representative in the land.

‘Izzat also presents to us a sample of a royal Egyptian titular, namely that which can be found on King Tutankhamun’s cartouche. The famous “teenage monarch” of Egypt went by the throne name of *Neb-Kheperu-Ra*, which means “Lord of Manifestations of Ra”, and was customarily accompanied by the epithet “Lord of the Two Lands” followed by the usual benediction “life, prosperity and health”. Nowhere does the term *pr-aa* appear on Tutankhamun’s cartouche.

The glaring conclusion, dear reader, is now very clear: Ancient Egypt had Kings and Queens. It did not have “Pharaohs”. Furthermore, the term “Pharaoh” is **not** a Greek or (Hebrew) translation of the Egyptian *pr-aa*. And the *Far’awn* of the Qu’rān had absolutely nothing to do with Egypt whatsoever.



Picture #8: Jean-François Champollion



Picture #9: King Tutankhamun's Royal Cartouche

Now we come to the critical question: Is the term *Far'awn*, as it appears in the Qur'ān, a name or a title? What we will venture to say in the following lines may come as a shock to you.

- **A Glimpse of a Qur'ānic Truth**

There is very solid and eye-opening evidence that *Far'awn* was indeed the **personal name** of the tyrannical figure who persecuted Mūsa (P) and the Israelites. Had the term been a title, it would have been mentioned in the form of *al-Far'awn*, (meaning “**the** Pharaoh”). The fact is, nowhere in the Qur'ān does it appear with the prefix “*al-*”. Let's look at the following examples:

{And the wife of Far'awn said: “A pleasure to my eye and yours, so do not kill him, perhaps he will benefit us or we may take him as a son” while they did not perceive}...[28:9]

The phrase “wife of Far’awn” is no different than “wife of Nūḥ” (Noah), or “wife of Lūṭ” (Lot), as can be seen in the following passage:

{Allah puts forth as examples of those who have covered the truth, the wife of Nūḥ and the wife of Lūṭ. They were married to two of Our righteous servants, but they betrayed them and, consequently, they could not help them at all against Allah. And it was said: “Enter the Fire, both of you, with those who will enter it” * And Allah puts forth as an example of those who believed the wife of Far’awn. She said: “My *Rabb*, build a home for me near You in the Paradise, and save me from Far’awn and his works; and save me from the transgressing people}...[66:10,11]

The fact is that every Muslim knows “Nūḥ” and “Lūṭ” to be the **names** of two of Allah’s messengers. Yet when *Far’awn* is mentioned, they automatically assume the term to be a **title**, because of the pre-conceived ideas that they have inherited and can’t seem to cast aside.

The Qur’ān also tells us how Mūsa (P), in his infancy, was picked up from the *yamm* by members of Far’awn’s household (*Āl Far’awn*):

{Then the family of Far’awn (*Āl Far’awn*) picked him up, so he would be an enemy to them and a source of sadness. Certainly, Far’awn and Hāmān and their troops were wrongdoers}...[28:8]

In their everyday prayers and supplications to Allah, Muslims use the **exact same** expression in relation to Ibraheem (P) and Muḥammad (P), without even being aware of it. They pray to Allah to send “blessings” upon the family (household) of Muḥammad just as He had done so for the family (household) of Ibraheem. They know for a fact that “Muḥammad” and “Ibraheem” are **names**; yet somehow, *Far’awn* stubbornly remains a title! Further proof of our claim can be seen when Mūsa (P) confronts Far’awn directly, where it is very clear that the Israelite prophet was calling the tyrant by his personal name, not his title: **{And Mūsa said: "O Far’awn, I am a messenger from the *Rabb* of all people."}...[7:104]** Had Mūsa been calling him by his title, the text would have mentioned the word with the prefix “*al-*” (the), just as in the case of **the** king or supreme authority (**al-**malik), and **the** high-ranking officer or governor (**al-**‘azeez), in the story of prophet Yūsuf. (Please see, for example, the Arabic text of **12:78**).

Finally, we find the terms Qārūn and *Hāmān*, both of which are obviously personal names mentioned alongside *Far’awn*: **{And We had sent Moses with Our signs, and a clear authority * To Far’awn, Hāmān, and Qārūn. But they said: “A lying deceiver”}...[40:23,24]** Mentioning two proper nouns in the same sentence,

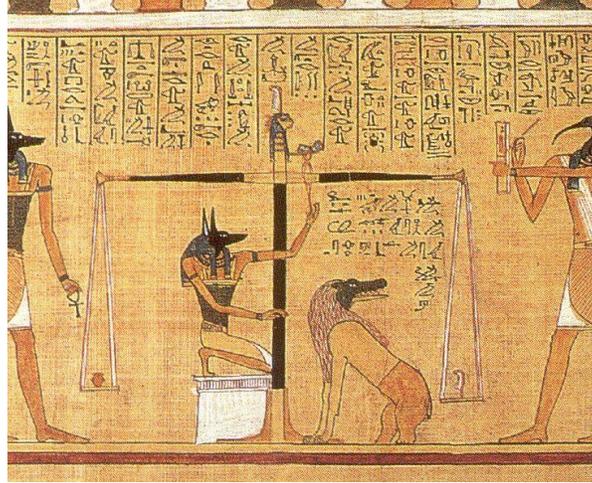
and in the same context, alongside a title, is both logically and linguistically unsound. For example, if we say: “Joe, Mack, and King are walking in the castle garden”, it would seem that “King” is a proper noun. If it was a title, the sentence would have to be stated as such: “Joe, Mack and **the** king are walking in the castle garden”. By the same logic, if *Far’awn* was a title, it would not appear in the same sentence with two proper nouns (Hāmān and Qārūn) without the prefix “*al-*” (the).

The conclusion that can be drawn here is that the opinion claiming *Far’awn* to be a title cannot stand in the face of the Qur’ānic logic, or with the clear context of its passages, nor is it supported by any physical or archeological evidence. The truth, dear reader, is that *Far’awn* is an **Arabic** name, and is still known today - as a family name especially - in both Saudi Arabia and Yemen. And the Qur’ān - a radically Arabic scripture - names only **one** tyrant by that name. There is no such thing as *Farā’ina* (in the plural), nor were they the rulers of ancient Egypt. Anyone who claims otherwise is simply delusional, and is a victim of a great historical forgery, whose webs are gradually being unwoven as you turn the pages of this book.

What have we learned so far? We have seen that the land we currently call “Egypt” was never known as *Miṣr* to the Arabs, but has always been called *Qibt*; furthermore, we have seen that this name goes back in history over 5,000 years. We have also seen that the people of that land were never referred to as *Miṣriyyoun*, but rather as *Aqbāt* (Kopts). We have also learned that the rulers of that land, in the ancient times, were kings and queens, not “Pharaohs”; and that they had nothing at all to do with the ancient Israelites.

So, now we find ourselves in front of a mountain of questions: Where did this rampant and false belief concerning Egypt and the Israelites come from? Who twisted the truth and turned it into a global, wide-spread delusion? What were the interests of the perpetrators, and what did they hope to gain by this forgery? Where was the *Miṣr* of the Qur’ān located, and who was *Far’awn*? Will the search for this mysterious figure uncover more falsehoods that we have always thought to be unquestionable truths? Where did Mūsa live? Where did Yūsuf and his father, Ya’qūb, live? Who **were** the Children of Israel? How and when did Egypt become *Miṣr*? Did an invading force or empire annex the land of the Nile and change its name at some point in history?

All these questions will be addressed starting from the next chapter.



Picture #10: A papyrus scroll from the *Book of the Dead*, showing an illustration associated with a civilization that had absolutely no relation to the ancient Israelites whatsoever.



Picture #11: Tutankhamun; victim of a hijacked history.

* * * * *

CHAPTER II

The Origin of the Delusion

We are still searching for the lost identity of Far‘awn, and will continue to do so until the truth of the matter is finally revealed. Until now, we have encountered a few surprises on the way, and uncovered certain facts that have cast serious doubt concerning many of the beliefs we had thought were truths not open to discussion. So let us continue; perhaps there are more surprises waiting for us down the road.

- **Arab Conquest of Egypt**

According to the vast majority of Muslim historians, the Arabs, under the military command of ‘Amr bin al-‘Āṣ, marched on Egypt for the first time some 15 – 20 years after Muḥammad’s death (the exact date has never been pinpointed). The history books tell us that the conquest of the Nile country came shortly after the liberation of Palestine from the Romans. Although we are not necessarily denying these events, nor are we in a position to judge whether the Muslim “conquest” of Egypt was lawful or not in the first place; our only reservations concern the date of the event **in relation to Muḥammad’s actual day and age**.

Prominent historian and geographer Yāqūt al-Ḥamwi (died in 1230 A.D), in his book entitled *Mu‘jam al-Buldān* (literally: *The Glossary of Countries*), describes with some detail the military campaign led by ‘Amr bin al-‘Āṣ, and relates to us the supposed contents of several letters exchanged between ‘Amr and the Khalifa of the time, ‘Umar bin al-Khaṭṭāb.

According to Yāqūt, the first stop of the Arab march on Egypt was the town of *al-‘Arish*, which today lies on the border of Palestine and what is called the “Sinai Peninsula”, not far from Ghazza. The Arab army camped there for a while, then moved on towards the town of al-Farma, where the first military confrontation took place (Yāqūt tells of a battle that lasted two months, which the Muslims eventually won). Afterwards, he relates to us a crucial point in the campaign, which is when ‘Amr’s army reached a fortified keep he called *Babloun* or *Bab-lioun*. The following are Yāqūt’s exact words:

"اليون بالضم ثم السكون وآخره نون: باب اليون، ويقال بابليون، وهو أصحهما لأنهما يحملهما اسم واحد"...

He then describes to us a fierce battle, wherein ‘Amr succeeded in storming the keep, in whose site he set his tent (camp) which was called: *al-Fusṭāṭ*. Now, please read carefully what Yāqūt said about al-Fusṭāṭ on page 453 / Volume 5 of his book:

"... فتحه عمرو بن العاص، وبنى في مكانه الفسطاط، وهي مدينة مصر اليوم."

Here is a translation of the text: "It (the keep) fell in 'Amr's hands and, in its place, he built al-Fuṣṭāṭ, **which is the city of Miṣr today.**"

What Yāqūt is telling us is very clear: the setting of 'Amr's camp, al-Fuṣṭāṭ, is what became known later (during Yāqūt's day and age) **as the "City of Miṣr"**.

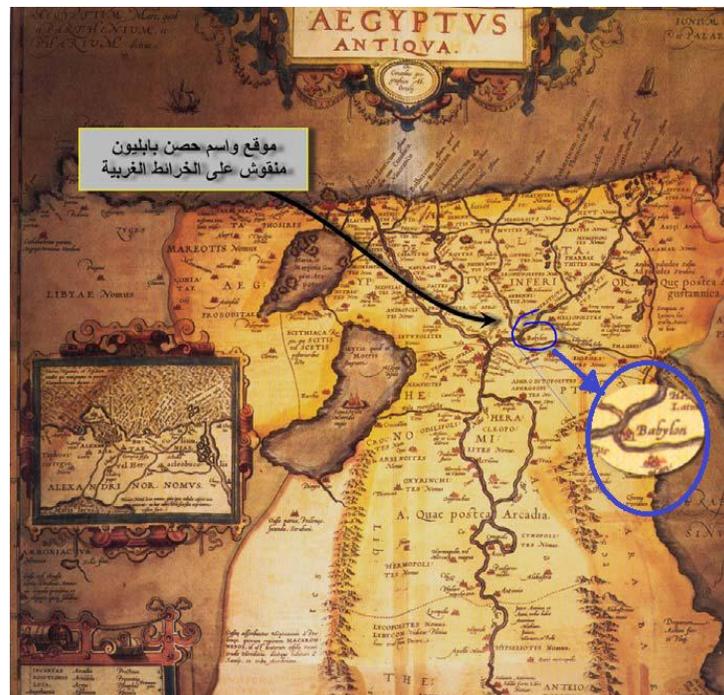
As such, we can deduce the following:

1- That *Miṣr* was originally the name given to the **city** that was located in the exact spot where 'Amr's camp stood some 600 years before Yāqūt's time.

2- The keep that had fallen in 'Amr's hand was called *Bablioun* (That is how Yāqūt wrote the name).

Yāqūt's words are also supported by other prominent Arab historians, notably: al-Ṭabari, al-Atābki, and Ibn Katheer, all of whom agree on the fact that what became known as *Miṣr* - during their time - was originally called *Bablioun*.

In order to verify the accuracy of the Arab historians' account, we looked for this *Bablioun* (or any other similar name), in the old maps of Egypt, precisely in a spot somewhere near the Nile delta area, as this is where the famous camp al-Fuṣṭāṭ is known to have been located. Sure enough, we found the following map:



Map #3: Old European map clearly showing the location of the Keep of Babylon, at the south end of the Nile Delta. (The name "Libya" can be seen near the top-left corner)

It appears that the Arab historians got it absolutely right. In fact, British scholar Alfred Butler, in his book entitled *Arab Conquest of Egypt and the Last Thirty Years of the Roman Dominion* (1992), says that the keep was built in the era of Roman emperor Trajan, and was called *Babylon-en-Keme*. (Don't be confused, dear reader; this is Babylon, Egypt, not Babel in ancient Iraq!). Does the word *Keme* sound familiar? Does it ring a bell? Could it be that the Romans, who had conquered Egypt previously, had built a fortified keep in the delta region, and decided to name it "The Babylon of the Black Land"? (Remember: *Keme* is the ancient name of the Nile Valley, as it was called by the Egyptians themselves. The name means "black land" or "black soil", as an indicator of the valley's fertility).

So as you can see, we have evidence proving that the Arab historians were right on that one. At any rate, it is clear that the name *Miṣr* was NOT the original name of that keep, and that it later became known as *al-Fuṣṭāṭ*, which was the name given to 'Amr's camp.

Now the question is: Exactly how and why did *al-Fuṣṭāṭ* become *Miṣr*? Yāqūt al-Ḥamwi relates to us that the Babloun Keep eventually became the center of the military operations of 'Amr's army, and that he then marched from it westward towards Alexandria, which also fell into his hands with surprisingly little resistance. Once there, he sent a letter to 'Umar bin al-Khaṭṭāb in Madinah, updating him on the status of the campaign, and asking him whether he should move the center of operations from the Delta area to the newly conquered city on the Mediterranean coast. (The following conversation appears **word for word**, in Yāqūt's book):

'Umar asked: "Will there be a body of water between me and the Muslims?"

'Amr replied: "Yes. The Nile"

'Umar: "I do not like to have water between me and the Muslims, neither in winter nor in summer".

And so it was that 'Amr's camp, *al-Fuṣṭāṭ*, became the new center for the Arab state in Egypt, gradually grew into a city, and became a second capital for the so-called "Muslim Empire". Today, *al-Fuṣṭāṭ* is nothing but a small district in Old Cairo (the capital of Egypt), barely the size of four city blocks.

The resounding truth, dear readers, is that it was centuries **after** the Arab conquest of Egypt that the name *Miṣr* was introduced, for the first time, into that country. It was not the Qu'rān that associated the name with Egypt! However, its introduction did not initially spread to the entire country. It was only the *al-Fuṣṭāṭ* fort that eventually came to be called *Miṣr*.

The fact is that Egypt never knew the name *Miṣr* before the Abbasid Era. During Muḥammad's (P) time, the land was called *al-Qibt*. Accessible to you, dear reader, are all the ancient history books written by the Greeks and Romans, supported by geographical maps that can be found on the internet; and you can examine and research those sources until dizziness overtakes you. You will not reach any other conclusion.

But why did the Arabs do that? Why did they introduce that name into the Nile country, and cause the future generations so much confusion? Let's read on to find out:

In his book *Lisān 'ul- 'Arab* (Literally: *The Arab Tongue*), Ibn Manẓūr mentions the word *miṣr* as a common noun, as follows (Arab readers can verify):

"مَصْرُوا الْمَكَانَ تَمْصِيرًا، أَي جَعَلُوهُ مِصْرًا فَتَمَصَّرَ"

Here, Ibn Manẓūr mentions what was known as the *tamṣeer* of a place, (i.e. turning it into a *miṣr*). What he is essentially telling us is that the development of a previously insignificant stretch of land into a center of attraction and a destination for travelers is referred to as the process of *tamṣeer*. Hence, this place, which was previously only an unattractive or unimportant spot in the wilderness, is turned into a *miṣr*; a place where living is easy and secure, and where goods and services are available.

In fact, in his book entitled *Fūtūḥ al-Būldān* (Literally: *The Conquest of Countries*), Arab historian al-Balādhiri talks about the *tamṣeer* of al-Kūfah (turning a previously insignificant hamlet in Iraq into a *miṣr*; an important destination). Hence, al-Kūfah became the *miṣr* of Iraq, just as al-Fuṣṭāṭ had become the *miṣr* of Egypt before it).

Can it be any simpler?

Every major city in the world today was, at some point, established through the process of *tamṣeer* - the transforming of an insignificant plot of land into a destination for travelers. In the ancient times, the process often involved building some kind of wall or enclosure around the place, so it became a safe haven not only for traders and their caravans, but also for adventurers and fortune-seekers, who sought shelter from the dangerous wilderness areas.

And so it was that al-Fuṣṭāṭ became **the** *miṣr* - the prime destination and trade center - of the land of Egypt under the Arab conquest, replacing Alexandria which previously played that role during the Greek and Roman eras. This purely linguistic fact should not sound strange to speakers of Arabic. In fact, the Arabic word *maṣeer*, which means "destiny/destination", is derived from the root *miṣr*. Likewise, the human colon is called *miṣrān*, because it is the ultimate destination of food in the process of digestion.

This also explains why, even today, when modern Egyptians want to go to Cairo (the capital), they will say "We are going to Miṣr", even though they are already in Egypt!. Why is that? It is because, deeply rooted in their memory, they know that somehow, the name *Miṣr* was associated with Old Cairo. This association originated with the Arab conquest of Egypt, sometime during the 7th Century A.D.

The introduction of the name *Miṣr* into Egypt by the Arabs was not a deliberate attempt at forgery. It was simply the reality of al-Fuṣṭāṭ having become the new urban center and final destination for all Egyptian travelers and traders that popularized the term.

But the great catastrophe came later on when this word, which had gradually become a proper noun (effectively identifying the new capital), was eventually stretched to designate the **entire** land of *Qibt* (Egypt), and was interpreted as the very same *Miṣr* mentioned in the Quran, and as the setting for the story of Mūsa (P), Far'awn and the Israelites.

The time has come to rid the world of this belief, which the archeologists are now beginning to identify for what it really is: no more than a delusion. And the only divine scripture that can expose this fallacy is the Qur'ān – the book which the Muslims have alienated and made of no account.

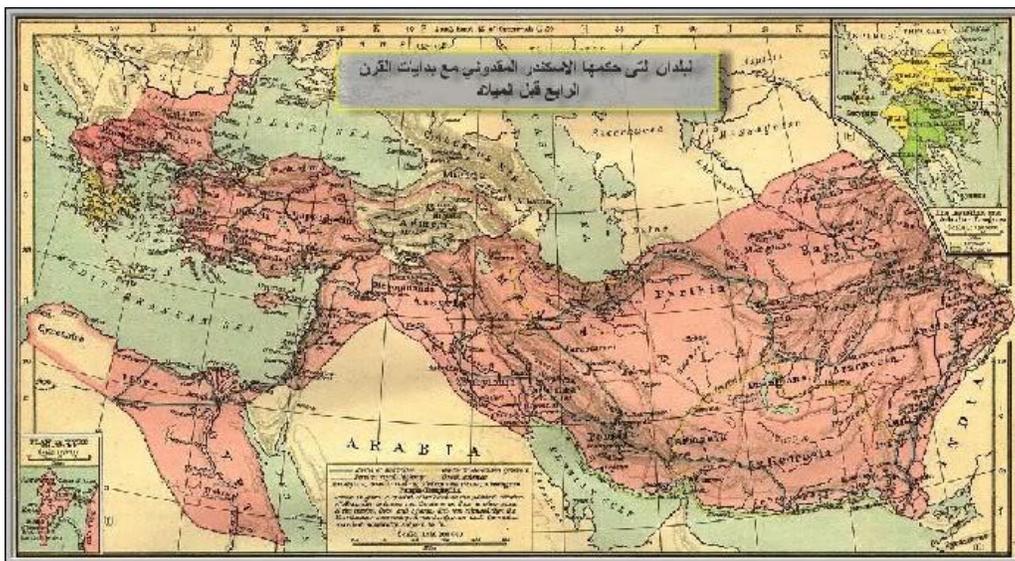
The truth is that the source of this delusion goes back in time much earlier than the Arab conquest of Egypt. There must have been a rampant belief among some Arabs, long before the time of Muḥammad (P), that the great country lying to the west, across the Red Sea, was indeed the theater of the events surrounding the Israelites. This creed - for a time - existed side by side with older, more original Arab beliefs that did not agree with it regarding the theater of the Biblical events. This explains why the books of the Arab historians of later periods demonstrated wide-spread confusion, controversy, and contradictions concerning this matter.

Exactly how and when did this creed originate? To rephrase the question: How did the delusional association between Egypt and the Israelites originate in the consciousness of the masses, and slowly infiltrate and contaminate the original Arab beliefs? In the following section, we will place our finger on the center of the spider web, and show you the exact, precise point from which this great misconception sprang into being. And unless and until we wake up from this delusion and realize that we've been lied to, we will be forever caught in the webs of false theological ideals and baseless political slander and enmity.

- **The Septuagint Translation**

After Alexander’s successful conquest of many of the world’s nations during the 4th Century B.C, his empire soon became the dominant force on the map, and stretched to include Mesopotamia, West India, Persia, and Egypt. As a result, the Greek language became the language on the “tongue of the world”, from horizon to horizon. It was in that era that King Ptolemy Philadelphus (a.k.a Ptolemy II), King of Egypt under Greek mandate, commissioned a group of Jewish priests living in the city of Alexandria to translate the Old Testament from Aramaic to Greek. The priests, who numbered around seventy, took it upon themselves to achieve this task, the first of its kind in the history of the old world. Their translation became known as the Septuagint Bible, in reference to the seventy or so rabbis who brought it to the world.

Eventually, the Greek Bible was born, almost a millennium before the Arabs conquered that land under ‘Umar. And it was in this Greek translation that the great forgeries which would later become rampant in the world as unquestionable truths were born. In addition to the forgery that was perpetrated via the translation, the Septuagint text also **added** entire passages which were nowhere to be found in the original Aramaic Bible.



Map #4: A map of Alexander’s empire at its zenith (4th Century B.C)

In fact, Jim Cornwell, in his book *History of the Bible* (1998), points to many of those new passages; among which is the story of Eve being created from Adam’s rib and bearing the blame for the loss of Paradise. It was from that point onward that rabbinical Judaism regarded the woman as an inferior and “cursed” being, rather than the half that

completes the man. Centuries later, this belief found its way to the “Islamic” books of *Hadith* (narrations attributed to Muḥammad), and tradition, where we can find many narrations demeaning to women and their status in society.

And so it was that the great council of Jewish authorities of that time stamped their approval on the Greek translation, despite the glaring and grievous errors and falsehoods it contained. And it was this Septuagint Bible which then spread like a wildfire across the nations of the old world, carried on the wings of the rapidly spreading Greek language; in much the same way that American “culture” and “values” have been carried to all corners of today’s world via the English language and the media. And since the vast majority of people, during that age, could not easily get access to the original Aramaic text, they took the Greek Bible at face value, without ever having the possibility to verify the translation.

And one of the greatest forgeries originating in the Septuagint translation was the replacement of the name *Msr̄im* (or *Mtzrim*), which appeared in the original Aramaic text, with the Greek name *Aigypto*, thereby transferring the events surrounding the life of the Patriarch Abraham and his descendants from their original location to the Nile Valley which, at the time of the translation, was ruled by the Greek Ptolemaic Dynasty. This was perpetrated for purely political reasons, as will be apparent soon. So let us together examine the texts of the Old Testament, to see what their black hands wrote to the world.

We will randomly choose any passage or sentence in the Bible that contains the term *Mtzrim*, in order to see just how this great delusion was born. Let’s take the following passage, from (**Genesis 21:21**):

וַיֵּשֶׁב בַּמְדְּבָר פָּאָרָן וַתִּקְחֶהּ לּוֹ אִמּוֹ אִשָּׁה מֵאַרְץ מִצְרַיִם

The last word on the left (Aramaic is read from right to left, like Arabic) will be the center of our attention. But first, we need to see just how that word is actually pronounced. Despite the fact that most of us here do not read Aramaic, this is no longer an obstacle, since it is possible today to obtain a vocal glossary of all the languages ever known in the world. We will spell it out for you, first in the so-called “Hebrew” language*, and then we will see how the same term was rendered in the Greek translation:

* It is imperative that we distinguish between “Hebrew” as the name that was falsely given to the language associated with the ancient Israelites, and the Aramaic letters that are used in its written form. The so-called “Hebrew” language did not have an original alphabet of its own. This important fact will be fully explained in our second book.

The first letter: "מ" is “mem”, pronounced “m”.

The second letter: "צ" is “tzade”, pronounced “tz”.

The third letter: "ר" is “resh”, pronounced “r”.

The fourth letter: "י" is “yod”, pronounced “i” or “y”.

The fifth letter: "ם" is also “mem” (as it’s written when it comes at the end of a word).

Reading the whole word, **מצרים**, we get: M – tz – r – i – m (*Mtzrim*), which is how the name is pronounced in modern “Hebrew”. Now the question is: How did the Septuagint priests translate this name into Greek, the language that carried the new, dominant culture to the entire ancient world? Let’s take the same passage (**Genesis – 21:21**), and study it again, this time in Greek:

καὶ ἔλαβεν καὶ κατόκησεν ἐν τῇ ἐρήμῳ τῆ Φαραν αὐτῷ ἡ μήτηρ γυναῖκα ἐκ γῆς **Αἰγύπτου**.

There’s the word again which, in the context of the passage, clearly designates the name of a land, and is therefore a proper noun. It is the last word on the right (Greek is read from left to right). Again, using any vocal glossary for the pronunciation of Greek letters, let’s spell it out:

The first letter: "Α" is “alpha”, pronounced “a”.

The second letter: "ι" is “iota”, pronounced “i”.

The third letter: "γ" is “gamma”, pronounced “g”.

The fourth letter: "ύ" is “upsilon”, pronounced “i” or “y”.

The fifth letter: "π" is “pi”, pronounced “p”.

The sixth letter: "τ" is “tau”, pronounced “t”.

The seventh letter: "ο" is “omicron”, pronounced “o”.

Now, joining the letters together, we get: A-i-g-i(y)-p-t-o (*Aigypto*).

And there you have it, dear reader: The “translation” of what is clearly a proper noun, *Mtzrim*, a name that was not very well-known at the time, to *Aigypto*, a very well-known name that was recognized by every child and adult in the East and the West of the globe. This is the land of Egypt as it is pronounced in English and *al-Qibt* as it is known - or should be referred to - in Arabic. Here is the English translation of that same passage:

And he dwelt in the wilderness of Paran (Pharan), and his mother took for him a wife from the land of Egypt (Genesis – 21:21).

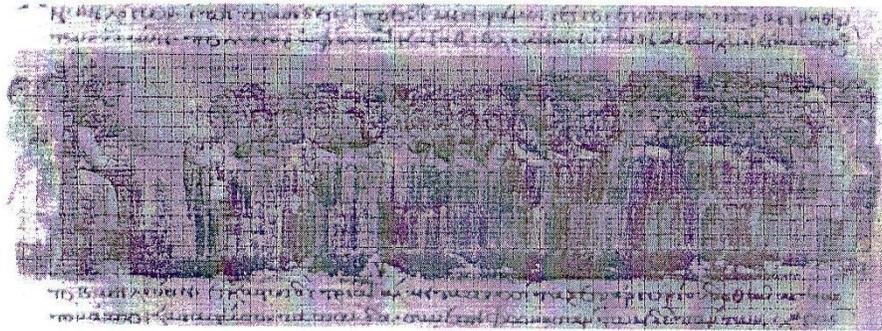
And so it was that the famous land of Egypt and its great civilization were hijacked, without much effort, by a pack of Ptolemaic Jewish priests, who wrote a book with their

own hands and called it “the Holy Bible”. No sooner had the name *Mtzrim* been replaced with *Aegypto*, that the entire culture of the Nile Country became, almost overnight, a heritage owned by the Children of Israel, and a theater for the events surrounding Mūsa (P) and Far‘awn. And they perpetrated the exact same crime with the Chaldeans of Mesopotamia, when they “translated” the name *Ur-Kasdim*, which appears in the original Aramaic text as the birthplace of Ibrāheem (P), to *Ur-Kaledon* in the Greek version, in order to claim that the Patriarch was born in ancient Iraq. And they would do it later with Palestine, when the Imperialist Zionist translations of the Old Testament claimed that it was the ancestral and “Promised Land” of the Jews, and that the Kingdom of Dāwūd was located there. And they are doing it today with the United States of America, as we showed you in the story of Joseph Smith. Wherever there was a great power in the world (Greece, Rome, Babylon, USA), you would find those prospective forgers start to hover around it and shower it with “Israelite Holiness” until eventually, they put their hands on the territory in question and steal its resources, while projecting to the entire world the image that they are victims of persecution and injustice. And whenever any thinker or archeologist steps forward and shows the courage to break the silence and expose their lies and their fraud, they immediately label him as “Anti-Semitic” (As if “Semitism” - assuming the term even designates a particular race - has anything to do with them in the first place!).

Try to visualize, dear reader, the fame and renown that was gifted to the Ptolemaic Dynasty when their land was imagined, by the whole world, as the theater of the “Holy” events surrounding the Children of Israel! It was all perpetrated for the mutual benefit of the Greeks and the Jewish priests whom they commissioned to translate the original text.

And so it was that this monstrous lie was propagated, and the illusion of a connection between the land of Egypt and the events described in the Bible was implanted in the consciousness of the nations. And only Allah knows how the story will end.

As for the name *Mtzrim*, which appears in the original Aramaic text, we can say for certain that it does not necessarily correspond with the Arabic term *Miṣr* which appears in the Qur’ān. This is because the Qur’ān, as we will ultimately conclude, is a **radically Arabic** document, and is independent in its usage of terms from the previous scriptures. This important fact will be fully elaborated on in our second book, wherein we will deal with the story of Ibrāheem (P) and his migration. For now, it is enough to understand that the term *Mtzrim* designates the tribal identity of a **clan** that lived in the same region or territory as the ancient Israelites; a territory whose real location will be revealed to you in due time.



Picture #12: An old painting depicting the seventy Jewish rabbis presenting the prototype Greek translation of the Bible to the Greek governor of Egypt, Ptolemy II.

- **The Consequences of the Crime of Projecting the Name *Mtzzrim* onto Egypt**

The fact is that the Septuagint Bible created not only mass confusion concerning the true location of events depicted in the Old Testament, but deeply affected the cultural and cognitive perceptions of both the Western as well as the Islamic world. To the Judeo-Christian West, the Bible became, for a long time, the only source of information for the history of the ancient Near-East. Sadly, the vast majority of Arab academics, on the other hand, have gone on reiterating the same lies over and over again and, as a result, have looked upon a twisted and distorted version of their own history, as it was related to them by others. As a consequence of this shortcoming, the stories of the Prophets of Allah have been tampered with to such an extent that if you read what the classical commentators of the Qur'ān said concerning this issue, your mind will surely be boggled by the geographic insanity of those stories, and you will wonder just how on Earth they even got by the commentators in the first place. You will soon be aware of a colossal conspiracy that has been brewing slowly for long centuries, while the Muslims have been asleep in their cave. You will eventually realize how Allah's divine book, the only scripture that could expose this great illusion, was kept unknowingly locked away and shackled by the commentators and historians, who twisted the meaning of any of its passages that contradicted their delusional beliefs concerning the geography of the Prophets, to make them fit their creed. In short, the Muslims have made the Qur'ān of no account. They are a nation whose past has been stolen right out from underneath their feet, and who have completely lost all sense of orientation, logic and reason. And a nation that is not aware of its past ultimately loses touch with its identity and has no future to speak of.

This Septuagint forgery eventually led to the following:

1- Created a delusional connection between the stories of the ancient Israelites and the land of Egypt.

2- Allowed the conquering Greeks to write their own version of the history of Egypt, in a way that was mutually beneficial to both the Ptolemaic Dynasty, and the Jews who lived there. This would set the stage for the Zionists (who consider themselves to be "Descendants of Israel") to hijack Egypt and claim it as a part of their "Promised Land".

3- Inserted the term "Pharaoh", by force, into the culture of ancient Egypt, by falsely claiming that the rulers of that land were designated by that title.

4- Ruined the reputation of the ancient Egyptian Kings (whom the Greeks conquered), by claiming that the tyrant who persecuted Moses and the Israelites was one of them. Consequently, all the curses and damnations of the Lord that are mentioned in the Bible fell upon the heads of the Egyptian kings, who were completely innocent of such claims, and victims of a fabricated history.

5- Hijacked the heritage of ancient Egypt and claimed that the Israelites had a role in it. We have seen, in the works of the "fraudmeister", Joseph Smith, a similar example when he claimed that the so-called "Red Indians" of North America were descendants of the Biblical Israelites. Another example is the bogus allegation we hear every now and then from Zionist figures, arrogantly claiming that the pyramids of Egypt were actually built by the "Jewish ancestors"! The question that remains to be answered by those criminal forgers of history is why there is not, in the **entire** corpus of the Old Testament, from cover to cover, any mention or even passing reference to the pyramids of Egypt. Isn't that strange, dear reader?

How were the Muslims affected by this creed?

One of the most serious diseases that have plagued the belief system of those who call themselves "Muslims", throughout the ages, has been the old and rotten motto: "The *Ummah* Cannot be Unanimously Wrong", or "It is not Possible for the Consensus of the *Ummah* to Err". This illusion that they created - and we mean by "they" the self-imposed *mullahs* and religious elite - has led to the clergy leading the masses like sheep; for as long as the *Ummah* is unanimous concerning a certain issue, this means that every member of the Muslim society must discard his/her brain and blindly follow the *Ijmā'* (consensus), without question or doubt.

The truth of the matter, dear reader, is that there no such thing as "Consensus of the *Ummah*". The truth is that our so-called *Ummah* has never really agreed on anything

except to disagree. Scholar Aḥmad bin Ḥanbal was well aware of this fact, when he stated the following:

" من ادّعى الإجماع في شيء فقد كذب ، وما أدراه أن الناس اختلفوا وهو لا يعلم؟ "

Paraphrase: "He who claims that there is consensus concerning any issue is a liar; for how can he know for sure that the people truly agreed on the matter?"

What they call *Ijmā‘ of the Ummah* is actually nothing but the consensus of a handful of scholars who monopolized the understanding of the *deen* (Allah’s divine system) by claiming that they were the “Heirs of the Prophets”, and whose opinions were supported by the political authorities of their time; while they ruthlessly persecuted and silenced anyone whose opinion went against theirs. It is the consensus of the religious elite, and their brutal theocracy whose banner has always been “Allah Says So”, that has proven to be the cause of the downfall of the Ummah worldwide. And the sad plight of Muslims all around the globe is testament to the fact that they have abandoned Allah’s scripture and blindly followed the whims of their leaders and religious elite. No one has the right to speak in the name of the Ummah. And even if the entire world’s population of seven billion were unanimous on one issue that contradicts the Qur’ān, their consensus would simply not avail.

The Muslims have gone on believing that their creed is spotless, and untouched by the fallacies of men. But soon, dear reader, you will discover that nothing can be further from the truth. The Muslims are no better than all the people who received previous scriptures and were then betrayed and turned from the divine path by their elite and the established religious order. Such is the way of the rebellious entity that, at the dawn of time, swore an oath to mislead the majority of mankind from the truth.

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CHAPTER III

What is the *Miṣr* of the Qur'ān?

- **The Miṣr of Yūsuf: The First Storage System**

The first mention of the term *Miṣr* in the Qur’ān occurs in the story of the prophet Yūsuf, in Surah 12. The first clue as to what Miṣr really is comes to us in the following sign:

{One among them said: "Do not kill Yūsuf, but if you are going to do a thing, then cast him into the bottom of the well, so that any travelling caravan will pick him up.}...[12:10]

From the above sign, we can deduce that Ya‘qūb (P) and his children lived close to a trade route, since they knew for certain that a caravan would pass and pick Yūsuf up, and then they would be rid of him forever (or so they thought). So they dropped him in a well that stood on this route. But where did Ya‘qūb (P) actually live?

The Qur’ān gives us another clue:

{And they came back to their father, in the evening, crying}...[12:16]

This tells us that the distance separating Ya‘qūb’s home from the trade route wasn’t very far, since the children (Yūsuf’s jealous brothers) returned home in the evening, after having thrown the boy in the well, that same day. Later on in the story, we come to the following key event:

{And a traveling caravan came and they sent their man to draw water, but when he drew he said: "Good news, there is a boy!" So they hid him as merchandise. And Allah is aware of what they did}...[12:19]

Just as the jealous brothers had anticipated, a caravan did eventually pass by, stopped at the well for a drink, and lo and behold! They found a boy down at the bottom. The expressions: “Good News!” and “Merchandise” are testaments to the profession of those who picked him up from the well: They were most probably merchants on a trade trip, and this was their lucky day. Their hands had fallen on free human inventory.

{And they sold him for a low price, a few coins, and they regarded him as insignificant}...[12:20]

The selling of Yūsuf for a cheap price, as the Qur’ān tells us, indicates that the merchants sold him at the nearest opportunity they could, for two reasons:

1- To be rid of the expenses necessary to sustain the boy (food, drink, and encumbrance of carrying living merchandise).

2- The boy was acquired for free, so the business mentality dictated that they offer him up for sale at the nearest opportunity, before the expenses exceeded the income from the sale.

What does this tell us? It tells us that there is no chance Yūsuf could have remained in the possession of the merchants the whole distance between Palestine and Egypt, as the great Imāms of forgery claimed. They sold the boy at the nearest market on the trade route, and were done with him. In fact, that was something the brothers of Yūsuf had **not** counted on. It didn't occur to the children of Ya'qūb that Yūsuf would not end up very far from them, geographically.

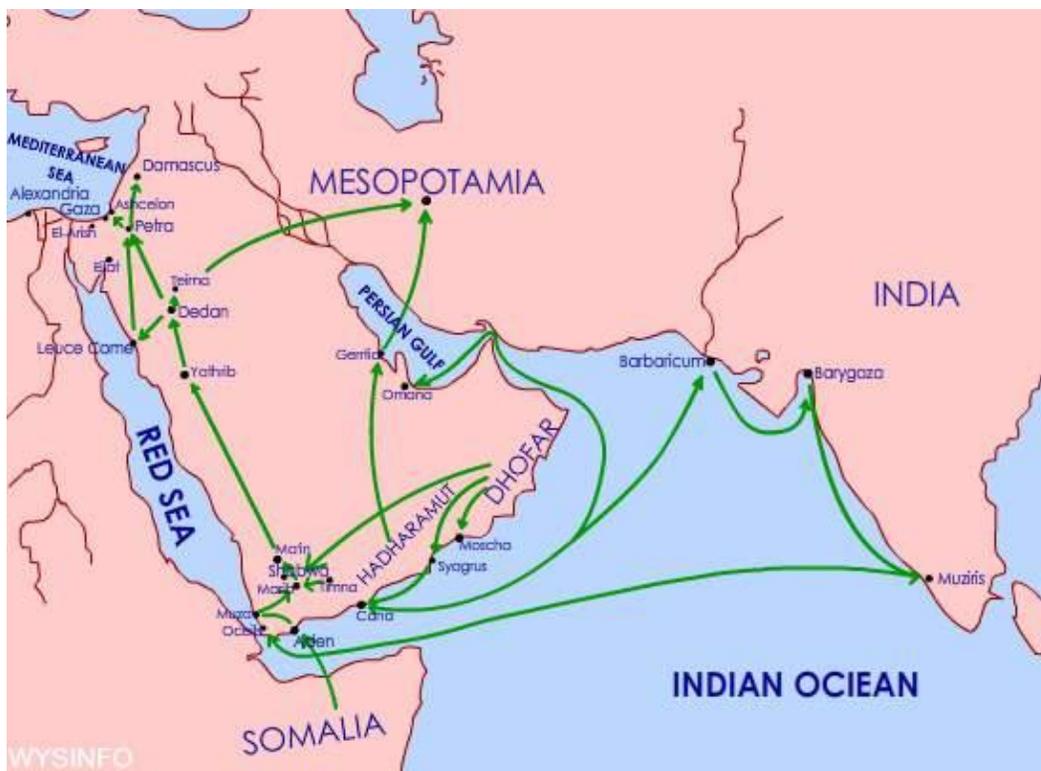
Now the question is: Where did the merchants sell Yūsuf? Let's read on and find out:

{And he who had bought him from Miṣr said to his wife: "Make his stay generous, perhaps he will benefit us or we may take him as a son." And it was thus that We established Yūsuf in the land and would teach him the interpretation of the narrations. And Allah has full control over the situation, but most of the people do not know}...[12:21]

From the context of the above passage, we can see that they put him up for sale in a place which the Qur'ān refers to as *Miṣr*; to where a man (the buyer) came from his own village, to make the purchase. How is that so? The passage clearly says that the man bought him **from Miṣr**, which means that the place of purchase differed from the home village of the man. Had it been otherwise (i.e. had the place of purchase been the man's village itself), we would not have read the phrase "from Miṣr". It would have simply said: "And he who had bought him said to his wife...". The text does not say that the buyer **himself** was from Miṣr. It is simply telling us that the man made the purchase there.

From our understanding of the sign, we can see that the man came to Miṣr from his village, bought the boy for a cheap price, then went back to his village and asked his wife to take care of the boy. This gives us a clue as to how the trade routes of ancient Arabia functioned. Obviously, they did not branch to pass through **every** village. The merchants would empty their cargo in certain stations placed at intervals along those trade routes. As for the villages where the people lived, they were located some distance from the main trade route, and could be reached by following secondary paths branching off from that route. That is exactly where Ya'qūb's tented village was located. His children left their father's home in the morning, went down to the main trade route, dropped Yūsuf in the well, and returned home in the evening of the same day. This means the trade route did not pass through Ya'qūb's village.

This realization leads us to investigate a bit further the nature of those trade stations, which were located at intervals along the trade routes. What exactly were they? Evidence suggests they were actually places that constituted not only markets for trade, but also rest and service stops for the caravans, and places where the traders could meet with the inhabitants of the nearby towns and mingle with them. They were also locations where the inhabitants of the villages could sell their own goods (pottery, crops, or service labor). It is a fact that the trade caravans could not afford to burden themselves with supplies (food and water), as that would take up too much precious space – space that could be used to carry profitable goods for trade instead. So, they relied on such caravan stops to provide the services they needed. In fact, this was one of the many ways that ancient Arabia became fabulously rich in that bygone era.



Map #5: The caravan routes of ancient Arabia

Certain caravan stops achieved significant strategic importance, either due to the fact that they were located on the intersection of several trade routes, or because they were surrounded by many villages, hence providing them with large markets. These important centers, where services would be offered to the caravan owners, and where a wide range of goods were made available, were called *amṣār* in Arabic. This word is the plural form of *miṣr*. And Ya‘qūb’s village was not very far from one of those important centers.

Then the years went by, and the Qur'ān relates to us the story of what happened to Yūsuf (P): how he was accused of a crime he didn't commit, how he was jailed, and how he made some friends and eventually rose to a high station in the land. Because of his ability to interpret dreams, he became a councilor to the supreme ruler, whom the Qur'ān refers to as *al-malik* (meaning **the** king or **the** high ruler). There is absolutely **no** mention of *Far'awn* whatsoever in the story of Yūsuf (P), because the tyrant had not yet appeared on the scene.

Next, we come to a crucial detail in the story of Yūsuf, where we find a major hint that the events being related to us by the Qur'ān could not have taken place in Egypt. It is a hint which the vast majority of Muslims failed to grasp, because of the hypocritical way in which they have been approaching the Qur'ān for the past thousand years or so. The king of the land surrounding Miṣr saw a vision in a dream: Seven fat cows being eaten by seven thin ones. Being that dreams are symbolic, he sought the aid of Yūsuf, who by that time was in prison. Yūsuf went on to interpret the dream to the people as a warning that years of drought would eventually come. He told them to start storing grain for the next seven seasons/cycles, in order to prepare for the coming dearth. After the drought, rainfall would come, and the crops could be grown again. Here is what the Qur'ān tells us: **{Then after that will come a year in which the people will have rain and they will be able to produce once again}...[12:49]**

It is worth noting here that the term used in the Arabic text which corresponds to the underlined phrase is *yughathu*, which is derived from *ghayth*. By cross-referencing with other passages in the Qur'ān where this term appears, we found that, in the context of agriculture, it always indicates rain. The following are some examples of this Qur'ānic phenomenon:

{With Allah is the knowledge regarding the Hour. And He sends down the rain (gayth), and He knows what is inside the wombs. No soul knows what it may gain tomorrow, nor does any soul know in which land it will die. Allah is Knowledgeable, Expert}...[31:34]

The Arabic text says: *yunzil'ul ghayth*, which clearly means “brings down the rain”.

{And He is the One who sends down the rain (gayth) after they have given up hope, and spreads His mercy. He is the Supporter, the Praiseworthy}...[42:28]

Again, the same expression, *yunzil'ul ghayth* appears here, and again in the same context. An even clearer example can be seen in the following sign:

{Know that the worldly life is no more than play and distraction and adornments, and boasting among you, and to increase in wealth and children. It is like plants that are supplied by an abundant rain (ghayth)...}...[57:20]

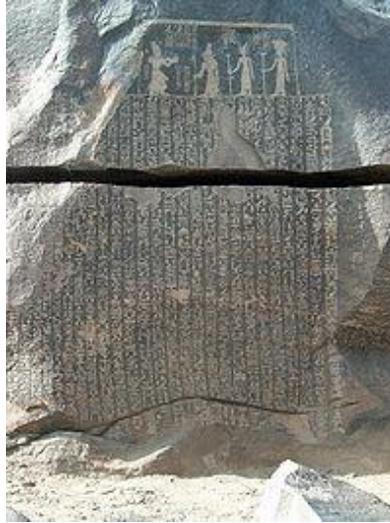
The conclusion that can be drawn is that the story of Yūsuf (P) took place in a land that depended on rain for growing crops. This does not fit with the climate of Egypt, because any first-year student of geography knows for a fact that Egypt has always depended on the flooding of the Nile for its agriculture, and on the later development of irrigation canal systems for that purpose. The amount of evidence that can be found to support this fact is quite enormous, to say the least. The Nile Valley receives, on average, no more than 30 millimeters of rainfall throughout the year. The fact is that Egypt - like Mesopotamia - does not need rain for its agriculture; full stop. The Nile River, whose source is underground water basins and lakes in central Africa, has been, for thousands of years, the lifeblood of Egypt. As long as the Nile flows, the Egyptians could plant crops. Rain is irrelevant.

In fact, Theodor Noldke, a well-known Christian Zionist, once mocked the “author” of the Qur’ān, by claiming that there was a glaring geographical inaccuracy in it concerning Egyptian agriculture. The following are Noldke's exact words, quoted from his book *History of the Koran*: “...The problem with this passage is that the Egyptian civilization has never depended on rain for the success of its crops. Egyptian agriculture has always depended on the flooding of the Nile for water. Clearly, Muḥammad was ignorant of Egypt's geography and climatology and he demonstrates this by associating good harvests with rainfall.”

Of course, the misguided Muslims could not defend their "beloved prophet Muḥammad" from the claims of the arrogant Zionist Noldke. The reason is because they have been victims of the same delusion that the rest of the world has believed in for centuries: The delusion that the *Miṣr* mentioned in the Qur’ān is none other than Egypt. As a result of their adoption of the Septuagint translation of the Bible as the source which supersedes the Qur’ān, they found themselves cornered and unable to defend Muḥammad (P) from such allegations. Had they known the truth, they would have found the response to Noldke - and others of his ilk - quite easily. They would have pointed out to him that the events being described did not take place in Egypt. The Qur’ān is talking about a land that depended on rainwater for agriculture; a land whose plentiful rivers could dry up if rain stopped for a lengthy period; a land whose rivers are not permanently flowing like the

Nile, the Amazon, or the Euphrates. It is a land whose inhabitants built wells to store rainwater, which explains why we find Yūsuf (P) in a well, in the beginning of the story.

Some people have blindly rushed to the defense of the “Egyptian Famine” theory, by claiming that there is archeological evidence for it. They point out the following hieroglyphic inscription which was discovered in the Sahal Island (a small island on the Nile), in the year 1890:



Picture #13: The Sahal Inscription

The above stele, known as “Hungry Rock”, describes a seven-year famine that allegedly took place in Egypt during the time of King Djoser of the Third Dynasty. However, archeologists have unanimously cast serious doubts about the authenticity of this inscription, as they have found some glaring evidence that it was made during the Ptolemaic age, sometime around 250 B.C. This means that although the event was claimed to have taken place during the reign of Djoser, the actual inscription itself does not date back to Djoser’s time. You can easily verify what archeologists have said concerning the authenticity of this famous rock, through various sources on the internet.

But what does the stele actually say? Here follows is a translation of part of the text: “...*I was in mourning on my throne. Those of the palace were in grief; my heart was in great affliction. **Because Hapy [the river god] had failed to come in time in a period of seven years.** Grain was scant, Kernels were dried up, kernels were dried up, scarce was every kind of food...*”

Even if the account of the Egyptian famine was indeed real, and not just a story made up by some Ptolemaic priests, it still has absolutely nothing to do with the drought mentioned in the Qur'ān, mainly for two reasons:

- **First:** The Stela is recounting an event that supposedly took place during the **Third Dynasty** of Egypt, and coinciding precisely with the reign of King Djoser, around 2600 B.C. This means that the event took place more than **twelve centuries** before Yūsuf's time!

- **Second:** The cause of the famine, as is told by the inscription, was that the Egyptian river god "failed to show up" when he was supposed to. This means the Nile did not flood. This is further evidence that Egyptian agriculture did not rely on rain. Even the Ptolemies, who most probably associated the Biblical story with Egypt (no doubt due to the influence of the Septuagint translation), and carved the inscription themselves, understood the nature of their country's climate and geography.

Apparently, neither Noldke nor the Muslims had any idea what the Qur'ān is talking about.

Returning to our story, we eventually learn from the Qur'ān that Yūsuf asked the king or high ruler (al-malik) to let him manage all the affairs of the storage system in the land for the next seven seasons, in preparation for the coming drought. The king, understanding Yūsuf's wisdom and vision, accepted the offer.

{He said: "Appoint me over the granaries of the land, for I know how to keep records and I am knowledgeable."}...[12:55]

What Yūsuf (P) did was that he organized a complex system not only for the storing of the grains and crops (which are perishable), but also to protect from theft, and to oversee the division of rations during the years of drought. This no doubt required vast resources, and a complex logistical effort; not to mention convincing the farmers to give up a large portion of their product, every year, in order to store it, rather than sell it. This project required the building of silos for the storage of grains, as well as walls around the trade station (Miṣr), turning it into a veritable citadel with several doors or gates. Yet Yūsuf knew he was up to the challenge, so he asked the king to appoint him for this task.

And then came the years of drought, the effects of which were felt by all the people in the region, including Ya'qūb and his children, who were also in the same geographical area and affected by the same lack of rainfall. This of course is completely contradictory to the

twisted Septuagint “translation” of the Bible, according to which Ya‘qūb was in Palestine, while Yūsuf was in Egypt. According to their logic, both Egypt **and** Palestine were hit by a drought at the same time, and all because the “God of the Nile” failed to show up!

{And the brothers of Joseph came and entered upon him, and he recognized them, but they did not recognize him}...[12:58]

By that time, Yūsuf (P) had of course become the new governor (*al-‘aziz*) of the citadel, and reported directly to the ruler of the land (*al-malik*). And it is clear that he was in direct charge of managing the distribution of the reserves and meeting all kinds of people face to face. This also could not have been possible in Egypt, whose protocols dictated the building of huge royal courts, and the servants of their king to number in the thousands, not to mention his viziers, war generals, and guard battalions rivaling in size those of Rome and Persia. To imagine a bunch of Bedouins (Yūsuf’s brothers) casually strolling into the home of the highest official of ancient Egypt, with the ease that we read about in Yūsuf’s story, is out of the question. This is further evidence that the events did not take place in Egypt, but in a simpler, and more humble pastoral society.

The proof that Yūsuf’s brothers were no more than Bedouins (livestock herders) is found in the following (We have left the word un-translated, so Arabic readers can verify for themselves):

{And he raised his parents upon the ‘arsh and they fell in prostration to Him. And he said: "My father, this is the interpretation of my vision from before. My Rabb has made it true, and He has been good to me that he took me out of prison and brought you out of the badou after the shaytan had made bitterness between me and my brothers. My Rabb is kind to whom He wills. He is the Knowledgeable, the Wise}...[12:100]

In the end, Yūsuf’s successful system of storage management not only saved his village, but made the nearby citadel a prime destination for the people of the land. And among those were Yūsuf’s brothers, who came to Miṣr after all those years of being separated from their brother.

If you are still not convinced by what we are telling you, dear reader, then how do you explain the following sign?:

{And he said: "My sons, do not enter from one gate, but enter from separate gates; and I cannot avail you anything against Allah, for the judgment is to

Allah. In Him I place my trust, and in Him those who place their trust should trust."}...[12:67]

Ya'qūb advised his children not to enter Miṣr from the same gate, but to enter it from different gates, so as not to attract attention to themselves. The question is: Was Egypt surrounded by a wall that had several gates leading into it? Erecting a wall with various gates is only possible in fortified towns (citadels), not around entire lands or geographical regions! The only exception to this that the world has ever known is the Great Wall, which surrounds China, and is considered one of the seven great wonders of the world. Just imagine - for the sake of debate - that the entire land of Egypt (since the common belief insists that Miṣr = Egypt) was walled, and had gates. What would have been the point of Ya'qūb's warning to his sons that they should enter from different gates? Absolutely nothing. It would have been pointless, because the geographical expanse is so vast that they would not have seen each other anyway, nor would anyone have noted their entry.



Picture #14: An artist's impression of the Miṣr of Yūsuf.



Picture #15: Surrounding Egypt with a gated wall would require building a structure akin to the Great Wall of China. Is there a trace of a wall even one tenth that size in the Nile Valley?

Finally, we come to yet another piece of glaring evidence that Miṣr is not Egypt. And it is here that we must be very careful and accurate in our reading:

{They said: "Our father, ask forgiveness for our sins, indeed we were wrongdoers * He said: "I will ask forgiveness for you from my *Rabb*; He is the Forgiving, the Merciful.* So when they entered upon Yūsuf, he gave sanctuary to his parents and said (to his brothers): "Enter Miṣr, Allah willing, in security".}...[12:97-99].

The above passage caused **enormous** problems for the classical commentators, because they approached the passage while maintaining the pre-conceived belief that Yūsuf had lived in Egypt itself. As a result of this pre-established creed, they falsely concluded that the place he lived in and the Miṣr he told his brothers to enter were one and the same! This is completely false, as the rendering of the passage would then become absurd. Just how many times did they enter Miṣr? Why would Yūsuf say: "Enter Miṣr, Allah willing, in security", if they had **already** entered it? The fact is that the Qur'ān is describing a logical sequence of events which left the classical interpreters completely dumbfounded, because they had all been brainwashed into reading Allah's Book through Septuagint lenses. The sequence is as follows:

- 1- Yūsuf's parents and brothers came to him in his village.
- 2- Yūsuf provided sanctuary for his parents in the village.
- 3- Yūsuf told his brothers to enter Miṣr.

All you have to do, honored reader, is open the books of so-called *Tafseer* and see for yourself the amount of garbage, incredulity, and conjecture that the classical commentators spewed forth concerning [12:99] in particular. The most tragic example can be found in the commentary of Ibn Katheer, wherein he says:

[وقد أشكل قوله "أوى إليه أبويه وقال ادخلوا مصر" على كثير من المفسرين. فقال بعضهم "هذا من المقدم والمؤخر ومعنى الكلام"، أي وقال "ادخلوا مصر إن شاء الله آمين" ثم أوى إليه أبويه ورفعهما على العرش...]

Paraphrase: [The sentence: {He gave sanctuary to his parents and said: "Enter Miṣr Allah - willing, in safety} caused some problems for many commentators. Some of them said: "It must be in reverse order", (meaning he said "Enter Miṣr and **then** gave sanctuary to his parents)].

What Ibn Katheer is saying here is something truly astonishing. It is but one of the hundreds of examples exposing how Muslims approach the Qur'ān: they twist and corrupt the clear meaning and context of its words in order to make it fit with their pre-

conceptions or established beliefs, instead of correcting those beliefs to match the Qur'ān. What we see here is an alleged “tool” for “understanding” which they called *al-Muqaddam wal' Mu'akhar*. What this basically means is that they reverse the order of the sequence, and claim that Allah actually meant it the opposite way, as if it is some kind of expressive style, so to speak! Therefore, although [12:99] is clearly telling us that Yūsuf received his parents first **and then** directed his brothers to enter Miṣr, Allah actually meant it in reverse; because that's the only way it would conform to their pre-conceived understanding that Yūsuf's village and Miṣr were the **same** place. Such is the crime of those who claim that the Qur'ān is the primary source of their beliefs.

The truth of the matter is that Yūsuf (P) told his **brothers** to enter Miṣr, which was the name of the trade citadel that was **near** the village where he lived, **not** the village itself. There are two separate places being mentioned here: There is the agricultural village where Yūsuf lived, and then there is the citadel which was located on the trade route, to make it easier for the caravans to reach it. This was the walled trade station that harbored all the silos for storage, as well as the market and the caravan service center. So when they (his parents and brothers) came to him, he provided sanctuary for his parents (who were of old age) in the village, then told his brothers (who were younger and physically able) to enter the nearby citadel (Miṣr), in security. What Yūsuf wanted was to transform the life of his brothers from a nomadic life of livestock-herding to a sedentary life of commerce and trade. This is the truth that the commentators failed to grasp.

From all we have seen so far, we can say that the village where Yūsuf lived and its neighboring citadel were two distinct places, and they were both not far from the tented village where Yūsuf's father, Ya'qūb, originally resided. And Ya'qūb's village, in turn, was not far from where his fathers Ishāq and Ibraheem had settled before him. From this, we deduce that Ibraheem, Ishāq, Ya'qūb and Yūsuf all lived and died in a land that was at the hub of the ancient trade routes, in what the Qur'ān calls *al-Qura* (the Towns). And those towns were located around one central, or capital town, which the Qur'ān designated as *Ummul' Qura* (the Mother/Origin of Towns).

Figuring out where that land was is the ultimate goal of our long journey.

- **The Miṣr of Mūsa : The Rise of Far'awn**

{And Far'awn proclaimed among his people: "O my people, do I not possess the kingship of Miṣr, and these rivers that flow beneath me? Do you not see?" [43:51]}

Allah is telling us that Far'awn's trade citadel had many rivers flowing near it (not just one); whereas Yūsuf's area suffered from a seven-year drought, due to lack of rain. This leads us to ask the question: Were Mūsa (P) and Yūsuf (P) in the same citadel? It is possible that they weren't, since there could have been many such walled caravan centers. So how can we be sure?

Let's see what the Qur'ān says. It is there, as always, where we will find the answer that exposes the crimes of those who have forged our history. Please pay attention to the underlined phrases:

{And a believing man from among the people of Far'awn, who had concealed his belief, said: "Will you kill a man simply because he is saying 'My Rabb is Allah' and he has come to you with proofs from your Rabb? And if he is a liar, then his lie will be upon him, and if he is truthful, then some of what he is promising you will afflict you. For Allah does not guide any transgressor, or liar * O my people, you have the kingship today throughout the land. But then who will save us against the torment of Allah, should it come to us?". Far'awn said: "I am showing you that which I see, and I am guiding you in the right path" * And the one who believed said: "O my people, I fear for you the same fate as the Day of the Opponents * Like the fate of the people of Nūh, 'Ād, and Thamūd, and those after them. And Allah does not wish any injustice for the servants * And, O my people, I fear for you the Day of Mutual Blaming * A Day when you will turn around and flee, you will have no protector besides Allah, and whoever Allah sends astray, then there is none who can guide him * And Yūsuf had come to you before with proofs, but you remained in doubt regarding what he came to you with, until when he died, you said: 'Allah will not send any messenger after him'. It is such that Allah sends astray he who is a transgressor, a doubter"}...[40:28-34]

Where did these events take place? The man is reminding Far'awn and the people around him of the example that was made of the nations who came before them, **in the same region**. He is reminding them of the fate of the people of Nūh, 'Ād and Thamūd. As we will eventually realize, those nations had no geographical relation to Egypt whatsoever. Issuing a warning to Far'awn and mentioning the fate of peoples or nations who lived in a vacuum, or who were geographically unconnected to him, would have made no sense whatsoever.

Furthermore, it's clear from the above signs that Yūsuf (P) had been sent to the ancestors of Far'awn's people. This is proof that Yūsuf and Mūsa were in the same citadel. The question that naturally poses itself here is: how can a land dry up for seven years when it had abundant rivers, as Far'awn was boasting? It seems that we have misunderstood the

meaning of the word *nahr* (river) in its Qur'ānic context. Usually, when we think of the term “river”, we tend to think only of permanent waterways, whose sources are underground basins or huge lakes (like the Amazon, the Nile, the Euphrates, and other permanent rivers that do not dry up). But according to the Qur'ān, the term does not necessarily encompass **only** those types of waterways. The fact is that not all rivers are like that. Some, both small and large, rely on the rain and snow which melts from the mountaintops in order to flow continuously. If the rain should stop for seven years, the rivers will dry up, leaving only their trace in the valleys and mountain slopes. Has anyone ever heard of the Nile drying up? Has history ever recorded such an event in the past four thousand years?

The events described in the Qur'ān took place in a **mountainous country**, where hundreds of rivers and streams cascaded down from the mountains and were fed with seasonal rainwater. It is a land where agriculture depended on rain. This is clearly evident once again, from a conversation that eventually took place between Mūsa (P) and Far'awn, as is related to us in the Qur'ān. Please read the following carefully:

{He said: "So who is the *Rabb* of you both, O Mūsa ? * He said: "Our *Rabb* is the One who gave everything its creation, then guided all." * He said: "What then has happened to the first nations?" * He said: "The knowledge of that is with my *Rabb*, in a record; my *Rabb* does not err or forget. * The One who made for you the earth habitable and He made ways for you in it, and He brought down water from the sky, so We sprouted out with it various pairs of vegetation" }...[20:49-53]

Here, we see Far'awn inquiring to Mūsa (P) about the fate of the earlier nations who inhabited that same geographical region, and Mūsa (P) reminding ungrateful Far'awn about the presence of one universal sustainer (*Rabb*) who made the earth habitable for them and their livestock, and brought water down from the sky for them.

This geography has no relation to Egypt whatsoever. And the **rivers** (in plural) that Far'awn was boasting of were not the permanent water-ways (like the Nile and its delta branches, or the Tigris and Euphrates of Iraq). They were rivers that could dry up after long years of drought. And that's exactly what had happened during Yūsuf's time.

On the other hand, the Qur'ān tells us that the land where these events took place also had what it called a *baħr*, in which Far'awn eventually drowned. Again, this leads to the question concerning our understanding of the word *baħr*. Does it necessarily designate a sea? It appears, from the Qur'ān, that *baħr* is simply a general term describing any body of water. In fact, Allah's Book tells us that there are salty *baħrs* as well as fresh-water

bahrs. This is clearly evident in [25:53] and [35:12]. The term means any natural body that has **plentiful** water. It could be a lake, a river, a sea, or an ocean.

The tyrant whose **personal name** was Far'awn entered the scene during the period in which Mūsa (P) lived. The Qur'ān called only **one** person by that name. This means there were no *Farā'ina* (in the plural) before him, and none came after he drowned. (Remember that the Israelites eventually inherited the entire land). During the time of Yūsuf, which is estimated to have been some 100 - 150 years before Mūsa (P) at most, there was no Far'awn. There was *al-malik* (**the** supreme ruler or king) and his immediate subordinate *al-'aziz* (**the** governor who managed the citadel). The king, whose personal name is not mentioned, had been very kind to Yūsuf and had offered him a high position and noble status in the land. Mūsa was not as fortunate.

It is worth mentioning here, that Mūsa (P) was, for a time, actually raised in Far'awn's home, by none other than Far'awn's wife! The Qur'ān states this fact very clearly:

{And We inspired to Mūsa's mother: "Suckle him, and when you become fearful for him, then cast him off in the *yamm*, and do not fear nor grieve. We will return him to you and We will make him of the messengers. * Then the family of Far'awn picked him up, so he would be an enemy to them and a source of sadness. Certainly, Far'awn and Hāmān and their troops were wrongdoers * And the wife of Far'awn said: "A pleasure to my eye and yours, so do not kill him, perhaps he will benefit us or we may take him as a son;" while they did not perceive.}...[28:7-9]

Do the above signs seem to you like they are talking about Ramses II, the king of Egypt who died at the age of ninety, and who had fathered nearly a hundred children? Search your soul, dear reader, as you ponder over this question.

Anyway, what this means is that Far'awn and Mūsa must have spoken the same language; a fact that has completely slipped past 99.99% of Muslims, who have been reading the Qur'ān like zombies, for centuries. The Qur'ān relates to us **direct** conversations between Far'awn and Mūsa, without a translator. What language did they speak? Is there any record in Egypt of "Pharaoh" speaking what is called "Hebrew"? Or did the Israelites speak ancient Egyptian?

The final sign we will discuss bearing mention of *miṣr* in the story of Mūsa (P) is the following, somewhat puzzling one:

{And you said: "O Mūsa, we will not be patient to one type of food, so call for us your *Rabb* that He may bring forth what the earth grows of its beans, cucumbers, garlic, lentils, and onions." He said: "Would you trade that which is close at hand with that which is better?" Go down to a *miṣr*, you will have in it what you have asked for. And they were stricken with humiliation and disgrace, and they remained under the wrath of Allah, for they were disbelieving in the revelations of Allah, and killing the prophets without right; that is for what they have disobeyed and transgressed.}...[2:61]

The Israelites, after having escaped into the wilderness, grew impatient and asked Mūsa to provide them with various types of food that grew in different seasons. What was Mūsa's answer to them? "Go down to a *miṣr*, and you will find what you want therein". Here, the word *miṣr* clearly appears as a **common noun**. This is so blatant that a grade-school student of Arabic can notice it. This rather strange instance reminds us of the true meaning of the term, as no more than a walled and secured trade station where food (grains, vegetables and fruits) are stored and easily available. What the discouraged Israelites asked Mūsa (P) for could only be found in the markets or the storage vaults of the trade citadels of ancient times.

There is absolutely zero mention of Egypt in the entire Qur'ānic account of the Israelites.

- **How many were the Israelites?**

According to the Bible itself [**Exodus 1: 5**], the descendants of Ya'qūb totaled **seventy** in number. Now, if we assume - for the sake of argument - that Ya'qūb **was** Israel himself (despite no indication of this in the Qur'ān), another important question poses itself: How on Earth could the Israelites have reached 600,000 in number in just four generations? (Some commentators have even gone as far as to claim that the number of refugees who fled towards the so-called "Sinai Peninsula" was **two million!**)

Has anyone ever contemplated this issue? Don't the "traditions" tell us that Mūsa (P) was the son of 'Imrān, son of Qāheth, son of Āzer, son of Lāwi, son of Ya'qūb, son of Ishāq, son of Ibraheem? If that's true, it would mean that no more than 150 years could have passed between the time of Ya'qūb and the time of Mūsa (assuming each generation is around thirty seven years - and that's stretching it). How did a small, microscopic tribe of goat herders, originally numbering seventy souls, become 600,000 in a span of 150 years? What kind of nonsense is this?

Let's do the math: If we assume that each generation is twenty five years (rather than thirty seven), where the age of twenty five was - back then - the average age of establishing a family; this means that no more than 6 generations could have passed between Ya'qūb and Mūsa. Let's stretch it to the extreme and say that their number increased by a net 50% each generation (after taking into consideration deaths from disease or natural causes). That would mean they multiplied as follows:

- End of first generation: 105
- End of second generation: 158
- End of third generation: 237
- End of fourth generation: 356
- End of fifth generation: 534
- End of sixth generation: 640

The Children of Israel could not have numbered far over 600 people by the end of six generations, or they would have defied the laws of human reproduction. Apparently, someone wanted to insult our intelligence by claiming that the number of Israelites who escaped from (Egypt) was 600,000!! Could it be, perhaps, that the Septuagint priests, in their "translation" of the Bible from Aramaic to Greek, decided to add three zeros to the real figure? Could this number be the **same** group that Far'awn **himself** described as being: **{These are but a small band}**, before he and his men went in pursuit of them, as the Qur'ān says? Furthermore, would Ramses II, or Merneptah, or any other monarch of ancient Egypt, rally his men and **personally** join them in a cat-and-mouse chase across the Egyptian desert, towards the Sinai Peninsula? Do we believe the Qur'ān, or do we believe the Imāms of forgery?

And it gets even better! In [**Exodus – 1:15**], we read the comical story that the King of Egypt himself, Ramses II, became so worried by the "vigorous fertility" of "Hebrew" women, and the rapid multiplication of the Israelites, that he asked two "Hebrew" midwives, named Shiphrah and Puah, to kill all newborn "Hebrew" boys and to let the girls live, so the King could keep track of their number and maintain it under control! {Applause and drums, please!}

This is the kind of garbage that they have been peddling as the truth for centuries untold, while the world has been asleep. We have to completely discard our brains and believe that a microscopic tribe of goat herders became, in just six generations, an entire "nation" that threatened the demographic balance of Egypt and shook the very throne of King Ramses II! What a story! Where is the archeological evidence that 600,000 (let alone two million) Israelite "slaves" actually resided in Egypt? Scientists have excavated practically every corner of the so-called "Sinai Peninsula", and found human remains and hunting

tools that dated back to the pre-historic time (around 9000 B.C). You think that 600,000 Israelites could wander in Sinai for forty years and not leave a trace of their passing there?

And to add further insult to injury, we must believe that these Israelites, whose actual number was closer to 600, and half of whom were probably women, children and elders, had built **three** pyramids in the Giza area of Egypt, before fleeing with Mūsa (P) across the Sea of Reeds into Sinai, the peninsula which every archeological evidence has proven was under full Egyptian control at that time. (This means that they fled from Egypt into Egypt!). Or how about the version of the story that claims they crossed the Red Sea further south, and landed in Arabia, after the Lord “miraculously” parted the waters of that sea, and made for them a two-hundred kilometer-long trench across?

Has it ever occurred to anyone on the face of this Earth to ask why there is **zero** mention of pyramids in the entire Biblical narrative? Did it accidentally “slip the minds” of the Septuagint priests to mention those structures that remained, for over 4,500 years, the most spectacular architectural achievements ever accomplished by the hand of man? Until when are we going to be slaves to these delusions?

This explains why the officials in what is called “The Arab Republic of Miṣr” became so enraged when Menachem Begin, the first Prime Minister of (Israel) ever to visit the Republic in 1979, gazed upon the pyramids and arrogantly proclaimed: “These are the works of our grandfathers”. Of course, it was inevitable that they would be enraged. And do you know why? It is because they have bound themselves up in the chains of the fake identity of *Miṣriyyoun*. Until they wake up and realize that they are *Aqbāt* (Egyptians); until they wipe the dirt and dust of the Septuagint lies off their shoulders, vindicate their ancient kings from the falsehoods that ruined their reputation, clear themselves of the deceitful title of “Pharaohs”, and look upon their true and glorious past through their own eyes, not the eyes of others; they will never win back their future.

- **Facts about the Pyramids**

“These are the works of our ancestors” ... Yes, of course! Let’s beat the drums and blow the trumpets to the tune of the Zionist leaders’ propaganda concerning the identity of the builders of the Egyptian pyramids! The stories we hear in Sunday school seem to form the basis for the popular belief that “Jewish” slaves (as if Judaism even existed during Mūsa’s time!) were forced to build the pyramids in Egypt, but they were saved when they left Egypt in a mass exodus. That’s the story that the Judeo-Christian West has raised their children to believe, and that’s what has been repeated countless times by the diabolical propaganda machine they call “Hollywood”. Their audacity and prostitution of

a fake history have reached such an extent, that they have associated the microscopic, nomadic tribe of Bani Isra'eel, who never set foot in Egypt, to the construction of the three pyramids south of the Nile Delta. These criminals continue to ignore the glaring scientific **fact** that the archaeologists of the world are practically unanimous about; a fact that the Secretary General of the Supreme Council of Antiquities in Egypt, Pr. Zahi Hawās, has reiterated time and time again in his speeches and articles: that the three great pyramids of Giza were constructed over a period of thirty years, and completed around 2200 B.C. This puts the date of their completion some **nine hundred years before the time of Yūsuf (P)**! This information can be found quite easily on the internet, or in books dealing with Egyptology. The fact of the matter is that the architectural wonders at Giza existed even before the time of Ibraheem (P), and hence before the Israelites even existed. They were built by the ancient **Egyptians** themselves, not by the ancestors of Ariel Sharon, Benjamin Netanyahu, David Ben-Gurion and other European Jews of their ilk, as the Zionist propaganda machine would have us believe.

Furthermore, the builders of the pyramids were not **slaves**. They lived in good housing conditions at the foot of the pyramids, and when they died, they received honored burials in stone tombs near royal cemeteries, as a reward for their contribution. This information is relatively new, as the first of these worker tombs was discovered only in 1990. They ate well, received the best medical care, and were exempt from taxes. Unlike slaves, they were also well paid. The pyramid builders were recruited from poor communities and worked shifts of three months (including farmers, who worked during the months when the Nile flooded their farms), distributing the king's wealth out to where it was needed most. Virtually every fact about the workers that archaeology has revealed rules out the use of slave labor in the construction of the pyramids. Furthermore, there is zero mention of "Israelites" or "Jews" taking part in the project. Try convincing the Zionists of this fact.

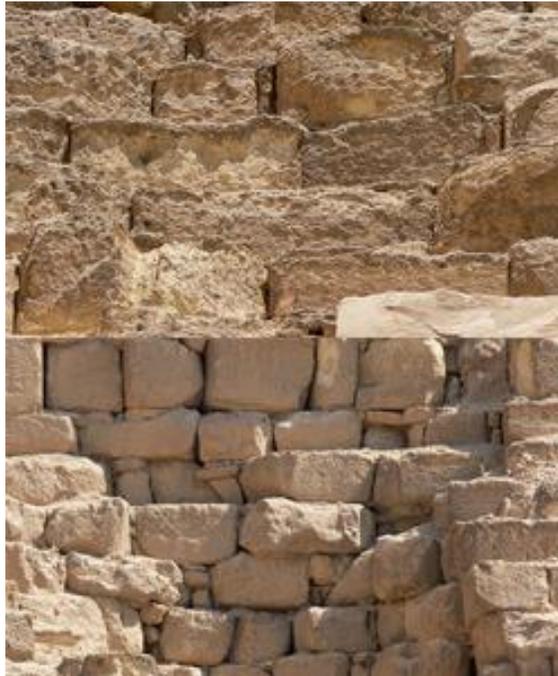
An equally outrageous claim has been circulating lately among some "Islamic" groups, who are fond of boasting about the "Scientific Miracles of the Qur'ān". This group has been claiming that the pyramids of Giza were actually built using heated clay, and that the Qur'ān solved the mystery of their construction some fifteen centuries ago! When they are faced with questions concerning their allegation, they quickly point out the following sign: **{...O Hāmān, fire-up the clay and make for me a high platform, that perhaps I may look upon the god of Mūsa ; though I think he is one of the liars. }...[28:38]**

The fact is that this claim has absolutely no basis whatsoever, and is nothing but another sad and miserable attempt at projecting the *Miṣr* of the Qur'ān onto Egypt, thus unknowingly marketing the rabbinical lie to our future generations. These pseudo-

intellectuals - who have nothing better to do than sit around waiting for the “Infidel West” to make **all** the scientific discoveries, and then boast about how those discoveries are validating the Qur’ān - claim that the truth about the pyramids’ construction was revealed in the year 2006 by Michel Barsoum, a professor of construction engineering at the Drexel University (USA).

As a matter of fact, Barsoum never said in any of his research articles or seminars that the pyramids were built of **fire-heated clay**. What he said, precisely, was that **some** (about two thirds) of the stones making up the larger pyramids were actually cast bricks made of a primitive form of cement, composed of limestone and water. Barsoum’s theory is that the limestone was mixed with water and poured into molds, then left to dry under the hot sun and the arid weather conditions of the Nile valley. As for the rest of the stones (those making up the foundations and the bottom third of the pyramids), they are actually solid rock taken from quarries and transported to the construction site by means of boats along the Nile.

Below is a close-up photo of the great pyramid of Khufu, which clearly shows the two types of stones.



Picture #16: The lower half shows the natural rock cut from quarries, characterized by irregular block sizes, and wider spaces between the blocks. The upper half shows the cast limestone bricks, easily distinguishable by their relatively similar size, straighter surface, and the fact that there is very little space between them - a characteristic not found in natural rock

Our conclusion here is that the “Islamic”, neo-intellectual claim concerning the construction of the pyramids is **false**. Furthermore, we remind you, dear reader, of the archeological fact that the pyramids of Giza were completed 900 years before the time of Yūsuf (P), and that they served as **tombs** for certain kings of ancient Egypt. This means that sign [28:38] of the Qur’ān is not talking about the pyramids of Giza, but about some other structure that a man named Hāmān built of **heated clay** (not limestone). What this Hāmān (possibly a high priest) constructed for Far’awn was some kind of elevated platform - perhaps an observatory - which would allow the tyrant to gaze upon the heavenly bodies (stars and planets), and perhaps catch a glimpse of what he called “the god of Mūsa”. Further evidence for this is found in the following signs:

{And Far’awn said: “O Hāmān, build for me a high edifice that I may uncover the secrets * The secrets of the heavens, and that I may take a look upon the god of Mūsa ; though I think he is a liar. Thus the evil works of Far’awn were adorned for him, and he was blocked from the path. And the planning of Far’awn brought nothing but regret}...[40:36,37]

The great pyramids were not made from heated clay. Countless theories have been put forward to explain how the archeological wonders of Giza were erected. Of those theories, only Barsoum’s hypothesis states that cast limestone cement bricks were used in their construction. Limestone cement and clay are two completely different materials, whether in terms of their chemical structure, or the techniques involved in their use for construction. The Qur’ān tells us that Hāmān actually “cooked” the clay, using some kind of furnace that was fired up, in order to make the material fit for construction. This is clearly evident from [28:38]. The cement bricks of the pyramids, on the other hand - assuming Barsoum’s theory is correct - were made of a mixture of limestone and water, and left to dry in the air and sun. These are two completely different construction techniques.

The question that poses itself here is the following: Was there ever a civilization in the ancient world, known for its construction of towers or high edifices from clay? The answer is yes; the culture of South Arabia (‘Asir and Yemen) was - and still is - famous worldwide for its skyscrapers made from mud. These buildings, some of which have been standing for over 700 years, have continued to baffle tourists and architects alike, who have visited those regions. In fact, one of the most famous Yemeni cities of the Ḥaḍramawt province, Shibām, was nicknamed “The Manhattan of the Desert”, because of its tall buildings constructed from plain mud, some of which reach over thirty meters in height. The ancient Egyptians did not build their temples, pyramids, or tombs from clay. They built them from solid rock. Only the houses of the Egyptian commoners were built from mud, and had thatched roofs. Nothing remains of those houses today (this is because mud construction - unlike buildings made from quarried rock or limestone

cement bricks - requires regular and exhaustive maintenance in order to preserve it). If the pyramids of Giza were made from cooked clay, they most probably would not be standing where they are today.



Picture #17: A tourist photograph of the city of Shibām (Yemen), with its famous clay skyscrapers.



Picture #18: A castle built entirely from mud, in the city of Najrān (near the Saudi-Yemeni border).



Picture #19: The pyramids of Giza. Do they look to you like they were made from clay?

A final word is in order on this occasion; one final nail in the coffin of the “Egyptian Pharaoh” theory. If the Qur’ānic Far’awn truly was one of the kings of ancient Egypt, and if the edifice that Hāmān built for him is actually one of the pyramids, then how can we explain the following passage?

{And We let the people who were weak inherit the east of the land and the west of it which We have blessed. And the good word of your *Rabb* was completed towards the Children of Israel for their patience; and We destroyed what Far’awn and his people had wrought and what they had built}...[7:137]

The above sign alone - had the so-called “followers of Muḥammad” pondered over it - is enough to condemn the rabbinical version of history that has been propagated as the truth by the Zionists and their ancestors, the Imāms of fraud and forgery. The above passage states, in clear and undisputed terms, that Allah eventually destroyed what Far’awn and his people had built, and what they had worked so hard to achieve and acquire. It tells us that the Children of Israel were eventually made **successors** in the land that was described as being *mubāraka* (fertile and rich) for all people; the very same land to which the Patriarch Ibraheem (P) and his relative Lūṭ (P) had migrated some 400 years earlier.

Where exactly was that land? Did Allah destroy the works and monuments of the kings of Egypt? Or are their temples and pyramids still standing, tall and proud; silent testaments to the crimes of those who have forged the history of humanity?

CHAPTER IV

Geographical Projections

It is certain that the events of the story of Yūsuf (P), Mūsa (P) and Far'awn took place somewhere in the Arabian Peninsula. The Septuagint lie however, with the support of the political authority of Greece at the time, and the Greek language that spread throughout the ancient world, was the **first step** toward hijacking the true geography of the Biblical prophets, and leading all of humanity astray. Starting from the late 19th Century, the Orientalist translations of the Bible began to appear, fortifying this illusion in the minds of our contemporary generations. Looking closely at the passages of the Septuagint Bible dealing with the story of “Moses and Pharaoh”, the first thing that can clearly be noticed is the absence of any mention of the Nile in those passages. Not once does that name appear in those stories. The Septuagint translation mentions an anonymous **river**, without ever specifying a name for it. It was the Orientalist translations of the Biblical text which later inserted the “Nile” in those passages, thus firmly planting a false geography in the cultural consciousness of both the East and the West. Let us look at the following example from the Book of Genesis:

Ἐγένετο δὲ μετὰ δύο ἔτη ἡμερῶν Φαραῶ εἶδεν ἐνύπνιον. ὤρετο ἑστάναι ἐπὶ τοῦ ποταμοῦ.

Anyone who can read Greek will immediately take note of the underlined word “ποταμοῦ”, appearing at the end of the above passage (**Genesis - 41:1**). The word is pronounced “potamou” and simply means: **river**. As a matter of fact, we found that some modern translations remained faithful to the Greek text, and kept the word “river” as it is. For instance, the *The American Standard Version of the Holy Bible (1901)* rendered the passage as follows:

And it came to pass at the end of two full years that Pharaoh dreamed: and behold, he stood by the river.

On the other hand, we find the name “Nile” appearing in the *The Bible in Basic English*:

Now after two years had gone by, Pharaoh had a dream; and in his dream he was by the side of the Nile.

The name then disappears in the *King James Bible* translation...

And it came to pass at the end of two full years, that Pharaoh dreamed: and behold, he stood by the river.

...Only to reappear again in the *Contemporary English Bible*:

Two years later, the king of Egypt dreamed he was standing beside the Nile River. (Note the absence of the term “Pharaoh” here).

And so on and so forth...

It was this way, dear reader, that the lie was propagated to the future generations of the world, and allowed to infiltrate their schools, colleges, churches, synagogues and mosques. Eventually, the lie was repeated enough times and supported by the established authorities, that it became unquestionable and concealed itself behind the banner of “Allah Says So”. The ultimate goal of this forgery - which will be discussed in more detail in our upcoming second book, was twofold:

- **First:** To wipe out the history of Arabia as the cradle of civilization and the true theater of the Biblical events.

- **Second:** To serve the imperialist, Zionist interests which called for the creation of a fictional “Jewish Promised Land” in Palestine, after annexing that territory from its rightful inhabitants, under the very eyes of an apathetic world community.

- **Exactly where was the Miṣr of the Qur’ān?**

{And We have not sent before you except men to whom We gave inspiration, from among the people of the towns. Will they not roam the land and see how the punishment of those before them was dealt? And the abode of the Hereafter is far better for those who are aware. Do you not comprehend?}...[12:109]

The above sign states quite clearly, that all the messengers who were sent before Muḥammad (P) were from the nearby, surrounding towns. Consequently, the sign is directing its recipients (Muḥammad and his people) to roam the surrounding land and see how Allah had dealt with the previous nations and generations who had lived in that same region. It cannot be any other way.

These towns were all located in the vicinity of a main or capital town which Allah labeled as *Ummul’ Qura*, which means, literally: “The Mother/Origin of Towns”. Note how Allah did not actually name that town, because it is quite obvious from the context of the passage (and from other signs in the Qur’ān) that the residents of Arabia knew very well which town Allah was talking about. As to **why** it was given that title; that is an entire subject on its own, and it will be explained in a separate book in the future. The rampant belief among Muslims is that the title “Mother of Towns” refers to the city of Makkah in the southern Hījaz province of what is today called “Saudi Arabia”. This is because according to them, “Allah Says So”. It is beyond the scope of this book to disprove their claim. However, as you walk the path of this long journey, dear reader, and uncover more

hints along the way, you will come to the conclusion that the Muslims have also been deceived regarding the true identity of Muḥammad (P), and where the Qurʾān was actually revealed. In fact, it is the ultimate goal of this quest to expose the great geographic blasphemy of the ages, which was perpetrated against the final divine scripture.

{And thus We have inspired to you an eloquent (‘arabi) Qurʾān, so that you may warn the Mother of Towns and all around it, and to warn about the Era of Gathering that is inevitable. A group will be in the Paradise, and a group in Hell}...[42:7]

It is very clear, from the above sign, who the messenger was whom Allah sent to the Mother of Towns, and what the message he bore was.

{And We had established them in the same way as We established you, and provided them with hearing, and eyesight, and hearts. But their hearing, eyesight, and hearts did not help them at all. This is because they used to disregard the revelations of Allah, and they will be surrounded by that which they used to mock * And We destroyed the towns around you and We had dispatched the signs, perhaps they would repent.}...[46:26,27]

Again, we see the same statement being stressed time and time again by the Qurʾān. We see Allah reminding Muḥammad (P) and his people of the previous nations who lived in the **same region**, in the towns surrounding the capital and mother of all towns.

The truth, which the vast majority of Muslims failed to grasp, is that **all** the messengers whom Allah told us about in the Qurʾān lived and preached around the Mother of Towns, somewhere in the Arabian Peninsula. It is from there that their messages were carried to all corners of the world. And the further you walk with us along the road of this journey, the more obvious this truth will become.

It is on this occasion that we would remind you, dear reader, of the warning issued by the believing man from among Farʾawn’s people, when he said to them: **{O my people, you have the kingship today throughout the land. But then who will save us against the torment of Allah, should it come to us? Farʾawn said: “I am showing you that which I see, and I am guiding you in the right path” * And the one who believed said: “O my people, I fear for you the same fate as the day of the opponents * Like the fate of the people of Nūh, ‘Ād, and Thamūd, and those after them. And Allah does not wish any injustice for the servants}...[40:29-31]**

The same resounding truth is hinted at again in the following signs, which are directly addressing Muḥammad (P):

{Did you not see what your Rabb did to ‘Ād ? * Iram of the great columns? * That was like no other in the land? * And Thamūd who carved the rocks in the valley? * And Far’awn of the Pegs? * They all transgressed in the land * And caused much corruption therein * So your Rabb poured upon them a measure of retribution}...[89: 6-14]

The above passage begins with a question that the *malā’ika* of revelation are asking Muḥammad (P): **Did you not see** how Allah sealed the fate of those past nations, namely ‘Ād, Thamūd, and Far’awn’s people, who sowed the seeds of corruption in the land? Which land is the passage talking about? Is it the not the same geographical area surrounding the Mother of Towns? Why would Muḥammad be asked this question if he had lived in a geographical vacuum, or in an area that was far-removed from those previous nations? What sense would the question have made? Did Muḥammad ever set foot in Egypt? Furthermore, why did the Qur’ān refer to the tyrant who persecuted Mūsa as “Far’awn of the Pegs”? Was Far’awn any more than a tribal chief who had control of a trade citadel surrounded by pastoral tented communities located in a mountainous region? Has anyone ever found the mummified remains of an ancient Egyptian king and unquestionably **proven** that his death was by drowning? If so, we defy anyone to come forth and present that proof. Would Ramses II, Merneptah, or any other monarch of Egypt - who had at his disposal a vast court of servants and guards, and armies capable of conquering neighboring empires - personally take it upon himself to chase a small band of refugees barely numbering 600, across the Egyptian desert?

Where has our sense of logic gone?

{And ‘Ād and Thamūd; much was made apparent to you from their dwellings. The devil had adorned their works in their eyes, thus he diverted them from the path, even though they could see}...[29:38]

Does the above passage not tell us that Muḥammad (P) and his people lived in the **same region** where the desolate dwellings of ‘Ād and Thamūd are located? And is that region not the same region where Mūsa (P), and his ancestor Yūsuf (P) had lived?

Are all these questions not worth pondering over? Or are they no more than intellectual rhetoric?

What you will eventually discover is that the cultural memory of the South Arabians, specifically the inhabitants of the Ḥaḍramawt Valley and the mountainous Sarāt Country

of Yemen, reveals traditions that are rich with references to the prophets and kings mentioned in the Qur'ān, such as Ṣaleḥ, Hūd, Ibrāheem, Ismā'eel, Shu'ayb, Dāwūd, Suleymān, and others. Many modern experts in the field of archeology, anthropology and historical studies, notably Kamāl Ṣaleebi, Fāḍel al-Rubay'i, Farajullah Deeb, Bernard Leeman, and others, have actually visited the region and confirmed those traditions after mingling with the population. (This is besides the abundant ruins and ancient vestiges scattered across the region that, for some reason, have never been made known to the public). The sad truth is that very few people in the world ever listen to the voice of the Sarāt. Consequently, the rich traditions of that country - unlike anything found in Palestine - have been, for centuries, dismissed as nothing but cultural delusion and local fairytales; while the world has gone on believing the Septuagint and Orientalist forgeries that have projected the theater of the Biblical events onto the Levant. Eventually, dear reader, you will come to the realization that there is simply far too much mention of the Biblical figures and locations in the cultural heritage of the Yemenis for it to be considered a delusion or a mere coincidence; and that there are more truths hidden within the folds of those traditions than the world has ever realized.

{And who would abandon the creed of Ibraheem except one who fools himself? We have chosen him in this world, and in the Hereafter he is of the righteous * When his *Rabb* said to him: "*Aslim*," he said: "*Aslamtu* to the *Rabb* of all peoples" * And Ibraheem enjoined his sons and Ya'qūb: "O my sons, Allah has selected the deen for you, so do not die except as *muslims*" * Or were you (O Muhammad) present when death came to Ya'qūb and he said to his sons: "Whom shall you serve after me?" They said: "Your *ilah*, and the *ilah* of your fathers Ibraheem, and Isma'eel, and Ishāq; One *ilah* and to Him we are *muslims*" * That is a nation that has passed away; to them is what they have earned, and to you is what you have earned; and you will not be asked regarding what they did}...[2:130-134]

The above clear signs mention the noble lineage of Allah's messengers, from Ibrāheem, down to Muḥammad himself, all of whom lived in the same region. The truth that the so-called "Muslims" failed to grasp is that the Qur'ān was recounting to Muḥammad the story of his own ancestors, the prophets of Arabia's distant and forgotten past.

- **A Glimpse of the Truth from their Own Mouths**

Just how confused were the classical commentators of the Qur'ān concerning the identity of Far'awn? Let us take a closer look at what can be found in some Arabic books of tradition, in order to cast more light on this issue.

To begin, we will ask: What was the name of Far‘awn’s wife? If you ask this question to any Muslim whose level of acquaintance with the traditions is average, he will most probably tell you that her name was *Āsiah*. The truth of the matter is that her name is completely irrelevant, which is why the Qur’ān never mentions it. Our aim in raising this issue - trivial as it may seem - is simply to expose the methodology of a religious creed whose advocates are confused to the point of insanity. If you ask that same Muslim where he got the name *Āsiah* from, you will most certainly get the answer: “It’s common knowledge”.

Here follows is the actual truth of which they are completely unaware: The name *Āsiah* does indeed come from the “Islamic” books of tradition. Those books even mention her full name as *Āsiah bint Mazāḥim, bin ‘Obayd, bin al-Rayyān, bin al-Waleed* (*bint* = daughter of; *bin* = son of). This name can be found in several “historical” sources, most notable of which are: Ibn Katheer’s *Al-Bidāya wal Nihāya* (Lit: *The Beginning and the End*), Ibn ‘Asaker’s *Tareekh Dimashq* (Lit: *The History of Damascus*), and al-Majlisi’s *Biḥar’ul Anwār* (Lit: *Seas of Light*). What do you think will be the average Muslim’s reaction when you show him that name, straight from his “beloved” sources? Has it ever occurred to anyone to ask why the books of tradition gave Far‘awn’s wife a distinctly Arabic name? Aren’t those the **same** “divine” sources that placed Miṣr in Egypt?

What about Far‘awn himself? Is there any mention of his “name” in those sources? Prepare yourself, dear reader, for another shock. In al-Jawhari’s book entitled *al- Ṣiḥāḥ* as well as Al-Ṣadouq’s *‘Ilal-ul Shara’e’*, we read the following strange story:

[قلت لموسى بن جعفر عليه السلام : أخبرني عن قول الله عز وجل لموسى وهارون: {إذهبوا إلى فرعون إنه طغى، فقولا له قولاً لينا، لعله يتذكر أو يخشى}؟ فقال أما قوله : فقولا له قولاً لينا - أي كنياه وقولا له يا أبا مصعب وكان اسم فرعون: أبا مصعب الوليد بن مصعب].

Paraphrase: [I asked Mūsa son of Ja‘far about the significance of **{Go, both of you, to Far‘awn, for he has transgressed * So say to him gentle words, perhaps he will remember or be concerned}**. He said to me “**{So say to him gentle words}**” means that they were to address him by his personal name of **Abou Mis‘ab. Far‘awn’s name was al-Waleed bin Mis‘ab**”]

Other renowned sources clearly mentioning Far‘awn’s name as *al-Waleed bin Miṣ‘ab* are: geographer Yāqout al-Ḥamwī’s *Mu‘jam-ul Buldān* (Lit: *Glossary of Countries*) and al-Ṭabari’s famous *Tareekh* (*History*).

Do the above names have any relation with the culture of ancient Egypt? Does *al-Waleed bin Miṣ‘ab* have anything to do with “Ramses” or “Merneptah”? Does *Āsia bint Mazāḥim*

bear any resemblance to “Nefertiti” or “Hatshepsut”? Why would al-Ṭabari, widely considered by Muslims to be the most trusted authority on “Islamic” history, give the Biblical tyrant and his wife Arabic names?

The reason we quoted those sources, dear reader, is not because we actually believe the information they contain concerning Far‘awn’s name to be authentic. In fact, what al-Ṭabari wrote about this issue is pure hearsay, and most probably had no actual basis whatsoever. But this does not mean that there aren’t any truthful hints found in his writings. It is a question of isolating the truth from the garbage; of gleaning the history from the myth. Furthermore, we already proved to you that *Far‘awn* **was** the man’s actual name, not his title. Our citation of those confused - and confusing - traditions is purely a case of *“from your own mouth we incriminate you!”* Can any Muslim alive today step forward and explain to us why his beloved books of tradition, those sources that are considered necessary to “interpret” the Qur’ān, designate the legendary tyrant with a blatantly Arabic name? We asked this question to the same sample of 100 people to whom we showed the two images of Far‘awn, and not one of them could find an answer to it.

Could it be that the ancient memory of Arabia - whose voice has been muffled by alien notions and false pretexts - somehow **knew** that the theater of the Biblical events was indeed the Sarāt country? Could it be that the confusion and schizophrenia evident in the books of tradition were actually the last remaining vestiges of that hazy memory?

We certainly think that is the case. And despite all the proofs we have put before you so far, we have actually just begun to scratch the surface of this issue. A time will come, perhaps in our children’s day and age, when the call of the Sarāt will finally be heeded; when the mountain slopes and river valleys of ‘Aseer and Yemen will be heard; when the untold story of Arabia’s forgotten past as the true cradle of human civilization will boom across the globe; when archeologists will stand face to face with the shattering truth that has been hidden, on purpose, by a league of human devils. It is then, and only then, that you will find the so-called “Muslims” rushing to make their usual hypocritical declaration: “That’s not new! The Qur’ān said it centuries ago!”

Their plight is truly one of comical tragedy.

- **Where did Far‘awn Drown?**

The key to cracking this puzzle lies in our understanding of the word *yamm* which has been erroneously translated to “sea”. The Qur’ān, in certain passages, states that Far‘awn

and his henchmen drowned in the *baḥr*, while in other passages, it tells us that he perished in the *yamm*. So does this mean that the two words are synonymous? Absolutely not. There are **no** synonymous terms whatsoever in the eloquent tongue of the Qur'ān. The terms *baḥr* and *yamm* are derived from completely different roots, and hence cannot have the same meaning. So what is the solution then?

We have already shown you that the word *baḥr* does not necessarily mean “sea”. It simply indicates a large body of abundant water. But what about *yamm*? Since there are no synonyms in the Qur'ānic text, the only possible explanation is that *yamm* is a **description** of this body of water. It is specifying what kind of *baḥr* it was that Far'awn drowned in. Hence *baḥr* is the general term, while *yamm* is the specific one. The relation between the two terms is comparable to the relation between “vehicle” (general) and “car” (specific).

When Mūsa was born, his mother placed him in the *yamm* [20:39]. The brainwashed commentators interpreted this *yamm* as the Nile River, without any proof whatsoever. When Far'awn drowned in the *yamm*, they interpreted it as the Sea of Reeds, just south of what is today known as the Suez Canal. And when Mūsa threw the golden calf of the Sāmīriy in the *yamm* [20:97], they imagined it as a stream in the so-called “Sinai Peninsula” (since they could not find a single river there). As you can see, they gave the **same** word three different interpretations - thus making a mockery of Allah's words - in order to make the story fit with the geography of Egypt.

The truth of the matter is that the word *yamm* has only one meaning; and this meaning is common to several of the so-called “Semitic” languages, notably Arabic, Aramaic, and Syriac. It means: a great, flowing stream of water. This word appears **exclusively** in the story of Mūsa, and has no other meaning. In fact, if you visit the regions of 'Aseer and Yemen (South Arabia) and ask the locals today what the word *yamm* means, they will unanimously tell you it's a great stream that flows down a mountainside. Once the *yamm* reaches flat, open ground, it becomes a *nahr* (river). Such is the eloquence and precision of the Qur'ānic tongue.

Using this knowledge to give the word a consistent meaning in the Qur'ān, the story then becomes clear, and the puzzle is solved: Mūsa's mother placed him in a stream; Far'awn drowned in a stream, and the calf of the Sāmīriy was hurled into a stream. Far'awn did not drown in the Red Sea, as the Zionist propaganda would have us believe. He drowned in an **inland** body of water, somewhere in the Sārat mountains of ancient Yemen.

The proof can be found in the following signs:

{And We inspired to Moses: "Go forth with my servants, in secret. You will be followed" * So Far'awn sent gatherers to the towns * "They are but a small band." * "And they have enraged us." * "And we are all gathered and forewarned." * So, We evicted them out of gardens and springs * And treasures and an honorable station * As such, We made the Children of Israel inherit it all * So they were pursued at sunrise * But when the two groups saw each other, the companions of Mūsa said: "We are caught!" * He said: "No, my *Rabb* is with me and He will guide me." * So We inspired to Mūsa : "Strike forth towards the *baḥr* with conviction." So it split into two, each side like a great cliff face * And We then brought the others (the pursuers) near * And We saved Mūsa and all those with him *Then We drowned the others}....[26:52-66]

The Israelites, led by Mūsa (P), fled Miṣr (a prominent walled citadel in ancient Yemen), at night. This is the essence of *isrā'* (the departure from a place in secrecy, without attracting attention). It was not until **after** Far'awn realized the Israelites had left, that he gathered a party of hunters from the nearby villages, and launched a full pursuit of what he called "a small band". Would the great kings of Egypt, who lived in huge palaces with an army ready at their call, prepared to take on rival empires at any time, need to send callers to nearby villages to organize a search party? Would Ramses, Merneptah or Imhotep, personally take it upon themselves to chase a small band across the wilderness of Egypt? Furthermore, how far had Mūsa and the Israelites gone before Far'awn caught up to them? Let's think a bit: The Qur'ān is telling us that Far'awn and his band moved faster than the Israelites, because despite the latter's head start, the pursuers were still able to gather themselves and catch up to them at dawn of the next day.

Then comes the critical part: Allah is telling us that the two parties reached a point where they were close enough to gaze upon each other: **{But when the two groups saw each other, the companions of Mūsa said: "We are caught!"}**. The average width of the Sea of Reeds, the alleged crossing point, is around 25 kilometers (as shown in the map below). It would have been impossible for the two parties to see each other across that distance, taking into consideration the conditions surrounding the event.



Map #6: The alleged "crossing" point, in the Sea of Reeds, whose width ranges between 19 and 35 kilometers.

The next photograph is a satellite image of the area, which shows just how wide the Sea of Reeds is at the imagined crossing point. It doesn't take a genius to realize that something is just plain **wrong** with the entire geography of the story, and that someone has been insulting our intelligence for centuries, while we've been unknowingly playing the drums and trumpets to the tune of their fraud.



Picture #20: Satellite image of the area.

An even more outrageous theory places the crossing point not at the Sea of Reeds, but further south, through the Red Sea itself! (See the following map). The advocates of this theory completely deny that Mount Sinai is on that famous peninsula, and claim that Mūsa (P) ended up in Arabia, somewhere in the Northern Ḥijaz region, where the Israelites wandered for 40 years before finally entering the so-called “Promised Land” of Palestine. In fact, some contemporary Muslim commentators have shown enthusiasm and support for this latter theory, while completely ignoring the fact that it blatantly contradicts the obvious geography deduced from the Qur’ānic account. They are seemingly oblivious to the fact that the width of the Red sea at that point is around 200 kilometers! How could the two parties see each other from across that distance? Did the Israelites take binoculars with them on their journey?

The logic of the Qur’ānic account is easily understood once we clear our heads of inherited dogmas before contemplating its signs. The Israelites had not gone far at all when Far’awn caught up to them. There's not a chance in Hell they could have reached the coast of the Sea of Reeds in one night. Furthermore, Far’awn and his henchmen **were almost upon** the evaders at the moment of the crossing. So where did these events take place?



Map #7: An even more absurd candidate for the crossing point.

Here follows is a possible explanation of what happened:

As we said before, Mūsa (P) and his people fled the citadel, in secret, at night. Far‘awn didn’t gather the search party until after he realized they were gone. The Children of Israel were most probably no more than six hundred in number. Far‘awn caught up to them at dawn, which proves that the distance the evaders had covered could not have been long. When they saw that the tyrant and his henchmen were getting close and feared they would be caught, Allah comforted the heart of Mūsa and told him to head towards a river bed along the slope of the mountainside. The Israelites hiked upwards along a narrow path between two huge streams of water, like cliff banks on either side of them, until they reached the highland wilderness and were able to ford the stream. When the pursuers tried to take the same route, a third stream (*yamm*), which had been fed by previous heavy rainfalls, gushed into their path and washed them away.

Furthermore, we remind you once again that the Israelites eventually inherited everything that Far‘awn and his followers left behind. How else can we explain the following?

{Mūsa said to his people: "Seek help with Allah, and be patient; the land is for Allah, He will inherit it to whom He pleases of His servants; and the ending will be for the righteous."* They said: "We were being harmed before you came to us and since you have come to us." He said: "Perhaps your Rabb will destroy your enemy, and make you successors in the land, so He sees how you work?"}... [7:128,129]

- **What About Ṭūr Seenā'?**

One of the most important and fundamental keys to understanding Allah's signs in the Qur'ān is to realize that there are no synonymous words in its vocabulary. The Qur'ān is so precise in its usage of terms, that it is impossible to substitute one term for another and maintain the exact same meaning. In many cases, words that appear, at first glance, to be synonymous, might very well constitute a case of general versus specific. We have recently seen that *baḥr* and *yamm* are not exactly synonymous. Likewise, the terms *rūḥ* (spirit) and *nafs* (soul), often confused by the classical commentators, are nowhere near having the same meaning. Other examples of words thought to be synonymous are: *ām* (year) and *sanah* (season or cycle); *wālid* (biological parent) and *abb* (parent); *ya'mal* (to work) and *yaf'al* (to do); *jabb* (any general hole, pit or cavity) and *bi'r* (well). Famous Andalusian scholar Ibn 'Aṭīyya once attested to this characteristic of the Qur'ān by saying:

"وكتاب الله لو نزعته منه لفظة ، ثم أدير لسان العرب في أن يوجد أحسن منها لم يجد".

Paraphrase: "If one term is removed from Allah's book, and the entire (Arabic) tongue is turned upside down in search for a better alternative to that term, none will be found".

There is no compromise in the matter. Allah does not play games. It is the so-called "Muslims" who claimed the eloquent **tongue** (*lisān*) of the Qur'ān is simply a superior example of the Classical Arabic **language** (*lugha*) of poetry, and started substituting and interchanging words here and there in their exegeses, claiming that they are synonymous. (Note, incidentally, how they mixed up the terms *lisān* and *lugha*, thinking them to be synonyms). They envisioned the Qur'ān as some kind of show-down between Allah and the poets of Arabia, which Allah won in the end! In short, they have unknowingly made a mockery of Allah's Scripture.

Following the same logic as we did in our explanation of *baḥr* versus *yamm*, we come to another delicate issue: The difference between the terms *jabal* (mountain) and *ṭūr*. Understanding this difference is of paramount importance in order for us to determine just where *Ṭūr Seenā'* is actually located. The surprising thing we found when we read what the classical commentators said about this issue is that despite all their geographical confusion, they actually highlighted the distinction between the two terms. To give them due credit, let us list a few examples of what they wrote:

- In *Tafseer al-Qurṭubi*, we come across the following definition:

" قُلت : و مدين بالأرض المقدسة، وهي قرية شُعب عليه السلام، وقيل إن الطور كل جبل أنبت ، وما لا ينبت فليس بطور."

Paraphrase: ["I say: Midian is in the Sanctified Land, and it is the village of Shu'ayb. **And it has been said that the *tūr* is a mountain that sprouts plants. And that which does not sprout plants is not a *tūr***].

- In the *Tafseer* of Ibn Katheer, we can read the following definition:

"يقسم تعالى بمخلوقاته الدالة على قدرته العظيمة أن عذابه واقع بأعدائه وأنه لا دافع له عنهم. فالطور هو الجبل الذي يكون فيه أشجار مثل الذي كلم الله عليه موسى، وأرسل منه عيسى. وما لم يكن فيه شجر لا يسمى طورا إنما يقال له جبل".

Paraphrase: "The Almighty swears by his creations, which are testaments to his great power, that chastisement shall fall upon His enemies, and that they cannot avert it. **And the *tūr* is a mountain on which trees grow**, like the one where Allah spoke to Mūsa , and from which 'Eesa was sent forth. **And that upon which are no trees is not called a *tūr*, but is called (simply) a mountain**".

It seems they had known the truth all along. There, straight from their own mouths, is the answer to this age-old puzzle: The difference between *tūr* and *jabal* is another case of general versus specific. Hence, every *tūr* is necessarily a mountain; but not every mountain is a *tūr*. A mountain that is covered with trees or vegetation in general, is called a *tūr*, whereas a towering, rocky, and barren feature is simply a *jabal* (plain mountain).

In fact, quite a few commentators who realized the implication of this difference between the two terms, vehemently rejected the theory that the *Ṭūr Seenā'* mentioned in the Qur'ān is the famous mountain bearing the same name which is located in the triangular peninsula between Egypt and Palestine. Among those commentators was the prominent scholar Fakhruddeen al-Rāzi who, in his exegesis of the Qur'ān, presented what he thought were strong arguments in favor of those who claimed that the *Ṭūr* is in fact located near Jerusalem.

The advocates of the Palestinian *Ṭūr* theory actually thought that the Qur'ān supported their argument, specifically in the following passage: **{And a tree which emerges from Ṭūr Seenā'; it grows with oil and is a relish for those who eat}...[23:20]**. Their argument is that olives do not - nor did they ever - grow on the so-called "Sinai Peninsula", which means that the Egyptian *Ṭūr* theory clearly contradicts the Qur'ān. Whereas, on the other hand, the "Blessed Land" (*al-arḍ al-mubāraka*) - which they automatically assumed was Palestine - had plenty of olive trees all year round. In fact, the mountain in question, which overlooks Jerusalem, is called "the Mount of Olives", and its peak is around 850 meters above sea level. Their conclusion was that *Ṭūr Seenā'* is in fact the Mount of Olives.



Picture #21: The so-called “Mount Sinai” in Egypt. Does it look to you like it is covered with trees or any kind of vegetation?



Picture #22: The Mount of Olives overlooking Jerusalem, with the Russian Orthodox Church of the Ascension clearly visible to the right.

What the proponents of the Mount of Olives didn't realize is that they had fallen under the influence of an old and fruitless Jewish debate regarding the true location of “Mount Sinai”, a debate that is still raging until today. In fact, some Jewish sects firmly believe that the Mount of Olives **is** “Mount Sinai”, where the Lord spoke to Mūsa. A more recent theory among Biblical scholars and academics has even placed Mount Sinai in the far

north of Saudi Arabia, claiming that it is none other than the famous *Jabal al-Lawz*, a peculiar-looking mountain with a blackened peak, located near the city of Tabūk, not far from the Jordanian border. Still, others have claimed that Mount Sinai is somewhere in the Negev desert!



Picture #23: Jabal-al-Lawz, near Tabūk (Saudi Arabia). It doesn't seem too green, does it?

In fact, Paul, who invented Christianity, clearly states in one of his letters that Mount Sinai is in Arabia, without specifying where exactly. (Incidentally, it seems that Paul picked up much lore during his “mysterious” three-year sojourn in Arabia):

For it is written that Abraham had two sons: the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to abondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. (Gal. 4 :22-25)

This is very interesting, isn't it? Paul is saying that Hāgar, the alleged bond maiden of Ibrāheem (P), is an allegory to the "bond of flesh" and to Mount Sinai itself, which is in Arabia. What is popularly called the "Sinai Peninsula" today was never a part of Arabia. In fact there is **zero** evidence that the peninsula was ever called "Sinai" before the 4th Century A.D.

If you think, dear reader, that the location of Mount Sinai is agreed upon - whether by scholars or by laymen - then you are gravely mistaken. All it takes is a bit of research on your part, whether on the internet, or in books of theology, and you will soon notice the heap of conjecture, hearsay, and speculation that our predecessors spewed forth

concerning the location of that mountain. This has resulted in nominating no less than four different locations as possible candidates for the legendary landmark! Is it in Egypt, or in the Negev Desert? Or is it in Jerusalem? Or perhaps in Saudi Arabia?

Is it possible that Allah has purposely led humanity astray concerning this issue? Or has the shortcoming been on **our** part? The answer to this puzzle can be found in the Qur'ān, and is supported by a mysterious passage in the Bible, whose implications have just recently begun to dawn in the minds of scholars. First, let's see what the Qur'ān says:

{By the Tūr * And a recorded Book * In parchment unrolled. * And the crowded Sanctuary * And the ceiling which is raised. * And the sea that is set aflame. * The retribution of your Rabb is unavoidable * Nothing can stop it}...[52:1-8]

The above passage begins with an oath sworn to Muḥammad (P), by the *malā'ika* of revelation, that the retribution of Allah is unavoidable. The *malā'i'ka* are evidently swearing by certain phenomena or geographical features that are very well-known to Muḥammad: The green mountain (*tūr*), the Book that is being recorded on animal skins, the ancient and well-established *Bayt* (sanctuary), the sky that has been raised without pillars, and the sea under which flames erupt (meaning that Muḥammad lived in a land that - at some point not too long before his time - exhibited volcanic activity).

To each and every free-thinking believer who refuses to let his mind be enslaved by the understanding of the *Salaf*, we ask the following: What does the *Tūr* (green mountain) have to do with the *Bayt*? Why are they both mentioned in the **same** context, in the **same** passage, and as part of the **same** oath? Has anyone ever deeply contemplated that? What do all these locations or characteristics have to do with Palestine or Egypt?

{And We sent down from the sky water in due measure, then We let it reside in the land, and We are capable of taking it away.* So We brought forth for you gardens of palm trees and grapes, for which you will find many fruits and from it you will eat. * And a tree which emerges from the Tūr of Seenā', it grows with oil and is a relish for those who eat}...[23:18-21]

Who is being addressed in the above signs? Is it not Muḥammad (P) and his people? Are they not being asked to contemplate how Allah sends down rain for them to revive the land after its death? Are they not being asked to reflect on how that rain causes the earth to sprout palm trees and grapes for them to eat from? Did Allah not strike for them, as an example, the green, wooded slopes of *Seenā'*? Does this not mean that Muḥammad (P) and his people resided very near that green mountain, and were very familiar with it? How, then, can it be in Palestine or in Egypt?

{By the fig and the olive * And Tūr Seeneen * And this secure country * We have created man in the best form * Then We returned him to the lowest of the low * Except those who have believed and done good works, they will have a reward that will not end * So what would make you deny the deen after this? * Is Allah not the Wisest of the wise ones?}...[95:1-8]

Which “secure country” is being spoken of in the above signs, and associated with the Tūr? Is it not the same country mentioned in the following?

{I do swear by this country * And you are a dweller in this country * And a father and what he begets}...[90:1-3].

Who, other than Muḥammad (P), is being addressed here? If the Tūr is in Egypt, or Palestine, then why did Allah associate it with “The Country”? And which country is it then? If, by now, you have jumped to the conclusion that the Tūr is near the city of Makkah, in the southern Ḥijaz, then you need to pause and think a bit: Where, in the vicinity of Makkah, can we find green mountains? Are there any grape orchards or fig, olive, and pomegranate trees anywhere within 500 kilometers of that city?

When you read the precise details given to Muḥammad (P) in the Qur’ān, concerning the place where Mūsa (P) had heard the divine call, you will immediately realize that Muḥammad (P) must have known that very spot like he knew the palm of his own hand:

{So when he reached it, he was called from the edge of the right side of the valley at the blessed area of the tree: "O Mūsa it is I, Allah, the Rabb of all peoples."}...[28:30]

This fact is even more obvious in the following:

{And you (O Muhammad) were not on the western slope when We decreed the command to Mūsa . You were not a witness * And We established many nations, and many ages passed them by. And you were not living among the people of Midyan, reciting Our revelations to them. But We were to send messengers * And nor were you on the side of the Tūr when We called. But it is a mercy from your Rabb, so that you may warn a people who received no warner before you, perhaps they may take heed}...[28:44-46]

To elaborate on what we are saying, consider the following example: Would someone, describing certain important past events to you, dear reader, say: “*I was there, at the corner of Palm Street and 12th Avenue, under the great elm tree. I saw it happen*”, if that place wasn’t in your own neighborhood or, at the very least, very familiar to you? What sense would such details make if it wasn’t? Muḥammad knew very well where the Tūr was. It was in the Secure Country, in the vicinity of Midyan, to whose inhabitants Allah’s

messenger Shu‘ayb (P) was sent in the bygone days. It was in Mūsa’s very footsteps that Muḥammad (P) walked. It cannot possibly be any other way.

Concerning *Seenā’*, Ibn Manẓour, author of *Lisan’ul ‘Arab* (Lit: *The Arabic Tongue*), says the following in his famous book:

[... فمن قرأ "سيناء" على وزن "صحراء"، فإنها لا تتصرف. ومن قرأ "سيناء"، فهو على وزن علباء، إلا أنه اسم للبقعة، فلا ينصرف. وليس في كلام العرب فعلاء بالكسر ممدود. السينينية : شجرة ؛ حكاه أبو حنيفة عن الأخفش، وجمعها سينين...].

In the above passage, Ibn Manẓour discusses the difference (or the relation) between the terms *Seenā’*, as in *Ṭūr Seenā’* (which appears in **23:20**) and *Seeneen*, as in *Ṭūr Seeneen* (which appears in **95:2**). He suggests that *Seenā’* is the actual name of the area or the spot of land; whereas *Seeneen* is the plural of *seeniniyya*, which is a type of tree.

In his book entitled *The Arabs, The Semitics, the Hebrews, and the Children of Israel*, (1991), scholar and researcher Aḥmad Dāwūd says:

[إن طور سينا هو في العربية القديمة "طور سيني"، ويعني جبل العليق، حيث تجلّى الربّ لموسى في نار العليقة المشتعلة على الجبل، وخاطبه منها. وليس المقصود به جبلا في صحراء سينا التي لم تكن تعرف هذه التسمية طيلة تاريخها ما قبل الميلاد، وحتى القرن الرابع ما بعد المسيح].

Paraphrase: [*Ṭūr Seenā’* was known by its ancient name of *Ṭūr Seeniy*, and the name means "Mountain of Blackberries". It is where Allah spoke to Mūsa in the fire of the burning blackberry tree. It has nothing to do with the present-day Sinai Peninsula, **which was not known by that name before the Fourth Century A.D.**]

What is worth noting here is Dāwūd’s indication of a phenomenon that we will encounter very often on our quest to recover Arabia’s lost history. This phenomenon consists of hijacking the names of locations (towns, mountains, rivers, etc...) or tribes - whether they are mentioned in the Qur’ān or in the Old Testament - and projecting them onto geographical regions that have absolutely no connection to the original names whatsoever. Most notable among those names are: *Seenā’*, *Yathrib*, *Makkah*, *Bakkah*, *Midyan*, and *Miṣr*. By the time we reach the end of our journey, we will have come across **hundreds** of examples of this fraud.

Despite the fact that we disagree with Aḥmad Dāwūd about the origin and meaning of the name *Seenā’* we have to give him credit regarding what he said about the famous peninsula having gotten its name sometime during the Fourth Century A.D. His observation is actually spot on. In fact, many Jewish and Christian scholars are pretty much unanimous that it was Emperor Constantine (died in 377 A.D), who gave that

Biblical name to the triangular peninsula lying between Egypt and Palestine. Among those scholars, for example, is John D. Keyser, who stated the following: "It has been a common belief in the Christian world, since the time of Constantine, that the so-called Sinai Peninsula is in fact the location of the legendary mountain mentioned in both the Old and New Testaments, and where God is said to have spoken to Moses. What the vast majority of people don't know is the fact that choosing the peninsula as the site of the Biblical mountain was in fact the result of Emperor Constantine's personal opinion". In fact, some scholars have even claimed that Constantine (or his mother, in certain cases) formulated this opinion based solely on a vision he/she saw in a dream! This information is easily found in books of theology as well as articles available on the internet.

There is absolutely no constructive, physical, or documented evidence that the so-called "Sinai Peninsula" was ever called by that name before the Christian age. The ancient Greek and Roman geographers, cartographers and explorers, drew thousands of maps of the region, and not one map or record of their journeys gave the peninsula that name. Not even famous Jewish historian Josephus, who lived shortly after the time of Jesus, located Mount Sinai there. The name was falsely projected onto that geographical location based solely on the whims of a 4th Century ruling Roman figure. It is no more than a Christian tradition. Constantine dreamed it there, and the world has been caught in his dream for over sixteen centuries!

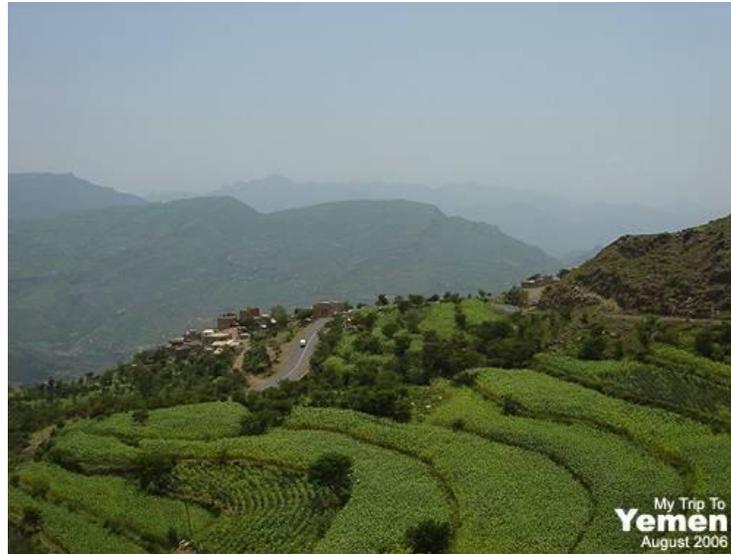
On the other hand, it is more logical to assume - from the context of the Qur'ānic passages and our knowledge of how the residents of Arabia named their lands from the most ancient times until the present day - that *Seeneen* is the name of the **mountain itself**, while *Seenā'* designates the name of the **geographical spot**. This is in fact in line with what Ibn Manẓour said in his definition, and fully conforms with a very old Arabian tradition of naming cities or spots of land in a similar way. Notable examples are: *San'ā'* (the capital of Yemen), *Karbalā'* (a city in Iraq), *Baṭḥā'* (a plain along the Euphrates River in Iraq), etc...

Assuming the tree which grows on *Ṭūr Seeneen* and produces the greasy or oily substance is indeed the olive tree; do you think, dear reader that olive trees don't grow in Arabia? Do you think that the figs and pomegranates mentioned in the Qur'ān are exclusive to Palestine?

{And He is the One Who initiated gardens; both trellised and untrellised; and palm trees, and plants, all with different taste; and olives and pomegranates, similar and not similar. Eat from its fruit when it blossoms and give its due on the day of harvest; and do not waste. He does not like the wasteful}...[6:141]

If you do, then you better reconsider; because there is a green, fertile and forgotten corner of Arabia; a land of green mountains and abundant rivers, where such trees have grown for over five thousand years. It is a land that receives easily fifty times more rainfall than Egypt does on any given year. And it is not Makkah, nor anywhere in the Hijaz, for that matter.

Here are some photos of that land:



Picture #24: Terraced mountainside near the city of Ibb (Yemen).



Picture #25: Wooded mountains near the city of Ta'iz (Yemen).



Picture #26: A *ṭūr* (green mountain) in south 'Aseer, near the city of Abha.



Picture #27: A mountain fig tree near Abha...



Picture #28: ...and a close-up view of its fruit.



Picture #29: Olives in Ḥeznah, Ghamed Province (South-Western Saudi Arabia).



Picture #30: Olive trees on the banks of a river in Daḥeel (SW Saudi Arabia).



Picture #31: Pomegranates ready for harvest, near Ṣa'da (Yemen)

In the story of the heifer is another important clue as to the location of *Ṭūr Seeneen*. After the drowning of Far'awn and his henchmen, and the incident of the golden calf, the Qur'ān relates to us the following event:

{And Mūsa said to his people: "Allah orders you to slaughter a cow." They said: "Do you mock us?" He said: "I seek refuge with Allah that I not be of the ignorant ones." * They said: "Call upon your *Rabb* for us, that He may clarify what type it is." He said: "He says it is a cow neither too old nor too young, but of middle age. So now do as you are commanded."* They said: "Call upon your *Rabb* for us, that He may clarify what color it is." He said: "He says it is a yellow cow with a strong color, pleasing to those who see it." * They said: "Call upon your *Rabb* for us that He may clarify which one it is, for the cows all look alike to us; and we will, Allah willing, be guided." * He said: "He says it is a heifer which was never subjugated to plough the land, or water the crops, free from any blemish." They said: "Now you have come with the truth." And they slaughtered it, though they had nearly not done so}...[2:67-71] The Qur'ān also tells us that Mūsa (P) travelled across the land in the company of livestock: {"And what is in your right hand O Mūsa ? * He said: "It is my staff, I lean on it, and I guide my sheep with it, and I have other uses in it."}...[20:17,18]

The above passages - in addition to the signs we analyzed previously in the story of Yūsuf - reveal to us that the region in which the *Tūr* was located - where Allah spoke to Mūsa - was a fertile, mountainous region, with many rivers and flowing streams, volcanic peaks (there are no volcanoes in the Sinai Peninsula, nor in Palestine), and pastoral lands where livestock could graze. It was a land that Muḥammad (P) knew very well, and whose territory he was familiar with. This land was not in Egypt, nor in Palestine. Only the *Sarāt* Country of South-West Arabia fits all these criteria.



Picture #32: Hikers in the Sinai Peninsula. Does it look like a land where livestock can graze?



Picture #33: A more likely candidate: green fields in Dhemar Province (Yemen)

- **Flight to Midyan**

If we take the theory that Midyan is in North Arabia at face value, while stubbornly insisting that Miṣr = Egypt, sooner or later we will find ourselves stumbling in front of another geographical absurdity. The Qur’ān recounts to us that Mūsa (P), at an earlier stage of his life, accidentally killed a man. Consequently, he was forced to flee from Miṣr, to seek refuge in Midyan:

{And a man came running from the farthest part of the *madeenah*, saying: "O Mūsa , the commanders are plotting to kill you, so leave immediately. I am giving you good advice * He exited the city, afraid and watchful. He said: "My *Rabb*, save me from the wicked people." * And as he traveled towards Midyan, he said: "Perhaps my *Rabb* will guide me to the right path}...[28:20-22]

Which *madeenah* was Mūsa (P) in when he killed the man? Who are the commanders who were plotting to kill him? If you go back to the beginning of *Surah 28*, you will immediately see that the *madeenah* (often translated as “city”) being spoken of is none other than Miṣr, where Mūsa was raised as a child in Far’awn’s own house! The commanders are therefore Far’awn’s personal militia. Now, if we take a look at the next map and see where the currently popular belief theorizes Midyan to be in relation to Egypt, the illogical implications of Mūsa’s journey will immediately become apparent to us.

According to the Qur'ānic account, Mūsa spent eight to ten *ḥajj* periods working for a Midyanite family, after having struck a deal with an elderly man who would later become his father in law. There is widespread belief among Muslims that the elderly man was the prophet Shu'ayb; however, there is no indication in the Qur'ān that this is the case. Although Shu'ayb (P) was indeed sent as a messenger to the people of Midyan, there is no conclusive proof that he was even a contemporary of Mūsa (P).

{So after Mūsa fulfilled his obligation and was traveling with his family, he saw a fire on the slope of the green mountain. He said to his family: "Stay here, I have seen a fire, perhaps I can bring you from there some news or a burning piece of the fire so that you may be warmed * So when he reached it, he was called from the edge of the right side of the valley at the blessed area of the tree: "O Mūsa , it is I, Allah, *Rabb* of all peoples"}...[28:29,30]

It was there, in the wilderness outside of Midyan, in a place that was very well familiar to Muḥammad (as we have seen), that Mūsa heeded the divine calling that would eventually lead him back to a confrontation with Far'awn and his henchmen. Mūsa, at first, was reluctant to go because he had killed a man in Miṣr: **{...These are two proofs from your *Rabb*, to Far'awn and his commanders; for they are a wicked people" * He said: "My *Rabb*, I have killed a soul from among them, so I fear that they will kill me"}...[28:32,33]**

Eventually, Mūsa did go back, along with his brother Hārūn, to confront the tyrant who had raised him as a child. If Midyan is taken to be in northern Hijaz, the question that poses itself here is the following: exactly how many times did Mūsa make the trip from Egypt, across the so-called "Sinai Peninsula" and into Arabia? Let's study the following map, shall we?



Map #8: Mūsa 's imaginary trail across the desert

The distance between the Nile Delta area and Midyan is no less than 500 kilometers of inhospitable desert, with virtually no fresh water sources whatsoever. The triangles shown on the map are the three most popular candidates for the location of the actual *Ṭūr Seenā*'. We have already seen that a number of Judeo-Christian scholars are in favor of the "Arabian Sinai" theory as the most feasible one, which means that Mount Sinai is in fact within the territory of Midyan (this last particular point fully agrees with the Qur'ān). The problem however, is how Mūsa (P) could have made that journey no less than three times! Furthermore, why would anyone living in Egypt travel 500 kilometers on foot to seek refuge in Midyan? There is something blatantly **wrong** about the entire geography. Although it is clear from the Qur'ān that the *Ṭūr* was in the vicinity of Midyan, **both** landmarks were projected onto the wrong region. They cannot be in northern Arabia.

There is in fact a fifth candidate for the location of *Ṭūr Seenā*'; a candidate whose voice has been silent (or silenced) for ages unmemorable. This contender for the coveted location whispers to us, every now and then, from a mysterious passage in the Old Testament itself, which most Christian and Jewish laymen are completely unfamiliar with:

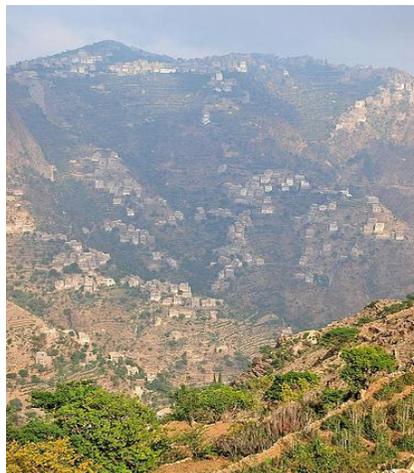
**God came from Teiman (Teman), the Holy One from Mount Pharan (Paran)
Selah His glory covered the heavens, and the earth was full of his praise
(Habakkuk - 3:3)**

Biblical scholar and archeologist Michael S. Sanders, in his award winning website, brings to our attention the fact that many Muslims consider the above passage to be unquestionable proof that the Bible actually foretold the coming of Muḥammad (P). This is because Pharan (or "Paran", as it appears in some translations) is, according to popular Islamic belief, a name given to the mountains surrounding present-day Makkah, in Southern Ḥijaz (Makkah doesn't even appear on the above map, because it is too far to the south). Many Judeo-Christian scholars tend to keep this obscure Biblical passage "in the closet" - so to speak - and avoid commenting on it; not because it mentions the name "Pharan", but because of the obscurity of "Teiman", a name whose implications they have failed to understand, or perhaps have been too afraid to contemplate. The Muslims, on the other hand, often bring it up as proof of the alleged "holiness" of Makkah. The name "Pharan" also appears in (**Genesis - 21: 19-22**), as the place where Ibrāheem's "bond maiden", Hāgar, and her son Ismā'eel are said to have ended up after the Patriarch's jealous wife, Sarah, ordered her husband to expel them from her home. The problem with the Muslim claim, however, is that according to Habakkuk, **Pharan is located in Teman** (or "Teiman", in some translations). This name has no relation to the Ḥijaz region whatsoever.

This passage in Habakkuk, with which we conclude our first book, will ultimately prove to be the downfall of the Islamic creed concerning who Muḥammad (P) was and where he lived and preached. It is a name that will eventually expose the greatest blasphemy against Allah perpetrated by those who call themselves “Muslims”. For now, however, it suffices to say that **Teman is, in fact, Yemen**. (Think of the Temanim Jews, dear reader, and you will immediately make the connection). Consequently, by cross-referring to another Biblical passage, we conclude that **both Ṭūr Seenā’ and Midyan were in Yemen**:

And he said: The Rabb came from Sinai, and rose from Seir unto them; He shined forth from mount Pharan, and He came from the myriads holy, at His right hand was a fiery law unto them (Deuteronomy - 33:2)

There is only one place on the face of this planet where we can find a mountain by the name of *Jabal al-Nabi Shu‘ayb* (The Mountain of the Prophet Shu‘ayb). It is Yemen, and here is a photo of the mountain:

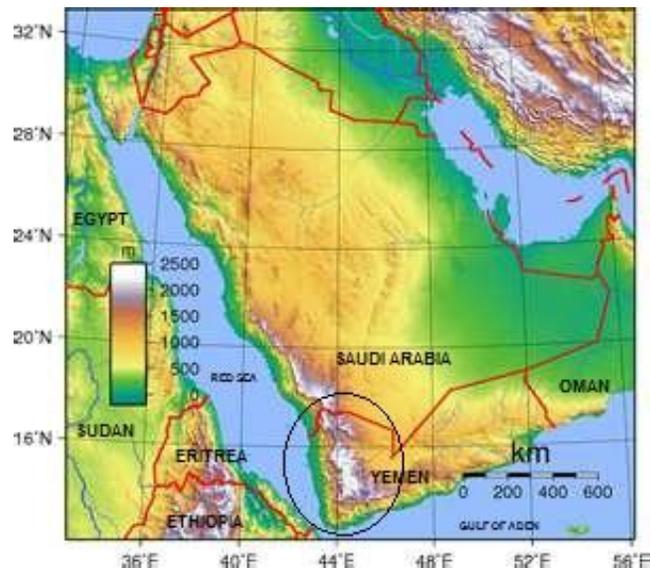


Picture #34: Jabal Shu‘ayb, west of San‘ā’ (Yemen)



Map #9: Location of the mountain.

The stories of the Biblical Israelites, their kings, prophets, and poets, did not take place in Egypt or in Palestine. Their theatre was in South Arabia, specifically in the mountainous region along the Red Sea coast, from the southernmost valleys of ‘Aseer, all the way down to the coast of ‘Adan, and in the highlands and plains bordering the Ḥaḍramawt valley and extending northwards towards Najrān. Those are the most fertile and greenest areas in all of Arabia. The ancient Greeks, and the Romans after them, gave that region the name “Arabia Felix”; meaning: “Happy Arabia” or “Fortunate Arabia”, because of its fabulous riches and resources. This was in contrast to “Arabia Deserta” (the name given to the central part of the Peninsula) and “Arabia Petrea” (meaning “Rocky Arabia” - the name given to the northern part of the Ḥijaz, towards Jordan and the Levant).



Map #10: A topographic map showing the theater of the Biblical events (the black circle).

* * * * *

Conclusion

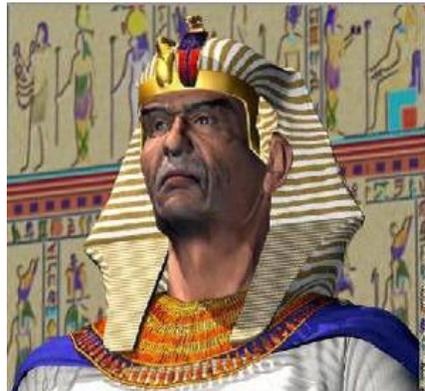
{And We have not sent before you (O Muḥammad) except men to whom We gave inspiration, from among the people of the towns. Will they not roam the land and see how the punishment of those before them was dealt? And the abode of the Hereafter is far better for those who are aware. Do you not comprehend?}...[12:109].

{Many nations have come before you (O people of Muḥammad), so roam the land and see how the consequence was for the deniers}...[3:137]

So where do we roam? Where were those towns? And where was the Mother of Towns?

We have been looking everywhere **but** the right place. What have we found? We have been misguided from the truth by a league of corruptors and deceivers who have hijacked our history to achieve their own selfish ends, and scattered the legacy of Allah's messenger's to lands that they never set foot upon. At what price?

Finally, we put before you again, dear reader, the same two images of Far'awn that were the starting point of our journey. Will you choose the Arabian image? Or will you insist - after all the evidence we have shown you - on stumbling along in the dark night of the Septuagint illusion and choosing the Egyptian version? Or will you at least pause and think, and wait for more proof (and rest assured that more is coming), before transmitting your beliefs to your children and grandchildren; and research more into the matter, until you see the light of dawn?



To be continued in Book II...

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