

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 this 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 Miṣr 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 Iṣḥāq 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 Ṣan'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?

TABLE OF CONTENTS

	Page
Disclaimer	3
Dedication	4
Spelling and Transliteration	6
Preface	8
The Invention of a National Identity	16
• The London Conference and Establishment of the “Buffer State”	17
• Marketing the Lie	19
• The Khazarian Conspiracy	22
• The “Hebrew” Deception	26
• “Hebrew” - A Name, or a Description?	34
CHAPTER I: Abraham’s Journey: Separating the Truth from the Myth	37
• Ibraheem’s Original Homeland	40
• The Location of the “Blessed Land” - Religious Confusion	44
• The Jealous Wife	48
• Trip to Egypt?	54
CHAPTER II: Al-Hamadāni’s Testimony	58
• Coincidences (1-20): Beer-Sheba	65
• Coincidences (21-31): Beth-El	80
• Hebron	88
CHAPTER III: Peoples, Tribes and Trees	97
• Who were the Biblical Canaanites?	98
• Egypt vs. Msrim	103
• The People of Lot	110
• The Tribe of ‘Ād	117
• The Tribe of Thamūd	123
• Trees and Roots: The Great Scandal	129
CONCLUSION	134
References	135

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, for 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 or 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 or 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 2: Road of the Patriarch

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* (ذکر).

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

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).

ẓ = ظ (*ẓā'*). Examples: *ẓaheera* (ظهيرة), *ẓalām* (ظلام), *shawāẓ* (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

The events described in the Old Testament did not take place in ancient Palestine. They took place in the Sarāt Country of South-West Arabia; the region of highlands and mountains bordering the Red Sea coast and extending from the southern border of the ‘Aseer province of Saudi Arabia, all the way down to the coast of ‘Ādan in Yemen. Hence, the Children of Israel were an ancient Arabian tribe of the legendary *Qaḥṭān* branch (the Old Testament “Joktan”); and the creeds of both Judaism and the Naṣrāniyya (the source of Pauline Christianity) were born among them, then spread from their original homeland of Arabia to other regions of the ancient world, carried on the wings of the so-called “Semitic” migrations.

It is here, at the very start of this intricate part of our quest, where we must take a pre-emptive stance against the usual baseless and slanderous accusations that are thrown our way, no sooner than we open our mouths to declare the shattering truth regarding the geography of the prophets: The claim that we are in league with the imperialist West, and encouraging the Zionists to annex and occupy the southern part of Arabia. In fact, those who make this claim are not only unknowingly marketing the baseless ideology of the “Promised Land” - regardless of where that land may be - but are also confusing two very distinct concepts: **Israelite** and **Jew**. This often overlooked fact leads us to the following question: Why is Judaism defined today as being a **race**?

This question keeps posing itself day after day in our modern age, and will probably continue to do so as long as the contradiction persists between sound logic and instinctive truth on the one hand and the Zionist propaganda based on fundamental and racist rabbinical teachings on the other. It is a fact that any religious creed can be equally adopted by people of various races and colors; whether they are Africans, Asians, or Europeans. How on Earth did Judaism become an exception to this rule, and present itself as a “pure race”, unlike any other creed known in the world? Take a look at those who embrace Catholicism, for instance: you will find, among them, Arabs, Spaniards, Mexicans, Nigerians, even a small number of Japanese. Likewise, the Sunni creed has been adopted by people of all races and colors; from Arabs, to Afghans, to Senegalese, to Germans. How is it that the world came to view Judaism as the sole exception to this phenomenon? How can the Jews claim the purity of their so-called “race”, and reserve for themselves the exclusive (albeit baseless) label of “Semitic”, when the whole world has, for ages, witnessed the existence of Jews of various races and ethnicities? How can a Moroccan Jew, for example, be of the same “race” as a Russian Jew, a Peruvian Jew, or even a Persian or an Ethiopian Jew? Is their claim not an insult to all the known social, racial, and geographical principles? Does it not defy common sense?

If we analyze the rampant use of the terms “Jew” and “Israelite” today, we will find that they are considered to be synonymous, and are often used interchangeably, even by those who call

themselves *Muslims*. Hence, the common belief is that every Jew is an Israelite, and vice versa. The problem with this assumption is that it blatantly contradicts the Qur'ān. Allah's final scripture distinguishes very clearly between the concepts of *Bani Isrā'eel* (the Israelites) and *Yahūd* (Jews). The two are not synonymous, as the deluded occupants of Palestine and the vast majority of Muslims believe. According to the Qur'ān, *Bani Isrā'eel* were the descendants of a single man named Isrā'eel. It is worth noting here that the ancient tribes of Arabia were very often named after a fatherly figure. (Whether that figure was historical or legendary is another issue altogether). Famous examples of this phenomenon include: *Bani Umayyah* (the descendants of a man named *Umayyah*), *Bani Hāshim* (the descendants of a man named *Hashim*), *Bani Qurayzah* (the descendants of a man named *Qurayzah*), *Bani 'Abbās* (the descendants of a man named *'Abbās*).

{Those are the ones whom Allah has blessed from among the prophets from the progeny of Ādam, and those We carried with Nūḥ, and from the progeny of Ibraheem and Isrā'eel, and from whom We have guided and chosen. When the revelations of the Almighty are recited to them, they fall down prostrating, and in tears}...[19:58]

So as you can see, this man, Isrā'eel, lived not too long after the time of Ibraheem, which places him close to Ya'qūb and Ishāq (chronologically speaking). This was long before Judaism even existed as a creed.

{Or do you say that Ibraheem and Isma'eel and Ishāq and Ya'qūb and the Clans were Jewish or Nazarenes?" Say: "Are you more knowledgeable or is Allah?" Who is wicked than the one who conceals a testimony with him from Allah? Allah is not unaware of what you do}...[2:140]

Furthermore, the Qur'ān denies that Judaism is a tribe, national identity or race, and very clearly identifies it as being a *millah*, which means religious creed:

{Neither the Jews nor the Nazarenes will be pleased with you (O, Muḥammad) until you follow their creed (millah). Say: "The guidance is the guidance of Allah." And if you follow their desires after the knowledge that has come to you, then there is none who can help or protect you against Allah}...[2:120]

{And they said: "Be Jewish or Nazarenes so that you may be guided!" Say: "No, rather the creed (millah) of Ibraheem, monotheism; for he was not of the polytheists.}...[2:135]

As can be seen from the above, the believers during Muḥammad's time were being pressured to adopt the creed of the Jews or the Naṣāra, so that they may be saved. How does one **adopt** a race?

Throughout history, the Judaic creed was accepted by various groups of people of distinct ethnicities, living in various geographical locations. It was also denounced by innumerable

individuals and groups, much the same as any other religious creed. The leaders of the Zionist propaganda machine succeeded in deceiving humanity, by convincing the masses that Judaism is a race and a national identity. Consequently, whenever any individual or group embraced the creed throughout history, they automatically became a “Descendant of Jacob”, and were given title deed to the alleged “Promised Land” in Palestine. This was done irrespective of what that individual or group’s background, nationality or ethnicity may have been, and regardless of whether their adoption of Judaism was before the Christian era, in the 11th Century or even the 20th Century AD. And the most spectacular example of this deceitful phenomenon that we will eventually come across in this book is the story of the Khazars, a Turkic people who lived north of the Caucasus Mountains, and who converted from pagan worship to Judaism sometime during the 8th Century AD.

Although it may sound strange to many people; the Qur’ān clearly says that the entire lineage of prophets, starting from Nūḥ and down to Muḥammad (P), lived in the same geographical region. Nowhere does the Qur’ān associate the Israelites with Palestine. Allah’s final divine scripture recounted to Muḥammad’s people the story of their own ancestors. The age-old presence of the Israelites as well as Judaism in Arabia is clearly attested to in old Arabian poetry. In fact, Judaism was the creed of the Yemeni kings of the Ḥimyaritic Dynasty, whose reign extended from 120 BC until the middle of the 6th Century AD, when Ethiopia invaded Yemen at the behest of Rome.

Sometime between the 11th Century and 9th Century BC, the ancient Israelites established a substantially large kingdom in the Sarāt Country of South Arabia. The word *sarāt* literally means “heights”, and denotes a geographical region encompassing the elevated plateau known as *Najd*, as well as the mountainous range stretching from the southern corner of the ‘Aseer region in the north, all the way down past the “elbow” of Yemen in the south. This region is the greenest and most fertile strip of land in all of Arabia, and contains many volcanic peaks, some of which are still active today. In fact, these volcanos played a major role in the destruction of the town of Lūṭ as well as the People of the Elephant, as we will see later on.

These mountains, with their abundant river valleys and fortified slopes and peaks, the likes of which are not found anywhere in Palestine, match to the letter the geography of events described in both the Old Testament and the Qur’ān. The highest peak of the Sarāt is *Jabal al-Nabi Shu‘ayb* (Mountain of the Prophet Shuaib) which lies west of Ṣan‘ā’ (Yemen’s capital), and whose summit is approximately 3,700 meters above sea level.

The valleys of ‘Aseer and Yemen have also been known to harbor breeding grounds for locusts, up until not too long ago. (So when you think of the Old Testament stories speaking of locusts and famine which plagued the land of Msrīm, you know where to look). It is also the region that sees the most rainfall in all of Arabia, both in winter and in summer. It is a land known for its wooded mountains (*Tūr*), on which trees of many varieties grow, including Junipers, Lote trees Cedars, Acacia, Bramble, and Cyprus trees. Its mountain slopes have been made into stepped

terraces ideal for agriculture, for over 4000 years, and are among the most fertile regions in the Middle East. Figs, olives, dates, grapes, pomegranates and a wide variety of nuts and seeds are grown there until today. The honey of Yemen (the legendary Cedar Honey) is greatly prized globally, and considered one of the finest brands of honey in the world. It is a land known for its rich livestock grazing grounds as well as for its mineral resources of iron, gold, and copper, some of whose reserves remain untapped.

There, amid the mountain peaks and valleys stretching along the Red Sea coast, was once an extravagant domain established and ruled by Dāwūd (P) and inherited by his son, Sulaymān (P). Many relics of that distant era (the early Iron Age) are still scattered around the county-side, begging to be excavated. Later on, the Ḥimyarite Jewish monarchs of Yemen established their kingdom in that same region. In fact, we can safely say that the few Jews who still reside in Yemen today are the last remnants of the religion in the land of its birth.

South Arabia in general was also a region of great economic and political importance in the distant past, because of its location at the hub of the trade routes. Ships arriving from as far as China, carrying spices, ivory and textiles, would dock at the coastal ports of ‘Ādan, and Qāna, while camel caravans would carry the goods to the Levant and Mesopotamia. It was a land of trade mediation, caravan service, as well as the primary source of two substances that were prized to the ancients more than gold: the legendary frankincense and myrrh of Yemen and Oman. So rich was this land that the Greek and Roman geographers and merchants labeled it “Arabia Felix”, meaning “Happy Arabia” or “Fortunate Arabia”.

The Red Sea coast, as we will show you in upcoming books, was a territory over which the Egyptians and the Assyrians (and later the Persians and the Romans) fought many wars. In fact, a number of monarchs of those ancient empires launched campaigns against the coastal region, and even delved deep into the heart of Arabia, sacking the prominent city of Najrān on several occasions. Many ancient Egyptian ruins and relics exist in Arabia, even as far north as the Ḥijāz region. Until recently, the Saudi rulers (ever the archeological enthusiasts that they are) have been reluctant to uncover those vestiges. The Assyrian and Babylonian campaigns, which we were deceived into believing had targeted Palestine, were in fact aimed at Arabia. Archeological evidence has been unearthed in the city of Taima'a (in the Ḥijāz), which showed that the city was, at one point, the winter capital for several Assyrian kings, and the launching point of several military expeditions directed at the Red Sea coast of Yemen, to discipline the rebellious Arab tribes who had control of the ancient trade routes. In fact, many prominent Arab historians, among them al-Ṭabari, were unanimous that the so-called *Bakht-Naṣar* of Assyria (none other than King Nebuchadnezzar) laid waste to the lands of Ḥijāz and Yemen in the bygone eras. For centuries, Arab scholars have read those puzzling passages in the history books, and either dismissed them as delusions or completely ignored them altogether, because they do not conform to the Zionist version of history that they had been fed.

In contrast, no archeological evidence has ever been presented to suggest that such wars had taken place over Palestinian territory. The land of ancient Palestine has been proven to be a peripheral region of little importance to the great powers of the time. In fact, it was not until around 250 BC when the current city of Jerusalem achieved any kind of significance in world affairs.

The forgotten Sarāt Country, whose history has been shrouded on purpose; hidden from the consciousness of the world, was the theater of the events surrounding a small yet special tribe from among the many tribes of ancient Yemen. This tribe, identified as *Bani Isra'eel* (the Children of Israel), had an experience somewhere in the slopes and valleys of Arabia's highlands, of which it left behind an intricate record. This record can be found today in the five books of the Old Testament that are called, by convention, "The Torah". This logbook was, at one point, very accurate and genuine, and documented the trials and tribulations that the Israelites went through as they struggled against pagan tribes and underwent a transition from a life of goat-herding to a sedentary life of agriculture and trade. Eventually, however, the black hands of corruption and forgery tampered with that record, starting from around the time of the Babylonian Exile.

The Israelites were not aliens to Arabia, nor did they flee to it from the Levant, as the twisted and corrupted rampant history tells us. They were among its original inhabitants. The science of archeology, which the Muslims loathe and despise, is just starting to prove this fact. And this can be confirmed from all that we know about anthropology as well (the study of human origins, migrations and settlements), which teaches us that humans, by nature, often flocked to places that provided them with opportunities for agriculture, game, or trade, until they were forced to leave by an enemy or invading force, or due to climate changes.

The false history that we have been taught and that we continue to teach our children in the universities of the East and West, tells us that the Israelites were not originally from Arabia, but had migrated or escaped to it from Palestine. This, according to the rampant sources, explains the presence of well-established Jewish communities later on (during Muḥammad's time), in cities such as Ṣan'ā', Najrān, and Ibb. This false history has managed to convince us that the documented presence of Jews as "far south" as Yemen was because small bands of them had migrated there as merchants during the time of King Solomon. (They insist that Sulaymān was a Jew, that his kingdom was in Palestine, and that the trade relations between ancient Israel and Sheba, during the 10th Century BC, had dictated that many Jewish merchants move to Yemen!). And they have been propagating this garbage for centuries, cloaked behind the slogan of "God Said So", until modern archaeology began to expose their deception.

What we are proposing here is something radically different than what we have always perceived as the unquestionable truth: The Children of Israel were not refugees or migrates to Arabia. They simply originated there. Throughout the years, they benefited from solid leadership and, for a time at least, unshakable beliefs and principles, which made them very strong, and hence feared

and respected by most other tribes. And in an environment as lawless and as harsh as Arabia, where no more than 20% of the total area is habitable, one must have been very strong indeed to maintain his wealth and his land, and to protect it from raiders and looters. The time has come for us to change our perceptions and accept this truth, or we will be forever looking at our history through the eyes of others; the eyes of those corruptors and forgers who have turned that history upside down, and dictated to us a twisted account of the entire region.

All the stories of the previous peoples and the messengers that were sent to them, as related to us in the Qur'ān, had taken place in South Arabia, and nowhere else. And those criminals who scattered the legacy of the prophets to Egypt, Iraq and the Levant, dividing between father and son and between brother and brother, will have to answer to Allah for their falsehoods, racism, and crimes against history and humanity. Until we accept this fact, we will forever be lost in the desert of Jewish rabbinical delusions and Zionist propaganda.

Throughout ancient history, migration took place **from** Arabia, not **to** Arabia. We have been looking at the picture upside down. It is high time we rotated it and set it right. The ancient Arabian tribes, falsely labeled as “Semitic” (a racist term coined by an Austrian Zionist in the 19th Century), migrated from Arabia, and moved toward the Levant (Palestine and Syria) and to Mesopotamia. This fact, often reiterated by the ancient Greek and Roman geographers and explorers, has now been confirmed by modern anthropology. The ancient Israelites were no more than one of those many migrating tribes, who eventually established a significant presence in Palestine, some two centuries **after** the Babylonian Exile, for reasons that will be evident later on in our journey. Relocation from Arabia was the correct direction of all ancient displacements of people, not the other way around.

The first thing that migrating tribes often did was to give the geographical features of their new home territory the same names that were known in their original homeland. This reflected their eagerness to keep an emotional linkage with the land of their birth. This process was known to the ancient Arabs as *tayammun* (the word is derived from *yumn*, which carries a sense of good fortune or optimism). Lebanese scholar Farajallah Şaleh Deeb, in his book published in 1988 and entitled (lit): *Yemen is the Origin: The Arabic Roots of Names*, provided staggering evidence that the names of over 200 geographical locations in the Levant (Syria and Lebanon) are actually names whose original counterparts were in Yemen. In fact, Lebanon itself was named after a mountain of the same name in Yemen, famous for its snow-caped peak. Likewise, Tyr and Sidon (two Lebanese cities on the Mediterranean coast) took their names from their original “parents” in South Arabia. To those who can read Arabic, we highly recommend Deeb’s book. At any rate, we will take an in-depth look into the phenomenon of migrating names in a later chapter.

Our ultimate aim in this book is to examine the biography of the Patriarch Ibraheem (P), an account that was the target of a malicious scheme of corruption perpetrated, on purpose, by a legion of human devils. This scheme ultimately served one sole purpose: to hijack the history

of Arabia for the benefit of imperialist and colonial powers. We will present to you, dear reader, undeniable proofs that may come as quite shocking, that the story of Ibraheem is a genuine Arabian legend that has absolutely no relation to Palestine whatsoever. We will prove that Ibraheem was born somewhere in the central plains of Yemen, not far from the Ḥaḍramawt valley, then migrated westwards towards the lush green oases of the mountainous Sarāt country, where he eventually settled in the valley of Bakkah, at the site of the ancient Sanctuary (*al-Bayt*), and re-established the tenets of Monotheism in Arabia, thus becoming known as “The Patriarch”. Ibraheem (P) lived, preached, and died in Arabia, and his grave, according to the legends passed down for millennia among the tribes of Yemen, is somewhere in that forgotten country. The legacy of his children, Ishāq and Ya‘qūb, has been told and retold countless times in the tribal folk ballads (psalms) of Yemen, and their names are mentioned clearly in the legendary genealogical trees of that country.

The path of our journey, dear reader, will now take a critical turn, as we uncover the source of confusion that is evident in the books of the Arab historians concerning Ibraheem’s journey. Together, we will untangle the webs of the monstrous conspiracy that has marginalized the Arabian Peninsula, and kept its history shrouded behind a veil of lies and deceit. But before we do that, we will expose to you the conditions and circumstances that led to the creation of a Zionist state in Palestine, and how the elements of a Jewish “racial identity” (land, language, and history) were artificially created, in what was to become the greatest cultural forgery that mankind has ever known.

* * * * *

“It is not a waste of time, proving that others have wasted theirs”.

- *Ziād Minah*

The Invention of a National Identity

This state shall be, for Europe, a barrier against Asia and a bastion for civilization in the face of barbarism.

(Theodore Herzl - *The Jewish State*)

In the year 1948 AD, the Zionist entity known as “Israel” was planted like a thorn in the waist of the Arab world, in order to keep the region in a state of constant unrest; to single out its various nations and drain their resources and energies, and to thwart all efforts aimed at unity among its peoples. The imperialistic powers founded this entity on the basis of lies and fabrications, coinciding with the time when Zionist propaganda became at the forefront of the Western media. Once the history of the region was dismantled and re-written to suit their own interests, the entire stretch of territory encompassing Iraq, the Levant, and Egypt, suddenly became the legacy of the Jewish ancestors, of whom not a single archeological trace was ever found in the area before the Babylonian Exile. Consequently, the great pyramids and the Sphinx of Giza became, almost overnight, a cultural vestige of David Ben-Gurion’s ancestors!

Ask yourself the following question: What does it take to fabricate a national identity from scratch? The three essential elements that first come to mind are: history, geography, and language. After hijacking the history of the region and projecting the events described in the Old Testament from their true theater (South Arabia) onto Palestine, the Zionist Movement commissioned a Russian Jewish literary figure by the name of Eliezer ben-Yehuda to invent a language derived from one of Arabia’s extinct dialects; and thus modern “Hebrew” was born. In other words, they swallowed an entire nation (from the Euphrates to the Nile) in bright daylight. It was thus that Ariel Sharon, Ehud Barak, Yitzhak Rabin, and other Europeans of their ilk, became the sole legitimate inheritors of an ancient Arabian tribe that lived in Yemen! This historical forgery, the likes of which mankind has never witnessed, eventually led the way to a mass migration of Jews from all corners of the world. The Zionist program, playing on the emotions of the religious masses, used the Jews as scapegoats to implement the imperialist plan of annexing Palestine, by marketing the ideology of its territory being the central part of the alleged “Promised Land”.

Through this process, The West achieved what it had hoped for all along: to rid itself of a Jewish population which, by that time, had lost its societal function and begun to constitute a burden for Europe. This predicament was caused by the massive social and economic changes that had swept over the continent. The Jews had been living in Europe for centuries, in a state of total isolation brought about by the nature of the trade they conducted on one hand, as well as the growing sentiment of antipathy that besieged them, specifically on the part of the Christian majority, on the other hand. In fact, the label of "A People without a Land" that was used to

describe the Jews, was a manifestation of that sentiment. The truth is that the Jews of Europe were in fact of pure European blood. In other words, a German Jew was indeed a German national, while an English Jew was likewise an Englishman in every sense of the word. Does this fact not raise serious questions about the “People without a Land” allegation? But the more pressing question is: Just how did Judaism become a race and a national identity?

- **The London Conference and Establishment of the “Buffer State”**

As we write the pages of this book, over a century has passed since the imperialist conference of London was held, at the behest of Britain, from 1905 until 1907. The London Conference witnessed the birth of a series of international resolutions that have ultimately led to the current state of affairs in the Arab World. The Conference was attended by an elite group of Europe’s most intellectual thinkers and professors in various fields; from economical to commercial; from political to agricultural, from historical to social; and culminated in the formation of a committee that represented all the colonial powers during that period. At the end of the two-year congregation, the Committee presented a recommendation letter to the British Prime Minister at the time, Campbell Bannerman. Here follows is an excerpt from the infamous Bannerman Report of 1907, which concluded the Conference:

“There are people (i.e. the Arabs) who control spacious territories teeming with manifest and hidden resources. They dominate the intersections of world routes. Their lands were the cradles of human civilizations and religions. These people have one faith, one language, one history and the same aspirations. No natural barriers can isolate these people from one another ... if, per chance, this nation were to be unified into one state, it would then take the fate of the world into its hands and would separate Europe from the rest of the world. Taking these considerations seriously, **a foreign body should be planted in the heart of this nation to prevent the convergence of its wings in such a way that it could exhaust its powers in never-ending wars. It could also serve as a springboard for the West to gain its coveted objects.”**

What exactly are those objectives “coveted” by the West? We think the answer is quite obvious:

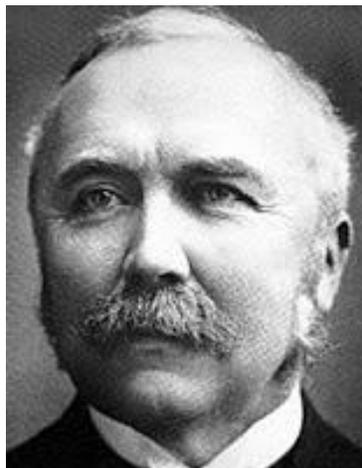
- 1- To promote disintegration, division, and separation in the region (the Arab World).
- 2- To establish artificial political entities (puppet regimes) that would be under the authority of the imperialist countries.
- 3- To fight any kind of unity - whether intellectual, religious or historical - and taking practical measures to divide the region’s inhabitants.

To achieve the above objectives, it was proposed that a “buffer state” be established in Palestine, populated by a strong, foreign presence that would be hostile to its neighbors and friendly to

European countries and their interests. And thus the way was paved for the eventual establishment of the artificial state of Israel. But why a **Jewish** state in particular?

The answer to that question lay in the societal changes that affected Europe starting from the second half of the 19th Century. While the Arab Jews of North Africa, Iraq, Palestine and Yemen lived in total harmony with their societies at the time, the European Jews had been living in almost total isolation in their ghettos for several centuries and were, to a certain extent, victims of persecution by the Christian majority. This was brought about in part because of the European Jews' own tendency for seclusion and refusal to integrate with their societies at large. Their firm belief that they were the Israelites of the Bible, and hence "God's Chosen People", only added strength to their conviction that they could not co-exist peacefully with others. As a result, they could not achieve a harmonious existence in the modern and nationalist states that were emerging in Europe at the time. The European Jews viewed the ideas of fraternity, equality and justice for all - the hallmarks of the French Revolution - to be in direct conflict with their beliefs and to pose a danger to their ideological identity.

On the other hand, the usurious nature of the trade they practiced often invited resentment and enmity towards them. The Jews did not view their usurious dealings to be shameful or wrong in any way; on the contrary, they viewed their trade to be divinely decreed to them by God. In fact, Karl Marx (who was a Jew himself), in his infamous book entitled *A World without Jews*, once said of them: "What is the object of the Jew's worship in this world? Usury. What is his worldly god? Money". This comment by Marx was not made from the perspective of a critic as much as from the perspective of simply stating the facts and explaining how and why the European Jews (in particular those of Russian, Polish and Hungarian decent) achieved such high status in their societies, and were able to infiltrate most global corporate and power circles and centers of decision-making not just in Europe, but in many countries of the former Soviet Union and the Western world.



Picture #1: Campbell Bannerman

And so it was that Europe struck two birds with one stone: they found a solution to an unwanted Jewish population that had lost its societal function in the continent and, at the same time, established that same population in the Palestinian territory to serve as a buffer state, strategically planted at the cross-roads of the Asian and African wings of the Arab world, and near the Suez canal, to serve the imperialist and colonial interests of the West.

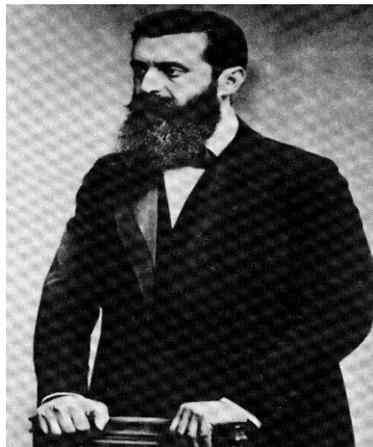
- **Marketing the Lie**

George Carlin once called religion “the all-time champion of false promises and exaggerations”. Speaking of false promises, the Zionist movement understood fully that in order to realize their plan of establishing an alien entity in the heart of the Arab world, they had to play on the emotions of the religious Jews of Europe, by convincing them that they were the descendants of the Biblical Israelites, and that the territory of Palestine was the central part of their so-called “Promised Land”, and the site of the legendary Temple of God, built by King Solomon sometime during the 10th Century BC. Likewise, the Zionists had to win over the consent of as many Western Christians as possible, by convincing them that Jesus would not return to Earth until the Jews were allowed to re-build their temple on the so-called Temple Mount (they insist that the knoll on which Jerusalem stands is a mountain!). The emotional attachment that many European and American Christians have had with the city of Jerusalem in particular, facilitated the fruition of the Zionist scheme.

Hence, Zionism is, at its core, a purely political movement with colonial and imperialist ramifications. In fact, the intellectual minds (lawyers, business men, and media tycoons) who strove for the establishment of the so-called “State of Israel” were mostly secular laymen who simply used religion as a tool to achieve their end, by fooling the religious Jewish and Christian communities of the West with the mythological creed that the migration of the Jews to the Palestinian territory would accelerate the coming of the promised Messiah. This is but an example of how the elite sow infectious superstitions in the minds of the masses, as a means of social control and manipulation. The belief in Jesus’s return has equally established itself as a fundamental creed in the “Islamic” faith, despite the fact that it blatantly contradicts the Qur’ān. But then again, the so-called “Muslims” have made the Qur’ān of no account. They have been reciting its passages like zombies for centuries, without making even the slightest effort to understand its message.

At the forefront of this political movement was the secular Hungarian Jewish lawyer and activist Theodor Herzl, who had a major hand in bringing the Zionist plan to fruition, as he saw in it the most effective solution to the problem of the Jewish masses that had lost their function in Europe. Late French scholar and thinker Roger Garaudy emphasized these facts, when he said: “The spiritual father of Zionism was, without a doubt, Theodor Herzl, who ignited the imperialist desire for the creation of (Israel) as a buffer state that would benefit the interests of the West, and spearhead the colonial infiltration into the region”.

Herzl worked with utmost dedication to reach his goal. In 1896, he met with the Ottoman Sultan, ‘Abdul’ Hameed, whom he tempted with various material inducements. Herzl offered to fully settle the Ottoman Empire’s national debt in exchange for allowing Jewish immigration and the establishment of an independent entity in Palestine. Aware of the latent objectives behind Herzl’s plan, ‘Abdul’ Hameed refused the offer, thus angering the Jews, and ultimately bringing about his downfall at the hands of an association known as the “Young Turkey Movement”, which was famous for harboring a large number of Jews from among the Dönme community (the Dönme were Sephardic Jews, refugees to the Ottoman Empire, having migrated from Western Europe, especially from Spain, in order to escape the brutality of the Catholic commissions there).



Picture #2: Theodor Herzl

The most blatant fallacy marketed by Herzl was that the Jews of the world constituted one homogenous “Semitic” nation, while the remainder of humanity were essentially “non-Semitic”. He concluded that: “If we reside for any length of time, in peace and security, in any society, then we run the risk of total fusion. This is not in the interest of Judaism”.

As the time for the establishment of the Jewish state neared, the Zionists realized that they needed to assemble the necessary ingredients for their ideological entity. And so it was that the greatest historical forgery mankind has ever known began to take shape, as the components of a Jewish nation were artificially created from scratch. This was done by means of:

- 1- Hijacking the history of the Levant and claiming it a relic of ancient Israelite culture.
- 2- Inventing a “Hebrew” language and claiming it to be the ancestral tongue of the Biblical Israelites.
- 3- Projecting the events of the Old Testament stories and legends from their true theater (South Arabia) onto Egypt and the Levant, thus hijacking the geography of Allah’s messengers in the process.

In our first book, *The Search for Pharaoh*, we gave you a glimpse of how the archeological excavations in Egypt and Palestine exposed the fallacy of the Zionist interpretation of the Biblical stories. We will have a more in-depth look at these archeological findings in our upcoming third book. What we can say for now, with absolute certainty, is that there is zero documented or physical proof of the presence of the ancient Israelites in Egypt, or any record of their escape into the so-called “Sinai Peninsula”. Furthermore, archeologists have failed miserably at proving any significant Jewish presence in Palestine before the 4th Century BC. The implications of this fact are quite clear: ancient Israel (the Biblical kingdom of Solomon) was **not** anywhere in the Levant. This truth has recently begun to dawn even on the neo-historians and archeologists of the West. Nowhere is this more evident than in the words of Ze’ev Herzog, Professor of Biblical Archeology at the Tel-Aviv University. In an article posted in the **Haaretz** newspaper in 1999, Herzog wrote: “It is apparent that there is a very wide gulf between the Old Testament accounts of the region’s ancient history and what the excavations on the ground have actually revealed. Modern science, as we know, does not rely on written stories, but on physical and archeological findings. And archeology has made enough progress to be considered an independent science on its own. What is happening in (Israel) is that we do not want it to be independent. We want the findings to support the Biblical accounts. This contradicts not only science, but the historical truth as a whole. And if we want to maintain our credibility in the international academic circles, we have to abide by the processes of science, not the dogma of politics and ideologies”.

What is perhaps ironic is the fact that this was the same newspaper that, two years earlier, contained an article in which Morton Klein, the head of the Zionist Organization of America (back then), replied to what he called “Lies of the Palestinian Liberation Organization”. In 1997, Palestinian Professor of history Jared al-Kidwah, made the following bold declaration during a televised conference: “The events surrounding the kings Saul, David and Rehboam took place in Yemen. The reason they did not find any ancient (Hebrew) ruins in Palestine is simply because the Biblical Israelites were never there...Allah is witness to what I say: In my veins runs more of the blood of ancient Israel than in the veins of Benjamin Netanyahu and Ariel Sharon”.

The Zionist reply to Kidwah’s declaration was swift and grave. In a July 1997 issue of **Haaretz**, Morton Klein wrote: “Yasser Arafat has failed to condemn the recent lies perpetrated by the PLO, claiming that there is no relation between modern Jews and the Biblical Israelites. This contradicts our most basic Jewish beliefs. It seems that Mr. Arafat has understood well the lesson he got from other dictators of his kind; that the bigger the lie, and the more it is repeated and reiterated to the public, the more readily the public will perceive it as the truth. (An allusion by Klein to a famous speech made by Adolf Hitler during a conference of the Nazi Party on the verge of World War II). It is imperative that Yasser Arafat order his propagandists to stop spreading these lies and to apologize to the Jewish population of the world”.

Who, then, is the liar? **Are** the Jews who began migrating to Palestine during the first half of the 20th Century truly the descendants of the Biblical Israelites? Let us see what some Jewish authors and scholars have said concerning this issue.

- **The Khazarian Conspiracy**

In the year 1954, American anti-Zionist activist Benjamin Freedman (1890 - 1984) wrote the following in a letter addressed to Dr. David Goldstein (LL.D. of Boston, Massachusetts), explaining the history of the Khazarian Jews: "The so-called or self-styled 'Jews' in eastern Europe in modern history cannot legitimately point to a single ancient ancestor who ever set even a foot on the soil of Palestine in the era of Bible history. Research also revealed that the so-called or self-styled 'Jews' in eastern Europe were never 'Semites', are not 'Semites' now, nor can they ever be regarded as 'Semites' at any future time by any stretch of the imagination. Exhaustive research also irrevocably rejects as a fantastic fabrication the generally accepted belief by Christians that the so-called or self-styled 'Jews' in eastern Europe are the legendary 'Chosen People' so very vocally publicized by the Christian clergy from their pulpits." Goldstein's initial reply to Freedman's letter was one of genuine astonishment, as the former had not previously heard any mention of the term "Khazar" in any historical reference in the United States. The name was completely alien to him. Freedman, a former Jew who later converted to Catholicism, replied with the following: "That must give you some idea, my dear Dr. Goldstein, of how successful that mysterious secret power was with their plot to block out the origin and the history of the Khazars and Khazar Kingdom in order to conceal from the world, particularly from Christians, the true origin and the history of the so-called or self-styled 'Jews' in eastern Europe...The Khazars were not 'Semites'. They were an Asiatic-Mongoloid nation. They are racially classified by modern anthropologists as being Turco-Finns. In the 8th Century AD, King Bulan, ruler at that time of the Khazar Kingdom, decided to abolish the practice of phallic worship and other forms of idolatrous worship, and to make one of the three monotheistic religions, about which he knew very little, the new state religion. After a historic session with representatives of the three monotheistic religions, King Bulan decided against Christianity and Islam, and selected as the future state religion what was then known as 'Talmudism' - and now known and practiced worldwide as Judaism - This event is well documented in history. After the conversion of King Bulan, none but a so-called or self-styled 'Jew' could occupy the Khazar throne. The ideologies of the Talmud became the axis of political, cultural, economic and social attitudes and activities throughout the Khazar kingdom. The Talmud provided civil and religious law."

Just what was Benjamin Freedman talking about when he made his bold declaration? Who exactly were the Khazars, and where was their kingdom located? What were the political motives behind their adoption of Judaism? It is worth mentioning, before we give you the details, that in 1951, barely three years before Freedman wrote his famous letter, retired U.S. Military Intelligence Officer, Col. John Beaty, published a scholarly book entitled ***Iron Curtain Over America***, wherein he gave overwhelming evidence that the strange race of Eastern European "Jews" were actually Khazar and Mongol Asiatics, and had no relation to the Biblical Israelites

whatsoever. He also proved that these "Jews" had a stranglehold on American politics, on banking and credit, on all sources of news, on the entertainment industry, on America's education system, and that they were the predominant race as judges, lawyers, doctors, and even had a hand in the realm of organized crime. The Jewish news media refused to review the book. Jewish book dealers refused to handle it. Christian book stores ignored it, and only a few thousand copies were distributed. Most Americans have never heard of *Iron Curtain over America*. Now, however, the book has been reprinted, and is available.

A thousand years before the establishment of the Zionist State of Israel, there existed a nominally Jewish kingdom on the eastern fringes of Europe - a kingdom that the Zionists and their allied powers-that-be in the world don't want you to know about. This was the Kingdom of the Khazars, and it was located astride the Don and Volga rivers. The Khazars were a Turkic people who originated in Central Asia and it is believed that reddish hair was predominant among them, before the Mongol conquests that eventually altered their gene pool. The Khazars were originally nomads who spoke a Turkic language and believed in Tengri shamanism, a spiritual religion among whose hallmarks was the worship of the male phallus.

Khazaria extended from the Black Sea to the Caspian and from the Caucasus Mountain range to the Volga, and its military power played a major role in principal wars in the region. In the early 7th Century AD, the Khazars aided the Byzantine emperor Heraclius (reigned 610-641) in his campaign against the Persian State. In the 7th and 8th Centuries, they defended the south-eastern frontier of Europe from invasion by the Arabs. Although victory passed repeatedly from Arab to Khazar, Arab counterattacks finally compelled the Khazars to permanently withdraw north of the Caucasus. These hostilities are the so-called Arab-Khazar Wars, which effectively stopped Islamic incursions into eastern Christendom. Khazaria therefore acted as a buffer state between the Islamic world and the Christian world, and prevented Islam from significantly spreading north of the Caucasus Mountains. But there was a problem. By the mid-8th century, Khazaria's own power was becoming encroached by two major world powers: the Eastern Roman Empire centered at Byzantium on one side, and the rapid spread of the Arabs on the other.

The Khazar Empire, representing a significant third force, was courted by the other two powers that both pressured it to adopt their respective religion. It appeared that Khazaria could only maintain its political and ideological independence by rejecting both Christianity and Islam, for either choice would have automatically subordinated it to the authority of the Roman Emperor or the Caliph of Baghdad. Not wishing to be dominated by either of the two, the Khagan (Khazarian royal title) did a canny thing: he embraced the Jewish faith in 740 AD, and ordered his subjects to do the same. By resisting the blandishments of both Byzantium and the Caliphate and deciding to convert to Judaism, the third monotheistic religion, Khazaria retained its neutrality between Christianity and Islam. Moreover, adopting Judaism was not only a symbol of political independence for Khazaria, but it also held the balance of power between Muslim Caliphate and

the Christian Byzantine Empire. The Khazarian kingdom reached the zenith of its power during the 11th and 12th Centuries AD, before the Khazars were eventually defeated and pushed into Eastern Europe by the Mongol conquest.

Another author who wrote about the Khazars was Arthur Koestler (1905-1983). In his book entitled *The Thirteenth Tribe* (published in 1976), Koestler speculates about the ultimate faith of the Khazars and their impact on the racial composition and social heritage of modern Jewry. He produces a large body of meticulously detailed research showing staggering evidence that 90% of the world's Jewish population are of the Ashkenazi branch, and their lineage can be traced back to the Khazarian kingdom. Hence the ancestors of the European Jews are not related to the Biblical Israelites in any way, shape, or form. The implications of this fact is that the term "Anti-Semitism", employed by the Zionists to label anyone who voiced an opinion that opposed their ideology, is a term that is, as Koestler himself put it: "void of meaning and based on a misapprehension shared by both the killers and their victims". Koestler went on to say: "The story of the Khazar Empire, as it slowly emerges from the past, begins to look like the most cruel hoax which history has ever perpetrated." In his conclusion, Koestler stated that: "The evidence presented in the previous chapters adds up to a strong case in favor of those modern historians - whether Austrian, Israeli or Polish - who, independently from each other, have argued that the bulk of modern Jewry is not of Palestinian, but of Caucasian origin".

As expected, *The Thirteenth Tribe* caused a stir when published in 1976, since it demolished ancient racial and ethnic dogmas. At the height of the controversy in 1983, the lifeless bodies of Arthur Koestler and his wife were found in their London home. Despite significant inconsistencies in the police report, the couple's death was ruled a suicide.

What does this tell us? Does it not answer the question of who has been lying and deceiving the masses for the past century or so? Why don't we read what the Jewish Encyclopedias themselves have to say about the Ashkenazi Jews:

- The 1980 *Jewish Almanac* (page 3):

"Strictly speaking it is incorrect to call an ancient Israelite a 'Jew' or to call a contemporary Jew an Israelite or a Hebrew."

- *The Jewish Encyclopedia:*

*"Khazars: A non-Semitic, Asiatic, Mongolian tribal nation who emigrated into Eastern Europe about the first century, **who were converted as an entire nation to Judaism** in the seventh century by the expanding Russian nation which absorbed the entire Khazar population, and who account for the presence in Eastern Europe of the great numbers of Yiddish-speaking Jews in Russia, Poland, Lithuania, Galatia, Besserabia and Rumania...*

Aproximately 96% of all the Jews known to the world today are descendants of the Khazar tribes of Russia, Eastern Europe and western Mongolia”.

- The American Peoples Encyclopedia:

"In the year 740 A.D. the Khazars **were officially converted to Judaism.** A century later they were crushed by the incoming Slavic-speaking people and were scattered over central Europe where they were known as Jews”.

Our question to you dear reader, is the following: On whom has the joke been? After all that you have read so far, can you still say that Judaism is a race? How does one “convert” to a race? How does one suddenly “adopt” a racial identity?

The shattering truth is that the Jews who answered the Zionist call and migrated to the Palestinian territory in 1948 are **European** Jews from Eastern Europe (Hungary, Poland, Russia, Romania, Lithuania and Ukraine), whose ancestry can be traced back to Khazaria. They are originally a Turkic people whose ancestors never even set foot in the land of Palestine, nor in Arabia for that matter.



Map #1: The Khazarian kingdom at its peak (10th Century AD)

Conclusion: the Jews who occupy the Palestinian territory today are **not** the Biblical Israelites. And here follows is **our** answer to Morton Klein: What you said concerning the means by which a lie is propagated and marketed to the masses is absolutely true, and applies to your Zionist ilk, foremost among all people, and to the propagandists whom you have been financing for the past

century. It is you and your criminal ancestors who have hijacked the history of humanity as we know it, proclaimed yourselves members of a superior “Semitic” race, plundered and raped the lands of innocents, and perfected the art of lies and deceptions to a degree that would put the Nazis themselves to shame. Archeology has and will continue to expose the crimes you have perpetrated against history, and the world is slowly awakening to the truths that you have been conspiring to hide. Keep on excavating and burrowing the length and width of Palestine. Dig until you reach the core of the Earth itself. You will never find what it is you seek there. Allah-willing, you are digging nothing but your own graves”.

- **The “Hebrew” Deception**

In order for the Zionist movement to successfully hijack the history of the region and plant their cancerous, racist, and illegitimate entity in the heart of the Arab world, it was necessary to artificially create the elements required for their so-called “racial nationality”. Foremost among those elements is language.

“Language is the nation. And the nation is the language. And there is no life for the nation without a language”. These were the words of Eliezar bin-Yehuda, the man who is credited as the “reviver” of the so-called “Hebrew” language. Bin-Yehuda understood, ever since the beginning of the Zionist project, the importance and necessity of this matter for the continuity of the Jewish “nationality”. In fact, there were many common means used by both the Nazis of Germany and the Zionist movement to achieve their goals. One of those means was: "Lie, lie, lie and keep on lying, until eventually, the people will believe you". The Zionists kept on claiming, since the beginning of their colonial project, that there was once, a long time ago, a divine language called “Hebrew”, and that it was the language of God’s Chosen People, that was eventually lost or became “dormant” when the “Hebrews” were scattered and exiled from their alleged “Promised Land”.

David Ben Gurion, the first prime minister of Israel, once said: “The Hebrew language died out, because it hasn’t been a spoken language for over 2000 years”. This statement, and many others along its line, were used to explain why the “language” is mysteriously not found in any ancient dictionary or glossary, and is not mentioned in any historic document the world has ever known. The fact is, as we will soon conclude, that there was never any language in the entire region but Arabic and the various dialects that derived from it: Aramaic, Syriac, Old Yemeni, Amorite, Phoenician, etc...

Encyclopedia Britannica states that: “The original authors of the Old Testament are unknown; furthermore, it is not certain whether those who compiled it were individuals or groups. The Old Testament was originally recorded almost exclusively in Hebrew, with the

exception of very few passages which were recorded in Aramaic. The first Jewish community eventually translated the entire text of the Torah (the Five Books) to Aramaic”.

Isn't it strange that it has never occurred to anyone to ask the following questions?

1- Why was it translated to Aramaic?

2- Who was this “first” Jewish group or community responsible for this translation?

3- If the language had been dead for 2000 years, how did it suddenly “pop up”, alive and well, in Palestine, in the 20th Century, and coinciding with the return to the alleged “Promised Land”?

Did this “Hebrew” language even exist in the first place? An article written by Professor G.A. Driver, who taught Modern Hebrew at Oxford University, UK, stated: “The Term ‘Hebrew’ is actually a creation of the Jewish Rabbis in Palestine, which came at a much later time. This is proven by the fact that the word was not known or used to refer to the Jews in Russia, until after the 15th Century”.

The Zionist movement commissioned prominent Russian literary figure Eliezar bin-Yehuda, who was among the first immigrants to Palestine, to write a linguistic glossary based on an ancient Arabian tongue, mixed with the Yiddish dialect of the German Jews. Bin-Yehuda wrote the entire framework for this new language, and sought to spread it among the new Jewish community in Palestine. Giant French scholar and thinker Pierre Rossi, in his outstanding book entitled (lit): *The City of Isis – the True History of the Arabs* (pages 28,29) says: “Modern Hebrew is an invention of the Russian Eliazar, who published a literary and linguistic glossary in the period from 1910 until 1922, as was required by the global Zionist movement, and proposed it as a kind of ‘Esperanto’ for the Jews in all corners of the world, who had been promised a new home in Palestine. It was nothing but a political tool”. (In other words, a lie created for political manipulation).

The invention of this “Modern Hebrew” language was a very crucial condition for the success of the colonial Zionist movement. This language, of which there is not a single mention in any document, text, or archeological trace, in the entire literary history of the ancient world, suddenly became a living reality! “No mention of it is found in any of the thousands of cuneiform and hieroglyphic texts....nor even in any ancient Aramaic document was ever a single reference to a Hebrew language” (*Rossi, page 25*).

Eliazar called for making “Hebrew” the language of the age for the new Jewish settlers, to be spoken by the youngsters in their homes, in their schools, and on the streets. The goal was to artificially create all the elements needed for a new “racial nationality”. In his excellent study entitled (lit): *Zionist Racism and the Philosophy of Jewish Upbringing*, Professor ‘Abdulqāder Fāris says: “And so Hebrew became the official language; so much so, that the elderly generations who had immigrated to Palestine were forced to learn it from their children!

This is because the fathers who had left their original homelands in Europe, had never heard of such a language, so they had to learned it from the younger generations”.

Is it possible, dear reader, that all those scholars were delusional? Or is it the Zionist propaganda machine that has played the public for fools? The fact is that the term “Hebrew” was never known - by the European Jewish communities - as a term designating a language, until the 1920’s, when the Zionist project began taking shape.

We will show you now, dear reader, a glimpse of the truth that what we have always thought were independent “Semitic” languages, are in fact nothing but various dialects originating from one mother language or proto-tongue, so to speak. This fact has been declared time and time again by anthropologists and linguists since the end of the 19th Century, among them: William Wright, Paul Edward Dhorne, Sabatino Moscati, Kamāl Şaleebi, Pierre Rossi, and many others, all of whom have successfully demonstrated that the so-called “Semitic” languages did indeed have one common origin. (Think of it as somewhat like French, Spanish, Portuguese and Italian all being offshoots of the original Latin tongue).

These academics have conducted extensive research on the dialects of Arabia and Mesopotamia, and found glaring similarities between them, notably: the presence of three-letter verb roots for the words, the presence of two tenses (past and present) for those verbs, as well as very similar conjugation structures between them. In all these dialects, there are obvious resemblances among the pronouns, the words that indicate sibling relationships, the names of body parts, numbers, and natural phenomena, among others. This led to only one possible conclusion: the original community from which sprang all the so-called “Semitic” people must have spoken a language that was most similar to Arabic. In this regard, Sabatino Moscati says: “In light of all the information that we, as anthropologists have been able to gather, there is now undeniable evidence which indicates that the wilderness of the Arabian Peninsula is the point of origin for all Semitic migrations”.

Moscati’s observation is in line with that of other academics and scholars of the modern age, notably Arnold J. Toynbee (1889-1975), and William J. Durant, both of whom have pointed out that the Arabian Peninsula, specifically its southern part, may well have been the cradle of human civilization. The implications of this discovery for our study are massive, and it is beyond the scope of this book to fully elaborate on them. What we can say for now, with a great degree of certainty, is that what is popularly known as the “Semitic” race - despite our reservations against the use of this term - most probably originated in the Arabian Peninsula. This is in fact in line with observations made by the ancient Greek historians, notably Herodotus, who stated that the inhabitants of Phoenicia were originally immigrants from the Red Sea coast. It was the ancient migrates from Arabia, starting from the 15th millennium BC, who eventually established civilizations in Mesopotamia, Egypt and the Levant. In the heading entitled “Arabia”, in the Catholic Encyclopedia, we read the following:

“Arabia is the cradle of Islam and, in all probability, **the primitive home of the Semitic race**”.

The following table demonstrates a small sample of the similarities between the so-called “Semitic” languages. The first column (on the left hand side) contains the words in English. The subsequent columns contain the transliteration of each word in several other languages:

English	Ancient Yemeni	Modern “Hebrew”	Phoenician	Syriac	Arabic
Father	abba	aba	abā	abu	abb
Brother	aḥu	aḥu	aḥā	akhu	akh
Hand	ad	yad	idā	idu	yadd
Eye	‘ayn	‘ayn	‘aynā	anū	‘ayn
Eight	tamāni	shamāna	tamāna	shamānu	thamān
Ten	‘ashru	‘ashr	‘asr	‘ashru	‘ashr
Bull	tūr	shūr	tūra	shūru	thawr
Camel	jamal	jemal	ḥamlā	jamlū	jamal
Water	māy	māym	māya	mū	ma’
Earth	arṣ	arṣ	ar’a	arṣ	arḍ
Peace	shalam	shalom	calem	shlāmu	salām

Late Lebanese historian and linguist Kamāl Ṣaleebi, who specialized in what is known as “Hebrew” until it became a second language to him, reiterated Moscati’s observation that the so-called “Semitic” languages were originally dialectic offshoots of an original and older proto-tongue, and that the common ancestor of those dialects was most probably closer to Arabic. In his famous book *The Bible Came from Arabia* (published in 1985), Ṣaleebi states: “All this leads us to the conclusion that the three languages in question (Phoenician, Aramaic and Arabic) actually existed side by side, from Yemen to the Levant...There is nothing strange in the fact that Arabic coexisted with Aramaic as far back as the Biblical times. This is because Arabic, from a purely Phonetic and morphological perspective, is the oldest of the three languages”.

How did the experts reach the conclusion that Arabic is the oldest of the “Semitic” languages? The answer lies in the vast phonetic roots of Arabic. The fact is that Arabic has a far greater variety of consonantal sounds than any of the other languages, including what is falsely referred to as “Hebrew”. From a purely linguistic perspective, sounds that were originally independent phonemes in the proto-tongue (common ancestor language) of the region combined to form allophones in all the dialects, except for Arabic, where they remained discrete phonemes. This means that the so-called “Semitic” dialects (Aramaic, Syriac, Phoenician, Old Yemeni*, etc...) could not possibly have pre-existed Arabic. This is because Arabic is the only language that has preserved all the features of the ancestor tongue, whereas those features are absent in the other dialects. Consequently, it is not possible for Arabic to have been a descendant of those dialects, as is commonly believed. A whole does not come out of a part. What this means, ultimately, is that the common ancestor of all the so-called “Semitic” languages was **much closer** to Arabic than to any of the other offshoot dialects.

Proving that Arabic is the closest language to the proto-tongue and common ancestor of all the known dialects is certainly possible, but requires a separate study of its own. It is not within the scope of this book to present all the evidence for this theory. The observations made by Şaleebi, as supported by other contemporary academics, as well as the latest anthropological findings concerning the early human civilizations and the trends in human migration, must be taken very seriously. What we can say now, with a great degree of certainty, is that the southern quarter of the Arabian Peninsula was indeed the cradle of human civilization, and the true - albeit forgotten - theater of the stories and legends of Allah’s messengers, from Nūḥ (P), down the line to Muḥammad (P). The presence of towering mountains and badlands in the Arabian Peninsula, not to mention the primitive means of communication in those bygone eras, must have given rise to different dialects; original offshoots that derived from the proto-tongue. These dialects were spoken by tribes and clans that, at first, lived together in the same general geographical setting, before eventually wandering out of the Peninsula in successive and continuous migrations; whether for reasons related to climate, competition for fertile land, or because of invasions or wars. This of course assumes various phenomena in line with these anthropological facts, notably that the spread of people in mass exoduses from Arabia, over thousands of years, led to further evolution of those offshoot dialects, until they eventually became separate languages, as people strayed further away from their point of origin. On the other hand, this necessitates that the original, or common ancestor of all those dialects be preserved, at least in its spoken form (if not in alphabet) by a small group or class of people who remained around the point of origin, and thus preserved most of the characteristics of the proto-tongue. And it was precisely that group of people to whom Ibraheem (P) had migrated in the distant past (around 1600 BC).

* The term “Old Yemeni” is used throughout this text to indicate the ancient South-Arabian dialects, notably Thamūdic, Sheban, and Ḥimyaritic.

The implication of these facts is that the classical division of the so-called “Semitic Languages” into a Northern branch comprising Aramaic, Syriac and Phoenician and a Southern branch comprising Arabic, Old Yemeni, and Ethiopian is a complete fallacy. Whether this division was a result of ignorance, or a deliberate manipulation to conceal the truth remains to be seen. These dialects, in their oral form, must have existed side by side all over Arabia, even during the Biblical times. Their written form however (the various alphabets), is another matter entirely. For example, the cursive Arabic alphabet that we use today was an ingenious development of the Nabateans, around 200 AD. The Arabic **language** however, is immeasurably older than the Nabatean civilization, and there is no doubt whatsoever that it originated in Yemen. (In a future release, we will show you ancient Arabic inscriptions written in the *Musnad* scrip of South Arabia). It is therefore more correct to classify the **alphabets** into northern and southern branches, not the languages.

It might be difficult for you to accept this truth at this point, but eventually, the sheer amount of evidence that we will present to you will lead to only one conclusion: that the language of the Qur’ān is a sample of what may very well be the oldest dialect in existence. And it was precisely in this language that Allah revealed His final message to mankind. Arabic is a language whose alphabet was developed long after it was first spoken, and whose origins have always been shrouded in mystery.

During the time of Muḥammad (P), there were groups of people who spoke Aramaic, Syriac, and even Old Yemeni, living alongside speakers of Arabic. Until we accept this truth, we will never understand the true history of Muḥammad (P), and where he actually lived and preached. The Qur’ān describes all those other dialects as being *a’jami*, to distinguish them from the *‘arabi* tongue. Strictly speaking, the term *a’jami*, as is evident from various lexicons, means: “something incomplete, imperfect, lacking, or something that struggles or makes an effort to convey a meaning; something that struggles to be complete or perfect but fails to achieve either quality”. The consequences of this are quite staggering to say the least, and necessitate a complete reevaluation of what the term *‘arabi* actually means. Although we will not elaborate on this point any further herein, it will not be long before you realize, dear reader, that the term “Arabic” (written with a capital ‘A’, by convention) is not the name of a particular language or nationality, but rather a **description** of a dialect. It is imperative that you keep this point in mind throughout our quest to recover the lost geography of the prophets.

The question still stands: Where does the so-called “Hebrew” language fit in? Let’s go back to what Encyclopedia Britannica says:

“The original authors of the Old Testament are unknown; furthermore, it is not certain whether those who compiled it were individuals or groups. The Old Testament was originally recorded almost exclusively in Hebrew, with the exception of very few passages which were recorded in Aramaic. The first Jewish community eventually translated the entire text of the Torah (the Five Books) to Aramaic”.

Do you believe this joke? Has anyone on this planet ever conclusively proven the existence of a language called “Hebrew” – a language which they claim had become “dormant” for 2,000 years before it was “revived” in the Promised Land?

Here follows is the truth of this so-called “Hebrew”:

The letters you see below are Old Aramaic (also called “Paleo Aramaic”). Linguists estimate that they were used as early as the 11th Century BC. Noting the 22 letters of this alphabet, it is obvious that they are the same letters as those of the Arabic alphabet; with the exception of 6 letters that are not found in Aramaic. The Aramaic alphabet is:



The Aramaic dialect is nothing but one of the practically extinct *a'jami* dialects that originated in South Arabia, then spread northwards on the waves of the ancient migrations. Eventually, several alphabets were developed as written vessels for Aramaic, and the one shown above is believed to be the oldest.

Now, take a close look at the following letters, which linguists call “Squared Aramaic”:



Do they look familiar to you? These are the same letters which they call “Hebrew”; every one of them! These squared Aramaic letters are estimated to have first appeared in Mesopotamia around the 7th or 6th Century BC, which coincided with the era of the Babylonian Exile. This is the truth that the Zionists have been hiding all along. And whenever anyone comes close to exposing their deception, they quickly rush to the claim: “Hebrew **does** use the squared Aramaic letters, but it is an independent language”. The fact of the matter is that there is not a single document in the entire history of the ancient world that mentions anything about a “Hebrew” language. Not even in the Old Testament itself do we find any indication or reference that the Biblical Israelites

spoke “Hebrew”! Their explanation of the absence of any mention of this language is simply that it was “dormant” for many centuries. As for the presence of hundreds of Arabic words in this so-called “Hebrew”, their allegation is that, for the purpose of its “revival”, it **made use** of many Arabic terms that were incorporated into it. [Applause and drums, please!].

The time has come to expose this global deception once and for all. What they call “Hebrew” is nothing but a mixture of Aramaic and Arabic that was injected with one of the rural dialects of Germany, known as the "Yiddish". The Zionists **invented** this language from scratch and came out to the world with claims of “holiness” and “originality”. Aramaic, in turn, is nothing but an almost extinct dialect that originated in South Arabia, and is spoken today only in certain areas of Syria and Iraq. Being that “Hebrew” had no written form of its own, the Zionists simply hijacked the squared Aramaic alphabet and used it as a vessel for their invention.

The fact that “Hebrew” is derived from an ancient Yemeni tongue is not a new discovery. English Orientalist David Margoliouth, who taught Arabic at the University of Oxford from 1890 until 1937, once stated: “We find, in the (Hebrew) language, especially in proper nouns, very old manifestations that match, to the letter, the scriptures of South Arabia”. In his book entitled (lit): *Imagined Palestine - Land of the Torah in Ancient Yemen*, (published in 2008), Iraqi scholar Fāḍel al-Rubay‘i made the same observation concerning the alarming similarities between what is called “Modern Hebrew” and the phonetic patterns of the ancient South Arabian dialects. During our long journey, we will encounter and analyze many examples of these mind-boggling similarities. To give you an idea of what we mean, the Old Yemeni dialects, at one point, used the letter *h* (as in **hair**), as a definite article to mean “the”. This was equivalent to the Arabic prefix article *al*. Hence, for example, “**the** year” in English is equivalent to *al-sanah* in Arabic, and *ha-shana* in Old Yemeni (the *s* and *sh* sounds often replaced each other in the old dialects). The name Rosh Hashanah, which designates a Jewish religious holiday, would be equivalent to *rash ha-shanah* in ancient Yemeni, which means “New Year”. This term is simply an **a’jami** version of the Arabic *ra’s al-sanah*. Let’s take, as another example, “Haaretz”, the name of the famous newspaper issued in the Zionist state. The term “aretz” is simply a corruption of *arṣ*, which is the ancient Yemeni term for “earth” or “land”. This is because the Yemeni dialect did not have the letter *ḍ* (*dād*) that we find in Arabic (as in *Ramaḍān*), so it was replaced it with the letter *ṣ* (*ṣād*). Since the Europeans could not properly pronounce the *ṣ* sound, they in turn rendered it as *tz* (*tzad*). Hence, *ha-aretz* is simply “the earth” (or “the land”), a corruption of the ancient Yemeni pronunciation *ha-arṣ*, which corresponds to *al-arḍ* in Arabic. These are but a few examples of their so-called “divine tongue” that was taught exclusively to their “superior race”.

Now, the question is: If “Hebrew” was never a language to begin with, then what does the word actually mean?

- **“Hebrew” - A Name or a Description?**

Whenever the word “Hebrew” is mentioned today, it immediately brings to our minds a particular “nation” of people who identify themselves as being Jewish, descendants of the Children of Israel, and who consider the Old Testament to be their sacred scripture. But is this what the word really means? Or was the term given - for ideological reasons - a meaning that was different from its original context, in order to create the illusion of a “chosen people” racially superior to all others?

We have seen from the previous section that “Hebrew” never existed as a language in the first place, but was created from scratch by the Zionist movement in the early 20th Century. In fact, the elderly generations of European Jews who migrated to their alleged "Promised Land" in Palestine had never even heard of this language, and were forced to learn it from their younger generations.

The truth we are about to reveal, which only a handful of people are aware of, is that the word “Hebrew” is the *a'jami* equivalent of the Arabic word *'ibri* (singular), whose plural form is *'ibrān*. This word is actually an adjective, used to describe those people who often cross over, or travel from one place to another, rarely settling down in one location. In fact, the word *'ubūr* (crossing a street, river, valley, etc...) is a derivative of this word.

The implications of this matter lie in the concept of nomadic life in general. The question is: How and when did this adjective become a term used **exclusively** to identify the Jews? This is another of the many forgeries which they perpetrated to hide the true identity of the Israelites. The truth of the matter is that Ibraheem (P) was described as being a “Hebrew” in certain passages of the Old Testament. At the same time, the Bible tells us that he was a wandering Aramean (meaning that he was looking for a place to settle). This is because Ibraheem migrated from his homeland and settled in the mountainous Sarāt Country. Interestingly, the Bible never uses the term “Hebrew” to describe his sons, Isma‘eel and Ishāq. Why is that so? Could it be because they didn’t “cross over” with their father? Could it be because they were born in the Sarāt Country? Nowhere in the Old Testament do we read about “Isma‘eel the Hebrew” or “Ishāq the Hebrew” or even “Ya‘qūb the Hebrew”, for that matter. But we do read about “Yūsuf the Hebrew”, for reasons that we will discuss very soon. This is a very important issue that needs to be looked into. The descendants of Ibraheem did not migrate across the Arabian wilderness to the coastal mountainous region. So, technically, they were descendants of a Hebrew, but were not Hebrews themselves. They were simply "Israelites".

The proof that the word “Hebrew” does not indicate a language or a particular national or racial identity is found within the passages of the Old Testament, for those who can read between the lines, so to speak. Take a look at the following excerpt from the Old Testament, which talks about a particular law that Mūsa (P) is claimed to have taught his people:

Now these [are] the judgments which you [O Moses] shall set before them: "If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing. "If he comes in by himself, he shall go out by himself; if he [comes in] married, then his wife shall go out with him. If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself. But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,' then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever" (Exodus 21: 2-6)

These regulations given by Mūsa to the Israelites clearly distinguish between the Israelites themselves (who, by that time, were established in their new homeland near the ancient trade routes), and the slaves, among whom were the Hebrews who migrated to the region. The Hebrews were bought and sold as slaves; something that was absolutely forbidden to the Israelites to do among themselves. Has anyone ever heard of an Israelite (a member of “God’s Chosen People”) buying or selling another Israelite as a slave?

But then, why is Yusūf (P) described as being a “Hebrew” in the Bible? Wasn’t he also born in the Sarāt region? This is because the inhabitants of the mountainous regions of Arabia, who had control of the entire coastal strip (including the trade routes), still considered the later generations of Israelites as being somewhat “beneath them”, and looked upon them with some kind of disdain. As such, Yusūf in particular was still considered “Hebrew”, even though he was born in the land that his ancestor Ibraheem had migrated to. This explains the following passage in the Old Testament:

So they set him [Joseph] a place by himself, and them by themselves, and the (Egyptians) who ate with him by themselves; because the (Egyptians) could not eat food with the Hebrews, for that [is] an abomination to the (Egyptians). (Genesis 43:32)

Pay attention to the context of the term “Egyptians” in the above text. In the original so-called “Hebrew” Bible, the word we see is *Msr̄im*. What the passage is telling us is that the *Msr̄im* could not eat food at the same table with the Hebrews. (They found the prospect repugnant because the Hebrews were looked upon as being of lower social status). The Septuagint criminals, however, perpetrated a blatant forgery by replacing the word *Msr̄im* (or *msrm*, as it appears in the original, silent, Aramaic text), with “Aegyptio”. However, that still doesn’t change the context of the passage in terms of what the term “Hebrew” really means. It is clearly indicating a nomadic lifestyle, not any particular group or racial identity and certainly not designative of any one specific language or dialect.

The Children of Israel were thus descendants of Ibraheem the Hebrew (*'ibri*) who had crossed the wilderness of Arabia and settled in the fertile region of the Sarāt Mountains, the hub of the ancient trade routes. This region was described by Allah as being *mubārakah* to the inhabitants of the ancient world, because of its rich natural resources, and many fresh water streams and rivers). Ibraheem was not the only Hebrew, and certainly not the first. Anyone who migrated in this same manner was given the label of “Hebrew” by the inhabitants of the region in question. In fact, the term *'ibran* is still used even today in some Arab countries, to describe the inhabitants of the rural areas (or small villages) who make the trip to the capital to conduct their business, having crossed the wilderness towards the large urban centers. It is a word that is deeply imbedded in the culture of Arabia, and provides further evidence as to where the events of the Bible took place. This is simply all there is to it.

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CHAPTER I

Ibraheem's Journey: Separating the Truth from the Myth

He appears suddenly in the center of Arabia, to settle his “concubine” Hāgar and his infant son Isma‘eel in the heart of some desolate valley. Then he leaves them there and travels back, at the ripe old age of 80, to Palestine, over 1,200 kilometers away, on foot or on the back of a donkey?? He then returns again to Arabia, crossing another 1,200 kilometers, to check up on Hāgar and his son. And again, and again, repeating the trip no less than 6 times, as the Islamic books of tradition tell us, and as Ibn Katheer reports:

"...وقد كان إبراهيم عليه الصلاة والسلام يذهب في كل وقت يتفقد ولده وأم ولده ببلاد فاران (من أسماء جبال الحجاز) وينظر في أمرهما..."

Translation: "... and Ibraheem (P) would travel repeatedly to visit his son and the mother of his son in the Pharan country (another name they claimed belonged to the Ḥijāz mountains around present day Makkah) to check up on them."

This is what they have been teaching us for centuries about Ibraheem’s multiple and mysterious journeys between the Ḥijāz and Palestine. And if we ever use our reason and contemplate these claims, we will come to the conclusion that Ibraheem traveled a distance totaling - in the least - 15,000 kilometers on foot, or on his donkey; and that’s not including his original journey from Mesopotamia and his alleged foray into Egypt, which we have left out of the equation to make the calculation more simple. This means that Ibraheem’s trips to and from the Ḥijāz totaled a distance exceeding the entire circumference of the planet, which measures about 12,800 km at the equator. And when any person with a single brain cell still functioning in his head asks the question of how an 80 year-old goat-herder could travel such distances across desolate wastelands and scorching deserts, and what was the purpose of repeating the trip no less than six times, that person would find the age-old answer also in the books of “Islamic” tradition, as Ibn Katheer put it:

"وقد ذكر انه كان يركب على البراق سريعا إلى هناك والله أعلم"

Translation: “And it was reported that he (Ibraheem) would ride the Pegasus (winged horse) to there, and Allah knows best”

Allah knows best, indeed...

The fact of the matter is that this strange explanation puts the mind at a fork in the road. The first branch takes the reader towards accepting the story as it is, without questioning, because its source is considered “divine” and not to be doubted (Allah Said So!). And this is the road that 99.99% of Muslims, who have completely discarded their brains and logic, have taken. Or, the reader can take the second road, refuse the story outright, and sound the warning buzzard to the nations, that a great forgery was perpetrated in the account of the Patriarch. Sadly, very few people have chosen to walk this road, despite the dozens of warnings in the Qur’ān that the

Jewish priests of old had tampered with the previous messages and corrupted the biographies of the prophets - warnings which have gone unheeded for ages.

So where do we begin? And what is the solution to this puzzle?

I think the best starting point would be to ask the following question, which I am sure most Muslims have asked at some point in their lives: Why don't the Jews and Christians recognize Ibraheem's connection to Arabia? Both creeds are pretty much in agreement on the details of the Patriarch's life, from the time he was born (allegedly in Mesopotamia), to his migration to ancient Palestine (the alleged "Promised Land"), to his foray into Egypt, to the identity of his two sons (Isma'eel and Ishāq), to the story of his expulsion of his "servant wench" Hāgar and her infant son at the behest of his wife Sarah.

Even the Muslims themselves agree with the Jews and Christians on 90% of these "facts", with the exception of some details that are really only minor issues. But there is one important episode in the life of the Patriarch that is not commonly agreed upon by the followers of the three creeds – an episode that **only** the Muslims recognize: the heart of Arabia, precisely southern Hījāz, the site of the present day city of Makkah, was an important station in Ibraheem's life.

According to the rampant "Muslim" creed, Ibraheem was indeed born in Mesopotamia, made no more than a passing visit to the heart of the Arabian Peninsula, where he "dropped off" his "wench" Hāgar, and his infant son Isma'eel in the middle of a desolate valley, left them there **alone**, and then went back to ancient Palestine, over 1,200 km away. Afterwards, he made repeated visits to them, year after year, to check up on them, until Isma'eel became of age, at which time he and his father (who was over 90 years old by that time) rebuilt the Sanctuary (House of Allah), which is a cubic structure located in the precise spot where the city of Makkah lies today. Finally, Ibraheem bid farewell to his son Isma'eel, who eventually became the "Father of the Arabs", and went back to Palestine (crossing another 1,200 km), to his "real" family, Sarah and her son Ishāq, "Father of the Jews"; died there, and his tomb is located in the city of Hebron, Palestine.

This is the story that we must accept as the unquestionable truth, because "Allah Said So". Even a Muslim scientist, who holds a doctorate degree in nuclear physics, for example, believes this story, because "religion" - as he calls it - is not a domain for logic (such is their schizophrenia). The way we see it, dear reader, and with all due respect to your convictions, is that this story is nothing but a mythological fairytale that reeks of Jewish rabbinical lies, and is part of a conspiracy to hide the history of ancient Arabia, to put a big void in its place, and to project the events that took place in the Peninsula onto the surrounding lands, for purely ideological and political reasons (a lie created for political manipulation).

The next question is: Is the Old Testament - despite all the tampering that befell its texts - truly silent on the issue of Ibraheem's association with Arabia? Or is there something we are missing? Let us analyze some of the passages of the Bible and see what hidden truths can still be found underneath the pile of forgeries.

- **Ibraheem's Original Homeland**

The Septuagint Bible details the voyage of Ibraheem (P) from the time he left the land of his fathers, which it claims was in Mesopotamia, during the Chaldean era (in the city of Ur, to be precise).

And Terah took his son Abram and his grandson Lot, the son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur of the Chaldeans to go to the land of Canaan; and they came to Haran and dwelt there (Genesis 11:31)

Then He said to him, "I [am] the LORD, who brought you out of Ur of the Chaldeans, to give you this land to inherit it." (Genesis 15:7)

The above passages are among all that the Septuagint forgers needed to transfer Ibraheem's name to Mesopotamia (presently Iraq), and make him an Iraqi of the **Chaldean** era. So let us now ponder over this information and see if it is true, or is another one of their forgeries that they perpetrated on some moonless night, and passed onto the world.

Scholars place Abraham to have lived anywhere between 2000 BC and 1500 BC. We will assume that he lived around 1600 BC. In fact, this will later prove to be the most logical estimation, as it is in line with the number of generations that presumably passed between Ibraheem and Mūsa. And it is here that the first warning buzzard must be sounded.

When someone forges a text, they are bound to leave a clue somewhere, or to make a mistake that eventually exposes them. The question here is: What on Earth does the era of the **Chaldeans** have to do with the life of Ibraheem? It appears the corruptors forgot that the Chaldean dynasty began somewhere around 630 BC, after the death of the last Assyrian king, Ashurbanipal, and was ended around 539 BC, when the Persians conquered Mesopotamia. This information is known to first-year university students of ancient history. What this means is that the Chaldean era started and ended over 1,000 years **after** Ibraheem's time, and some 600 years after Mūsa's age. How the Hell did the so-called "Torah" - which is supposed to have been revealed to Moses, as they claim - know about the Chaldean period?

Believing this glaring anachronism is like believing the claim that Napoleon Bonaparte was a member of King Herod's court. And they want us to applaud and play the drums to this blatant forgery and accept it as the unquestionable truth. The evidence is so clear that only an imbecile would fail to see it. The Septuagint priests "translated" the Old Testament to the Greek language

sometime during the 4th Century BC. They must have known the Chaldean state very well, as it was a world superpower barely 200 years before them. This scandalous claim that we encounter in the Septuagint Bible, which was eventually translated into all the languages of the modern world, has always baffled scholars and commentators, who tried to find some kind of excuse to vindicate the mention of Chaldeans associated with the era of Ibraheem (P). The only thing they could say was that the Jewish priests had perpetrated this forgery on purpose, in order for the future generations to lay claim to Mesopotamia, since the Patriarch, according to them, was born there.

In his book *Myths of the Bible: How ancient Scribes Invented Biblical History* (pages 115,116), Biblical scholar Gary Greenberg states: "The Jews wanted to impose themselves as part of Mesopotamian history as a threshold towards laying claim over its entire land after the fall of the Chaldeans at the hands of the Persians, to whom the Jewish priests were allies".

It was indeed the Jews who had assisted the Persians in their conquest of Mesopotamia, and in their toppling of the Chaldean reign. Consequently, the Persian monarch Cyrus the Great allowed them to return to their ancient homeland - which we will eventually prove was in the mountains of Yemen - and to rebuild their temple there, in the Sarāt country.

Unfortunately, the discovery of this glaring forgery in the Septuagint translation only increased the stubbornness and pride of those who wanted to defend the Jewish deception. Eventually, through their devious means of manipulation and propaganda, they passed the lie that Ibraheem was born in Mesopotamia onto all the generations of the world, until it became a matter of unquestionable belief to the members of the three "monotheistic" faiths.

To better understand how this forgery was perpetrated, we will take the same approach that we took before, when we showed you how the Septuagint liars replaced the name *Msrim* in the so-called "Hebrew" text with the name "Aegyptus" in their Greek translation, thus creating the illusionary association between the Israelites and Egypt, in order for the later generations of European Jews (the self-proclaimed "descendants" of the Israelites) to lay claim to the land of the Nile as part of their "Promised Land". (Remember the ideological motto carved on a plate above the entrance of the Knesset: *From the Euphrates to the Nile is your land, Oh Israel!*).

So let us go back to the Septuagint Bible, and compare its text with the original Aramaic version, to see what their black hands wrote to the world. The original Biblical text, written in Squared Aramaic, designates Ibraheem's ancestral home with a name that has absolutely no relation whatsoever to "Chaldea". Let's see what the text says, taking the passage in (**Genesis 11:28**) as an example:

וימת הרן על־פני תרה אביו בארץ מולדתו באור כשדים:

By consulting a glossary of Aramaic, we can see that the last two words on the left are pronounced as such: *Ur - Kasdim* (or *Kashdim*, since the 's' and 'sh' are interchangeable in the

ancient dialects). How did the Septuagint rabbis translate this term in the Greek Bible, which became the new source of religious history for the whole world at the time? Let us take a look at the translation:

καὶ ἀπέθανεν Ἀρραν ἐνώπιον Θεαρά τοῦ πατρὸς αὐτοῦ ἐν τῇ γῆ ἣ ἐγενήθη ἐν τῇ χώρᾳ **τῶν Χαλδαίων.**

Again, looking up the last two words on the right in any Greek vocal glossary, we get: “Ur – Kaledon”. Thus, the name “Ur - Kasdim” that appears in the original text became “Ur – Kaledon” in the Greek version. Do you see, dear reader, any relation whatsoever between these two words? (Remember that we are dealing with the proper name of a location, which essentially makes the word untranslatable to begin with). Furthermore, the word *Kasdim* is the plural form of *Kasd*. The ancient Yemeni dialects, like Sheban and Thamūdīc, used the suffix “im” to denote the plural. This is the same rule in the so-called “Hebrew” (eloh – elohim / cherub – cherubim / katub – katubim / Msr – Msrim / etc...). This is but another example of the startling similarities between what they call “Hebrew” and those ancient Yemeni dialects. Apparently, the Septuagint “translators” replaced a plural noun, which, in the original text, indicated the name of a forgotten or unknown tribe or clan, and replaced it with the well-known and popular name of a city that was the capital of a recently toppled superpower: Chaldea. Political propaganda, anyone?

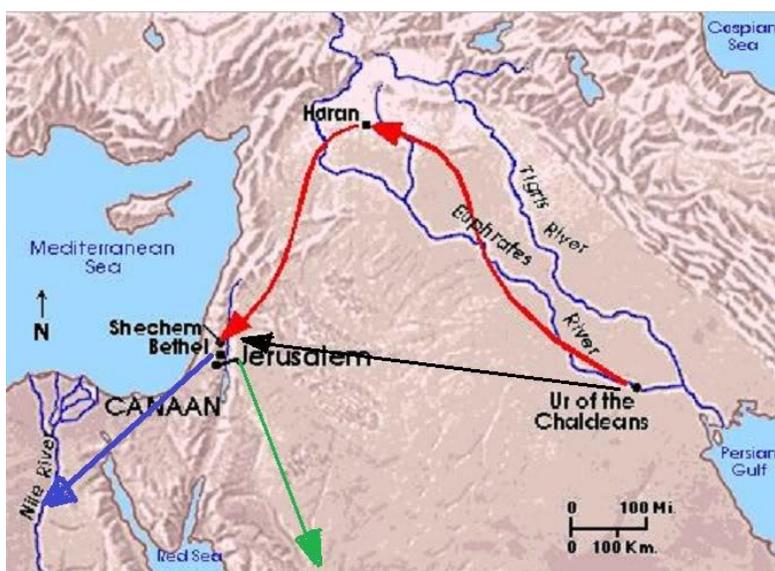
And so it was that the news of Ibraheem (P) being born in Iraq spread throughout the entire world like wildfire, carried on the wings of the Greek language, and eventually infiltrated the beliefs of the Muslims, who have been propagating this forgery and teaching it to the generations of their children for over 14 centuries.

Because the claim of Ibraheem’s birthplace is so hard to digest, we can see its confusing effects well documented in the books of the Arab historians of old, who found themselves having to go to extreme lengths to vindicate and defend the ancient Jewish scribes against this scandalous forgery, by claiming the following: “Perhaps they meant Ur of Babylon!” Now this of course makes sense, since the Babylonians preceded the Chaldeans by many centuries, and coincided with the time of Ibraheem (around 1600 BC). Instead of pointing out the forgery, the Arab historians and commentators - except for a very small minority - sought to “patch it up” and defend it!

For the sake of brevity, we will not include herein actual examples of what the Arab historians wrote on the subject. But if you are an Arabic reader, you can go and look up the following references, and see the conjecture and confusion that they were caught in, concerning the birthplace of the Patriarch, which can be pretty much summed up by the allegation of “Oh, they must have meant the Ur of **Babylon!**”:

Al-Muntaẓim, by Abu Faraj (volume 1, page 259); *al-Bidāya wal-Nihāya*, by Ibn Katheer (volume 1, page 140) ; *al-Anas al-Jaleel*, by al-‘Ulaymi (volume 1, page 27).

What is even stranger is the road that Ibrahim (P) and his family allegedly took to reach Palestine. The Bible states that they had a short “transit” stop in the city of Haran. To get a clearer picture of the geographical implications of this trip, let’s look at the map below, which depicts the Patriarch’s imaginary journey from Ur-Caledonia (which, we remind you, didn’t even exist in his time), to ancient Palestine, passing through Haran on the way (the red arrow). The map also shows his venture into Egypt (the blue arrow) where they claimed he reached the city of Memphis, just south of the Nile Delta. The green arrow shows the “extra episode” added by the Muslims exclusively, which represents his repeated voyages deep into Arabia, to the current location of Makkah in the southern Hijāz region (further south beyond the border of the map).



Map #2: Ibraheem’s imaginary journey, according to popular belief; spanning distances that no sane mind can accept.

As can be seen from the map, the city of Ur lay at the southern end of Mesopotamia (in what is today called *al-Nāsiriyyah*, Iraq), near the north eastern border of Arabia; while Palestine, which they falsely call “the Land of Caanan” (we will expose to you the fallacy of that name soon), lies to the west, with the only thing separating the two regions being the southern part of the Levant wilderness. It is clear that the path from Ur to Palestine is very simple and straightforward (the black arrow); whereas Haran, their alleged transit stop, lies far far to the north of this straight path, along the ancient Syrian-Armenian border. It is hence completely out of their way.

Here follows is what the Bible says, word for word:

Now the LORD had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing.

I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed." So Abram departed as the LORD had spoken to him, and Lot went with him. And Abram [was] seventy-five years old when he departed from Haran. Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan (Genesis 12:1-5).

The Biblical text does not give any logical reason as to why Tareh would take his family on such a long trek. Some scholars, in their explanations, went as far as claiming that Haran was Tareh's original hometown, and that he originally migrated south-east to Ur, so that his son, Abraham, could be born there, before striking out again in the opposite direction! In fact the only significant thing that happened in their transit stop at Haran was that Tareh died there (perhaps he couldn't bear the exhaustion from the trip anymore?), and Ibraheem then took the reins of the family, until he eventually received the "divine promise" that his progeny would inherit the land "from the Euphrates to the Nile". Others claimed that it was customary in the ancient times for people to follow rivers when travelling long distances. The direct route from Ur to Palestine, although much shorter, was inconceivable, as it passed through dry and inhospitable desert territory. This explanation, although logical on the surface, doesn't explain why Haran in particular (the name appears as *hrn* in the original text with silent Aramaic letters) was chosen as a stop along Abraham's journey in the first place. Why not Damascus, for instance, which was a far more popular city? Something just doesn't add up, here. Furthermore, is there even a single record, in the land of Mesopotamia, from among the thousands of the Babylonian, Acadian, and Assyrian inscriptions that have been unearthed, mentioning a man named "Tareh", or his son "Ibraheem", or the name "Lūt", or anything about the escape of a small clan of goat-herders from Ur to a "Promised Land" far to the west?

The answer is none at all.

- **The Location of the "Blessed Land" - Religious Confusion**

Let's see what the Qur'ān says concerning this issue:

{They said: "Did you do this to our gods, O Ibraheem?" * He said: "It was the biggest one of them here who did it, so ask them, if they do speak!" * So they turned and said to themselves: "It is indeed ourselves who have been wicked!" * Then they returned to their old ideas: "You know that they do not speak!" * He said: "Do you serve besides Allah that which does not benefit you at all nor harm you?" * "I am fed-up of you and to what you serve besides Allah! Do you not comprehend?" * They said: "If you are to do anything, then burn him, and give victory to your gods." * We said: "O fire, be cool and safe upon Ibraheem." * And

they wanted to plot against him, but We made them the losers. * And We rescued him and Lūṭ to the land which We have blessed for all peoples}...[21:62-71]

It is clear that Ibraheem (P), after a series of religious debates with the Imams of misguidance from among his people, was finally forced to migrate from there, at an advanced age. The Qur’ān also tells us that Lūṭ (a close relative of his) traveled with him initially. They left their original home and moved to a land that Allah described as “blessed for all peoples”. Where exactly was that land, and how did the classical commentators understand the above passage?

If you go and open the books of history and *tafseer* (exegesis of the Qur’ān), you will not believe your eyes at the heap of conjecture that was put forth regarding this issue. The best summary of the confusion can be seen in the writings of al-Ṭabari, notably in his famous *Tafseer al-Kabeer*. Here follows is what he says (volume 17, page 47):

حدثني يونس، قال: أخبرنا بن وهب قال: قال بن زيد: في قوله "ونجيناه ولوطا إلى الأرض التي باركنا فيها للعالمين، قال: إلى الشام. وقال آخرون: بل يعني مكة، وهي الأرض التي قال الله تعالى: "التي باركنا فيها للعالمين". ذكر من قال ذلك حدثني محمد بن سعد قال: ثني أبي، قال: ثني عمي، قال: ثني أبي عن أبيه، عن بن عباس قوله: "ونجيناه ولوطا إلى الأرض التي باركنا فيها للعالمين" يعني مكة. ونزول إسماعيل البيت ألا ترى أنه يقول: "إن أول بيت وضع للناس للذي ببكة مباركا وهدى للعالمين". قال أبو جعفر: وإنما اخترنا ما اخترنا من القول في ذلك لأنه لا خلاف بين جميع أهل العلم أن هجرة إبراهيم من العراق كانت إلى الشام وبها كان مقامه أيام حياته و إن كان قد قدم مكة وبنى بها البيت وأسكنها إسماعيل ابنه مع أمه هاجر، غير أنه لم يقيم بها ولم يتخذها وطنًا لنفسه ولا لوط. والله إنما أخبر عن إبراهيم ولوط أنهما اتجاها إلى الأرض التي بارك فيها للعالمين.

To summarize what is said by al-Ṭabari in the above passage, it seems that there were two feuding opinions as to where the Blessed Land was. One party was of the opinion that it was to the Ḥijāz region, the site of the present-day city of Makkah, that Ibraheem and Lūṭ were rescued by Allah; while the second party claimed that they migrated to the Levant, and that Makkah was not their permanent residence, but merely a passing stop where Ibraheem settled his concubine Hāgar and his son Isma‘eel. What do we conclude from this?

1- That the ancient memory of the Arabs did in fact record Ibraheem’s presence somewhere in Arabia; however, this memory was contaminated with certain alien traditions that did not come from Arabia; traditions claiming that the Patriarch migrated from Mesopotamia to the Levant (Palestine, precisely). These traditions are no doubt the source of the confusion concerning this matter. (Remember from our first book that these are the **same** scholars who gave the “Pharaoh” of Mūsa’s age an Arabic name).

2- That al-Ṭabari, who is considered by the vast majority of Muslims, of all sects and creeds, to be **the** supreme authority on religious history, including the *seerah* (biography) of Muḥammad, could not even make up his mind, or substantiate one opinion over the other. He left the issue open to debate.

3- The tyrannical expression “**there is no debate among the people of knowledge** that Ibraheem and Lūṭ migrated to the Levant” pops up once again, this time in Ṭabari’s exegesis. This is the same despotic allegation that appears hundreds of times in many of the books of tradition, claiming the so-called *ijma’* (consensus) of the alleged *‘ulama* (knowledgeable religious elite). The aim of this expression is to simply shut the mouths of all those who seek to doubt, enquire and ask. It is used to denote the opinion not of those who bring the logical proofs, but of those whose opinion was supported by the tyrants of their age. As for those “misguided souls” who don't agree, their ideas are usually restricted to forgotten books that sit gathering dust on the shelves of old libraries, where very few people bother to read them. It is not until hundreds or thousands of years later, when the rampant belief is proven to be false, that the old books are brought out into the light again.

It is impossible for both parties to be right concerning the location of the “Blessed Land”. Either one of them is right and the other is wrong, or they are **both** wrong. There are still many facts that must be uncovered before we can give a definitive and objective answer to this puzzling question. However, we do respect the opinion of those “misguided souls” who defied the tyrannical *ijma’* by claiming that Ibraheem’s ultimate destination was to the heart of Arabia, not the Levant. In reality, they are closer to the truth than they know. The question is where exactly was Ibraheem’s original homeland, and where exactly in Arabia did he end up? This is what we ultimately seek to answer.

Another pressing question that Muslims have failed to provide a convincing answer to is the following: What is the logic behind the strange story that separates between Ibraheem and his family in this manner? It's as if Islamic creed requires us to believe that the Patriarch settled his original wife Sarah and his son Ishāq in the “Blessed Land” of Palestine, then traveled a distance of over 1,200 km, across scorching deserts, with no rivers to follow, to place his “concubine” Hāgar and his other son Isma‘eel in some desolate valley located in the “non-blessed” land of southern Ḥijāz. Is this another case of “Allah Said So”? Or is it due to the ancient memory and culture of Arabia being contaminated by false beliefs that have gone unchecked for ages?

It seems that the classical Arab commentators, who seemingly had no objection to using the corrupted Old Testament texts to fill what they thought were “gaps” in the Qur’ānic account, failed to pay attention to the very important clue given in the Bible itself, which completely denies any wide geographical separation between Abraham’s progeny. The Old Testament account clearly tells us that when Ibraheem (P) died, **both** his sons took care of burying him:

And his sons Isaac and Ishmael buried him in the cave of Macphelah, which [is] before Mamre, in the field of Ephron the son of Zohar the Hittite (Genesis 25:9)

If the places mentioned in the above passage (Macphelah, Mamre, Ephron's field) were indeed in Palestine, how did Isma'eel end up there? Did he also travel on the back of the Pegasus from the Hijāz to Palestine, to participate in his father's burial? Why all this confusion?

If you contemplate the story of Ibraheem's migration from Mesopotamia to the Levant, you will find holes in it that are so large, you wonder how it even got by the classical commentators themselves. To sum up the reasons they gave as to why the Levant is "blessed", we can state the following example from al-Tūṣi's book entitled *al-Tibyān* (volume 7, page 263):

وقال الجبائي: أراد أرض الشام. وإنما قال "للعالمين" لما فيها من كثرة الأشجار والخيرات التي ينتفع جميع الخلق بها إذا حلوا بها وإنما جعلها مباركة، لأن أكثر الأنبياء بعثوا منها، فذلك كانت مباركة. وقيل: لما فيها من كثرة الأشجار والثمار...

It seems that the opinion in support for the Levant as the candidate for "blessedness" relied on two arguments to validate itself:

- 1- Because the Levant had an abundance of trees and resources.
- 2- Because it was the land where Allah had sent all the prophets to.

And it is here where we feel we must comment briefly on these conjectures:

The first reason, which states that the Levant was the land of many trees and riches (resources) was not only proven false by modern archeology (the same archeology that failed miserably to find a single trace of Sulaymān's temple in Palestine), but would also have us believe the ridiculous claim that Mesopotamia, which was the cradle of Asia's mightiest civilizations dating back 5,000 years; from the Sumerians, to the Babylonians, to the Assyrians, to the Acadians, to the Chaldeans, and whose land rivaled the Nile Valley in terms of its fertility, suddenly had no trees, and no resources to speak of! Can you believe this pile of horse manure?

As for the second reason given, which claims that the Levant was the land of the prophets; nowhere is this even remotely alluded to in the Qur'ān. It is mentioned only in the orientalist and colonial modern translations of the corrupted Jewish and Christian scriptures, which the so-called "Muslims" have followed blindly. By continuing to uphold the false belief that the Levant was the Blessed Land, and the theater of Allah's messengers, the Muslims have been marketing rabbinical Jewish merchandise for ages, without being aware of it, and without even being aware that it constitutes a screaming contradiction to their own beliefs. How the Hell can the Levant be the land of prophets, when the Qur'ān says repeatedly that Muḥammad (P) began preaching in the Mother of Towns (which they believe to be the site of present-day Makkah), and clearly tells us that all the messengers that were sent before Muḥammad lived and preached in the region surrounding the Mother of Towns?

There is something so **wrong** about this creed that it simply boggles the mind just how far the Muslims have gone astray on this issue. Here is the resounding truth that we repeat, and is for the **Muslims** to hear, before anyone else: There is not one spot of land that Allah, in His Qur’ān, described as “blessed to all peoples”, from the ancient times, except the southern regions of Arabia; the land that was labeled as Arabia Felix (“Fortunate” or “Happy” Arabia) by the ancient Greeks and Romans. All the prophets mentioned in the Qur’ān, from Nūḥ (P) to Muḥammad (P) lived and died in that region, and nowhere else; period.

But the Muslims have failed to grasp this truth, as they continue reiterating their hypocritical claim that they follow the Qur’ān, when the fact is that they recite it like automatons, and are more content with “chanting it” eloquently, while swearing an oath to the *shaytan* not to ever contemplate the meaning of its signs. Instead, 99% of what they believe in comes from rabbinical sources that blatantly contradict Allah’s Scripture. As a result, they have allowed others to write their history for them, and dictate to them who they are and where they came from. And as Julius Caesar once said: “He who does not know his history remains a child”.

- **The Jealous Wife**

Going back to the Qur’ān, we find that Ibraheem and Lūṭ left their original homeland and made their way towards a land that Allah described as “blessed to all peoples”. In that land, somewhere, was a secluded and uncultivated vale, where Ibraheem **settled** his progeny.

{Our Rabb, I have resided of my progeny in an uncultivated valley, at your Restricted Sanctuary. My Rabb, so that they may uphold the *salat*. So let the hearts of the people incline towards them and give provisions to them of the fruits that they may give thanks}...[14:37]

Had those who claim to be the followers of Muḥammad’s message paid close attention to the word *askantu*, which appears in the Arabic text of the above passage, they would have abandoned the Jewish myth that they have embraced for centuries, which tells them that Ibraheem **expelled** his “wench” Hāgar and her infant son. The word *askantu* is derived from the root *skn*, which carries the meaning of peaceful habitation. Hence Ibraheem settled his family there and took care of them. Does it seem more likely to you that the Patriarch left an infant child and his mother all alone in a strange and far away desert land to die of thirst, on the whims of his jealous wife? Or is it more likely that he migrated and resided **with them**?

While you ponder over this issue, we move on to show you where the “Muslims” get their beliefs from:

Now Sarai, Abram's wife, had borne him no [children.] And she had an (Egyptian) maidservant whose name was Hāgar. So Sarai said to Abram, "See now, the LORD has restrained me from bearing [children.] Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hāgar her maid, the (Egyptian), and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. So he went in to Hāgar, and she conceived. And when she saw that she had conceived, her mistress became despised in her eyes. Then Sarai said to Abram, "My wrong [be] upon you! I gave my maid into your embrace; and when she saw that she had conceived, I became despised in her eyes. The LORD judge between you and me." So Abram said to Sarai, "Indeed your maid [is] in your hand; do to her as you please." And when Sarai dealt harshly with her, she fled from her presence. Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. And He said, "Hāgar, Sarai's maid, where have you come from, and where are you going?" She said, "I am fleeing from the presence of my mistress Sarai." The Angel of the LORD said to her, "Return to your mistress, and submit yourself under her hand." Then the Angel of the LORD said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude." And the Angel of the LORD said to her: "Behold, you [are] with child, And you shall bear a son. You shall call his name Ishmael, Because the LORD has heard your affliction. He shall be a as a wild ass; His hand [shall be] against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren." (Genesis 16: 1-12)

This is how the Jews distorted Ibraheem's character; by picturing him as a weak old man, easily swayed by his wife's whims, and by picturing his son Isma'eel as the wild son; the savage son; the wild ass of a man"; the seed of a lowly maid. What is even stranger is the translation of "Msri" to "Egyptian", concerning Hāgar's identity. So the Arabs, technically, are a bastard hybrid race of half Mesopotamian half Egyptian!

Let's read on a bit more to see what other "truths" we find in the Bible:

She also said, "Who would have said to Abraham that Sarah would nurse children? For I have borne [him] a son in his old age." So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned. And Sarah saw the son of Hāgar the (Egyptian), whom she had borne to Abraham, scoffing. Therefore she said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, [namely] with Isaac." And the matter was very displeasing in Abraham's sight because of his son. But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called. "Yet I will also make a nation of the son of the bondwoman, because he [is] your seed." So Abraham rose early in the morning, and took bread and a skin of water; and putting [it] on her shoulder, he gave [it] and the boy to Hāgar, and sent her away. Then she departed and

wandered in the Wilderness of Beersheba. And the water in the skin was used up, and she placed the boy under one of the shrubs. Then she went and sat down across from [him] at a distance of about a bowshot; for she said to herself, "Let me not see the death of the boy." So she sat opposite [him,] and lifted her voice and wept. And God heard the voice of the lad. Then the angel of God called to Hāgar out of heaven, and said to her, "What ails you, Hāgar? Fear not, for God has heard the voice of the lad where he [is.] "Arise, lift up the lad and hold him with your hand, for I will make him a great nation." Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink. (Genesis 21: 7-19)

Here we see the source of this delusion the Muslims believe in, which claims that Ibraheem cast out his “Egyptian” maid Hāgar, and left her to become lost in the wilderness with her infant son. Of course, the Qur’ān does not mention a “miraculous spring” by the name of Zamzam, nor does it mention Sarah, or Hāgar, or even insinuate that the Patriarch had two wives. Although we concur with the possibility that Ibraheem had more than one wife, to claim that the second was a “servant wench” serves the marketing of racist allegations, which insist on attributing “purity” to the Israelites (the seed of Ishāq), while picturing the Arabs as bastard half-breeds, descendants of a wild, savage man. And the Muslims are not even aware where their beliefs originate (they insist that their creed has not been contaminated by Jewish corruption...Oh No! Allah forbid! They are above such allegations!)

The Bible also tells us that Ibraheem left Hāgar and her infant son to wander alone in the wilderness of a place called "Beersheba", which, according to the Zionist and orientalist interpretation is believed to be in Palestine. This of course is the result of hijacking the geography of the prophets of Allah, and projecting it onto the Levant. The Muslims decided to make small changes in the details of the story, to make it fit more with their culture. They claimed that it was Allah who commanded Ibraheem to travel 1,200 kilometers from the Levant, drop his “wench” and infant son in a deserted valley in the southern Hījāz region, then travel back to a Jerusalem to rejoin his “real” family. [Applause and drums, please!]

Does this story sound convincing to you, dear reader? Would Allah command such a thing? Of course, they must have found a problem with the Jewish version of the story, which speaks of Sarah’s jealousy. They must have said to themselves: “If Ibraheem wanted to keep Hāgar away from Sarah, he could have moved her to some other place in the Levant, not far from his home. So why go all the way to the heart of Arabia, over 1,200 kilometers away - a trip that would take several weeks across scorching deserts? It must be because Allah commanded it”.

Going back to the previous passage in (**Genesis 21**), we recall the following:

So Abraham rose early in the morning, and took bread and a skin of water; and putting [it] on her shoulder, he gave [it] and the boy to Hāgar, and sent her away.

Then she departed and wandered in the Wilderness of Beersheba. And the water in the skin was used up, and she placed the boy under one of the shrubs.

Again, the Muslim commentators changed the details a bit, replacing the loaf of bread and water skin with a knapsack of dates and a water skin, to make the story fit better with their culture (Apparently, they believe dates are "holy"). But what about the glaring geographical absurdness itself? How did they go about solving that? Let's contemplate the story a little bit:

It has become a part of the Muslims' creed that Ibraheem cast Hāgar and her son out from his home in Palestine, and sent her deep into the heart of Arabia. And what did he equip Hāgar with for her trip, which was 1,200 kilometers long? A single water skin and a knapsack of dates... And so Hāgar became lost in the wilderness, the distance required to consume a single water skin, and lo and behold! She found herself in a valley in the southern Ḥijāz region. Our question is: assuming, for the sake of argument, that Hāgar made the trip all by herself; how far can a woman travel, while carrying her infant son in her arms, and equipped with a single water skin? We will say anywhere between 5 and 20 kilometers. So how far was the distance between Ibraheem's tent and the valley where Allah's Sanctuary was located? Is it 5-20 kilometers as logic dictates, or 1,200 kilometers as the diseased traditions of the Muslims tell us?

In fact, this very question was asked by the ancient Arab historians, who found themselves giving various outrageous explanations for it. Some claimed that Ibraheem travelled with Hāgar from the Levant, left her near Makkah with the water skin and dates, then went back to the Levant. Or, if you want something even better, listen to what al-Suhaily says in his book entitled *al-Rawḍ al-Anf* (page 55):

وكان سبب إنزال هاجر وابنها إسماعيل بمكة ونقلها إليها من الشام أن سارة بنت عم إبراهيم عليه السلام شجر بينها وبين هاجر أمر، وسماء ما بينهما، فأمر إبراهيم أن يسير بها إلى مكة، فاحتملها على البراق واحتمل معه قربة بماء ومزود تمر، وسار بها حتى أنزلها بمكة في موضع البيت، ثم ولى راجعا.

Here follows is a paraphrase of *al-Suhaily's* words (with our comments in brackets):

The reason for transporting Hāgar and her son Isma'eel from the Levant and dropping them off in Makkah (that's assuming the present-day city of Makkah even existed back then), was that a heated argument had taken place between Sarah, Ibraheem's cousin (they made him marry his cousin in order to maintain Israelite "purity" without being aware of it) and Hāgar, and so Ibraheem was ordered (note how the source of the "orders" are either unknown or of "divine" nature) to carry her on the back of the Pegasus (*al-Burāq*) to the location of the *Bayt* (the Restricted Sanctuary) then return from whence he came (i.e. to Palestine, to rejoin his wife Sarah).

These people are completely insane. There is no other explanation how a story with that many holes in it can be adopted as the truth. What we **can** say here is that the Pegasus (the mythological winged horse), which pops up every now and then in the “Islamic” books of tradition, is **not**, nor was it ever, a means of transportation, but rather a means of forgery and an insult to the intelligence of the average mind. Its purpose is to patch up a glaring geographical plot hole, to separate between Ibraheem and his progeny, and to enforce a dogmatic traditional belief that no sane mind can accept.



Picture #3: The Pegasus solves the geographical discrepancy!

The sane and logical version of the story is as follows: Ibraheem left his original homeland which was somewhere in South Arabia (by the end of this book we will have deduced its approximate whereabouts), with his wife and nephew, and migrated to the “Blessed Land”, which was also in South Arabia, where he was bestowed, by Allah, two sons at an advanced age: Isma‘eel and Ishāq (in that order). The Patriarch set up his tents in the Restricted Sanctuary. He was accompanied by Lūṭ at first, but then they parted ways shortly after they reached the Sarāt Country. Although the Qur’ān does not mention it, it is possible that Ibraheem had two wives. The second, however, was not a servant wench, and she most certainly was **not** Egyptian, as we will soon see.

The alternative story, which we have been fed since childhood, separates Ibraheem’s family into two branches; his “Israelite” wife Sarah with her son Ishāq located in ancient Palestine, and his “Egyptian” concubine Hāgar with her son Isma‘eel residing in the Ḥijāz. To insult our intelligence even further, we read the following passage in Ibn Katheer’s *Tafseer* (exegesis of the Qur’ān), wherein he says:

"وقد كان إبراهيم عليه الصلاة والسلام يذهب في كل وقت يتفقده ولده وأم ولده ببلد فاران وينظر في أمرهما... وقد ذكر أنه كان يركب على البراق سريعاً إلى هناك والله أعلم."

Here follows is the translation, with our own comments in parentheses: "And Ibraheem (P) would regularly visit his son and the mother of his son in the Pharan country (a name they falsely attributed to the territory around Makkah) to check up on them...and it was said that he would ride the Pegasus and fly there swiftly (from Palestine), and Allah knows best".

How did such a ludicrous story become part of the Muslim belief system? It seems that in order to reconcile between the "holiness" of Makkah on one hand, and the false creed that Palestine was the land of the Israelite prophets on the other, it became necessary for the confused Arab commentators to split Ibraheem's family into two branches, placing one in the Levant and the other in Arabia.

Let us open our eyes and read, straight from the Qur'ān, the truth that exposes their false creed, and blows their argument completely out of the water:

{And We annouced to Ibraheem the location of the Sanctuary: "Do not set up anyone with Me, and purify My Sanctuary for those who visit, and those who are standing, and the kneeling, the prostrating * And call out to the people with the Hajj they will come to you walking and on every transport, they will come from every deep enclosure * So that they may witness benefits for themselves, and mention the name of Allah in the appointed days, over what He has provided for them of the animal livestock. So eat from it and feed the needy and the poor.}...[22:26-28]

Search you soul dear reader, as you ponder over this issue. Does it seem to you, from the above passage, that Ibraheem, whom Allah had appointed as a guide for people, and who dedicated his life and the life of his children to serve Allah and preserve His Sanctuary, moved back to Palestine after having established the *Deen* and purified the Sanctuary? Was it not Ibraheem who, after having spent many of the autumn years of his life at the site of the Sanctuary, thanked Allah for blessing him with two sons at an advanced age?

{And Ibraheem said: "My Rabb, make this a peaceful country, and keep me and my sons away from serving idols * "My Rabb, they have misguided many from among the people. So, whoever follows me, then he is of me, and whoever disobeys me, then You are Forgiving, Merciful." * Our Rabb, I have of my progeny in an uncultivated valley near your Restricted Sanctuary. My Rabb, so that they may uphold the *salat*. So let the hearts of the people incline towards them and give provisions to them of the fruits that they may give thanks * "Our Rabb, you know what we hide and what we declare. And nothing at all is hidden from Allah on the Earth or in the heavens * Praise be to Allah who has granted me at my old age Isma'eel and Ishāq; my Rabb is Hearer of the prayer}...[14:35-39]

Is there any indication, in the above passage, that Ibraheem left his son Isma'eel alone at the site of the Sanctuary and travelled back to Palestine? Who are the **sons** (in plural) mentioned in the above passage? Was Ibraheem's prayer and supplication only for Isma'eel and his progeny? What about Ishāq? Did he not make the Hajj to the Sanctuary? Or did he live the rest of his life in Palestine? Until when are we going to be bound by such a ridiculous creed?

{And Our messengers came to Ibraheem with the good news, they said: "Peace" He said: "Peace," and he made no delay in bringing a roasted calf. * But when he saw that their hands did not reach for it, he mistrusted them, and he began to have fear of them. They said: "Have no fear, we have been sent to the people of Lūt." * And his wife was standing, so she laughed when We gave her the good news of Ishāq, and after Ishāq, Ya'qūb. * She said: "O my! Shall I give birth when I am an old woman, and here is my husband an old man? This is indeed a strange thing!" * They said: "Do you wonder at the decree of Allah? The mercy of Allah and blessings are upon you, O people of the Sanctuary. He is Praiseworthy, Glorious.}...[11:69-73]

Who was the wife of Ibraheem, who laughed when she heard the tidings that she would give birth to Ishāq? Was it the “jealous” wife? Assuming her name was indeed Sarah, this would mean that the visit by the divine emissaries took place in Palestine, since that's where common Muslim belief placed her. If that's the case, then why did the emissaries salute her and her husband as “O people of **the Sanctuary**”? Which Sanctuary (*bayt*) is being mentioned here? Is it the one in Palestine? Have we truly been dumbed down and blinded to such an extent that we cannot see the truth even when it is right under our noses?

- **Trip to Egypt?**

Let us now leave Beersheba behind, and make our way towards another important stop in Ibraheem's journey; a place called Beth-El. The name “Beth-El” is mentioned over 60 times in the Old Testament, of which only twice in the story of Ibraheem. The first mention of Beth-El in relation to the Patriarch's journey comes in the following passage:

Abram passed through the country into the place of Sechem, as far as the oak of Moreh. And the Canaanites were at that time in the land. And the Lord appeared to Abram, and said to him: "To your seed will I give this land. And he built there an altar to the Lord, who had appeared to him. And passing on from thence to a mountain, that was on the east side of Beth-El, he there pitched his tent, having Beth-El on the west, and Aai on the east; he built there also an altar to the Lord, and called upon his name. And Abram went forward, going, and proceeding on to the south. And there came a famine in the country; and Abram went down into (Egypt), to sojourn there; for the famine was very grievous in the land....[Genesis 12: 6-10]

Some commentators, in their eagerness to prove that the “Blessed Land” is none other than the southern Ḥijāz regions, were quick to conclude that Beth-El was indeed the House of Allah, which they believe is the current city of Makkah. This opinion, although certainly closer to the truth than that of the advocates of the Palestine theory, faces two problems:

1- The above passage from Genesis, in addition to other related passages mentioning Beth-El that we will analyze later on, describe other locations in the vicinity of Beth-El that have absolutely no relation to the geography of the Ḥijāz whatsoever, nor is there any mention of those places in the history of the current city of Makkah.

2- If we assume, for argument’s sake, that Beth-El is indeed the site of Makkah, we will soon find ourselves caught in another dilemma, which is the presence of “Egypt” in the Septuagint translation, which claims that Ibraheem (P) sought refuge in the Nile Valley, because there was famine in the Blessed Land (this is the land that “flowed with milk and honey!”). According to the text, Ibraheem left Beth-El, after having built an altar to the Lord there, and went **south** into Egypt to escape the famine. Another geographical discrepancy poses itself here: how did Ibraheem cross 1,500 km, with his sheep and goats, to reach the Nile Valley? Did he travel on foot, or ride his donkey? Or perhaps the Pegasus flew him to the land of the Pyramids? More importantly, how could anyone travel **southward** from present-day Makkah, and reach Egypt? If Ibraheem was indeed in the Ḥijāz, and traveled south from there, he would have eventually ended up in Yemen, on the coast of ‘Ādan, and not anywhere near Egypt.

The second mention of Beth-El pertaining to Ibraheem’s journey appears in the following passages, which describe the Patriarch’s return **from** Egypt, leading a large pack of livestock, and his coffers laden with gold and silver, as he made his way back to Beth-El:

And Abram went up out of (Egypt), he, and his wife, and all that he had, and Lot with him, from the south. And Abram was very rich in cattle, in silver, and in gold. And he returned by the way that he came, from the south to Beth-El, to the place where before he had pitched his tent between Bethel and Aai. In the place of the altar which he had made before; and there he called upon the name of the Lord...[Genesis 13: 1-4]

The map on the next page gives us a better picture of the distances that he would have crossed, if Beth-El is understood to be at the present site of Makkah, and Msrim is interpreted as Egypt.

Even more preposterous than Ibraheem’s alleged foray into Egypt is the Biblical explanation of how he became rich as a result of it. Let’s read the following passage from the Septuagint Bible:

And when he was near to enter into (Egypt), he said to Sarai his wife: “I know that you are a beautiful woman. And that when the Egyptians shall see you, they will say: She is his wife. And they will kill me, and keep you. Say, therefore, I pray

you, that you are my sister; that I may be well used for you, and that my soul may live for your sake". And when Abram was come into (Egypt), the (Egyptians) saw the woman that she was very beautiful. And the princes told Pharaoh, and praised her before him: and the woman was taken into the house of Pharaoh. And because of her, he was good to Abram, and he had sheep and oxen and asses, and men-servants and women-servants, and camels. But the Lord scourged Pharaoh and his house with most grievous stripes for Sarai, Abram's wife. And Pharaoh called Abram, and said to him: "What is this that you have done to me? Why did you not tell me that she was your wife? Why did you say, She is your sister, so that I took her as my wife? And now, behold, there is your wife! Take her, and go away. And Pharaoh gave his men orders concerning Abram: and they led him away, and his wife, and all that he had...[Genesis 12: 10-20].



Map #3: Ibraheem’s trail according to the rampant Muslim belief. The roundtrip distance from Makkah to the Nile Valley and back totals 3,000 km.

Aside from the glaring Septuagint corruption which translated the name *Msrim* as Egypt, we learn, from the above passage, that Ibraheem was apparently a cuckold, who sold his wife Sarah to the “Pharaoh” of Egypt, in exchange for his own safety, and a generous gift of livestock. The truth is that the pens of the Jewish priests wrote much worse slander about the messengers of Allah than the heap of garbage you have just read. This is not the place however, to illustrate with examples. What is even more outrageous is the fact that the classical commentators did not have any reservations against using these Biblical passages to “embellish” the Qur’ānic account, which they found to be “lacking”, or incomplete, so to speak. Would Ibraheem, who was described in the Qur’ān as the virtual father of all the messengers; the man who set an example for humanity and dedicated his life to the service of Allah, sell his own wife to a tyrant in exchange for worldly material gifts?

The Qur'ān describes itself as recounting to the Children of Israel the true version of the events that were disputed among them: **{This Qur'an recounts to the Children of Israel most of that which they are in dispute over}...[27:76]**. It also contains the best and most accurate accounts of the previous nations: **{We recount to you (O Muḥammad) the best accounts through what We have inspired to you in this Qur'an; and before it you were of those who were unaware}...[12:3]**. Allah describes the Qur'ān as being **{A Book whose revelations are detailed, an eloquent Qur'ān for a people who know}...[41:3]**. It is, according to the Almighty, a revelation that **{No falsehood could enter it, presently or afterwards; a revelation from One Most Wise, Praiseworthy}...[41:42]**.

Yet how have the so-called “Muslims” been approaching the Qur'ān throughout the ages? They have dealt with it on the basis that it is an incomplete book that needs other sources to “explain it”. They have gone on resorting to slanderous canonical and rabbinical scriptures as means to “interpret” the Qur'ān and “fill the gaps” in its passages. Consequently, the *Deen* (divine system) decreed for them by Allah has been corrupted, and its doctrines infiltrated by countless lies and false concepts that have become the basis for dogmatic beliefs not open to any doubt or discussion. Meanwhile, the Qur'ān, the only available scripture capable of exposing those false beliefs, has been rendered to no more than a book of eloquent poetry, its passages referred to as “verses”, to be recited without any reflection or understanding. As a result of this, the history of our nation has been hijacked right from under our noses, and replaced with a twisted, orientalist version that has been presented to us on a silver platter as the unquestionable truth.

So which of the two sides is correct then? Where exactly is the land that Allah described as “Blessed to all Peoples”; the country to which Ibraheem migrated, and the site of the ancient Sanctuary? Is it in Palestine, or in the Ḥijāz? Or is it elsewhere altogether?

We are very close to cracking this age-old puzzle.

* * * * *

CHAPTER II

Al-Hamadāni's Testimony

Before revealing the details and particulars of the Biblical geography, we have to understand the phenomenon known in Arabic as *tayammun*, and the role it plays in any historical or geographical research. This phenomenon is as old as humanity itself, and will continue to exist as long as there are humans on this Earth, and lands to explore. When populations migrate, the first thing they do is to give the geographical features of their new territory (towns, rivers, valleys, mountains, etc...) names that were known in their original homeland. This is done to keep an emotional link to their past, and is believed to bring good fortune (the word *yumn* actually means optimism). Although this phenomenon has been unquestionably proven by anthropologists and linguists alike, it can cause some confusion to researchers if it is not taken into account when studying the history of past nations, due to the similarity (duplicates) it creates in terms of names of geographic locations.

Nowhere is the phenomenon of *tayammun* more evident than in ancient Arabia and the Levant regions. Plenty of evidence for this fact can be seen in the forgotten books of history written by Arabs scholars. For example, in his book entitled *Fath al-Bāri*, geographer and historian Ibn Ḥijr brings to our attention the following fact concerning the name *Ṣan‘ā’* (Volume 11, page 410):

وأما صنعاء فإنما قيدت في هذه الرواية باليمن ، احترازاً من صنعاء التي بالشام . والأصل فيها صنعاء اليمن لما هاجر أهل اليمن في زمن عمر عند فتوح الشام نزل أهل صنعاء في مكان من دمشق فسمى باسم بلدهم".

To paraphrase Ibn Ḥijr, there are two places bearing the name in question: there is the famous *Ṣan‘ā’* of Yemen (the capital and quite possibly the oldest city in Arabia), and there is another small rural area on the outskirts of Damascus (capital of Syria) called *Ṣan‘ā’* as well. Ibn Ḥijr states that during the so-called “Muslim conquest” of the Levant, under ‘Umar bin al-Khaṭṭāb, the original inhabitants who migrated from Yemen settled in that region of the suburbs of Damascus, and gave the area the same name as their original home city.

Consequently, if news of a certain event that happened in *Ṣan‘ā’* was being spread, it is understandable that the first setting to come to one’s mind is the capital of Yemen, because of its popularity. But the fact is that the event could very well have taken place in the other, far less known *Ṣan‘ā’*, which is today an area within Damascus.

Stopping briefly to study this phenomenon in our modern age, we will find that there are countless names of cities and towns that are duplicated all across the world, especially in the “new” continents that were the target of exploration and colonization. The following are some examples:

1- The city of Washington, which is today the capital of the USA, was named after a small town of the same name on the outskirts of Newcastle, England.

2- The city of New Orleans, also in the USA, was named after the old (original) Orleans in France. Everyone in the USA knows full well that a great percentage of the inhabitants of this city are descendants of the original settlers who had migrated from France, bringing with them all the memories and names they held dear to their hearts, as a kind of optimism charm to start their lives in the new continent.

3- The city of New York was also named after the original (parent) York, in England.

4- There are no less than **five** towns by the name of “Mecca” in North America alone!

This phenomenon encompassed not only the names of cities and towns, but also of famous landmarks or geographical features (rivers, mountains, valleys, etc...), as we will soon see.

Going back to Arabia and the Levant, we find in the phenomenon of *tayammun* the only reasonable explanation for the hundreds of duplicates in the names of cities all across these regions. And the glaring evidence is that the original name is always found to be in South Arabia (Yemen, in particular).

There is a city called Jarash in Jordan; and there is also Jarash in Yemen. Which is the original, and which is the *tayammuni* name? To answer this question, we simply need to follow the direction of the ancient migrations. Here is what the giant Arab geographer, al-Hamādani says about this famous Yemeni location in his book entitled (lit) *Description of Arabia*:

جُرَش: هي كورة نجد العليا، وهي من ديار عنز، ويسكنها وترأس فيها العواسج من أشراف حمير، وهم من ولد يريم ذي مقار القيل، ولهم سؤدد عود وجابة اليمانية في نجد إليهم وهم يقومون معهم بحرب عنز وجُرَش في قاع، ولها أشراف غربية بعيدة منها تنحدر مياهها في مسيل يمر في شريقيها، بينها وبين حمومة ناصية تسمى الأكمة السوداء، حمومة وحمة وكولة، ثم يلتقي بهذا المسيل أودية ديار عنز حتى تصب في بيشة بعطان، فجرش رأس وادي بيشة.

In the above passage, al-Hamadāni is describing Jarash (or *Jurush*, as it is commonly pronounced) as a location containing many watery streams, that in the ancient times was settled by the 'Awāsij (Jewish nobles of the Ḥimyaritic line). It lay at the mouth of the Beesha valley in Northern Yemen.

There is a town called *Qāna* in Lebanon (where the Zionist regime perpetrated a massacre in 1996, firing missiles at a UN building harboring refugees, and killing a hundred people, mostly women and children). But there is also a coastal city by the name of Qāna in Yemen, which occupied an important position on the ancient trade routes. Which of these two towns is the original and which was given the duplicate name?

For now, let us look with some detail, into the ancient and ruined city of *Sūr* (Tyre) in Yemen. This ancient city has been embedded in the Arabian memory for time out of mind, as an example of the destruction which befalls human settlements, resulting from natural catastrophes. It is located in a province known as *Mikhlāf Jayshān*, south of Ṣan‘ā’. Jayshān was, historically, the greatest of the old Yemeni *makhaleef* (provinces or mini-kingdoms), and during the time of Muḥammad (P), it was famous as the homeland of the *Qarāmiṭa*, a prestigious Yemeni clan who were among the first to embrace Muḥammad’s message. *Sūr* was their capital city.

In his book *Description of Arabia*, al-Hamadāni lists the most important locations in the *mikhlāf*:

و يعد من مخلاف جيشان: حجر، و بدر، و صور، و حضر، و ثريد، و بلد بني حبيش، و جانب بلد العدويين من حب و سخلان.

The two underlined names are: *Badr* and *Sūr*. Apparently, there was another town called *Badr*, and it was located in Yemen. This name was later projected far north onto the Ḥijāz region, where the legendary Battle of Badr allegedly took place; the battle in which the believers, led by Muḥammad (P), recorded a decisive victory over the idolaters from among the tribe of *Quraish*.

The ancient Yemeni town of *Sūr* perished as a result of a series of volcanic eruptions which left a permanent trace in the tribal memory of Arabia. The town, which was originally one of the most prosperous in the Sarāt region, tragically became an example of nature’s wrath, and a subject of many ancient Arabian poems. Famous Yemeni poet, Ibn Ḥarmah, wrote the following verse in memory of this doomed town:

حوائم في عين النعيم كأنما رأينا بهن العين من وحش صور

It appears that the fate of *Sūr* (Tyre) was a truly devastating event that shook the entire region, and was considered the standard example by which natural destruction was measured. So tragic was it, that it eventually became the stuff of legend. In fact, many of the classical commentators of the Qur’an interpreted the passage: **{We tested them like We tested those who owned the garden, when they swore that they will harvest it in the morning}...[17:68]**, as a reminder of the fate of Tyre.

There is even a hadith attributed to the Muḥammad (P), wherein he says to ‘Ali bin abi-Ṭaleb:

ألا أعلمك كلمات إذا قلتها، ثم كان مثل صور، غفر الله لك؟

Translation: "Shall I teach you some words you can say so that, if the example of Tyre should come to pass, Allah will forgive you?"

This *hadith* narration, regardless of its authenticity, is still an indicator of the trace that the destruction of Tyre had left in the memory of the Arabs. The point is not to determine its authenticity, but simply to point out that the Arabian tribes were very familiar with the town of Tyre, and knew well of its terrible fate. Furthermore, this town had absolutely no relation whatsoever with the city of Tyre located on the Mediterranean coast of Lebanon, and falsely believed to be the very same Tyre mentioned no less than 60 times in the Old Testament.

Again, we ask the question: which of the two cities is the original Tyre, and which bears the *tayammuni* name?

What about the name “Lebanon” itself? Where did that come from?

To answer the question, there is a twin-peaked mountain in Yemen called *Lebynān* (the dual form of *Lebn*), located in the northern part of the country, not far from the Najrān Vale, and whose summit rises to a height of over 2,000 meters. The sight of snow on the peak of *Lebynān* is not uncommon during the winter months.

Here is what al-Hamadāni says in *Description of Arabia* (page 283) concerning this mountain:

نذكر سرار وادي نجران و سوائل الجوف الصغار دون أعراضه...فأسرار نجران: شوكان و الجالليان و نفحة...و لبأخة السفلى، و ليبنان.

In the above passage, al-Hamadāni names the best known peaks around the Vale, notably: Shūkān, al-Jalāliyyān, Nafḥa ... Lower Labākhah, and Lebynān.



Picture #4: Snow covering the highest peaks of the Sarāt Mountains

Not only was the Lebanese city of Tyre named after an older Yemeni town, but the **entire** country itself, famous for its snow-covered peaks, was named after a similar mountain in the Arabian Sarāt; another glaring example of *tayammun*.

The ultimate purpose of this journey is to retell the history of Arabia as it truly happened, and as seen through the eyes of its **own** inhabitants, not the eyes of foreigners. Let us remove the veil once and for all, and expose the crime of those who hijacked the geography of Allah's messengers, including Muḥammad (P); a crime whose effects have infested the *Deen* for centuries and are still evident in today's generation. Liberating the Arabian Peninsula from the shackles of inherited delusions is the first step towards the liberation of Palestine's history from the orientalist and imperialist narration that was imposed by the Zionist movement, starting from the end of the 19th Century.

Suppose that we successfully correct all the errors that were perpetrated by the Masoretic Order, starting from the 6th Century AD, when they began accentuating the silent letters of the original Aramaic text of the Old Testament, by adding vowels and dialectic marks therein. Furthermore, suppose we are successful in identifying all the elements of the older Septuagint forgery that was perpetrated in Egypt during the 4th Century BC, at the hands of the Jewish priests who "translated" the Old Testament from Aramaic to Greek. What are we left with then? The answer is quite simple: We end up with a record of events and old Arabian stories and legends whose theater was in ancient Yemen, and not anywhere else on the planet! This is the truth that will eventually shine forth from between the lines of the Biblical text itself. Palestine has nothing to do with the Old Testament, in any way, shape or form. It is all a great deception that was contrived by the orientalist imagination, with the ultimate goal of annexing Palestine and giving credibility to their imperialist project, by finding a "divine" basis for their **interpretation** of the Biblical text. In other words, the delusional connection between the Old Testament and the Levant is a result of an orientalist deception that quite simply **projected** the theater of the events surrounding the ancient Israelites onto that region.

The time has come for us Arabs to disengage our account of the region's history from the account that has been imposed by others. Until we do so, we will find ourselves stuck in a truly paradoxical dilemma: How can we achieve victory in our struggle over Palestine, when we have been sharing the **same** false history of its territory with our enemy? For decades, we have been reiterating the orientalist version of Palestine's history, without even giving it a second thought. We have been teaching our children the same poisonous fraud concerning the history of our lands, repeating it like parrots in our schools, colleges and universities; that Palestine is the "Jewish Promised Land"; that Palestine is "The Holy Land" or "Land of the Prophets"; that the current city of Jerusalem is the same *Ur-Salem* mentioned in the Old Testament; that the terms "Jew" and "Israelite" are synonymous. We have been repeating this garbage for so long, that even the so-called Muslim "scholars" have fallen victims to the great deception, claiming that the

1948 annexation of Palestine by Jewish pirates is a realization of an apocalyptic Qur'ānic prophecy that Allah will eventually gather all the Children of Israel in one place! Everything that has been taught in our educational and religious institutions concerning Palestine's history is quite simply **false**. It has all been built on orientalist delusions and racist ideologies that, in their core, are hostile to Arabs, and to the scientific and objective truth. It is truly a mind-boggling paradox we live in. We must disengage our account from theirs, and to declare, at the top of our voices, the shattering truth that the geography of the Old Testament has absolutely no relation to the landscape of Palestine whatsoever. And we defy them to prove otherwise.

From the hundreds of place names mentioned in the Old Testament, fewer than 10% have actually been identified as places within the Palestinian territory. This relatively small percentage is due either to the phenomenon of *tayammun*, which we talked about previously, or because of fraudulent projections made by the orientalist interpretation and translations of the Biblical text. This fraud was facilitated by a vast majority of Biblical scholars, who were aided by the Zionist war generals as well as the traffickers of ancient Palestinian artifacts, who went to great lengths to smuggle relics of pottery, stone, or metal out of the Palestinian territory, in order to hide the nature of these relics from the world. As for the remaining 90% of the names, no trace has ever been found of them in Palestinian culture or history. The mismatch between the landscape being described in the Old Testament and the geography of Palestine is a screaming reality that will become more and more evident as we walk along the road of this journey. The Old Testament describes **towering** mountains, upon which fortifications were built, none of which have been located in the territory of Palestine. It speaks of abundant river valleys, and types of plants and vegetation that do not, nor have they ever grown in Palestine. And even in the rare cases where Biblical names have been naturally identified as real places in Palestine, their surrounding geography is completely out of context with the actual landscape.

And now, after this necessary exposition on the nature of the fraud that was perpetrated in the geography of Allah's messengers, we can return to retrace Ibraheem's journey through the highlands of the Sarāt Country of Arabia. We will prove to you, honored reader, that Ibraheem (P) was a legendary figure of Arabia's distant past, who lived and died in ancient Yemen, and never set foot beyond its valleys and mountains. In this critical chapter, we will reveal a series of "coincidences" that will expose the fallacy of the Zionist and orientalist geographical projections, while retracing the true footsteps of the Patriarch (P) through the highlands of Yemen, as seen through the eyes of the giant Arab geographer al-Hamadāni (died 945 AD), and with the help of old Arabian poetry from even before the time of Muḥammad (P).

The two main Biblical locations that we will set as reference points throughout our search are namely Beersheba and Beth-El, which were important stops in Ibraheem's journey, and which were mentioned in passing, in the previous chapter.

- **Coincidences (1-20): Beer-Sheba**

Let us start by going back to the controversial name “Beersheba”, which today designates an area in Southern Palestine (according to the orientalist projections), despite the utter failure of archeologists to find any shred of proof that the place had a connection to Ibraheem (P). The name is mentioned over 30 times in the Old Testament, beginning with the passage in (**Genesis 21**), that we discussed earlier. It is worth noting that in some translations of the OT (*Noah Webster Bible, American Standard Version*), the name appears in the compound form “Beer-Sheba” - which is in fact more accurate and reflective of the original Aramaic text - while in other translations it is rendered as “Beersheba”. In any case, the word “beer” means “well” (the Arabic form is *bi’r*)

When archeologists excavated the land of Palestine for the first time, the oldest well they found in Beersheba belonged to the Iron Age (around 700 BC), and had absolutely no relation to Ibraheem whatsoever. The well was dug with **iron** tools, and reached a depth of 40 meters, after which it ended before reaching any underground water. It is completely out of the question that the well existed during Ibraheem’s day and age.

It is worth noting that the Arabic translations of the OT have rendered the name as *Bi’r al-Sabe’*, which can mean either “Well of **the** Seven” or “Well of **the** Wild Beast”. This translation is actually inaccurate, as it assumes that the original “Hebrew” name had the pronoun article *ha*, which is not the case. (The Arabic translation would be correct had the “Hebrew” name been Beer **ha**-Sheb’). Some Arab academics and experts in the field of linguistics, notably Kamāl Šaleebi, Farajallah Deeb, and Ziād Minah - despite their different opinions regarding the actual location of the place - agreed concerning the inaccuracy of the Arabic translation of the name, and indicated that the correct rendering of the name must be *Bi’r Shab’* or *Bi’r Shabbā’ah* (meaning: Well of Fullness).

Bearing in mind the names of other Biblical locations in the vicinity of Beer-Sheba, of which not one trace was found in Palestine on the one hand, while analyzing the staggering similarities between the Biblical passages and the entries in al-Hamadāni’s book *Description of Arabia* (DoA) on the other, we were finally able to locate the place in the highlands of Yemen. In fact, talking about *Bi’r Shabbā’ah*, will automatically lead us to the ancestral homes of one of the twelve tribes of Israel, the Tribe of Simeon. The ancient Yemeni prophet Yūsha’ (Joshua) designated the following areas as the residence of Simeon, within the greater territory of Judah:

And the second heritage came out for the clan of Simeon by their families; and their heritage was in the middle of the heritage of the children of Judah. And they had for their inheritance Beersheba, and Sema, and Moladah. And Hazar-Shual and Balah and Azem. And Eltolad and Betul and Hormah. And Ziklag and Beth-Marcaboth and Hazar-Susah. And Beth-Lebaoth and Sharuhem; thirteen towns with their unwallled places... (Joshua 19: 1-6).

Before we pinpoint the exact location of the places mentioned in the above passage, a brief word is in order regarding the distribution of territories among the Israelite tribes. In many instances, we find the tribal homes overlapping in certain areas, as is the case, for example, with the biblical location of “Hormah”, which was, at the same time, a part of the territory of the great Tribe of Judah. This in fact takes us back deep into the history of Arabia, to ages where some tribes found themselves sharing certain territories, while bearing the exclusive rights to others. This territorial system was known as the *ḥuqūq* (meaning: the rights). For example, in the books of the Arab geographers of old, we find the *ḥuqūq* of clan Tameem overlapping with the *ḥuqūq* of clan of Ṭa’i. What is interesting, as we will see later on, is that this exact same expression, *ḥqq* (as it appears in the original, silent Aramaic text), is encountered in the Book of Joshua. The orientalist, who obviously didn’t understand the significance of this term, interpreted it as being the actual name of a location! The truth of the matter is that neither Palestine, nor Arabia, nor any other corner in the entire world for that matter, ever knew a place by the name of *Ḥuqūq*.

Bearing this important point in mind, we can now move on to point out the actual location of the Biblical Beer-Sheba, as well as the other places in its vicinity. Here follows then are the areas comprising the territory of the Tribe of Simeon, as designated by Joshua.

1) Beer-Sheba:

Al-Hamadāni mentions this place by the name *Bi’r Shabbā’*, and places it within the area known today as *Kareef Radā’* (formerly *Mikhlāf Radā’*), a region of ancient fortifications and water canals located in the vestiges of Wihāzah, which, sometime during Yemen’s past, was referred to as *Shabbā’*. The area is in the north-western corner of the province of Ibb. The ancient, ruined fort of Wihāzah is located in a high, mountainous region, marked by the presence of several shallow wells, among them the well of *Shabbā’*.

Take a look at the following passage in al-Hamadāni’s *Description of Arabia* (page 148):

مصنعة وحاطة و اسمها شِبَاع، و هي تشابه ناعط في القصور و الكرف. على باب القلعة موطأ في القاع ... و القلعة بطريقين على كل طريق ماء ... و الماء الثاني من شمال الحصن في جوف من صفا كالبنر مطوي بالبلاط، و درج ينزل إليه من رأس الحصن بالسُرَج في الليل و النهار، على مسيرة ساعة، حتى يُؤتى بالماء.

Paraphrase: Al-Hamadāni mentions an area he calls *Masna’at Wihāzah*, (the name indicates an ancient fortification), also known as *Shabbā’*. He also describes the entire surrounding region as having water wells. He mentions an old stairway, carved from the natural rock, which comes down from one ancient keep, to the wells, where one could have easy access to the water.

There lies the Biblical Beer-Sheba, in a solitary mountainous region that was once, long ago, part of the territory of the Tribe of Simeon, as Joshua recorded it, not far from the city of Ibb.

2) Sema:

The second name that appears in (**Joshua 19**) is Sema (or Shema, in some translations). The actual pronunciation, according to the Aramiac text, is Sema‘ (Shema‘), and properly rendered as *Sum‘* (or *Suma‘*) in Arabic. Has Palestine ever known a place bearing such a name? In his description of the territories of the Hamadān landscape of Yemen, al-Hamadāni says (DoA, page 134):

و مساقى مَوْرٍ تأخذُ غربي همدان جميعاً و بعض غربي خولان و بعض غربي حمير. فأول شُعبه دُخار و شُرَيْب في جبال دُخار و مَسور فالشوارق و سُمع.

According to DoA, the Mountain of Sum‘, which lent its name to the Tribe of Simeon (Sam‘ūn) that lived under its shadow, lies in the same geographic space as the great river valley of Mawr (this is the Biblical Moreh/Mowreh near which Ibraheem had initially settled). In another passage of DoA (page 151), we read the following:

ثم ميزاب اليمن الشرقي، و هو أعظم أودية المشرق ... فأما من ناحية رداع، فالعرش و سُمع.

Here, we see that al-Hamadāni mentions Sum‘ within the area of *Mikhlāf Radā‘*, the very same location of *Bi‘r Shabbā‘*. A coincidence, perhaps?

3) Moladah:

According to al-Hamadāni, the site known as *Fajj al-Mawladah* is located in the vicinity of Ḥaleph. Interestingly, the term *fajj** simply means a deep enclosure in a mountainous region. In fact, many areas in Yemen bear the description of a *fajj*, and carry compound names. Examples include: Fajj Tūlāl, Fajj Zarab, Fajj Kulayd. As for Ḥaleph (the Biblical “Haleph”), it was also a part of the territory of the Tribe of Judah, due to the tribal system of huqūq.

Here is what DoA says regarding this place (page 218):

ثم الجوف الأعلى و به من القرى شُوابة، و هرّان و السفل، و المناحي على شط الخارد. و بهذا الجوف أكانط و محصم و فَجّ المولدة، و صولان خرفان و الكُساد.

The orientalists tried, in vain, to find a place called “Moladah” in historic Palestine, and the Biblical archeologists were at a loss, failing to find any physical or linguistic evidence of that name within the territory of Palestine. There is Fajj al-Mawladah, as al-Hamadāni described it, in the highlands of Yemen.

* See, for example, in the Qur’an: {**And call out to the people with the Hajj, they will come to you walking and on every transport, they will come from every deep enclosure (*fajj*)...**[22:27]}

4) Haleph:

Although Haleph does not appear in the Biblical passage we are currently analyzing (**Joshua 19: 1-6**), we feel it is important to mention it, in passing, due to the nature of the territorial rights assigned to the ancient Israelites. Haleph was a location that lay within the overlap of the territories of Simeon, Zebulun (none other than the ancient Yemeni tribe of Bani Zubālah), Judah (the Yemeni tribe of Yahūdha) and Asher (none other than the *Ash'aris* of Yemen). Here follows is an important passage from the orientalist translations of the Old Testament:

From Haleph...their border extended westward to Aznoth-Tabor, and went out from there toward (Hukkok); and then joined Zebulun on the south side and Asher on the west side...[Joshua 19:33,34].

The above translation reveals yet another spectacular case of blatant forgery committed against the original Aramaic text itself, but this time by the orientalists. The phrase “**went out from there toward Hukkok; and then joined Zebulun**” is nowhere to be found in the original text. The Aramaic passage is as such:

ושב הגבול ימה אזנות תבור ויצא משם חוקקה ופגע בזבלון מנגב ובאשר פגע מים וביהודה הירדן מזרח השמש:

If we transliterate the underlined part, it says precisely the following: “m - shm - hqq - Zebln”, which, in plain English, means: “**it reached the hukuk of Zebulun**”. What happened was that the diseased orientalist imagination conjured up a place called Hukkok, thinking it to be the proper name of a location in the alleged “Promised Land”. The truth is that no such place exists by that name. The Aramaic text is simply telling us that the territory of the tribe of Simeon stretched until it reached the rights (huqūq) of neighboring Zebulun (Bani Zubālah) as per the ancient tribal system of territorial rights. Use of this ancient term was evident in the Yemen, and it was used by the Arabs, in their distant childhood, to assign the territorial rights of their tribes. For example, in al-Bakri’s famous *Glossary of Countries* (entry #365), we read the following:

"والتقت حقوق قيس و تميم في هضبات صغار قريب جبلة اليمن".

Translation: The huqūq of Qays and Tameem met in a region of small hills near the Jablah of Yemen.

This is but one of the countless examples of deception and fraud, the hallmarks of an orientalist obsession with the territory of Palestine as the imaginary theater of events that never happened.

Going back to the above passage in Joshua, concerning the two locations named “Haleph” and “Aznoth-Tabar”, and comparing those names with what al-Hamadāni’s description of the Yemeni highlands tells us, we find the following (page 218):

و تَمَرَّ بِالْمِنَاحِي وَ فِرْعَ الْجُوفِ الْأَعْلَى، الْعَقْلَ وَ وَرَوْرَ وَ قَرْيَةَ فِي أَسْفَلِ مَحْصَمٍ. وَ مَا بَيْنَ فِرْعِهِ مِنَ الْعَقْلِ: فَجَّحُ الْمَوْلِدَةِ، فَالضَّرْكَ، فَطَالَعِينَ، فَمَذَابَ، فَقَصْرَانَ، فَكَتَافَ وَ حَلْفَ.

By yet another coincidence, we see the names *Fajj al-Mawladah* and *Haleph* appear in the same geographical space, together, as in the Book of Joshua.

5,6) Aznot / Tabor:

The Old Yemeni pronunciation of the name of this valley is *aznat* (with a “z”), because the Yemeni dialects did not have the letter *dh*, as is the case in the eloquent (Arabic) dialect. Furthermore, it seems that the interpreters merged the names of two distinct locations (Aznot and Tabor) into one compound name: Aznot-Tabor. The correct Arabic rendering of the first name is *Adhnah*. This is actually a famous valley in Yemen (Wādi Adhnah), whose name, in the ancient Himyarite Musnad inscriptions appears in the form of “Aznat” (with a solid “t” at the end). This is due to an old Yemeni habit of sometimes replacing the closed “t” (ة) that comes at the end of certain words with an open “t” (ت). Other examples: ne‘mah (نعمة) - ne‘mat (نعمت) / Makkah (مكة) - Makkat (مكت)*.

Al-Hamadāni gives a detailed description of this famous valley in DoA (page 152), indicating its location to be north of the famous Ma’rib Dam:

و من جانب ذمار و بلد عنس ... و رمك و موضع، يَكُونُ هَذِهِ السِّيُولَ وَادِي أَدْنَةَ وَ تَقْضِي إِلَى مَوْضِعِ السَّدِّ، بَيْنَ مَازَمِي مَأْرِبَ، وَ يَمِيلُ مِنَ خَلْفِ السَّدِّ.

As for the second name, the correct rendering in Arabic is Tabār. Due to the vulgar Masoretic articulation of the vowel-less *Tbr* of the original Aramaic text, the name was interpreted as Tabor). This valley is mentioned by the Yemeni poet al-Rājez al-Radā‘i (who, by yet another coincidence, was a native of Mikhlāf al-Radā‘, which happens to be where the ruins of *Bi’r Shabbā‘* are located):

حَذَارِ مَلُوي مَمَرِّ مَحْصَدِ طَوْتُ تَبَارِ بَعْدَ وَادِي المَطْرَدِ

*Arabic readers of the Quran can verify this phenomenon in [52:29], where the word *نعمت* was written instead of *نعمة* (meaning “grace”). Likewise, in [66:10], we see the word *إمرات* written instead of *إمراة* (meaning “woman”). This style of writing provides subtle clues as to where the Scripture was first recorded.

7-10) Azem, Hinnom, En-Rogel, Akrabbim:

According to Joshua, the territory of the Tribe of Simeon (Bani Sham‘ūn - Sam‘ūn), which he described in several passages, encompassed a mountain by the name of “Azem”, which he placed near Moladah. This mountain - according to another passage - also happens to be in the vicinity of a valley called Hinnom, and a spring by the name of En-Rogel (or Rojel, in some translations).

And the border went down to the end of the mountain that is before the valley of Hinnom, which is in the plain of Rephaim on the north, and went down the valley of Hinnom, to the side of the Jebusite on the south, and went down to En-Rogel...[Joshua 18:16].

Let’s see what al-Hamadāni says in DoA, concerning these locations:

ثم يتصل بهذه السراة، سراة عُذْر و هَنُوم و ظاهر بلد الجواشة، فبلد الشاكريين من أهل الدرب، و نودة، فالحفر من أعلى عصمان.

The above description mentions the mountains around Hannūm, the country of the Jawāshah tribe (pertaining to the “Joshen-Goshen” of the Bible, as we will later prove), the Shākiriyyeen (none other than the Tribe of Issachar-Ishachar), as well as the peak of ‘Aṣmān.

As for En-Rogel (or “Rojel”), several Old Testament translations actually rendered it more accurately as “Fountain of Rogel”, affirming that the original so-called “Hebrew” text was in fact describing a water spring. Al-Hamadāni (page 235) does indeed mention a place called *Rujlah* which is one of several springs near the ruined city of Jurush (This is the Jurush of Yemen, not the Jarash of Jordan, as the orientalist claimed):

من جُرْش إلى صعدة: تخرج من جرش قصد صعدة على بلد جنب ... ثم سراة جنب، و أسلع و السرين. ديار ربيعة ذو حُسو و أبان و قرار عمق ... ماء الحنو من قضة و الأيواء و رجله و رم، و جنباء.

A bit further down (page 242), al-Hamadāni mentions Mount ‘Aṣmān again, in Sarāt Ḥimyar, not far from the coast of Tihāmah and the valley of Naml (This is the same valley mentioned in the Qur’an in the story of Sulaymān, and translated as “Valley of Ants”):

عقار يُقال له وادي عقار و هو من البون الأعلى - أرهق و قهال، و أصل قُهال جميري ... و عصمان ... و هذه المواضع زاوية من تهامة داخله بين جبال السراة لهمدان و حمير ... بلد حجور ... و أدران و حجة و نمل و قلاب و شرس و هي لمن بحاقتي جبل مسور.

One notable feature of the old Yemeni dialects was the addition of the letter *n* at the end of some words. This phenomenon is evident in the Thamūdīc and Ḥimyaritic inscriptions that have been unearthed in that country, and is encountered in both common and proper nouns. Notable examples of this phenomenon are: ‘Arab - ‘Arban (عرب - عربن) / ‘Adan - ‘Adnan (عدن - عدنن) / Ṣan‘ā’ - Ṣan‘n (صنعاء - صنعن). This *n* letter suffix is called, *al-nūn al-kilā‘iyya* (النون الكلاعية) ,

and is evident several times in the Qur'an, as we will see when the occasion calls for it. This explains why the famous mountain referred to as 'Aṣmān by al-Hamadāni is also mentioned as 'Aṣm in old Yemeni poetry. In fact, al-Rājez al-Radā'i, the same poet who mentioned Wādi Tabār (the Biblical "Tabor"), sang of this same mountain, and rendered its name as 'Aṣm exactly as it appeared in the silent Aramaic Bible. (The name is written with the letter ṣ in the Bible).

لو أَنَّ عَصِمَ شَعَفَاتِ النَّيِّرِ يَسْمَعُنَهُ بِأَشْرَنْ لِلتَّبَشِيرِ

Even the Old Testament itself mentioned Mount Azem by the name "Azemon" in the following passage:

And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: its limit shall be from the south to Kadesh-Barnea, and shall go on to Hazar-Addar, and pass on to Azemon...[Numbers 34:4]

It is one and the same place; as adding the *n* letter suffix to "Azm" gives "Azmon" or "Azman" (depending on which vowel is added to the silent text)*. Furthermore, noting the name "Akrabbim" in the above passage brings to mind the fact that the "im" suffix was indicative of the plural form of words in the ancient Yemeni dialects (eloh - elohim / cherub - cherubim / katub - katubim / Himyar - Himyarim). In *Description of Arabia*, al-Hamadāni mentions a location called 'Aqāreb within the territory of Mikhlāf Radā' (where Beer-Sheba is located). This word is the Arabic plural of 'Aqrab. The Aramaic text renders it as "Aqrabbim" (which is read "Akrabbim" by English speakers and European Jews, who are incapable of vocalizing the *q* sound). Here follows is al-Hamadāni's mention of this place in the same geographical domain as Beer-Sheba:

و عَزَانَ لِبَنِي سَلْمَةَ وَ أَهْلَ ثَاتٍ ... وَ حَبَانَ كَانَ أَصْلَهُ لِكُومَانَ ثُمَّ صَارَ الْيَوْمَ لِبَنِي الْحَارِثِ بْنِ كَعْبٍ وَ أَهْلَ رِدَاعٍ ... عَقَارِبٍ وَ مَدَاوِخَ لِأَهْلِ رِدَاعٍ.

The question that naturally poses itself here is: how can we explain the fact that al-Hamadāni placed the locations of 'Aqāreb, 'Aṣmān ('Aṣm), 'Ayn Rujlah, Wādi Hannūm, and Bi'r Shabbā' all within the same geographical vicinity in the highlands of Yemen, while the Old Testament talks of the territory of the Tribe of Simeon as including Akrabbim, Azem (Azemon), En-Rogel, Valley of Hinnom, and Beer-Sheba? Is all this merely a coincidence?

* In July of the year 2011, Dr. 'Awad 'Ali al-Zahrāni, the chief executive of the Department of Tourism and Antiquities in Saudi Arabia and head of the joint Saudi-American team for archeological excavations in southern 'Aseer (near the Yemeni border), announced the discovery of ancient ruins south of the city of Abha, dating back to the Sheba civilization. Most notable among the vestiges is a wall - once part of a military fortification - built with stone blocks rivaling in size those of the Egyptian pyramids. Engraved on the wall was an intricate carving depicting a lion attacking a wild bull. Underneath the engraving were the words: *asadn qal'n* and *thawrn na'mn*. The words *asad* and *thawr* are Arabic for "lion" and "bull", respectively. In the tradition of the ancient Yemeni dialects, the *n* suffix was added to the words. Linguists believe that the *nūn al-kilā'iyya* - still very much used today in some areas of Yemen - may have been the precursor to the Arabic dialectic marks known as *tanween*.

11) Beth-Lebaath:

Another location the Biblical archeologists failed to find any trace of in Palestine is Beth-Lebaath. Even Kamāl Şaleebi, in his search for Ancient Israel within the ‘Aseer province, failed to produce any evidence for that name there. On page 206 of his *Description of Arabia*, al-Hamadāni states the following concerning the Labū’ah Mountain, a peak in the Sarāt of Ĥimyar that lies within the Dhamār Province, in an area of shallow wellsprings and plentiful grape orchards:

مخلاف ذمار: ذمار قرية كبيرة جامعة بها زروع و آبار قريبة يُنال ماءها باليد، و يسكنها بطون من حمير، و رأس مخاليفها بلد عنس. و يُقال: إنه منسوب لعنّس بن زيد بن سَدَد بن زرعه بن سبأ الأصغر، و هو مخلاف نفيس، كثير الخير، عتيق الخيل، كثير الأعناب و المأثر، به بينون و جبل لبوءة.

The **only** location, in the entire length and width of Arabia, where we can find a mountain by the name of Labū’ah, is in the Dhamār province of Yemen. And even if we forcefully project that name onto the Palestinian territory, it would be futile to place in the same geographic domain that Joshua describes, which mentions other nearby place names of which there is zero trace in Palestine. In other words, finding a territory within Palestine that encompasses Labū’ah in the vicinity of Bi’r Shabbā‘, Fajj al-Mawladah, Aşem, and Sum‘ is next to impossible.

12-15) Hormah, Baal, Iarim, Horeb:

Al-Hamadāni pinpoints the location of Ĥurmah (the Biblical “Hormah”) within the Hamadān countryside of Tihāmah, directly to the north of Şan‘ā’, and in the same geographic domain as all the previously-mentioned locations. Here follows are his exact words, in DoA (page 217):

أما بلد همدان؛ فإنه أخذ لما بين الغائط و تهامة من نجد و السّراة في شمالي صنعاء، و ما بينهما و بين صعدة ... فأول شقّ لبكيل: الصّمع و حدقان و بئر العرم ... و جبل ذيبان، و شق مَحَصَم الشرقي، و حُرمة ... و جبال نهم إلى أصرح، جبل يام، إلى هيلان، إلى حُرَيْب.

What is truly astonishing about the above passage is the mention of two other locations: Hurayb and Bi’r al-‘Arm in the immediate vicinity of Ĥurmah!

On the other hand, Yemeni poet Kuthayr, in one of his poems, weeps in remembrance of a place named *Bi’āl* (بعال)، a vestige of a once flowering tribal home that eventually became a ruin.

عرفتُ الدار كالحلّل البوالي بفيف الخايغان إلى البعال

This name, Bi‘āl, is the Biblical “Baal”. What is worth noting on this occasion is the fact that the Old Testament mentions several places having compound names that include the term “Baal”. This name actually indicates a place having a fast flowing, or gushing stream of water that runs down a mountainside and into a valley. One of those places was called “Baal-Iarim” (or “Yarim”, in some translations), which simply indicates a “baal” that runs by - or into - the valley or village or Yarim. In fact, this is exactly what the Book of Joshua tells us:

Kirjath-Baal, which is Kirjath-Yarim, and Rabbah: two cities and their hamlets...[Joshua 15:60].

Concerning the name “Yarim”, we would like to point out a very notable habit in the ancient Yemeni dialects, which consisted of inserting the prefix *y* or *ya* in the beginning of proper nouns. Here are some examples of this phenomenon: Tharb - Yathrb (ثرب - يثرب); Karb - Yakrb (كرب - يارب); Arb - Ya‘rb (عرب - يعرب); Noph - Yanoph (نوف - ينوف); Būs - Yabūs (بوس - يبوس). Following this same dialectic, we get ‘Arm - **Ya’rm** (عرم - يعرم), which is, without the slightest doubt, the Biblical “Yarim”. In fact, this is exactly how it is spelled in the Aramaic text: ערײם (note the presence of the letter *ʿ*, which is *‘ayn*).

This name, whether rendered as *‘Arm* or *Ya’rm* (Ya’rim), has absolutely no relation whatsoever to the geography or culture of ancient Palestine, nor is it found in any dictionary or lexicon that ever emerged from there. It is a name that is indicative of Yemeni culture, and brings to mind the legendary *Sayl al-‘Arm*, the catastrophic flash flood that Arabian culture associates with the collapse of the Ma’rib Dam. This event is mentioned in the Qur’an, in the Surah by the name of Saba’ (Sheba), Yemen’s ancient civilization: **{But they turned away, so We sent them a destructive flash flood (*Sayl al-‘Arm*), and We substituted their two gardens with two gardens of rotten fruits, thorny plants, and a skimpy harvest}...[34:16].**

What about Mount Horeb? For over a century, Zionist propaganda has been filling people’s heads with stories of this legendary peak as a location where God spoke to Moses. It is mentioned over 17 times in the Old Testament, among which are:

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of the Lord...[Exodus 3:1]

"Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the Elders of Israel...[Exodus 17:6]

The event mentioned above is also narrated to us in the Qur’an [2:60], and it happens after the Israelites, led by Mūsa (P), fled from the fortified citadel of Miṣr. These events took place on the slopes of the Sarāt Mountains of ancient Yemen, and were not connected to Egypt in any way, shape or form.

“The LORD our God made a covenant with us in Horeb”...[Deuteronomy 5:2]

Going back to our first book, *The Search for Pharaoh*, you will remember that we showed you Midyan and Mount Shuaib to be in Yemen (the mysterious “Teman” of the Bible, the name that has left the orientalist - indeed the whole world - dumbfounded), close to the capital Ṣan‘ā’. It follows then, by logic, that the Biblical Mount Horeb is none other than Jabal Ḥurayb (حُرَيْب), mentioned very clearly by al-Hamadāni, in more than one instance, as being near the site of Ḥurmah and Ya‘rm. Again we beg to question: Is it a coincidence that the Book of Joshua mentions Horeb, Hurmah and Baal-Yarim as being in the same geographic domain?

16,17) Beth-Marcaboth, Hali:

In the original “Hebrew” text recorded in silent Aramaic letters, the name “bt-ha-mrktb” appears as one of the tribal homes of Simeon. When the Masorites articulated the silent text by adding vowels to it, they rendered the name as “Bet-ha-Markabot” (ובית־המרכבות), where “ha” is the article prefix (the). Our view is that this articulation is false, as there is no reason why the vowel sound “o” must be placed before the last consonant. Furthermore, the last letter in the name (ת) is not a “t”, but an “h”. It follows then that the correct rendering of the name is “Bet-ha-Markobah”. In *Description of Arabia* (page 232), al-Hamadāni mentions two distinct places by the names of *Rakūbah* and *Markūb*, and locates them in the vicinity of Ḥali, in a volcanic district of the Bani Kananah territory:

و بِلَادِ حَكْمِ قُرَى كَثِيرَةٍ، مِثْلَ الْعَدَايَةِ وَ الرَّكُوبِيَّةِ. ثُمَّ بِلَادِ حَرَامٍ مِنْ كِنَانَةَ، وَ الْحَرَّةَ، حَرَّةَ كِنَانَةَ، وَ الْمَعْفَدَ وَ حَلِيَّ وَ مَرْكُوبَ.

Have the archeologists ever found, in Palestine, two neighboring locations bearing the names Ḥali and Markūb (Markobah)? And is it by pure happenstance that Joshua names Hali as being a location on the fringes of the Asher Tribe territory, which shared borders with the territory of Simeon?

And their border was Helkath, and Hali, and Beten, and Achshaph...[Joshua 19:25]

For the sake of brevity, we will not analyze the place names belonging to the Tribe of Asher in this book. However, it is worth noting that this “Hali” was also mentioned by the Yemeni poet Umru’ al-Qays on several occasions:

تَصَيَّفَهَا حَتَّى إِذَا لَمْ يُسْغَ لَهَا حَلِيَّ بِأَعْلَى حَائِلٍ وَ قَصِيصٍ

Note how the poet places Ḥali and Qasees next to each other. The latter is none other than the Biblical “Casis”, as we will see later on.

In another verse, Umru' al-Qays sings of the legendary Cedar trees of Ḥali in his native land of Yemen:

فوالله ما أحببتُ سِدرًا ببلدٍ من الأرض حتى سِدرَ حَلِي اليمانيَا

Translation of the verse: "By Allah, I have never loved the Cedars in any land as the Cedars of Ḥali in Yemen".

Is this another coincidence as well?

18) Balah:

The "Hebrew" name appears as בלח (Balah). The Arabic translations interpreted it as Bālah (with a long *a* sound), as did geographer Yāqūt al-Ḥamwi in his *Glossary* (entry #1406). Al-Hamadāni mentioned it as *Bala* in his DoA (page 283), and located it near the Najd highlands of Hamadān.

Poet 'Umar bin abu Rabee'a, in a nostalgic verse expressing sadness over a lost tribal home, said:

سائلاً الرَّبَّعَ بالبلي و قولاً هجرتُ شوقاً إلى الغداة طويلاً

Another well-known poet, Jameel Buthaynah also mentioned the place:

بينَ علياءٍ وإبشٍ فبلي هاجَ منسي شوقنا و شجانا

Why was this name never located in Palestine? Furthermore, what is the secret of this obsession with places that is evident in old Arabian poetry? Did we, as Arabs, truly understand the depths of what we invariably labeled as "Jāhiliyya Poetry"? Is there a common denominator to the verses of "crying over vestiges" in both the old poetry of Arabia and the nostalgic Psalms of the Old Testament that we have completely overlooked?

19, 20) Sharuhen, Hazor:

We decided to end our listing of the places surrounding Beer-Sheba with the controversial name "Sharuhen". The truth is that this name belongs to a tribal group from among the Ḥimyarites of ancient Yemen, that were known locally as *al-Sharāḥeen*. The name also appears, in some sources, as *al-Sharāḥi* (without the *n* suffix; a hallmark of the ancient Yemeni dialects). The homes of these clans were in *Mikhhlāf Kilā'*, not far from the shadow of a mountain called

Jabal Haḏūr. This mountain is in fact the very same Biblical peak of Hazor (rendered with a “z” because the ancient Yemeni dialects did not pronounce the letter *ḏ*).

And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms (Joshua - 11:10).

On page 121 of DoA, al-Hamadāni states the following:

ثم يتصل بسراة الكلاع سراة بني سيف ... و نعمان من غربي هذه السراة، و جبلان العركبة و هي بلد الشراحيين ... و العرب، ثم يتصل بها سراة الهان، فظاهره ضوران و مذاب ... و نقيل السود و جبل حضور ... و سمع.

There, in front of us, is the territory of the Sharāḥeen (the Biblical “Sharuhen”), as al-Hamadāni described it, near Haḏūr (Hazor) and Sum‘ (the Biblical “Sema”). These were the homes of the Tribe of Simeon (Bani Sam‘ūn) in the green highlands of Yemen.

The table below summarizes the locations surrounding the Biblical “Beer-Sheba”. The second column (from the left) shows the Aramaic spelling of the name, followed, in the third column, by its correct transliteration. The fourth column shows how the name was rendered in the English translations, followed by the actual Arabic spelling of the name as it appears in the old Arabian sources (geographical and poetic). The last column shows the correct Arabic transliteration of the name.

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
1	באר־שבֿע	bi’r shb‘	Beer-Sheba	بئر شَبَاع	Bi’r Shabba‘
2	שמע	shm‘,sm‘	Sema , Shema	سَمْع	Sum‘
3	מולדה	moldat	Moladah	فَجّ المولدة	Fajj al-Mawladah
4	חלה	hlph	Haleph	حلف	Ḥalaf
5	אזנות	aznot	Aznoth	وادي أذنة	Wādi Adhnah
6	תבור	tbor	Tabor	تبار	Tabār
7	עצם، עצמנה	‘aşm, ‘aşmon	Azem, Azemon	عصم، عصمان	‘Aşm, ‘Aşman
8	הנם	hnm	Hinnom	وادي هنّوم	Wādi Hannūm
9	עין רגל	‘yn rgl	En-Rogel	عين رجلة	‘Ayn Rujlah
10	עקרבים	‘qrbym	Akrabbim	عقارب	‘Aqāreb
11	בית לבאות	bet-lb’ot	Beth-Lebbaoth	لبؤة	Labū’ah
12	חרמה	ḥrmh	Hormah	حرمة	Ḥurmah
13	קרית- יערים	qryt-y’rym	Kirjat-Yarim	العرم ، يعرم	‘Arm , Y’rm
14	קרית-בעל	qryt-b’l	Kirjat-Baal	بعل، בעال	Ba‘l, Bi‘āl
15	חרב	ḥrb	Horeb	حُرَيْب	Ḥurayb
16	ביתהמרקבות	Bet-h-mrkbōt	Beth-Marcaboth	ركوبة، مركوب	Rakūbah, Markūb
17	חלי	ḥly	Hali	حلي	Ḥali
18	בלה	Bala	Balah	بلى، باله	Bala, Bālah
19	שרוחן	Shroḥn	Sharuhen	شراحي، شراحين	Sharāḥi, Sharāḥeen
20	חזור	ḥsor	Hazor, Hatzor	حضور	Ḥaḏur

Is there any logical explanation, dear reader, for this similarity between the old Yemeni sources and the Book of Joshua? Could it be due to linguistic similarities? Or is it mere coincidence? Or is it perhaps that the names of these peoples and tribes expose the orientalist interpretation of the Old Testament stories, and the imaginary theater it created in Palestine, as no more than a fraudulent geographic projection?

What about the author of the Book of Joshua himself? Do we have any clues as to his identity? It seems that the Muslim commentators are unanimous that the Joshua of the Old testament, who led the Israelites to “conquer” ancient Palestine (as they claim), and then distributed lands among the 12 tribes, is none other than the boy who is mentioned in the following passage: **{And Mūsa said to his young lad: "I will not stop until I reach the junction of the two *baḥrs*, or I spend a lifetime trying."}...[18:60]**

Is there anything in the Arabic books of tradition that mention the location of Joshua’s tomb? Apparently, there is. Arab historian Muḥammad ‘Ali al-Akwa‘ al-Ḥawālī, in his book entitled (lit) *Green Yemen - Cradle of Civilization*, states the following:

"إن عشاش قرية عامرة في الجنوب الغربي من عطان، و قُرب جدرين. و جدرين فيها بقايا عمارة و البئر خراب. و فيها مزار نُقِّد له الشموع و الطيوب. و لا يعرف من هو يوشع بن نون. إنّه صاحب موسى".

Translation: “Ashāsh is a prosperous village in south-western ‘Aṭān, near Jadreen. And among the vestiges of Jadreen are the ruins of a well, and an altar to which candles and perfume are presented. And it is not known for certain who Yūsha’ bin-Nūn is. He is the companion of Mūsa”. (‘Aṭān, where the tomb of Yūsha’ bin-Nūn is, is today a southern suburb of Ṣan‘ā’).

As for al-Hamadāni, in his book entitled *al-Ikleel* (“The Wreath”), he says:

"حدّثني سُلَيْمان الكندي و راشد بن شبيب، أن بين عضدان صنعاء و جبل عيبان موضع يُقال له بئر جدرين، فيه قبر يوشع بن نون، عليه السّلام".

Transliteration: Two of al-Hamadāni’s contemporaries informed the geographer that somewhere near Ṣan‘ā’ is an ancient well known as *Jadreen*, and in it is the tomb of Yūsha’ bin-Nūn.

What is the secret behind the connection between Yemeni culture and the Biblical Joshua? Based on the evidence we have shown you so far, which do you think are more probably accurate; the traditions placing Joshua’s tomb in the city of Nablus (Palestine), or the ignored and forgotten traditions that locate it near the ancient Yemeni capital?

Let us analyze the name *Yūsha’* (يوشع) for a moment, by recalling one of the most famous phenomena in the Yemeni dialects; the inclusion of the letter *h* in the middle of both common

and proper nouns. This is known to linguists as *al-hā' al-waṣatiyya*. To give you some glaring examples of this style, let's look at the names of four random Yemeni monarchs of the Ḥimyaritic Dynasty, in the table below:

Name of monarch in English	Name in Arabic	Period of Reign
Shammar Yahaḥmad (Yaḥmad)	شمر يهحمد (يحمد)	230 AD - 240 AD
Shammar Yahar'ash (Yar'ash)	شمر يهرعش (يرعش)	275 AD - 300 AD
Yāser Yahan'am (Yan'am)	ياسر يهنعم (ينعم)	300 AD - 310 AD
Ḥassān Yaha'man (Ya'man)	حسان يهأمن (يامن)	430 AD - 440 AD

The addition of this *h* in the middle of the names renders them rather comical to say the least, and is something that the kings of Saba' (Sheba) and Ḥimyar were famous for. The name "Joshua" is in fact none other than the old Yemeni *Yusha'*. Once the *h* is inserted in the name, it becomes *Yahusha'* (يوشع - يهوشع), which is rendered as "Jehoshua". This name appears more than once (as belonging to different persons) in the ancient South Arabian inscriptions. The name is practically screaming Yemeni, and is another of the countless examples of the similarities that Margoliouth mentioned between what is called "Hebrew" and the old South Arabian dialects.

And if the prophet Joshua is deeply imbedded in the memory of the Yemenis, then so is Shu'ayb, after whom the highest mountain in Arabia was named (Mountain of Nabi Shu'ayb, west of Ṣan'a'), and so is Hūd, whose tomb is believed to be somewhere in the Ḥaḍramawt Valley, as we will see in the next chapter.

The following are photos of some of the locations encountered in the Beer-Sheba entry:



Picture #5: Wādi Adhnah (Aznot)



Picture #6: Ṭūr Ḥurayb (the green Mount Horeb, where God spoke to Moses)



Picture #7: The peak of Jabal al-Nabi Shu'ayb (Mountain of prophet Shuaib) above the cloudbank



Picture #8: A village on the peak of Jabal Ḥaḍur (Mount Hazor)

In the Book of Joshua, we encounter the following passage defining the territorial domain of the Bin-Yāmin tribe (Benjamin):

Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho, Beth-Hoglah, the Valley of Keziz. And Beth-Arabah, and Zemaraim, and Beth-El...(Joshua 18: 21,22).

Let us now see where those places are located in the geography of Yemen:

22) Keziz:

In the so-called “Hebrew” Bible, this name appears as “Qšš”, in the silent Aramaic letters. The English versions rendered it as “Keziz” or “Casis”, depending on the translation. In any case, no such name ever existed on the terrain of Palestine or Jordan.

Legendary Himyarite bard Umru’ al-Qays mentions a place called *Qašeeš* in one of his poems, placing it among a series of valleys paralleling the Red Sea coast, including *Hali*, which belonged to the tribe of Simeon. (The territories of Simeon - as can be deduced from the Arabian sources - overlapped with those of Benjamin, but the latter were generally more northerly, and in certain places, extended all the way to the Najran Vāllej).

تَصَيَّفَهَا حَتَّى إِذَا لَمْ يُسَـغْ لَهَا خَلَى بِأَعْلَى حَائِلٍ وَ قَصِيصِ

In his book Description of Arabia, al-Hamadāni also mentions the place and renders its name as *Qašiš*, placing it near Wādi Hujlah, as we will immediately see.

23) Beth-Hoglah:

Al-Hamadāni names al-Hujlah as one of the seven great river valleys of Yemen, whose waters cascade downwards into the coastal plain of Tiḥāmah and eventually connect with the Red Sea. Here is what he says (page 186):

سَبْعَةُ أَوْدِيَةِ كِبَارٍ، مِنْهَا الْمَادَنَةُ وَ الْعَوْلَةُ وَ الْحَجَلَةُ وَ مَهَارُ وَ ذُو زَوْمٍ وَ ذُو جِيْشَانَ ... وَ ذُو الدُّيْبِ وَادٍ كَبِيرٍ لِيَفَاعِ وَ بَنِي مُسَيْلَةَ ...
قَصِيصٍ لِرُهَاءِ وَ لِبَنِي زَائِدَةَ.

Note the mention of *Qašiš* in the same vicinity as *al-Hujlah*. Also, we should note that according to ancient Yemeni traditions, a valley that encompasses a tribal home was often referred to as a *bayt*. This is still true even in our modern times. Hence, the valley of Hujlah that is near Qašiš happens - “by coincidence” - to be none other than the Biblical Beth-Hoglah that is near Keziz (Casis).

Another poet, Ibn al-Dameenah, mentions this river valley and its clear, crisp waters in the following verse:

و ما نُظْفَةُ صُهَبَاءِ صَافِيَةِ الْقَدَى بِحُجْلَاءِ بِجْرِي تَحْتِ نَيْقِي حِبَابِهَا

24) Beth-Arabah:

The Aramaic text lists this name as “Bet-ha-‘Arba”, which plainly and blatantly means “Valley of the Arabs”. You will not find, in the entire length and width of the the Levant a valley bearing than name. The only location to ever carry that name is the renowned “Wādi al-‘Arab”, which lies south-east of Ṣan‘ā’. This valley is mentioned by al-Hamadāni (DoA; page 133):

ثم يتلوه وادي سهام، و رأسه نقييل السود من صنعاء على بعض يوم، إلى ما بين جنوبها و مغربها. و يهريق في جانبه الأيمن جنوبي خضور ... و يظهر بالكدراء و واقر فيسقي ذلك الصّقع، إلى البحر فيهريق وادي العرب ما بين كدراء و زبيد.

Two points are worth noting in the above passage:

1- Al-Hamadāni describes the valley as being a *yahreeq*. This word, in Yemeni culture, denotes a steep vale with a gushing river basin at its bottom. The word is actually found as *yareeq* in the Arabic lexicons, but being that the writer is a Yemeni, he inserted the famous *h* we talked about previously.

2- He also mentions mount Hazor (Ḥaḍūr) as being the source of the river that eventually runs down into Wādi al-‘Arab.

Can this be another coincidence?

25,26) Jericho, Ai:

Talking about the real and original Jericho of Yemen - as opposed to the fake “Jericho” that was projected onto Palestine - would probably require a whole chapter on its own. This is why we will dedicate an entire section to it in our upcoming third book, wherein we will discuss the wars of Joshua and David. It wouldn’t hurt, however, to make a brief stop at this location that is mentioned by Joshua as being within the territory of the tribe of Bin Yāmin.

The translated texts of the Old Testament render this name as *Areeha* in Arabic, which corresponds to *Yareehō* (Jericho) in the English translations. What is interesting is that the ancient Arabian sources mention a tribal, war-torn territory in Yemen called *Areeh*, and in some sources *Areeha*. Poet Ṣakhr al-Ghayy said:

فَلَيْتُ عَنْهُ سَيْوْفَ أَرِيحَ حَتَّى بَاءَ بَكْفِي وَ لَمْ أَكْدِ أَجْدَ

If we sift through the legendary geneological trees of Yemen, as presented by historian Wahab bin-Manbeh, we find that the clan of *Areeh*, traces its origin to Areeh, son of Lāmek, son of Urfakasd, son of Sām, son of Nūh. These names appear, to the letter, in the Old Testament (Lamech, Ur-Fakashd, Sam, Noah).

Returning to the Book of Joshua, we find the following passage:

And Joshua sent men from Jericho against Ai, which is beside Beth-Aven, on the east side of the town of Beth-El..(Joshua 7: 2).

The fact of the matter is that the territory of Palestine does not, nor has it ever, known of locations called “Ai” and “Beth-Aven” and “Beth-El” in the vicinity of “Jericho”. Even the Biblical scholars and commentators, after their utter failure in finding any trace of “Ai” in Palestine, wrote the following concerning this location: “**Ai**: a ruined, vestigial place. The name itself means ‘ruin’, and has been so since the time of Joshua. In our day and age, it is just a hill. At any rate, it is difficult to give any credence to the Biblical account of Ai as being historical”. The Orientalists used this misleading commentary as a means to hide behind their own fingers, because they knew full-well the futility of attempting to match between the Bilbical “Ai” and the territory of Palestine. Furthermore, there is no “Beth-Aven” or “Jericho” near this “Ai”, except in the diseased imagination of the orientalists.

Yemeni poet Khaddāsh bin-Zuhayr al-‘Āmiri, in a rare and precious verse*, describes the wars of the ancient tribes of Yemen near “Ai”:

عدوتم على مولاي تهتظمونه بناحية من جانب العي ترتعى

The rendering of the name as ‘Ayy is far closer to the original Aramaic text, which lists the location as **העי** (pronounced: ‘Āy).

27) Beth-Aven:

Another name that the Orientalists failed to find any trace of in Palestine is “Beth-Aven”. Two things are worth noting in this regard:

* A word of advice is in order, regarding the many verses of poetry we are quoting: For the sake of credibility, it is indeed possible, thanks to the internet, to read these verses online. Simply copy/paste each verse in the search address bar, and you will get the entire poem in question and, in some cases, a biography of the poet who wrote it.

1- The name, as it appears in the Aramaic text, is (בֵּית אֹוֹן), which actually spells “Bet-Awn” or “Bet-Oun”. It was rendered as “Beth-Aven” to make it easier for the European Jews to pronounce the name.

2- According to Joshua, the place is described as being a desolate “wilderness” not far from Beth-El and Ai (the Wilderness of Beth-Aven). Despite this clear description, the orientalist criminals were not deterred from placing it in Palestine, near the two former imaginary sites.

According to Islamic traditions, the prophet Muḥammad, on his return from one of his “raids”, camped at a small stream called *Ūn*, which the Arabian tribes avoided because its waters were said to be undrinkable. Historians al-Ṭabari, Ibn Hishām and al-Bakri place *Ūn* in the Najd highlands, along the road that leads to the Najrān province.

Al-Hamadāni, for his part, mentioned this location in DoA (page 268), and rendered it as *Awān*, placing it in the Yemeni part of al-Yamāmah:

و النَّقْرَة و المجازة - مجازة الطريق - سوى مجازة اليمامة، بين أجلة و الفرعة: مياه الحمادة، أملاح و نجيل، و نجلة، و الآباط، و الحفيرة، و الحامضة، و شَعْبَع، و مياه منيم إلآ الجدعاء، و مياه يُفَاء و بُرْك و أوان.

Geographer, Yāqūt al-Ḥamwi (*Glossary of Countries*, entry # 79) determined its location near another place named *Lawzah*. This *Lawzah*, as we will soon see, is none other than the Biblical “Luza”.

To get a better grasp of where *Bayt-Ūn* lies, let us return to the Arabic poetry of old, which renders its name as *Ūn* - exactly as it appears in the Old Testament - and describes it as a valley (*bayt*).

أيا أثلّتي <u>أون</u> سقى الأصل منكما	مسيلَ الرّبي و المُدجنات رباكما
فلو كُنتما بُردِي لم أكس عاريا	و لم يلقَ من طول البلى خلقاكما
و ما أثلّتي <u>أون</u> إذا هبّت الصّبا	و أصبحتُ مقرورا ذكرتُ فناكما

Keeping the above verses in mind, let’s take a look at the next section, where we analyze “Luza”, a location which Joshua described as being “on the road to the wilderness of Beth-Awn”:

28,29) Luza, Lachis:

We come to it at last; the elusive Beth-El, which constituted an important stop in Ibraheem’s journey. It is the place where, according to the Book of Genesis, the Patriarch built an altar to

God, before he went down into the land of the Msrim in order to escape famine. Let us recall another passage in Joshua that mentions Beth-El:

And the border passed on from thence toward Luzah, to the south side of Luzah, which is Beth-El: and the border went down to Ataroth-Addar, near the hill that is on the south of the lower Beth-Horon....[Joshua 18:13]

It is worth mentioning here that the majority of translations rendered the “Hebrew” name (לוזה) as “Luz”. This is actually incorrect, as the letter η at the end of the word corresponds to *h* in Arabic. The correct rendering (in English) is hence Luzah or Luwzah. Only a few translations got it right (the *Douay Rheims Bible* rendered it as “Luza”).

Another important point is that Joshua states that Luza and Beth-El are the same place. (Meaning that Beth-El, or some part of it, was formerly known as Luza). Here follows is another translation of the above passage, as rendered in the *Douay Rheims Bible*):

And passing along southward by Luza, the same is Bethel: and it goeth down into Ataroth-addar to the mountain, that is on the south of the nether Beth-Horon.

Here is what al-Hamadani says concerning *Lawzah* (DoA, page 227):

موارد بني الحارث بن كعب: الملحاحات و لوزة، و الرُّبِيعِية بأسفل نجران، و الهرار و البتراء. هذه أعداد شمالي بني الحارث.

In the above passage, the Yemeni geographer places *Lawzah* as within the boundaries of the clan of Bani al-Hareth, south of the Najrān valley.

Poet Ibn Muqbil wrote the following verse:

سَلَكَنَّ لَكِيْزاً بِالْيَمِيْنِ و لَوْزَةَ شَمَالاً و مَفْضَى السَّيْلِ ذِي الْغَدِيَانِ

The above verse describes *Lawzah* and *Lakeez* as being two neighbouring spots along the same road, in a country that has nothing to do with Palestine whatsoever. This matches the geography of Joshua, who describes “Lachish” as a place the Israelites conquered within the same domain as Jericho and Ai. (This was part of the Israelite’s campaign against the Cannanites, led by Joshua himself, which was fraudulently projected onto ancient Palestine).

Then Joshua passed from Libnah, and all Israel with him, to Lachish; and they encamped against it and fought against it...(Joshua 10:31).

The name “Lachish” is actually the English rendering of a name that appears as “Lakish” in the original so-called “Hebrew” text. The Arab geographers and poets named it “Lakeez”. This is

perfectly understandable since the *s*, and *z* sounds were sometimes interchanged in the ancient dialects (for example: Asad - Azad / Israel - Izrael).

30,31) Beth-Horon, Zin:

We have seen that Beer-Sheba and Beth-El, two locations connected to Ibraheem’s journey from his ancestral homeland, are actually in the Ṣarāt Mountains of Yemen, and nowhere near Palestine or the Ḥijāz. We proved this by determining the geography of the other locations mentioned in both the Bible and al-Hamadāni’s gazetteer *Description of Arabia*, and supported by old Arabian poetry.

If Ibraheem (P) was indeed a son of ancient Yemen, then what implications would this fact have on “Haran”, which the Bible tells us was a transit stop for Ibraheem’s family on their way to the lands of the so-called “Canaanites”? And if this “Haran” was indeed in northern Syria, near the Armenian border, then what relation does it have to the real geography of the Patriarch’s journey that is slowly being uncovered before our eyes?

Before we expose the misreading of the Old Testament texts for you, dear reader, it is worth noting that in the original Aramaic scripture (without vowels), the name “Haran” actually appears as “Ḥrn”. When the Masoretic Order of Jewish priests, working from their monasteries in Turkey, took it upon themselves to articulate the texts, starting from around the 7th Century AD, they began adding vowels to the silent letters. Modern Jewish scholars know full-well that the Masoretic rendition of the Aramaic text is full of errors, and cannot be used as the basis for any further translation into other languages. This is why many scholars have called for returning the text to its original vowel-less form and starting again from scratch. It is beyond the scope of this work to showcase the errors of the Masoretic rendition. To give you an example, the term “ḥayrdn”, which appears in the original text, was rendered as “The Jordan” by the Masoretes. Linguists and experts like Kamāl Ṣaleebi, David Margoliouth, Robert Leeman, Farajallah Deeb, and others have pointed out this error by stating that the word simply means “the ridge” or “the escarpment” in Aramaic. Furthermore, the context of the Biblical passages that mention “ḥayrdn” has absolutely nothing to do with the Jordan of the Levant whatsoever. Thus, whenever we read about the “Hebrews” (nomads) crossing the “yrdn” in the Bible, it is not the Jordan river of the Levant that they crossed, but the Great Escarpment known as *al-shafa*, which separates the highlands of Najd from the Sarāt mountain range of Yemen.

Bearing this in mind, let us turn to al-Hamadāni’s gazetteer once again, this time to examine a rare verse of poetry that he quoted (DoA, page 334):

و بحوران للأوراك و الضَّيْنِ و في خصب عثر ضوضاء

The above verse is by the Yemeni poet Ḥazāzah al-‘Amiriy, and it mentions two places, side by side: Ḥūrān and Ḍeen.

Could it be that the Masoretes mistakenly articulated “Ḥrn” as Haran? It appears very much so. Furthermore, the valley of Ḍeen mentioned in the above verse is none other than the Biblical “Zin”. The name was rendered with a “z” because of the ancient Yemeni dialects did not pronounce the letter ḍ (ḍād). This “Zin” is mentioned in the Bible as the place where Miriam, the daughter of Amram was buried:

And the people of Israel, the whole congregation, came kinto the wilderness of Zin in the first month, and the people stayed in Kadesh. And Miriam died there and was buried there (Numbers 20:1).

As for “Kadesh”, it is none other than *Jabal Qadash* in Yemen, which we will talk about in our upcoming third book.

Is it another coincidence that the poet Ḥazāzah mentions Ḥūrān and Ḍeen to be in the same geography? If so, then how can we explain the following passage in al-Hamadāni’s DoA (page 186)?

البُضْع: أودية منها ذو عرابل و حوران و رواف و قايته و ذو حديد و رفْضه و ذو حلفان؛ كلُّها لبني مرّ. سبعو أودية، منها المأذنه و العوله و الحجلة.

Al-Hamadāni lists a series of valleys in the Yemeni highlands, among them Wādi Ḥūrān and Wādi Hujlah (the Biblical “Beth-Hogla” that we analyzed previously). Is this a coincidence too? It is very clear that the “Horon” (or Haran) of the Bible is not a transit stop near the Syrian-Armenian border, in Ibraheem’s imaginary journey from ancient Iraq to Palestine, but is none other than the valley of Ḥūrān in Yemen. Sadly, many commentators thought al-Hamadāni was mentioning the Ḥūrān of Syria. This is completely false, as the above passage lists 10 other valleys that are nowhere to be found in the Levant.

Legendary Himyarite bard Umru’ al-Qayṣ also sings of the ancient Arabian Ḥūrān in the following verse:

و لما بدا حوران و الأال دونه نظرت فلم تنظر بعينك منظرا

There, dear reader, is the answer to this age-old puzzle.

Here follows, then, is a table showcasing the “coincidences” of Beth-El and the locations surrounding it:

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
21	בנימן	binymn	Benjamin	بن يامن، آل يامن	Bin-Yāmin
22	קציץ	qsiṣ	Keziz, Casis	قصيص، قصص	Qaṣeeṣ, Qaṣiṣ
23	בית-הגלה	bet- ḥglh	Beth-Hoglah	وادي حجلة	Wādi Ḥujlah
24	בית הערבה	bet-h-‘arbh	Beth-Arbah	وادي العرب	Wādi al-‘Arab
25	יריח	yryḥo	Jericho	أريح، يريح	Areēḥ, Yareēḥ
26	ה-עי	h-‘y	Ai	العِي	al-‘Ay
27	בית-און	bet-awn	Beth-Aven	أون، أوان	Ūn, Awān
28	לוזה	lozah	Luz, Luza	لوزة	Lawzah
29	לכיש	lkishh	Lachish	لكيز	Lakeez
30	צן	Ṣn	Zin	ضين	Ḍeen
31	לבית-חרון	bet-ḥrn	Beth-Horon	وادي حوران	Wādi Ḥūrān

The existence of these locations, within the same geographical domain, in both the old Arabian sources and the Book of Joshua cannot be due to coincidence or linguistic similarities. It is simply not possible for pure happenstance to produce that number of matches. This enforces what we have been saying all along, and what we will continue to reiterate until the end of our journey: A fraudulent and deceptive rabbinical imagination, later enforced by the orientalists, projected the names of the tribal homes, valleys and mountains of the Bible onto the territory of the Levant, deluding the generations of the world into believing that the events surrounding the ancient Israelites had taken place in Palestine. Unfortunately, the Arabs, who do not read their own books, have fallen victims to this forgery, which gradually infiltrated their beliefs and ended up turning their entire history upside down.

- **Hebron**

There are less than 2,000 Jewish settlers living in the town of *al-Khaleel* today, most of them having come from Europe or the USA, and they have been turning the lives of some 250,000 Palestinians into a veritable hell. These settlers, under the influence of the imperialist and Orientalist interpretation of the Bible, absolutely **refuse** to believe the poor, simple Palestinians, who have never stopped telling the glaring truth, even though they do not have the linguistic or geographical proof to back their claims: That al-Khaleel is and has always been an Arab town, and was never known by the name of “Hebron”, and that the “Hebron” which appears in the Book of Genesis has absolutely no relation to the geography of Palestine whatsoever, despite of the thorough efforts invested by archeologists to locate it there.

But their cries have fallen on deaf ears, as the imperialists and orientalists have continued to imagine Palestine and its towns as the ancient theater of events mentioned in the Old Testament.

This imagination has led to unpardonable injustices and persecutions, which the conspiring West and the Zionist Arab regimes have never so much as raised a finger against. Yet it is up to us to uncover the truth of the matter. We must believe the Palestinians for no reason other than that what they have been saying is the truth, even though they lack the evidence to back it up. Their blatant denial of the name “Hebron” as being related to al-Khaleel stems from their firmly-rooted knowledge and familiarity with the land of their birth, passed down from generation to generation.

The Book of Genesis tells us that Ibraheem the ‘Ibrāni (the “Hebrew” - meaning the nomad who “crossed over” from the wilderness of Arabia, towards the lush mountain oases of the Sarāt Country), after having settled for a while in the land of the so-called “Canaanites”, witnessed the death of his wife Sarah, in a place called “Kirjat-Arba”. It also tells us that this place was known as “Hebron”. In the orientalist Arab translations, the name “Hebron” was rendered as “Ḥabrūn” (حبرون).

And Sarah died in Kirjat-Arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her (Genesis – 23:2)

The first name appears in the Aramaic text as *Kryt-Arb*’, which is equivalent to *al-Qura al-Arba*’ in Arabic (meaning: The Four Towns). The second name was originally written as *Hbrn*. Let us see if this name appears in the old Yemeni records.

By another coincidence, the ancient Arabian tribes did in fact know of a location called *Hbrn*, whose name was rendered sometimes as *Ḥabrān* (حبران) and sometimes as *Habra* (حبرى). Our view is that they are one and the same name, once we take into consideration the Yemeni *n* suffix that we talked about earlier.

Yemeni poet Zayd-al-Khayl al-Ṭā’i (died 630 AD), mentioned the place in one of his poems:

غَدَّتْ مِنْ رَخِيخٍ ثَمَ رَاحَتِ عَشِيَّةً بِحَبْرَانَ إِرْقَالَ الْعَقِيقِ الْمَجْفَرِ

Another poet, al-Rā’i al-Numayri, also mentions the same place:

كَأَنَّهَا نَاشِطٌ حَمَتِ مَدَامَعَهُ مِنْ وَحْشِ حَبْرَانَ بَيْنَ النَّقِيعِ وَالظَّفَرِ

From our understanding of the descriptions of this place by the Arab poets, we can conclude that Ḥabrān was a mountainous place that had fallen into desolation since very ancient times, and had become a den for wild beasts.

Have you heard of the famous Arab Jewish Rabbi by the name of *Ka’b al-Aḥbār*? In case you haven’t, here follows is a briefing on him: He was a prominent Yemeni Jewish figure who lived

during the time of Muḥammad (P), and later “embraced” Islam during the time of Abu Bakr (or so the traditions claim)*. He was a Ḥimyarite Jew, hailing from Ṣan‘ā’, the historic capital of Judaism in Arabia. The following are two passages concerning this figure, taken from the Jewish Encyclopedia:

KA'B AL-AḤBĀR: One of the most prominent fathers of Moslem tradition, and one of those who introduced into this branch of Arab literature the method as well as many details of the Jewish Haggadah; died 32 or 35 a.h. (652 or 655 C.E.). Of his earlier life nothing is known except that he was a Jew, a native of Yemen...

The most prominent of Ka'b's disciples were Ibn 'Abbas and Abu Hurairah, prolific traditionists, who developed the art of apotheosizing the prophet's life to its utmost extent, and are therefore not very reliable authorities. Ka'b was a great favorite of the calif Omar, who frequently consulted him, chiefly on religious matters...

Arab geographer Yāqūt al-Ḥamwi (Volume 2 / pages 244,245) relates to us the following concerning this famous Jewish Rabbi:

وفي هذا يقول كعب الأخبار الأخباري: "أول من مات ودفن في حبري، سارة زوجة إبراهيم (ع)، وكان مسكنه بناحية حبري، فاشترى الموقع بخمسين درهما...."

Translation: "According to Ka'b al-Aḥbār, the first to ever be buried in *Ḥabra* was Sarah, wife of Ibraheem, who had lived in the general area, and who had bought the place for 50 Dirhams".

Now of course, we cannot be 100% sure that this story was in fact true. We have already shown you that history is often mixed with legends. And commentators generally agree that many stories tend to attribute legendary events to actual, real places. The poets of ancient Yemen did not invent place names in their poetry. This is because “crying at the ruins” was deeply imbedded in their culture, and was a means of expressing sadness over long-lost glories and places that had turned to dust (the tented homes of their lovers, desert oasies, tribes that migrated away, etc...). We believe that the melancholic Psalms of the Old Testament are in fact the oldest sample remaining today of the poetry of Arabia in its distant childhood, of which very little is known. Although the **event** of Sarah’s death and burial somewhere in the desolation of Ḥabrān-Ḥabra may have been a local legend, the actual location was very much a real place. Or else how can we explain its mention attributed to a prominent Jewish religious figure, as related to us in the writings of a geographer of the caliber of Yāqūt al-Ḥamwi?

Furthermore, the fact that a Jewish Rabbi of the renown of Ka‘b al-Aḥbār knew of the story/legend of Ibraheem (P) burying his wife (and eventually being buried **himself**) in a place called *Ḥabrān-Ḥabra*, makes it very difficult to dismiss the fact that he was familiar with the place, and with the geography of the Biblical stories in general. Furthermore, a Yemeni Jewish

priest like Ka‘b - a real Israelite Jew - is more qualified to tell us about Ibraheem’s burial place than all the Rabbis of Poland, Russia, and Lithuania, who are **Khazar** Jews of no relation whatsoever to the Biblical Israelites.

The story of the burial of Ibraheem and his wife in a cave coincides with the evidence that has been unearthed from the archeological digs conducted in South Arabia - as few as they may be - which clearly show a trend of using caves as burial places for kings in ancient times. This confirms the traditional legends of the region that we read in the books of the Yemeni historians, notably Wahb bin Munabbih’s *al-Teejan fi Mulūk Ḥimyar* (lit: *Crowns of the Kings of Ḥimyar*) and the book *Akhbār al-Yaman* (lit: *Stories of Yemen*), by ‘Ubayd al-Jurhumi, which also speaks of the prophet Hūd being buried in a cave, somewhere in the Ḥaḍramawt Valley.

If the “Hebron” of the OT is indeed the town of al-Khaleel in today’s Palestine, then why would Ka‘b, who was a Yemeni, mention it? Why would the Yemeni poets mention it in their dirges? What relation did they have to Palestine?

If you’re still not convinced, dear reader, then maybe the next “coincidences” will change your mind.

The Book of Genesis, in its mention of Ibraheem’s wife Sarah, talks about a cave by the name of “Macphelah”, which served as a burial site. Here are the words of the Patriarch himself, as related by the Bible:

That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you (Genesis 23:9).

To summarize the story, it appears that Ibraheem (P) bought a small patch of prairie land and a nearby cave somewhere in the desolate wilderness of Ḥabrān, from a man named Ephron son of Zohar. (The Arabic rendering of the name is *‘Afrūn bin Ṣawḥar*). As was the ancient Yemeni tradition, the Patriarch buried his wife in this cave, which the Bible calls “Macphelah”.

* We are not denying the historical existence of Ka‘b al-Aḥbār. What we **are** doubting is the claim that he “embraced” Islam. In fact, we can say with a great degree of sureness that 90% of the rabbinical lies that infiltrated the Islamic creed can be traced back to Ka‘b, and his two “studious pupils” Abu Hurayra (the Keeper of the Kitten) and Ibn ‘Abbas (the “best” interpreter of the Qur’an). Those two **liars** almost single-handedly corrupted Muḥammad’s message to the core, by mastering the rabbinical “art” of “Haggada” (transmission of oral traditions from one generation to the next). The rampant Sunni religion is in fact nothing but a fabrication of Ka‘b and his pupils.

It is worth noting that the name, in the Aramaic text, appears as (המכפלה), which is more accurately transliterated as: “ha-Mkflh”, where “ha” is the pronoun article “the”.

And his sons Isaac and Ishmael buried him in the cave of Macphelah, which is before Mamre, in the field of Ephron the son of Zohar the (Hittite) (Genesis 25:9).

The name “Mamre” appears in other passages of the OT, where it is described as a secluded mountainous place with many oak trees (The oaks of Mamre). Another interesting note is the term “Hittite” in the above passage. This is but another relic of the false Masoretic rendering of the Aramaic scripture. The original text speaks of Ephron, the owner of the cave, as being a “ḥt”. The Masorite priests rendered “ḥt” as “Ḥittite” - one of the peoples living in Iraq and the Levant - without so much as a second thought. Our view is that he was a Ḥūthi; i.e. a member of the Bani Hūth, an ancient Yemeni tribe that needs no introduction. (Remember that the old Yemeni dialects did not pronounce the “th” sound, and rendered it as “t” instead).

Did the old and forgotten Arabian sources mention *al-Mqflh* and *Mamre*?

Here are a few memorable verses by the poet al-Murār al-Faq‘aṣi, singing a eulogy for his dead brother, who was buried in a place called *al-Qufūl*, and cursing the circumstances that led him to stand at the site:

ألا قاتلَ اللهُ الأحاديثَ والمِني و طيراً جرت بين السعافاتِ و الحيري
و قاتلَ تثرِيب العِيافة بعدما زجرتُ فما أغنى اعتيافي و لا زجري
و ما للقفول بعد بدرٍ بشاشة و لا الحي يأتيهم و لا أوبة السـفر

What is truly shocking about the above verses is that the poet mentions a place called *al-Ḥabra* (in the first line), where his brother was killed, then he speaks of the burial site of *al-Qufūl* (in the third line). Another coincidence?

Another Yemeni poet, al-Nābighah al-Dhubiāni, also mentions *al-Qufūl* in one of his dirges:

إن القفول إلى حيٍّ و إن بُعدوا و أمسوا و دونهم ثهلان فالنيرُ

Yet another Arab poet, al-Aḥwaṣ al-Anṣāri, described crying at the burial site of *al-Qufūl*, as he looked upon the tombs of the deceased and fallen:

فمن بكٍ بالقفول قريرَ عَيْنٍ فما أمسيتُ يعجبني القفولُ

The name *al-Qufūl* is actually the plural form of *al-Quflah*, indicating that there was more than one burial cave at the site. (Compare *al-Quflah* of Arabian poetry to *ha-mqflh* in the Bible).

Apparently, the ancient Arabian traditions knew of a desolate, mountainous place called *Ḥabrān-Ḥabra*, the very site of the burrial caves known as *al-Qufūl*. These locations had absolutely no relation to Palestine in any way, shape or form, and only Allah knows who is buried in the city of al-Khaleel, in the alledged “Tomb of Abraham”.

What about the Biblical “Mamre”? Is there any mention of it in the Arabian sources?

“Arise, walk through the land in the length of it and in the breadth of it; for I will give it to you”. Then Abram moved his tents, and came and dwelt by the oaks of Mamre, which are in Hebron. And he built there an altar to the Lord...[Genesis 13: 17,18].

The Old Testament also tells of another greater, and far more important event that took place at the oaks of Mamre:

And the Lord appeared to him by the oaks of Mamre, as he sat in the tent door in the heat of the day. And he lifted up his eyes and behold! He saw three men standing near him. And when he saw them, he ran to meet them from the tent-door, and bowed himself to the earth, And said: “My Lord, if now I have found favor in your sight, pass not away, I pray you, from your servant. Let now a little water be fetched, that you may wash your feet, and rest yourselves under the tree. I will get a morsel of bread so you can refresh your heart. After that you may go your way, now that you have come to your servant.” They said: “Very well, do as you have said.” ... And Abraham ran to the herd, and brought a calf tender and good, and gave it to a young man; and he hastened to dress it. And he took butter and milk and the young ox which he had made ready and put it before them, waiting by them under the tree while they took food. And when they had eaten, they said to him: “Where is Sara thy wife?” He answered: “There she is, in the tent”. He (one of them) said: “I will certainly return to you when the season comes round. Behold, Sarah your wife will have a son.” Sarah heard in the tent door, which was behind him. Now Abraham and Sarah were old, and well stricken in age; it had ceased to be with Sarah after the manner of women. Sarah laughed within herself, saying, “After I have grown old will I have pleasure, my lord being old also?” And the Lord said to Abraham: “Why did Sarah laugh, saying ‘Shall I certainly bear a child, who am old?’” ...[Genesis 18: 1-13]

This same story is repeated in the Qur’an, albeit in slightly different details, without mentioning any names:

{Has the narrative of the noble guests of Ibraheem come to you (O Muḥammad)? * When they entered upon him, they said: “Peace”. He said: “Peace to a people unknown” * Then, he went to his family and brought a fat calf * He offered it to them, he said: “Do you not eat?” * He then became fearful of them. They said: “Do not fear”, and they gave him good news of a knowledgeable son. * His wife then

approached in amazement. She slapped her face, and said: "A barren old woman!" * They said: "It was such that your Rabb has said. He is the Wise, the Knowledgeable" * He said: "What is your undertaking, O messengers?" * They said: "We have been sent to a deviant people" * "To send down upon them stones of clay"}...[51:24-33]

Unlike in the OT version of the story, the “messengers” mentioned in the Qur’anic account were strange-looking folk who were behaving in a rather strange manner. They did not eat the food that was offered to them, as is clear from the passage. In the ancient Arabian traditions, it was considered offensive behavior on the part of a guest to refuse food offered by his host.

Elsewhere in the Qur’an, we find another passage that adds more depth to the story:

{And Our messengers came to Ibraheem with good tidings, they said: "Peace". He said: "Peace," and he made no delay in bringing a roasted calf. * But when he saw that their hands did not go towards it, he mistrusted them, and he began to have fear of them. They said: "Have no fear, we have been sent to the people of Lūt * And his wife was standing, so she laughed when We gave her the good news of Ishāq, and after Ishāq, Ya`qūb * She said: "O my! Shall I give birth when I am an old woman, and here is my husband an old man? This is indeed a strange thing!" * They said: "Do you wonder at the decree of Allah? The mercy of Allah and blessings are upon you, O people of the Sanctuary. He is Praiseworthy, Glorious}...[11:69-73].

Again, we see evidence that the guests of Ibraheem (P) were indeed odd-looking people who were not behaving according to custom. They reassured their host that they were simply passing by, and were on their way to wreak destruction upon the nearby town of Lūt.

Despite the Qur’an not mentioning any place names, we find, in ancient Arabian poetry, the same name that was given by the Old Testament to the place where these events happened. Yemeni warrior-poet ‘Amr bin-Ma‘d Yakreb (more famous by the name Karb al-Zubaydi) said:

و يَوْمَ مَمْرٍ قَدْ حَمَيْتَ لِقَانِحِي وَ ضَبْنِي عَنْ أَبْنَاءِ جُعْفٍ وَ مَازِنِ

He is remembering past events of a great battle that took place between the tribes of Hamadān and Zubayd (the poet’s own tribe), in which their foes, the warriors of Hamadān, took refuge in a place called “Mamr”. The day of that battle was called “Yawmu Mamr” (The Day of Mamr). In fact, it was customary for the ancient Arabs to name every tribal battle as “Day of -” (followed by the name of the location where the battle took place). Incidentally, the verse mentions the Arabian clans of Ju‘f and Māzen.

Another Yemeni poet, known simply as *Dhul-Rimmah*, also sings of the same legendary tree grove - the warrior's solace of Mamr. Readers of Arabic will note how outstanding the description is. This is simply poetry from the soul:

من الصيف ثلّ المخلفات الرواجع
 يمانية حأست جنوب المضاجع
 أخاديد عهد مس تحيل المواقع
 نواساً وبقعان الظهور الأقارع

كأني ورحلي فوق أحقّاب لاحه
ممر أمرت متنه أسدبية
 دعاها من الأصلاب أصلاب شنطب
 كسا الأرض بهمي غضة حبشية

Here is what a third poet, Ka'b bin Zuhair, says of this legendary tree grove:

فكأني كسوت ذلك رحلي أو ممر السراة جأباً ذريرا

The above verse describes “Mamr of the Sarāt”, a grove of oak trees somewhere in the green and fertile highlands of Arabia, the site of the ancient Sanctuary, the heart of the old trade routes, and the true land of the Prophets.

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
32	חברון	ḥbron	Hebron	حبران - حبرى	Ḥabrān, Ḥabra
33	ה-מכפלה	h-mkphlh	Macphela	القفله - القفول	al-Qufḻah, al-Qufūl
34	ממרא	mmra	Mamreh	ممر	Mamr
35	ה-חתי	h-ḥty	Hittites	الحوثيين	al-Hūthiyyeen

The story of Ibraheem and Sarah is an old Arabian legend that has been told and retold since the distant childhood era of Arabia. It has nothing to do with Palestine or the entire Levant, for that matter. What we call the “Old Testament” is in fact nothing but a series of ancient Arabian stories and psalms, recounting the events surrounding the Yemeni tribe of Bani Isra’eel, and the account of their transition from a nomadic life of livestock-herding, to a sedentary life of agriculture and trade.

This truth has been hinted at by many Western scholars and historians, notably German philosopher Friedrich Engels who, in his commentary of the Old Testament, stated: “The Torah is nothing but the story of an ancient, renegade Arabian clan that split off and distinguished itself from its original tribe”.

We cannot say for sure what prompted Engels to make that statement. It is possible that he was able to read between the lines of the Biblical text, and to pick up the many geographical and linguistic hints here and there, especially the phonetic links between Arabic and the offshoot (*a‘jami*) dialects of the region.



Picture #9: The false "Tomb of Abraham" in Palestine



Picture #10: Inside the tomb - living the religious lie

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CHAPTER III

Peoples, Tribes, and Trees

In the previous chapter, we showed you how the Orientalist interpretation of the Old Testament imagined a theater for the Biblical events in ancient Palestine, while deviously hiding the true setting of the events in Yemen, that was clearly described in the original text written in silent (vowel-less) Aramaic. Consequently, we were able to retrace Ibraheem's actual footsteps from the moment he arrived to the valley of Ḥūrān (not Haran in northern Syria, as the orientalist translations claimed), and from there on to Ḥabrān, where his wife Sarah eventually died and was buried in the cave of Miqfalah. We did not, however, determine exactly where Ibraheem's original homeland of *Ur-Kasdim* was - a homeland that was rendered as *Ur-Kaledon* by the Septuagint corruption, and placed in ancient Iraq. In order to fully draw the path that Ibraheem took, from beginning to end, we need to look into some ancient nations whose history is accounted for exclusively in the Qur'an; nations of whom no mention is made in the Old Testament. These are namely the extinct tribes of 'Ād and Thamūd, whose location will prove to be crucial in determining where exactly Ibraheem's original home was. We will also delve deep into the story of Lūṭ (P) and his doomed town, while discussing one of the most prominent geographical features of the Arabian Peninsula: volcanoes.

In this third and final chapter, we will put another nail in the coffin of the orientalist interpretation of the Old Testament, and prove to you that this rampant interpretation is nothing but a fraudulent projection of events and comprises a glaring, even criminal corruption of history.

We begin by solving the small mystery of the "Canaanites" and "Egyptians"...

- **Who were the Biblical Canaanites?**

It is hardly possible to read any passage about Ibraheem (P) in the Old Testament, without at least some passing mention of a people known as the "Canaanites". Ever since we embarked on our journey, we have been seeing proof after proof that the prophets mentioned in the Qur'an were all based in the south western corner of Arabia. It follows then that the Canaanites must have been there as well, since we are stipulating that Ibraheem migrated to their land.

Then Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the people whom they had acquired in Haran, and they departed to go to the land of Canaan. So they came to the land of Canaan (Genesis 12: 5,6).

Who were these people? And what role did they play in the life and times of the Patriarch?

The rampant Orientalist interpretation of the Bible has convinced the generations that the name "Canaan" once referred to the **entire** region encompassing the whole of Palestine, Lebanon, and the western parts of Jordan and Syria. The truth, however, is that there is absolutely no

conclusive proof for this claim whatsoever! No archeological evidence has ever been presented to even remotely suggest the association of the name “Canaan” with a territory of that magnitude.

Arab historian and religious researcher Aḥmad Dāwūd, in his famous book entitled (Lit): *Arabs, Semites, Hebrews, Israelites, and the Jews* casts some light on this issue, when he states the following: “How did the identity of the Syrian people, who have inhabited the region for some 10,000 years, be simply erased and replaced with the tribal population called ‘Canaanites’, of whom there is not a single mention in any historical document other than the Torah, and when all who ever lived in the region, Arabs or non-Arabs alike, admit that this title was never known by any nation or group of people in the entire history of ancient Syria?”

On the other hand, Syrian researcher, Dr. ‘Ali Abu ‘Assāf verifies Dāwūd’s claims in his book *Ruins of the Ancient Kingdoms of Syria*, wherein he says: “None of these states ever called themselves by the name ‘Canaanite’ or ‘Amorite’ ... And at the time when Herodotus travelled over extensive areas of the Levant region, he mentioned ‘Syrians’ and ‘Phoenicians’. Not once did he mention ‘Canaanites’ anywhere”.

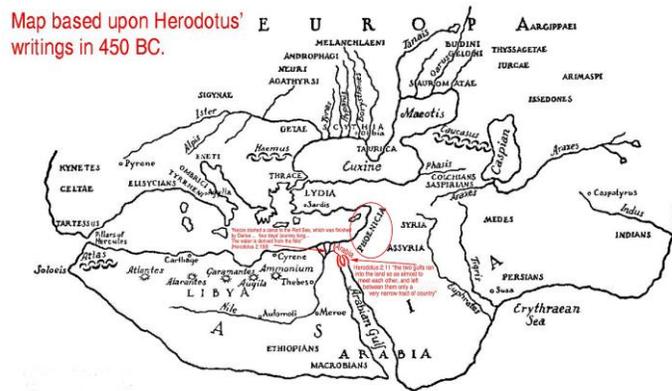
Although these two scholars may have been onto something, their observations are not completely accurate. The objective fact is that there **are** some archeological documents - not originally from the Levant region - notably ancient Mesopotamian inscriptions, from as early as 1800 BC, mentioning a people by the name *Kinanhu* (this is exactly how it is pronounced according to the vocal glossary of the Babylonian cuneiform). In these cuneiform inscriptions, the *Kinanhu* are described as bandits and thieves who were infiltrating into the regions of the Levant. This same name appears as *ki-na-ah-na* in the Amarna tablets (dated 14th Century BC), which were written in Acadian cuneiform. However, despite these records, there is absolutely zero evidence that these peoples were the original inhabitants of the Levant region. In fact, the tablets mention them as simply a group of people, among many, who seemed to be causing problems for the Mesopotamian Empire.

Another thing that is certain is that the Greek geographers and cartographers, among them the famous Herodotus, who had full knowledge of the Levant region from as early as the 7th Century BC, left us hundreds of maps of ancient Palestine, and not one map showed the name “Canaan” as designating the region in question. The Romans, who came later on, were also unfamiliar with that term. The first map shown on the next page, based directly on Herodotus’ own writings, shows that the area in question was referred to as “**Phoenicia**”, by the ancient Greeks, and never as “Canaan”. In some instances, we see the name “**Philistina**” on the ancient maps, denoting the southern part of Phoenicia in particular.

On the other hand, Herodotus also verified that the Phoenicians originally came from along the Red Sea coast of Arabia. Likewise, Greek geographer, historian, and philosopher Strabo made the same observation regarding the origins of the Phoenicians. Here is a quote from Herodotus:

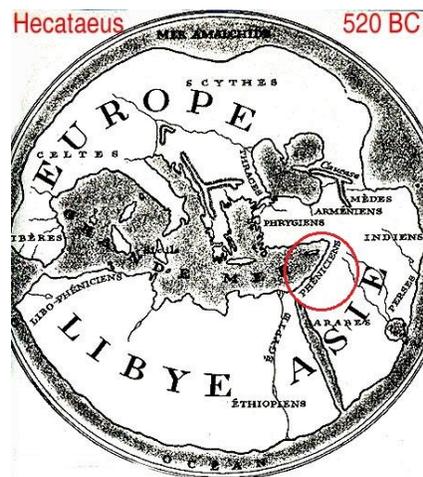
“According to the Persians best informed in history, the Phoenicians began the quarrel. These people, **who had formerly dwelt on the shores of the Erytraean Sea** (the Red Sea between Arabia and Ethiopia), having migrated to the Mediterranean and settled in the parts which they now inhabit, began at once, they say, to adventure on long voyages, freighting their vessels with the wares of Egypt and Assyria”.

Herodotus’s observation, made back in the 5th Century BC, is in line with the generally accepted fact that Arabia was indeed the primordial home of all “Semitic” people. The Phoenicians, in their distant past, were originally masters of the Red Sea, before they moved northwards and settled along the Mediterranean coast, and developed the Phoenician alphabet.



Map #4: Ancient Greek map of the world (450 BC).

The next map is based on the writings of the Greek philosopher Hecateus (520 BC). Again, no mention of “Israel” or “Canaan” is ever encountered in Hecateus’ sources.



Map #5: Ancient Greek map of the world (520 BC), showing “Phoenicia” (the red circle)

Not once did Herodotus or Strabo, or any other Greek historian mention “Jews”, “Israelites” or “Canaanites” in their writings. Could it be that they overlooked the name? Or is it perhaps because the number of Canaanites who had settled in the region was not large or substantial enough to designate the entire territory of the Levant by their name? On the other hand, the Romans, for a time, gave the territory the name “Provincia Syria Palaestina”, and later designated it as “Provincia Judea”, due to the fact that a substantial Jewish presence was established there starting around 200 BC. (**Where** these Jews actually came from is another issue, altogether).

In order to solve the puzzle of “Canaan - Kanaanah”, a brief glimpse of a very important - and often overlooked - aspect of the history of Arabia is in order. From the dawn of time, the entire history of the Arabian Peninsula, its stories, legends, poetry, wars, and tribal migrations, has revolved around one central theme: **the struggle between urbanites and nomads**. Many of the names that are mentioned in the Arabian legends do not indicate particular peoples or tribes, but rather they indicate a way of life. Let’s take, for example, the legendary struggle between *Qaḥṭān* and *ʿĀdnān*; a rivalry that shows up innumerable times in pre-Islamic Arabian poetry. The name *Qaḥṭān* (sometimes rendered as *Yoḡṭān*) appears as “Joktan” in the Old Testament, where he is said to be a descendant of Nūḥ (P). According to ancient South Arabian lore, *Qaḥṭān* was the son of ‘Aber, the legendary father of the nomadic tribes of Ḥaḍramawt.

Now, from a purely linguistic view, the very word *Qaḥṭān* comes from the Arabic root *qaḥṭ*, which indicates a land that has dried up and withered. What do the inhabitants of such lands do? Naturally, they will move to places where water and vegetation are found. The people who live in the latter places are called *ʿĀdnān*, which comes from the root *ʿadan*, indicating a stable existence in a land of abundance. The linguistic context is too obvious to be missed.

By the same logic, we have Hebrews versus Kanaanites. The word “Hebrew”, as we showed you previously, is a corruption of the Arabic term *ʿibri*, which is derived from the root verb *ʿabar* meaning simply: to cross over from one place to another, as evidence of a nomadic lifestyle. The opposite of the verb *ʿabar* is *kanaʿ*, which means: to stick or remain rooted to a place, as evidence of a sedentary lifestyle. So we have the “Hebrews” (nomad livestock herders) versus the “Kanaan-Canaan” (agricultural and sedentary residents who are adept at smelting iron).

Why is Ibraheem (P) described as a “Hebrew” in the Old Testament? It is because, according to ancient Yemeni legends, he left his drying and withering land in south-central Yemen (The Ḥaḍramawt region) and “crossed over” towards the green oases of the mountainous Sarāt regions, the fertile coastal strip along the Red Sea, where he lived among the “Kanaan”.

The Qur’an speaks of *ahl al-madeenah* (residents of the urban center) vs. *al-aʿrāb* (technically, nomadic Bedouins); again, mirroring this age-old struggle. Those who flocked around Muḥammad (P) and believed in his message were of a mixed sort. This cultural hallmark of

Arabia enforces our theory that Hebrews and Canaanites were not a particular people. The names are simply indicative of a **lifestyle**.

There is not a single document in the entire history of the ancient world that names Palestine as “Land of Canaan”. This is another blatant orientalist manipulation that began in the late 19th Century, when they started including maps of the Levant in every Bible (both Old and New Testament), with the name “Canaan” printed in large crisp letters over the territory of Palestine. These Bibles were then distributed to religious schools, churches synagogues, hospitals, even hotels. And thus the delusion was spread.

Now if the word Canaan* does not indicate a particular people or national identity, then what about the Mesopotamian cuneiform tablets mentioning Kananah-Kinanah, who were described as no more than wandering tribes that were infiltrating the Levant from other regions?

Kananah...The name sure does ring one very big bell...

The name *Bani Kanānah* (or *Kinānah*, as it is often pronounced) pertains to a legendary Arabian mega-tribe whose domain was vast areas of the Tihāma mountainous regions of ‘Aseer and Yemen. These are no doubt the **same** peoples that are mentioned in the Babylonian and Amarnah tablets, small numbers of whom began migrating northwards towards the Hījāz and the Levant from as early as the 19th Century BC, and infiltrating the territories of the Mesopotamian empire. They also clashed with the Egyptians many times, when the kings of the Nile Valley launched their campaigns to control the trade routes of Arabia. Later, during the time of King David, their pagan clans fought many bloody wars with the monotheistic Israelites in the highlands of Yemen, as we will see in our upcoming third book (the wars of Bani Isra’eel versus Bani Kanānah).

Al-Hamadāni, who was native of Yemen, is no doubt very qualified to tell us where the territory of Kanānah was. Here is what he says in *DoA* (page 231):

تهامة اليمن: بلد بني مجيد، و هي على محجة عدن إلى زبيد، ثم ديار الأشعريين، و ببلد حكم قرى كثيرة مثل العداية و الركوبة (...) و وادي لية (...) و جازان و صيبا (...) ثم بلد حرام من كنانة (...) و الحرّة، حرّة كنانة، و المعقد، و حلي.

Note, in the above passage, the mention of Hali, whose location we revealed to you in the previous chapter as being within the territory of the Asher tribe, the neighbors of Simeon. The passage also mentions Bani Majeed (the “Meggido” of the Old Testament).

* Note that the term *Kanaan* (or *Canaan*) is rendered as كنعان in Arabic, and includes the letter ‘ (ayn), whereas the name *Kananah* mentioned in the Babylonian and Amarnah tablets does not. Its equivalent, in Arabic, is كنانة. The two terms are clearly distinct.

Another passage from *DoA* mentioning Kanānah is the following (page 85):

ذلك أن جبل السراة – سراة اليمن – أعظم جبال العرب و أذكرهان أقبل من قعرة اليمن (...) و هو هابط بين نجد، و هو ظاهر،
فصار ذلك الجبل في غربيه إلى أسياف البحر من بلاد الأشعريين و عكّ و حَكَم و كَنَانَة.

Al-Hamadāni is talking about the Sarāt of Yemen, The tallest and most renowned mountains in all of Arabia, and their expanse which reaches the Red Sea coast. Within these mountains are the domains of the tribes of Ash‘ar, ‘Akk, Ḥakam, and Kanānah.

Is this a coincidence too? Or did someone hijack the entire history and geography of the Old Testament and project it onto the Levant?

Egypt, vs. *Msr̄m*

In our previous book, *The Search for Pharaoh*, we showed you how the Septuagint priests, who translated the Aramaic text of the Old Testament to Greek, replaced the word *Msr̄m*, as it appears in the original text, with “Aegypto”, thus creating the illusion that the events surrounding the Israelites had taken place in the Nile country. As a result, the later generations of the world have fallen victims to this delusion, including the Muslims. We also showed you that the term *Misr*, as it appears in the Qur’an, refers to a walled citadel having several gates, that stood on the trade route, somewhere in South Arabia, and that the Qur’anic term does not necessarily appear in the exact same context as it does in the Old Testament. This is because the Qur’an, as a radically Arabic document, is independent in its usage of terms from the previous scriptures. The time has come to conduct an in-depth analysis of the word *Msr̄m*, which is obviously a proper noun, to find out what the term actually referred to, **before** the Septuagint corruption.

Before we start, it is worth taking note that the Catholic Encyclopedia (CE) itself cast serious doubts about the translation of the term *Msr̄m* into Egypt. Let us read the following two passages under the heading entitled “**Arabia**” in the CE:

THE NORTH-ARABIAN MUSRI AND THE OLD TESTAMENT MISRAIM.—The cuneiform inscriptions of Assyria have thrown considerable light on various geographical localities in North Arabia, having important bearing on the history of the ancient Hebrews and on the critical study of the Old Testament. The importance of these new facts and researches has of late assumed very bewildering proportions, the credit for which unmistakably belongs to Winckler, Hommel, and Cheyne. It is needless to say that however ingenious these hypotheses may appear to be they are not as yet entitled to be received without caution and hesitation. Were we to believe, in fact, the elaborate theories of these eminent scholars, a great part of the historical events of the Old Testament should be transferred from Egypt and Chanaan into Arabia; for, according to the latest speculations of these scholars, many of the passages in the Old Testament which, until recently, were supposed to refer to Egypt (in Hebrew Misraim) and to Ethiopia (in Hebrew, Kush) do not really apply to them but to

two regions of similar names in North Arabia, called in the Assyro-Babylonian inscriptions Musri or Musrim, and Chush, respectively.

According to this theory, Agar, Sarai's handmaid (Gen., xvi, 1), was not Misrite or Egyptian, but Musrite, i.e. from Musri, in northern Arabia. Abraham (Gen., xii, 10) did not go down into Misraim, or Egypt, where he is said to have received from the Pharaoh a gift of menservants and handmaids, but into Misrim, or Musri, in northern Arabia. Joseph, when bought by the Ismaelites, or Madianites, i.e. Arabs, was not brought into Egypt (Misraim), but to Musri, or Misrim, in north Arabia, which was the home of the Madianites. In I Kings (A. V., I Sam.), xxx, 13, we should not read "I am a young man of Egypt [Misraim], slave of an Amalecite", but of Musri in north Arabia.

The insinuations made by the CE concerning the true meaning of the name *Msr̄m* as no more than an Arabian tribal identity cannot be ignored. The problem is their assumption that the land of the Midianites and of the Msr̄m (*Misrim* or *Musrim*, once the vowels are added), was in **North** Arabia. From a strictly geographical perspective, this assumption is false. In our previous book, we provided solid proofs that Mūsa (P) and the Israelites were in fact in South Arabia (Yemen), and that the true location of both Midyan and the green mountain named *Ṭūr Seena* was in fact not far from the city of Ṣan‘ā’ (referred to in the Bible by its ancient name, Uzal). The question remains: who exactly were the *Msr̄m*?

Whenever a forgery is perpetrated in the translation of a text, the culprits are bound to make a mistake somewhere that eventually gives away their crime. It appears that the Septuagint priests, who sought to replace every instance of the term *Msr̄m* with “Aegypto”, failed to pay attention to one incriminating passage in their translation that mentions *Msr̄m* in its true context, as no more than a **clan**. The passage is the following:

If the Clan of (Egypt) will not come up and enter in, they [shall have] no [rain;] they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles (Zechariah 14:18).

Going back to the Aramaic text, we can clearly see the term *Mishphaht Msr̄m*, which any speaker of modern “Hebrew” will tell you means precisely: **family (or clan) of Egypt**. This is the meaning that all the orientalist translations of the Old Testament have confirmed. In the Squared Aramaic letters, the phrase is written as such: **משפחת מצרים**

The above passage from Zechariah sounds the first warning buzzard on the Septuagint translation: has anyone ever heard of Egypt being described as a “clan”? The following is another passage from the OT, which shows just how problematic the Septuagint translation of the name *Msr̄m* is:

The princes of Zoan have become mad; The princes of Noph are deceived; They have deluded (Egypt), those who are the mainstay of its tribes (Isaiah 19:13)

The appearance of the names “Zoan” and “Noph” in the original Aramaic text of the above passage caused enormous problems for the orientalists, since they could not reconcile those names with the Egyptian landscape. As a result, they resorted to fraud and deception by rendering “Noph” as “Memphis”! This is why, in some English translations of the OT, you will see “Memphis” appear in the Book of Isaiah, while other translations remained faithful to the original text, by keeping the name as it is: Noph. (The name appears as "נֹפֶ", and is transliterated as “Nph”, or “Noph” - after the Masorites added vowels to the text starting from the 7th Century AD). Furthermore, we are faced with the puzzle of Egypt being described as consisting of **tribes**, in the above passage. Again, this defies our knowledge of Ancient Egypt as a powerful, unified kingdom, ruled by a centralized monarchy, and rivaling the might - if not the brutality - of the Assyrians and Babylonians. Egypt was not composed of tribes or clans, and neither was Mesopotamia, for that matter.

The only region in the ancient world that did not know any form of central authority during that era was Arabia. It was a land where fiercely independent clans lived under tribal customs, often warring with each other. (This was the state that the region was left in ever since the dissolution of Sulaymān’s kingdom). It was a lawless, rebellious region that had control of strategic trade routes, and its tribes were a thorn in the side of the Assyrians and the Egyptians. We will show you, in later releases, how the orientalists projected the Egyptian-Assyrian wars of the Biblical era onto the Palestinian territory, when the truth is that they had taken place along the Red Sea coast of Arabia, the site of the ancient trade routes that the two dominant powers sought to control.

Another problematic passage bearing mention of Noph as a location in Egypt is the following passage from the Book of Ezekiel:

Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of (Egypt): and I will put a fear in the land of (Egypt) (Ezekiel 30:13)

The rendering of Noph as Memphis in some translations of the OT (see for example: *Douay Rheims Bible*, and the *American Standard Version*) is truly one of the most spectacular instances of forgery that the orientalist imagination could contrive. What these criminals failed to realize is that the context of Ezekiel warns of the destruction and devastation that the Assyrian King Nebuchednessar promised to inflict throughout ancient Israel. If Biblical Israel truly was in Palestine, as we have been led to believe, then why would the Assyrians issue a warning to Memphis, a city that lay south of the Nile Delta, and had no geographical connection to ancient Israel?

The truth is that Noph is **not** Memphis, and the *Msr̄m* of the OT is simply not Egypt. The time has come to solve this puzzle once and for all, since the issue is directly related to the journey of Ibraheem (P).

Let us take into consideration the following facts concerning the so-called “Hebrew” language:

1- The ancient dialects of Yemen used the suffix *im* to denote the plural form. Hence, *Msr̄im* is the plural of *Msr̄*. (Examples include: Eloh – Elohim; Cherub – Cherubim; Katub – Katubim and Himyar – Himyarim).

2- The Arabic tongue, being the closest to the proto-tongue of the region, and hence the most complete and articulate dialect, has 28 letters in its alphabet; whereas the alphabet of Aramaic (an *a‘jami* dialect) contains only 22. This means there are 6 letters in the Arabic alphabet not found in Aramaic. One of these letters is the *ḍ*, (as in *Ramaḍān*). Consequently the so-called “Hebrew” dialect replaces the *ḍ* with *ṣ* (*ṣād*). The only thing distinguishing the two letters is the dot. (ص - ض)

Taking the above two points into account, and remembering the valid observation made by the Catholic Encyclopedia, which comes very close to the truth, we can at last solve this confusing puzzle. Here follows is the truth that has been hidden from us:

The word *Msr̄im*, which the Septuagint forgers rendered as “Egypt”, is actually the Aramaic spelling of the name of the Arabian tribe of *Muḍar*. The Arabic spelling of the word is “مضر”. Hence: *Msr̄im* = *Muḍariyyeen* (plural), while *Msr̄* denotes the land of *Muḍar*. There, dear reader, is the source of their great delusion. That single dot separating the two names is the answer to this age-old dilemma. So who were these people?

The legendary Bani Muḍar need no introduction. Seldom is a tribal name more resounding in the history of Arabia. Muḍar was a tribe that originated in Yemen, the ancestral and primitive home of **all** Arabs. They were, for many centuries, a sedentary people who had control of substantially large territories in the *Tihāma* region (the mountainous strip along the Red Sea Coast of Arabia). In fact, Muḍar were a prominent branch of Bani Kanānah, whom we discussed previously. These people, at a certain point in their history, quarreled with the nomadic “Hebrews” (‘ibrān), who began infiltrating their lush mountain oases. These were the very same people to whose territory Ibraheem (P) had migrated in that bygone age. The enmity that we - the generations of today - have been led to believe existed between ancient Egypt and the Israelites was in fact a Muḍari-Hebrew rivalry over fertile territories in the highlands of Yemen!

Now, at last, the rabbinical illusion falls apart like the beads of a thread. Now we can understand just who Ibraheem’s “maid”, Hāgar, was. Assuming this woman even existed, it seems that the Septuagint forgers (and the orientalist after them) turned a Muḍari concubine into an Egyptian servant girl! Consequently, the so-called “Pharaoh of Egypt”, who pops up every now and then in the Old Testament, was none other than a villainous Muḍari tribal chief who had control of a walled citadel and caravan station somewhere along the trade routes of South Arabia. In a future release, we will show you how the Bani Muḍar, despite their ancient and deep-rooted

hatred for the nomadic Hebrews in general, actually allied with the Israelites at one point, in order to stave off the attack of a common enemy, the Assyrians.

Having finally cracked this puzzle, we can now return to the previously encountered passages of the OT that bear mention of “Egypt”, and render them as they were meant to be understood:

So they set him [Joseph] a place by himself, and them by themselves, and the Mudaris who ate with him by themselves; because the Mudaris could not eat food with the Hebrews, for that [is] an abomination to the Mudaris (Genesis 43:32).

The Msrim (Bani Muḍar) could not stand to eat at the same table as the Hebrew nomads, hence they kept their distance from Yūsuf (P), who was, in the end, a Hebrew descendant.

And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hāgar her maid, the Mudari, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan (Genesis 16: 2,3).

The above passage, regarding the identity of Sarah’s “maid” is self-explanatory.

And Abram went forward, going, and proceeding on to the south. And there came a famine in the country; and Abram went down into [the land of] Mudar, to sojourn there: for the famine was very grievous in the land...(Genesis 12: 6-10).

According to the geography deduced from the above text, the Bani Muḍar, during the age when the OT was recorded (most probably around 600 BC), still lived in the southern regions of Tihāma, placing them close to the coast of ‘Ādan, in Yemen (the very same “Aden” or “Eden” of the Bible).

If the Clan of Mudar will not come up and enter in, they [shall have] no [rain;] they shall receive the plague with which the LORD strikes the nations who do not come up to keep the Feast of Tabernacles (Zechariah 14:18).

Obviously, Zechariah was talking about the clan of Muḍar, a rival of all Hebrews, including the Israelites. Egypt had nothing to do with the story whatsoever.

The princes of Zoan have become mad; The princes of Noph are deceived; They have deluded Muḍar, those who are the mainstay of its tribes (Isaiah 19:13).

Isaiah was talking about the madness and foolishness of the Muḍari tribal leaders, who were under the delusion that they could stand against the might of the Assyrian army. This is made very clear from the context of the book of Isaiah, which, from beginning to end, talks about nothing but the Assyrian storm that shook the very mountains of Arabia. These are events that

took place in a past that the world forgot about; a past whose faint echoes can still be heard in the books of the Arab historians, notably al-Ṭabari, and Ibn-Hishām, as we will see in an upcoming book.

Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Mudar: and I will put a fear in the land of Muḍar (Ezekiel 30:13).

A warning is issued to Noph - a location within the domain of Muḍar - that the Lord will strike fear into the heart of the idol-worshippers.

Here is what al-Hamadāni, writing in the 10th Century AD, says about Nūph in his *Description of Arabia* (page: 294)

و ينوف و القواعل: جبلان. يُقال عُقاب ينوف و عقاب ملاح، فيُضاف إلى ينوف و إلى ملاحها.

It is worth noting that al-Hamadāni recorded this name as *Yanūph*. This is completely normal when we take into consideration that the Yemeni dialect often inserted the prefix *y* or *ya* in the beginning of proper nouns. Here are some examples: Tharb - **Yathrb** (ثرب - يثرب); Karb - **Yakrb** (كرب - يكرب); ‘arb - **Ya‘rb** (عرب - يعرب); ‘arm - **Ya‘rm** (عرم - يعرم); Nūph - **Yanūph** (نوف - ينوف); Būs - **Yabūs** (بوس - يبوس).

Legendary Yemeni poet, Umru’ al-Qays, mentions the same *Yanoph* in a poem wherein he tells the story of how one of his camels was stolen by raiders:

كأن دثاراً حَلَقَتْ بلبونه عُقابُ ينوف لا عقاب القواعل

When the Zionists failed miserably to find any trace of the name “Noph” in Egypt, they immediately jumped to the assumption that Isaiah and Ezekiel must have meant Memphis! This is but an example of the length that they were prepared to go to, to convince themselves - and indeed the whole world - of their delusions. Their ultimate purpose, of course, has always been to lay claim to all the lands from Iraq to Egypt, as ancient theaters of “Israelite holiness”, gradually paving the way for the annexation of all lands in the Levant. And while their plans are slowly coming to fruition, the Arabs have been asleep in their cave for 14 centuries, and are more concerned with whether or not water should reach their elbows when performing ablution.

As to the question of where exactly in the land of Muḍar did the Israelites reside, the following passage from the Book of Genesis provides us with the answer:

Thus Israel settled in the land of Mudar (Msr̄im), in the land of Goshen. And they gained possessions in it, and were fruitful and multiplied greatly (Genesis 47:27).

The Biblical “Goshen” (more correctly rendered as “Joshen” in some translations, since the *j* and *g* sounds were interchangeable), which the criminal orientalist projected onto an area in the Eastern Nile Delta region, is none other than the legendary *Josh* of Arabian lore, whose name was sometimes rendered as *Joshn*, after adding the suffix known as *al-nūn al-kalā’iyya*, which we discussed previously. The name appears several times in the Old Testament, notably in the following passage, where it is mentioned alongside several other place names:

And in the hill-country, Shamir, and Jattir, and Socoh ... and Goshen (Joshen) ... Arab, and Dumah, and Eshan (Joshua 15: 48-52).

In *Description of Arabia* (pages 127,128), al-Hamadāni states the following:

ثم يتصل بهذه السراة سراة عذر و هنوم و ظاهر بلد الجواشة من الفانث ... فبلاد الشاكريين من أهل الدرب، و نوده فالحفر من أعلى عصمان ... و بلد الجواشه ... و فيه أراب.

The number of “coincidences” in the above passage that match the Biblical geography to the letter, is quite simply staggering. Al-Hamadāni is describing a countryside shared by the *Shākiriyyeen* (none other than the Biblical tribe of Issachar-Ishachar), as well as the *Jawāshah* (in relation to *Josh*), in a mountainous region comprising *Hannūm* (the Biblical Hinnom), *Aṣmān* (the Biblical Azemon), and *Ārāb* (the Biblical Arab). Is it by pure chance that the country of the *Jawāshah* tribe is near to *Ārāb* and *Hannūm* and not far from Mount Shamir, in both al-Hamadāni’s text **and** the Book of Joshua? Furthermore, what on Earth do these names have to do with the geography of Egypt?

It is worth noting that some Arab poets mentioned Joshen as *Josh (Gosh)*, while others added the *n* at the end of the name, as was customary in the Yemeni dialects. For example, poet al-Ba’ayth sings of the place as Joshn (Joshen) as follows:

يُحاورن من جوشن مفازةً و هنّ سوام في الأزمنة كالأجل

On the other hand, poet al-Nābigha al-Dhubayāni mentions it as *Josh*:

سافَ الرُفيدات من جوش و من حدٍ و ماشَ من رهط ربعي و حجارٍ

As for Mount Shamir, it is also mentioned by al-Hamadāni in *DoA* (page 147), as being one mountain peak among several, in the vicinity of the Biblical Sema (Shema), and within the territory of the Tribe of Simeon:

و جبال الأشعوب، الصّلو الجامع لهم بعد ذلك: سمع ... و شمير ... و دُباس و ضُرعه.

There is Goshen, within the territories of the Msrim (*Bani Muḍar*), spread before us in the ancient and forgotten Yemeni highlands.

“Coincidence” number	Aramaic Spelling	Actual “Hebrew” transliteration	English Translation	Arabian Sources	Arabic transliteration
36	כנענ	kn‘n	Canaanites	كنعان، بني كنانه	Kan‘ān, Kanānah
37	מצרים	mšrim	Egyptians	مصر، المصريون	Bani Muḍar
38	נף	nph	Memphis	بنوف	Yanūf
39	גשן	gshn	Goshen, Gessen	جوش، جوشن	Josh, Joshen
40	שמיר	shmir	Shamir	شمير	Shameer
41	ארב	ārb	Arab	آراب	Ārāb

- **The People of Lot**

We have previously seen that in his original journey from the land of his fathers - whose location we will eventually pinpoint - Ibraheem had taken his relative, Lūṭ, along with him at first. **{And We rescued him and Lūṭ to the land which We blessed for the worlds}...[21:71]**. We have also concluded that the “blessed land” mentioned in the passage is none other than the lush, green and mountainous Sarāt highlands of Yemen, which later became the hub of the trade routes stretching from the coast of ‘Adan all the way to Mesopotamia and the Levant. Eventually, Ibraheem and Lūṭ parted ways. The Patriarch settled in a secluded vale somewhere in the Sarāt mountains, dedicating his life and the life of his progeny to the service of Allah, while Lūṭ migrated a short distance and settled in a town somewhere on the mountainous slopes, not far from his relative.

The Qur’ān also tells us that Lūṭ’s town was eventually destroyed for its wickedness, by a rain of *sijjeel* rocks (which means, literally, cooked or fiery clay): **{So when Our command came, We turned it upside down, and We rained on it with rocks of cooked clay}...[11:82]**. What is the story of these rocks, and how exactly did they “rain” down upon the village?

Since we are adhering to the principle that the passages of the Qur’an tend to expand and explain each other, let us look where else in the Qur’an we encounter the term *sijjeel*. We will find it is mentioned also in the chapter entitled “The Elephant”: **{Have you not seen what your Rabb did to the people of the elephant? * Did He not cause their schemes to go astray? * And He sent upon them *ṭayran abābeel* * Striking them with rocks of cooked clay (*sijjeel*) * Until they became as the empty sheaths of hay}...[105:1-5]**. (Note that we have purposely left the phrase: “*ṭayran abābeel*” untranslated for now).

According to Islamic mythology and folklore, the “People of the Elephant” mentioned in the above passage were the army of Abraha, who allegedly led a campaign from Ethiopia against the “Ka‘bah of Makkah”, after having conquered Yemen, as retaliation (revenge) for the desecration of a holy site (a church) in Yemen, by an un-named Arab man from the Ḥijāz. (This is the story that Ibn Ishāq reported in his commentary, and which the vast majority of Muslim scholars have adopted as the truth). Another version of the myth states that Abraha built a magnificent Ka‘bah in Yemen and wanted to make it the center for pilgrims. When he failed to compete with the "original" Ka‘bah of the Ḥijāz, he decided to launch an attack against Makkah, thus incurring the wrath of Allah, who sent flocks of birds that pelted his army with rocks. They believe this happened on the year of Muḥammad’s birth, which became known as the “Year of the Elephant”.

Although this fairytale has been disproved by archeological findings, which confirmed that Abraha’s campaign was actually against South Arabia and that he never attacked the Ḥijāz region, we will not go into the details of the Ethiopian campaign herein. We will simply reiterate what we have been suspecting ever since we began this journey, whose ultimate purpose is to locate the true homeland of Muḥammad (P): that the northern (Ḥijāzi) Arabs, somewhere along the line, hijacked the history, legends, and culture of the southern Arabs, and claimed them as their own. This truth will eventually shine as bright as the sun by the time we reach the end of our journey. Our aim here is to discuss the **nature** of this event, without going into the details of who its target was, and to attempt to understand it from a logical and scientific perspective, in order to separate the myth from the reality, while taking into consideration the geography and topographical features of the Arabian Peninsula.

The key to understanding the so-called “Chapter of the Elephant” lies in the phrase *ṭayran abūbeel* which appears in Surah 105. We will be brief and straight to the point.

The term *ṭayran* in the Qur’anic language does not necessarily indicate a certain kind of creature (birds that have feathers and can fly and land of their own free will), but can also be used in the context of describing a certain kind of movement or motion. This can be either figurative; meaning something that “flies” (moves very fast), or it can be literal; meaning something that actually flies or floats in the air, not of its own free will or ability, but because it was forced, hurled, or ejected into the air (an involuntary movement). Technically, it follows that anything can be described as *ṭayran* if it is flying through the air as a result of being projected with force. It doesn’t necessarily have to be a bird.

To better understand this analogy, let’s look at the following:

{And We announced to Ibraheem the location of the Sanctuary: "Do not set up anyone with Me, and purify My Sanctuary for those who visit, and those who are standing, and the kneeling, the prostrating * And call out to the people with the

Hajj, they will come to you rijālan and on every transport, they will come from every deep enclosure}...[22:26,27]

Please note the underlined word *rijālan*, which appears in the above verse. Although we usually understand the word as being the plural of *rajul*, which means “man” (adult human male), the context does not always indicate this. It is simply describing the **way** or the **means** by which the people came to the Sanctuary (*al-Bayt*) to witness benefits for themselves. The word *rijālan* is actually derived from the root *rjl*, which means the lower leg. The context is now clear: Allah told Ibraheem that some people will come to the Bayt riding on mounts, while others will come *rijālan*, meaning: walking on their legs. It is obviously describing a way of moving to the place, not a particular person or visitor. This means that the *rijāl* being mentioned can actually be women.

By the exact same logic, the word *tayran* which appears in the story of “The Elephant” is describing a form of motion, **not** a particular creature (bird). It is talking about some form of floating or flying thing that pelted them with rocks of cooked, firey clay.

What about the word *abābeel* ? Let us see what Ibn Manẓūr says in his famous lexicon entitled *Lisān al-‘Arab* (Lit: *The Arab Tongue*):

الأبَابِيل: جمع لا واحد له.... يتبع بعضه بعضا إبيلا إبيلا، أي قطع خلف قطع...و قال الأخفش: "جاءت إبلك أبابيل أي فرقا".

He is basically telling us that the word is used to describe clusters or groups of something, of which no singular (unit) item can be picked out. It follows then that the People of the Elephant were bombarded with projectiles that came upon them cluster after cluster, or group after group. Can this event be anything other than a volcanic eruption involving wave after wave (*abābeel*) of volcanic clouds, showering them with fiery rocks? Is the term *abābeel* not accurate in its description of the volcanic projectiles as clusters (meaning that no single or unit projectile can be picked out?). Is the word *tayran* anything other than bursts of ash clouds that floated in the sky and carried rocks of cooked clay (*sijjeel*), with which it pelted the transgressors? Is this not the **same** kind of rock that destroyed Lūṭ’s town?

{He (Ibraheem) said: What is your undertaking, O Messengers? * They said: We have been sent to a criminal people * To send down upon them stones of clay.}...[51:31-33]

Who are the criminals mentioned in the above, if not Lūṭ’s people? And why is it that the messengers (the *Mala’ika* of nature control) are saying that they are going **themselves** to deal with those criminals?. Why are no birds mentioned here?

It appears that the vast majority of Muslims have resigned all sense of logic centuries ago, and have been asleep in a cave, ever since. Logic and reason are apparently not the stuff which Hadithi Islam is based upon.

The truth is that the *sijjeel* rock that took the People of the Elephant is the **same** rock that destroyed Lūṭ's town. The two peoples were destroyed by volcanic eruptions that literally rained down molten (cooked) clay on them from the sky. These projectiles burst from the core of the earth at temperatures of 1,500°C. If they land on a human being, they will suck up the moisture from his/her body in seconds, leaving it resembling the dried husk of a rotten fruit, or the wrinkled sheath of wheat blades that have been emptied or eaten. This is exactly how the Qur'ān describes the event in Surah 105. This is what happens when all the water, which constitutes 80% of the human body, is evaporated. It will make the victims look like they were emptied (eaten) from the inside.

As for the rampant and absurd belief that Muslims have, which mentions actual birds hurling the stones, let's see what is written in the traditional books of *Tafseer*; the so-called "commentaries" they claim are necessary to "explain" the Qur'an:

1- Tafseer of al-Qurṭubi (as he heard it reported by Sa'eed bin Jubayr):

- تفسير القرطبي (عن سعيد بن جبير): "كان طيرا من السماء لم يُرى قبلها و لا بعدها مثلها... طيورا خضر، لها مناقير صفراء."

Translation: "They were birds the likes of which were never seen before, nor ever after....they were green, and had yellow beaks"

2- Narrated by Juwayber, who heard it from al-Daḥḥak, who heard it from Ibn 'Abbās, who heard it from the Prophet, who said:

- و روى جويبر عن الضحاک عن ابن عباس، قال: "سمعت رسول الله (ص) يقول: إنها طير بين السماء و الأرض، تعشعش و تفرخ"

Translation: "I heard the Messenger of Allah (P) say: They were birds not from the earth, nor from the sky, but made their homes and hatched somewhere in between".

(Please note the presence of a figure called *al-Daḥḥak* in the chain of the above "holy" narration. This name appears very often in the books of Ḥadeeth, and always involves something outrageous or illogical. It's actually a nickname meaning "the laugher" or "he who laughs". That's right; they have been laughing at us for centuries and making a mockery of Allah's book, while we have been sleeping in our cave).

3- Also from Ibn ‘Abbās:

- و عن ابن عباس أيضا: "كانت لها خراطيم كخراطيم الطير، و أكف كأكف الكلاب."

Translation: "They had the beaks of birds and the shoulders of dogs!" [Applause and drums, please!]

4- Narrated by ‘Akramah:

- و قال عكرمة: "كانت طيرا خضرا، خرجت من البحر، لها رؤوس كرؤوس السباع. و لم تُرى قبل ذلك و لا بعده".

Translation: "They were green birds which came out of the sea, and had the heads of wolves. They were never seen before nor after then".

5- Narrated by ‘Aishah, wife of the Prophet:

- و عن عائشة، رضي الله عنها: "كانت أشبه بالوطاويط، حمراء و سوداء ."

Translation: "They resembled bats, and were black and red in color". (May Allah be pleased with her, for she has truly lifted the confusion surrounding this matter!).

We believe these examples are quite sufficient to get the idea accross.

Our question to those few remaining Muslims on this Earth who refuse to put their brains to sleep, and refuse to succumb to the tyranny of the Salafi interpretations: Must we be restrained with the chains of these narrations and “interpretations” even now, in the 21st Century? Are these narrations and *tafseers* truly the words of Allah? Don’t we have the right to refuse their opinions and read Allah’s book through our own eyes, with the aid of scientific knowledge? Is it possible that Muḥammad (P) did not know that the word *ṭayran* can also be a description of a certain movement and not necessarily to mean birds. Is it conceivable that the authors of Arabic lexicons knew better than Muḥammad (P), whose language was the language of the Qur’an itself? Is it possible that all the contradicting descriptions of these mysterious “birds” that we read in the afore-mentioned hadiths actually came from the Prophet? Or is it more likely they are contradictory because they are all manmade traditions and writings that were penned during the Ummayyad and Abbasid ages, centuries after Muḥammad (P)?

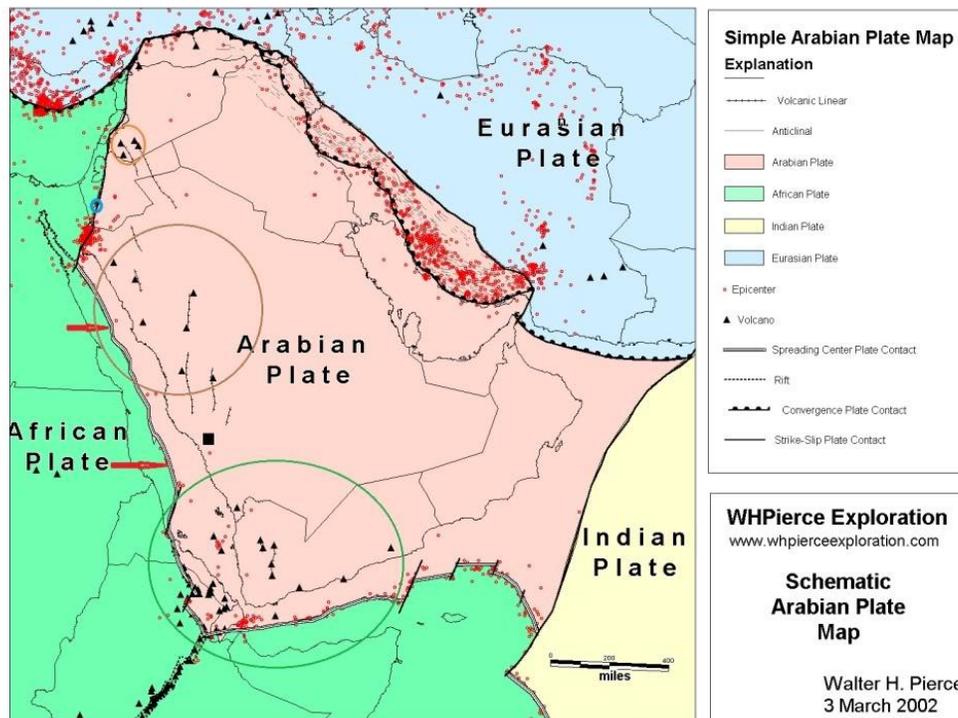
{Do they not reflect on the Qur'an? If it was from any other than Allah they would have found in it many discrepancies}...[4:82]

The truth of the matter is that even the Old Testament itself describes what happened to the people of Lūt in very logical terms:

Then the LORD rained down fire and sulfur (brimstone) on Sodom and Gomorrah— from the LORD out of the heavens (Genesis 19:24)

Fire and sulphur cannot be anything other than a volcanic eruption. This means that the towns were located in a volcanic region. Furthermore, the volcanic openings must have been of high altitude (i.e, **mountains**), or the OT and the Qur'an would not have described the event as being a “rain of rocks”.

Let's look at the following volcanic map of Arabia:



Map #6: Tectonic map of Afro-Asian plates

Notes:

- The two red arrows point at the tectonic fault line that lies underneath the Red Sea bed, between Africa and Arabia.
- The red dots scattered over the map are epicenters of earthquakes that occurred at some point in recent history.
- The black square marks the location of the current city of Makkah.
- The triangles are obviously the volcanoes. Looking closely at the map, we will see that the biggest cluster of volcanoes happens to be in the green circle, which is the area of Yemen-Ethiopia. On the other hand, the volcanoes of north Arabia (the brown circle) are fewer, and not as tightly clustered together.

- Let us look at the Jordan-Palestine area, directly to the north of the brown circle. Do we see any volcanoes there? The blue circle marks the location of the Dead Sea, where the conjecture-makers and forgers of history claim the town of Lūṭ was located. Do you see any volcanic **mountains** around that place? The only volcanoes in the entire Levant region are in the Golan Highland in the south of Syria (the orange circle), and nowhere near the Dead Sea area. This is not to say that the Jordan-Palestine area did not receive its fair share of seismic activity in the past. In fact, the areas near the Dead Sea **do** contain lava fields, and have been the center of earthquakes in the past. However, there are no volcanic mountains anywhere in Palestine or Jordan. This is a topographic fact.

going back to the Qur'an, we find some very strong clues that the town of Lūṭ (P) was not far from where Muḥammad (P) was preaching, and that Muḥammad's people passed by it day and night in their comings and goings:

{And Lūṭ was one of the messengers * When We saved him and all his family * Except an old woman who perished * Then, We destroyed the rest. * And you pass by their ruins in the morning; * And in the night. Do you not comprehend?}...[37: 133 - 138]

The above passage caused a huge problem to the classical commentators of the Qur'an, because they analyzed it while bearing the pre-conceived belief that Palestine was the land of the prophets. On the other hand, they understood that the verse was in fact addressing the inhabitants of Makkah, located in the southern Ḥijāz region. So how did they deal with this discrepancy? Apparently, they solved it by putting words into Allah's mouth and twisting the meaning of the *āyah*, as usual, to make it fit with their pre-conceived ideas. If you go now and open any book of *tafseer*, you will note that they insert, in brackets, words that are **not found** in the original text of the Qur'an. They render the above-passage as such:

{And you pass by their ruins (on your trade journeys from Makkah to Palestine) in the morning; * And in the night. Do you not comprehend?}

The outlined phrase is a blatant corruption of the meaning, and this for the following reasons:

1- Nowhere is there any indication that the *āyah* is addressing **only** the traders or merchants from among Muḥammad's people.

2- The original text says that they pass by it **day and night**. This expression clearly means that the ruins of Lūṭ's town cannot be more than 15 to 20 kilometers from where Muḥammad (P) was preaching.

3- It contradicts another Qur'anic passage, elsewhere, which tells us:

{So when Our command came, We turned it (Lūṭ's town) upside down, and We rained on it fiery clay projectiles * Marked from your *Rabb*, and it is not far from the wicked.}...[11:82,83]

This means that the disbelievers who persecuted Muḥammad (P) and eventually forced him and his followers out of their homes could clearly see the remains of Lūṭ's town, which was not far from them. Does it sound to you like it's buried under the Dead Sea?

Even the scientific-minded Christian skeptics have long dismissed the story of Sodom and Gomorrah as a myth. Some, however, are more reluctant to dismiss it, but seriously doubt its geographical setting. The vast majority of Christians and Muslims are adamant that it lies buried under the Dead Sea, and that it will someday be uncovered there. To the Christians we say: happy hunting! As for the Muslims, who have equally been the victims of this ancient geographical forgery, it seems they are incapable of grasping the Qur'an, which clearly told Muḥammad (P) and his people that the ruins of Lūṭ's town were left as **a clear sign** for them to contemplate. How can it be a clear sign, when it lies buried under a large salty lake between Palestine and Jordan?

From a first glance, the most obvious candidates for the location of Lūṭ's town appear to be the brown circle (North Arabia) and the green circle (Yemen). By the end of our journey, we will see that only one can be the true location.

- **The Tribe of 'Ād**

Our next stop in this tour of the ancient nations concerns 'Ād, a people whom the Qur'an tells us were given high status by Allah, but eventually chose the path of transgression rather than righteousness. To these people, Allah sent His messenger, Hūd (P) as a warner. Our aim here is not to discuss **who** these people were, but rather **where** they lived, and what happened to them. This subject is directly related to the geography of the region, and is of paramount importance in determining the location of Ibraheem's original homeland, as well as the location where Muḥammad began preaching the Qur'an (was it in the Ḥijāz, or in the Yemen?). Still, it wouldn't hurt to take a brief glimpse at 'Ād's history:

{And to 'Ād We sent their brother Hūd, he said: "My people, serve Allah, you have no god besides Him. Will you not be righteous?" * The elite who rejected from among his people said: "We see you as a fool, and we think you are one of the liars" * He said: "My people, there is no foolishness in me, but I am a messenger from the *Rabb* of all people." * "To deliver to you the messages of my *Rabb*, and to you I am a trustworthy advisor." * "Are you surprised that a reminder has come to you from your *Rabb* through a man from among you to warn you? And remember that He made you successors after the people of Nūḥ, and He increased you in status. So remember the grace of Allah, that you may succeed."}...[7:65-69]

The first point of interest here is the fact that 'Ād were successors to the people of Nūḥ (Noah), as is clearly evident from the passage. (Also, if we look at the *āyahs* immediately preceding 7:65, we can confirm that they are talking about Nūḥ and his contemporaries). It follows

logically that the people of Nūḥ and the people of 'Ād lived in the same geographic region. This is the first proof we have that the Great Flood did not take place in Mesopotamia (modern-day Iraq), as is commonly believed. (The Qura'nic account of Nūḥ - to which we will devote an entire chapter in a future book - makes it clear that the story took place in a volcanic region having a rainy climate. This does not fit with the geography of Iraq).

The second mention of 'Ād comes in the following passage:

{And to 'Ād was sent their brother Hūd. He said: "My people, serve Allah, you have no god besides Him; you are simply conjecturing." * "My people, I do not ask you for any wage, my wage is from the One who has initiated me. Will you not comprehend?" * "And my people, seek forgiveness from your *Rabb*, then repent to Him; He will send (from) the sky to you in abundance, and He will add might to your might. So do not turn away as criminals." * They said: "O Hūd, you have not come to us with any proof, nor will we leave our gods based on what you say. We will not believe in you." * "All we can say is that perhaps some of our gods have brought an affliction upon you." He said: "I make Allah my witness, and all of you witness, that I am innocent of what you have set up."}...[11:50-54]

Again we see repeated mention of Hūd's people stubbornly ignoring their messenger's warnings. Of specific interest to us is the underlined sentence, which again shows dependence on rain for agriculture. By contrast, the agriculture of Iraq, for thousands of years, has depended on the continuous flow of the Tigris and Euphrates and on irrigation. Mesopotamia is a land that, like the Nile Valley, receives very little rain – if any – throughout the year. The Muslims fail to notice these small, subtle, yet very important clues as to where the events surrounding these ancient nations took place, because they have pre-conceived notions in their heads that cloud their thinking. They read the Qur'an through orientalist lenses.

Another mention of 'Ād can be seen in the following verse, which gives us further clues as to their location:

{'Ād denied the messengers * For their brother Hūd said to them: "Will you not be righteous?" * "I am to you a clear messenger." * "So be aware of Allah and obey me." * "And I do not ask you for any wage, for my reward is upon the Rabb of all people." * "Do you build in every high place a symbol, for the sake of vanity?! * "And you take for yourselves strongholds, perhaps you will live forever?" * "And when you strike, you strike ruthlessly?" * "So be aware of Allah and obey me." * And be aware of the One who provided you with what you know." * He provided you with livestock and sons * And gardens and springs." * I fear for you the retribution of a great day * They said: "It is the same whether you preach or do not preach." * "This is nothing except an invention by the people of old." * And we are not going to be punished." * So they denied him, and We destroyed them. In that is a sign, but most are not believers.}...[26:123-139]

It is evident that ‘Ād built some of their homes in high and lofty mountainous places. Certain commentators of the Qur’an claimed it was so they could avoid the same fate as Nūh’s people (thinking that they would be safe from floods in high places). However, despite the logic in that assumption, the passage does not imply this for certain. It simply says they built these high places out of vanity (as a show of their power). And they thought their fortresses would make them live forever in safety. But in the end, after repeatedly ignoring Hūd’s warnings, they were destroyed. The *āyahs* also tell us that they enjoyed gardens and springs. Please keep this important point in mind, as we will get back to it later on.

Allah destroyed ‘Ād in a way that was fitting of how they built their homes. Not with a flood, but with something else...something that their high and lofty homes and fortresses could not save them from.

{But if they turn away, then say (O, Muhammad): "I have warned you of a destruction like the destruction of ‘Ād and Thamūd." * When the messengers came to them, publicly and privately (and they were told): "You shall not serve except Allah", They said: "Had our Rabb willed, He would have sent mala’ika. We are rejecting what you have been sent with" * As for ‘Ād, they turned arrogant in the land, without any right, and they said: "Who is mightier than us in strength?". Did they not see that Allah, who has created them, is mightier than they in strength? And they were denying Our revelations * Consequently, We sent upon them a violent wind, for (a period) of some miserable days, that We may let them taste the humiliating retribution in this worldly life, and the retribution of the Hereafter is more humiliating; they can never win}....[41:13-16]

Their might and arrogance could not save them from that violent wind. This same wind is mentioned again in Surah 54:

{We sent upon them a violent wind, on a period of continuous misery * It uprooted the people as if they were decayed palm tree trunks}...[54:19,20]

Where exactly did this wind come from?

Each instance mentioning ‘Ād in the Qur’ān adds another dimension to the story, and provides more detail. This is how the Qur’ān explains itself. In Surah 51, we read the following:

{And also ‘Ād, for We sent upon them the barren wind * Anything that it came upon was utterly destroyed}...[51:41,42]

It was a wind described as barren and sterile; a wind that did not bring any blessing, cooling, nor contribute to the pollination of plants; nor did it push rain clouds over their gardens. It brought only destruction and misery.

{Thamūd and ‘Ād disbelieved in the Shocker * As for Thamūd, they were annihilated by the devastation * And as for ‘Ād, they were annihilated by a furious violent wind * He unleashed it upon them for seven nights and eight days, in

succession. You (O Muḥammad) could have seen the people destroyed in it, as if they are decayed palm trunks * Do you see anything remaining of them?}... [69:4-8]

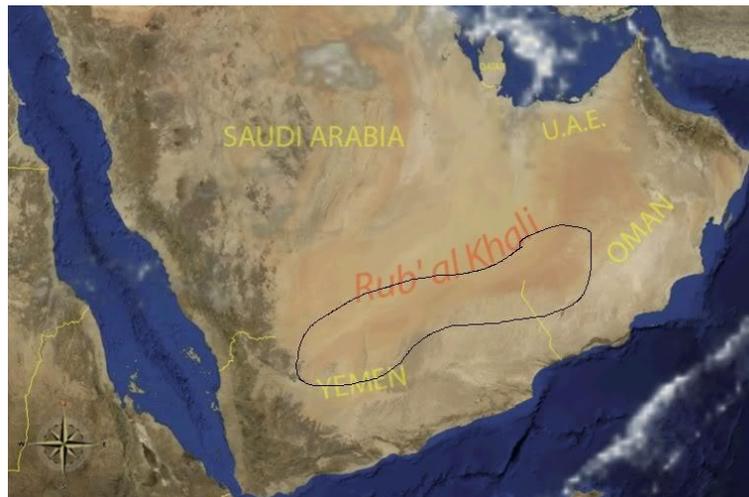
The *āyahs* above are addressing Muḥammad (P) and asking him a question about one of the nations who came before him, and who were destroyed by the violent, barren wind: “Do you, O Muḥammad, see anything remaining of them?” This means that the empty, desolate homes of ‘Ād were very near the place where Muḥammad was preaching the Qur’an. If they were not so, the above question would not make any sense whatsoever.

Finally, we reach a critical passage which reveals to us exactly what kind of wind it was that destroyed these people, and where their homes were located:

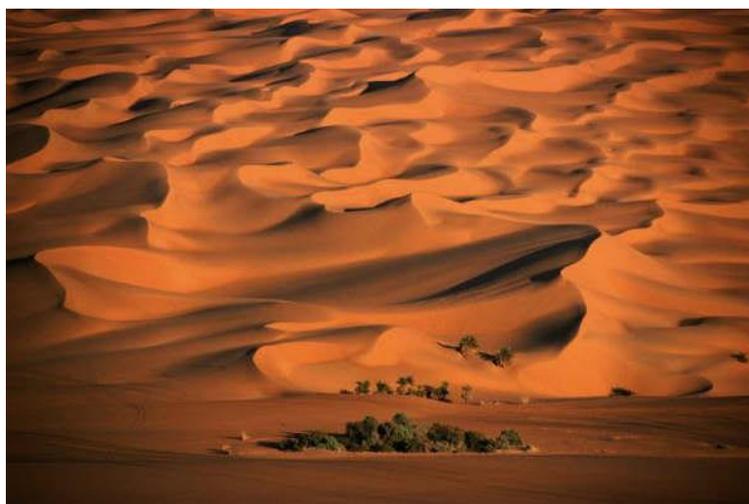
{And recall that the brethren of ‘Ād when he warned his people of the *ahqāf*, (giant sand dunes), while numerous warnings were also delivered before him and with him: “You shall not serve except Allah. For I fear for you the retribution of a great day.” * They said: “Have you come to us to divert us away from our gods? Then bring us what you are promising us, if you are truthful!?” * He said: “The knowledge is only with Allah; and I but convey to you what I was sent with. However, I see that you are a people who are ignorant” * Then when they saw it (the retribution) heading towards their valleys, they said: “This is but a passing cloud that will bring to us heavy rain!”. “No, this is what you had asked to be hastened; a violent wind wherein there is a painful retribution” * It destroys everything by the command of its *Rabb*. Thus they became such that nothing could be seen except their dwellings. We thus requite the criminal people. * And We had established them in the same way as We established you (O people of Muḥammad), 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 (O people of Muhammad), and We had dispatched the signs, perhaps they would repent.}...[46:21-27].

The first major clue given here is the term *ahqāf*, which appears at the beginning of the passage. This Arabic word is derived from the root verb *ḥqf* (حَقَفَ), which means: to gather together / shovel (as in quantities dirt, or sand) / stacked on top of each other. The word is used in the colloquial dialects of South Arabia, as indicating a region of **giant sand dunes**. It is worth noting here that most of the rampant translations of the Qur’an render the opening of the passage as follows: “‘Ād warned his people **at the dunes**”. This is a very grave error, because it conveys the meaning that they were living **within** the area of the sand dunes itself. This contradicts the previous *āyahs* we have seen concerning ‘Ād. How can they be living **in** the region of the sand dunes, when the Qur’an clearly states that they built fortresses and lofty mountain homes overlooking valleys full of springs and gardens? The correct rendering would have to be that Hūd warned his people **of** the sand dunes, not **at** the sand dunes. Now the question is: where are those giant sand dunes located?

If we look at a map of Arabia, and contemplate the Rub‘ al-Khāli Desert (the Empty Quarter), which happens to be the largest sand desert on the planet, we will note that the more we move southward, the less rocky the desert becomes and the more sand is accumulated, until we reach the northern border of Yemen and Oman, where these sand dunes become monstrous in size, and are legendary for emitting strange sounds. In fact, this area of the desert has been named *al-Aḥqāf* for countless generations, and the nomads of Oman even consider it a sacred region, barring any non-Muslim from entering it, except in extreme circumstances. On the other hand, the more northward we move (towards Saudi Arabia), the less sandy the desert becomes, and the more we see rocks. This is why the ancient Romans gave the North of the Peninsula the name “Arabia Petraeus” (meaning: Rocky Arabia).



Map #7: The Rub‘-al-Khali Desert. Notice the dark brown area in the southern part? That's the area known, by name, as *al-Aḥqāf*.



Picture #11: The sand dunes of *al-Aḥqāf* region, in northern Yemen.

This means that the remains of ‘Ād’s people (their homes and fortresses) are buried somewhere on the southern edge of this great desert, in the western reaches of the Ḥaḍramawt Valley of Yemen, not far from the Sarāwat mountains. Also, they cannot be very far from the vestiges of Thamūd whom, as we will soon see, were the descendants of ‘Ād.

Going back to the subject of the barren wind, what happened was the following: Hūd warned the people of ‘Ād that the giant sand dunes of the Aḥqāf area would be literally coming their way. They failed to heed his repeated warnings. The consequence: they were destroyed by a catastrophic sandstorm that blew over their green valleys continuously for a week, and all their lofty dwellings and fortresses could not help them. (They saw the giant dust haze approaching their green valleys from afar, pushed along by a wind from the north, and thought that it was only a passing cloud).

The lingering doubt regarding the true geography of the messengers of Allah is not a new thing. In fact, legendary Arabian traveler and explorer Ibn Baṭṭūtah (1304 - 1369 AD), during his expedition to Yemen, made the following remark concerning the location of Hūd’s tomb:

وعلى مسيرة نصف يوم من هذه المدينة **الأحقاف**، وهي منازل عاد، وهناك زاوية ومسجد على ساحل البحر وحوله قرية لصيادي السمك، وفي زاويته قبر كُتِب عليه: "**هذا قبر هود بن عابر عليه افضل السلام**". وقد ذكرت أن بمسجد دمشق أيضاً موضعاً عليه مكتوب: "هذا قبر هود بن عابر". والأشبه ان يكون قبره بالأحقاف لأنها بلاده، والله اعلم.

Translation: "Half a day’s journey from that city (he means Zafar, Yemen), are the homes of ‘Ād. There, on a sea-side strip is a mosque in the middle of a fishermen’s village. In one corner of the mosque is a sepulcher that reads '*This is the tomb of the prophet Hūd (P)*'. I mentioned previously that there is a mosque in Damascus as well on which the words *Tomb of Hūd, son of ‘Āber* are carved, but it is more likely the tomb in the Aḥqāf region is the correct one, because that was his homeland, and Allah knows best".

Do we blame Ibn Baṭṭūtah because he tipped in favor of the Ḥaḍramawt valley of Yemen as being the correct location of Hūd’s tomb, rather than Syria? Or do we blame al-Hamadāni, who made roughly the same observation as Ibn Baṭṭūtah? Let’s read the following passage from *Description of Arabia* (page 169):

و ساكن **شيبام** من حمير ثم تريس، و هي مدينة عظيمة، و ينحدر المنحدر منها إلى ثوبة، قرية بسفلى **حضر موت** في واد ذي نخل، و يفيض وادي ثوبة إلى بلد مهرة و **حيث قبر النبي هود**، و قبره في الكثيب الأحمر ثم منه في كهف مشرف في أسفل وادي الأحقاف.... و أهل حضر موت يزورونه هم و أهل مهرة في كل وقت.

What al-Hamadāni is telling us is basically that there is a region of the Ḥaḍramawt valley, not far from Shibām, called *Mahrah*. And in the red-rock cliffs overlooking the sand dunes of **the Aḥqāf Valley** is a cave containing the tomb of Hūd. And the people of Mahrah visit it regularly. (Note: this was back in the days of al-Hamadāni, who lived around 930 AD).

I ask you dear reader, to carefully analyze the semi-legendary Arabian lineage of Hūd, son of ‘Āber. Who is this ‘Āber? This name is actually the origin of the description ‘*Abrān* (or ‘*Ibrān*), which means “Hebrews” (those who **crossed over** from one region to another, i.e. the nomads). According to the Old Testament, Aber (or Eber) was an ancestor of Joktan, which is *Qaḥṭān* in Arabic. Why does the **same** Biblical genealogical tree of Eber - Joktan - Hazarmaveth appear in the ancient legends of Yemen? And why is Hūd designated as part of that lineage (‘Āber - Qaḥṭān - Ḥaḍramawt - Hūd)? The more pressing question is: what on Earth does that lineage have to do with Palestine or the Levant?

- **The Tribe of Thamūd**

One of Hitler’s famous officers once advised the Führer as follows: “Lie, lie, lie, and keep on lying...eventually, the people will believe you”. And how true that motto has proven to be! In order for a lie to spread and become part of a people’s belief system, it must indeed have two ingredients:

- 1- It must be repeated over and over again to the public.
- 2- It must be supported by the state (political power).

Think of how the rampant Christianity of today was created: it began as no more than a story invented by Paul, for political reasons, and preached repeatedly in Jerusalem, decades after Jesus’ death. The story did in fact meet a lot of resistance from Jesus’ followers at first, until the Roman Empire itself, with all its financial and political power, decided to back it up. It was then that Constantine himself "embraced" Paul’s creed, and embellished the story with pagan beliefs that were rampant in the region at the time...and so the lie that is Christianity spread like a wildfire.

The Arabs of the Ḥijāz have been lying to the world for many centuries and claiming that the so-called *Madā’in Šāleḥ*, in the north of present-day Saudi Arabia, are the ruins of the people of Thamūd, who are mentioned in the Qur’ān, and to whom Allah’s messenger Šāleḥ (P) was sent. They are fond of reciting the following passages - among others - out of context:

{And remember that He made you (O Thamūd) successors after ‘Ād, and He established you in the land so that you make palaces on its plains, and you carve homes in the mountains. So remember the grace of Allah, and do not roam the land as corrupters}...[7:74]

{And Thamūd, who engraved the rocks in the valley}...[89:9]

Then, they market to the world the claim that the carved rock chambers shown in the photos below were once the dwellings of the tribe of Thamūd:



Picture #12: The so-called Madā'in Šāleḥ (also known as *al-Ḥijr*).

To support their claims, they resort to hadiths attributed to Muḥammad (P), in which he prohibited people from settling near those structures, or even from tarrying too long in their vicinity, because they were the site of the great chastisement of Thamūd, in the bygone days.

Until archeology proved them wrong...

Let's read a little bit about this scandal:

In the year 2006, a team of Saudi archeologists, with the help of a European crew on the ground, completely denied any evidence that these structures have anything to do with the Thamūd of the Qur'an, whatsoever. The following is an excerpt from an article in the *Sharq al-Awṣaṭ* Newspaper:

Title: The Ruins of Al-Ḥijr are Nabatean

Archeologists: "The structures of al-Ḥijr have no relation whatsoever with the Prophet Šāleḥ"

Report made by: **Ḥalima Mizhfar**

A team of archeologists and specialists has confirmed to the newspaper that they have found absolutely no proof whatsoever of those people to whom the Prophet Šāleḥ (P) was sent, nor that the sites commonly known as *Madā'en Šāleḥ*, in the north of Arabia, are in any way related to the tribe of Thamūd.

The following are the main points that the team of scientists mentioned:

- 1- The structures are actually Nabatean tomb chambers (crypts), not designed to be dwellings or homes.
- 2- No Thamūdīc inscriptions were found at the site*.

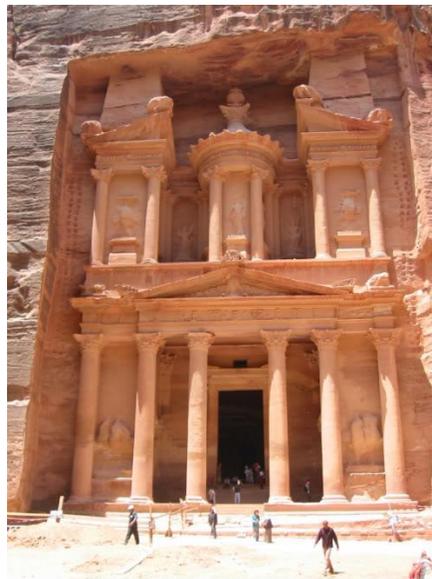
*Thamūdīc is a South Arabian alphabet that originated in Yemen, the oldest inscriptions of which date back to around the 16th Century BC. The inscriptions found at the Ḥijr site in Northern Saudi Arabia are Aramaic, not Thamūdīc. The Aramaic **alphabet** was developed in the area of Iraq and the Levant, and has no relation to Thamūd.

Assistant manager to the Ministry of Archeology, Mutlaq Suleiman al-Mutlaq, has also confirmed the findings, and stated that the examination of the structures (of which there are some 132) and the chemical analysis of the bones buried therein, **has proven that they were made around 100 BC** (give or take a few years), and that they coincide with the era of the Nabatean kingdom.

How can these structures, which go back to the first century BC, have anything to do with a people as ancient as Thamūd? The Qur'an tells us that Thamūd were descendants of 'Ād who, in turn, were descendants of Nūḥ's people. This means is that the era of Thamūd preceded the time of Ibraheem, which we have already estimated to be around 1600 BC. Do you see the anachronism now, dear reader?

In fact, this scandalous discovery put the Hadithists in a very precarious situation. Prominent Saudi Archeologist Farajallah Aḥmad Yūsef once pointed to a fatwa that was issued by the Fiqh Council of Saudi Arabia in the year 1972, which prohibited visitors to the site from lingering too long or eating and drinking near it, based on their interpretation of a *ḥadeeth* which claims that it was the site of Prophet Ṣāleḥ's people! This is but an example of how the religious elite resort to lies and propaganda, inciting fear in the masses, as a means of social control.

What archeology has unquestionably shown, dear reader, is that the so-called *Madā'in Ṣāleḥ* in the north of the Ḥijāz region, are **Nabatean tombs**. This means that the people who left us the ruins of Petra, in Jordan, are the same ones who carved those rocks in northern Saudi Arabia.



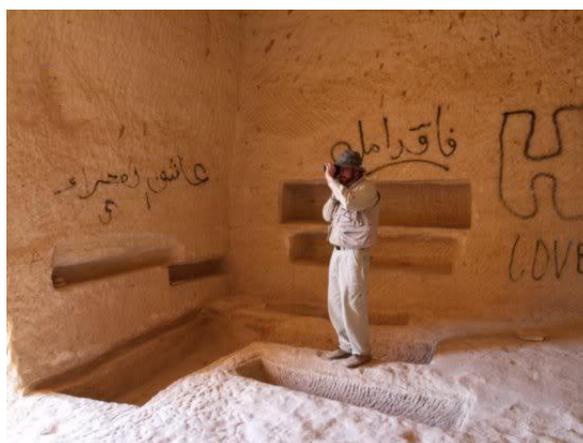
Picture #13: (Petra, Jordan). The people who made these...



Picture #14: ... Also made these.

The *Sharq al-Awsat* newspaper team visited the site on May 14, 2006, and wrote a report about the region and about the religious controversy surrounding it. The report also quoted many western archeologists who had visited the region, notably British Professor John Healy of Manchester University, who confirmed that the so-called *Madā'in Šāleḥ* are in fact Nabatean, thus completely falsifying Muslim beliefs that they have anything to do with Šāleḥ (P) or the people of Thamūd.

Furthermore, the Qur'an states clearly that Thamūd carved their **homes** from rock. It does not say anything about tombs or crypts. The following is a photo from the interior of their alleged Thamūdīc homes.



Picture #15: Does this look like it was a home to you?

Do we believe science, or do we believe hearsay?

The truth is that the very name *Thamūd* is, to Yemen, as the Nile is to Egypt. It is a name that identifies, even **defines** Yemeni culture. All you have to do, dear reader, is simply look up “Thamudic” in any encyclopedia heading about ancient scripts, or any internet source, and you will immediately see the relationship. In fact, there is city in Yemen, near the borders of the al-Aḥqāf region (the region of giant sand dunes), called Thamūd. It was most probably named so in memory of the ancient tribe whose name became legend in the Ḥaḍramawt valley.



Map #8: A map of Yemen showing the city of Thamūd (within the red circle).

Even the proponents of the Ḥijāz (North Arabia) as the setting of Ṣāleḥ’s people, know this for a fact. If we look up “Thamud” in Wikipedia, for instance, we get the deceptive information that they originated in Yemen, but then migrated Northwards to the Ḥijāz and carved Māda’ en Ṣāleḥ there.



Map #9: A map from Wikipedia showing the alleged migration of Thamūd to the Ḥijāz region.

Not only is this allegation a lie, but it also defies the Qur'an itself, which states that Thamūd were obliterated completely. They did not migrate outside of Yemen, and they have nothing to do with the Nabatean tombs at al-Ḥijr.

{And from Thamūd He left none}...[53:51]

It's quite plain and simple: the Qur'an is correct, as confirmed by archeology. The Hadithists are wrong. Thamūd were an ancient Yemeni tribe that existed since long **before** 2000 BC. They were among the perished nations of South Arabia, just like their predecessors, the people of Nūḥ and the tribe of 'Ād. The Qur'an names these nations *al-qurūn al-ūla* (meaning: the first nations or peoples). The Qur'an also relates to us a conversation between Mūsa (P) and Far'awn, in which the tyrant asks Mūsa about the fate of those first nations:

{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"}...[20:49-52]

Also, we remind you of the believing man from among Far'awn's people, who warned them about the fate of those first nations:

{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 Nūḥ, 'Ād, and Thamūd, and those after them. And Allah does not wish any injustice for the servants"}...[40:28-30]

There, dear reader, is the truth that has been hidden from the awareness of the world. **All** the messengers of Allah, mentioned in the Qur'an, lived and preached in the same geographical region. The empty homes of 'Ād and Thamūd, as well as the destroyed town of Lūt's people were all around Muḥammad and his people:

{Did you not see (O Muhammad), what your *Rabb* did to 'Ād? * Iram (Aram) of the pillars? * The likes of which were not made 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: 6-13]

{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]

{And you resided in the dwellings of those who had wronged themselves, and it was made clear to you what We did to them; and We had put forth the examples for you}...[14:45]

This geographical region was described by Allah as consisting of “The Towns” (*al-Qura*), surrounding one central town called “The Mother of Towns” (*Umm al- Qura*), which, as we will prove in the future, is the first urban settlement known to mankind.

{And thus We have inspired to you an eloquent ('arabi) Qur'ān, 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]

{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]

{And We have not sent before you (O Muhammad) 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]

Again, we ask the question: Where do we roam? Where is the answer to this age-old puzzle?

- **Trees and Roots: The Great Scandal**

The establishment of Biblical Israel along the trade routes of South Arabia is so blatantly evident, even from the Old Testament, that the rampant beliefs placing it in Palestine are quite simply scandalous. The OT itself, especially in its **Song of Songs** and **Psalms** (the *Zabūr*), speaks of camel caravans, and mentions places rich with myrrh and frankincense. These two almost legendary substances became the envy of all surrounding kingdoms. The Egyptians used

the myrrh plant as the primary ingredient for mummification, while the ancient Mesopotamians, and later the Greeks, sought frankincense for their religious rituals, believing that the inhalation of its fumes brought humans closer to the gods. These two substances became more valued than gold.

Until the day breaks and the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense (Song / Songs 4:6)

Spikenard and saffron, calamus and cinnamon, With all trees of frankincense, myrrh and aloes, With all the chief spices...(Song / Songs 4:14)

And their father Israel said to them, "If it must be so, then do this: Take some of the best fruits of the land in your vessels and carry down a present for the man a little balm and a little honey, spices and myrrh, pistachio nuts and almonds. (Genesis 43:11)

To those who continue to live on in stubborn arrogance and denial, we ask you: which land in the entire ancient world was known for producing **saffron**, **myrrh** and **frankincense**? The answer is quite elementary: only **two** regions were known as sources for these substances: Arabia Felix (Yemen and Oman) and, to a lesser extent, The Horn of Africa.

The map below shows the areas of myrrh and frankincense production in the ancient world.



Map #10: The land of myrrh and frankincense.

On the other hand, we find that the genealogical roots of the Old Testament figures (Noah, Shem, Eber, Joktan, Almodad, Hazarmaveth, Uzal, Shebam, Jerah, and Japeth) are found, almost to the letter, in the legendary traditions of Yemen (Nūh, Sām, ‘Āber, Qaḥṭān, al-Madād,

Ḥaḍramawt, Uzāl, Shibām, Yareeh, Yāfeth) and some of its ancient cities were named after those figures!

And unto Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born (Genesis 10: 21)

And Joktan was the father of Almodad and Sheleph and Hazarmaveth and Jerah And Hadoram, and Uzal, and Diklah (Genesis 10:26,27)

The following passage, concerning the city of Ṣan‘ā’, is straight from *Encyclopedia Britannica*:

SANA’A - One of the oldest populated places in the world. According to popular legend, it was founded by Shem, the son of Noah. It was known as "Azal" in ancient times, referring to Uzal, a son of Qahtan, who was a great-grandson of Shem.

Here follows is a passage from al-Hamadani’s *Description of Arabia* (page 102):

مدينة صنعاء، و هي أم اليمن، لأنها في الوسط منها ما بينها و بين عدن، و كان إسمها في الجاهلية "أزال".

Translation: "The city of Ṣan‘ā’ is the mother of Yemen, for it lies in its center, halfway to ‘Adan. Its name, in the jāhiliyyah era, was **Azāl**".



Picture #16: Dusk over Ṣan‘ā’ - The Biblical "Uzal"



Picture #17: A view of Wādi Ḥaḍramawt



Picture #18: A young frankincense tree in Wādi Do'an (Yemen)

The map on the next page shows the approximate coordinates of some of the Biblical locations, as deduced from al-Hamadani's gazetteer:



Map #11: Approximate coordinates of some Biblical locations

* * * * *

Conclusion

Now, at last, we can walk in the footsteps of Ibraheem (P), and retrace the road that the Patriarch took from his original homeland to the land that was blessed by Allah to all peoples, from the most ancient of times.

Ibraheem (P) was born somewhere in the south-central plains of Yemen, near the ruins of the city of Iram (or Aram), on the borders of the Ḥaḍramawt Valley, in the territorial domain of the Bani-Kasād (al-Kasdiyyeen), an ancient Yemeni tribe whose name appears in the original (Aramaic) Old Testament as “Ur-Kasdim”. This was the same region in which the primitive nations of Nūḥ, ‘Ād, and Thamūd had resided, in a past that is beyond memory. Ibraheem was described in the Bible as being the “Lost Aramian” (Iramian), because he had wandered away from his homeland, and hence became a “Hebrew” (nomad). Under the guidance of Allah, Ibraheem migrated westwards towards the lush green Sarāt Country of Yemen, the mountainous strip of land bordering the Red Sea coast of Tihāma, the site of the ancient Sanctuary (*al-Bayt*) that was already known to the inhabitants of the region. It was there, in the highlands of Yemen, that the Patriarch re-established the tenets of the monotheistic faith.

Ibraheem (P) spoke the Aramaic (Iramaic) dialect, an offshoot (*a‘jami*) vernacular of Arabic, whose alphabet consisted of 22 letters. The people whose lands he migrated to were the Bani Kanānah and the Bani Muḍar (Msrim); sedentary, agricultural mountain dwellers who spoke other dialects, among them the eloquent (Arabic) proto-tongue of the region, whose alphabet consisted of 28 letters. These people labeled any and all travelling nomads who came to their lands with the tag of “Hebrew” (‘ibri). Hence, Ibraheem was an ancient, semi-legendary figure from Arabia’s distant past. He never set foot outside the highlands of the Sarāt region. The account of his life has nothing to do with Palestine, Egypt or Iraq.



Map #12: Ibraheem’s trail, and the general direction he took from his ancestral homeland.

To be continued in Book III...

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